

The Epistle of Paul to the
ROMANS

The Wrath of God (1:8–3:20)





THANKSGIVING

- Paul continually offers prayers of thanksgiving for the Romans in hopes that he will one day be able to visit them in person (Rom 1:8–12).
- Q. Why is Paul thankful for the Romans? (v. 8)**
- Q. What does Paul want to do for the Romans when he arrives, and why? What are spiritual gifts in Romans? (vv. 9–12; cf. 5:15, 16; 6:23; 11:29; 12:6)**
- Q. What can we learn from the faithfulness of the Romans, the prayer of Paul, and their mutual encouragement of one another?**



DEBT

- His evangelistic work among the gentiles in the East has prevented Paul from visiting Rome until the present (Rom 1:13–15; cf. 15:18–29).
 - Q. To whom is Paul a debtor? (1:14; cf. v. 13b)**
 - Q. What is Paul eager to do? (v. 15)**
- The reason why Paul is eager to preach the gospel in Rome is because of what it is and what it reveals (= power and righteousness; vv. 16–17).
 - Q. How does 1:16–17 set the stage for Romans?**



WRATH

- God reveals his righteousness in the gospel as he reveals his wrath against every form of ungodliness and unrighteousness (Rom 1:18–3:20).
- Though he does not specify a particular ethnic group, Paul lists sins common to gentiles (1:18–32).
 - Q. What should “they” know about God? (vv. 18–23)**
 - Q. What are some of the consequences of rejecting the truth about God? (vv. 24–32; cf. vv. 21–22)**
 - Q. “They” not only sin but also do what? (v. 32)**



WRATH

- Paul shifts from “they” to “you” to address an imaginary “opponent,” the hypocritic, who may be either a gentile or a Jew (Rom 2:1–16).
- Q. Though the “opponent” condemns the sins of 1:18–32, what does he himself do, what does he deserve, and why? (vv. 1–16; cf. Matt 23:15)**
- The “opponent” calls himself a “Jew” but breaks the Law, invalidating his circumcision (Rom 2:17–29).
- Q. Whom does Paul define as a real “Jew”? (vv. 28–29; cf. Jer 4:4; 9:25–26)**



WRATH

- Paul debates his imaginary “opponent” to highlight the righteous judgment of the privileged “Jew” and the heathen or hypocritical gentile (Rom 3:1–20).
- Q. What advantage(s) do Jews possess? (vv. 1–2)**
- Q. Why does the faithlessness of the Jews not make the faithfulness of God ineffective? (vv. 3–4)**
- Q. Does God need or require people to be unrighteous to manifest his righteousness? Why, or why not? (vv. 5–8; cf. 9:19–26)**
- Everyone needs righteousness of God (vv. 9–20).

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