

The background features a dark blue gradient with a starry space pattern. On the left side, there are several technical diagrams, including a large circular scale with numerical markings from 140 to 260, and various circular and curved lines with arrows indicating direction or flow.

ROMANS REVIEW

PART 2 OF 2

- 6:1-6 – “What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.”

- Is a Christian at liberty to continue in sin?
 - “Certainly not”
- Why not?
 - We “died to sin”
- When did we die to sin?
 - When we were “baptized into Christ Jesus”

- 6:1-6 – “What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.”

- If we are “baptized into Christ Jesus,” where are we before being baptized?
 - **Not in but outside of Christ**
- What does it mean that we “were baptized into His death”?
 - **Into the benefits of His death. Cf. Romans 5:9**
- When did we begin to walk in newness of life?
 - **When we were raised with Him in baptism**

- 6:1-6 – “What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.”

- Baptism is described as a b _____.
 - **Burial**
 - What does this tell us about the form of baptism?
 - **It is an immersion in water, not a sprinkling or a pouring**
- Before we are baptized, we are _____ *in* sin; when we are raised from baptism, we are dead _____ sin and _____ to God in _____ our Lord (v.11)
 - **Before we are baptized, we are dead *in* sin; when we are raised from baptism, we are dead to sin and alive to God in Christ Jesus our Lord.**

- 6:14-15 – “For sin shall not have dominion over you, for you are not under law but under grace. What then? Shall we sin because we are not under law but under grace? Certainly not!”
 - Is this saying we are not under any law when we are Christians?
 - No. It cannot mean that, for he asks, “shall we sin because we are not under law but under grace”? That question would be meaningless if we are not under any law, because where there is no law there is no sin.
 - What’s the point being made?
 - It is incompatible for sin to rule or reign in your life. Without grace, sin would rule or reign in one’s life because no man has kept the law perfectly, and that would be the end of the story. But with God’s grace through Jesus Christ appropriated to us, we are forgiven of that sin. We are not under a system of law alone, but a system that includes grace.

- 6:16-18 – “Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. And having been set free from sin, you became slaves of righteousness.”

- When we were baptized into Christ, we changed m _____.
 - **Masters**
- Before being baptized, we were _____ of _____ to _____, but after being baptized we are _____ of _____.
 - **Before being baptized, we were slaves of sin to death, but after being baptized we are slaves of righteousness.**
- When is one set free from sin, becoming a slave of righteousness?
 - **When “you obeyed from the heart that form of doctrine to which you were delivered”**

- 6:19 – “I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification.”
 - Define sanctify/sanctification.
 - “to separate from profane things and dedicate to God” (Strong’s)
 - Set apart from service to the world and into the service of God
 - When are we sanctified?
 - 1 Corinthians 6:11 – “And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”
 - Hebrews 10:29 – “Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?”
 - Ephesians 5:25-26 – “Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word,”
 - Hebrews 10:24 – “let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water”
 - When we were baptized into Jesus Christ

- 7:1-4 – “Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God.”

- Is marriage for life?
 - Yes, “for the woman who has a husband is bound by the law to her husband as long as he lives”
- Is there any exception?
 - Matthew 19:9 – the innocent divorcing the guilty for fornication
- What law has died?
 - The law – the law of Moses
- In order to be married to Christ, the Jew needed to be dead to what?
 - The law – the law of Moses

- 7:7-11 – “What shall we say then? Is the Law sin? Far from it! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “You shall not covet.” But sin, taking an opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. I was once alive apart from the Law; but when the commandment came, sin came to life, and I died; and this commandment, which was to result in life, proved to result in death for me; for sin, taking an opportunity through the commandment, deceived me, and through it, killed me.”

- In chapter 7, Paul describes the plight of the Jew living under the law of Moses.
- Was Paul alive once without the law?
 - Yes, “but when the commandment came, sin came to life, and I died”
 - This is when Paul became accountable to God, in his youth

- 7:12-14 – “So then, the Law is holy, and the commandment is holy and righteous and good. Therefore did that which is good become a cause of death for me? Far from it! Rather it was sin, in order that it might be shown to be sin by bringing about my death through that which is good, so that through the commandment sin would become utterly sinful. For we know that the Law is spiritual, but I am fleshly, sold into bondage to sin.”
 - Is this describing Paul as a Christian?
 - No, for he has just said in the context, in chapter 6, that as a Christian we are slaves of righteousness, having been redeemed. That is very different from “sold into bondage to sin.”
 - Was the law the problem, or was the problem with me?
 - “the law is holy, and the commandment is holy and righteous and good”;
“but I am fleshly, sold into bondage to sin”

- 8:1-2 – “There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,”

- What has made men free, and free from what?
 - “the law of the Spirit of life in Christ Jesus”; from “the law of sin and death” – the rule of sin and resulting spiritual death in my life
- What law could not do that?
 - The law of Moses

- 8:5-11 – “...that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

- The ones who are in Christ are described how?
 - walk “according to the Spirit”
 - “live according to the Spirit”
 - mind “the things of the Spirit”
 - are “spiritually minded”
 - enjoy the fruit of “life and peace”
 - are friends of God
 - are in subjection to “to the law of God”
 - please God
 - “in the Spirit”
 - “the Spirit of God dwells in you”
 - “Christ is in you”

- 8:5-11 – “...that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

- The ones who are NOT in Christ are described how?
 - “walk according to the flesh”
 - “live according to the flesh”
 - “set their minds on the things of the flesh”
 - are “carnally minded”
 - have the fruit of death
 - enmity against God
 - not in subjection to “to the law of God”
 - cannot please God
 - “in the flesh”
 - “not His” [not Christ’s]

- 8:5-11 – “...that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

- True or False: The Holy Spirit, Christ, the Father dwell in the Christian.
 - True. 2 Cor 6:16; 1 Jn 4:13, 15, 16; Eph 3:17; 1 Jn 2:24; Rom 8:9
- God, Jesus, and the Holy Spirit dwelling in the Christian are not speaking of geographical location but about fellowship and relationship when we live according to the Spirit’s teaching.
 - True

- 9:6-8 – “But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, ‘In Isaac your seed shall be called.’ That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.”
 - Who are the children of God, the true Israel?
 - “the children of the promise”
 - What promise?
 - The promise of Genesis 12:3

- 9:30 – “What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;”
 - What righteousness have the Gentiles attained?
 - “the righteousness of faith”
 - What is the righteousness of faith?
 - The righteousness that comes through faith in Jesus Christ

- 9:31-33 – “but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written: ‘Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame.’”
 - Why did Israel not attain righteousness?
 - “because they did not seek it by faith but by the works of the law”
 - Why could they not attain righteousness through “the works of the law”?
 - Because no man could keep it perfectly
 - What did they stumble at, and what or who was that?
 - The “stumbling stone and rock of offense”; Jesus Christ
 - What does it mean to stumble?
 - They did not believe. They were “disobedient to the word” (2 Peter 1:8)

• 10:1-4 – “Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes.”

- In what way is Israel ignorant of God’s righteousness?
 - They are ignorant of God’s plan of salvation by grace through faith
- What have they not done
 - They “have not submitted to the righteousness of God”
 - Is the righteousness of God something to be obeyed?
 - Yes. They “have not submitted to the righteousness of God”
 - What is the righteousness of God that they need to submit to?
 - The gospel, v.4, 8-16

- 10:8-10 – “But what does it say? ‘The word is near you, in your mouth and in your heart’ (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”
 - Belief is unto what?
 - “righteousness”
 - Is righteousness equated with being saved?
 - yes; “and believe in your heart....you will be saved” and “believes unto righteousness”
 - Confession of the Lord Jesus is unto what?
 - “salvation”

- 10:13-17 – “For ‘whoever calls on the name of the Lord shall be saved.’ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: ‘How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!’ But they have not all obeyed the gospel. For Isaiah says, ‘Lord, who has believed our report?’ So then faith comes by hearing, and hearing by the word of God.”

- What precedes one calling on the name of the Lord?
 - Preacher sent...preacher preaches...subject hears...subject believes
- What does it mean to “call on the name of the Lord”
 - Appeal to; to invoke his blessing. Acts 22:16. To be baptized and wash away your sins
- What kind of belief does the gospel require?
 - “obeyed the gospel”
- How does faith come? Miraculously?
 - By hearing the word of God, v.17, not miraculously

- 11:1-5 – “I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, ‘Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life’? But what does the divine response say to him? ‘I have reserved for Myself seven thousand men who have not bowed the knee to Baal.’ Even so then, at this present time there is a remnant according to the election of grace.”
 - Is all of Israel rejected by God?
 - “Certainly not”
 - Who among Israel is accepted by God?
 - “a remnant according to the election of grace”
 - What is required in order to be part of the remnant according to the election of grace?
 - Submit to the righteousness of God, which is to believe and to obey the gospel – chapter 10

- 11:19-23 – “You will say then, ‘Branches were broken off that I might be grafted in.’ Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again”
 - Who are the branches broken off, and who are the branches grafter in?
 - **Jews broken off; Gentiles grafted in**
 - God is a God of g_____ and s_____.
 - **God is a God of goodness and severity**
 - The grafted branches will not be cut off if what?
 - **“if you continue in His goodness”**
 - The branches that were broken off can be grafted in again if what?
 - **“if they do not continue in unbelief”**

- 11:25-26 – “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: ‘The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; For this is My covenant with them, when I take away their sins.’”
 - “And so all Israel will be saved.” Will all Jews be saved one day.
 - **No. “so” = in same manner**
 - **In the same manner of the Gentiles, so shall all Israel be saved. All of Israel is subject to the same terms as the Gentiles in order to be saved – faith in Jesus Christ**

- 12:1-2 – “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”
 - In this verse, what is a motivator for presenting our bodies a living sacrifice?
 - “by the mercies of God”
 - What are two aspects, the two-pronged approach, of proving what is that good and acceptable and perfect will of God?
 - “do not be conformed to this world”; “but be transformed by the renewing of your mind”
 - We must renew our minds according to what?
 - The word of God, the will of God
 - “...and have put on the new man who is renewed in knowledge according to the image of Him who created him” (Colossians 3:10)

- 12:9 – “Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality.”
 - What is to be our attitude toward evil?
 - “abhor”
 - What are we to do with what is good?
 - “cling”
 - Describe our relationship toward one another.
 - “kindly affectionate to one another with brotherly love”
 - “in honor giving preference to one another”
 - “distributing to the needs of the saints”
 - “given to hospitality”

- 12:17-21 – “Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord. Therefore ‘If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.’ Do not be overcome by evil, but overcome evil with good.”
 - What should we do, and what should we not do when someone wrongs us?
 - “repay no one evil for evil”
 - “if it is possible, as much as depends on you, live peaceably with all men”
 - “do not avenge yourselves, but rather give place to [God’s] wrath”
 - “if your enemy is hungry, feed him; if he is thirsty, give him a drink”
 - “do not be overcome with evil, but overcome evil with good”

- 13:1-2 – “Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. ”
- Why should we be subject to governing authorities?
 - “for there is no authority except from God, and the authorities that exist are appointed by God”
 - Resisting the authority is resisting “the ordinance of God”
 - Resisting the authority “will bring judgment on themselves”

- 13:3-5 – “For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject, not only because of wrath but also for conscience’ sake.”
- True or False: Government authority is ordained by God to execute wrath on him who practices evil.
 - True. “for he is God’s minister, an avenger to execute wrath on him who practices evil”
- Why should we be subject to governing authority?
 - “because of wrath but also for conscience’ sake”

- 13:6-7 – “For because of this you also pay taxes, for they are God’s ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.”
 - Why pay taxes, customs, fear, and honor to governing authorities?
 - “For they are God’s ministers attending continually to this very thing”

- 13:8-10 – “Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, ‘You shall not commit adultery,’ ‘You shall not murder,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ‘You shall not covet,’ and if there is any other commandment, are all summed up in this saying, namely, ‘You shall love your neighbor as yourself.’ Love does no harm to a neighbor; therefore love is the fulfillment of the law.”
 - What do we owe to one another?
 - Love
 - Underlying the commands of God is what?
 - “you shall love your neighbor as yourself”

- 13:12-14 – “The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.”
 - What must we put off?
 - “the works of darkness”
 - What must we put on?
 - “the armor of light”; “put on the Lord Jesus Christ”
 - How should we live?
 - “as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy”
 - We must make no provision for what?
 - “the flesh, to fulfill its lusts”

- 14:1-3 – “Receive one who is weak in the faith, but not to disputes over doubtful things. For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him”
 - Is chapter 14 instructing us how to treat each other in matters of liberty?
 - Yes
 - How can you be sure?
 - “receive” vs. “do not receive” 2 John 10
 - Matters of liberty:
 - “God has received him”; “God is able to make him stand”; “be fully convinced in his own mind”; “unto the Lord”; “nothing unclean of itself”; “your good”; “he...is acceptable to God and approved by men”; “all things indeed are pure”; “do you have faith? Have it to yourself before God”

- 14:21-23 – “It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves. But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin.”
- How far should a brother or sister be willing to go in order to not cause a brother or sister to sin?
 - “It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak”

- 15:4 – “For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.”
- Are the Old Testament Scriptures of any value to the Christian?
 - Yes. They were “written for our learning, that we through the patience and comfort of the Scriptures might have hope”
 - Then should we read and study them?
 - Yes

- 15:26-27 – “For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.”
- The contributions from the churches of Macedonia and Achaia were for who?
 - “needy saints who are in Jerusalem”
 - Are there any Scriptures that give authority for churches to take up a collection for needy non-saints?
 - No
 - Should Christians individually help needy non-saints?
 - Yes

- 16:25-27 – “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now has been disclosed, and through the Scriptures of the prophets, in accordance with the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. Amen.”
 - The gospel is to be made known to all nations for what purpose?
 - “leading to obedience of faith”
 - Any understanding of this epistle that does not recognize the necessity of an obedient faith in order to be saved is wrong!