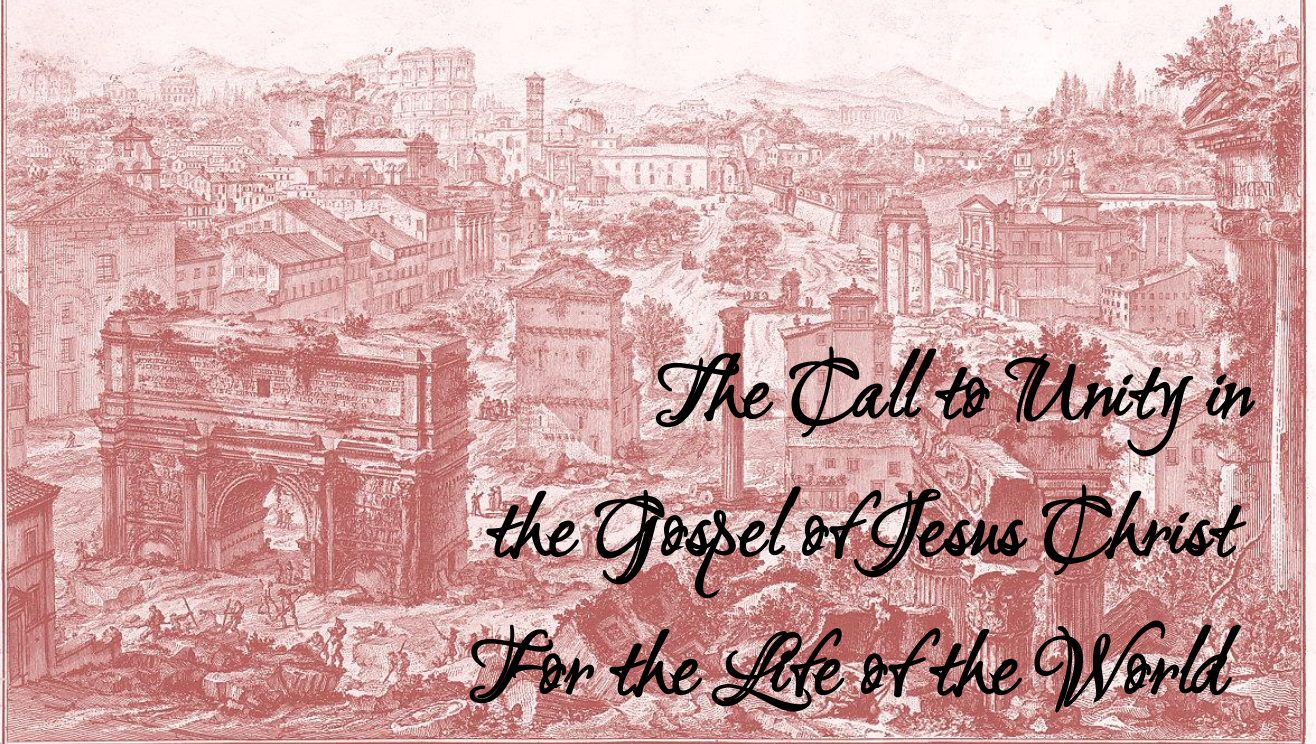


# Paul's Letter to the Romans



*Veduta di Campo Vaccino*  
1. Vestibolo del Tempio di Giove Tonante  
2. Vestibolo del Tempio della Concordia  
3. Mura di Adriano e Mura di Aureliano  
4. Vestibolo del Tempio di Giove Tonante  
5. Tempio di Antonino e Faustina  
6. Tempio di Romolo e Remo sotto il Colosseo  
7. Mura di Adriano e Mura di Aureliano  
8. Arco di Tito  
9. Vestibolo del Palazzo de' Vecchi nel Colosseo  
10. Vestibolo del Tempio di Giove Tonante  
11. Mura di Adriano e Mura di Aureliano  
12. Vestibolo del Palazzo de' Vecchi  
13. Colosseo  
14. Vestibolo di S. Pietro della detta Chiesa  
15. Vestibolo della Chiesa di S. Pietro  
Piranesi del. Sculp.

Giovanni Battista Piranesi's *Veduta di Campo Vaccino*, 1775



CHRISTCOMMUNITY  
CHURCH  
Changed Hearts. Changed Lives. Changed Community.



# Paul's Letter to the Romans

*The Call to Unity in  
the Gospel of Jesus Christ  
For the Life of the World*

Part 4: Romans 12-13

# Introduction

Paul's Letter to the Romans is well known for its clear theological argument for salvation in Christ alone by faith alone through God's grace alone. Martin Luther boldly declares:

This Epistle is really the chief part of the New Testament and the very purest Gospel, and is worthy not only that every Christian should know it word for word, by heart, but occupy (themselves) with it every day, as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes.<sup>1</sup>

From the foundation of this clear theological argument, Romans offers a pastoral plea for this theology to unify God's people in how they live for the life of the world.<sup>2</sup> We make a critical mistake when we divorce theology from its intended purpose to shape our lives into the image of Christ. Unfortunately, this particular mistake tore apart the diverse Roman church from the inside out. Paul stepped into this rift and lovingly sought to mend their painful divisions with the Gospel of Jesus Christ.

Just as Paul provided the healing balm of the Gospel of Jesus to the Romans, we too are offered this same cure to our divisions. As a helpful reminder of what we mean when we say the Gospel of Jesus, here's our working definition from our membership material:

The Gospel is the power of God for the total salvation of everyone who believes and the restoration of all things on a cosmic scale- as written in **Romans 8**. More fully, God the Creator has acted according to His will to deliver us, His created sons and daughters, from our sins and restore us to Him. He did this by sending His Son, Jesus Christ, who gave his life on the cross for the sins of his people satisfying His wrath toward sin. Jesus

---

<sup>1</sup> Martin Luther, *Commentary on Romans*, trans. by J. Theodore Mueller (Grand Rapids: Kregel Classics, 1976), xiii.

<sup>2</sup> Remember, the phrase "for the life of the world" comes from **John 6:50-51** in which Jesus declares the redemptive purpose for which He has come into the world: to grant eternal life to those who believe in Him as Savior (or the Bread of Life). We, the Church, continue God's mission in Christ as we offer Jesus as the bread of life to each other and to our neighbors. This phrase that we use often serves to remind us of our humbling calling as ambassadors of reconciliation in union with Christ.

was then raised from the dead to grant us newness of life in the resurrection, ascended to heaven where he continues to intercede for us, and will return again to make all things new and glorious. In summary, you are not being saved FROM God, but you are being saved TO God! He has pursued you in Christ so that you may dwell in and be blessed by His presence for all of eternity!

Praise God for His unchanging truth and the finished work of Jesus that sets us free from all that divides us for His glory and for the life of the world!

To begin our journey, let us consider the historical circumstances for Paul's letter to the Romans. Paul wrote this letter near the end of his third missionary journey around 57 A.D. At the time of writing, he was most likely in Corinth during his 3 month stay in Greece recorded in **Acts 20:2-3**.<sup>3</sup> The Roman church was not planted by Paul nor had he yet visited them; however, he was planning to visit on his way to deliver aid to the suffering churches in Jerusalem.<sup>4</sup> The most plausible explanation for the origin of the Roman church is that it was started by a group of Jews converted at Pentacost who returned to share their transformation in the Gospel of Jesus.<sup>5</sup> The Lord abundantly blessed their efforts such that the Gentile converts quickly exceeded the number of Jewish Christians in the church. The Roman church served as a glorious picture of the fulfillment of the Abrahamic Covenant along with God's other promises concerning the redemption of Gentiles. In **Ephesians 3:6**, Paul marvels at this reality when he refers to it as, "this mystery (of Christ) is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel."<sup>6</sup>

Unfortunately, this glorious witness to the power of the Gospel was soon marred by sinful divisions within the church. The seeds for these divisions were sown when Emperor Claudius scattered the Jewish Christians from Rome around 49 A.D.<sup>7</sup> This opened the way for

---

<sup>3</sup> D. A. Carson & Douglas J. Moo, *An Introduction to the New Testament, 2<sup>nd</sup> Ed.* (Grand Rapids: Zondervan, 1992, 2005), 394; Charles Hodge, *Commentary on the Epistle to the Romans* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1977 based on the Revised Ed., 1886), 9, further confirmed Paul's location based on several notable Corinthians being mentioned throughout Romans.

<sup>4</sup> Hodge, 7. Hodge states, "History, therefore, has left us ignorant of the time when the church was founded, and the persons by whom the work was effected.", 7.; cf. **Romans 15:25** concerning Paul's plan to visit.

<sup>5</sup> Carson & Moo, 395; This possibility casts a more sorrowful shadow over the eventual division in the Roman church given the unifying purpose of the outpouring of the Holy Spirit at Pentacost.

<sup>6</sup> Paul alludes to this in his benediction to the letter in **Romans 16:25-27**.

<sup>7</sup> cf. **Acts 18:1-2** for Biblical testimony to this event.

the converted Gentiles to step into church leadership. They interpreted this as evidence of God's particular favor on them as His newly chosen people.

This circumstance changed again as a result of political transition in Rome. The Jewish Christians were allowed to return in 54 A.D at the start of Emperor Nero's reign.<sup>8</sup> Disagreement between the Jewish Christians and the Gentile Christians erupted immediately over who had the legitimate right to rule the Roman church as God's chosen people. This revealed their underlying disunity in how they viewed themselves, each other, and, ultimately, the Gospel of Jesus Christ.<sup>9</sup> John Stott describes their disunity as primarily rooted in their distorted theology:

Even the most casual reading of Romans betrays the fact that the church in Rome was a mixed community consisting of both Jews and Gentiles, with Gentiles in the majority (1:5f., 13; 11:13), and that there was considerable conflict between these groups. It is further recognized that this conflict was primarily not ethnic (different races and cultures), but theological (different convictions about the status of God's covenant and law, and so about salvation).<sup>10</sup>

Hodge grants further insight into this division: "The Jews insisted, to a greater or lesser extent, on their peculiar privileges and customs; and the Gentiles disregarded, and at times despised the scruples and prejudices of their weaker brethren."<sup>11</sup> A church that had once served as a beautiful picture of the unifying power of the Gospel was being deformed by sinful divisions born of unbiblical theology.

Paul addressed this crippling division by reminding both the Jews and Gentiles of the fundamental theological ways in which they were unified for God's glory and redemptive mission in the world. According to Romans, they were unified in the following ways in their:<sup>12</sup>

-absolute need for Jesus as a result of their radical sinfulness and inability to save themselves (**Chap. 1-3**)

---

<sup>8</sup> Carson & Moo, 395-6.

<sup>9</sup> Ibid., 407.

<sup>10</sup> John R. W. Stott, *The Message of Romans: God's Good News for the World* (Downer's Grove: Inter-Varsity Press, 1994), 35, 34.

<sup>11</sup> Hodge, 7.

<sup>12</sup> There are a number of ways to break Romans into teachable units that remain true to Paul's teachings. It is beyond our scope to detail those here. However, most scholars agree to that Chap. 1-11 serve as the theological basis for the practical instructions given in Chap. 12-16. Our specific subdivision of those two main units can be found on **pages 9-10** of this devotional which are based on Paul's points of their unity listed above.

- justification (being relationally restored to God) in Christ alone by faith alone through God's grace alone (**Chap. 4-5**)<sup>13</sup>
- sanctification (maturing further into the image of Christ) and glorification (completion of Christ's work in us) in Christ alone by faith alone through God's grace alone in the Holy Spirit alone (**Chap. 6-8**)<sup>14</sup>
- formation into the undivided Church by God's predestined grace alone as opposed to any inherent quality within the two groups (**Chap. 9-11**)
- call to serve God's redemptive mission for the life of the world (**Chap 12-16**).

No earthly distinctions such as birthright or favorable (or unfavorable) circumstance should serve as a means of rending asunder what God had joined together in marital union in Christ. As Stott observes, "The most notable feature of these practical instructions is that Paul grounds them on his Christology, and in particular on the death, resurrection and parousia (second coming) of Jesus." He goes on to show how Paul's Christology formed their relationships with one another:

The weak are brothers and sisters for whom Christ died. Christ rose to be their Lord, and we have no right to interfere with his servants. He is also coming to be our judge; so we should not play the role of judge ourselves. We should also follow the example of Christ who did not please himself but became a servant – indeed a servant of both Jews and Gentiles. So, Paul leaves his readers with a beautiful vision of the weak and the strong, Jewish believers and Gentile believers, who are bound together by such a 'spirit of unity' that 'with one heart and mouth' they glorify God together (15:5-6).<sup>15</sup>

From the firm foundation of Jesus' Gospel and finished work, Paul calls for the Jewish and Gentile Christians to be reconciled in order to participate together in God's redemptive mission in the world.

In light of this, we must consider how destructive it was to the mission of the Roman church to have them fighting over who God loved more and had the right to claim control over the church. Satan's tactics proved masterful in getting them to turn on each other despite all their rich theology and redemptive experiences. We must also consider how destructive it is to the church's mission today for us to be fighting over who God loves more and has the right

<sup>13</sup> Stott, 35. Stott makes the argument, as we will, that this theological declaration of the Gospel of Jesus Christ serves as the unifying truth for how then we should live together for God's glory and the life of the world.

<sup>14</sup> Francis A. Schaeffer, *The Finished Work of Christ: The Truth of Romans 1 – 8* (Wheaton: Crossway Books, 1998), 19. Schaeffer recognizes the shift from justification to sanctification in **Romans 6**.

<sup>15</sup> Stott, 43.



to claim control over the church. Satan's tactics continue to prove masterful in getting us to turn on each other despite all our rich theology and redemptive experiences. More glorious ought be Jesus' Gospel that sets us free from the bondage of division. How wonderful the grace of God to provide us (as He did the Roman church) with Paul's letter that re-weds theology to its formative outworking in our lives for the life of the world! As John Stott simply but powerfully declares, "Only loyalty to the gospel can secure unity in the church."<sup>16</sup>

Given the importance of Romans for our understanding of the Gospel of Jesus Christ and how it unifies us as God's people for the life of the world, we will take two years to slowly navigate the rich contents of Paul's letter.<sup>17</sup> Our hope is that the pace will afford us opportunities to:

1. bear the fruits of repentance of our divisions unto reconciliation in Christ
2. mature in our faith in Christ alone by God's grace alone displayed for the life of the world.

Luther captures this hope beautifully:

Faith is living, daring confidence in God's grace, so sure and certain that a (person) would stake (their) life on it a thousand times. This confidence in God's grace and knowledge of it makes (all) glad and bold and happy in dealing with God and all His creatures; and this is the work of the Holy (Spirit) in faith. Hence a (person) is ready and glad, without compulsion, to do good to everyone, to serve everyone, to suffer everything, in love and praise to God, who has shown him this grace; and thus it is impossible to separate works from faith, quite as impossible as to separate heat and light fires.<sup>18</sup>

Join us in praying that Paul's hope for the Roman church in **15:5-7** would be true in us as we grow in our understanding of the Gospel of Jesus Christ:

May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Therefore, welcome one another as Christ has welcomed you, for the glory of God.

To this we as God's people cry out, "Amen! May it be so, Lord, for Your glory!"

---

<sup>16</sup> Stott, 25.

<sup>17</sup> We will have a handful of Sundays throughout for one-off sermons and guest speakers as well as pause for Advent and Easter to focus specifically on the first coming of Jesus and His death, resurrection, and ascension.

<sup>18</sup> Luther, xvii.



Through our weekly liturgy, we will continue to seek nourishment from our historic faith and the Old and New Testaments. The calls to worship will come from **the Psalms** that celebrate God's call for us to rejoice in His sovereign faithfulness to mature us further into His image. We will respond together each week by reciting the foundational theological truths from **Romans** that unify us as God's beloved children. The assurances of pardon will come from key reminders in **Romans** of our sure salvation in Christ alone by faith alone through God's grace alone. We will respond with a prayer of thanksgiving from **Romans 8:38-39** to remind us of the eternal surety of God's love for us in the finished work of Jesus. Each week, our benedictory blessings will come from **Romans 5:1-5** to send us out reminded of our blessed freedom from condemnation and the gift of peace with God in Christ. The goal of these various elements is to form us further into the image of Christ as seek to serve as ambassadors of His reconciliation.

This devotional is designed to encourage daily meditation and prayer in personal devotions and/or family worship. You are encouraged to use it the week prior to the associated sermon so that you and your family are prepared for worship. In addition to the Scriptures and associated questions, there are opportunities to pray for the various aspects of the Church. On Wednesdays, we will pray for the various missionaries, church plants, and missional ministries that we support at CCC as well as local churches including our own. We also have the opportunity to pray on Saturday for the Holy Spirit to draw people to and prepare us for worship. On Sunday, the Lord's Day Sabbath, we will pray for the means of grace to help us live out the truths presented in the worship service. Our desire is to continue to facilitate and grow in our dependence on the Lord through prayer.

May God bless our time in personal devotion, family worship, and corporate worship as we seek for the Church to grow in the joy of salvation and unity in Christ for the sake of its mission in the world!

*Soli Deo Gloria!*

# Structure of Paul's Letter to the Romans

## Introduction:

- 1:1-7: *Paul's Greeting to the Church in Rome*
- 1:8-15: *Paul's Gratitude for All of God's People in the Church in Rome*
- 1:16-17: *Paul's Firm Foundation in the Gospel of Jesus Christ*

## The Call to Unity in the Need for Jesus as Savior:

- 1:18-32: *The Gentiles' Need for Jesus*
- 2:1-11: *The Jew's Need for Jesus*
- 2:12-3:20: *The Universal Need for Jesus*
- 3:21-30: *The Righteousness of God for All Who Believe in Jesus*

## The Call to Unity in Justification by Faith Alone in Christ Alone by God's Grace Alone:

- 4:1-25: *Justification by Faith Alone in Christ Alone by God's Grace Alone: Abraham's Example*
- 5:1-21: *Justification by Faith Alone in Christ Alone by God's Grace Alone: Jesus' Finished Work*

The Call to Unity in Sanctification and Glorification by Faith Alone in Christ Alone by God's Grace Alone in the Holy Spirit Alone:

- 6:1-21: *Sanctification by Faith Alone in Christ Alone by God's Grace Alone: Resurrected Newness of Life*
- 7:1-25: *Sanctification by Faith Alone in Christ Alone by God's Grace Alone: The Weakness of the Flesh and the Law*
- 8:1-39: *Sanctification and Glorification by Faith Alone in Christ Alone by God's Grace Alone: The Power of Life in the Holy Spirit*

The Call to Unity in God's Gracious Mission to Form the Church:

- 9:1-33: *God's Predestined Grace and the Weakness of Jews*
- 10:1-21: *God's Predestined Mission to the Jews*
- 11:1-36: *God's Predestined Mission to the Gentiles*

The Call to Unity in the Mission of the Church for the Life of the World:

- 12:1-33: *The Call for All to Present Themselves as Living Sacrifices for the Life of the World*
- 13:1-14: *The Call for All to Limit Distractions from Outside the Church for the Life of the World*
- 14:1-15:33: *The Call for All to Limit Distractions from Inside the Church for the Life of the World*
- 16:1-23: *Paul's Closing Commendations*
- 16:25-27: *Paul's Benediction*

# Sermon Schedule

## Part 4: Romans 12-13

Date	Call to Worship	Assurance of Pardon	Benediction	Sacrament
<i>Sunday, 1/8:</i> Romans 12:1-2	Psalm 1	Romans 11:28-32	Romans 12:9-13	<i>Bread and Cup</i>
<i>Sunday, 1/15:</i> Romans 12:3-8	Psalm 119:137-144	Romans 1:16-17	Romans 12:9-13	
<i>Sunday, 1/22:</i> Romans 12:9-13	Psalm 25:8-10	Romans 3:21-26	Romans 12:9-13	
<i>Sunday, 1/29:</i> Romans 12:14-21	Psalm 94:12-15	Romans 4:20-25	Romans 12:9-13	<i>Bread and Cup</i>
<i>Sunday, 2/5:</i> Romans 13:1-7	Psalm 2	Romans 5:1-5	Romans 12:9-13	<i>Bread and Cup</i>
<i>Sunday, 2/12:</i> Romans 13:8-10	Psalm 119:33-40	Romans 5:6-11	Romans 12:9-13	
<i>Sunday, 2/26:</i> Romans 13:11-14	Psalm 119:105-112	Romans 5:18-21	Romans 12:9-13	<i>Bread and Cup</i>

# Weekly Congregational Response to God's Call to Worship

Abba Father,

As You are present with us in worship, remind us of these things through Your Word:

- Our unity in being sinful and separated from You without Christ.
- Our unity in possessing nothing deserving of salvation apart from Your gracious love.
- Our unity in justification in Christ alone by faith through Your grace alone.
- Our unity in sanctification in Christ alone by faith alone through Your grace alone in the power of the Holy Spirit alone.
- Our unity in our calling to serve and love one another without partiality.
- Our unity in Your redemptive mission in Christ for the life of the world.
- Our unity in glorification when all things will be made new at the return of Jesus when we will all dwell together with You in joy for eternity.

Amen and Amen.

# Romans 12:1-2

## The Week of January 8<sup>th</sup>

Monday, 1/2: Psalm 1: Who is blessed according to this Psalm? What does righteousness look like in your day-to-day life?

Tuesday, 1/3: Romans 11:28-32: Give thanks to God for showing mercy to you through the death of Christ. Share this with someone this week.

Wednesday, 1/4: Pray for those who serve in education that the Spirit would help them discern God's will for them in their job for His glory, their joy, and the life of those they serve.

Thursday, 1/5: Romans 12:1-2: Pray for the Holy Spirit to help you "to present your body as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

Friday, 1/6: Romans 12:9-13: What does it look like for your love to be genuine? How does this serve to bless others in your spheres of influence?

Saturday, 1/7: Take time to read the preparatory letter and pray to prepare for the Lord's Supper. Give thanks for God's wise mercies in choosing you to participate in life in Christ.

Sunday, 1/8: *The Lord's Day Sabbath with Bread and Cup:* Pray for the means of grace to renew our minds so that by testing we may discern what is the will of God and what is good and acceptable and perfect for His glory, our joy, and the eternal life of the world.

# Romans 12:3-8

## The Week of January 15<sup>th</sup>

Monday, 1/9: Psalm 119:137-144: What does the Psalmist seek to understand to live life more abundantly? How are you seeking to understand the same for the same reason?

Tuesday, 1/10: Romans 1:16-17: What is revealed through your salvation<sup>19</sup>?

Wednesday, 1/11: Pray for those who serve in technology that the Spirit would guide them to use their gifts to help advance the Lord's Kingdom.

Thursday, 1/12: Romans 12:3-8: What gifts has the Lord given you in the Spirit to serve Christ's body? How are you currently using those gifts?

Friday, 1/13: Romans 12:9-13: What evil do you currently hate? To what good are you currently holding fast? How is this blessing you?

Saturday, 1/14: Pray for the Holy Spirit to draw people to our church who will use their gifts to help us humbly grow in Christ.

Sunday, 1/15: *The Lord's Day Sabbath*: Pray for the means of grace to build us up in our various gifts to edify Christ's body so the world will know who and Who's we are.

---

<sup>19</sup> Remember that salvation includes not just justification but also sanctification and glorification.



# Romans 12:9-13

## The Week of January 22<sup>nd</sup>

Monday, 1/16: Psalm 25:8-10: What role does humility play in your relationship with the Lord?

Tuesday, 1/17: Romans 3:21-26: Give thanks to God for His grace as gift through your redemption that is in Christ Jesus. Share this with someone this week.

Wednesday, 1/18: Pray for those who serve in economic spheres that the Spirit will equip them with wisdom in using resources to serve others generously and justly.

Thursday, 1/19: Romans 12:9-13: What challenges do you struggle with in seeking to love others in the church with familial affection? What role might hospitality play in helping you to grow in this area?

Friday, 1/20: Romans 12:9-13: Reflect on how God has blessed you with honor and glory in Christ. Share this with someone this week.

Saturday, 1/21: Pray for the Holy Spirit to entrust people to us to love, honor, and serve in hospitality in Christ's name for God's glory and their present and eternal good.

Sunday, 1/22: *The Lord's Day Sabbath*: Pray for the means of grace to equip us to love and serve one another as Christ has loved and served us.

# Romans 12:14-21

## The Week of January 29<sup>th</sup>

Monday, 1/23: Psalm 94:12-15: How have you benefitted from the Lord's discipline? Why is it loving for God to discipline us justly and mercifully?

Tuesday, 1/24: Romans 4:20-25: In what ways is your faith being tested and growing in Christ?

Wednesday, 1/25: Pray for those who serve as homemakers that the Holy Spirit would help them to not grow weary in doing good for their families and their neighbors.

Thursday, 1/26: Romans 12:14-21: Who do you currently view as your enemy? How might you apply these verses creatively to tender your heart and possibly draw them into God's family?

Friday, 1/27: Romans 12:9-13: Who has loved you with familial affection in the church? Thank them in some way this week for blessing you.

Saturday, 1/28: Take time to read the preparatory letter and pray to prepare for the Lord's Supper. Give thanks for Christ loving us as family and suffering the punishment due our sin.

Sunday, 1/29: *The Lord's Day Sabbath with Bread and Cup*: Pray for the means of grace to tender our hearts toward one another and those in our spheres of influence.

# Romans 13:1-7

## The Week of February 5<sup>th</sup>

Monday, 1/30: Psalm 2: Who ultimately governs all things? How should this affect how you view and discuss politics?

Tuesday, 1/31: Romans 5:1-5: What are the benefits of our justification in our Lord Jesus Christ?

Wednesday, 2/1: Pray for those who serve in governance and management that the Spirit will show them how to govern for the greater good of those they serve.

Thursday, 2/2: Romans 13:1-7: What would the Roman government have been like to which Paul was calling the Roman Christians to submit? What conclusions can we draw for this as to how we're to engage with local and national government in our time?

Friday, 2/3: Romans 12:9-13: What does it look like to honor others? How have you been blessed by God honoring you in Christ?

Saturday, 2/4: Take time to read the preparatory letter and pray to prepare for the Lord's Supper. Give thanks that Christ reigns and holds all things together.

Sunday, 2/5: *The Lord's Day Sabbath with Bread and Cup*: Pray for the means of grace to help us humbly submit to God's word for His glory, our joy, and the life of the world.

# Romans 13:8-10

## The Week of February 12<sup>th</sup>

Monday, 2/6: Psalm 119:33-40: What kinds of things do you normally ask the Lord for? What kinds of things does the Psalmist ask for in these verses?

Tuesday, 2/7: Romans 5:6-11: How deep is the Father's love for you as displayed in the death of Christ for you when you were ungodly?

Wednesday, 2/8: Pray for those who work in helping professions that the Spirit would grant them wisdom in pointing those who are struggling to Christ.

Thursday, 2/9: Romans 13:8-10: Meditate on how you can grow in your love for your neighbors. Ask the Spirit to convict you of where you struggle to love and to guide you in where you can love others more like Christ has loved you.

Friday, 2/10: Romans 12:9-13: What are you zealous for? How could you grow in your zeal for the mission of the church?

Saturday, 2/11: Pray for the Holy Spirit to draw your neighbors to Christ through your love for them.

Sunday, 2/12: *The Lord's Day Sabbath*: Pray for the means of grace to mature us in our love for one another as well as our various neighbors.

# Romans 13:11-14

## The Week of February 26<sup>th</sup>

Monday, 2/20: Psalm 119:105-112: How is God's word leading you in the various aspects of your life?

Tuesday, 2/21: Romans 5:18-21: Meditate on how God's grace reigns through righteousness that leads to eternal life through Jesus Christ our Lord. Share this with someone this week.

Wednesday, 2/22: Pray for those who work in medicine that the Spirit would comfort those who are suffering through them as His instruments.

Thursday, 2/23: Romans 13:11-14: How does sin (either yours or someone else's) affect your ability to hope? What encourages you to hope with anticipation and patience?

Friday, 2/24: Romans 12:9-13: How have been blessed by the hopefulness of others?

Saturday, 2/25: Take time to read the preparatory letter and pray to prepare for the Lord's Supper. Give thanks that Jesus is coming back to make all things new.

Sunday, 2/26: *The Lord's Day Sabbath with Bread and Cup:* Pray for the means of grace to teach us to hope with anticipation and patience for Christ's return.

# Suggested Resources

## *Devotional:*

John Calvin, *Romans*

Timothy Keller, *Romans 1-7 and 8-16 For You*

Martin Luther, *Commentary on Romans*

Francis Schaeffer, *The Finished Work of Christ: The Truth of Romans 1-8*

RC Sproul, *Romans: The Righteous Shall Live by Faith*

## *Intermediate:*

Douglas J. Moo, *Romans: The NIV Application Commentary*

John Stott, *The Message of Romans: God's Good News for the World*

## *Advanced:*

Charles Hodge, *Commentary on the Epistle to the Romans*

Collin G. Kruse, *Paul's Letter to the Romans: Pillar New Testament Commentary*

John Murray, *The Epistle to the Romans*