



Part 2
2 more studies in Romans

Outline of Romans

1:1-17

The letter opening

- 1:1-7 Preamble
- 1:8-15 Thanksgiving and Paul's longing for Rome
- 1:16-17 Theme of the letter: The Gospel

1:18-4:25

The Gospel and the righteousness of God by faith

- 1:18-32 God's wrath on the Gentiles
- 2:1-3:8 God's wrath on the Jews
- 3:9-20 The guilt of all humankind – no one is righteous
- 3:21-26 The righteousness of God
- 3:27-4:25 By faith alone – the example of Abraham

5:1-8:39

The Gospel and the power of God for salvation

- 5:1-11 The hope of glory
- 5:12-21 The reign of grace and life
- 6:1-23 Freedom from the bondage of sin
- 7:1-25 Freedom from the bondage to the law
- 8:1-30 Assurance of eternal life in the Spirit
- 8:31-39 Celebration of the believer's security

9:1-11:36

The Gospel and Israel

- 9:1-6a The issue: Paul's anguish over Israel
- 9:6b-29 Israel's past: God's sovereign election
- 9:30-10:21 Israel's present: disobedience
- 11:1-10 Israel's present: 'a remnant of grace'
- 11:11-32 Israel's future: salvation
- 11:33-36 The awesome purpose and plan of God

12:1-15:13

The Gospel and the transformation of life

- 12:1-2 The heart of the matter: a renewed mind
- 12:3-8 Humility and gifts
- 12:9-21 Love
- 13:1-7 The Christian's responsibility to government
- 13:8-10 Love and law
- 13:11-14 Recognizing the times
- 14:1-15:13 The Weak and the Strong: appeals for unity

15:14-16:27 The letter closing

- 15:14-33 Paul's ministry and plans
- 16:1-16 Commendation and greetings
- 16:17-20 Warning about false teachers
- 16:21-27 Final greetings and doxology

Here's a **concise summary** of **Part 1** of our study series on Romans – from **Romans 1:1 to Romans 5:11**:

Introduction and Greetings (1:1-17): Paul introduces himself and expresses his desire to visit the Roman Christians. He emphasizes the power of the Gospel and its universal relevance.

God's Wrath Against Sin (1:18-32): Paul discusses the consequences of human sinfulness and the idolatry prevalent in society. He highlights God's wrath (righteous judgment and anger) against all ungodliness and immorality.

The Need for Righteousness (2:1-29): Paul addresses Jews and Gentiles, emphasizing that both are accountable to God. He argues that true circumcision is of the heart, not just outward observance of the law.

Justification by Faith (3:1-31): Paul explains that all have sinned and fall short of God's glory, but **righteousness comes through faith in Jesus Christ alone**. He emphasizes that no one can boast before God because justification (*being declared not guilty of our sins made right with God and approved by God because of Jesus' death – just as if we'd never sinned*) is by faith, not works of the law.

Abraham's Example of Faith (4:1-25): Paul uses Abraham as an example of faith, illustrating that righteousness comes through faith rather than through adherence to the law.

Peace and Hope Through Faith (5:1-11): Paul explains the benefits of justification by faith, including peace with God, access to grace, and hope in the glory of God. He highlights God's love demonstrated through Christ's sacrifice, which reconciles humanity to God.

Please Note the following:

1. It is not necessary to look up all the Bible cross references listed in a particular question; your Growth Group Leader will summarize these Bible cross references for you.
2. Just a reminder that sometimes in our Growth Groups, people feel comfortable sharing very personal and sensitive things about their lives. This information **MUST BE CONFIDENTIAL and NEVER LEAVE THE GROUP.**

Study 1 – Two Adams

Romans 5:12-21

(Sermon on 7-Apr-2024)

Before we begin: Romans 5:12-21 describes why **justification** comes; write down a definition of **justification**.

Justification means being declared right with God and approved by and declared not guilty of our sins and not punished for our sins; not because of anything we do but because Jesus pays for our sins on the cross and takes our punishment off us. “just-as-if” we never sinned!

Read Genesis 2:4-17

1. What were the two trees in the middle of the garden in verse 9?

The two trees in the middle of the garden are:

- a. The **Tree of Life** – which was to grant (or sustain life) eternal life. We know this from Genesis 3:22. God still has a tree of life available to His people in Revelation 2:7, which is in Heaven (Revelation 22:2)
- b. The **Tree of Knowledge of Good and Evil**. Eating the fruit of this tree would give Adam an experiential knowledge of good and evil. Or, it is possible that it is called the tree of the knowledge of good and evil not so man would know good and evil, but so God could test good and evil in man.

2. What was the exact rule that God gave the man (Adam) in verses 16 and 17?

*The man was free to eat from any tree in the garden; but he **must not eat from the tree of the knowledge of good and evil** – otherwise ‘he will certainly **die**’.*

*This presented Adam with a **choice**!*

*God wants our love and obedience to Him to be the love and obedience of **choice**!*

Read Genesis 3:1-7

3. What is the serpent’s tactic in verse 1?

The serpent (aka the Devil/Satan) is crafty and twists things and makes a positive command ‘you can eat from any tree except one’ to ‘you can’t eat from any tree, is that right?’. He asks the woman: “Did God really say ‘you must not eat from any tree in the garden?’”

Well – clearly God didn’t say they couldn’t eat from any tree – but only one tree. Here the serpent is trying to sow doubt in the women’s mind.

Notice the tactic is to 'attack God's Word'. The Devil/Satan can undermine God's Word by getting us to neglect it or doubt it!

Note: Devil/Satan may have approached the woman because she was more vulnerable, having not received the commandment directly from God, not to eat from that tree!

Note: demonic spirits can under certain circumstances indwell in humans and animals. See Luke 8:33.

Note: we know the serpent is the Devil/Satan from Ezekiel 28:13-19 which says Satan was in Eden. Other passages associate a serpent or snake-like creature like Job 26:13 and Isaiah 51:9. Revelation 12:9 and 20:2 speak of 'dragon, that serpent of old, who is the Devil or Satan'.

Ezekiel 28 tells us Satan, before his fall, was an angel of the highest rank and prominence. Isaiah 14 tells us Satan's fall had to do with his desire to be equal to or greater than God.

Jesus Himself says in John 8:44: Satan/Devil was a murderer and a liar from the beginning.

4. What does the woman reply in verses 2 and 3?

Eve's knowledge of the rule is only partial. She says the 'tree in the middle of the garden' – not the 'tree of the knowledge of good and evil'.

She also adds a bit too and says 'you must not touch it' which God did not say. Although it's probably a good idea to steer clear of the tree altogether; however, this is how man-made rules come about, when we change God's rules even slightly!

5. What is the serpent's tactic in verses 4 and 5?

This time the serpent's tactic is to lie. He says "you will not certainly die". The serpent lied and wanted Eve to forget all about the consequences of sinning and breaking God's rules.

Having got a foothold, the serpent then follows up with some truth; their eyes will be opened, and they will be like God, knowing good and evil.

The temptation to be like God is a powerful temptation. And yes, Adam and Eve's eyes were opened in Genesis 3:7 when they realized they were naked (something

that was originally of no concern to them); but their eyes were opened to their own sin and rebellion.

It is as if a deaf person was promised to be able to hear again, but all they could hear was screaming!

Their eyes were opened, they did know good and evil, but not as gods. A complete lie is rarely effective in temptation. If Satan doesn't include with it with some truth, there is little power in his temptation!

6. What did the woman do in verse 6?

The woman was attracted to the fruit on the tree and saw it was good for food and pleasing to the eye – and saw that it was desirable for gaining wisdom; so, she took some and ate it; and also gave some to her husband, Adam, and he ate it too.

*Eve surrendered to this temptation in exactly the way John describes in 1 John 2:16. First, she gave in to the **lust of the flesh** (saw that it was good for food), then she gave in to the **lust of the eyes** (pleasant to the eyes), then she gave in to the **pride of life** (desirable to make one wise).*

Jesus was tempted by Satan in the same three-fold way: an appeal to the physical appetites, an appeal to covetous and emotional desires, and an appeal to pride (Matthew 4:1-11).

Eve's perceptions were partially true and partially false. The tree was not really good for food, though Eve was deceived into thinking it was so. The fruit probably was pleasant to the eyes, though that shouldn't mean much. And it was only true in Eve's mind that the tree was desirable to make one wise.

We can see the precise truth of Paul's statement in 1 Timothy 2:14, that Eve was deceived when she sinned. In her mind, she thought she was doing something good for herself.

Satan could tempt Eve, but she didn't have to take it. The taking was all her doing. Satan couldn't cram the fruit down her throat. Eve was responsible. She couldn't rightly say, "the devil made me do it."

As with every temptation, God had made for Eve a way of escape (1 Corinthians 10:13). She could have simply run from Satan and the tree, but Eve didn't take God's way of escape.

Eve sinned and in doing so she also tempted Adam to eat.

Eve was deceived but Adam took the fruit with his eyes wide open and in open rebellion against God's rule. He too, could had an escape from the temptation – but he didn't take it.

Therefore, it is Adam and not Eve who bears the responsibility for the fall of the human race and for the introduction of death into the created order (Romans 5:12, 1 Corinthians 15:22). Eve was tricked into sinning; Adam knew exactly what he was doing (1 Timothy 2:14).

Many have speculated that Adam sinned because he didn't want Eve to be alone in the fall, and he ate of the fruit out of a romantic impulse. This may well be true, but it makes Adam's sin not one bit less rebellious. Rebellion against God is not "better" when motivated by a romantic impulse.

"Take and eat" will one day become verbs of salvation, but only after Jesus had lived in the world of Adam's curse and surrendered to death.

7. What were the consequences in verse 7?

Their eyes were open and they realized they were naked; so, they sewed fig leaves together to make coverings (clothes) for themselves.

Notice back in Genesis 2:25 – they were naked and were NOT ashamed.

Now here in 3:7 – they are naked and ashamed!

Their innocence has been replaced with guilt and shame.

A bit like a little toddler walking around naked – is not a problem to them – originally Adam and Eve's nakedness was not a problem to them – but their new found knowledge of seeing and knowing evil – makes nakedness a problem now. Innocence is bliss!

Both Psalm 104:2 and Matthew 17:2 suggest that light can be a garment for the righteous. It may be that Adam and Eve were previously clothed in God's glorious light, and the immediate loss of this covering of light left them feeling exposed and naked.

"It is more than probable that they were clothed in light before the fall, and when they sinned the light went out." (Barnhouse)

8. **Ponder:** What **two things** came into the world because of Adam and Eve's actions in these verses?

S I N

D E A T H (both physical and spiritual)

Read Romans 5:12-21

9. What does verse 12 say came into the world and how?

Sin and death entered the world, through one man [ADAM].

And this caused all people to inherit death because all people are born into sin.

All people also inherited the knowledge of good and evil and the propensity to do evil.

Please note: Some people will try to say that Adam and Eve is just an allegorized ¹ way of explaining how sin came about. However, both Jesus (Matthew 19:4-6) and the Apostle Paul saw Adam and Eve as real people.

10. What point does Paul make about sin and the law in verse 13?

Although all people were regarded as sinners (as in verse 12); there was no charge against anyone's "sin account", because there was no explicit list of commands, because there was no LAW from the time of Adam through to the time of Moses, until God gave Moses the commandments.

Paul's point is we are made sinners because of Adam and not because we break God's law ourselves (although we do break that as well). Paul's saying sin and death were in the world BEFORE the Law was given.

The law was too late to prevent sin and it's too weak to save us from sin and death. Only Jesus can do that!

11. What reigned from the time of Adam to the time of Moses? How?

¹ a story, poem, or picture that can be interpreted to reveal a hidden meaning, typically a moral one.

Death reigned. Even without the law, death was universal. All people from Adam to Moses were subject to death, not because of their sinful acts against the law (which they did not have yet) or by breaking a command like Adam did; but because of their own inherited sinful nature.

12. What and who are compared in verse 15?

The gift and the trespass are compared.

The trespass is Adam's sin which caused 'many' [all] to die [i.e. the human race]!

The gift is God's grace in sending Jesus and that gift also overflows on to 'many' [available to the whole human race]

We could say that both Adam and Jesus are kings, each instituting a reign. Under Adam, death reigned. Under Jesus, we can reign in life through the One, Jesus Christ.

It is staggering to think how completely death has reigned under Adam. Everyone who is born dies — the mortality rate is 100%. No one survives. When a baby is born, it isn't a question of whether the baby will live or die — it will most certainly die; the only question is when. We think of this world as the land of the living, but it is really the land of the dying, and the billions of human bodies cast into the earth over the centuries proves this. But Paul says that the reign of life through Jesus is much more certain. The believer's reign in life through Jesus is more certain than death or taxes!

13. What did sin bring and what did the gift bring, in verse 16?

The sin brought condemnation = found guilty and deserving punishing

The gift brought justification = found not guilty and escaping punishment

14. What reigned because of the trespass of one man (Adam) and what reigns now because of one man (Jesus Christ) in verse 17?

Through the trespass of one man [Adam], death reigned.

Through the gift of righteousness through one man

15. What was the result of one trespass and what was the result of one righteous act in verse 18?

One trespass = condemnation for all people

*One righteous act = justification and life [are available] for all people.
Christ's death is sufficient for all and available to all – but not all believe and accept the gift of grace!*

We should be careful with the use of “all” when it comes to ‘all’ being justified. Paul cannot mean that all will be saved; salvation is only for those who exercise faith in Jesus (see Romans 1:16-17; 3:22, 28; 4:5, 13). Like the word ‘many’ in verse 15, Paul is using ‘all’ here with a different meaning as parallelism, a common practice in the Hebrew Old Testament.

16. What happened because of the disobedience of one man and what happened because of the obedience of one man, in verse 19?

*The disobedience of one man [Adam], made the ‘many’ sinners
The obedience of one man [Jesus], made the ‘many’ righteous [right with God and approved by God]*

17. What difference did the law make when it was brought in, in verse 20?

The law does not make a positive difference. It shows people their offences/sinfulness and shows how far short of God's perfect standards people are.

Although the Law of Moses is not flawed (Romans 7:12), its presence actually causes people's sin to increase (see Romans 7:7-11). It made people more aware of their own sinfulness and inability to keep God's perfect standards (Romans 7:7-8 and Galatians 3:21-22), and serves as a tutor to drive people to Jesus (Galatians 3:24).

Once the law was given; it also gave people the idea to break rules that they perhaps weren't aware of or had thought of doing.

18. What countered the reign of sin, in verse 21, and what did that bring to us?
Grace reigned through righteousness [through Jesus Christ] to bring us eternal life.

*From this passage, Adam and Jesus are sometimes known as the two men. Between them they represent all humanity, and everyone is identified in either Adam or Jesus. We are born identified with Adam; we may **be born again** into identification with Jesus.*

19. **Ponder:** How would you define **grace**?

God's undeserved and unearned favour on us in sending the gift of forgiveness and eternal life through the death and resurrection of our Lord Jesus.

GRACE = God's Riches At Christ's Expense

20. The second-century church father, Tertullian, said: ***"just as our Lord Jesus was crucified between two thieves, so the great doctrine of justification is continually being crucified between two opposite heresies"*** (heresy is a doctrine/teaching that contradicts the Bible). The two heresies that Tertullian was referring to are: **liberalism** and **legalism**. Write down a definition of both and give an example, if you can.

Legalism: *Strict, literal, or excessive conformity to the law or religious or moral code*

Liberalism: *A loose, less strict conformity to the law or religious or moral code – allowing for personal or group liberty on matters.*

Example:

The Gospel says God is Holy and perfect, so our sins require that we be punished. The Gospel tells us we are more sinful than we ever dared to believe. If we forget this, it leads us to be blasé about God's holiness and that leads to license and permissiveness – to what we call liberalism. With liberalism: people will say God is all about love – He wouldn't punish sin!

The Gospel also says God is love, so in Christ our sins are dealt with. The Gospel tells us we are more accepted in Christ than we ever dared hope. To forget this leads to legalism. With legalism: people will say God is holy and we are so sinful and unacceptable to God - and so the knowledge of our sin will crush us and we forget about God's love for us. Legalism will call for us to be perfect when it's actually impossible and leaves us feeling crushed.

Legalism	The GOSPEL	Liberalism
God is Holy	God is Holy and Love	God is love

What's the **BIG IDEA** of Romans 5:12-21?

A Tale of two men – Adam and Jesus



What **light globe moment** did you have in this study?

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

V18 - Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

Finish in prayer: Give thanks to God for the abundance of His grace, which surpasses our sin and brings us into righteousness. Ask God to help us to grasp the depth of God's love and the magnitude of the gift of salvation we have through Jesus Christ.

Study 2 – United to Christ and Slaves of God

Romans 6:1-23

(Sermon on 14-Apr-2024)

Before we begin: If the Gospel says we are saved² by grace³ and not by living a good life, won't that just lead to us living an immoral⁴ life?

Paul told us in Romans 5:20 – “where sin increased, grace increased all the more” so we could easily kid ourselves that we might as well sin as much as we like, because God’s grace will increase and He’ll just keep on forgiving us.

But this is a wrong way to think.

*When we become a Christian; the two steps we are asked to take are **REPENT and BELIEVE** (Mark 1:15). It’s that first step of repentance we need to understand – and to understand what true repentance is.*

True repentance is a profound change of heart and mind that leads to a turning away from sinful behavior and a turning toward God. It involves acknowledging one's wrongdoing, feeling genuine remorse for it, and making a sincere commitment to change and seek forgiveness.

*In Christianity, repentance is a central concept, emphasized throughout the Bible. It's not just about feeling sorry for one's actions but also about **making a conscious decision to turn away from sin and pursue righteousness**. True repentance involves:*

- 1. **Recognition of sin:** Acknowledging and admitting one's wrongdoing before God and others.*
- 2. **Genuine remorse:** Feeling sorrow and regret for the harm caused by one's actions, both towards God and others.*
- 3. **Confession:** Humbly confessing sins to God and, when necessary, to those who have been harmed by them.*
- 4. **Renouncing sin:** Making a firm decision to turn away from sinful behavior and to actively pursue a life in accordance with God's will.*
- 5. **Seeking forgiveness:** Asking God for forgiveness and, when appropriate, seeking reconciliation with those who have been hurt.*
- 6. **Transformation:** Making efforts to grow spiritually and develop habits that align with God's values, with the help of the Holy Spirit and God’s Word.*

² **Saved**=forgiven and have eternal life in Heaven

³ **Grace**=God sending Jesus to fix sin and death

⁴ **Immoral** =sinful behaviour which breaks God’s rules

True repentance is not just a one-time event but an ongoing process of spiritual growth and renewal. It requires humility, honesty, and a genuine desire to live in alignment with God's love and principles.

So, having a proper understand of repentance will show us that God's grace doesn't give license to live immorally. On the contrary, grace should be understood as empowering believers to live a life of gratitude and obedience to God's teachings. The apostle Paul, writes extensively about grace in his letters. He emphasizes that while believers are saved by grace, they are also called to live transformed lives, characterized by love, righteousness, and moral integrity.

In essence, the understanding of grace in Christianity is not a license to live immorally, but rather an acknowledgment of the undeserved love and forgiveness of God, which motivates believers to live in accordance with his teachings out of gratitude and reverence.

Read Romans 6:1-4

1. What question and argument does Paul raise in verse 1?

Paul's argument is pretty much what we've just discussed above; if God's grace increases when we sin; we might as well keep sinning more and more; so, we see God's grace in action more and more.

2. What's Paul's answer and argument in verse 2 to his question in verse 1?

Paul's answer is "by no means". Literally "may it never be". The MSG says "I should hope not!"

Paul's argument is as Christians "we have died to sin" so "how can we live in it [sin] any longer!"

As the MSG puts it "if we've left the country where sin is sovereign (rules), how can we still live in our old house? Or didn't you realize we packed up and left there for good?"

Basically, Paul is arguing "how can we live in what we have died to" – "it's like saying how can we live in our old house that's been demolished"

The Gospel tells us not only did Jesus die instead of us, as our substitute, so that we will never have to die for our sins – but also that Jesus died, as our representative, so that we may be said to have died in and through Him.

As 2 Corinthians 5:14 puts it: “we are convinced that one died for all, and therefore all died”

3. What “baptism” picture does Paul paint in verses 3 and 4?

The “baptism” picture that Paul paints in verses 3 and 4 is designed to explain what he means that “we have died to sin”

The Greek word for baptism – was often used to refer to being drowned or sunk and so had connotations of death.

Paul is referring to the spiritual reality to which water baptism points.

Paul is saying when we believe in Jesus – Jesus washes away our sins – and we are in union with Jesus – that is we are on Jesus’ team. And if we are united to Jesus, then whatever is true legally for Him, is also true for us.

Paul says we are baptized (drowned/sunk) into Jesus’ death (verse 3). Since Jesus died and we are united to Him, dead people are free from sin, so we freed from sin. It’s like a picture of an old self – going under water – and a sinful life left underwater – and we come back to the surface – free from the hold of sin – and sin ruling our lives.

But our union with Jesus doesn’t stop at His death. Since Jesus’ death led to His resurrection and a new life IN Jesus.

So, Paul is saying, if we believe in Jesus, a change of life will happen; and we will not live in sin anymore.

So, rather than sinning more because grace increases more and more – instead we will not want to sin anymore because we have this new life in Jesus.

Note: “Died to sin” does not mean we don’t sin anymore.

It means we are no longer under the “reign” – the ruling power – of sin – we’re under the ruling power of Jesus. “Died to sin” also means we are no longer under God’s wrath (righteous anger) for our sin – Jesus has satisfied God’s wrath on the Cross. That’s what Paul is going to explain in the rest of the chapter...

Read Romans 6:5-10

4. What does Paul say happens to us if we are united to Jesus in verse 5?

Paul says – we’re not only united to Jesus in a death like Him – where our old self is crucified – but we’re also united to Jesus in His resurrection as well – and so we get a new life in Him too!

5. What happens to the “old us” in verse 6? And what does that mean for us in verse 7?

Our old self was crucified with Him and our old body ruled by sin is done away with. This means, verse 7, because we’ve died with Jesus, we’ve been set free from sin. In other words, the moment we become a Christian, we are no longer under the “reign” – the ruling power of sin.

6. What’s the benefits for us because Jesus has been raised, in verses 8 to 10?

The benefits are:

*Verse 8 – if we died with Christ – we believe that **we will also live with Him!***

*Verse 9 – If Christ was raised from the dead He cannot die again, death has no mastery (hold) over Him. And **the implication is; if we are united to Christ, death has no hold over us either!***

*Verse 10 – Jesus’ death, put an end to the punishment for sin (death) once and for all. And the life Jesus lives, He lives to God. And again, the implication for us is; **if we are united to Christ, the punishment for our sin is paid for and we will not get punished – and we now live our life to God, just like Jesus!***

Read Romans 6:11-14

7. How are we to see ourselves now, in verse 11?

We are to see ourselves as dead to sin and alive to God – because of what Jesus did by His death and resurrection.

It’s like we moved from one room to another; the first room was our old sinful life and the second room is our life, in Christ, and alive to God. The door to the first room is closed and locked, and never to be returned to.

8. What corrective action is prescribed in verses 12 and 13?

*Verse 12 – we are to **NOT** let sin reign in our mortal body so that we obey evil desires.*

*Verse 13 – we are **NOT** to see ourselves as instruments of wickedness but as instruments of righteousness (right with God and approved by God) – because we have been brought from death to life. And so, we offer ourselves to God (our ruler) and no longer offer ourselves to sin (our previous ruler).*

It’s basically a question of who is ruling our lives.

Is sin ruling us or is God ruling us?

9. What conclusion does Paul give in verse 14?

*Sin is NO LONGER our master, because **we are not under the law but under grace.***

*What does it mean to “**not be under the law but under grace**”?*

Paul has been arguing that adherence to God’s Law cannot bring about salvation or righteousness because humans are inherently sinful and incapable of perfectly fulfilling the Law’s requirements.

Instead, Paul emphasizes that salvation comes through faith in Jesus Christ and the grace of God. Jesus’ sacrificial death and resurrection provide forgiveness for sins and reconciliation with God, apart from the works of the Law. This grace is freely given to all who believe in Jesus, regardless of their adherence to the Law.

So, when Paul says “we are not under the law but under grace,” he means that believers are no longer bound by the strict requirements of the Mosaic Law for their justification before God. Instead, they are under the gracious reign of God’s love and forgiveness, made available through Jesus Christ.

This doesn’t mean that the moral principles of the Law are irrelevant; rather, believers are empowered by the Holy Spirit to live righteous lives out of gratitude for God’s grace, rather than out of legalistic obligation to the Law. And there is freedom in this!

To be “under the Law” is to obliged to keep the law or be condemned. And as we cannot keep the Law perfectly; we are under the curse and condemnation of the Law – and we can never save ourselves.

But to be “under grace” is to acknowledge our dependence on what Jesus did to save us; and to be justified (made right with God and not punished for our sin) rather than condemned. And having been set free from condemnation – we are free to resist sin’s power with new strength and boldness – through the help of the Holy Spirit.

William Tyndale: “Remember that Christ made not this atonement, that thou shouldest anger God again; neither died He for thy sins, that thou shouldest live still in them; neither cleansed He thee, that thou shouldest return as a swine

unto thine old puddle again, but that thou shouldest be a new creature and live a new life after the will of God and not of the flesh (1526).

10. **Personal reflection:** Are there sins in your life or sins around you which you have grown tolerant towards? How does Romans 6:1-14 help you with this?

This is a personal reflection, but here are some sins that people grow tolerant towards, without realizing:

Dishonesty: Tolerance of dishonesty can manifest in various forms, such as lying, cheating, or deceptive behavior in personal or professional settings.

Gossip and slander: People may become tolerant of speaking negatively about others behind their backs or spreading rumors, which can harm relationships and reputations.

Unforgiveness: Holding onto grudges or refusing to forgive others for past offenses can lead to bitterness and relational strife.

Pride: Arrogance, self-centeredness, and an inflated sense of one's importance can hinder healthy relationships and lead to conflict.

Addiction: Tolerance of addictive behaviors, such as substance abuse, gambling, or excessive consumption of technology, can have detrimental effects on physical, mental, and emotional well-being.

Injustice: Turning a blind eye to injustice or oppression, whether it's systemic racism, exploitation, or inequality, allows these harmful practices to persist and perpetuate suffering.

Immorality: Acceptance of behaviors that go against moral or ethical standards, such as adultery, promiscuity, or exploitation of others, can lead to broken relationships and spiritual emptiness.

Hate and prejudice: Tolerance of hatred, bigotry, or discrimination based on factors such as race, ethnicity, religion, or sexual orientation fosters division and undermines the dignity of others.

*Romans 6:1-14 is saying **we are DEAD to these sins and to our old sinful life** – and we have **a new life in Jesus** and **this should motivate us live in accordance with his teachings out of gratitude and reverence.***

Read Romans 6:15-23

11. What question and argument does Paul raise in verse 15 and how is this question and argument subtly different to verse 1??

Paul's question and argument is basically if we are 'not under the law' as we saw in verse 14, does that mean we are free to live in any way we choose? If the law of God is not the way we are saved, are we therefore under no obligation to live a holy life?

Although the question and arguments in verse 1 and verse 15 are very similar, they are not identical.

In verse 1, Paul is generally asking "if we are saved by grace alone, shall we go on sinning?". Whereas, verse 15, is asking "if we are not under the law as a system of salvation, are we under any obligation to the follow/keep the law at all? Can we do whatever we choose? Do we have to obey the 10 commandments anymore, for example?"

12. How does Paul answer his own question at the end of verse 15?

And the answer to Paul's own question at the end of verse 15, is the same as verse 1. Paul's answer is "by no means". Literally "may it never be". The MSG says "I should hope not!"

And Paul will go onto explain how this works...

13. What two forms of slavery are mentioned in verses 16 to 18? How are they described?

There are two forms of slavery:

*Either, **slaves to sin** – which leads to death [separation from God – and ultimately Hell.*

*Or, **slaves to righteousness** – which ultimately leads to Heaven.*

Slaves to sin – obey sin and disobey God

Slaves to righteousness – obey from their heart the pattern of teaching that has now claimed their allegiance – and are set free from sin

14. What example does Paul use in verse 19 and what are we commanded to do?

The example of slavery is used.

*As **slaves of sin** – their master is SIN – and so people offered themselves to impurity and to ever-increasing wickedness!*

*As **slaves of righteousness** – their master is RIGHTEOUSNESS – and so people should portray righteousness that leads to holiness!*

15. What is it like being a slave to sin in verses 20 and 21? And what is the result?

As a slave to sin – people are free from the control of righteousness – and there were no benefits in this slavery to sin – the only result was DEATH!

16. What have we been set free from in verse 22 and what are the benefits?

We have been set free from sin and have become slaves to God – who is the perfect righteous one! The benefits of being a slave of God is that it leads to holiness and ultimately to ETERNAL LIFE!

17. Verse 23 is a classic memory verse? What does it mean for us? How could you draw a picture to illustrate this verse?

Verse 23 is saying that if we stay in our sinful life and remain slaves to sin all we earn is DEATH – spiritual death being separated from God forever and physical death. BUT (V23 has one of the biggest but's in the Bible) if we accept the gift of grace that God offers through Jesus – we receive ETERNAL LIFE!

So, if we stay in SIN – we get what we deserve!

But if we are in JESUS – we get what we don't deserve!



18. **Ponder:** Paul is saying you are slave to something; how will remembering this help you next time sin tempts you?

Remembering that we are slaves to God and not slaves to sin; is a powerful reminder when facing temptation. Here's how it can help:

Awareness of allegiance: Understanding that we are slaves to whatever we obey highlights the importance of our choices. When we're tempted to sin, we can remember that giving in to temptation means submitting to sin's authority, leading us away from God and toward spiritual death.

Identity reminder: Reflecting on our identity as slaves to righteousness, bought with a price by Christ, can strengthen our resolve to resist temptation. Instead of succumbing to sin, we can affirm our identity in Christ and choose obedience, knowing that it leads to righteousness and life.

Power of choice: Recognizing that we have a choice in whom we serve empowers us to resist temptation. We can actively choose to submit to God's will and live in alignment with his values, rather than allowing sin to control our actions and thoughts.

Dependency on God's strength: Acknowledging our slavery to righteousness also reminds us of our dependence on God's grace and strength to overcome temptation. We can pray for God's help, rely on the Holy Spirit's guidance, and seek support from fellow believers when facing challenging situations.

19. **Ponder:** How would you use this passage to answer someone who says to you: ***“I don’t like Christianity because it restricts my freedom?”***

Being a Christian, means I actually have freedom and it doesn’t restrict my freedom at all.

I have freedom from the bondage of sin: This freedom enables me to live in obedience to God's will and experience true fulfillment and purpose in life.

I have freedom to live righteously: While the world may view Christianity's moral standards as restrictive, they actually provide guidelines for me to live a life of righteousness and integrity. Instead of being enslaved to sinful desires, I am empowered to live in alignment with God's values, which ultimately leads to me having a more abundant and meaningful life.

I have freedom in Jesus Christ: Christianity offers me a profound sense of freedom in Christ, which transcends earthly limitations and circumstances. This freedom includes forgiveness of my sins, reconciliation with God, and the hope of eternal life for me, in Heaven. It frees me from guilt and shame [I’m free from the guilt of the past and it doesn’t consume me], and it frees me from fear [knowing God is the ruler of my life and I can trust Him in all things], allowing me to experience God's love and grace in a profound way.

20. **Ponder:** How would you use this passage to answer someone who says to you: ***“Why do you bother to obey God, if He already accepts you?”***

While it's true that God accepts me through His grace, it doesn't mean I have a license to sin. The Bible [Apostle Paul] makes it clear that being under grace doesn't justify sinful behavior. Rather, it empowers me to live in obedience to God's will.

Obedience is not a burden but a joyful and thankful response to God's love and mercy. As a believer, I’m called to obey God's commands from the depths of my heart, aligning my life with His will out of love and devotion.

While the world may see obedience as restrictive, it actually leads to righteousness and abundant life. Through obedience, I experience the fullness of God's blessings and live in harmony with His purposes for us.

Read Psalm 51

21. Why did David write this Psalm?

King David wrote Psalm 51 in response to his grievous adulterous sin with Bathsheba and the subsequent events involving her husband, Uriah the Hittite,

whom David basically sent to his death in the front line of battle. So basically, David is writing this Psalm because of his sins of adultery and murder, as well as the sin of lying, to cover it up what he had done! And we can also throw in idolatry, as he worshipped self in all of this!

22. What is David asking for in verses 1 to 6?

In Psalm 51:1-6, David is pouring out his heart to God, expressing his deep remorse for his sins and pleading for God's mercy and forgiveness. Here's a breakdown of what David is asking for in these verses:

Mercy and compassion: David begins by appealing to God's mercy and compassion, acknowledging his need for God's unfailing love and abundant mercy in light of his sins.

Cleansing from sin: David acknowledges the depth of his sinfulness and asks God to cleanse/wash him thoroughly from his sin. David recognizes that only God can purify him from the guilt and stain of his wrongdoing.

Awareness of sin: David acknowledges the awareness of his sin, admitting that his sins are ever before him. He cannot escape the weight of his guilt and the consequences of his actions.

Recognition of offense against God: David acknowledges that his sin is ultimately against God. While his actions may have harmed others, he realizes that all sin is ultimately a violation of God's holy standards.

Desire for inward renewal: David expresses a deep desire for inward transformation. He asks God to create in him **a clean heart and renew a steadfast spirit within him**. He recognizes the need for a radical transformation at the core of his being.

Restoration of fellowship with God: David longs to be restored to a right relationship with God. He pleads for the presence of God's Holy Spirit to sustain him and uphold him, knowing that only through God's presence can he find true joy and restoration.

23. What is David asking for in verses 7 to 12?

Purification from sin: David pleads for God to cleanse him with hyssop, a plant used in Jewish festivals, like Passover, to indicate purification and salvation. He desires to be washed thoroughly from his sin, so he may be clean and pure before God.

Forgiveness and whiteness: David asks God to forgive him for his sins and to wash him until he is whiter than snow. This imagery emphasizes the complete removal of sin's stain and the restoration of purity – like napsan!

Renewed joy and gladness: David acknowledges the heaviness of guilt and sorrow he feels due to his sin. He asks God to restore to him the joy of salvation and to grant him a willing spirit to sustain him. David longs for the joy and gladness that comes from being in a right relationship with God.

Restoration of fellowship: David asks God not to cast him away from His presence or take His Holy Spirit from him. He desires to remain in communion with God and to continue experiencing the presence and guidance of the Holy Spirit in his life.

Support in sharing God's ways: David expresses his desire to teach other sinners God's ways so that they may be converted and return to God. He recognizes the importance of his own repentance and restoration in being an effective witness to others.

24. What purpose is given for David's confession in verse 13?

His purpose is not just for his own benefit, but for the benefit of others, whom he can teach about the problem of sin, so that they will turn back to God, as he has done. Our testimony of how God has turned our life around, is a powerful tool.

25. What does David plan to do if forgiven and cleansed, in verses 14 & 15?

David commits to praising God for His righteousness and justice.

David acknowledges that God's ways are always right and just, and he desires to proclaim God's righteousness and praise Him openly.

David also plans to use his experience of forgiveness and restoration as a platform to teach others God's ways. He recognizes the importance of sharing the lessons he

has learned with those who have gone astray, so they too may turn back to God and experience His mercy and grace.

26. According to David, what is the correct sacrifice for sin in verses 16 and 17? *God doesn't want lip-service with lame sacrifices; God doesn't take pleasure in that. The sacrifice God wants is a heartfelt one. So, David says the proper sacrifice is **a broken spirit, a broken and contrite heart**; that's what God wants!*

27. As a King, what restoration does David look forward to in verses 18 & 19? *As a King, David's terrible sin against Bathsheba and Uriah, meant he had lost credibility and lost his focus as the Godly head of the nation. He prayed, that his public confession, in Psalm 51, would bring about both physical restoration [walls of Jerusalem built up] and spiritual restoration [with righteous sacrifices for sin being again offered at the Temple]*

28. How does **Psalm 51** relate to **Romans 6:1-23**?

*Both passages emphasize **the reality of human sinfulness** and the **need for genuine heartfelt repentance**.*

*David expresses his **desire for inward spiritual transformation and renewal**; Paul teaches the concept of believers being united with Christ in his death and resurrection, symbolizing **a spiritual rebirth, transformation and newness of life**. David asks for God to **cleanse** him from his sins and to restore him to a right relationship with God. Paul teaches, that being united to Christ, we are no longer slaves to sin but are **cleansed** and set free to live in righteousness.*

*David appeals for **God's grace** (God's undeserved and unearned favour) and Paul emphasizes that it is **God's grace** that enables believers to live holy and righteous lives empowered by the Holy Spirit.*

What's the **BIG IDEA** of **Romans 6:1-23**?

United with Christ and Slaves to God



What **light globe moment** did you have in this study?

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

***Romans 6:23** - For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

Finish in prayer: Ask God to forgive our sins anew and cleanse us. Ask God to create in us a pure heart and to renew a steadfast spirit within us.