

A SOLUTION  
& INSTRUMENT  
ROMANS 3 - 5

# HOW TO USE THIS BOOKLET

## 1. Personal Reading

- Use this guide to help you read your Bible every day.
- Scribble down your thoughts and questions each day.
- The 5 daily studies for each week are *in preparation* for the upcoming sermon on Sunday.
- Although some days you will be focussing on just a couple of verses, it is always great to read the whole chapter again to help put what you are reading into context.
- Each devotion should take approximately 10 minutes - if you would like to dive deeper: ask more questions, read back over yesterday's points, or read the surrounding text. If you can make and take more time, go for it!
- By spending weeks studying this book, the goal is that you will have read it many times and have studied it in depth.
- Take your time and enjoy God's word.

## 2. Prayer

- In some places, prayer ideas are given as a suggestion. In other places, the prayer has been left blank. This is for you to complete with your own requests, confessions and thanks. At times your prayers may be prompted by the passage, but there is room to pray for whatever is happening in your life each day.

## 3. Church

- Keep this guide with your Bible and bring it with you to church.
- Scribble down sermon notes in the space provided after each week.

Sermons and digital booklet available at:

[www.narweebaptist.org.au](http://www.narweebaptist.org.au)

# THE MOMENTOUS BOOK OF ROMANS

Romans is commonly regarded as one of the greatest Christian writings. Time and time again the power of this epistle has become most present at key points in the history of the Christian church. Many of the churches most influential theologians were converted through this text or developed the depths of their understanding as they read and grappled with the contents. Augustine, Luther, Wesley and Karl Barth to name just a few.

But this book is not simply for theologians of old or the great minds of today. All of us can glean from; receive inspiration and direction from these powerful words. FF Bruce begins his commentary on the book of Romans with these preparatory remarks:

‘There is no telling what may happen when people begin to study the Epistle to the Romans. What happened to Augustine, Luther, Wesley and Barth launched great spiritual movements, which have left their mark in world history... So, let those who have read thus far be prepared for the consequences of reading further: you have been warned!’

FF Bruce, *Romans An Introduction and Commentary*, Tyndale, p.60

## WHO? AUTHOR AND RECIPIENTS

The Apostle Paul is ‘claimed’ as the author of this letter, by the letter (v.1). There has been no serious challenge to this claim. As we will see in the first set of studies Paul introduces himself as *a servant of Christ Jesus called to be an apostle for the Gospel of God*. This is how Paul defines himself, elsewhere we learn he regards himself as the apostle to the Gentiles for that is what he was called and sent out to be. (Gal. 2.8; Acts 22.21, Paul is sent by God to the Gentiles; Eph. 3.1, *for the*

sake of you Gentiles). Paul was a Pharisee (Phil 3.5; Acts 23.6 & 26.5) some believe more than others that his Jewish and Pharisaic background is an integral part to this letter. Paul's Jewish heritage is important for there is an 'advantage', as 3.1-8 reflect and 9-11 detail further. His Pharisaic understandings are revealed throughout the letter's intricate interactions with respect to the Law, Wisdom and Prophets, what we call the Old Testament as well as other Jewish literature.

The letter also claims the recipients from which we have given the letter its 'name,' Romans. *To all in Rome, who are loved by God and called to be saints.* Paul writes to the church at Rome (1.7, 15). Some suggest that Romans was a general letter to be circulated, with many recipients in mind. Despite the debate the personal references and the particular subjects in chapters 13-16 direct us to regard this is letter as being written to a particular church.

What was this 'church' like? The letter itself gives little away, we don't know how, when or by whom the church was established. However, the contents do point toward a mixed grouping of various house churches of Jews and Gentiles with Gentiles in the majority. It is believed Paul wrote Romans most likely between AD 53 and AD 55 while in Corinth. The persecution of Jews in Rome also gives weight to the idea of a mixed congregation with Gentile majority. This is a church that Paul neither founded nor visited and so this letter has a different feel to it given the nature of the recipients. More is revealed as we consider *why* Paul wrote and *what* he wrote about.

## WHY AND WHAT ABOUT? PURPOSE AND THEME

It seems as many as there are experts on Romans there are answers to the *why*. With such divide, as a number of scholars suggest, it is plain that there is no one direction or purpose. In the letter Paul explains his own circumstances in wishing to visit as well as referring to problems within the Roman church and at the centre of these, and the various other purposes, is Paul's missionary situation. While not wanting to force a single 'theme' on the letter, the thematic statement in 1.16-17 can direct our thoughts for the remainder of the letter. Paul is preparing the people for his visit and is detailing his understanding of the gospel with specific reference to the Christians in Rome. Here is the gospel as he understood it and proclaimed it. Maybe this is why this text is so rich, Paul's last letter with a 'systematic feel' but written to a specific church he has yet to visit. This is why so many of our essentials and the great themes are what this book offers, even if they aren't exactly what this book is about. Paul unpacks the truths at the very heart of our Christian faith.

# A SOLUTION AND INSTRUMENT

## ROMANS 1.1 - 3.20 WHY FOR US??

One of the truths at the very heart of our faith is justification by grace through faith alone. 500 years on from the reformation it is great to be reminded of what they were! We are saved by grace through faith. Justified freely by the death of Jesus (the solution) and taking hold of this gift through trust, through faith (the instrument). Earlier in the year we journeyed through Genesis 12-50, and saw how the God of Abraham, Isaac and Jacob was faithful to his promises, and that people who were called to be faithful to him. Paul will pick up on this theme in these chapters, particularly chapter 4.

Romans 1-3 places us firmly on the stage that was set in Genesis 1-11. After introducing himself and his Powerful, Practical and Promised Gospel Paul presents a meticulous argument that shows Gentiles and Jews, all people are sinners, they have a problem and so face the judgement of God, for *no one will be declared righteous in his sight by observing the law* (3.20).

Paul now goes on to show the solution to our problem and the instrument, or means through which we can receive this solution. Roman 3.21 is one of the biggest 'buts' in the Bible and launches us into the remainder of the book - *But now a righteousness from God, apart from the law, has been made known/revealed* (3.21). The solution to our problem comes through Christ freely offering up his life, taking the punishment for sin and then offering that his righteousness be attributed to us through simple trust, through faith. Some say this truth *is* the very heart of Protestantism; we are justified by grace through faith. Why is this for us? Having grasped our problem we need a solution. When a solution is offered, how do we take it? Romans 3.20-5.21 will give us this answer.

## A SOLUTION...

MONDAY

Paul now turns to what Luther called, 'the chief point, and the very central place of the Epistle, and of the whole Bible.' This is quite a statement and to fully appreciate Paul's point and purpose in 3.21-31 (particularly 3.21-26) we must remember what has come before. Our first two days this week will be committed to this.

**Read Romans 1.1-32**

- I. In v.1-7 how does Paul detail 'the gospel' and how do we see, even in a small way Paul's purpose in writing this letter (v.5-6)?
  
- II. Paul expresses his intent and purpose in v.8-17, how would you summarise it? How might v.16-17 be a good answer to the question just asked?
  
  
  
  
  
  
  
  
  
  
- III. In v.18-32 Paul begins to unpack 'the problem' humanity has. How does God reveal himself and how has humanity done with its knowledge of God?

- IV. Paul expresses the key issue in v.21-23, what are the consequences explained in the remainder of the chapter?

*Ask God to captivate you by His gospel in the same way Paul was! Paul is starting to paint a very dark picture of humanity and their predicament. Pray that you will not try and minimise this but instead see the problem in such a way that God's glorious gospel is even more wonderful.*

## TUESDAY

### **Read Romans 2.1-3.20**

After detailing 'his' gospel, Paul focused on the immoral Gentiles (non-Jews) and their sins in previous chapter. He now sets up a 'hypothetical person,' who would be in agreement with the condemnation of the Gentiles and their behaviour, a 'Jew'. But he does this to set them up for the second half of chapter 2. He then brings it all home, showing that *all people* are unrighteous before God and so have a big problem.

- I. Paul describes his hypothetical as without excuse. Why and what for? How does their judgement play into this?
- II. What is the result of sinful living and what impact does the law have? (v.12-16)



- III. In v.17 Paul turns it back on the typical Jew, how does he describe them? Would it be fair to say the hypothetical is now revealed as the hypocritical? Explain.

Paul brings it all together in 3.1-20, in v.1-8 highlights the Jewish peoples failure. They are no better than the Gentiles, in fact they had God's very word and still failed!! He has set them all up to be able to concluded what he does in v.9-20.

- IV. What is Paul's statement in v.9 and how does this bring the whole argument together? How does this link to the conclusion in v.20?
- V. What hope does this leave us with? How can humanity 'fix' this problem? Is there a solution to our unrighteousness?

*Take time today to confess your sins. You may have to acknowledge that you have been a hypocrite. You may have to acknowledge a life lived without God at all! Having confessed, thank God that there is a solution that comes through Jesus Christ our Lord, a solution that comes from outside ourselves which makes it effective and all for God's glory! Praise God! We will learn more of this tomorrow!*

WEDNESDAY

**Read Romans 3.21-31 [focus v.21-22a]**

Martin Lloyd Jones has exclaimed, 'there are no more wonderful words in the while of Scripture than just these two words "But now."' Today we will focus on these first two sentences that begin Paul's explanation of how people can be saved.

- I. What does Paul say has been revealed? Why would he introduce this with a 'But now'?
  
- II. The phrase 'Righteousness of God' is an important one. Take a look at v.21, 22, 25 and 25 where it is repeated. What do you think this phrase means? How has it been revealed?

God has acted through Jesus death to vindicate people from their sin and death. He will show himself to be righteous by this act (see Rom 3.25-26) but also; he has revealed a way that people can be declared right before God! A new era has begun, God's wrath dominated the old era, *But now*, God's righteousness dominates the new.

- III. Take a quick look at v.22, how it is that people can attain this righteousness? Who has access to it?

*These may seem like basic truths, but set against the dark backdrop of Romans 1.18-3.20 they are glorious words. Praise God that he intervened so that ALL can attain His righteousness through faith, through the simple act of trusting in Christ. Ask God that you might grow in appreciation of this truth as we look at grace and then faith more closely.*

## THURSDAY

Having exclaimed, 'But now,' Paul explains how this was made possible through the sacrificial blood of Jesus. Take a look at the key words to help you understand.

### **Read Romans 3.21-26**

- I. How does Paul recap the argument of Romans 1.18-3.20 in a single verse? (v.23) What does this establish and why is it important that he establishes this?
  
- II. The word 'justified' means, *to be declared righteous*. How are people justified?
  
- III. Paul states that we are justified 'freely by his grace.' But there was a cost. How did God pay the price for our forgiveness? (v.24-25)
  
- IV. At the same time as paying for our forgiveness v.25-26 explain that God also presented Christ as a sacrifice of atonement for another reason. What was this reason and why is it important that God demonstrate himself as such?

**Key words:**

**Justification** – a legal term, to be pronounced or declared righteous

**Redemption** – freeing through the payment of a price

**Grace** – an unconditional gift

**Sacrifice of atonement\*** – an offering that appeases or makes amends for wrong doing

\*Some translations use the word 'propitiation' which has a similar meaning to atonement.

*Thank God that you are saved by grace through faith! Take time to reflect on the sacrifice Jesus made for you, that he took the punishment we deserved and by doing so paid the price with his blood. Praise God that he is just and has proven so through the death of Jesus so that we can know for certain our problem has a solution in Christ!*

FRIDAY

**Read Romans 3:27-31**

Paul concludes this section, that really leads into the next, further explaining the theme he stated in v.22, 'the righteousness of God through faith in Jesus Christ to all who believe.' Having explained the solution, grace, he now begins to further explain the instrument, faith.

1. In v.27-31, Paul sets up another 'hypothetical argument,' why might he start with the question about boasting? Why did Paul say that boasting is now excluded?

- II. Paul refers to ‘the law’ and ‘faith’ and sets them up as though they are opposite ways to seek salvation. Why does the way of the law, or works fail?
- III. Luther famously adds *sola* (alone) to *fide* (faith) in v.28. Given the Paul’s argument why do you think he did that?
- IV. Can you see the link between works and boasting? It is a little strange, as Paul has made it clear, not even the greatest Jew is worthy! How then do we begin to boast, or trust in works instead of only living by faith and faith alone?
- V. In v.21 and v.31 Paul draws attention to the Old Testament and how it has attested to the truth of justification by faith. This will be important next week. For summary, attempt to ‘rewrite’ Paul’s argument in 3.21-31 keeping the main points.

*That the instrument through which we gain salvation only adds to the magnificent reality of God’s grace! Pray that you will never boast save in the death of Christ your Lord! Ask God to give you the correct view of yourself and an even grander view of him.*

*ROMANS 3-5 A SOLUTION AND INSTRUMENT*

**Sermon notes**

*ROMANS 3.21 - 31*

*A SOLUTION*

# THE INSTRUMENT PART 1

## MONDAY

Paul has already declared that there is a solution, that the instrument is faith and that even the Old Testament attested to this. He now gives an Old Testament example to demonstrate this; actually, Paul chooses two of the most significant Jewish patriarchs, Abraham and King David.

### **Read Romans 4**

Read the whole chapter today and note...

... any questions you initially have

... two things you found interesting

... two things you learnt in this initial read

If you have time, **read through Genesis 12-17**, these chapters tell the story of the beginnings of Abraham's 'faith journey' and they hold much of what Paul refers to in Romans 4.

*Thank God for his Spirit inspired word. Take time to thank him for the way that he has revealed himself through the Scriptures. Ask him that as you read his inspired word you might be able to grasp more deeply the wonderful truth of justification by faith alone.*

TUESDAY

**Read Romans 4.1-8 (focus v.1-5)**

- I. Paul sets up another question to expand and illustrate what he began to explain in the previous section, specifically 3.27-31. Who does he introduce as the illustration and how does v.1-2 create the link to the previous section?
- II. Why would Paul use Abraham as an example?
- III. Again, there is reference to what the Scriptures have said. How does Paul's quote of Gen 15.6 give the correct answer to the question he had posed?

Abraham simply believed in God's word, he had faith, and it is said that he was justified, credited as righteous – justification by faith. Now, Paul explain what it means to be

- IV. When you are paid, what are you paid for? You work, right? Your employer is obligated, must pay you for you work. That's Paul's point in v.4. How is righteousness different?
- V. Read Romans 6.23, how does this famous verse relate to what Paul has been detailing in v.1-5 of this chapter?



*We, like Abraham, have our faith credited to us as righteousness, we are given righteousness as a free and unearned gift of grace by faith! Ask God that you would trust him and that you wouldn't feel the need to work for your righteousness as though you had to earn it, but instead live a life of thankfulness. Read and pray through Romans 12.1-3*

## WEDNESDAY

Having used Abraham (who he will return to) Paul now move on to David as he finds what 'David said' in Psalm 32.1-2 agrees!

### **Read Romans 4.1-8 (focus 6-8)**

- I. Paul makes his point obvious in v.6, how?
  
- II. The word 'blessedness' is used here, how does Paul ensure we understand he is still talking about righteousness?

It may seem like Paul is labouring the point, but he states it wonderfully clearly at the end of v.6, *God credits righteousness apart from works*. He then quotes on of David's psalms, Ps 32.1-2.

- III. Righteousness is mentioned again, but this time without 'faith as...' what is the significance of this?

- IV. Paul by quoting Psalm 32 expresses what God refuses to do for those he has forgiven, whose sins are covered. What does he refuse to do?

*God has set righteousness to our accounts although it belong to him, and refuses to set sin to our accounts though it belong to us!*

*Use Psalm 32 to guide your prayers today.*

*Read the psalm and write a line or two of prayer for each verse.*

## THURSDAY

Paul now turns to answer the question, who is this justification available for? He again returns to Abraham as his illustration and focuses on the 'sign of circumcision' to make his point that

### **Read Romans 3.21-26**

- V. How does Paul recap the argument of Romans 1.18-3.20 in a single verse? (v.23) What does this establish and why is it important that he establishes this?
- VI. How does Paul show that Abraham was justified *before* he received the sign of circumcision?

If you read Genesis 12-17 you might have noticed that Abraham ‘believed’ and was ‘credited’ in Gen 15 but wasn’t circumcised until Gen 17. What you may not know is that was at least 14 years (maybe even 29) between the two events!

- VII. Paul shows how the two ‘events’ were separated but he also shows how they are related. What is circumcision according to v.11? How is this similar with baptism? (Take a look at 1 Peter 3.21a)
  
- VIII. The point is all brought home in the v.11b-12, how does Paul show that all have access and circumcision not necessary but was a sign after?

Paul has presented Abraham as the great father of all! Jews would have seen him and circumcision as the dividing point and marker, but Paul makes Abraham the rallying point for all who believe and circumcision a sign of that greater reality – you have been justified by faith.

*Thank God that salvation is offered to all who believe, with no distinctions. Ask that we as a community and you personally be kept from creating ‘signs’ of our own that we make works or requirements for ‘justification’.*

### **Note on Baptism:**

This passage makes it clear that all can receive justification by faith. If you believe that Jesus is Lord, that he justifies freely all who has faith in him, then you are saved, righteous, justified. The sign given for those who believe is baptism.

Jesus said, *go and make disciples, baptising them in the name of the Father and of the Son and of the Holy Spirit*. Now, it doesn't have to take 14 years demonstrate this wonderful moment. Peter in Acts 2.38 encourages those who have heard the gospel message and have been convicted by it to *repent, believe and **be baptised***.

If you have faith, then let us encourage you to talk to us about baptism.

## FRIDAY

### **Read Romans 3.27-4.12**

At the end of the week, read the full scope of Paul's argument up to this point. See how he set it up in 3.27-31 and begins to unpack it in 4.1-12. Follow the same approach as Monday.

Read the whole passage today and note...

... two things you found interesting this week

... two things you learnt in this week

... two things that have changed in your thinking and so now your behaviour

*Taking your last answers, thank God for answered prayer (on Tuesday we prayed through Romans 12.1-3) and then ask that he might help you live in accordance with his will, to put those behaviours into practice.*

Sermon notes

*ROMANS 4.1 - 12*

*THE INSTRUMENT PART 1*

WEEK THREE ROMANS 4.13 - 25

## THE INSTRUMENT PART 2

### MONDAY

Paul's argument continues, though it isn't an argument anymore. He begins this section of Romans 4.13-25 by showing there are no more questions and answers, justification isn't and wasn't by works or circumcision and so it can't be by law either.

#### **Read Romans 4.13-17 (focus 13-16a)**

- I. How was it that Abraham and his offspring received the promise?  
What is this promise?
  
- II. In Genesis 12, God promised to bless 'all nations.' How does this passage and as well as 1 Cor 3.22-22 help us understand what it means that Abraham would be *heir of the world*?
  
- III. Paul builds what looks like a number of ideas into v.14, but there is one big idea.  
What happens if the heirs are those who live by the law?  
What does this law bring?  
What happens when there is no law?  
  
What do you think Paul's one big idea here is?

- IV. In v.16 how is it that the promises comes? How does this guarantee that it can come to all?

God didn't say to Abraham, 'obey and I will bless you', but 'I will bless you, believe my promise and obey.' The promise displays the graciousness of God; salvation extends purely from his grace. For this to be so our response can only ever be faith. Grace gives, and faith takes; faith simply and humbly takes what is offered. What a wonderful truth we keep being reminded of!

- V. On what conditions are God's promises given to us? Take time to reflect on what God's grace means to you. How has this passage deepened your understanding?

*Pray that you would appreciate the depths of God's grace in salvation. Read Galatians 3.16-18 – thank God for his promises made to Abraham – revealed and achieved by Christ and graciously offered to us to take through faith.*

## TUESDAY

The 'fatherhood' of Abraham is a theme that runs right throughout this whole chapter. Abraham was made a promise in Genesis that God achieved through justification by faith.

**Read Romans 4.13-17 (focus v.16b-17)**

- I. Paul showed that the promise come from faith and is guaranteed to all Abraham's offspring. How does faith determine that all can be the offspring of Abraham? (v.16b)
  
- II. It is stated emphatically, that Abraham is the father of us all. What does Paul quote to affirm this statement? (take a look at Genesis 17.1-5)

Faith becomes important in maintaining God's promises to Abraham. Look back over the whole chapter note the importance of this connection when you see it.

- III. At the end of v.17, Paul introduces an idea that he will expand on in the coming verses. Can you think of stories from the Bible where God has shown himself to be what Paul says in this verse?

*Many of you would know the song, 'Father Abraham', it makes the claim Paul has today; 'many sons had father Abraham, I am one of them and so are you.' So, lets all praise the Lord. Praise him for his wonderful promise and plan that includes all those who have faith and gives us life!*



WEDNESDAY

From the beginning to end, Romans 4 has been about Abraham's faith as the example of justifying faith. Now, what might seem surprising for some, Paul shows faith as reasonable. This is all due to what this faith is in, so people can hope, even when it seems like there is none, and hold to God's promise.

**Read Romans 4.18-22**

- I. How does Paul describe Abraham's example of faith? Note down any key words and/or phrases.
- II. What particular part of Abraham's life does Paul point toward to illustrate his point? How does this link to the end of v.17?
- III. Where did Abraham's 'hope' come from? What was he relying on? (v.20-21)
- IV. Given the circumstance Abraham found himself in, how do you think you may have responded? What picture of God do you have? Is he able to keep his promises?

*Paul finishes this section by reminding us again, that Abraham believed God's promise and so it was credited to him as righteousness. Praise God that we too can have a certain hope in His promises. Pray that you would have a faith like Abraham, that believes 'against all hope.'*

THURSDAY

Paul now turns to answer the question, who is this justification available for? He again returns to Abraham as his illustration and focuses on the 'sign of circumcision' to make his point that

**Read Romans 4.22-24**

- I. In v.23 Paul expands the scope of the words said to Abraham in v.22, what promise does this passage contain for us?
  
- II. Think back to previous days, what does it mean to have something 'credited' or 'counted' to you? (you might want to flip back to last week)
  
- III. How might someone be able to explain the entire gospel from v.24? Try and unpack each part, this is a great way to think through what Romans has taught us.
  
- IV. Why will God credit righteousness to us? What does/doesn't it depend on? Refer to Ephesians 2:8-9.

As we have gone through Romans, hopefully it is becoming more and more clear why Paul could say what he did in Romans 1.16!

*Praise and thank God for not just paying the debt for your sins, but also crediting you His righteousness. Thank Him for His promises to those who believe. Thank Him for His marvellous gospel!*

## FRIDAY

### **Read Romans 4.13-25 (focus v.24-25)**

Paul has closed out this section by applying lessons from Abraham's faith to us. We can trust this God, he is not only the God of Abraham, Isaac and Jacob, he is also the God and Father of our Lord Jesus Christ, which is even more assuring. Take a look at these final verses to see why.

- I. Yesterday we read that those who believe in God are credited with his righteousness. How does that relate to today's verse?
- II. In what position would we be if Jesus hadn't been delivered over to death for our sins?
- III. What would have happened if Jesus hadn't been raised to life?
- IV. Why is this wonderful news for you? How does this change the way you view today? Try and be practical.

*Thank God for delivering His own son over to death for our sins and for justifying us before Him. Thank Him that we worship a living God, who was raised to life and will soon return. Praise God!!*

*ROMANS 3 - 5 A SOLUTION AND INSTRUMENT*

**Sermon notes**

*ROMANS 4.13 - 25*

*THE INSTRUMENT PART 2*

## TRUE PEACE

### MONDAY

#### **Read Romans 5.1-11**

- I. In this portion of Scripture Paul explores the very real hope and so true peace we have in Christ. How is this different to what we've read in the previous chapters?
  
- II. What stands out to you in this chapter?
  
  
  
  
  
  
  
  
  
  
- III. What questions do you have about chapter 5?

*Pray that the Holy Spirit will help you understand Paul's message as you explore the hope brought about by Jesus Christ*

### TUESDAY

#### **Read Romans 5:1-2**

A judge may declare someone “not guilty”, but God goes one step further by reconciling himself to the former criminal. What does this tell you about God?

- I. What do you think it means to have *peace* with God?
- II. What do you think is meant by the phrase *hope of the glory of God*? Is it something we have now or not yet?
- III. Do you need to make some changes in your life to reflect this hope?

*Consider that God not only declared you innocent by placing Christ's righteousness on you, but he also reestablished a relationship with you. How then should you live?*

## WEDNESDAY

### **Read Romans 5:3-5**

Far from shying away from suffering, Paul tells us that suffering is an opportunity to glory. This is a provocative teaching indeed given we tend to see suffering as a gratuitous horror.

- I. Do you think Paul knew what it meant to suffer for Christ?  
Consider 2 Corinthians 11:18-29.

- II. What does it mean to *glory* in our sufferings? Consider James 1:2-4.
- III. Be honest: do you view suffering this way? Do you see it as an opportunity for personal growth?
- IV. Do you play any part in the movement from suffering to hope? What is your role in this logical ‘chain of affliction’? Take a look at Romans 8:28-29.

*Ask God that you will not become a passive (or worse still, a resentful) partaker in suffering. Ask God for patience and love so you may develop good moral and spiritual character through all your trials.*

## THURSDAY

### **Read Romans 5:6-8**

Remember: Humans had no inclination toward God. This is further proof of God’s grace, and a demonstration of salvation through faith, not works. This highlights God’s love which is Paul’s present subject.

- I. What do you think is meant by *at just the right time*? Consider the following possible explanations:
  - a. God is sovereign over time
  - b. Christ was spoken about in the Old Testament
  - c. Christ's work took place in our time, in a real place, and in a real context.
  - d. A mixture of all of the above
  
- II. What is the significance of Jesus dying for the *ungodly*? What does this tell you about how you were saved?
  
- III. Paul says that Christ died for us while we were his enemies. What implications does this have for our hope of salvation?

*Praise God that he loved us so much despite our ungodliness. Thank God that you have a real hope for a future glory based not on your own good works, but on the salvation work of Jesus.*



## FRIDAY

If sinners could be reconciled, then surely there is hope for his followers to be preserved in their salvation until the end. What does this mean for your faith?

- I. We are told not to boast. But Paul says, ‘we boast in God’. What do you think this means?
- II. In verse 9 Paul spoke of justification, in verses 10-11 he speaks of reconciliation. What do these concepts mean? Consider Romans 8:35-39; John 10:28-29.
- III. How might we use this passage to help our Christian friends who have doubts about their salvation?
- IV. What contribution does this passage make to the debate on whether or not you can lose your salvation?

*Thank God that you were not saved by your works. Nor is your faith maintained by your works. It is authored and perfected by Jesus Christ (Hebrews 12:1-3).*

*ROMANS 3 - 5 A SOLUTION AND INSTRUMENT*

**Sermon notes**

*ROMANS 5.1 - 11*

*TRUE PEACE*

## TRUE LIFE

### MONDAY

#### **Read Romans 5.12-21**

- I. In this portion of Scripture Paul builds on his theme of hope by contrasting Adam with Christ. How do you think this connects to vv. 1-11?
  
- II. What stands out to you in this chapter?
  
- III. What questions do you have about chapter 5?

*Pray that the Holy Spirit will help you understand Paul's message as you explore the true life brought about by Jesus Christ*

### TUESDAY

#### **Read Romans 5:12-14**

It seems like Paul has a scattered range of thoughts here, expressed in incomplete sentences. For as he begins to draw a comparison between Adam and Jesus, he takes the opportunity to articulate in some detail just how much greater Jesus' work is in comparison to Adam.

- I. What do you think Paul was getting at in verse 12? Take a look at verse 18 for some help.
  
- II. Perhaps without knowing it, we've walked into a hotly debated passage. How is it that Adam's sin impacted us?
  - A. Adam represented us; and when he fell, we fell.
  - B. We were biologically present in Adam when he sinned. Thus, we all sinned when he did.
  - C. We merely imitated Adam's sin by being disobedient like he was
  
- III. What does it mean that Christ is 'a pattern of the one to come'? What did Adam's work bring? What did Christ's work bring? Consider v17.

*As as been made apparent in the earlier chapters, it seems that we did more than just imitate Adam. It seems we were born corrupt because of Adam and are willful sinners (Eph 2:3). Nevertheless, we've been redeemed from our sin! Praise God for the grace which covers you.*

WEDNESDAY**Read Romans 5:15-17**

Paul now fleshes out the comparison between Adam and Christ. The comparison is not so much of the *men*, nor of what they *did*, but what they *brought about*.

- I. Paul compares Adam and Christ because both affect all humanity. How did Adam affect humanity? How does Christ affect all humanity?

Paul contrasts what Adam's sin brought and what God's grace brought. Like stars against a dark sky Paul acclaims what Christ has brought about.

- II. How does the Adam / Christ contrast bring out the wonderful things Christ brought about for us? What words does Paul use to convey this?
- III. Adam was supposed to rule the world (Gen 1:27-28), but instead, sin reigned over Adam. What reigns over the life of a believer? See v17.

*Sin is a reality. It is pervasive in every person, young and old. However, the gift of grace brings about life. This is the only hope for humanity. Do you live as if the gift of righteousness reigns in your life?*

THURSDAY

**Read Romans 5:18-21**

Paul, having focused on what the two men brought about, now focuses on *who was affected*.

- I. Just as we walked into a debate with verse 12, so we walk into another (smaller debate) with verse 18. Some have asserted that Paul believes *all people* be saved. What do you think? Use Scripture to support your response.
- II. Why do you think Paul used the word ‘all’ in verse 18? If we reject the idea that all are saved eventually (Universalism) some other options become available to us:
  - A. Paul is referring to *all* within the group of those who have received grace (v17).
  - B. Paul is using the word to show that God broadened his plan for salvation to include Gentiles.
  - C. Paul is merely making the case that many will be saved.
- III. What did Jesus *do* that had an impact on those who were saved (v18). What does this mean to you?

*Pray a prayer acknowledging that salvation is not dependent on your good works, but on the sovereign desire of a loving God. All those who are saved are saved by grace.*

FRIDAY

It's not uncommon to become so overwhelmed by our sin that we forget about the very real grace which saves us. Paul reminds us that even though our sin was great, his gift of love was greater.

- I. Do you think the law causes our wrongdoing to become more serious? What did Paul say about Moses' law in v20?

Suppose the Federal Government passes legislation making it illegal to mix soft drink flavours at a Bible study social (for example). The government has made explicitly illegal what many thought was merely ill-advised. Thus, mixing soft drink flavours has become a more serious wrongdoing.

- II. What does this mean for those who believed that obedience to the law of Moses would save Israel? Consider Romans 3:20.
- III. How did the introduction of Moses' law cause the trespass to increase? Consider v13.
- IV. What does it mean to you that although sin increases grace 'super-abounds'?

*Thanks God that you were not saved by your works; nor do your works maintain your faith. It is brought about by the grace of our Lord Jesus Christ.*

*ROMANS 3 - 5 A SOLUTION AND INSTRUMENT*

**Sermon notes**

*ROMANS 5.12 - 21*

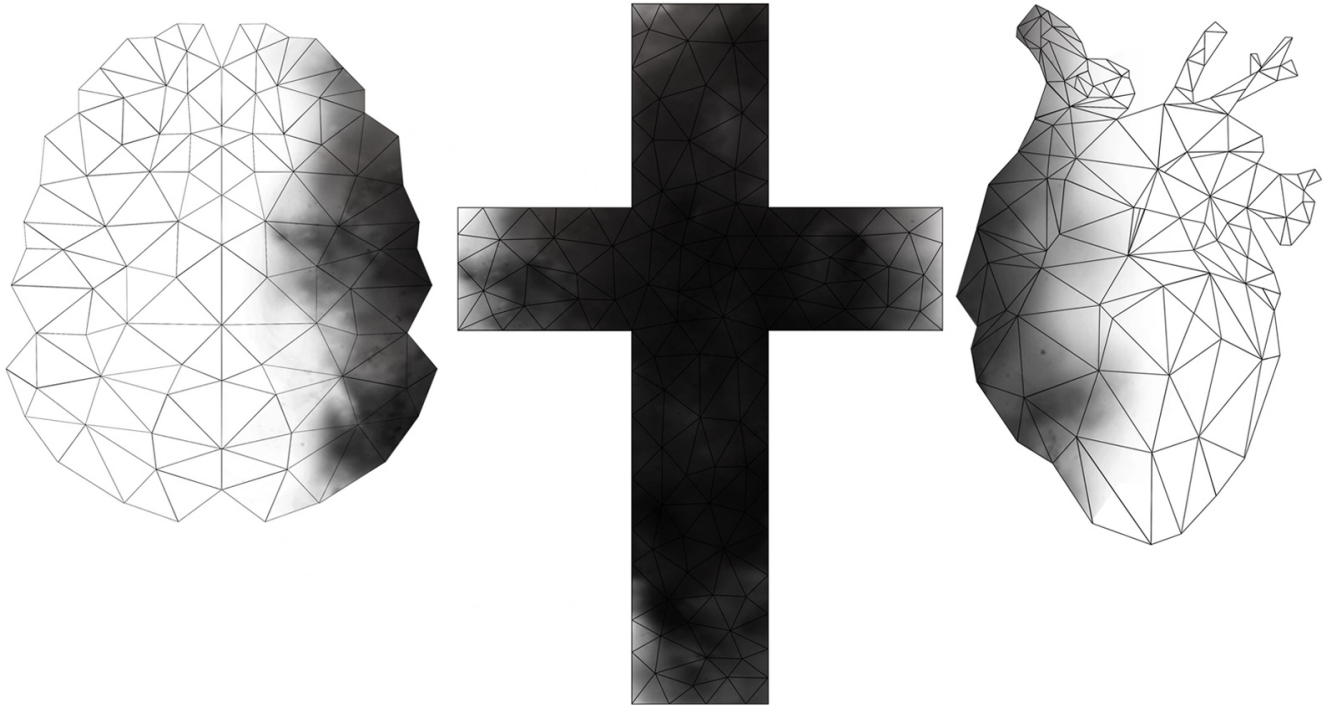
*TRUE LIFE*



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A SOLUTION  
& INSTRUMENT  
ROMANS 3 - 5