

THE LETTER TO THE  
ROMANS

HOPE IS  
THE  
ANTHEM

PART 2





THIS BOOK BELONGS TO:

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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 for faith, as it is written, "The righteous shall live by faith."

**ROMANS 1:16-17**



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**We're here to bring glory to God and good to his people as we *share* the HOPE, *speak* the TRUTH, and *serve* the KING!**

### **SHARE THE HOPE**

As people who have been rescued from the punishment of sin, redeemed by the blood of Jesus, and reconciled to God, it is our joy and privilege to faithfully share the biblical gospel message which calls people to turn from their sin and trust in Jesus Christ. Our goal is to point people to their one and only hope through words, actions, and attitudes that are consistent with Christ's teaching and reflective of his love.

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### **SPEAK THE TRUTH**

In a world of endless opinions and personal preferences, we believe that the word of God is the ultimate source of Truth and final authority by which our lives should align. Our desire is to speak it with clarity and conviction that the people of God might be transformed by the renewing of their minds to become more like Jesus.

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### **SERVE THE KING**

We are committed to building up the Church and equipping its members to serve the King of kings and Lord of lords as his ambassadors to the world. By providing resources, training, and opportunities, our desire is to prepare men and women to engage people with the gospel, enrich the faith of other disciples, and exemplify Christ's love through tangible acts of service.



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THE LETTER TO THE  
**R O M A N S**

## READING PLAN

### WEEK 1

- 1:1-7
- 1:8-15
- 1:16-17
- 1:18-25
- 1:24-32
- 2:1-16
- 2:17-3:8

### WEEK 2

- 3:9-20
- 3:21-26
- 3:27-4:25
- 5:1-11
- 5:12-21
- 6:1-14
- 6:15-7:6

### WEEK 3

- 7:7-25
- 8:1-17
- 8:18-30
- 8:31-39
- 9:1-33
- 10:1-21
- 11:1-32

### WEEK 4

- 11:33-36
- 12:1-2
- 12:3-8
- 12:9-21
- 13:1-7
- 13:8-14
- 14:1-12

### WEEK 5

- 14:13-23
- 15:1-13
- 15:14-22
- 15:23-33
- 16:1-27

## RECOMMENDED READING

Barnhouse, Donald, *Commentary Series on Romans, 4 Volumes*

Calvin, John, *Commentary on the Epistle of Paul the Apostle to the Romans*

MacArthur, John, *The MacArthur New Testament Commentary: Romans 1-8 & 9-16*

Sproul, R. C., *The Gospel of God: Romans*

Stott, John, *The Message of Romans*

## PREACHING OUTLINE

Romans 9:1-33

Romans 10:1-21

Romans 11:1-32

Romans 11:33-36

Romans 12:1-2

Romans 12:3-8

Romans 12:9-21

Romans 13:1-7

Romans 13:8-14

Romans 14:1-12

Romans 14:13-23

Romans 15:1-13

Romans 15:14-22

Romans 15:23-33

Romans 16:1-27

# SERMON NOTES



# ROMANS 09

**9** I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—<sup>2</sup> that I have great sorrow and unceasing anguish in my heart.<sup>3</sup> For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.<sup>4</sup> They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.<sup>5</sup> To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

<sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,<sup>7</sup> and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.”<sup>8</sup> This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.<sup>9</sup> For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.”<sup>10</sup> And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac,<sup>11</sup> though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of





him who calls—<sup>12</sup> she was told, “The older will serve the younger.”<sup>13</sup> As it is written, “Jacob I loved, but Esau I hated.”

<sup>14</sup> What shall we say then? Is there injustice on God’s part? By no means!

<sup>15</sup> For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”<sup>16</sup> So then it depends not on human will or exertion, but on God, who has mercy.

<sup>17</sup> For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.”<sup>18</sup> So then he has mercy on whomever he wills, and he hardens whomever he wills.

<sup>19</sup> You will say to me then, “Why does he still find fault? For who can resist his will?”<sup>20</sup> But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?”

<sup>21</sup> Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?<sup>22</sup> What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,<sup>23</sup> in order



to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—<sup>24</sup> even us whom he has called, not from the Jews only but also from the Gentiles?<sup>25</sup> As indeed he says in Hosea,

“Those who were not my people I will call ‘my people,’  
and her who was not beloved I will call ‘beloved.’”

<sup>26</sup> “And in the very place where it was said to them, ‘You are not my people,’  
there they will be called ‘sons of the living God.’”

<sup>27</sup> And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,  
<sup>28</sup> for the Lord will carry out his sentence upon the earth fully and without delay.”<sup>29</sup> And as Isaiah predicted,

“If the Lord of hosts had not left us offspring,  
we would have been like Sodom  
and become like Gomorrah.”

<sup>30</sup> What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith;  
<sup>31</sup> but that Israel who pursued a law that would lead to righteousness did



not succeed in reaching that law.<sup>32</sup> Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone,<sup>33</sup> as it is written,

“Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.”



# ROMANS 10

**10** Brothers, my heart's desire and prayer to God for them is that they may be saved. <sup>2</sup> For I bear them witness that they have a zeal for God, but not according to knowledge. <sup>3</sup> For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. <sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes.

<sup>5</sup> For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. <sup>6</sup> But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) <sup>7</sup> "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead).

<sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); <sup>9</sup> because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup> For with the heart one believes and is justified, and with the mouth one confesses and is saved. <sup>11</sup> For the Scripture says, "Everyone who believes in him will not be put to shame."

<sup>12</sup> For there is no distinction between Jew and Greek; for the same Lord





is Lord of all, bestowing his riches on all who call on him. <sup>13</sup> For “everyone who calls on the name of the Lord will be saved.”

<sup>14</sup> How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? <sup>15</sup> And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” <sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” <sup>17</sup> So faith comes from hearing, and hearing through the word of Christ.

<sup>18</sup> But I ask, have they not heard? Indeed they have, for

“Their voice has gone out to all the earth,  
and their words to the ends of the world.”

<sup>19</sup> But I ask, did Israel not understand? First Moses says,

“I will make you jealous of those who are not a nation;  
with a foolish nation I will make you angry.”



# ROMANS 10

CONTINUED

<sup>20</sup> Then Isaiah is so bold as to say,

“I have been found by those who did not seek me;

I have shown myself to those who did not ask for me.”

<sup>21</sup> But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”



# ROMANS 11

**11** I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. <sup>2</sup> God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? <sup>3</sup> "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." <sup>4</sup> But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." <sup>5</sup> So too at the present time there is a remnant, chosen by grace. <sup>6</sup> But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

<sup>7</sup> What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, <sup>8</sup> as it is written,

"God gave them a spirit of stupor,  
eyes that would not see  
and ears that would not hear,  
down to this very day."



<sup>9</sup> And David says,

“Let their table become a snare and a trap,  
a stumbling block and a retribution for them;

<sup>10</sup> let their eyes be darkened so that they cannot see,  
and bend their backs forever.”

<sup>11</sup> So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. <sup>12</sup> Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

<sup>13</sup> Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry <sup>14</sup> in order somehow to make my fellow Jews jealous, and thus save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? <sup>16</sup> If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

<sup>17</sup> But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing





# ROMANS 11

CONTINUED

root of the olive tree,<sup>18</sup> do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you.<sup>19</sup> Then you will say, "Branches were broken off so that I might be grafted in."<sup>20</sup> That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.<sup>21</sup> For if God did not spare the natural branches, neither will he spare you.<sup>22</sup> Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.<sup>23</sup> And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again.<sup>24</sup> For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

<sup>25</sup> Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.<sup>26</sup> And in this way all Israel will be saved, as it is written,



“The Deliverer will come from Zion,  
he will banish ungodliness from Jacob”;  
<sup>27</sup> “and this will be my covenant with them  
when I take away their sins.”

<sup>28</sup> As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. <sup>29</sup> For the gifts and the calling of God are irrevocable. <sup>30</sup> For just as you were at one time disobedient to God but now have received mercy because of their disobedience, <sup>31</sup> so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. <sup>32</sup> For God has consigned all to disobedience, that he may have mercy on all.

<sup>33</sup> Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

<sup>34</sup> “For who has known the mind of the Lord,  
or who has been his counselor?”

<sup>35</sup> “Or who has given a gift to him  
that he might be repaid?”

<sup>36</sup> For from him and through him and to him are all things. To him be glory forever. Amen.



# ROMANS 12

**12** I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup> Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

<sup>3</sup> For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. <sup>4</sup> For as in one body we have many members, and the members do not all have the same function, <sup>5</sup> so we, though many, are one body in Christ, and individually members one of another. <sup>6</sup> Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; <sup>7</sup> if service, in our serving; the one who teaches, in his teaching; <sup>8</sup> the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

<sup>9</sup> Let love be genuine. Abhor what is evil; hold fast to what is good. <sup>10</sup> Love one another with brotherly affection. Outdo one another in showing honor. <sup>11</sup> Do



# ROMANS 12

CONTINUED

not be slothful in zeal, be fervent in spirit, serve the Lord. <sup>12</sup> Rejoice in hope, be patient in tribulation, be constant in prayer. <sup>13</sup> Contribute to the needs of the saints and seek to show hospitality.

<sup>14</sup> Bless those who persecute you; bless and do not curse them.

<sup>15</sup> Rejoice with those who rejoice, weep with those who weep. <sup>16</sup> Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. <sup>17</sup> Repay no one evil for evil, but give thought to do what is honorable in the sight of all. <sup>18</sup> If possible, so far as it depends on you, live peaceably with all. <sup>19</sup> Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." <sup>20</sup> To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." <sup>21</sup> Do not be overcome by evil, but overcome evil with good.





# ROMANS 13

**13** Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.<sup>2</sup> Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.<sup>3</sup> For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval,<sup>4</sup> for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.<sup>5</sup> Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.<sup>6</sup> For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing.<sup>7</sup> Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

<sup>8</sup> Owe no one anything, except to love each other, for the one who loves another has fulfilled the law.<sup>9</sup> For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your



# ROMANS 13

CONTINUED

neighbor as yourself.” <sup>10</sup> Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

<sup>11</sup> Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. <sup>12</sup> The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. <sup>13</sup> Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. <sup>14</sup> But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.



## 14

As for the one who is weak in faith, welcome him, but not to quarrel over opinions. <sup>2</sup> One person believes he may eat anything, while the weak person eats only vegetables. <sup>3</sup> Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. <sup>4</sup> Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

<sup>5</sup> One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. <sup>6</sup> The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. <sup>7</sup> For none of us lives to himself, and none of us dies to himself. <sup>8</sup> For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. <sup>9</sup> For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

<sup>10</sup> Why do you pass judgment on your brother? Or you, why do you despise



your brother? For we will all stand before the judgment seat of God; <sup>11</sup> for it is written,

“As I live, says the Lord, every knee shall bow to me,  
and every tongue shall confess to God.”

<sup>12</sup> So then each of us will give an account of himself to God.

<sup>13</sup> Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.

<sup>14</sup> I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. <sup>15</sup> For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. <sup>16</sup> So do not let what you regard as good be spoken of as evil. <sup>17</sup> For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.

<sup>18</sup> Whoever thus serves Christ is acceptable to God and approved by men.

<sup>19</sup> So then let us pursue what makes for peace and for mutual upbuilding.

<sup>20</sup> Do not, for the sake of food, destroy the work of God. Everything is indeed





# ROMANS 14

CONTINUED

clean, but it is wrong for anyone to make another stumble by what he eats.

<sup>21</sup> It is good not to eat meat or drink wine or do anything that causes your

brother to stumble. <sup>22</sup> The faith that you have, keep between yourself and God.

Blessed is the one who has no reason to pass judgment on himself for what

he approves. <sup>23</sup> But whoever has doubts is condemned if he eats, because the

eating is not from faith. For whatever does not proceed from faith is sin.

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# ROMANS 15

## 15

We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. <sup>2</sup> Let each of us please his neighbor for his good, to build him up. <sup>3</sup> For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." <sup>4</sup> For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. <sup>5</sup> May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, <sup>6</sup> that together you may with one voice glorify the God and Father of our Lord Jesus Christ. <sup>7</sup> Therefore welcome one another as Christ has welcomed you, for the glory of God.

<sup>8</sup> For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, <sup>9</sup> and in order that the Gentiles might glorify God for his mercy. As it is written,

"Therefore I will praise you among the Gentiles,  
and sing to your name."



<sup>10</sup> And again it is said,

“Rejoice, O Gentiles, with his people.”

<sup>11</sup> And again,

“Praise the Lord, all you Gentiles,  
and let all the peoples extol him.”

<sup>12</sup> And again Isaiah says,

“The root of Jesse will come,  
even he who arises to rule the Gentiles;  
in him will the Gentiles hope.”

<sup>13</sup> May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

<sup>14</sup> I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.

<sup>15</sup> But on some points I have written to you very boldly by way of reminder, because of the grace given me by God <sup>16</sup> to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of



the Gentiles may be acceptable, sanctified by the Holy Spirit.<sup>17</sup> In Christ Jesus, then, I have reason to be proud of my work for God.<sup>18</sup> For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed,<sup>19</sup> by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;<sup>20</sup> and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else’s foundation,<sup>21</sup> but as it is written,

“Those who have never been told of him will see,  
and those who have never heard will understand.”

<sup>22</sup> This is the reason why I have so often been hindered from coming to you.  
<sup>23</sup> But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you,<sup>24</sup> I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while.<sup>25</sup> At present, however, I am going to Jerusalem bringing aid to the saints.<sup>26</sup> For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at



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# ROMANS 15

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Jerusalem. <sup>27</sup> For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. <sup>28</sup> When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. <sup>29</sup> I know that when I come to you I will come in the fullness of the blessing of Christ.

<sup>30</sup> I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, <sup>31</sup> that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, <sup>32</sup> so that by God's will I may come to you with joy and be refreshed in your company. <sup>33</sup> May the God of peace be with you all. Amen.

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# ROMANS 16

**16** I commend to you our sister Phoebe, a servant of the church at Cenchreae,<sup>2</sup> that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

<sup>3</sup> Greet Prisca and Aquila, my fellow workers in Christ Jesus,<sup>4</sup> who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.<sup>5</sup> Greet also the church in their house.

Greet my beloved Epaenetus, who was the first convert to Christ in Asia.

<sup>6</sup> Greet Mary, who has worked hard for you.<sup>7</sup> Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me.<sup>8</sup> Greet Ampliatus, my beloved in the

Lord.<sup>9</sup> Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.

<sup>10</sup> Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus.<sup>11</sup> Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus.<sup>12</sup> Greet those workers in the Lord,

Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord.<sup>13</sup> Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well.<sup>14</sup> Greet Asyncritus, Phlegon, Hermes, Patrobas,

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# ROMANS 16

CONTINUED

Hermas, and the brothers who are with them. <sup>15</sup> Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

<sup>16</sup> Greet one another with a holy kiss. All the churches of Christ greet you.

<sup>17</sup> I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. <sup>18</sup> For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. <sup>19</sup> For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. <sup>20</sup> The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

<sup>22</sup> I Tertius, who wrote this letter, greet you in the Lord.

<sup>23</sup> Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

A series of horizontal dotted lines for writing.

# ROMANS 16

CONTINUED

<sup>25</sup> Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages <sup>26</sup> but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— <sup>27</sup> to the only wise God be glory forevermore through Jesus Christ! Amen.





# Community

## GROUPS

### JOIN A **COMMUNITY GROUP**

At Bethany, we're helping people move toward maturity in Christ as they explore God's word, rely on His Holy Spirit in prayer, personally encourage and hold one another accountable, and patiently persevere through each of life's challenges. This is one of the ways that we live out the gospel and grow in Christlikeness as we partner together as a His people.

Groups are multi-generational and include singles, couples and families that meet in homes at least twice a month.



**Are you interested in joining  
a Community Group?**

Register now at this QR code or  
at [bethanyoc.org/community-groups](https://bethanyoc.org/community-groups)

# NEXT Steps

GET TO KNOW THE WHAT, WHY, WAY TO BE A PART

## **EVERYONE HAS A NEXT STEP**

Whether you have been at Bethany for a while or are a recent visitor, we all need to connect with others and engage in what is happening. Get the inside look into Bethany at Next Steps, a one time gathering, and see how YOU can be a part of what God is doing here and in our community.

**Get information about upcoming Next Steps classes  
at the QR code below, or at [bethanyoc.org/connect](https://bethanyoc.org/connect)**



