

Hello dear friend

Welcome to the third Bible course. In our first course, we considered some of the basics from the Word of God – we learned about the Bible, God, Jesus Christ, the Holy Spirit, the Trinity, and Satan. The second course taught you how to get saved. The Lord Jesus has achieved a great salvation through his death on the cross!

Now, we want to consider the first eight chapters of an essential book from the Bible – the Epistle to the Romans. This epistle expounds and explains many of the basic principles of God's grace and salvation of man. Before going into more detail, I would like to give you some general information that might be important.

* Author, place, date

The apostle Paul had written the epistle to the believers in Rome (see chapter 1:1). After his conversion (you can read about that in **Acts 9**), he preached the gospel in Asia Minor (today the country Turkey) and Greece. Later, he wanted to go to a new mission field, Spain. As he would travel, he planned to stay for a short period in Rome.

Probably, the apostle was in Corinth and about to depart to Jerusalem with a gift when he wrote this epistle (see **Romans** **15:25+26**). This was in 57 or 58 AD.

* Recipients of the epistle

The Bible does not explain how the Assembly at Rome was formed. Even though Paul knew many Roman believers (see chapter 16), they had never been to Rome and thus not been involved in the assembly formation there.

We know from Acts 2:10 that some Jews from Rome were in Jerusalem when the Holy Spirit came down and formed the Assembly of the living God. Hence, it was possible that some of them got saved in Israel and brought the gospel to Rome afterward.

* Subdivisions

The epistle to the Romans can be divided into three main parts:

* Chapters 1-8: Paul makes clear that all men, both Jews and Greeks (Gentiles), are guilty before God – but they can also equally be justified by faith in Jesus Christ. In this course, we will consider these eight chapters.
* Chapter 9-11: This part shows that the gospel does not annul the particular promises that God gave to Abraham and his descendants and by which the people of Israel were set apart from other peoples.
* Chapters 12-16: This section contains practical instructions for those justified by faith.



**INTRODUCTION**

The great topic of this epistle is the “gospel of God” (**Romans 1:1**), which means “good message” in Greek. It reveals God’s grace to man (see **Acts 20:24**).

In this epistle, we find the very broadest designation of the redemption truth, concerning man's lost state, God as the one who judges "with no respect to persons" (**Romans 2:11**), the guilt of every man (**Romans 3:19**), and the great redemption upon the alone condition of faith. The key phrase is "the righteousness of God" (**Romans 1:17**). We will consider these aspects in detail.

A few thousand years ago, Job asked a question that still bothers many people nowadays:

“How can a man be righteous before God?” – Job 9:2

As this question is the most critical one in our lives, God dedicates a complete book in the Bible: The Epistle to the Romans.

Please read **Romans 1:1-17** first!

1. The apostle Paul introduces himself as a \_\_\_\_\_\_\_\_\_\_ of Jesus Christ, separated from the gospel (**verse 1**). term "bondservant" expresses his submission to his Lord. It is a question of being a slave, not a servant. Not only is submission shown, but Paul wants to insist that he belongs to his Lord.
2. Why was he set apart?

**Acts 9:15**

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1. What do we learn about that gospel concerning…

… the prophets of the Old Testament (**Romans** **1:2**)?

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… its central and main topic (**Romans** **1:3** and **1:9**)?

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1. Here in **Romans 1**, we find both the humanity and divinity of the Lord Jesus. In speaking of Jesus Christ as Man, Paul says: “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (**verse 3**). When he presents Him as the Son of God, he uses the following terms: "\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_." (**verse 4**).
2. **Romans 1:5** already claims the purview and outreach of the gospel. For whom is it intended?

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1. In **verse 7**, Paul desires that the believers should have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

We receive grace in two ways:

a) as sinners: we receive pardon for our sins;

b) as believers: to be able to stand the difficulties and worries of life.

The word “peace” also has two aspects:

a) We receive peace with God (**Romans 5:1**) when we believe in the Lord Jesus.

b) The peace of God (**Philippians 4:7**) means rest, tranquility, peace of heart, whatever the circumstances.

1. Paul prayed much for the believers in Rome, especially concerning his wish to visit them eventually (**verses 9.10**).
2. What were the reasons for that desire (**Romans 1:12.13**)?

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1. However, he does not want to follow his elf-will but intends to submit himself to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (**verse 10**). Also consider the well-known expression in **James 4:15** “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”
2. To whom was Paul a debtor – and what does that mean concerning the gospel (**Romans** **1:14**; also read **1 Corinthians 9:16**)?

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1. Please thoroughly read **verses 16 and 17**.
2. What is Paul’s attitude when it comes to preaching the gospel?

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1. What does the gospel cause in those who believe?

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1. What does the gospel reveal?

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1. The gospel must first be preached to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and then to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

We find them both cited in **Romans 2:9+10**. According to the Jews, the only way for a "Greek" to come in contact with God was to become a Jew and to be circumcised. But it is different. They both must hear the same gospel. How are both of them justified? "\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_." This is what the Old Testament had already prophesied in these terms: "\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_." (Paul quotes **Habakkuk** **2:**\_\_\_\_.)

1. In the following chapters, Paul will prove that God's justice is revealed in the gospel. What aspects of his justice can you already figure out?
2. **Romans 2:5**

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1. **Romans 3:25**

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1. **Romans 3:26**

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Learning verse*:*

“The gospel of Christ […] is the power of God to salvation for everyone who

believes […] for in it the righteousness of God is revealed.”

*Romans 1:16.17*



WITHOUT EXCUSE, I – THE HEATHENS

Before the Apostle Paul can explain the gospel of Christ in detail, he wants to show that ALL men need it to be saved. Therefore, he subdivides humanity into three groups.

We can imagine the following passages like a big courtroom with three accused persons. They all try to justify themselves but realize that God's verdict destroys their grounds for justification. Those persons are:

1. The heathens in their wickedness (**1:18-32**)
2. The virtuous and self-righteous, civilized humans

who live according to their moral principles (**2:1-16**)

1. The religious men, the Jews (**2:17-29**)

They will comprehend how God sees them after Paul's elucidation.

At the end of his introduction, Paul emphasized that they live by faith alone, not by works. We would be lost if we had to gain life by our efforts. We are all Jews and Greeks, guilty before God. This is what the apostle is going to explain to us. He starts with the guilt of the "Greeks," that is, "the nations."

Paul wants to clarify that all of them are thoroughly sinful and guilty. Thus, being exposed to God’s wrath, they need his work of justification.

Please read **Romans 1:18-32** first.

1. Every single person on this very earth needs salvation through the gospel. One obvious objection to this that many people reply is: "Why would a just God judge the poor and unknowing Gentiles who have never heard of Christ?". But God will not condemn anyone for not having heard the gospel – what are the reasons why God will condemn every human?

**Romans 1:18**

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1. Why can these people still get to know God even without reading the Bible?

**Romans 1:19**

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A watch proves the existence of the watchmaker, and your t-shirt is evidence that someone once made it in a factory. In the same way, the Creation reveals that there is a creator – despite the evolutionary theory. No one would claim that the watch and t-shirt were without a cause or someone who designed them. But that's what atheists claim concerning nature. No, there is a creator, God, who everyone can see.

1. Paul states that these people are without excuse.
2. How can they recognize God?

**Romans 1:20**

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1. People have unfortunately not taken this to heart. Whereas they know God, that is to say, they know God, they do not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Him as God nor \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (verse 21)
2. Something else happened there because they have not taken that into their hearts. What, according to **verse 21**?

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1. Paul reveals some characteristics of these people and steps taken on the path away from God. What are those?

**Romans 1:22+23**

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Their worship of idols, statues, or nature shows the degree of foolishness they have fallen into. They would instead honor Creation instead of the Creator.

In the Bible, God very often condemns dead idols and statues. He has a claim to absoluteness and exclusivity. He claims to be the only true God and, therefore, demands the worship of all human beings! How does He compare Himself with them?

**Psalm 115:4-7**

|  |  |
| --- | --- |
| The idols… | God… |
|  |  |

What is God's view on the status of these idols?

**Isaiah 44:19; Jeremiah 10:5**

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1. When humans choose to decide against God and for dead idols, God accepts their decision “heavy-heartedly” (which is a serious matter!). What is his reaction to their poor decision?

**Romans 1:24.26.28** (the first part of the verses)

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1. As a consequence of that decision against God, the Gentiles chose to dishonor marriage and devoted themselves to homosexuality, which is becoming more and more accepted and even popular nowadays. What is God’s point of view concerning that matter?

**Romans 1:26.27**

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1. People choosing to live without God have a debased mind, as verse 28 states. What is the outcome of that moral decline?

**Romans 1:29-31**

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1. Paul states two essential things in **verse 32**:
2. What is God's judgment for those people who had the chance to recognize God but instead chose to satisfy their sinful lusts?

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1. One cannot say that these people "just didn't know it." Why?

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Everybody who reads those verses must admit that the Gentiles (as well as every human being) are without an excuse: The refusal to not worship God (even though he can be seen in his Creation) made them reject God – which leads them to moral wickedness.

There is no excuse – they need salvation through the gospel of Jesus Christ. And so do you!

Learning verse*:*

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness […] so that they are without excuse.”

*Romans 1:18.20*



WITHOUT EXCUSE II – SELF-RIGHTEOUS HUMANS WITH MORAL PRINCIPLES

Before the Apostle Paul can explain in detail what the gospel of Christ is, he wants to show that ALL men need it to be saved. Therefore, he subdivides humanity into three groups:

1. The heathens in their wickedness (**1:18-32**)
2. The virtuous, self-righteous, civilized humans who live according to their moral principles (**2:1-16**)
3. The religious men, the Jews (**2:17-29**)

Paul wants to clarify that all of them are thoroughly sinful and guilty before God. Thus, being exposed to God’s wrath, they need his work of justification.

Please read **Romans 2:1-16** first.

We have seen in our last lesson that all Gentiles are without excuse as they have chosen to dishonor God. But one could still say there are virtuous, self-righteous, civilized humans with moral principles. Many such persons claim that they surely don’t need salvation. Let’s consider Paul’s answer:

1. Why is the civilized human also guilty before God?

**Romans 2:1**

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No man can clear himself before God. Everyone in the whole world has turned away from the right way. Still, in the time of Paul, some people condemned vulgar immorality and showed off their good ethics. Paul adds that these "moralists" condemn themselves for what they judged in others since those who consider themselves committing the same are probably not so crude but no more refined.

1. Those humans can’t even follow the moral rules they hold against each other. However, they hope that God will spare them. What is, therefore, God's just answer?

**Romans 2:2+3**

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1. What does the question in verse 3 mean according to the judgment of God?

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1. Paul speaks about the judgment of God: **Verse 2** is His moral judgment, and verse 3 is the execution of a judgment, which we will consider later. Yet, the apostle also describes some other essential aspects of God. Compare **verses 4 and 5**.
2. What is God’s desire concerning all human beings (also read **1 Timothy 2:4**)?

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1. Consider man’s answer to God. Unfortunately, man is rebellious (hard), and his heart is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (**Romans 2:5**). This is why they gather themselves \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

The same will fall on them in the day of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

People don't want to believe in God, who would judge them. They consider it an injustice. Yet, we have seen in **verse 4** that God possesses a wealth of goodness, forbearance, and longsuffering. God doesn't want anyone condemned (**1 Timothy 2:4; Ezekiel 33:11**). If someone goes to hell, it's their decision.

We have already said that no one can get saved due to their good works (**Ephesians 2:8+9**). Even though many people nowadays claim this balancing of good and evil works to be just, it is not. A simple illustration will clarify that: Think of the person you love most. Now, imagine this person would get killed. The murderer gets caught. You attend the hearing. Imagine the judge would say the following: "It is undoubtedly proven that you killed this person. The law requires a punishment for this. But since you behaved well in the years before, you are declared innocent and not guilty. You are free to go." Imagine the outcry in the courtroom. This would be unjust and wrongful! But this is what people want God to be like. Yet, balancing good and evil works is NOT FAIR. God has to punish human beings for their evil-doings despite the good works they might have done.

1. We have already seen that the Epistle to the Romans is about God's perfect justice. How do verses 5 and 6 state that feature of God?

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1. This day is also called "the Day of the Lord." What will happen then with those who reject the Lord Jesus?

**2 Thessalonians 1:7-9**

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1. Paul describes two groups of humans as well as their just wages. What are those?

**Romans 2:7+8**

|  |  |  |
| --- | --- | --- |
|  | group 1 (verse 7) | group 2 (verse 8) |
| description |  |  |
| wages |  |  |

Concerning **verse 7**, the question might arise if those persons get saved because of their excellent works. **John 3:16+36** and **5:24** show us clearly that we have life eternal if we \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and that we are lost if we do not believe. That means if we confess our sins to God and believe that Jesus Christ was punished and died at the cross for our sins instead of us, we will be saved and will never get lost. In **Romans 2:5**, it is a question of man's responsibility. He is held accountable for his actions. **Verse 7** speaks about those who are already saved and, THEREFORE, do good works. It is not by their good works that they merit this eternal life. The works only prove that they believe (see **Ephesians 2:8-10**). Faith gives them eternal life.

1. Does God judge all human beings on who they are (Jews, Greeks, etc.) or based on what they have done?

**Romans 2:9-11**

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It is clear that God's judgment is impartial (which means He makes no distinction in judgment between persons because of their social/religious position).

1. In **verse 12**, Paul returns to the first two groups we already considered: Gentiles and civilized humans with moral principles.

In this verse, he compares them and mentions one similarity and one difference. Please name them:

Difference 🡪 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Similarity 🡪 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Paul clarifies: Those who have sinned under the law will be judged. But what about those without a law? They will also perish because they broke the law. But which one?

1. Human beings with moral principles break laws that are written down, whereas the Gentile breaks an unwritten law. Which one?

**Romans 2:15**

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What does the expression “the conscience bearing witness” mean concerning all human beings being without excuse?

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The pagan did not know the testimony of the law but knew the one from Creation well, spoken of in **Romans 1:19+20**. For the pagan, the real question is to see if he has turned toward this light. The Jew was more privileged to have the law. Having more knowledge also gives a greater responsibility (see **Luke 12:47+48**)!

1. **Verse 16** ends Paul’s thought he started in **verse 12**: The man with moral principles has broken the law inside which God has given. What will God's judgment be?

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If the pagans have not heard the preaching of the gospel, will God judge them because they did not accept the gospel? No! But they will be judged because they have not heard the speech of Creation. He who has listened to the gospel and has not accepted it is more guilty than the pagan and is even more guilty than he who does not obey the law.

However – since you are reading the Bible and considering the gospel, the message of Creation does not primarily concern you anymore. God has revealed His word to you, which you must obey!

Paul makes unmistakably clear that (after having talked about the Gentiles) also those human beings with moral principles (which they hold against others) are guilty! Before God, no one is without excuse – everybody needs salvation through the Lord Jesus Christ!

This chapter also shows the four principles of God's judgment:

1. “It is according to truth” (**verse 2**) 🡪 no corruption, no concealment, no bribery
2. God invariably gives space for repentance before He executes judgment (**verse 4**) 🡪 no one has the excuse that they didn't get a chance to confess.
3. In judgment, God will render to every man, according to his deeds (**verse 6**) 🡪 no arbitrary punishments.
4. “no respect of persons with God” (**verse 11**) 🡪, no class distinctions, equality of accused persons.
5. Reveals the secrets (verse 16) 🡪. The facade of self-righteous moralists will be pulled down, revealing their hidden evil deeds.

God, indeed, is a just and fair judge!

Learning verse*:*

“Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. But we know that the judgment of God is according to truth."

*Romans 2:1.2*



WITHOUT EXCUSE III – THE RELIGIOUS MEN, the JEWS

Before the Apostle Paul can explain in detail what the gospel of Christ is, he wants to show that ALL men need it to be saved. Therefore, he subdivides humanity into three groups:

1. The heathens in their wickedness (**1:18-32**)
2. The virtuous, self-righteous, civilized human who lives according to their moral principles (**2:1-16**)
3. The religious man (**2:17-29**)

Paul wants to clarify that all of them are thoroughly sinful and guilty before God. Thus, being exposed to God’s wrath, they need his work of justification.

Please read **Romans 2:1-16** first.

We have seen in our last lessons that both Gentiles and pagans, as well as moralists, are without excuse. Paul now considers the third group: The Jews (or religious men). Without any doubt, they were God's people. But still, likewise, the other two groups are lost as well.

Please read **Romans 2:17-3:20**.

1. Before talking about this passage, let’s go back to a few aspects of **verses 12 to 16**.
2. The Jews were convinced that the fact of possessing the law (of hearing it) would raise them well above the pagans and that they would automatically be justified by it. How does the declaration made in **verse 13** show clearly that they are mistaken?

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1. What has just been said agrees with our teachings in the New Testament. We must not only listen to the gospel of the Lord Jesus but also \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (see **Acts 4:4**).
2. What are the characteristics and features the Jews should have?

**Romans 2:17-20**

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1. Paul accuses the Jews now. Instead of humbly appreciating all these privileges and understanding that they were accompanied by great responsibility, the Jew imagined that he was …
   * \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
   * \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
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   * \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. Read God’s intention with the Jews from **Genesis 12:2+3**. Compared to that, what is the reality?

**Romans 2:24**

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1. God had created a covenant with Abraham – circumcision then was a sign that someone belonged to the people of God (see **Genesis 17:9-11**) and is therefore often used to describe the special status of the Jews.
2. Was it profitable for them?

**Romans 2:25**

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1. The Jews gloried in their circumcision. To be circumcised signified that one belonged to the people of God. If a Jew did not accomplish the law, God considered him as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, despite his circumcision. It still happens today that the name of God is blasphemed by unbelievers when they meet Christians who lie, cheat, etc.
2. What is more important to God: religious rituals (having the mere appearance of being just) – or the attitude within the heart?

**Romans 2:26-29**

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The real Jew is not one who outwardly belongs to the Jewish people, but "he is Jewish who is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_" (**verse 29**), which means one who belongs to God with all his heart to serve Him. It is the same for circumcision.

In a practical sense, this signifies that we execute self-judgment. Meanwhile, the circumcision of the body has no value in the eyes of God but much more that of the \_\_\_\_\_\_\_\_\_\_\_\_\_. This circumcision can be called "conversion." **Deuteronomy 10:16** and **Deuteronomy 30:6** also speak of this circumcision of the heart.

There is some fundamental teaching on this subject in **Colossians 2:11**. This verse especially says that true believers are also circumcised. But this is not a circumcision done with hands. How are they then circumcised? By the circumcision of Christ. On the cross, Christ was made Sin, and there, as far as the sinful nature of believers is concerned, they have been judged by Him. This is their circumcision.

1. The apostle has demonstrated in **Chapters 1 and 2** that the Jews, as well as the Greeks, are "under \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_" (see Romans 3:9). About the Jews, it is specified that the outward appearance has no value if the heart is not right before God. What can we learn from this?

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Paul has shown the reason for this breakdown among religious men: It lies in the profession of outward privileges without an inward work of grace in the heart!

**Romans 3:1-4** then describes that the Jews indeed had certain advantages and a unique position before God. But still, those didn't change anything concerning the lost condition of the Jews. They are responsible before God.

Let us summarize: Jews and pagans are both equal before God in whom there is "no acceptance of persons." Both are guilty. The religious forms of the Jew, even circumcision, do not profit at all since the Lord looks at the heart. Then, a Jew might ask: “Why did God give us such an exceptional place then? It does not make any sense at all." The apostle is now going to answer this objection, as well as to some others.

1. What are the privileges that Israel had?

**Romans 9:4**

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1. The expression “oracles of God” (**verse 2**) does not only mean the law that God gave to Moses (for example the Ten Commandments) but also all the words that God pronounced later by the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (see **Hebrews 1:1a**). Everything was put down in writing and entrusted to Israel. What a privilege! Did God ever act this way toward other nations (according to the end of **Psalm 147**)? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

A personal question: Do you also possess such a privilege (for example, born in a country in which you can read the Bible? having heard the Word of God as a child? …) \_\_\_\_\_\_\_\_\_\_\_\_

1. But God remains faithful to Himself, and His Word, in which He says wrong will be judged. To make this very clear, God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and all men \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (**verse 4**). Even David, despite his privileged position, accepted punishment from God. When he had sinned with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Psalm 51; see the historical event of this in **2 Samuel 11**) and had received the chastisement of God, he recognized that God was acting this way towards him. The punishment that David got shows the justice and holiness of God.

Just as David discovered the anger of God due to his unfaithfulness, in the same way, God gives way to His anger towards the unfaithful people of Israel; now, the Jew could make this objection: “The Scripture says that we are liars and that God is true. Our unfaithfulness is, therefore, predicted and serves to bring out the truth of God. So then, it is wrong that God punishes us for that."

However, Paul clarifies that even though God predicted the unfaithfulness of His people and all humanity, his anger is just. He knew that every person would be a sinner. If we sin, we prove that the Word of God is true!

We hear these objections, which Paul faces nowadays, yet in another form. People say: "If God has created us capable of sinning, then God is guilty because He created us." Instead of looking for the fault in himself, a person throws it back on God. God is being blamed for the sins human beings commit. By these remarks, man shows that he is blind and incapable of understanding God's longsuffering and holiness.

We find a summary of the first few lessons in **verses 9-20**: All men have sinned!

* Heathens, as their unknowingness is not an excuse (because God reveals himself in his Creation)!
* Moralists, because they break their own rules and don’t react to God’s grace!
* Religious men, as they are accused by the law, try to obey.

1. Why does Paul now quote seven passages from the Old Testament?

**Romans 3:10-18**

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What does it mean that he “every mouth to be stopped” (**verse 19**)?

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1. What does "by the law is the knowledge of sin" mean?

**Romans 3:20**

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The law contains the just demands of God towards man. If man could satisfy these demands, he would be justified in the eyes of God. But no man could fulfill the law. The law, which brings all under God's judgment, convicts of Sin, cannot remove the sins – even those who try to obey religious laws. The law convicts us of not only being sinners before God but also of being helpless sinners since it does not reveal how we can be saved.

Now, as Paul has shown that ALL human beings, without any exception, have failed before God, he wants to show us God’s work of justification in the following verses and chapters!

Learning verse*:*

“There is none righteousness, no, not one; […] There is none who seeks after God.”

*Romans 3:10.11*



THE EXPEDIENT – THROUGH JESUS CHRIST

The Apostle Paul has revealed the condition of all human beings before God: lost! No man can be justified. No matter if we are pagans without God, virtuous moralists, or religious men like the Jews trying to obey the law – we are all in the same boat! Sinners and lost! If anyone is to be saved from judgment, it must depend upon God. Therefore, in the epistle, we pass from contemplating what man is before God to learning what God is for a guilty man.

Read **Romans 3:21-31** first.

Introductory remark: When someone has done something wrong against their friend, this friend can forgive the wrong that was done, but they cannot declare the wrongdoer. It is only possible to justify someone (declare that he is righteous) when he is falsely accused. Human beings never were falsely accused of God – but with the justification from the Lord Jesus, believers are before God as if they were guiltless. Of course, they are not – but the blood of Jesus makes them appear like that! With all that it implies, this possibility is manifested "now" (**verse 21**). This "now" aims at the period which started with the Lord Jesus.

1. Even though the possibility of being justified through law exists theoretically (**Romans 2:13**), no one will achieve this since everybody is a sinner (**Romans 3:20**).

God now claims to reveal his righteousness "apart from the law." What is then the foundation on which one can be saved?

**Romans 3:22**

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1. **Romans 3:23+24** shows an incomprehensible difference:
2. What is the man’s situation because of the great failure?

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1. What can the grace of God do with those sinners?

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1. What elements must be saved (concerning God's work and man's responsibility)?

**Romans 3:22+24**

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What is justification? The president of the United States has the legal right to pardon someone or grant amnesty – this means that a sentenced convict can leave the prison even though he is guilty.

Justification is instead an absolution due to a lack of evidence. The person can leave the courtroom because they are proven to be innocent and not guilty.

That’s the condition God puts us in due to faith in the Lord Jesus.

1. Redemption is the act by which, through the payment of a price, sinners can be freed from the punishment for disobedience concerning all the liabilities. However, God did not wink at Sin and did not turn a blind eye to it. He required a just punishment. Someone had to pay for the guilt. What is the price that has been paid – and by whom?

**Romans 3:25**

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We read in **Exodus 34:7** that God "will by no means clear the guilty." How, then, can we be saved since we are guilty? This is only possible because God justifies believers (declares them innocent). This possibility only exists because God made an innocent person, the Lord Jesus, guilty (read **1 Peter 3:18**).

1. How and why is God just and righteous when he justifies those who were sinners but believe in Jesus Christ?

**Romans 3:25**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

God does not grant a pardon without any foundation for doing so. He DID punish someone for sins – the Lord Jesus on the cross. This is why justification for sinners is indeed just because God has already judged someone for these sins. Therefore, his justice and righteous demands have been satisfied at 100%, and He can now give grace at 100%!

1. Let us turn back to verse 22. It says, "righteousness of God *which is* by the faith of Jesus Christ unto all and upon all them that believe." Advocates of the theory of universal salvation (which means that every human being will end up in Heaven one day) take this expression "unto all" as proof of their assumption.

Does this theory stand in the following verses?

Mark 10:45; John 3:36; Revelation 20:15 🡪 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Explanation: The expression "unto all" shows the possible range or outreach – everybody CAN be saved because God can accept every single sinner based on Christ's blood. This is what the Bible calls propitiation (see, for example, 1 John 2:2).

The second term, "upon all them that believe," refers to the number of saved people. Even though there is propitiation of Sin, the committed sins still had to be taken care of. This is when the mediator (1 Timothy 2:5), Jesus Christ, comes into play. He was punished for the sins of believers as their substitution in their place. Only believing this saves. Therefore, verse 22 says: "All human beings can get saved, but only all believers will."

1. What is Paul's conclusion about the three failing groups of people we have considered?

**Romans 3:26**

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Paul shows in **verse 27** that neither law nor works can save or justify us, but only faith (“law of faith” does not speak about law in terms of commandments, but rather “the principle or basis of faith”). Our salvation entirely depends on the work of Jesus’ death on the cross and God’s grace. We have no works in which we could boast!

1. Even though there was a difference between the Jews and the heathens in the Old Testament, Paul now claims that the path to God is the same for both groups. How can they (and therefore every human being) be saved from Sin?

**Romans 3:29.30**

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Learning verse*:*

“For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus.”

*Romans 3:22-24*



THE JUSTIFICATION OF ABRAHAM (justification illustrated)



Paul has expounded so far that God justifies those who believe in Jesus. **Romans 3:28** tells us that one can only justified through faith – and not through doing good deeds or works.

In **chapter 4**, the apostle takes Abraham (you can read about this man in **Genesis 12-25:8**) and his justification as a historical example.

Please read **Chapter 4** first.

1. Faith excludes boasting. Then, we cannot be proud of anything or flatter ourselves for having done something. On the contrary, works could lead to boasting – if works saved Abraham, he could have swelled up with pride in saying, "I am justified, but it was not without a lot of hard work to achieve this." Before whom would he boast then? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

How, then, was Abraham justified?

**Romans 4:2** (also read **Ephesians 2:8+9**)

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1. The foundation of justification by faith differs from justification to the principle of works. The first shows us that on the part of God, all is grace. What does the second speak to us of (**verse 4**)?

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This contradicts **James 2:21**, which says, "Was not Abraham our father justified by works?"

James explains that one gets justified before his fellow men through works (thus, they see that this person is a believer). He also clarifies that there cannot be genuine faith without good works that prove that faith. Both should always go together. It's just important to consider the correct order:

1. justification before God through faith
2. doing good works (caused by the new life Jesus will have given them)
3. justification before men through works of faith (the works of faith prove and establish the testimony before other persons)
4. **Romans 4:4+5** again presents the different ways men try to get justified. What are these two ways – and which way saves?

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1. The apostle Paul now takes another example from the Old Testament: King David. What does the quote from Psalm 32 say about the state of a justified believer before God?

**Romans 4:6-8**

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1. A possible objection then might be that God's blessing is for the circumcised only (this means for the Jews). Yet again, Paul refers to Abraham: Was he justified before his circumcision or afterward?

**Romans 4:9.10**

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Abraham was reckoned righteous when he was an uncircumcised man like the rest of the heathens. The blessing, therefore, is free for both the uncircumcised Gentile today as well as for the circumcised Jew.

After believing, Abraham got circumcision as the "seal of righteousness of the faith." This indicates that the justified person must refuse the activities of his old life ("walking in the steps of that faith," **verse 12**). They must walk accordingly before men. This refusal of evil can only be in the power of the Holy Spirit given to those who believe.

1. Abraham did not receive the promise to be “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” in keeping \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

To which declaration in **Genesis 12:3** does Paul refer when he calls Abraham "heir of the world"?

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1. What would the result be if someone could inherit the promise by keeping the law? (**verse 14**)
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

But it is impossible to become an heir in this way. What does the law produce? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The wrath of whom and why?

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1. **Verses 19 to 22** wonderfully illustrate what faith means:
2. What was the promise given to Abraham (**verse 17**)?

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1. What was the obstacle to that (**verse 19**)?

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1. Did Abraham, therefore, doubt God's promise (**verses 20+21**)?

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1. What was the result of Abraham’s faith (**verse 22**)?

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1. Genuine faith is merely a feeling. Believing means relying entirely on what God has said and not questioning or doubting His words!

Why is Abraham taken as an example here?

**Romans 4:24**

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1. Faith can only be reckoned to us as righteousness if the problem of our sins is put in order. God cannot simply close His eyes to Sin. What was necessary, and what do we also have to believe in, according to **verses 24+25**?

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God could justify Abraham because of his real faith. The principle is the same today: We can only be righteous before God through faith in Jesus' death on the cross! No works are necessary! God can now justify men on the foundation of the work of redemption the Lord Jesus accomplished when He died on the cross of Calvary!

Learning verse*:*

“Jesus was delivered up because of our offenses, and was raised because of our justification.”

*Romans 4:25*



ADAM AND CHRIST – DEATH AND LIFE – SIN AND GRACE

After Paul has made clear that …

1. also, Abraham was justified through faith
2. circumcision is a sign of justification (not its basis)
3. Abraham got the promises not because of the law but due to his faith…

… he now continues his argument from **Chapter 3**.

Please read the first **11 verses of chapter 5** first.

1. The **first two verses** describe three blessings God has given us. They refer to the past, the present, and the future. Try to match them.

|  |  |  |
| --- | --- | --- |
| past, | present | , future |
|  |  |  |

1. These verses expound our lost state before we were saved. What expressions are used to describe this?

**Romans 5:6-8**

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
4. We have seen peace with God, which speaks about reconciliation. Why does everybody even need peace with God?

**Romans 5:10; Colossians 1:21**

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1. Peace with God even puts us into perfect communion with God. What access is granted to true believers?

**Romans 5:2**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. List the blessings which are found in the first two verses:

Firstly, we are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(**verse 1a**).

Secondly, we have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(**verse 1b**).

Thirdly, we have access \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (**verse 2a**).

Fourthly, we boast in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the glory of God (**verse 2b**).

After making this list, think about the "weight" (worth, importance) of each blessing.

1. Why does that knowledge help us in tribulations and times of trouble?

**Romans 5:3+4 and John 16:33**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. In verses 1 to 11 inclusive, we read three times that we boast (here, boasting has a positive meaning). What do we boast of?
2. We boast \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(**verse 2b**).
3. We boast \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(**verse 2b**).
4. We boast \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(**verse 2b**).

Which one seems the most difficult for you to accomplish? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Which one of the three reaches the highest level? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Let us focus more on this topic of boasting in tribulations.
2. Paul makes us understand that we do not boast in tribulations for their attractive qualities but for what they produce. We can make another list.

Tribulation works \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

This, in its turn, works \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

And the last one works \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

If you hope for the help of those around you, you will be very disappointed sometimes. A prisoner had this experience a long time ago. Who was he? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (**2 Timothy 4:16**). The hope that a believer possesses does not make ashamed because \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (**verse 5**).

1. The apostle James also invites us to boast in tribulations. This is what we read in **James 1:2**. He expresses it differently. Instead of saying "to boast," he says "\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_." Instead of using the word "tribulation," he talks about "temptations." This word does not mean "seductions" but "tests." This is in accordance with Peter's warning telling us not to consider the testing as being something strange but contrary to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in it. "To endure tribulations" is synonymous with: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (**1 Peter 4:12, 13**).

1. We could object: “It’s easy for you to talk, Peter, when you ask us to rejoice in tribulations and tests, but have you put your words into practice?" But this objection is easy to refute with Scripture. Let us read **Acts 5:41**. What do we find there? “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”
2. Paul could also rejoice and even sing under challenging circumstances. When, for example? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (**Acts 16:25**).
3. **Verse 6** says that we "were still without strength." Can someone without strength come to God? \_\_\_\_\_\_\_\_ What then was necessary? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. We have seen in our very first Bible course that God’s main characteristic is love. In how far is God’s love greater than anyone else’s love?

**Romans 5:7+8; Song of Songs 8:6+7**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. What are the beautiful results the death of the Lord Jesus brought to those who believe in him?

**Romans 5:9+10**

(concerning the wrath, read **John 3:36**)

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Now, we come to the main problem of humanity: Sin. Whereas sins, which Paul spoke about in the first 12 verses, refer to the particular evil deeds, thoughts, and words, Sin is the concept of evilness, the wicked power that dwells in every human being and rules over them. Sin is like a tree on which bad fruits (sins) grow, a source of all evil actions. Sin came into this world when the first human being, Adam, ate the forbidden fruit (Genesis 1), as the next verse, **Romans 5:12**, tells us. Sin entered the world through the fall of men and has therefore entered every single human being who then, being under the control of this evilness, commits Sin. The question that Paul tries to answer now is: Does Sin (the concept) still rule over true believers?

Read **Romans 5:12-21**

1. How did Sin enter the world?

**Romans 5:12; Genesis 3**

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1. What two characteristics do all humans (as ancestors of Adam) have in common?

**Romans 5:12**

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The phrase which begins in **verse 12** finishes in **verse 18**. In between, in **verses 13-17**, the apostle explains. In **Romans 4:15**, he explains that where there is no law, there is no transgression. However, this does not mean there was no sin before the giving of the law. It was not considered a punishable transgression, but human beings sinned against God due to their self-will.

1. God gave his law (e.g., the Ten Commandments) to His people approximately 2,500 years after Adam. Even though the law was not revealed before that (which means that human beings could not transgress particular rules), they still did evil by using their own selfish will. What is the proof that Sin has entered every human being through Adam?

**Romans 5:13+14**

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1. Adam's Sin had terrible results. Which ones, according to verses **15-18**?

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1. Adam is a "Him who was to come," just like a new kind of humanity. Who is its founder – and what does He bring to those who belong to Him (compared to what Adam brought to those belonging to his humankind)?

**Romans 5:16+17**

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1. Into what position has Adam's transgression brought every human being? What is the position in which the Lord Jesus can get every human being?

**Romans 5:19**

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1. Does Sin (the evil concept) still rule over true believers? If not – what does it possess power instead?

**Romans 5:20+21**

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The offense of one man, Adam, brings Sin and, therefore, death upon his race – much more, the grace of God brings the gift of life by one man, Jesus Christ, to His line. The sentence of judgment and condemnation that passed upon men was an account of one Sin involving all in judgment – yet, the righteousness of Jesus Christ is passed upon those who believe in Him as they get justification.

It is God's thought that by Christ, we should be made entirely superior to the power of Sin, lawlessness, and self-will (how this practically works is disclosed in chapters 6-8). In this world, where "sin abounded, grace did much more abound" when Jesus Christ died on the cross. Indeed, a wonderful savior!

Learning verse*:*

“But where sin abounded, grace abounded much more.”

*Romans 5:20*



DEAD WITH CHRIST, DEAD TO SIN

There is a big difference between Adam's Sin and the work that Christ accomplished. Adam's action was an act of disobedience, whereas Christ offered Himself in complete obedience as a sacrifice to God. In both cases, the consequences extended to many people. The consequences of Adam's Sin were fatal to his descendants. But on the contrary, the result of Christ's work is salvation for all those who believe.

But salvation does not only concern eternal condemnation but also deliverance from Sin, this wicked power. In the following chapter, the Holy Spirit wants to teach us that Sin does not rule over a true believer anymore: We can practically be delivered from the power of Sin by being "dead to sin."

Please read **Chapter 6** first.

1. Many people say, "Well, if Christ has forgiven you every sin, then why don't you just continue living in sin and rely on his grace, which will always forgive you?" Why is this statement not correct at all?

**Romans 6:1+2** (also **verse 15**); **Galatians 5:13**

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An example can illustrate this: Imagine a homeless man who poorly cared for their body hygiene and wears ragged, rotten, and stinking clothes. Suddenly, a proper, rich person takes care of this man, brings him to his house, has him cleaned and appropriately dressed, and gives him a place to sleep and a job. Now, imagine this man going back to the streets one day with the excuse, "This man will take care of me again; I'd rather stay in the mud. This is what soap is made for, after all". Would this make sense?

1. Jesus Christ died on the cross. How can we – true believers – show the world that we identify with Him?

**Romans 6:3**

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People who die are buried. The believer who is dead with Christ shows this by being baptized. Baptism is a sign before the world that the baptized person is saved and “officially” a Christian and follower of Christ.

We were, in the figure of baptism, identified with the death of Christ to have part down here in the position in which His death sets us about Sin and the world. Baptism is a figure of death and burial. It is evident that *a dead man* has done with the life of self-will in which he once lived (to which Sin was attached), and *a buried man* has passed out of the sight of the world dominated by Sin in which he once lived.

1. The Lord Jesus was raised from the dead by His Father. What does this have to do with us as we are getting baptized?

**Romans 6:4+5**

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1. Our old identity (with Sin characterizing us) is being called "the old" man (verse 6). We inherited it from Adam.
2. What did happen with our old, sinful identity?

**Romans 6:6**

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1. What impact does this have on true believers?

**Romans 6:6+7**

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Baptism symbolizes what happened as we were saved: Our old man was crucified with Jesus Christ!

In **verse 6**, Paul speaks about "the old man". When we say "black men," "English men," young men," we don't refer to any particular individual but rather to a race of men with specific characteristics. "Old man" now refers to "Adam's fallen race," which is characterized by self-will and Sin.

Through many years, Go has proven that “this man, sinning humanity, is utterly evil and that it is impossible ever to improve or reform it. The only way God could handle this old man is to end his life in the judgment of death. The evil nature can only be condemned and ended. For the believer, the judgment of death has been carried out on the cross. At the cross, Christ vicariously represented before God our old man so that when He was crucified, we were crucified with Him!

Christ did not only bear our sins (evil deeds) but He was made Sin (**2 Corinthians 5:21**) and made what we are. Thus, our old man came up before God at the cross and was judicially ended in that very judgment. Sin, indeed, still exists but can have no power over a corpse. Death annuls its power. The practical end is that, being dead to sin, we should no longer serve it.

Death, therefore, is not the end of Christian life, but its beginning!

1. As Jesus Christ was raised from the dead, death had no longer dominion over Him (**verse 7**). What is – following that line of argument – the true believer then required to do…

**Romans 6:8-11**

1. … concerning Sin (**verse 11**)?

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1. … concerning God (**verse 11**)?

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1. The principle in **verse 11** is followed by practical exhortation (**verse 12**). We learn that Paul's teachings now should have practical consequences. What are those?

**Romans 6:12+13**

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1. Paul uses the expression "yield" five times, which means to provide, allocate, or supply oneself. We can compare our bodies to a piano. Good and bad players contend for playing on it. Write down the five good and the four bad players mentioned in **verses 13-19**.

Good players: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_), \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_), \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_), \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_), \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_)

Bad players: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_), \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_), \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_), \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse \_\_\_\_)

1. Verse 13 discusses yielding "our members *as* instruments of righteousness unto God." Think about the question of how a believer can use the members of their body to both the dishonor and honor of God.

|  |  |  |
| --- | --- | --- |
| member of the body | dishonor | honor |
| tongue |  |  |
| hand |  |  |
| brain |  |  |
| ear |  |  |
| What about the phone? |  |  |

1. In **verse 15**, Paul again quotes an objection that someone might have now. And yet again, he wants to disprove it. What is his argument in **verse 16** about why Sin does not fit a Christian in the newness of his life anymore?

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1. Paul clarifies this point by choosing a figure everyone understands – slavery. What does slavery have to do with Sin?

**Romans 6:16-22**

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1. Which practical consequences does it have that the Lord Jesus is the master of all believers?

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The one who we obey is the one controlling us. Living in Sin makes us slaves of Sin! It is impossible to be a slave of Sin and of the Lord Jesus at one time.

True believers have exchanged and replaced their masters! From Sin to Christ! But since the idea of slaves and masters can lead to a misunderstanding of our relationship to Jesus Christ, he clarifies in **verse 19** that he is simply using a comparison that everyone understands.

Indeed, serving righteousness is not miserable and cruel slavery but happy liberty. The terrible bondage sin had over us was untied by Christ's death – and therefore, we want to serve Him because of love and gratitude.

1. Not only were the masters replaced – but the fruit (the result) was also changed.
2. What is the result of serving Sin (**verse 21**)?

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1. What is the result of serving God (**verse 22**)?

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1. What are the two different rewards/wages that those masters (Sin or Christ) offer?

**Romans 6:23**

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What does it mean that death is the wage of Sin? In **Genesis 2:17**, after God has given the prohibition to eat from the fruit, He says: “For in the day that thou eatest thereof thou shalt surely die." Even though it is true that physical death came into this world on that very day, the actual meaning is spiritual death – a severance of the relationship to God (**Isaiah 59:2**). Now, every human being was “dead in trespasses and sins” (**Ephesians 2:1**). Sin therefore causes physical death and spiritual death. But there is one more kind of death, which the Bible calls “the second death” (**Revelation 20:14**). This expression refers to eternity in hell. This is implied in **Romans 6:23**. How great the contrast to the eternal life the Lord Jesus Christ wants to grant!

Summary of the first six chapters:

* In the **first three chapters**, the apostle proved that the Gentiles (or pagans), the moralists, and the Jews are guilty before God – basically, every human being is a sinner!
* **Chapter 4** explains that man is not justified from his guilt by works but by the principle of faith.
* The first eleven verses of **chapter 5** present to us the privileged position of believers.
* Finally, in the last part of **chapter 5** and **chapter 6**, we affirm that the cross has resolved not only the problem of sins (as evil actions) but also the problem of Sin (as a power). The believers are no longer a slave to Sin since they are dead to sin – through the death of the Lord Jesus on the cross. This enables them to walk in the newness of their life, according to the new, godly nature they got through the New Birth.

Learning verse*:*

“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

*Romans 6:23*



THE FLESH – DELIVERANCE FROM THE LAW

Paul explained in chapter 6 that Sin no longer has power over true believers since they are dead to sin. Yet, we all recognize that we still commit sins after our conversion. Does that mean that we are not born again? No way!

Therefore, many choose to obey God-made or self-made laws to be a "good Christian."

Yet, in **chapter 6**, Paul made another step in exposing that, having been justified, we are no longer under the law. This was very difficult for a Jew to accept since the law had been given by the God of Israel! Many people are convinced that since Adam, the relationship between God and man has been based on a law that must consistently be enforced. They know very well that the law does not justify them, but they are not freed from this law either. Believers impose it upon themselves as a way of expressing their gratitude. This way, they put themselves under the law again and oblige others to do the same. They cannot escape from the consequences that such a situation entails.

Romans **chapter 7** shows us that this won’t work. Please read the chapter first.

Why do we need deliverance from law and its dominion?

The law, as given by God, had four intentions:

1. to show the standard of conduct that God requires from human beings
2. to reveal the holiness and righteousness of God
3. to indicate the inability of human beings to keep the law and meet God's requirements (therefore, the law did not help or support human beings)
4. to condemn human beings

What does that have to do with us?

* The law merely becomes a means of showing the holiness of God, our weakness, and our condemnation. It was never given as a means to show gratitude but as a claim to attain righteousness in the first place (which did not work, obviously).
* We need deliverance from the law but another support to give God fruit.

1. Many Christians nowadays consider the law someone worth being kept to express gratitude. Before considering Chapter 7 more in detail, we must answer some basic questions about the law.
2. What was its original intention?

**Galatians 3:24**

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1. What does it produce?

* **Romans 4:15** 🡪 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* **Romans 5:20** 🡪 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* **Romans 7:5** 🡪 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* **Galatians 3:19** 🡪 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* **1 Corinthians 15:56** 🡪 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. The titles attributed to the law demonstrate what was said above. Thus, **2 Corinthians 3:7** speaks of the “ministry of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,” and in **verse 9** we find the “ministry of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”

Due to that, how could a ministry that brings death and leads to condemnation transform itself into a ministry that should bring out our gratitude? In other words, wouldn't it be strange to affirm: "Out of gratitude, I will not steal, I will not commit adultery, I will not kill"? Is it possible to express our feelings of gratitude in this way? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Applying this to what we have seen concerning Sin in **chapter 6**: How long does the law have dominion over a man?

**Romans 7:1**

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1. What example does Paul use to clarify that bondage by the law ends with death?

**Romans 7:2+3**

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1. There is only one difference: Not the law is dead, but the believers are “dead to the law” (**verse 4**). To whom do they belong now? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Believers have been freed from the bondage to the law. They belong to Christ to bring forth fruit (**verse 4**). This fruit is not obedience to the law, as the believers are dead to the law. The law has nothing to do with those whom the Lord Jesus saves. However, this does not mean they can do what the law once forbade. The principles underlying the various commandments are according to God's holiness, which never changes. But now they bring fruit to God because they belong to the Lord Jesus, and not by being obedient to the law.

If a believer takes the law as a rule of life, when he is dead to this law and belongs to Christ, he is like a wife, married for the second time but who always tries to satisfy the tastes of her first husband when she is cooking.

1. Read Romans 7:4-6. “Flesh” refers to the old Adam state with all its responsibilities.
2. How was our relationship with the law?

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How is our relationship with the law now?

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1. What made this change possible?

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Disassociation from the first husband (Sin and law) by death, association with the second husband (Jesus Christ) by death. Both are acts of God during our conversion!

Being under the law says, "What God thinks of me depends on what I do for Him—an utterly wrong idea!" We do not live by "Do this and that, and you will please God" but rather by being free from the law and delighting in doing God's will.

1. Law, therefore, doesn't rule over us anymore. As a consequence of **verse 5**, one could deduce that the law is not good. Is that true? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If not, what is its purpose?

**Romans 7:7**

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A simple illustration might help: If a machine uses a particular material and the finished product is not worth anything, there could be two reasons: the machine is not good or defective. In the same way, the law was given to man. As a result, the passions of Sin are stirred up. But this does not mean that the law was responsible. Instead, it revealed the depravity of the material human beings as the passions of Sin were excited and lust was stirred up (**verses 5+8**).

1. In **verse 7**, Paul does not say, "I wouldn't have known that killing is a sin, or that lying is a sin if the law had not forbidden it." No, but from the Ten Commandments, he takes the last one: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ This one reveals our sinful nature, which always desires to do what God forbids. By the law, therefore, I learned to know Sin as being of an evil nature within me.
2. Paul now clarifies that the law cannot keep a man from committing sins. Why?

**Romans 7:8+9**

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1. The law revealed to human beings their inward state of Sin. Can it, therefore, bring forth life?

**Romans 7:10+11**

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1. We have seen that the law was not the origin of Sin, but it has revealed man's sinful condition as a human being who now had to do something terrible by the commandment. What then causes the problem of doing evil?

**Romans 7:12+13**

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Based on Paul's personal singular "I" here, many have deduced that he now talks about his personal life. But if you compare verse 9 with Philippians 3:5, you will see that he does not talk about himself. Thus, this passage before us is different from the usual experience of Christian life.

**Romans 7:14-25** now shows us the experience by which the true character of the flesh is discovered. It speaks of a true believer, born again and saved, who still has the experience of a man under the law.

We must learn the true character of our old nature (our flesh), which is sinful (see **Luke 5:8**), evil in its heart, and failing as it seeks to do what is right by its legal efforts.

As he wants to please God, this man now puts himself under the law again. The groanings that the apostle speaks of, which we will deal with in the next lesson, are the discouraging experiences felt by all those who try to serve God with their works.

1. If a converted man tries to please God by keeping the law as a rule of life, this results in a remarkable conflict. The "I," used from verse 14, is a converted man. This man has remained subject to the law and does not know freedom in Christ. Describe their learning process in **Romans 7:14-16**.

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1. The reason for that failure is that we still have the flesh in us, which is our old sinful nature (“I am carnal” in **verse 14**). Note: "flesh" here differs from "flesh" in **verse 5**, which speaks of the old, wicked man. What expression is used to describe this?

**Romans 7:1**7

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1. What answer does this fact give those who are convinced of a good part of human beings?

**Romans 7:18**

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1. The spiritual force makes him fail. This comes from the fact that he is occupied with himself. The Sin that dwells in him tries to dominate him. We need to understand that we don't have any strength. If we try to rely on our efforts – what is the experience, as pictured in **verses 19-21**?

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1. There is something else that dwells in us.
2. What is it?

**Romans 7:22**

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1. The word “Law” in this verse refers not only to the Ten Commandments but also to a principle of bondage. In chapter 7, this man writes about the ongoing war between two opposing laws or principles. Which ones?

**Romans 7:22+23**

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The “inward” man in **verse 22** is the new nature a believer receives when he is born again by the Holy Spirit. It delights in serving God and is opposed to the old, sinful nature still dwelling in the believer, which delights in doing evil.

The lesson that we have no strength in ourselves against the flesh (the old, sinful nature, still dwelling in true believers) is learned by our vain efforts to overcome it. Realizing that this lust, pride, and vanity are wrong and must be overcome, we set to work by prayer, studying the word, and other religious exercises. As a result, we find that we are wearying ourselves with unavailing efforts once, at last, we are compelled to say what the man said in **verse 15**. Thus, we learn that if victory depends upon our efforts, we must be utterly vanquished, for we have no strength.

As this man now seeks a deliverer (**verse 24**), he then expresses in the last verse of this chapter his gratitude towards Jesus Christ. Deliverance from the law is not found by relying on what we do for God but by looking to Jesus Christ, who can make us free. Delivered from the power of Sin, we still notice its presence in and around us. But The tendency of our renewed mind is the wish to obey God. The new nature that has lived within us since our conversion can live for Jesus Christ not committing any sin – not through our efforts, but through the strength that Jesus Christ provides! Nevertheless, this salvation is not from the presence of Sin but from the power of it. Salvation from its presence comes at rapture (when the Lord Jesus takes the believers into Heaven).

True believers need to be occupied with the Lord to be capable of living a life that is pleasing Him!

Learning verse*:*

“But now, it is no longer I who do it, but sin that dwells in me.”

“For I delight in the law of God according to the inward man.”

*Romans 7:17.22*



THE BELIEVER – A CHILD OF GOD

In **chapter 7**, Paul describes the struggles of a believer who feels helpless and weak concerning Sin because he relies on his own strength and tries to keep the law as a rule of life. This man no longer looks for any evidence of being saved in himself and no longer tries to please God due to his efforts. Instead, he looks at Jesus Christ and what He has done.

As we have learned so far that the Christian is set free from Sin and law, we now come to **chapter 8**, which is full of blessings for the believer.

Please read **Romans 8** first.

1. What is our new position before God as opposed to our former position “in Adam” (**1 Corinthians 15:22**)?

**Romans 8:1**

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1. When we consider the fact that Christ is in the favor of God and ever-pleasing Him in who He is – what does it mean concerning the believers being “in Christ”?

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1. What does it mean that there is no condemnation to those in Christ Jesus?

Please also read **John 5:24**

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“The law of the Spirit” in **verse 2** might be difficult to understand: The unchanging, unbending principle (not law in terms of commandments) according to which the Holy Spirit acts. This is casting aside in the believer what has been condemned in Jesus's death to manifest in the believer the life of Christ. This practically sets us free from the law of Sin and death (note: not from Sin and death, but from their law). The Holy Spirit dwelling in the believer is given to them as a new power.

1. In **Romans 7:12**, we learned that the law (of Moses) is "holy and just and good." Now we read that it is weak (Romans 8:3). What does that mean, and what is the reason for its weakness?

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1. How did God then intervene to solve the problem?

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1. **Romans 8:3** claims that Jesus Christ was "in the likeness of sinful flesh."
2. What does "likeness" refer to, because Jesus always was and is God?

**Galatians 4:4;** **Philippians 2:7**; **Romans 5:15**; **1 Timothy 2:5**

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1. Does “likeness of sinful flesh” mean that Jesus Christ sinned as a human being?

**2 Corinthians 5:21;** **1 John 3:5; 1Peter 2:22; Hebrews 4:15**

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1. Paul now says that “the righteous requirement of the law might be fulfilled in us” if we walk in the Spirit (**Romans 8:4**). We have seen that we are not placed under the law and should not be controlled by its requirements. How can, then, being under the guidance of the Spirit, fulfill the law practically?

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1. **Romans 7:14+17** has shown that a believer still has the flesh but is not "according to the flesh" (**8:5**) or “in the flesh” (**8:9**). What are, therefore, the two types of men – and what occupies their minds?

**Romans 8:5**

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1. What are the impacts of a walk according to the Spirit?

**Romans 8:6** (as compared to **1 Timothy 5:7**)

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1. Can unbelievers please God? Why or why not?

**Romans 8:7+8**

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1. What is the definite proof (as a result of salvation) that we are “in the Spirit”?

**Romans 8:9**

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1. **Verse 1** states believers are in Christ, evidence that God won't condemn them. What does **verse 10** (first part) say about the relationship between Christ and the believers?

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The **first 11 verses** of this chapter show what God has done:

* In the past, He has condemned Sin in the flesh through the death of the Lord Jesus.
* In the present, He sets us free from the law of Sin and death through the Spirit of life, who dwells in us.
* In the future, He will accomplish the perfect and final deliverance of the mortal bodies from Sin and death.

1. When a believer sins, this does not mean that he "is in the flesh." They merely gave space to the indwelling Sin. As the evil principle, the flesh has no more rights over them. What are the deeds of the body (or flesh) that we have to put to death (note: it does not refer to physical processes like digestion, respiration, etc.)?

**Romans 8:13**; also read **1 John 2:16**; **Romans 13:14**

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1. Who are we led by instead – and what does that mean practically?

**Romans 8:14**; **Galatians 5:16**

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1. What blessing has God given us? Is guidance by the Spirit a proof?

**Romans 8:14-16**

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"Abba" is an Aramaic word meaning "father." Paul uses it without translating it into Greek, so it is not translated into English either. So then, the word "Father" is repeated two times. This strengthens the expression as if one was saying, "Oh, my Father." We find the same thing in **Galatians 4:6**. In **Mark 14:36**, it is this that the Lord was saying to His Father. How incredible it is to speak to the Father just like our Saviour.

1. We are sons of God (a massive contrast to the former relationship as we were "slaves to sin"). But not only sons – what else is mentioned in **verses 17 and 18**?

Also read **1Peter 1:4** and **Ephesians 1:14**

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1. As Christians, we can suffer for the Lord Jesus (1 Peter 4:14). This means that unbelievers are offended by our testimony of God and, therefore, insult us or even worse. What does it mean that we suffer “with Him” in verse 17?

**Matthew 9:36;** **John 11:35** (also read **Genesis 6:6**)

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1. The danger is to lose the courage to face suffering. How does Paul want to keep us from this?

**Romans 8:18; 2 Corinthians 4:17; 1 Peter 1:**6 and 5**:10**

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1. What does it mean that “the whole creation groans and labors” (**Romans 8:19-22**)?

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1. Just as the Creation awaits deliverance, hope is also essential to our salvation. What is the eventual and eagerly-awaited hope for true believers?

**Romans 8:23-25**

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**Verse 23** says that we have the “firstfruits of the Spirit”. This refers to the day of Pentecost (**Acts 2**) when the Holy Spirit dwelled in the believers and the Assembly. But there will be a day when the Spirit will be poured out upon all flesh (**Joel 2:28-32**). This will happen when the Lord Jesus returns to establish His kingdom, the Millennium. Then the desert will blossom as the narcissus (**Isaiah 35**) - the whole Creation will partake of this complete renewal.

1. What is the help and care God offers us nowadays?

**Romans 8:26.27**

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1. **Verse 28** tells us that problems, afflictions, and suffering never hit us by chance. What is their purpose according to that verse?

Also read **John 13:7;** **1 Peter 1:7**; **Genesis 50:20**; **Job 2:10**

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Note that it does not say "We feel" or "We see," but "We know." God is above all and wants to do us good – if we cling to this certainty, we can rise above all trials with this knowledge.

1. Verses 28-30 speak of what God has done for us. Paul makes a list:
2. God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us according to His purpose (verse 28b).
3. He also \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us (verse 29a).
4. He also \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us, to be conformed to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (verse 29b).
5. So that we would respond to this appointed state, God had to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_us (verse 30a).

We have not called ourselves to help God or called on God ourselves, but, on the contrary, it is God who called us. This call proves God’s foreknowledge and predestination.

1. God called us while we were still sinners, but in this state, we could not stand in His presence. That is why we read afterward: "whom He has called, those He \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_" (verse 30b).
2. This goes even further: “whom he justified, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (verse 30c). This position has already been acquired for us in Christ but has not yet been manifested – this will happen after Rapture.

The expression “the first-born” in **verse 29** does not mention when someone was born. It is a title given to the Lord Jesus as He is the one who has pre-eminence and supremacy. The term "Firstborn" refers to the Lord Jesus as Man and shows that He occupies the most important place from every point of view, whether in Creation or the new Creation.

1. This is followed by four questions, namely (**verses 31-35**):
2. If God is for us, who can be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?
3. If God delivered the Lord Jesus up for us all, how \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?
5. Who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?
6. It is God who justifies: Who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?
7. Who shall \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

These are questions that don't require an answer. Paul makes clear that God is invariably for us!

1. How has God proven to us that he is "for us"?

**Romans 8:31+32**

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1. Why is it impossible that the devil, the “accuser of the brethren” (Revelation 12:8), can ever lay anything to the charge of God’s children?

**Romans 8:33+34**

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1. In times of trouble or suffering, we might question the love of the Lord Jesus Christ towards us. We have seen that the work of the cross is the ultimate proof of the greatness of this love. Finally, at the end of this chapter, Paul enumerates things that can never cause a separation of Christ’s or God’s love for us. What are these elements?

**Romans 8:35-39**

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Learning verse*:*

“If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”

*Romans 8:31.32*