

**BIBLE STUDY TEXTBOOK**

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# **ROMANS REALIZED**

*A New*

**Commentary**

**Workbook**

**Teaching Manual**

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*New Testament and Homiletics*

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# DEDICATION

*To*

Dan,  
Anne Louise,  
Chris

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## PREFACE

THIS BOOK, like all other *Bible Study Textbooks*, is written for participation. You might read some books just for information, but not this one. This book has no use apart from *your* knowledge of Paul's letter to the Romans. We plan a fine bibliography of commentaries to which you can refer (see pp. 269, 270); and we plan to include some commentary of our own. But the comment of others and ourselves is *not* your personal knowledge of the epistle of Paul to the Romans. *What does Paul say to you?* Indeed, what does he say to all men? — and we believe Paul says the same thing to all men. But until you discover *for yourself* — with whatever aids you need — *what Paul says to you*, the purpose of the Word of God has fallen to the ground and the purpose of this book has not been realized. When you have experienced that wonderful exhilaration of knowing that “when the apostle wrote, this is what he meant; and this is how it refers to my life,” we then will be happy. For that is why we wrote this book —and all *Bible Study Textbooks*.



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# INTRODUCTION

WE FEEL there are several important features that should commend this book to you. Here they are; consider them carefully before going further:

FIRST: The entire text of the book of Romans is from the American Standard Version of 1901.

SECOND: A paraphrase of the text by James MacKnight is given. He is one of the finest commentators on the epistles. This paraphrase becomes a short commentary and literal translation. We believe it will help you immeasurably in your understanding of this wonderful epistle.

THIRD: A summary of the text by Moses E. Lard. This summing up in concise words the thought of the section is a fine way to learn at a glance the thought of the apostle.

FOURTH: A comment and explanation on every verse by Don DeWalt. We have intentionally limited our comment. Our purpose in preparing this study is not to add another commentary on Romans to the hundreds that are already in print. This book is intended to be a mental and spiritual stimulator. We want to "stir up your sincere mind" and cause you to know *for yourself* and *of yourself* (as much as is humanly possible) what Paul has written.

FIFTH: More than 1,000 questions on the entire book. These can either be answered orally, or the answers written in a notebook. The latter form is the method we have used most often.

SIXTH: A "review in outline form" that runs through the book. This will call to your mind the structure of the book as you progress in study.

SEVENTH: Preliminary questions appear at the beginning of each section. These questions are called *Realizing Romans*. They are intended for you to answer *before* you study anything but the text. *After* you have studied the aids, perhaps you will wish to return and change your answers; but *do answer* all the questions in *Realizing Romans before* you proceed in the rest of the study.

EIGHTH: Note the chart of the whole epistle as found on page 15. We follow this outline in our comments.

NINTH: There are two special studies in the back pages of this book. These studies were written by Wilbur Fields and the author.

Yours in His Happy Service,  
DON DEWALT



GENERAL INTRODUCTION TO THE EPISTLE  
OF PAUL TO THE ROMANS

A. *Paul the Apostle, the Author.*

1. Since the first word of the epistle gives the name of the author, There is no need to give reasons for attributing this letter to "Paul, a servant of Jesus Christ, called to be an apostle . . ."
2. There has been no weighty controversy in any period of history concerning the authorship of the book.
3. Notice that Paul, the inspired author, dictated this epistle to his scribe, Tertius (Ro. 16:22).

B. *The Time and Place of Writing.*

1. Paul dictated this epistle during the three months' stay in Corinth on the third missionary journey in about 57 or 58 A.D.

2. *Reasons for the Conclusions Concerning the Time and Place of Writing.*

a. Paul was taking the contribution of the churches of Macedonia and Achaia to the saints at Jerusalem. Ro. 15:25-26: ". . . but now, I say, I go to Jerusalem, ministering unto the saints. For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem."

b. Paul and certain other brethren were in Corinth on the third missionary journey at this time and were on their way to Jerusalem with the offering for the saints. Ac. 19:21; 20:3, 16, 22. (Macedonia, together with Achaia, made up the whole of Greece, Corinth being in Achaia.) Though the offering is not here mentioned, we know that they had it because of what Paul said in Acts 24:17-18. He said, "Now after some years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple. . ."

c. We know that it was written at Corinth because the names of two people associated with this city are mentioned as being present with Paul at the time of writing. Ro. 16:23: "Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you . . ."

(1) Gaius was one of the few baptized by Paul in the city of Corinth. I Co. 1:14.

(2) Erastus is identified with Corinth in Acts 19:22 and also in II Tim. 4:20.

*C. The Persons Addressed in This Epistle.*

For some information concerning the Roman Christians, we are quoting from D. D. Whedon, who sums up in a few words what other writers have taken pages to say.

"When the Roman general Pompey conquered the Jewish nation and captured Jerusalem, a large body of Jewish prisoners were sent to Rome and sold as slaves. Their rigid adherence to the peculiarities of their faith rendering them very impracticable servants, their masters were glad to emancipate them, and, perhaps respecting their conscientiousness, assigned them a quarter beyond the Tiber as a residence. . . . As the residence of freedmen, exiled from aristocratic Rome, in a low ground, where the flat boats from the seaport at Ostia had their wharves, and low shops abounded, it was scarce a respectable section. It was a symbol of truth abased in the world. The worship of the true Jehovah dwelt in these humble abodes, overlooked by the haughty temple of the Capitoline Jove. How has history reversed the contrast! Yet even here the stately synagogue rose, the rabbi established his school, and a hierarchy ruled in power. Nor was monotheism without its influence on imperial Rome herself. So prevalent was the tendency of thoughtful persons toward Judaism as to become the subject of satire to more than one of the Roman poets. And so crowded were the synagogues on the Saturday-Sabbath with Roman ladies that one poet recommends the young men to go thither to get sight of the beauty and fashion of Rome!

"The 'strangers of Rome', (Ac. 2:10) returning from Pentecost to this humble Jewish quarter, were probably the first germ of Roman Christianity. They were purely Jewish. The only probable fact we have of history is that such excitements arose among the Jews (about A. D. 50) as to attract the notice of the city government, which received intelligence that the disturbances came from one Chrestus, obviously a modification of the name of Christ. (See . . . Acts 18:2) . . . the government ordered the Jews in a body to leave Rome. By this decree it seems that the elements of the first Roman church . . . were swept away.

"It is from this epistle to the Romans that we get our next glimpse of the church at Rome. In this respect the catalogue of names in chapter 16 has a singular interest. The banished Aquila and Priscilla have returned. There is a goodly number of Paul's friends there. And if we may judge of the whole from this catalogue we should say that the church was almost entirely Gentile, and far more Greek than Roman. Of the 28 names there but two are Jewish, and the Greek are twice as many as the Latin. The Church had existed there many years, (15:23); they had attained a reputation through the Christian world,

(1:8). Though not founded by Paul, the church recognizes **his** apostleship; nor has he any misgivings that it is an anti-Pauline Church, nor does he recognize the existence of any opponents or maligners.

"The next view we have is not so much of the Church as of the escort of friends who met Paul at Appii Forum to conduct him to Rome (Acts 28:15) . . . The career of the Church of Rome since that period is one of the wonders of history. Its spiritual empire, rising like the shadow of Rome's past imperial power, has exercised a mightier sway over the civilized world. That Peter was once at Rome and suffered martyrdom there is probably true; but that he was founder or Bishop of its church is supported by no adequate authority. And the stupendous despotism of Popery based its existence not upon the sacred canon, or upon primitive history, but upon forged documents that powerfully imposed upon the ignorance of the dark ages, but cannot claim to stand the test of modern criticism."

D. *The Design of the Epistle as Related to its Place in the New Testament.* Although it is not the first letter by Paul (being rather, the sixth), its place after the book of Acts is logical, for it contains a discussion of the grounds on which a sinner is justified before God.

1. In Acts we are told what to do to be justified; in Romans we are told of the "how" and "why" of justification.
2. We could say that Acts is a discussion of justification externally, and Romans a discussion of justification internally.

E. *The Purpose as Related to the Ones to Whom it is Addressed.*

1. There is no doubt that one purpose for this epistle was to take the place of an intended but deferred visit (1:11-13).
2. Upon its being delivered by Phoebe (16:1-2) to the church in Rome, it would serve as a letter of personal introduction.
3. It would also serve to establish more firmly the already accepted fact of Paul's apostleship.
4. This epistle was written to teach and instruct all Christians.
  - a. Because it is not written as a defense of some particular fact or teaching, we conclude that there was no immediate problem of such proportion as to make this epistle apologetic.
  - b. It was written to teach and instruct Christians, some of whom were misled and ignorant, but willing to receive instruction and to follow it, concerning the great theme of "Justification by Faith for the Jew and the Gentile."
  - c. It was written to teach and instruct not only the Christians at Rome, but all the Christians of that day: hence, to teach and instruct us also and with the same divine authority.

QUESTIONS FOR SELF-EXAMINATION

1. Who was the divinely inspired author of the book of Romans?
2. In what place was this book written?
3. Why do you believe it to have been written at this place?
4. On what missionary journey was the book written?
5. Why do you believe that it was written on this journey?
6. About what year was this epistle written?
7. Did the inspired author write the epistle himself? If not, who did?
8. Were there Jews in Rome before there were Christians there?
9. If so, how did they happen to be there?
10. How did the first Christian teaching probably reach Rome?
11. Is there any evidence that Peter founded the church at Rome?
12. Were the Christians in Rome mostly Jewish or Gentile?
13. Is the epistle to the Romans Paul's first letter?
14. Show how "Romans" logically follows the book of Acts.
15. For what purposes was this epistle written?

*A Chart Showing the General Outline of the Book of Romans*  
**THE BOOK OF ROMANS**

