

Letter of Paul to the
Romans

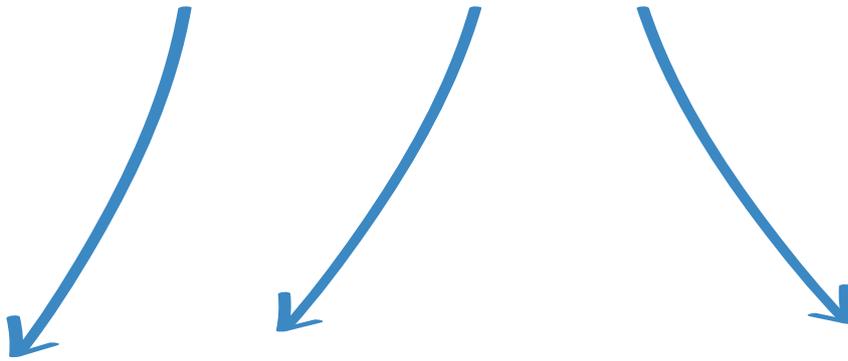
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What is The Goal of This Workbook?

Want Romans in one phrase?

Well, here it is:

“The righteous shall live by faith.” 1:17



You'll see that unrighteous people are declared righteous before God.

And now you can experience true life! Or, as the Lord Jesus said, "abundant life." (*John 10:10*)

But it's God who does everything. And we trust Him completely.

If you want to understand why God is entirely just in giving us life and if you want to know how this life is supposed to work, read through Romans while watching our video series, then go through this workbook.

God's blessings on your reading!

Introduction

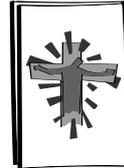
Have you ever heard the saying, “a good Roman can go anywhere.” If not, no worries. Basically it means that if you understand the book of Romans in the New Testament, you’ve got a great foundation for understanding all the other books of the Bible.

¹“But these are written so that you may believe that Jesus is the Christ, the Son of God, and **that by believing you may have life in his name.**” **John 20:31**

²“**You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.**” **Acts 1:8**

When you open your Bible and turn to Romans, you will find it in the New Testament. And you’ll notice that it’s not the first book. It comes after the Gospels and Acts.

Gospels



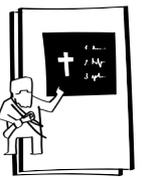
Obtained

Acts



Proclaimed

Romans



Explained

Why is that?

It’s because first the Gospels describe how salvation is **obtained¹**: through Jesus, who dies and rises again.

Then, the book of Acts tells us the story of how salvation is **proclaimed²** by those who believed in Jesus. They go out and tell everybody about the good news.

So, why is there still another book? Well, Romans has salvation further **explained**. And in a way so that is particularly motivating for those who already believe in Jesus.

When you start reading Romans, you will notice right away that Paul is the author writing to Christians in Rome.¹

And we truly feel that he, Paul, is eager to preach the Gospel² to them. Preach the Gospel to believers? That's interesting, isn't it?

Well, the apostle Paul wants to **REASSURE** the Roman believers and show them how the Gospel not only shows God's love, but, in a special way, reveals God's righteousness. In Chapter 1, he writes:

*"For in it [the Gospel] **the righteousness of God** is revealed" 1:17*

But why is righteousness so important? Why not just leave it with love...*"God so loved the world,"* right? ...

Well imagine if God caught a thief in the act of stealing and then let him go. That would be gracious, right? But would it be just? Don't thieves need to pay? Doesn't someone have to make amends for the loss if the situation is to be made whole?

Of course.

Taking God's righteousness another step further, God says to Adam in the beginning of the Bible

"The day that you eat of it you shall surely die." Gen. 2:17

Now, if man could sin without dying, wouldn't that make God a liar? Remember, *"God is not a man that he should lie" (Num. 23:19).*

Question

Paul presents the Gospel to the Romans (1:15). Count how often the terms sin, righteousness, and love (and their derivatives) occur in chapters 1 through 8.

Answer on page 46

¹*"To all those in Rome who are **loved by God** and called to be **saints...**" 1:7*

²*"For I **long to see you**, that I may impart to you some spiritual gift to strengthen you." 1:11*

*"So I am eager to preach the **Gospel** to you also who are in Rome..." 1:15*

STRENGTHEN THE BELIEVER IN ROME

Paul's goal is to strengthen the Romans by preaching another side of the Gospel. Since they already knew the Gospel of the grace of God, he now wants to strengthen them with the good news of the **righteousness of God**. The question is: why don't we stop at the grace of God? Because God's righteousness is also good news, it is part of the Gospel, and the Gospel reveals that righteousness! And if our salvation is rooted in God's righteousness, we know that we have justification for our sins (**3:18**), justification of life (**5:18**), and that the Spirit produces life in us (**8:10**) to live for God. Therefore, we have peace with God forever (**5:1**), all troubles are for good (**8:28**), and nothing can separate us from the love of God (**8:39**). The Gospel shows what is impossible for any religion that does not combine love and justice: God is just when He justifies the sinner. It ensures that the justification of the sinner never depends on the sinner, but on the righteousness of God.

Maybe you're thinking: "Wow, sin, death, righteousness... there is a lot that I don't understand here..." That's ok! Just keep in mind that in the Gospel, God wants to show that He is pure, righteous, and just. And that it's all for your benefit.

By the way, the Christians in Rome were also fairly new believers. That's why Paul explains the message of the Gospel **STEP-BY-STEP**.

We can divide this letter in 4 parts:

- 1. The problem (Chapters 1-3)**
- 2. The solution (Chapters 4-8)**
- 3. An aside about Israel (more on that later), God's chosen people (Chapters 9-11)**
- 4. And at the end he explains how we can get practical about everything he wrote (Chapters 12-16)**

So, to make it short: Chapters 1-11 are about doctrine and chapters 12-16 are about practice.

STEP BY STEP

It doesn't seem as though Paul had gone to Rome before he wrote this letter. In Acts 19:21, he says he wants to see Rome and mentions it again in Romans 1:11. Since he doesn't know the believers in Rome, he explains the Gospel message to them in a very structured way.

The letter of Paul to the

Romans

DOCTRINE

God's righteousness
towards those who believe

1-2

Problem: Deeds

Sins

Conclusion:
Guilty!

Jews → Law
Man → Morals
Man → Creation

3-5

God's solution:
Propitiation

Covered by Christ

Justification
from sins
from 3:24

5-6

Problem: Being

Sinner

God's solution:
Identification

Dead and alive
in Christ

Justification
of life
from 5:18

7-8

Problem: Weakness

Sin in the flesh

God's solution:
Vivification

Made alive
by the Spirit

Spirit is life
because of justice
from 8:10

ISRAEL

God's righteousness
in dealing with Israel

9

Past

Israel was chosen by
God's sovereign choice

10

Present

Because they failed,
He chose a non-nation to make
them jealous

11

Future

But God will keep this promise
and all Israel will be saved

PRACTICE

Practical righteousness
towards ...

12

... other people

13

... authorities

14

... other christians

15

... in ministry

16

Last words

The Problem (1:18 to 3:20)

If you want someone to recognize that they need life-saving medicine, first they need to recognize that they are actually sick.

To make us realize that we as a people desperately need righteousness, Paul shows us just how unrighteous each one of us really is.

In the first section we see that the Gospel displays that God is good and just. And furthermore that there is a problem called **sin**.

Sin is all that is not right towards God and others. This is why sin is also called "unrighteousness."

Looking at the structure of Romans, it begins by exploring this problem in depth.

Many people think and act as if God is just **AN OLD, BEARDED MAN** in the sky, but the book of Romans makes it very clear that God is holy...full of glory... and perfectly righteous.



"GOD IS JUST AND THERE IS A PROBLEM THAT IS CALLED SIN."

OLD MAN?

Who God is is the most important question you can ask yourself. If your answer is wrong, then your life is in grave danger. Humans are forever searching for a god who thinks and acts like they do. That's what we call "idolatry." You can't decide for yourself who God is; you have to let Him show you who He is. And He'll show you who He is through the Bible.

*1. „For **the wrath of God** is revealed from heaven against all [...] unrighteousness of men [...]. For **his invisible attributes**, namely, his **eternal power** and **divine nature**, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.“ **1:18-20***

1**"For although **they knew God**, they did not honor Him as God or give thanks to Him, [...]. Claiming to be wise, they became fools, and **exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.**" **1:21-23

2**"In passing judgment on another **you condemn yourself**, because you, the judge, practice the very same things." **2:1

This is incredible news...if you want God and his righteousness. But if you hate righteousness, you will hate the truth that God shines into your life and you will want to suppress it. And that makes you guilty before the almighty God. Romans 1:18 says:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth."

So God is angry because men suppress the truth.

What does "suppress" mean here?

"Suppress" means that you hold the truth, but don't live according to it. That's what chapters 1 to 3 are about.

In Chapters 1 and 2, in particular, Paul lays out three truths that people know but do not want to live out or practice.

We can compare these chapters with a judgment scene, where man is put on trial for negligence of these three truths.

The first truth mankind knows yet rejects anyway is that **there is a divine, creative power**. God Himself. The fact that **men have always created gods for themselves** shows that they know there is a greater power. They choose instead to worship created beings rather than the creator. The art rather than the artist. Herein **they are guilty**.

The second known yet neglected truth is that **there is objective good and evil**. And every man knows this by the conscience God has given him. (And if good and evil exist, then there is a standard that defines good and evil. God Himself.)

The fact that man judges others shows that **he knows this second truth, that he recognizes the standard**. The problem is that **they too do evil**. So **they are guilty** because they do not live by this law they know.²

The third neglected truth is similar to **the knowledge of good and evil, but according to the law given by God**, not according to conscience. God gave the Jews the law and they were well acquainted with it. They even taught it and judged others by it. Yet again, **they committed the evils they judged** others guilty of, making them **even guiltier** because they knew better.

So we have three truths, or three revelations that God has given to man with creation, conscience, and the law (we could even say the whole Bible if we apply this for today).

Men know these truths and show it by their actions. They create gods for themselves and judge others according to their knowledge of right and wrong.

But they are guilty because they do not worship the Holy Eternal God and they do evil in spite of what they know.

So who is good then?

Nobody.

Everyone is unjust in one way or another. The whole world is guilty before God. Period.

SUMMARY

Paul proves **the unrighteousness of every man** by three truths. We all confirm by our behavior that we know one or more of these truths but do not live by them - **so we are guilty without excuse.**

	Chapter 1:1-32	Chapter 2:1-16	Chapter 2:17-3:8
God-given revelation	Creation 	The Conscience 	The Law 
Truth man knows	There is a Creator-God	There is Good and Evil	The Ordinances of God
Proof that man knows this truth	He worships a Creator-God	He judges others	He judges others by the law
This truth isn't lived out	He worships the creation as if it were the divine creator	He does the evil he judges against	He does the evil he judges against
Consequence	God's verdict? Guilty	God's verdict? Guilty	God's verdict? Guilty

The Solution (3:20 - 5:11)

¹"for **all** have sinned and fall short of the glory of God." **3:23**

²"**the righteousness of God through faith** in Jesus Christ for all who believe." **3:22**

We have just seen that God is perfectly righteous and that every human being shows, by his own behavior, that he is a guilty sinner¹, and hence also guilty. Based on this, God is just when He judges.

But God's righteousness provides us with an amazing escape!

"You mean God's love," you might be thinking.

No, His righteousness. That's the crux of Romans.

Romans shows how salvation is not primarily based on love, but on the righteousness of God. This righteousness is obtained through faith in Jesus Christ; free for all who believe.²

Question

Re-read Romans 3:12-5:11. Find all the verses that mention righteousness and faith together. How do we receive God's righteousness?

Answer on page 13

JUSTIFIED BY FAITH?

3

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it – 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. 27 Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. **28** For we hold that one is **justified by faith** apart from works of the law. 29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, **30** since God is one – who **will justify the circumcised by faith and the uncircumcised through faith.** 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

4

What then shall we say was gained by Abraham, our forefather 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 counted to him as righteousness." 4 Now to the one who works, his wages are not counted as a gift but as his due. **5** And to the one who does not work but believes in him who justifies the ungodly, **his faith is counted as righteousness,** 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

7 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not count his sin."

9 Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. 10 How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.

11 He received the sign of circumcision as a seal of **the righteousness that he had by faith** while he was still uncircumcised.

The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, 12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. **13** For

the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through **the righteousness of faith** 14 For if it is the adherents of the law who are to be the heirs, faith is null and the

promise is void. 15 For the law brings wrath, but where there is no law there is no transgression.

16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring – not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, 17 as it is written, "I have made you the father of many nations" – in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 In hope he believed against hope, that he should become the father of many nations, as he had been told, "So shall your offspring be." 19 He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness[b] of Sarah's womb. 20 No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21 fully convinced that God was able to do what he had promised. 22 That is why his faith was "counted to him as righteousness." 23 But the words "it was counted to him" were not written for his sake alone, 24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 who was delivered up for our trespasses and raised for our justification.

5

Therefore, since we have been **justified by faith,** we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by

faith[b] into this grace in which we stand, and we[c] rejoice[d] in hope of the glory of God. 3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

6 For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person – though perhaps for a good person one would dare even to die – 8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

The point Paul is making in this portion is loud and clear: we are justified – declared righteous – by faith in the blood of Jesus Christ.

BEFORE THE LAW

Paul uses two examples of people who were justified by faith. Abraham, who lived before the law, and David, who lived under the law. In these two examples we see that the means of salvation is always faith, trusting in God's grace.

¹"We hold that one is justified by faith **apart from works of the law**" **3:28**

²"You believe that God is one; you do well. **Even the demons believe**—and shudder!" **Jam. 2:19**

Now if you think that Old Testament righteousness was about hard work and that New Testament truth is all about free grace, that's not true. God never changes. The way of salvation never changes. The form might look different, but the way to get right with God is still the same. That's what Chapter 4 is trying to show: righteousness is achieved only through faith...not by works of the law. That's why Paul takes Abraham as an example, because Abraham lived **BEFORE THE LAW** was given to Israel.

So there was justification before the law was even given to Moses, and that means that the law is not necessary to be justified.

Even under the law, the example of David shows that man is not justified by good, lawful deeds. This is what you can read in chapter 4:6-8.

So the question remains, how can one be justified? How can one be made righteous?

"But now, without law, God's righteousness has been revealed... through faith in Jesus Christ to everyone who believes."¹

So how does it work with faith. What do I need to believe? That people need to work their way to freedom?

No, man is broken and can't do anything on his own.

That God exists?

No, nature tells us this, and demons believe that too.²

That Jesus died on the cross?

No, this is a historical fact.

You and I need to **TRUST** in Jesus **ALONE** for our salvation. We must believe that Jesus died on the cross in our place and come to Him with repentant hearts, knowing that we deserve nothing more than hell - because we are sinners.

"Since, therefore, we have now been justified by his blood, much more shall we be saved by Him from the wrath of God." 5:9

So Jesus took the punishment that you and I deserved and bore our sins on the cross. This is infinite grace. God puts the work of His Son between you and Himself. If He were to punish you now, forgetting the fact that Jesus already paid your penalty, He would be unjust.

This, however, is only true if you accept what Jesus has done for you.



A CONSEQUENCE OF WHAT WE HAVE JUST SEEN IS THAT YOU (AND I) ARE INDEBTED TO HIM. HE IS NOW YOUR LORD AND HAS ALL AUTHORITY OVER YOUR LIFE.

OUR TRUST

You have to trust Jesus Christ completely for your salvation. Picture this, you are on a plane that's about to crash. You put on your parachute, jump out of the plane, and start flapping your arms to slow your fall. Can you say you trust the parachute? Not really.. Don't try to save yourself in your own strength, but rely entirely in Christ. Pull the parachute!

P.S - In case you didn't get it, the parachute in the story is the Lord Jesus. One thing this example doesn't illustrate, however, is that after we put all our trust in Him, Jesus becomes our Lord who directs everything in our lives

SUMMARY

We finished the previous section with the following statement:

"For all have sinned and fall short of the glory of God" **3:23**

The question that must follow is:

"How can a person become justified and enter the presence of God?"

The apostle answers:

Through faith in Jesus Christ! And besides, faith has always been the way to be saved, whether before the law or under the law. Just look at Abraham and David."

This brings us to the following conclusion:

"Therefore, since **we have been justified by faith**, we have peace with God through our Lord Jesus Christ. Through Him **we have also obtained access by faith into this grace** in which we stand, and we rejoice in hope of the glory of God." **5:1-2**

Previously we were hopelessly **far from the glory of God (3:23)**, now we can rejoice that **we will be able to share in the glory of God (5:2)**. And if this is the case, it is because **we are justified by the blood of the Lord Jesus (3:25; 5:9)**. He is "the atoning sacrifice for our sins" **(3:25)**. And **we obtain this grace through faith (5:2)**.

The New Life (5:12 - 6:23)

So we've seen how God has shown sinners a path to peace based on perfect righteousness. You trust in this and now know that your sins are covered – you are clean, pure in the sight of God.

You feel great... a burden has been lifted.

But just a few hours later you realize that you are dirty again...

Why?

Paul addresses this question as he continues his letter.

You see, the problem isn't just in your past, it's in who you are right now. In your nature, your being.

You realize that not only have you sinned before, but you are a sinner at present.

Well, as for those sins you commit, we have already seen that the Lord Jesus is the Atonement.

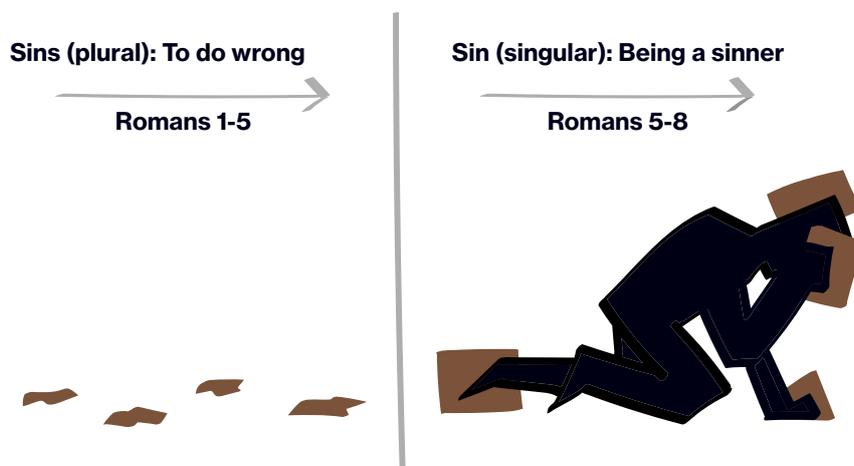
But the thing is, you ARE a sinner - it's your **IDENTITY**. Your life. Not only is the fruit bad, but the tree producing the fruit is evil.

¹„He is **the propitiation** for our sins.“ **1 John 2:2**

„[Christ Jesus] whom God put forward as **a propitiation** by his blood, to be received by faith.“ **3:25**

YOUR IDENTITY AS A SINNER

In other words, Paul is saying that we aren't sinners because we sin, but that we sin because we are sinners. Our sins (actions) are covered by the blood of Jesus; we have been forgiven. But our identity of "being a sinner" can't just be forgiven. It needs to be completely replaced.



OUR LIFE AS A SINNER

Suppose a man is accused of money laundering. If someone else bore the penalty of his crime, the criminal is no longer charged for his actions, but he's still the same person: a criminal. It won't be long before he steals again. That's how it is with us. The tendency to sin, to want to live a life without God is deeply rooted in us and dominates us until we are liberated from it.

1"Behold, the day of the Lord comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it..." Is. 13:9

Why is that a problem? Well, think about it: Where did you get your life from? Right, from your parents. And them? Well, from their parents. And so on and so on. Which ultimately leads back to Adam and Eve. What did they do? They sinned, were separated from God, and died because of it.

By extension, we inherited that life, where the desire is to separate from and live against God.

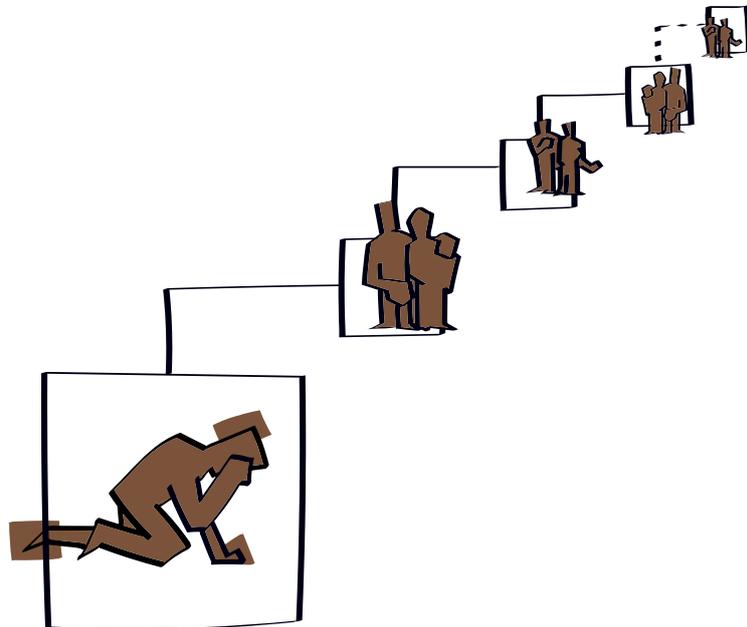
THIS LIFE has the tendency to fulfill its own desires, and not submit to anyone else's will. Especially God's. As a result, we fall into sin and separate from God. Through death. A road with no return.

And since we cannot change our lineage, which goes all the way back to Adam, we cannot change our destiny. We are all doomed to die. Sin will be in you forever. And God's justice will judge you.¹

That's it. Game Over.

But can it really end like that?

No! Because again, God's righteousness is a great revelation!



"WE CAN'T GET RID OF OUR LINEAGE, WHICH GOES ALL THE WAY BACK TO ADAM. YOU CAN'T CHANGE YOUR FAMILY TREE, CAN YOU? AND SO SIN WILL BE IN YOU FOREVER, YOU WILL ALWAYS BE A SINNER - AND GOD'S JUSTICE WILL JUDGE YOU. THAT'S IT. GAME OVER."

How can this be?

Well, what if “Game Over” were actually the solution. What you actually needed death to bring about the start of a brand new life?

I know it sounds abstract at first, but stay with me. When you put your faith in Christ, you believe that Christ has died in your place.

What does that mean that He “died in your place?” It means that your death sentence has already been carried out before the righteous God, and so God would be unrighteous if He continued to demand your death. And so you have the “**JUSTIFICATION OF LIFE**”.²

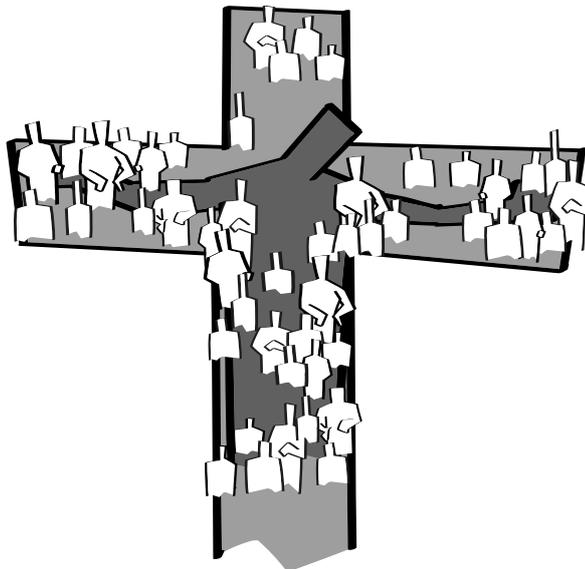
What kind of life is this?

It's a new life that you receive, where you join a new family tree. You are part of the lineage of Jesus Christ now.

How... and why?

Because when He died in your place, God identified you with Him (Jesus). This means that you are truly one with Jesus in God's sight. It's almost unbelievable, and this is what the Bible teaches. You now have a life that is fundamentally different from the life you had before.

In your old life, you were a death-bound sinner before God, now you are a living, justified person before God in Christ Jesus. And nothing can ever get you out of this position, because it is secured in God's righteousness.



“YOU RECEIVE THIS NEW LIFE BECAUSE YOU ACTUALLY JOIN A NEW LINEAGE. THE LINEAGE OF JESUS. BECAUSE WHEN HE DIED IN YOUR PLACE, GOD IDENTIFIED YOU WITH HIM. THAT MEANS THAT BEFORE GOD, YOU ARE REALLY ONE WITH JESUS.”

THE JUSTIFICATION OF LIFE

This is how Paul puts it: Just as one person's transgression led to condemnation and death for all, one person's righteousness leads to justification and life for all (**5:18**). It was the Lord Jesus who suffered the righteous judgment of God, that is, death. Therefore, it would be unjust for God to pass the death sentence on to us. But now **His justice demands that He give us life.**

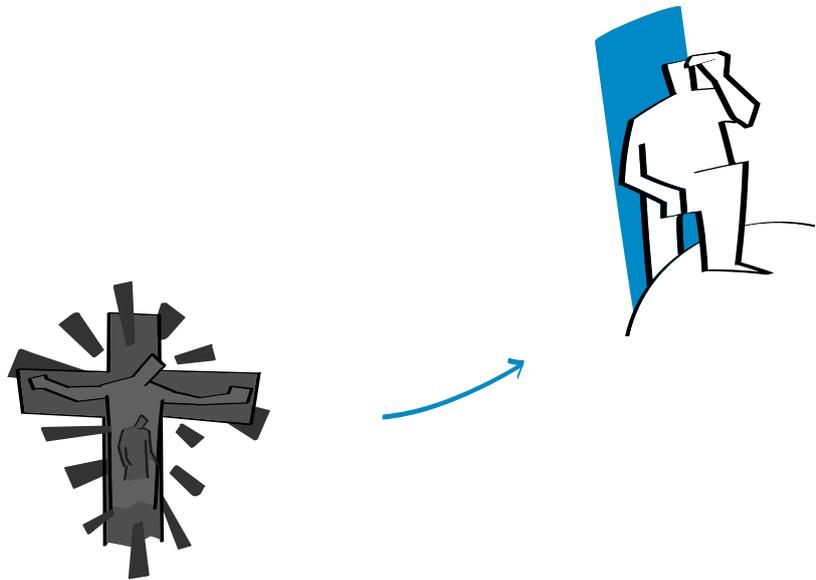
²*“so then as [it was] by one offence towards all men to condemnation, so by one righteousness towards all men **for justification of life.**” 5:18*

So does that mean that now I can just keep on sinning because I have the security that I will never be judged again? Does that not make God's grace even greater if I sin more?¹

Of course not... what did God say? You are crucified with Christ, you died. Your old life was ended, specifically to free you from sin. Clearly, sin cannot tempt or **DOMINATE**² a dead person. You are dead, and therefore free and alive in Christ.

¹"What shall we say then? **Are we to continue in sin that grace may abound?**" **6:1**

²"For sin will have **no dominion** over you" **6:14**



"YOU ARE DEAD, AND THEREFORE FREE AND ALIVE IN CHRIST."

Question

How often does the word "dead" appear in the first 11 verses of chapter 6? Why do you think Paul uses this term so often?

Answer on page 46

WHAT DOMINATES YOU?

On the one hand, Paul assures us that sin will no longer reign over us; on the other hand, he tells us not to let sin reign. How do these not contradict each other? Let's dive deeper into the text to find out.

To have dominion (kurieuo)

"For sin will have **no dominion** over you" **6:14**

To reign (basileuo)

"Let not sin therefore **reign** in your mortal body" **6:12**

DEFINITION

The word "dominion or power" (kurieuo) implies total domination. Domination from which one can't escape.

The term "rule" (basileuo) does not imply total domination. It is a rule that can be escaped (Mt 2:22), and that isn't wanted (Lk 19:14).

EXAMPLE

For instance, you could say that gravity has this kind of dominion over human beings. If you jump out of a window and decide to refuse the authority of gravity, the result will not change; you will land on the ground. You can't leave its realm of "authority." It dominates you.

If we take the example of Matthew 2:22, Joseph can leave Archelaus' sphere of power by going to another province.

THE UNBELIEVER

In the same way, an unbeliever is a sinner that is dominated by sin. They can't escape from it.

Sin reigns in the life of the unbeliever anyway. So the question of who's ruling doesn't really come up; sin rules over him as well.

THE BELIEVER

In this chapter, we see three things that no longer have dominion over the believer:

1. Death **(6:9)**. Death has no power anymore over Christ, who died once for all, nor does it have dominion over the believer, who died with Christ.
2. Sin **(6:14)**
3. Law **(7:1)**. The Law has authority over a person who lives, but the believer has died with Christ.

Sin can reign over the life of a believer, but they can escape its possession. They are no longer compelled to sin.

Who has dominion over the life of a believer, then?

"For to this end **Christ** died and lived again, that he might **be Lord** (kurieuo) both of the dead and of the living." **14:9**

This is real, the Lord (kyrios) Jesus is your Lord, not sin. You don't have to obey sin anymore!



Who Are You? (7:1-7:25)

Okay, so in the first 5 chapters we looked at the problem of bad deeds. And guilty before a holy God, we heard God's saving solution, which was that his son Jesus Christ bore our punishment for our bad deeds. He paid our debt and our sins are now completely covered before the eyes of God. We are before Him in Christ as if we had never sinned. This is called atonement, and as a result we received the justification of sins.¹

In chapters 5 and 6 we then looked at the problem of sin itself. Sin as a master in us. You see, if what a machine produces (sins) is always bad, then the machine is probably broken (sin). As unbelievers, our life was dominated by sin and therefore we needed a new life. Christ opened up the way for us so that we could die and rise in new life with Him. We received the justification of life.²

This is truly amazing!

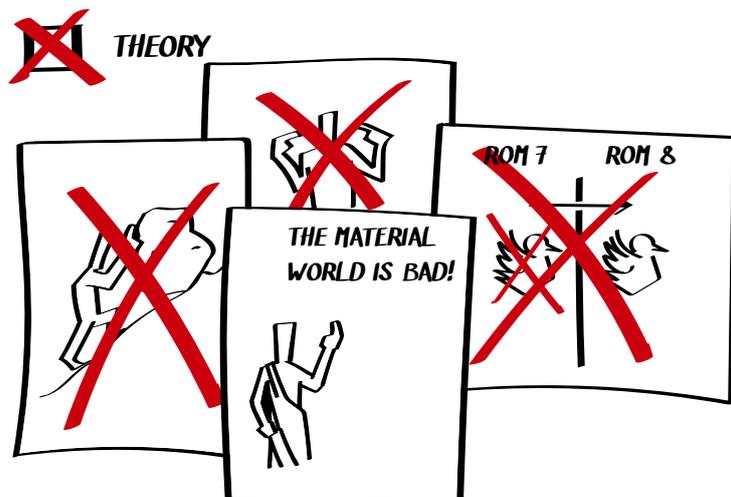
But just yesterday you sinned again... and again... and again. And this literally drives you crazy. The paradox of a clean heart and dirty hands. That's why Romans 7 and 8 are some of the most important chapters in the Bible for young christians.

To make things crystal clear, let's first explain what Romans 7 is not about.

Romans 7 is not about an unbeliever. Nor is it a warning against legalism or self-centeredness (although these two things do indeed bring us closer to the experience described here). This chapter is also not saying that the body or the material world are bad in and of themselves.

¹"...and are justified by his grace as a gift, through the redemption that is in **Christ Jesus**, whom God put forward as a **propitiation by his blood**." **3:24**

²"So then as [it was] by one offence towards all men to condemnation, so by one righteousness towards all men **for justification of life**." **5:18**



"ROMANS 7 IS NOT REALLY ABOUT A PERSON WHO IS LEGALISTIC. OR A PERSON WHO IS TOO SELF-CONSCIOUS AND SELF-CENTERED. OR A PERSON WHO DOES NOT YET HAVE THE HOLY SPIRIT. AND IT'S NOT SAYING THAT THE BODY OR THE MATERIAL WORLD IN ITSELF IS BAD EITHER."

In Romans 7 the Apostle Paul is led by the Holy Spirit to explain one of the most crucial aspects of the christian life:

Who you truly are and who you are not.

It's about your identity. Like a great physician, Paul uses a scalpel to separate two things that look similar but in reality are completely opposite, your true self and sin in you.

To differentiate between them, God used the law as a reference point. The law helps us see what sin is. It acts like a line. When we do bad things, we cross the line. We transgress. This is what we call sins in the plural.

But "Sin" (singular) is not about what we did, but what controlled and dominated us when we were without Christ.

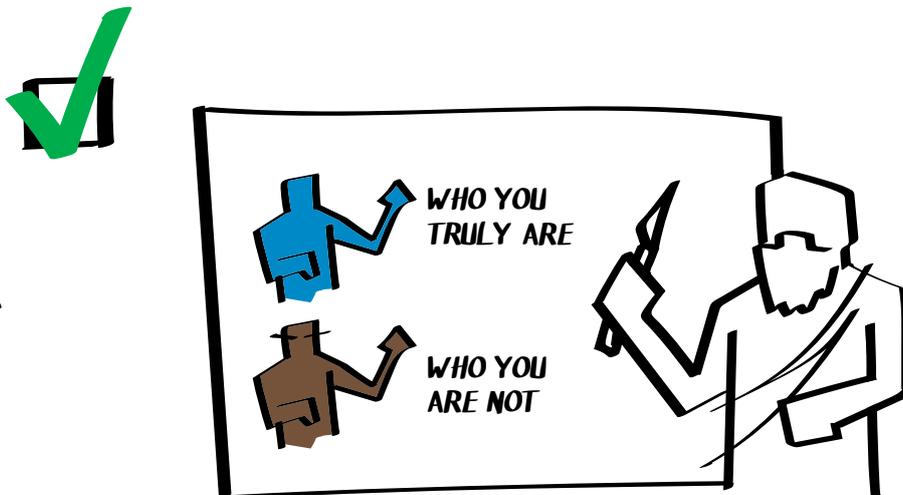
We tend to want to cross the line simply because there is a line. To break a rule because a rule has been set. The root of the problem is that we don't want to be bound by any rules.

Imagine if you were to say to a child, "don't eat this cake." The child will desperately want to eat the cake. (Reminds us of something, doesn't it?¹)

We have an inner urge not to submit, even to the one, true, all-loving and wise God. And this is clearly evil. It's sin. This selfish "law or principle" leads to all the tragedies we see in this world. And it is deeply rooted in us.

Paul gets to the heart of the matter here. And the law helps us to uncover it.

*¹"But of the tree of the knowledge of good and evil **you shall not eat**, for in the day that you eat of it you shall surely die."**Gen. 2:17***



"IN ROMANS 7 THE APOSTLE PAUL IS LED BY THE HOLY SPIRIT TO EXPLAIN ONE OF THE MOST CRUCIAL ASPECTS OF THE CHRISTIAN LIFE: WHO YOU TRULY ARE AND WHAT YOU ARE NOT. "

ROMANS 7 - INTRODUCTION

Read Romans 7 and then the next 4 pages of the workbook, re-reading the passage each time you find it in this workbook.

Here are 2 components that are useful for understanding this passage:

1 **I**ori?

τρέχω (trékhô - (I) run)

Stay with me. In Greek, if you want to say **I run**, you have 2 options

εγὼ τρέχω (ego trékhô - **I** run)

When you want to say "I run" in Greek, you'll actually forgo using the pronoun "I" and just say "run."

Furthermore, the last letters of the conjugated form of the verb tell you which pronoun is being used.

Interestingly enough, when "I" ("ego" in Greek) is used, then it's done so to emphasize the subject of the sentence. For example, "I run" in Greek would convey that it's really me who runs. In English we would put it in **bold letter** to add emphasis.

This is important because the apostle Paul selectively uses the word "ego" to deliver a very clear message to the believer, **who he is and who he is not**.

So to help the understanding of this passage, we have put **in yellow** everytime he uses the word "ego" and so put emphasis on the fact that he really speaks about his identity.

2 **Who am I? My will or my actions?**

The second point, is that Paul makes a clear distinction between what he wants (his will) and what he does (his actions). He tries to understand what's going on and who he really is.

Romans (7:11-8:1)

Re-read the following section and identify - drawing from the previous page - what each color indicates.

11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me. So the law is holy, and the commandment is holy and righteous and good.

13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

14 For we know that the law is spiritual, but I am of the flesh, sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.

16 Now if I do what I do not want, I agree with the law, that it is good.

17 So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

21 So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

8

1 There is therefore now no condemnation for those who are in Christ Jesus.

Here again we are dealing with the word "ego".

My actions

My will

ROMANS 7:11-16

Try to understand the text by answering the following questions as accurately as possible without putting your own interpretations into the text. The answers to these questions can be found on pages 48-49.

7:11

*What does it mean that sin "kills" me?
Do I not continue to live after I have sinned?*

- 11 For sin, seizing an opportunity through the commandment, deceived me and through
- 12 it killed me. So the law is holy, and the commandment is holy and righteous and good.

- 13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.
- 14 For we know that the law is spiritual, but I
- 15 am of the flesh, sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.
- 16 Now if I do what I do not want, I agree with the law, that it is good.

7:12-14

What's the difference between the law and me?

7:15

What is my problem here? The "willing," the "doing," or both?

7:6

Is my will in accordance with God's will? What is the proof?

ROMANS 7:16-8:1

7:17

*If I don't **want** to do evil, then why do I still **do** it? Is it really **me** who does it? According to the Bible, **who** is doing evil?*

17 So now it is no longer **I** who **do** it, but sin
18 that dwells within me. For I know that
nothing good dwells in me, that is, in my
flesh. For I have the desire to do what is
19 right, but not the ability to carry it out. For
I do not **do** the good I want, but the evil I
20 do not want is what I keep on **doing**. Now
if **I** do what I do not want, it is no longer **I**
who **do** it, but sin that dwells within me.

21 So I find it to be a law that when I want
22 to do right, evil lies close at hand. For
I delight in the law of God, in my inner
23 being, but I see in my members another
law waging war against the law of my
mind and making me captive to the law of
24 sin that dwells in my members. Wretched
man that **I** am! Who will deliver me from
25 this body of death? Thanks be to God
through Jesus Christ our Lord! So then, **I**
myself serve the law of God with my mind,
but with my **flesh** I serve the law of sin.

8

1 There is therefore now no condemnation
for those who are in Christ Jesus.

7:18-20 and 21-23

Reasoning: Answer the questions

1. Once more, is the problem in **willing**? _____
2. **Where** is sin **not** found? _____
3. **Where** then is sin found—**where** does nothing good dwell?
 - **My entire being?**
 - **In my will, my inner man?**
 - **In my flesh, my limbs?**
 - Other: _____

7:24

If sin is in my flesh, my body; what am I supposed to be saved from?

- From **myself**?
- From **my will**?
- From my "**body of death**"?

7:25 - 8:1

Why can I thank God even though I feel miserable?

So now I serve... (7:25)

So now there is no... (8:1)

A commentary on the passage can be found on pages 48-49

SUMMARY

Let's summarize what we just saw in chapter 7:

The Law isn't bad, it comes from God **(7:12)**.

Okay, but if the Law isn't the problem, than it has to be me!
But I thought that because I died and rose with Christ I'm a new creation?

You are! Maybe you'll better understand my logic if you can answer the following question for me. Now that you've put your trust in Christ, what is your wish?

I want to do God's will, that's my wish! But I can't do it! **(7:15)**

If that's really your desire, then it shows that you now have a completely different inner being than before your conversion. You truly are a new creation!

Okay, but how does that help me with my problem of not being able to do good? I'm a total failure since I can't do what I want to.

You aren't the problem. Your inner being isn't the problem, but there is a problem in the flesh. And that is that sin is in the flesh. Paul says something about this: "*So now it is no longer I who do it, but sin that dwells within me*" **(7:17)**.

So based off that logic, if I were to slap someone in the face, could I just say it wasn't me, it was my hand?

Yes and no. Yes, because technically the mark on the other person's face is from your hand. No, because the hand didn't do it on its own. It came through the tendency that's still inside you to disobey God (aka sin). You were responsible for your hand and for letting the sin in you take control of your hand. It's not because of you (who didn't want to slap the person), but because of the sin in you that tempted you to slap. But it doesn't have to stop there! In His righteousness, God gave us a wonderful tool to walk in obedience!

The Spirit That Gives Us Life (8:1-39)

Before we go any further, here's a quick summary of what we've seen so far:

	OUR PROBLEM	WHAT WE NEED	GOD'S SOLUTION
1:18-5:11	Our evil actions, our sins	We need our sins to be covered	Justification of sins (3:24)
5:12-6:23	Our identity, we are sinners	Our identity must be exchanged	Justification of Life (5:18)
7:1-8:39	We are holy, but Sin is in our body	Living a life without sin, a life of sanctification	?

Romans 8 starts with a summary of the previous chapters:

*“There is therefore now **NO CONDEMNATION** for those who are in Christ Jesus.” 8:1*

That's the justification of sins. We are justified because we are in Christ Jesus.

“For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.” 8:2

This is the justification of life. Our new life and the new identity which we receive in Christ Jesus.

NO CONDEMNATION

We can see in this verse that there is really no condemnation anymore, not for my deeds, nor for my being, nor for my sin in the flesh, which still causes me to sin. Or you could say, "I am no longer condemned, not for my past sins, nor for what I am today, nor for what I will do in the future."

God is Righteous in Giving Me His Spirit (8:1-11)

¹"The Spirit is life because of righteousness." **8:10**

²"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. For all who are led **by the Spirit** of God are sons of God." **8:13-14**

When you trusted in Jesus, you not only received the justification of sins and the justification of life, but also the justification of the spirit.¹

The problem is that we fail to live properly in this new life we have received. We are constantly out of communion with God. And this break in fellowship is death - though not instant, like we might think. Adam and Eve did not physically die after they sinned, but they were separated from God - from fellowship with Him.

So sin in us continually produces death, and sin is in our bodies, so we have a body of death (**7:24**). But then how can life be produced in my body? How can I live with my body for God's glory?

The answer is through the Holy Spirit. He is the one who makes us free and alive so that we can truly live the new life we have in Jesus Christ.

And if we have the Holy Spirit in us, it is because righteousness was accomplished on the Cross¹. The sin that dwells in our bodies was judged in the body of the Lord Jesus on the Cross. Righteousness was accomplished.

Therefore God is righteous when He gives us His Spirit who enables us to live the new life we have received. And since this Spirit is stronger than the sin that dwells in us, I am free from sin. So when I let the Spirit work, I put to death the actions of the body - and live²!

Question

*How many times is the term "Spirit" used in chapter 8?
Whose spirit is it? (8:9)*

Answer on page 46

But how does it work?

As a simple example, just look at your own body. Sin is like bacteria causing weakness and disease in your body. If left untreated, bacteria can lead to you completely miss the thriving life that God has created human beings for.

It is the same with sin. Sin ruins the fulfilling life God has prepared for you. Sin always brings death.

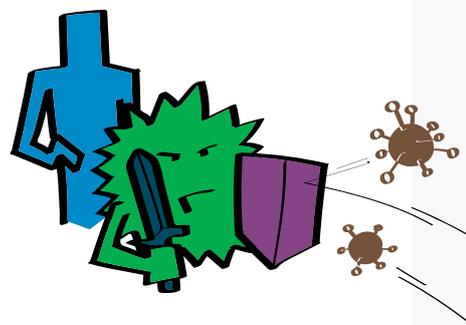
We all have bacteria in us, so how come we are not all weak and sick? Well, God has given us an immune system that is able to fight off bacterial attacks and stay healthy. And the best part is, you don't even have to do the fighting yourself. You can just carry on and focus on your life. All you have to do is let the immune system do its job... and not harm it with bad things or bad habits.

The solution for breaking sin's power in you is just the same: God has given you the Holy Spirit who is fighting for you and putting to death the sin in you. You just have to let the Holy Spirit work in you, give Him the **WHOLE SPACE**, which is to trust Him in every thing he asks you to do, and refrain from clinging to bad things and habits that might limit His action in you.

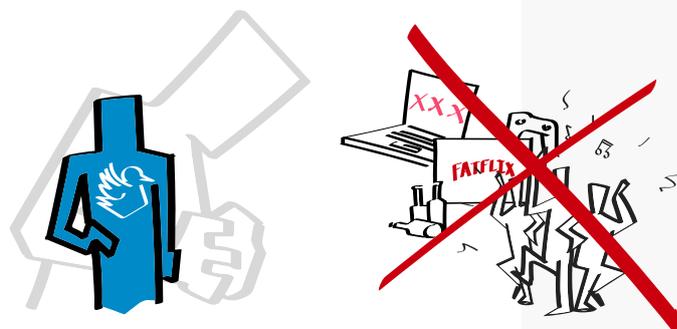
All the space

Giving Him the entire place means that we place ourselves at the disposal of the Lord. We give ourselves to Him. As Isaiah said, *"Here I am, send me"* (6:8). We give up our lives and let God truly take the reins. We enter into the adventure (and outward suffering) of obedience to Christ. And that's what "living under grace" is all about: God does everything, and we trust Him for everything, following His leading as Lord. **We obey in a genuine relationship of trust.**

"GOD HAS GIVEN YOU THE HOLY SPIRIT WHO IS FIGHTING FOR YOU AND PUTTING TO DEATH THE SIN IN YOU."



"DON'T CLING TO BAD STUFF AND HABITS THAT LIMIT HIS ACTION IN YOU."



Actually, everything a Christian does should be led by the Spirit ...and will be if you just "let go" of your own desires, goals, plans (and sins of course) ...and then "let God" ...take control of your life."

Romans says it this way:

"If by the Spirit you put to death the deeds of the body, you will live." **8:13**

God really has, in righteousness, done everything for you to take care of your past actions, of your being, and even wants to take care of your every day life so that you will have the most abundant, true life that will glorify Him every minute and bless you and others.

Our part is to confess our sins and remove everything that keeps the Holy Spirit from influencing all of our thoughts, emotions and actions.



IS GOD IN CONTROL OF EVERY AREA OF MY LIFE?

Sometimes sin can rule over us and we become fixated on a specific sin. We forget that the Lord has power over not only that particular sin but over every aspect of our lives.

Are you giving the Lord complete authority over your whole life? Do you truly trust Him?

Take a moment to go through the following questions:

Your love life. Who has authority over your feelings?

Your finances. How do you use the things God has entrusted to you?

Your words. How do you speak about others?

What Is the Future for Israel? (9:1-11:36)

All right, so up to this point we have reviewed the doctrinal section of Romans. And in Paul's letters, the theoretical section is often followed by the practical. But Romans is an exception. Because if you look closely, there's a slight problem, since God opened the way to the whole world, what is to happen to the Jews, God's chosen people?

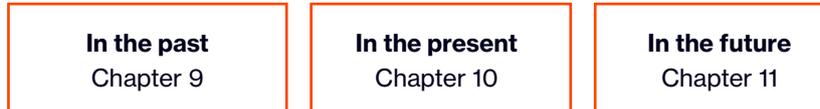
The Jews could say:

"Hey this is not fair! Ok, yes, I have broken the law, but we were God's people before the law even existed! You can't just suddenly include the gentiles!"

But God can do what He wants. And He shows that He can do it without abrogating or nullifying His justice.

Paul structures the next 3 chapters into past, present, and future.

Israel's Situation



Chapter 9

In Romans 9, he shows that the Jews were specifically chosen by God in the past but not because of their merit, but based on God's sovereign election. And therefore God is not unjust to now offer the gentiles His Grace.

Ok, the Jews are guilty of sin, but does this impact the promises made to Abraham, Isaac, and Jacob?

We can see here how God's righteousness shines.

He shows that it is not a problem to include the Gentiles in the blessing and also keep the promises made to the Jews. Because the people of Israel were not chosen based on their own qualities but were chosen according to election.

To illustrate this point Paul takes the example of Abraham. The Jews say: “Because I am a descendant of Abraham I have an exclusive right to the promises made to my Great great great great...grandfather.”

But Paul says wait, “there are natural descendants of Abraham who are not part of Israel. All those who come from Ishmael, a son Abraham had with his servant.¹

“Okay“, the Jews might say, “but he was the son of a servant woman. Doesn’t count.”

Well, then Paul takes the case of Esau and Jacob. They had the same mother, but one was chosen and not the other.² So it’s not according to merit, but based on God’s sovereign election. The Jews have to admit God’s sovereignty at this point.

And though election seems dangerous because you can’t control it, it’s actually a good thing. Why? Because God’s sovereign choice favored the Jews in the past, but now it is extended to any and all who bow to Him.

¹ “For not all who are descended from Israel belong to Israel, ⁷ and **not all are children of Abraham** because they are his offspring, but **“Through Isaac** shall your offspring be named.” **9:6-7**

² “And not only so, but also when **Rebekah** had conceived children by one man, our forefather Isaac, ¹¹ though they were not yet born and **had done nothing either good or bad**—in order that God’s purpose of election might continue, not because of works but **because of Him who calls**“ **9:10-11**

Question

In the Bible you can find many examples of God's Sovereignty. Try rereading Deuteronomy 9:1-7. Why were the children of Israel allowed in the Promised Land?

Answer on page 46

Paul gives **2** examples:



The Jewish people under Moses

The people would not listen to God and enter the Promised Land. Instead, **they worshiped a golden calf.**

God gave them **His grace** and gave them the land He had promised to Abraham.

God is glorified when He gives grace!



The Egyptians under Pharaoh

Pharaoh would not listen to God and **would not let the people of Israel go.**

God hardened Pharaoh's heart and **judged** Egypt.

God is glorified because He showed His power in judgment over Pharaoh!

*1"So then **he has mercy** on whomever he wills, and **he hardens** whomever he wills." 9:18*

This is the proof that election was an escape door for Israel.¹

However, Israel forgot this very quickly and became self-righteous. So much so that when the truly righteous God sent His holy Son, the Jews couldn't see past the sin Christ revealed in them. That is why they crucified Him.

Question

Carefully read again verses 22 to 24 of Romans 9. Who prepared the vessels of wrath for destruction? And the vessels of mercy for glory?

Answer on page 47

SO GOD SENDS PEOPLE TO HELL?

This is the conclusion that could be drawn: Since God is sovereign and saves whom He wills, He is also the one who sends people to hell without them being able to convert.

But you won't find a verse in the Bible that says God chooses people for hell. Read the following passage from Romans 9:

The verb here is in the passive form; also, the "vessels of wrath" are prepared. That doesn't mean that they have been prepared.

- 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared
23 for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory.

Conversely, the verb here is active. "The vessels of mercy" were prepared by God for glory.

So when we study Romans 9, we can say that we're saved because **God** gives us His sovereign grace, and we go to hell because **we** turn from God.

And that's exactly what we see in the example of Pharaoh. At first, **he hardens his own heart** (*Exodus 7:13, 22; 8:15, 19, 32*), and then it's God who judges Pharaoh by hardening his heart (*Exodus 10:1*).

A similar example is found in *Acts 13:46-48*:

In fact, they do not consider themselves worthy of eternal life by rejecting the Word of God. It is not God who hardens them.

- 46 And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the
48 Gentiles. [...] And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed.

But those who believe were intended by God to believe.

Chapter 10

So is this end of the story?

No. It's more like a parenthesis. A 2000 year sidenote. Israel as a nation has not repented since. They were and still are blind. They have zeal for God, but not according to knowledge.¹

They waited for the Messiah and when he came they rejected Him. They want to serve God yet they crucified his son. And Christ's followers, the Jesus movement, they tortured and killed. Paul could tell you a thing or two about that. He had been the chief persecutor of Christians.

They wanted righteousness but ultimately proved how wicked they are, never searching for God's righteousness, always their own.² Never wanting God to be glorified, only themselves. Only keeping the law as a way of boasting in their abilities and virtues, not God's.

So Jesus Christ came to put an end to this circus. He was truly beautiful, and through his magnificence he exposed all the theological elite who were just using religion as a cover up. He kept the law and exposed their self-righteousness. And as we have seen in previous sections, through his death he gave us, the non-jews, the opportunity to die with Him, and by faith become true sons of Abraham.

And through this, Jesus Christ created a new, strange, yet amazing entity: the church. It's a nation, just not one in the traditional sense. In the church, there is no distinction between Jew and Greek, because the church has a heavenly calling with no earthly borders. But the church is not an end in itself. It is here to proclaim the Gospel and is a means to provoke the Jews to jealousy, like it was said by the prophet:

"I will make you jealous of those who are not a nation; with a foolish nation, I will make you angry." 10:19

*¹For I bear them witness that they have a zeal for God, but **not according to knowledge.**" 10:2*

*²For, being ignorant of the righteousness of God, and seeking to establish **their own**, they did not submit to God's righteousness."10:3*

Chapter 11

*“I ask, then, has God rejected his people? **By no means!**” 11:1*

So Israel failed...which begs the question, is Israel permanently rejected? Is the church the new true Israel?

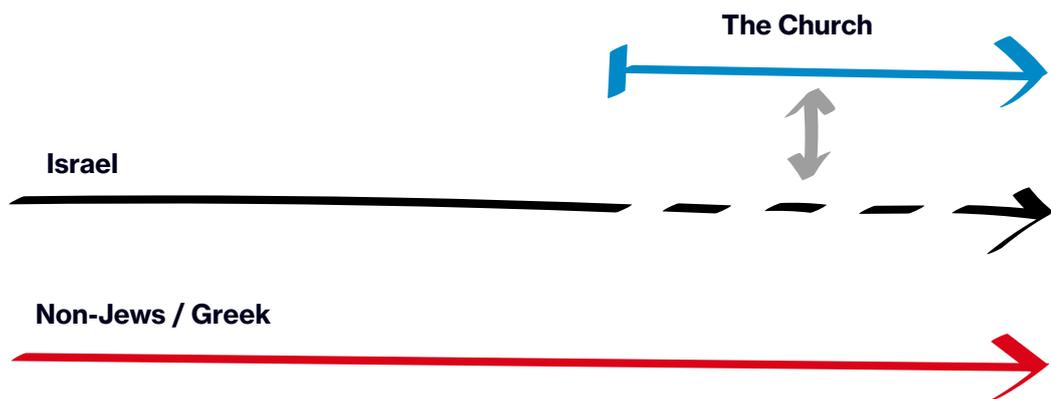
The answer in chapter 11 is NO¹. It's not over for Israel. Israel is Israel and the church is the church.

Look, before the age of the church there were only two people groups: Jews and non-jews (often referred to as Greeks).

But after Jesus' resurrection, Paul in **1 Cor. 10:32** speaks about 3 people groups:

*“Do not give offense to **Jews** or **Greeks** or to **the Church of God.**”*

THE CHURCH AND ISRAEL



As you can see, Israel is clearly distinguished from the church here.

But what is the relationship between the church and the Jewish nation?

The church has a heavenly calling. She is not of this earth and has no future here below, but one above. (**Eph. 1:3 | Phil. 3:20 | Col. 3:1-4**). During the 1000-year reign, the church will reign with Christ from heaven.

But God promised the nation Israel a land in the middle east. The promise was unconditional, one-sided, and given even with the foreknowledge that they would fall in the future. But “*the gifts and the calling of God are irrevocable,*”¹ so Israel still has a glorious future here on planet earth.

But for now, the church is here to provoke Israel to jealousy. God loves his heavenly bride to make his earthly bride jealous. The apostle warns the Gentiles not to be haughty though. He explains that while Israel was a cultivated olive tree, the Gentiles were a wild olive shoot that was grafted in. But only by faith, not personal merit. But he is already looking forward to a time when the natural branches will be grafted back into their own olive tree, when the fullness of the Gentiles has come in and all Israel will be saved!²

This is absolutely marvelous. God has used the disobedience of the Jews and gentiles to demonstrate his righteousness and show mercy to all.

Such a thought makes us join in the apostles amazement:

“For from Him and through Him and to Him are all things. To Him be glory forever. Amen.” 11:36



¹*“For the gifts and the calling of God are **irrevocable.**” 11:29*

²*“A partial hardening has come upon Israel, until the fullness of the Gentiles has come in. ²⁶ And in this way **all Israel will be saved.**” 11:25-26*

Practicing Righteousness (12:1-16:27)

We have now seen God's righteous solution concerning:

- our sins (Ch. 1-5)
- our sinful nature (Ch. 6)
- our weakness (Ch. 7-8)
- Israel (Ch. 9-11)

Paul now explains to us how we can live righteously according to God's will - that is, how we can practically live out what we already are theoretically, righteous.

To understand this practical part well, we need to look closely at the first verse of chapter 12.

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God." **12:1**

ROMANS 12:1

"Therefore" means "for this reason." And "this reason" is "all that I have written to you so far" (the doctrinal and historical part). It means that practice is always connected to doctrine. You cannot practically live out something that you don't know.

"By the mercies of God" points us to the grace of God that we saw in chapters 3 and 4. We are justified by God's grace, which we obtain through faith.

"To present your bodies" is pretty interesting because it suggests that bodies are a tool and that we are not our bodies. It shows us further that our true "self" is different from our physical being and that sin lives in the body. That was the lesson in chapter 7.

"I appeal to you **therefore**, brothers, **by the mercies of God**, to present your bodies as a living sacrifice, **holy and acceptable to God.**" 12:1

"As a living sacrifice." Curious, because normally a sacrifice is dead. We are dead but alive--alive through the Spirit, which sums up Romans 8.

"Holy and acceptable to God" is a theme found in chapters 12-16. God wants His righteousness to shine through our bodies under the guidance of the Holy Spirit.

¹ It is up to you to find the verses that relate to what we are saying here. You will find the answers on page 47

How to be a living sacrifice

First of all, righteousness in action will become evident by giving ourselves to God and separating us from the world, the enemy of God.¹

Secondly, we will become humble and:

- 1** Have the right thoughts about ourselves.²
- 2** Will want to use our gifts for the edification of the body of Christ, the church.³
- 3** Will show love to our brothers and sisters because this is just what God did for us.⁴
- 4** Will offer forgiveness to our enemies, as this is the right thing to do given that we ourselves have been forgiven.⁵
- 5** Will respect worldly authorities whether or not we think they are good.⁶
- 6** Will love our neighbor and do not make our fellow believers stumble.⁷

All in all, God revealed his righteousness in the Gospel based on the precious blood of Christ, so that we could be saved and live a righteous life under the caring eye of an amazing God!

THERE YOU HAVE IT.

THE BOOK OF ROMANS.

THANK YOU FOR READING. WE HOPE THIS WILL BLESS YOU IN YOUR WALK WITH THE LORD AND GIVE GLORY TO HIM. WE'LL LEAVE YOU WITH THE SAME WORDS PAUL LEFT THE BELIEVERS HE WAS WRITING TO:

“Now to Him who is able to strengthen you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— to the only wise God be glory forevermore through Jesus Christ! Amen.”

Appendix

Answers to the questions

Question p.5

The numbers may vary slightly depending on what you mean by the term "derivatives." But here's what we found:

*The word "sin" is mentioned over **60 times** in chapters 1-8.*

*"Righteousness" is mentioned over **50 times**.*

*"Love" is mentioned **8 times**.*

*And "grace" is mentioned over **20 times**.*

*What aspects **do you emphasize** when you preach the Gospel to someone?*

Question p.20

*The word occurs **12 times**. Paul emphasizes this fact in particular because if Christ died, then we died with Him. "[2 Cor. 5:15] For the love of Christ presses us, judging that one died for all, and so all died.*

And he died for all, that they which live should live no more unto themselves, but unto Him which died for them, and was raised again." 2 Cor. 5:14-15

This is a reality you must believe. Remember every day that you have died and are no longer living for yourself but for Christ. The Lord said: "If anyone would come after me, let him deny himself and take up his cross daily and follow me." Lk 9:23

Look at your life as God sees it!

Question p.30

*The term is used **21 times** in this chapter.*

*It's about the Holy Spirit, the Spirit of God, and the Spirit of Christ. Here we find the three members of the Trinity. And it's this very Spirit who dwells in us (**8:11**)!*

*He's also called the Spirit of life in **8:2**.*

Question p.36

*God repeats **3 times** that they do not enter the land because they are more righteous than the inhabitants of the land. If they enter, it's because God is sovereign, and it is He who brings them in.*

"Do not say in your heart, after the Lord your God has thrust them out before you, 'It is because of my righteousness that the Lord has brought me in to possess this land,' [...] Not because of your righteousness or the uprightness of your heart are you going in to possess their land [...] Know, therefore, that the Lord your God is not giving you this good land to possess because of your righteousness." Deut. 9:4-6

Question p.37

We see in these verses that the vessels of wrath are "prepared for destruction," so it's not God that prepares them. The vessels of mercy, on the other hand, are prepared by God Himself for glory

Verses p.44

¹"Do not be conformed to this world"
12:2

²"I say to everyone among you not to think of himself more highly than he ought to think" **12:3**

³"so we, though many, are one body in Christ, and individually members one of another." **12:5**

⁴" Love one another with brotherly affection." **12:10**

⁵"Bless those who persecute you; bless and do not curse them." **12:14**

⁶"Let every person be subject to the governing authorities." **13:1**

⁷"Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother." **14:13**

"Let each of us please his neighbor for his good, to build him up." **15:2**

ROMANS 7:11-16

Is the Law my enemy?

The fact that the Law forbids something makes that same thing desirable. That is how sin seduces us.

11 For sin, seizing an opportunity through the commandment, deceived me and through
12 it killed me. So the law is holy, and the commandment is holy and righteous and good.

13 Did that which is good, then, bring death to me?

No! The problem isn't the Law, but the sin that used the law to kill me. We need to understand that death is a separation from God. It is a moral, spiritual death. Physical death is only a consequence.

By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

14 For we know that the law is spiritual, but I am of the flesh, sold under sin.

So the problem must surely be ME because the Law is spiritual (not material), and I am not; I am carnal.

15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.

It's precisely these actions of the flesh that I don't understand. I don't do the good I want to; instead, I do the evil I hate.

16 Now if I do what I do not want, I agree with the law, that it is good.

So there are two conclusions. First: If I do something I do not want to do, I am in accordance with the law. Thus, my will is in tune with God's will.

ROMANS 7:16-8:1

17 So now it is no longer **I** who do it, but sin that dwells within me.

Second: I (Ego) am no longer the one sinning, but the sin that's in me. There's a parasite in me: the sin that lives in me.

18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.

He points out here, that the I (emoi), of which he speaks, isn't his identity (ego). So it's not in my identity that there's nothing good, but in my flesh.

19 For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

One more time: It's not me who does these bad things, but the sin that lives in me.

21 So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.

My inner being delights in God's law, so sin isn't there, BUT rather in my limbs.

24 Wretched man that I am! Who will deliver me from this body of death?

25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

I thank God because I just realized where the problem lies!

Consequently, I need to be liberated from this body of death that contains sin. And am eagerly waiting for this deliverance (Rom. 8:23).

I really am my inner man, my soul. I am not the flesh. I do not serve the law of sin.

8

1 There is therefore now no condemnation for those who are in Christ Jesus.

This means that I am in Christ Jesus, and there is no condemnation for me!

The letter of Paul to the

Romans

DOCTRINE

God's righteousness towards those who believe

1-2

Problem: Deeds

Sins

Conclusion:
Guilty!

Jews → Law
Man → Morals
Man → Creation

3-5

God's solution:
Propitiation

Covered by Christ

Justification from sins
from 3:24

5-6

Problem: Being

Sinner

God's solution:
Identification

Dead and alive in Christ

Justification of life
from 5:18

7-8

Problem: Weakness

Sin in the flesh

God's solution:
Vivification

Made alive by the Spirit

Spirit is life because of justice
from 8:10

ISRAEL

God's righteousness in dealing with Israel

9

Past

Israel was chosen by God's sovereign choice

10

Present

Because they failed, He chose a non-nation to make them jealous

11

Future

But God will keep this promise and all Israel will be saved

PRACTICE

Practical righteousness towards ...

12

... other people

13

... authorities

14

... other christians

15

... in ministry

16

Last words