

A Study in the New Testament Book of Romans
(part 1: chapters 1-8)

What does God Really Want?



BELLE VIEW
Church

www.BelleView.Church

January 2023

Greetings Saints

You might have noticed: everybody wants to tell you what to do this time of year. Join a gym, read a book, exercise more. Everyone has a plan for you.

Last year we examined the little book of Habakkuk where the prophet had a talk with God who told him to write a book for our benefit. We titled that series ***You Have Calls Waiting: God has an important message for you.***

We saw in Habakkuk that God has an important message for all of us. Actually, two very big messages for us: #1 “*the just shall live by His faith*” (2:4) and #2 “*the earth will be filled with the knowledge and glory of God*” (2:14). Two very important messages that impact us all.

We also learned that two very influential men were deeply impacted by these truths. The Apostle Paul quotes Habakkuk 2:4 in Romans, Galatians and Hebrews. In fact, the doctrine of justification by faith is at the core of each.

Next, a man named Martin Luther was affected deeply (as was Paul) by his sin and how he could please God. To put it another way, both Paul and Luther were deeply troubled by the question “**What does God really want from me?**”

Both Paul and Martin found their answers in the book of Romans. Paul as the author and Martin as the student.

As we approach this wonderful book, we realize that it is one of the most doctrinally substantive books in the New Testament. Some call it the gospel according to Paul. Not only did it inspire Martin Luther to write the 95 Theses that launched the Reformation, but it is written to all Christians in every age and answers some of the biggest questions about what God wants from us.

Join us as we study this wonderful book. As is our practice, we developed this study guide to help lead us through devotion, study and sermons from Romans. It is not exhaustive (I’m not sure that is possible) but it is our attempt to guide us to discover from Romans what God wants from every Christian.

A truly worthy study, I hope you join us.

Pastor Dave



Session 1

Paul's Greeting to the Romans (Romans 1:1-7)

1 Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God 2 which He promised before through His prophets in the Holy Scriptures, 3 concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4 and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. 5 Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, 6 among whom you also are the called of Jesus Christ;

7 To all who are in Rome, beloved of God, called to be saints:
Grace to you and peace from God our Father and the Lord Jesus Christ.

Study Questions:

1. In verse 1, Paul describes himself as a “bondservant.” The above is NKJV, other versions of the Bible translate this Greek word *doulos* into a variety of English translations. How else have you seen it translated?
2. What do you think Paul means calling himself Christ's *doulos*?
3. In verses 3 & 4 Paul describes two parts of Jesus' nature. Describe these two distinctions and why they are important.
4. What other observations would you like to record here from this section of Romans?

Study and Sermon Notes:

Session 2

Paul's Desire to Visit Rome (Romans 1:8-15)

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, 10 making request if, by some means, now at last I may find a way in the will of God to come to you. 11 For I long to see you, that I may impart to you some spiritual gift, so that you may be established— 12 that is, that I may be encouraged together with you by the mutual faith both of you and me.

13 Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. 14 I am a debtor both to Greeks and to barbarians, both to wise and to unwise. 15 So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.

The Just Live by Faith

16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

Study Questions:

1. As Paul states his desire to visit Rome, what does he give as his reasons?
2. Read and meditate on verse 15. Do you have thoughts on Paul's passion?
3. Verses 16 & 17 is Paul's thesis. What are your initial thoughts about these verses?
4. Read Habakkuk 2:4 and describe how it relates to Paul's thesis.
5. Record other observations you made during personal study.

Study and Sermon Notes:

Session 3

God's Wrath (Romans 1:18-32)

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because what may be known of God is manifest in them, for God has shown it to them. 20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, 21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. 22 Professing to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, 25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. 27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

28 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; 29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, 30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, 31 undiscerning, untrustworthy, unloving, unforgiving, unmerciful; 32 who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Study Questions:

1. “*God has shown it to them*” (v.19), this is a huge indictment, what does it mean to you?
2. Paul launches this doctrinal book by talking about sin. Why do you think that is relevant?
3. How many times does Paul say *God gave them up*? What do you think this means about sin?
4. Read and meditate on verse 20. What discoveries would you like to remember?

Study and Sermon Notes: (*additional room for notes on the back*)

Session 4

God's Righteous Judgment (Romans 2:1-16)

1 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. 2 But we know that the judgment of God is according to truth against those who practice such things. 3 And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? 4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? 5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, 6 who “will render to each one according to his deeds”: 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, 9 tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; 10 but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. 11 For there is no partiality with God.

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law 13 (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; 14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, 15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) 16 in the day when God judges the secrets of men by Jesus Christ, according to my gospel.

Study Questions:

1. Chapter 1 speaks about sin of the immoral person; here Paul discusses sin of the moral person. Do you get the impression that the moral-man is saved by their morality? Why or why not?
2. Why is God so opposed to humans passing judgment on other people?
3. Compare Psalms 62:12 with Romans 2:5. How successful will the *moral* people be in seeking justification from God through their moral actions?
4. The Law (or any moral code) is not the path to salvation. What does Paul say is the path (v.16)?

Study and Sermon Notes:

Session 5

Jews and Gentiles are Both Guilty (Romans 2:17-29)

17 Indeed you are called a Jew, and rest on the law, and make your boast in God, 18 and know His will, and approve the things that are excellent, being instructed out of the law, 19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness, 20 an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law. 21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? 22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? 23 You who make your boast in the law, do you dishonor God through breaking the law? 24 For "the name of God is blasphemed among the Gentiles because of you," as it is written.

Circumcision of No Avail

25 For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. 26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? 27 And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? 28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

Study Questions:

1. Paul criticizes the Jews for mishandling God's law. What were their offenses?
2. See Isaiah 52:5 and Ezek. 36:20,22, what does Paul say the moral man is responsible for (v.24)?
3. What does Paul say the practice of Jewish circumcision is a symbol for?
4. How does Paul distinguish between real obedience to God and fake obedience?

Study and Sermon Notes: *(additional room for notes on the back)*

Session 6

God's Judgment of the *Religious-man* (Romans 3:1-7)

1 What advantage then has the Jew, or what is the profit of circumcision? 2 Much in every way! Chiefly because to them were committed the oracles of God. 3 For what if some did not believe? Will their unbelief make the faithfulness of God without effect? 4 Certainly not! Indeed, let God be true but every man a liar. As it is written:

“That You may be justified in Your words, And may overcome when You judge.”

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.) 6 Certainly not! For then how will God judge the world?

7 For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner? 8 And why not say, “Let us do evil that good may come”?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.

Study Questions:

1. To the religious man Paul writes that there are advantages to being a Jew. What were they? Are there similar advantages for Christians today? List the most noteworthy.
2. Quoting Psalms 51:4 (look it up) Paul affirms that even in our sin, God is glorified!
3. Paul then answers a philosophical question that if our sin glorifies God the He shouldn't punish us for bringing glory to Him...should He? How did Paul answer?
4. As Paul gets to the end of the this section on sin, do you notice a pattern in God's attitude towards mankind's ability to be justified by his own actions? Summarize your thoughts...

Study and Sermon Notes: (*additional room for notes on the back*)

Session 7

All Have Sinned (Romans 3:9-20)

9 What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

10 As it is written: “There is none righteous, no, not one;

11 There is none who understands; There is none who seeks after God.

12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.” *

13 “Their throat is an open tomb; With their tongues they have practiced deceit”**
“The poison of asps is under their lips”***

14 “Whose mouth is full of cursing and bitterness.”****

15 “Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace they have not known.”*****

18 “There is no fear of God before their eyes.”*****

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

Study Questions:

1. Here is an important note: in verse 1 Paul says there are many benefits from being Jewish (or religious) but here he says there are no advantages in terms of one being better than the other...why?

2. Record why you agree or disagree with this statement: “having a religious heritage has certain advantages over the pagan lifestyle, however, that advantage does not mitigate sin and in fact assigns greater culpability.

3. The references for Paul’s quotes (in 10-18) are following. Give your thoughts on how Paul’s quotations change your view of these OT passages; and, what Paul is saying about the religious man and sin?

[footnotes: * Psalms 14:1-3; 53:1-3; Eccles. 7:20; ** Psalm 5:9; *** Psalm 140:3; **** Psalm 10:7 (see Septuagint); ***** Isaiah 59:7,8; ***** Psalm 36:1]

4. Paul’s concluding remark about sin in verse 20 says what about how we are justified (or more accurately, how we are **(not)** justified?

Study and Sermon Notes: *(additional room for notes on the back)*

Session 8

God's Righteousness Through Faith (Romans 3:21-31)

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Boasting Excluded

27 Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

28 Therefore we conclude that a man is justified by faith apart from the deeds of the law. 29 Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, 30 since there is one God who will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Study Questions:

1. This is the BIG FINISH to Paul's doctrine on sin (Romans 1-3). According to vv. 21-26 list the things that the law (or any Godly moral code) **can do** and **cannot do**.
2. What justifies us freely (v.24)? Thoughts?
3. What is a **propitiation** (v.25)? What does it say about the doctrine of salvation (*soteriology*)?
4. Read Habakkuk 2:4 and Romans 3:27. How do they inform each other? Why is God opposed to boasting?
5. Read Habakkuk 2:4, Romans 1:17, Galatians 3:11 and Hebrews 10:38. How does 28-31 inform the doctrine Paul champions throughout his writings?

Study and Sermon Notes: (*additional room for notes on the back*)

Session 9

Abraham and David Justified by Faith (Romans 4:1-8)

1 What then shall we say that Abraham our father has found according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.” 4 Now to him who works, the wages are not counted as grace but as debt.

5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, 6 just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

7 “Blessed are those whose lawless deeds are forgiven, And whose sins are covered;
8 Blessed is the man to whom the Lord shall not impute sin.”

Abraham Justified Before Circumcision

9 Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. 10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, 12 and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.

Study Questions:

1. Now finished his discussion about God’s greatest problem, **sin**, Paul presents God’s solution for sin, **justification** (some say salvation). Write down your definition of justification.
2. Paul’s first example of human justification is Abraham. According to Genesis 15:6 & 22 how was Abraham Justified? Why not the Mosaic Law?
3. The next example of justification was David, who did live during the time of the Mosaic Law but his justification was also given apart from works.
4. Paul’s uses *circumcision* to symbolize a devout act identify as owned by God. Abraham was justified before circumcision and thus is father to all believers. Do some people think earn them salvation? How?
5. How can we be justified?

Study and Sermon Notes: (*additional room for notes on the back*)

Session 10

The Promise Granted Through Faith (Romans 4:13-25)

13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. 14 For if those who are of the law are heirs, faith is made void and the promise made of no effect, 15 because the law brings about wrath; for where there is no law there is no transgression.

16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all 17 (as it is written, “I have made you a father of many nations”) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.” 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb. 20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, 21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore “it was accounted to him for righteousness.”

23 Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses, and was raised because of our justification.

Study Questions:

1. This first paragraph continues Paul’s argument that since Abraham was justified before the law was given, then the law can not be the basis of justification. Why do you think this is such an important point Paul continues to make over and over? (Some scholars believe that this is the main point of Romans)
2. Read Genesis 17 and focus on verse 5. Did you ever realize that (as Paul says here) that when Abram’s name was changed to Abraham, that was when God promised he would be the father of many nations, not just Israel? With all of this evidence, how did the Jews of Jesus’ time believe so strongly to the contrary?
3. What does Paul say that Abraham had faith that God could and would do?
4. Abraham had his proof. What does he say is our proof now that God can and will justify us (v.25)?

Study and Sermon Notes: *(additional room for notes on the back)*

Session 11

Christ in Our Place (Romans 5:1-11)

1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. 3 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope. 5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

6 For when we were still without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Study Questions:

1. People often say Paul and James teach opposing doctrines. Read James 1:1-5 and reread Romans 5:1-5 do you see doctrinal argument or unity? Give examples.
2. What is the role of the Holy Spirit? Use other Scriptures as you wish.
3. Read and meditate on verses 6 & 8. In light of these truths, how do you think God feels about you taking credit for your own salvation by doing good works?
4. Define reconciliation. How would you explain to a young Christian or unbeliever 6-11?
5. How do people attempt reconciliation with God on their own? What do we call that? (hint: religion).

Study and Sermon Notes: *(additional room for notes on the back)*

Session 12

Life in Christ (Romans 5:12-21)

12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— 13 (For until the law sin was in the world, but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. 15 But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. 16 And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. 17 For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. 19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, 21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Study Questions:

1. Because of Adam's sin, sin entered the world. This means we inherited guilt & corruption from our common ancestor Adam. What point is Paul making about the Law in v. 13?
2. Adam's sin entered long before Moses. What did that mean for those living on both sides of the law being given?
3. How is the gift not like the offense (v.15)
4. Explain v.20 and the relationship between the law and offense.

Study and Sermon Notes: *(additional room for notes on the back)*

Session 13

Dead to Sin, Alive to God (Romans 6:1-24)

1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not have dominion over you, for you are not under law but under grace.

Study Questions:

1. Paul is entering the last section of his doctrinal treatise. To this point Paul explained God's biggest problem, sin (chapters 1-3) and he then explained God's solution to this problem, justification by faith. Now Paul explains the doctrine we call Sanctification. Begin by reading John 17 and meditate on what Jesus was asking. How would you explain sanctification to a new believer?

2. Some say vv.1-4 explain why believers don't have to sin, but the unsaved don't have a choice. What do you think about that statement? How does that inform our engagement with unsaved friends and family?

3. Saying we are dead-to-sin has several meanings and all are valid. How many do you see?

4. What does Paul mean in v.11 when he tells us to *reckon yourself to be dead indeed*...?

5. In the command in v.12 doable? Explain?

Study and Sermon Notes: (*additional room for notes on the back*)

Session 14

From Slaves of Sin to Slaves of God (Romans 6:15-23)

15 What then? Shall we sin because we are not under law but under grace? Certainly not! 16 Don't you know that you are slaves to the one whom you obey, whether slave of sin leading to death, or of obedience leading to righteousness? 17 But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18 And having been set free from sin, you became slaves of righteousness. 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.

20 For when you were slaves of sin, you were free in regard to righteousness. 21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. 22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Study Questions:

1. Paul starts this section with another rhetorical question...*shall we continue to sin?* Does that mean we have the choice? How?
2. Paul uses a familiar term in this section. For the word servant (or some translations say slave, or indentured servant) he uses the same word as in his introduction (Romans 1:1) *doulos*. What does being a slave to Christ mean to you, and how does it help Paul make his doctrinal points?
3. Is Paul's point that we humans will be a slave to something? Sin or righteousness? How do you deal with that truth in a society that prides itself on self-determination?
4. Is Romans 3:23 underlined in your Bible?

Study and Sermon Notes: (*additional room for notes on the back*)

Session 15

Freed from the Law (Romans 7:1-12)

1 Don't you know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? 2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. 3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. 4 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. 5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. 6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

7 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." 8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. 9 I was alive once without the law, but when the commandment came, sin revived and I died. 10 And the commandment, which was to bring life, I found to bring death. 11 For sin, taking occasion by the commandment, deceived me, and by it killed me. 12 Therefore the law is holy, and the commandment holy and just and good.

Study Questions:

1. Many scholars consider this the most complex chapter in Romans. One compared studying chapter 7 with getting a law degree (overstatement intended, no doubt). Although the comparison with marriage doesn't appeal to me in terms living under American laws; I do appreciate v.4 as a summary of sorts.
Read v. 4 and summarize Paul's point.

2. Is Paul actually saying that the law created more sin and guilt? What do you think?

3. Is Paul then saying that the law is sinful? What is Paul's point in this discussion?

4. Verse 9 is one of the two in Scripture that gives us the doctrine of *age of accountability*? Can you see it here? Extra Credit if you list the other Scripture where we derive this doctrine.

Study and Sermon Notes: (*additional room for notes on the back*)

Session 16

The Law Cannot Save (Romans 7:13-25)

13 Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. 14 For we know that the law is spiritual, but I am carnal, sold under sin. 15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. 16 If, then, I do what I will not to do, I agree with the law that it is good. 17 But now, it is no longer I who do it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Study Questions:

1. Paul continues in the line of explaining why God's good law was such a sin-generator for him. Is that Paul's point? That the law was given to reveal sin and guilt? Explain.
2. Despite awkward wording (for modern readers) do you feel Paul's pain in 14-20? Do you feel his irritation in v. 24? Can you write a sentence or two from your own experience to empathize with Paul's confession?
3. Victory! But I'm still a bit confused over the second sentence in verse 25. Anyone help my understanding?

Study and Sermon Notes: *(additional room for notes on the back)*

Session 17

Free from Sin (Romans 8:1-11)

1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. 6 For to be carnally minded is death, but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. 8 So then, those who are in the flesh cannot please God.

9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. 10 And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Study Questions:

1. Verse 1 begins with “*therefore*” to what is this conjunction looking back upon?
2. In verse 1 is the word “*who*” conditional or descriptive or both? Explain.
3. Meditate on verses 5 through 8. Is this describing justification through works? Explain.
4. What is Paul saying is the source of our living life in the Spirit?

Study and Sermon Notes: (*additional room for notes on the back*)

Session 18

Sonship Through the Spirit (Romans 8:12-17)

12 Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Study Questions:

1. Verse 12 begins with the conjunction “*therefore*” to what does it refer?
2. Compare John 1:12, Galatians 3:26 and John 3:18 with Romans 8:14.
3. What does Paul mean by the Spirit of adoption?
4. What proof do we have that we are children of God?

Study and Sermon Notes: (*additional room for notes on the back*)

Session 19

From Suffering to Glory (Romans 8:18-30)

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; 21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groans and labors with birth pangs together until now. 23 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25 But if we hope for what we do not see, we eagerly wait for it with perseverance.

26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. 27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose. 29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. 30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Study Questions:

1. Paul personifies Creation as having desires. What is his point?
2. Compare Romans 5:2 with 8:24-25. What is the source and what are the expressions of your hope in God?
3. What do we learn about prayer in this section?
4. How does 8:28 really work?
5. Meditate on vv.29-30 and record any insights you want to remember.

Study and Sermon Notes: *(additional room for notes on the back)*

Session 20

God's Everlasting Love (Romans 8:31-39)

31 What then shall we say to these things? If God is for us, who can be against us? 32 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? 33 Who shall bring a charge against God's elect? It is God who justifies. 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written:

“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”

37 Yet in all these things we are more than conquerors through Him who loved us. 38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Study Questions:

1. What proof does God offer as a sign of His fidelity?
2. Who does the justifying and what does that mean about our good works?
3. Consider v.36 and compare it with 8:18 and 5:3-5. Describe Paul's doctrine of suffering.
4. How does v.35, 38-39 influence your view of eternal security?

Study and Sermon Notes: *(additional room for notes on the back)*

Thank you,

I pray the Lord blessed you through your devotional study of Romans 1-8.
He blessed me more than I ever expected!

God willing, we should take up the rest of the book very soon.

There is no reason however, for you to wait. I encourage you that if God invites you into a personal study through the rest of Romans, that you will listen and obey.

Be well and blessed. I look forward to the next time we get together in the Lord.

Pastor, dave

A handwritten signature in cursive script, appearing to read "Dave".