

**A Study of the
EPISTLE TO THE ROMANS
(Chapters 1-8)**

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘But the righteous man shall live by faith.’”

-Romans 1:16,17

INSTRUCTIONS

This study is formatted to be a daily study of Romans (Chapters 1-8) to be done over a period of 14 weeks. I have tried to design questions that will require, on average, about 20 minutes a day to answer. That being said, please remember that the death of a good Bible study is a legalistic adherence to a “list” or schedule. Godly discipline requires a sensitivity to what the Holy Spirit wants to teach us. If you find yourself being led in a direction different from where my questions would take you, forget my questions, and listen to the “higher authority.” Most of all, enjoy the Word of God. There is no book like it in all of creation.

BRIEF BACKGROUND NOTES ON ROMANS

Who wrote it? The apostle Paul.

Who were the recipients? The church in Rome.

What was distinctive about the church in Rome? Paul did not found this church, nor had he previously visited it. The church was probably primarily Gentile, though a significant minority were Jewish believers.

Why was it written? Paul intended the church in Rome to be a missionary base of operations for evangelism to the farthest reaches of the Roman Empire in the West (e.g. Spain). It was necessary that the church there understand the Gospel message that was to be spread—especially since that church had not had the benefit of Paul’s teaching in person. A second reason is suggested by Romans 15:30,31 (see also Acts 20:3, 20:23). At the time of this writing, Paul feared for his life. The Book of Romans may have been intended to serve as Paul’s “last will and testament,” laying out the fundamentals of the faith that God had revealed to Paul in anticipation of the day when Paul would no longer be alive to explain it. Many scholars regard this book as the “Constitution” of Christianity. A possible third purpose of this epistle is that Paul wanted to defuse tensions that may have existed between Gentile and Jewish believers at the time. Whether or not this is the case, it is noteworthy that a significant portion of this letter elaborates on the relationship between Christianity and its Jewish origins.

When was it written? The evidence suggests that it was written in 57 A.D. from Corinth.

WEEK ONE:

1:1-6 An introduction to Paul.

1:7-15 The reason Paul wants to preach the gospel in Rome.

1:16,17 The power of the gospel.

Day One:

1. Read Romans 1:1-6.

2. Read the following verses:

-1 Corinthians 1:1

-2 Corinthians 1:1

-Galatians 1:1

-Ephesians 1:1

-Philippians 1:1

-Colossians 1:1

-1 Timothy 1:1

-2 Timothy 1:1

-Titus 1:1

-Philemon 1:1

3. Do you find anything noteworthy about how Paul describes himself? What is the significance of Paul describing himself as a servant/apostle of Jesus Christ rather than the more generic expression, “servant of God”?

Day Two:

1. Read Romans 1:1-6.

2. Look up and write out the following verses:

Romans 1:1.

1 Corinthians 1:1.

3. Give a word that could be substituted for “called” in the verses above (i.e. a synonym).

4. What do you think Paul means when he says that he was “called” to be an apostle?

5. Is there any sense in which you can make the same claim to have been “called” by God? Explain.

Day Three:

1. Read Romans 1:7-15.

2. How do these verses characterize the recipients of Paul’s letter? Were they believers? Were they living commendable lives?

3. Write out the following verse:

Romans 1:15.

4. Frequently, the expression “to preach the gospel” is often meant “to tell people why and how to become a Christian.” How do we know that this is likely NOT the primary meaning that Paul has in mind in Romans 1:15?

5. When Paul says that he is eager to “preach the gospel to you...who are in Rome,” what do you think he means? What particular message, if any, does he have in mind?

NOTE: Two words that are crucial for understanding Romans are the words “gospel” and “salvation.” Consequently, the next two days will focus on getting a better understanding of what Paul means when he uses these words in Romans.

Day Four:

1. In Romans 1:15, the expression “preach the gospel” is translated from the Greek word “*euaggelizō*” (from which we get the word “evangelism”). Strictly speaking, the Greek word “*euaggelizō*” simply means “good news.” This expression appears frequently (52

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times) in the New Testament. Most of the time this expression can be understood to mean the message directed to unbelievers as to why and how they can become a Christian. However, the expression has a much broader (and sometimes different) meaning than this. The following verses all contain the Greek word “*euaggelizō*”, where the underlined words indicate where it appears in the verse. Read these verses and note the meaning of the translated expression.

Matthew 11:4,5. “*Jesus replied, “Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and **the good news [gospel] is preached** to the poor.”*”

Luke 3:18. “*And with many other words John [the Baptist] exhorted the people and **preached the good news [gospel]** to them.”*

Luke 8:1a: “*After this, Jesus traveled about from one town and village to another, **proclaiming the good news [gospel]** of the kingdom of God.”*

Acts 5:42. “*Day after day, in the temple courts and from house to house, they never stopped teaching and **proclaiming the good news [gospel]** that Jesus is the Christ.”*

1 Corinthians 15:1-8. “*Now, brothers, I want to remind you of the gospel I **preached** to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I **preached** to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born.”*

2A. These verses illustrate that “*euaggelizō*” can take on a variety of different meanings. For example, explain how the meaning of “*euaggelizō*” is different in Luke 8:1a compared to Acts 5:42.

2B. How is the meaning of “*euaggelizō*” in Matthew 11:4,5 different compared to 1 Corinthians 15:1-8?

3. Read the following verses below:

Romans 1:9,11,15: “*God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you...I long to see you so that I may*

impart to you some spiritual gift to make you strong--that is, that you and I may be mutually encouraged by each other's faith...That is why I am so eager to preach the gospel also to you who are at Rome."

Since Paul is writing to believers in Rome, and committed ones at that, it is unlikely that when he says he wants to "preach the gospel of his Son" to them that he means only the message about how to become a Christian, since they would already be familiar with that. Consider the following [very rough] paraphrase of these verses:

"I can't wait to visit with you and talk to you about the GREAT NEWS of Jesus. There is so much to know about Him and how He affects our lives. Not just about how He has caused us to come into faith. But how He continues to impact our lives after we become a Christian. I just know that as we interact about how our lives are impacted by Jesus, we will all be encouraged, you by me and me by you."

Do you think this is a reasonable interpretation of what Paul had in mind when he said that he longed to "preach the gospel" to the Roman Christians?

Day Five:

1. Write out the following verses:

Romans 1:16,17.

2. In addition to "gospel," the other key word in Romans 1 is "salvation." There are three aspects to "salvation:" past, present, and future. These are illustrated in the following three verses.

Titus 3:5. *"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit..."*

Romans 5:10. *"For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!"*

Hebrews 9:28. *"...so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him."*

3. Explain how each of these verses illustrates one of the three aspects of salvation.

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4. Just as in English, the Greek word for “saved” can be thought of as “delivered from” (as in, he was “saved from danger”/“he was delivered from danger”). Typically, when we see the word “saved,” we think of the “past” aspect of salvation, in which we have been “delivered from” eternal judgment. One possible interpretation of the expression “the gospel...is the power of God for salvation” is that “the gospel...is the power of God for deliverance from sin.” Do you think this is a reasonable interpretation?

5. In your own words, paraphrase Romans 1:16,17 without using the words “gospel” or “salvation.”

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Day Six:

1. Reread Romans 1:1-17.
2. What did you learn about God this week that was either new or especially impacting for you?
3. Can you think of some personal applications from what you learned this week?

WEEK TWO:

1:18-32 The wrath of God.

2:1-4 Every one who judges others is condemned.

Day One.

1. Consider the following verse:

Romans 1:18. “*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness...*”

2. The “ungodliness and unrighteousness of men” in verse 18 is contrasted with what in verse 17?

3. Verse 18 makes a remarkable statement about the knowledge that men possess about God. What is it?

4. Do you believe that people have an innate knowledge of God that they suppress? Be honest.

5. Read Romans 1:18-21.

6. Explain what this means: “For since the creation of the world His *invisible* attributes have been *clearly seen* [Romans 1:20].”

Day Two:

1. Read Romans 1:18-23.

2. Romans 1:21 states that even though “they *knew* God...they became futile in their *thinking*.” The Greek word that is translated “thinking” in this verse by the NIV is “dialogismos”, from which we get the word “dialogue.” It has the sense of “thinking back and forth in one’s mind.” The NASB translates this word “speculations.”

2A. If people “know” God, then what need was there for them to “speculate?”

2B. If God doesn't want man "speculating," then what DOES God expect man to do with the incomplete knowledge that He has given him?

3. Verse 23 states that man "exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles." Why does the Bible condemn this form of religious activity? Can't this effort to build images be seen as a noble effort on man's part to "honor/glorify God" and "give Him thanks", especially in light of the imperfect knowledge of God that man possesses?

4A. Consider the following verses:

John 4:23,24. *"Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth."*

1 Corinthians 13:12. *"Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known."*

4B. God has given believers "knowledge" of Him, but our knowledge is also incomplete. What does God expect from believers?

Day Three:

1. Read Romans 1:18-32.

2. Romans 1:18 states that the "wrath of God is being revealed" (NIV). According to the following verses, how is this "wrath" manifested (i.e., what form does this wrath take)?

3. According to Romans 1:18-32, what preceded man's devolution into moral decay?

4. What do these verses say about the importance of nurturing a true concept of God?
5. There are two extremes when it comes to Bible study. On the one hand, we can study the Bible and become “puffed up” in knowledge, with little overflow into love and good deeds. On the other hand, we can become concentrated on activity (church programs, missions, helping the poor) and disparage “theology”—literally, “the study of God.” What warning do these verses contain about this latter extreme?

NOTE: We cannot help but ask why Paul focuses on sexual depravity in Romans 1:24 and again in Romans 1:26,27? Scholars generally agree that the sexual immorality mentioned in Romans 1:24 refers to temple prostitution, while Romans 1:26,27 refers to homosexuality. Both behaviors were distinctively Greek and would have been regarded by Romans and Jews as morally repulsive. Yet the Greeks were universally recognized as being the intellectual elite. The irony arises that the wisdom of the Greeks (cf. Romans 1:22) led them to practices that Paul’s readers identified as abhorrent. In this fashion, Paul illustrates the inability of man-made wisdom--substituting for God’s wisdom--to lead to righteousness.

Day Four:

1. Read Romans 2:1-4.
2. No doubt Paul’s readers would have been startled to hear that they practice the “same things” as the immoral unbelievers Paul condemned in Romans 1:18-32. One possibility is that when Paul says “same things,” he means “same in kind/just as bad.” In other words, while Paul’s readers may not practice temple prostitution, homosexuality, murder, etc., they engage in behaviors that are “the same” in terms of being an affront to God’s righteousness. Does this seem like a reasonable interpretation to you?
3. Write out the following verse:

Romans 2:3.

4. What is significant about the fact that a person “passes judgment” on others? How does it make that person accountable for his or her own unrighteous behavior?

Day Five:

1. Read Romans 2:1-4.

2. Have you, “O man”, ever passed judgment on another? Think of a recent occasion in which you judged another person. Just between you and God, explain how you have done “the same things” (be specific).

3. Do you believe that your sins are less deserving of judgment than the sins of those you have judged? Don’t just give the textbook answer. Be honest about how you really feel.

4. Now give the biblical answer to the question above. What does Romans 2:1-4 say about how deserving of judgment our sins are compared to other people’s sins?

Day Six:

1. Reread Romans 1:18-2:4.

2. What did you learn about God this week that was either new or especially impacting for you?

3. Can you think of some personal applications from what you learned this week?

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WEEK THREE:

2:5-8 There are only two kinds of people in the world.

2:9-16 God will judge Jews the same as Gentiles.

2:17-29 Jews should not think that they are exempt from God's judgment.

3:1-2 What is the advantage of being a Jew?

Day One:

1. Read Romans 2:5-8.

2. According to verses 7 and 8, there are only two kinds of people in the world. Describe these two types below.

3. By implication, if one does not belong to the group of "those who by perseverance in doing good seek glory and honor and immortality," then which group does one belong to?

4. Write out the following verse:

Romans 2:7.

5. Would an objective observer of your life conclude that the essence of your life could be characterized by "perseverance in doing good?" (NOTE: The expression "perseverance in doing good" has the idea of "doing good" even when it is costly to do so; i.e., when it is unrewarding and unenjoyable.)

6. Write out the following verses:

Romans 3:10-12.

7. On the basis of Romans 3:10-12, what is the biblical answer to question #5?

Day Two:

1. Read Romans 2:9-16.

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2. Why do you think Paul brings up this issue about “Jews and Greeks/Gentiles”?
3. How do verses 14-15 address the argument that “Jews are special because they have been given the Law?”

Day Three:

1. Read Romans 2:9-16.
2. Write out the following verses:

Romans 2:14-15.

3. C. S. Lewis, in his classic book Mere Christianity, argues that one of the greatest evidences for the existence of God is man’s conscience. He argues that if man were the product of random chance and there was no divine Creator, we would never expect man to have a conscience. Do you agree with Lewis’ argument? Why or why not?

Day Four:

1. Read Romans 2:17-29.
2. Verses 21-23 make the following charges against the Jewish community:
(verse 21): “You who preach that one should not steal, do you steal?”
(verse 22): “You who say that one should not commit adultery, do you commit adultery?”
(verse 22): “You who abhor idols, do you rob temples?”

(verse 23): “You who boast in the Law, through your breaking the Law, do you dishonor God?”

We must surmise that these are rhetorical questions, for which the Jewish readers would have been forced to answer yes, for Paul then writes in verse 24: “For the name of God is blasphemed among the Gentiles because of you.” In other words, your immoral behavior is giving God a bad reputation!

3. Many unbelievers say the same thing about Christians today. Write down some “charges” that one could make against the Christian community today. Try and mimic the style of verses 21-23. For example, “You who preach that one cannot serve God and Money (cf. Matthew 6:24), do you not consume yourself with making money?”

4. Write out the following verses:

Romans 2:13.

Romans 2:25

5. It seems as if the emphasis in Romans, Chapter 2 is on performance. Paul seems to be saying that it’s not what you believe, it’s what you do that counts. Why do you think Paul is emphasizing this? Do you think this has relevance to Christians today?

Day Five:

1. Read Romans 3:1-2.

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2. According to verse 2, what is the great benefit of being a Jew? (NOTE: The careful reader might note that after saying “First of all...” Paul never follows with additional benefits. This suggests that when Paul says, “First of all” he means “Above all”.)
3. What do you think is the greatest benefit of growing up in a Christian family/community?
4. Read through Romans 2:17-3:2, replacing “Jew” with “Christian”, “the Law” with “the Word of God”, and “circumcision” with “baptism”. Do you think Romans 2:17-3:2 can be applied to Christians as well as Jews? Why or why not?

Day Six:

1. Reread Romans 2:5-3:2.
2. What did you learn about God this week that was either new or especially impacting for you?
3. Can you think of some personal applications from what you learned this week?

WEEK FOUR:

3:3-8 The unbelief of the Jews only proves the truth of God’s righteousness.

3:9-18 No person can claim to be righteous before God.

3:19-31 Righteousness does not come through the Law, but through faith in Jesus Christ.

Day One:

1. Read Romans 3:3-8.

2. Write out the following verse:

Romans 3:5.

3. How does the unrighteousness of man “demonstrate the righteousness of God?”

4A. Verse 3 makes a play on words that is brought out in the NIV. The word faith (Greek root: “pistis”) appears three times in verse 3. Man’s faithlessness is pitted against God’s faithfulness. A paraphrase of verse 3 is: “The fact that man turned away from God did not cause God to turn away from man, did it?”

4B. With (4A) in mind, complete the rest of the sentence: “The fact that man turned away from God did not cause God to turn away from man, did it? Not at all, in fact it...”

5. It is implicit in verses 3-8 that—not only did man’s unrighteousness demonstrate the righteousness of God—but that God intended/planned/designed it to be that way. In what verses do you see it implied that God planned for man to be unfaithful? Explain.

Day Two:

1. Read Romans 3:9-18.

2. There is some question about who Paul has in mind when he asks “Are we better than they?” in verse 9. Who do you think the “we” are? Who do you think the “they” are?

3. One possibility for verse 9 is that the “we” refers to Paul and his readers, while the “they” refers to the Jews. If that is so, then Christians can be included in the “we”. With this interpretation in mind, read verses 9-18 and complete the following sentence in your own words in the space below: “Are we Christians today any better than those Old Testament Jews? Not at all, for...”

Day Three:

1. Read Romans 3:19-24.

2. Look up and write out the following verses:

Galatians 2:21-3:3.

3. In Romans 3:19,20, as well as in the Galatians passage above, Paul is clearly distinguishing two spiritual paths. One path is characterized by “law” and “human effort.” The other path is characterized by “grace” and “faith.” As clearly as you can, explain the differences between these two “spiritual paths.”

4. Perhaps you have heard it said that salvation cannot be earned, only received. That is, a person becomes a Christian not by doing anything, but simply by believing in the “good news” of Jesus Christ. Do you think this saying applies in equal force to “sanctification,” the process that follows after a person becomes a Christian by which they grow in their faith?

5. How does Galatians 2:21-3:3 relate to your answer above?

Day Four:

1. Read Romans 3:21-28.

2. How many times do the words “just/justifier/justice/justified” appear in Romans 3:21-28?

3. What are some synonyms for the word “justify.”

4. Rewrite Romans 3:28 using another word besides “justified.”

5. The following is a frequently cited illustration of Christ’s saving work in our lives. Read the illustration and identify the major omission in it. “A young man is brought before a judge for a serious traffic violation. The judge reads the charges to the young man and asks, “How do you plead, young man?” The defendant looks up at the judge and says, “I am guilty, Your Honor.” The judge then announces the punishment, “This court recognizes the defendant’s admission of guilt. As punishment for his crimes, the law requires that the defendant pay a fine of \$1000.” The young man hangs his head and states, “I do not have \$1000, Sir.” The judge then stands up, takes off his judge’s robe, walks around the bench to the young man’s side and says, “I am the father of this young man. I take on his punishment and agree to pay this man’s fine.” Pulling out his wallet, the father pays the fine. He then walks back around the bench, dons his robe, and declares his son forgiven, “You are free to leave this courtroom, young man. Your fine has been paid in full. You are a free man.” What major part of Christ’s saving work is unmentioned in this illustration? (HINT: See Romans 3:26.)

Day Five:

1. Read Romans 3:29-31.
2. Does God have different ways of dealing with different groups of people? What answer do verses 29 and 30 suggest?
3. Look up and write out the following verses:
Matthew 5:17.
Romans 3:31.
4. Explain what Paul means when he writes in verse 31, “we do not nullify the Law...On the contrary, we establish the Law.” (HINT: Check out Hebrews 7:18,19; 2 Corinthians 5:21.)

Day Six:

1. Reread Romans 3:3-3:31.
2. What did you learn about God this week that was either new or especially impacting for you?
3. Can you think of some personal applications from what you learned this week?

WEEK FIVE:

4:1-25 Righteousness by faith was illustrated by Abraham for our benefit.

Day One:

1. Read Romans 4:1-8.
2. Who do you think are the three most prominent individuals in the Old Testament?
3. What unique status does Abraham possess as an Old Testament figure?
4. What unique status does David possess as an Old Testament figure?
5. After arguing that his teaching on “justification by faith” is new in that it is at loggerheads with the spiritual path of the Law, Paul argues in Chapter 4 that his teaching is not new at all. On the contrary, “faith” has always been God’s ordained avenue for relationship with Him. Why is it important for Paul to make this argument? In other words, why is it important that Paul make this connection to these Old Testament saints, particularly Abraham?

Day Two:

1. Read Romans 4:1-13.
2. Read Genesis 12:1-4.
3. Read Genesis 13:12-18.
4. Read Genesis 15:1-6.
5. How old was Abraham when God first promised him that he would make of him a great nation?
- 6A. Three times God tells Abraham that he will “make him a great nation”, “make his descendants as the dust of the earth”, and “make his descendants as many as the stars of the heavens.” The third time, in Genesis 15:6, it is recorded that Abraham “believed” God. This is the FIRST instance in the Bible where it is recorded that someone “believed” God. The Hebrew word for “believe” is “*aman*”, and it has the sense of “placing one’s trust in.” The Hebrew word for “righteous” is “*tsedhaqah*”. Interestingly, Genesis 15:6 is also the FIRST instance where an individual is called “righteous” in Scripture.

6B. With (6A) in mind, explain why the story of Abraham effectively makes Paul's point that "a man is justified by faith apart from works of the Law (Romans 3:28)."

Day Three:

WARNING: This is an extremely important, lesson--perhaps the most important lesson in the entire Romans study.

1. Read Romans 4:14-17.

2A. Write out the following verses:

Romans 1:16,17.

2B. Consider the following verses:

Romans 3:28. *"For we maintain that a man is justified by faith apart from observing the law."*

Romans 4:4,5. *"Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness."*

Galatians 2:21-3:3. *"I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!" You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?"*

Galatians 3:11,12. *"Clearly no one is justified before God by the law, because, "The righteous will live by faith." The law is not based on faith; on the contrary, "The man who does these things will live by them.""*

Galatians 5:3-6. *"Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. But by faith we eagerly await through the Spirit the righteousness for which we hope. For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love."*

3. For Old Testament Jews, “circumcision”, along with keeping the Sabbath, would have been among the two or three absolutely essential things that a Jew would have to do to consider themselves a Jew in good standing. Likewise, when Paul speaks of “the Law,” he is talking about a system of rules that must be kept in order to get oneself in good spiritual shape. For this teaching of grace to affect us, it is imperative that we identify in our lives how we live by “law/works” and/or by “faith/grace.” In the space below, identify some things in your life that when you do them, you consider yourself in good spiritual shape; and when you don’t do them, you consider yourself in bad spiritual shape.
4. React to the following statement: “I am seeking to be ‘justified by the Law’ whenever I do certain things (see my answers to (3) above) to feel good about my spiritual life.”
5. According to Paul, how bad a mistake is it to be live “by the Law?” Is it something that is not God’s best, but basically innocuous; or is it really bad?

Day Four:

1. Read James 2:14-26.
2. In the space below, provide a reconciliation of the (inspired) statement that “You see that a man is justified by works, and not by faith alone (James 2:24)” with the (equally inspired) statement that “a man is justified by faith apart from works of the Law (Romans 3:28).” Do these verses contradict each other? Explain.

Day Five:

1. Read Romans 4:16-25.

2. Write out the following verses:

Romans 4:19-21.

3. Explain why the physical picture of Abraham's body being "as good as dead" and the "deadness" of Sarah's womb is a beautiful picture of man's inability to produce righteousness through his own efforts.

4. According to verses 23 and 24, for whose benefit is this Old Testament teaching on Abraham's life intended?

5. According to Romans, Chapter 4, is a Christian any better able to live "righteously" than a non-Christian?

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Day Six:

1. Reread Romans 4:1-25.
2. What did you learn about God this week that was either new or especially impacting for you?
3. Can you think of some personal applications from what you learned this week?

WEEK SIX:

5:1-5 We have been made to be glorified.

5:6-21 Jesus Christ will enable us to live righteously.

Day One:

1. Read Romans 5:1-5.

2. What are the two references in verses 1 and 2 that suggest that Paul is now beginning a discussion of the spiritual life of the Christian *after* having received Jesus into his/her life?

3A. Two key concepts in Chapter 5 are the “Christian’s hope of glory” and “grace.” With respect to the former, read the following verses:

John 17:20-23. “*My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.*”

2 Corinthians 3:18. “*And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.*”

2 Corinthians 4:17. “*For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.*”

Colossians 1:27. “*To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.*”

2 Thessalonians 2:14. “*And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.*”

Hebrews 2:10,11. “*In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers.*”

3B. Zondervan’s NIV Bible Software Library describes the Christian’s “journey to glory” as follows: “The word “glory” implies more than a disclosure by God of who he is. It implies an invasion of the material universe, an expression of God's active presence among his people. Thus, the OT consistently links the term “glory” with the presence of God among Israel in tabernacle and temple (e.g., Ex 29:43; Eze 43:4-5; Hag 2:3). God's objective glory is revealed by his coming to be present with us, his people, and to show us himself by his actions in our world...Paul explores the great wonder that you and I are on a journey toward glory. Speaking of the work of the Holy Spirit in us, Paul says we “reflect the Lord's glory.” This is because we “are being transformed into his likeness

with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Co 3:18). This process is hinted at in many passages (e.g., Ro 2:7, 10; 5:2; 8:17, 30; 2 Co 4:17; Php 3:21; Col 1:27; 3:4; 1 Th 2:12; 2 Th 2:14; 2 Ti 2:10; Heb 2:10; 1 Pe 1:7). The reality underlying it all is that, through our personal relationship with Jesus, the very splendor of God's presence enters our lives. Because of his presence, we are new creations, on a journey toward the very likeness of Christ (Ro 8:29; 1 Jn 3:1-2), to enter and to share the ultimate presence--the glory--of God, there to display in our transformed selves the beauty of our God."

3C. In light of (3A) and (3B) above, explain in your own words what Paul means when he writes in verse 2: "...we exult in hope of the glory of God."

Day Two:

1. Read Romans 5:1-21.

2 How many times does the word "grace" appear in Chapter 5?

3. Give a definition for the word "grace."

4A. Look up and write out the following verse:

1 Corinthians 15:10.

4B. How does your definition fit into 1 Corinthians 15:10?

5A. The word that is translated "grace" in the New Testament comes from the Greek word "charis," from which we get charity. Here is how Zondervan's NIV Bible Software Library describes this word: "*The biblical concept of grace is much greater than is suggested in the common definition of "unmerited favor." "Grace" is a word that expresses a radical view of life and of relationship with God. Grace teaches that God's attitude toward us is one of acceptance and love; knowing God's heart, we can "approach the throne of grace with confidence" (Heb 4:16) with every sin and need.*

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Grace is a dramatic statement about the human condition. Each person is helpless, trapped in sin and incapable of pleasing God or winning his favor. Grace is a proclamation. It is the triumphant announcement that God in Christ has acted and has come to the aid of all who will trust him for their eternal salvation. Grace is a way of life. Relying totally on Jesus to work within us, we experience God's own unlimited power, vitalizing us and enabling us to live truly good lives...grace is not simply a basic orientation to relationship with God. It is also a practical approach to living the Christian life. This aspect of grace helps us to understand the warning found in Gal 5:4, that those "who are trying to be justified by law have been alienated from Christ; [they] have fallen away from grace." Any attempt by believers to struggle toward a life of goodness by works of the law means a return to the futile way of religion. It involves reliance on ourselves and an abandonment of reliance on Christ, who alone can enable us to live righteous lives. We cannot approach Christian experience from the old perspective, for grace and religion are contradictory. We can only live by full commitment to the way of grace and all that grace involves."

5B. In light of (5A), what does Paul mean he says in verse 2, "this grace in which we stand."

Day Three:

1. Read Romans 5:6-11.

2. Consider the following verse:

Romans 5:6. "You see, at just the right time, when we were still powerless, Christ died for the ungodly."

3. What does it mean in verse 6 when it says that we were "powerless/helpless"? Powerless or helpless to do what?

4. Consider the following verses:

Romans 5:9,10. "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!"

5. Complete the following sentences from Romans 5:9,10.

“Much more...	“having been....”	“we shall be saved...”
Verse 9:	_____”	_____”
Verse 10:	_____”	_____”