

ROMANS Lesson 10

Scripture references for the BSF Romans study · NET Bible

FIRST DAY

Read the Lesson 9 Notes

SECOND DAY

Read Romans 6:1-4

Romans 6:1-4

^[1] What shall we say then? Are we to remain in sin so that grace may increase? ^[2] Absolutely not! How can we who died to sin still live in it? ^[3] Or do you not know that as many as were baptized into Christ Jesus were baptized into his death? ^[4] Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so we too may live a new life. (NET)

QUESTION 3

Romans 3:5-8, 31

^[5] But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is he? (I am speaking in human terms.) ^[6] Absolutely not! For otherwise how could God judge the world? ^[7] For if by my lie the truth of God enhances his glory, why am I still actually being judged as a sinner? ^[8] And why not say, “Let us do evil so that good may come of it?”—as some who slander us allege that we say. (Their condemnation is deserved!) ^[31] Do we then nullify the law through faith? Absolutely not! Instead we uphold the law. (NET)

QUESTION 5

Romans 1-3

^[1:1] From Paul, a slave of Christ Jesus, called to be an apostle, set apart for the gospel of God. ^[2] This gospel he promised beforehand through his

prophets in the holy scriptures, ^[3] concerning his Son who was a descendant of David with reference to the flesh, ^[4] who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord. ^[5] Through him we have received grace and our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name. ^[6] You also are among them, called to belong to Jesus Christ. ^[7] To all those loved by God in Rome, called to be saints: Grace and peace to you from God our Father and the Lord Jesus Christ!

^[8] First of all, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. ^[9] For God, whom I serve in my spirit in the gospel of his Son, is my witness that I continually remember you, ^[10] and I always ask in my prayers if, perhaps now at last, I may succeed in visiting you according to the will of God. ^[11] For I long to see you, so that I may impart to you some spiritual gift to strengthen you, ^[12] that is, that we may be mutually comforted by one another’s faith, both yours and mine. ^[13] I do not want you to be unaware, brothers and sisters, that I often intended to come to you (and was prevented until now), so that I may have some fruit even among you, just as I already have among the rest of the Gentiles. ^[14] I am a debtor both to the Greeks and to the barbarians, both to the wise and to the foolish. ^[15] Thus I am eager also to preach the gospel to you who are in Rome.

^[16] For I am not ashamed of the gospel, for it is God’s power for salvation to everyone who believes, to the Jew first and also to the Greek. ^[17] For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, “**The righteous by faith will live.**”

^[18] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth by their

unrighteousness,^[19] because what can be known about God is plain to them, because God has made it plain to them.^[20] For since the creation of the world his invisible attributes—his eternal power and divine nature—have been clearly seen because they are understood through what has been made. So people are without excuse.^[21] For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts, and their senseless hearts were darkened.^[22] Although they claimed to be wise, they became fools^[23] and exchanged the glory of the immortal God for an image resembling mortal human beings or birds or four-footed animals or reptiles.

^[24] Therefore God gave them over in the desires of their hearts to impurity, to dishonor their bodies among themselves.^[25] They exchanged the truth of God for a lie and worshiped and served the creation rather than the Creator, who is blessed forever! Amen.

^[26] For this reason God gave them over to dishonorable passions. For their women exchanged the natural sexual relations for unnatural ones,^[27] and likewise the men also abandoned natural relations with women and were inflamed in their passions for one another. Men committed shameless acts with men and received in themselves the due penalty for their error.

^[28] And just as they did not see fit to acknowledge God, God gave them over to a depraved mind, to do what should not be done.^[29] They are filled with every kind of unrighteousness, wickedness, covetousness, malice. They are rife with envy, murder, strife, deceit, hostility. They are gossips,^[30] slanderers, haters of God, insolent, arrogant, boastful, contrivers of all sorts of evil, disobedient to parents,^[31] senseless, covenant-breakers, heartless, ruthless.^[32] Although they fully know God's righteous decree that those who practice such things deserve to die, they not only do them but also approve of those who practice them.

^[2:1] Therefore you are without excuse, whoever you are, when you judge someone else. For on whatever grounds you judge another, you condemn yourself,

because you who judge practice the same things.^[2] Now we know that God's judgment is in accordance with truth against those who practice such things.^[3] And do you think, whoever you are, when you judge those who practice such things and yet do them yourself, that you will escape God's judgment?^[4] Or do you have contempt for the wealth of his kindness, forbearance, and patience, and yet do not know that God's kindness leads you to repentance?

^[5] But because of your stubbornness and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath, when God's righteous judgment is revealed!^[6] He **will reward each one according to his works:**^[7] eternal life to those who by perseverance in good works seek glory and honor and immortality,^[8] but wrath and anger to those who live in selfish ambition and do not obey the truth but follow unrighteousness.^[9] There will be affliction and distress on everyone who does evil, on the Jew first and also the Greek,^[10] but glory and honor and peace for everyone who does good, for the Jew first and also the Greek.^[11] For there is no partiality with God.^[12] For all who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law.^[13] For it is not those who hear the law who are righteous before God, but those who do the law will be declared righteous.^[14] For whenever the Gentiles, who do not have the law, do by nature the things required by the law, these who do not have the law are a law to themselves.^[15] They show that the work of the law is written in their hearts, as their conscience bears witness and their conflicting thoughts accuse or else defend them,^[16] on the day when God will judge the secrets of human hearts, according to my gospel through Christ Jesus.

^[17] But if you call yourself a Jew and rely on the law and boast of your relationship to God^[18] and know his will and approve the superior things because you receive instruction from the law,^[19] and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness,^[20] an educator of the senseless, a teacher of little children, because you have in the law the essential features of

knowledge and of the truth—^[21] therefore you who teach someone else, do you not teach yourself? You who preach against stealing, do you steal?^[22] You who tell others not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples?^[23] You who boast in the law dishonor God by transgressing the law!^[24] For just as it is written, **“the name of God is being blasphemed among the Gentiles because of you.”**

^[25] For circumcision has its value if you practice the law, but if you break the law, your circumcision has become uncircumcision.^[26] Therefore if the uncircumcised man obeys the righteous requirements of the law, will not his uncircumcision be regarded as circumcision?^[27] And the physically uncircumcised man, by keeping the law, will judge you to be the transgressor of the law, even though you have the letter and circumcision!^[28] For a person is not a Jew who is one outwardly, nor is circumcision something that is outward in the flesh,^[29] but someone is a Jew who is one inwardly, and circumcision is of the heart by the Spirit and not by the letter. This person’s praise is not from people but from God.

^[3:1] Therefore what advantage does the Jew have, or what is the value of circumcision?^[2] Actually, there are many advantages. First of all, the Jews were entrusted with the oracles of God.^[3] What then? If some were unfaithful, their unfaithfulness will not nullify God’s faithfulness, will it?^[4] Absolutely not! Let God be proven true, and every human being shown up as a liar, just as it is written: **“so that you will be justified in your words and will prevail when you are judged.”**

^[5] But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is he? (I am speaking in human terms.)^[6] Absolutely not! For otherwise how could God judge the world?^[7] For if by my lie the truth of God enhances his glory, why am I still actually being judged as a sinner?^[8] And why not say, “Let us do evil so that good may come of it”?—as some who slander us allege that we say. (Their condemnation is deserved!)

^[9] What then? Are we better off? Certainly not, for we have already charged that Jews and Greeks alike are all under sin,

^[10] just as it is written: **“There is no one righteous, not even one;**

^[11] **there is no one who understands; there is no one who seeks God.**

^[12] **All have turned away; together they have become worthless; there is no one who shows kindness, not even one.”**

^[13] **“Their throats are open graves; they deceive with their tongues; the poison of asps is under their lips.”**

^[14] **“Their mouths are full of cursing and bitterness.”**

^[15] **“Their feet are swift to shed blood;**

^[16] **ruin and misery are in their paths,**

^[17] **and the way of peace they have not known.”**

^[18] **“There is no fear of God before their eyes.”**

^[19] Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God.^[20] For no one is declared righteous before him by the works of the law, for through the law comes the knowledge of sin.^[21] But now apart from the law the righteousness of God (although it is attested by the law and the prophets) has been disclosed—^[22] namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction,^[23] for all have sinned and fall short of the glory of God.^[24] But they are justified freely by his grace through the redemption that is in Christ Jesus.^[25] God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness because God in his forbearance had passed over the sins previously committed.^[26] This was also to demonstrate his righteousness in the present time, so that he would be just and the

justifier of the one who lives because of Jesus' faithfulness.

^[27] Where, then, is boasting? It is excluded! By what principle? Of works? No, but by the principle of faith! ^[28] For we consider that a person is declared righteous by faith apart from the works of the law. ^[29] Or is God the God of the Jews only? Is he not the God of the Gentiles too? Yes, of the Gentiles too! ^[30] Since God is one, he will justify the circumcised by faith and the uncircumcised through faith. ^[31] Do we then nullify the law through faith? Absolutely not! Instead we uphold the law. (NET)

THIRD DAY

Reread Romans 6:1-4

Romans 6:1-4

^[1] What shall we say then? Are we to remain in sin so that grace may increase? ^[2] Absolutely not! How can we who died to sin still live in it? ^[3] Or do you not know that as many as were baptized into Christ Jesus were baptized into his death? ^[4] Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so we too may live a new life. (NET)

QUESTION 7

Matthew 28:19-20

^[19] Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ^[20] teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age." (NET)

Acts 1:5

^[5] For John baptized with water, but you will be baptized with the Holy Spirit not many days from now." (NET)

Acts 2:38

^[38] Peter said to them, "Repent, and each one of you be baptized in the name of Jesus Christ for the

forgiveness of your sins, and you will receive the gift of the Holy Spirit. (NET)

1 Corinthians 12:13

^[13] For in one Spirit we were all baptized into one body. Whether Jews or Greeks or slaves or free, we were all made to drink of the one Spirit. (NET)

Galatians 3:26-27

^[26] For in Christ Jesus you are all sons of God through faith. ^[27] For all of you who were baptized into Christ have clothed yourselves with Christ. (NET)

Colossians 2:11-12

^[11] In him you also were circumcised—not, however, with a circumcision performed by human hands, but by the removal of the fleshly body, that is, through the circumcision done by Christ. ^[12] Having been buried with him in baptism, you also have been raised with him through your faith in the power of God who raised him from the dead. (NET)

QUESTION 8B

Romans 5:12-21

^[12] So then, just as sin entered the world through one man and death through sin, and so death spread to all people because all sinned— ^[13] for before the law was given, sin was in the world, but there is no accounting for sin when there is no law. ^[14] Yet death reigned from Adam until Moses even over those who did not sin in the same way that Adam (who is a type of the coming one) transgressed. ^[15] But the gracious gift is not like the transgression. For if the many died through the transgression of the one man, how much more did the grace of God and the gift by the grace of the one man Jesus Christ multiply to the many! ^[16] And the gift is not like the one who sinned. For judgment, resulting from the one transgression, led to condemnation, but the gracious gift from the many failures led to justification. ^[17] For if, by the transgression of the one man, death reigned through the one, how much more will those who receive the abundance of grace and of the gift of

righteousness reign in life through the one, Jesus Christ!

^[18] Consequently, just as condemnation for all people came through one transgression, so too through the one righteous act came righteousness leading to life for all people. ^[19] For just as through the disobedience of the one man many were constituted sinners, so also through the obedience of one man many will be constituted righteous. ^[20] Now the law came in so that the transgression may increase, but where sin increased, grace multiplied all the more, ^[21] so that just as sin reigned in death, so also grace will reign through righteousness to eternal life through Jesus Christ our Lord. (NET)

2 Corinthians 5:14-21

^[14] For the love of Christ controls us, since we have concluded this, that Christ died for all; therefore all have died. ^[15] And he died for all so that those who live should no longer live for themselves but for him who died for them and was raised. ^[16] So then from now on we acknowledge no one from an outward human point of view. Even though we have known Christ from such a human point of view, now we do not know him in that way any longer. ^[17] So then, if anyone is in Christ, he is a new creation; what is old has passed away—look, what is new has come! ^[18] And all these things are from God who reconciled us to himself through Christ and who has given us the ministry of reconciliation. ^[19] In other words, in Christ God was reconciling the world to himself, not counting people's trespasses against them, and he has given us the message of reconciliation. ^[20] Therefore we are ambassadors for Christ, as though God were making his plea through us. We plead with you on Christ's behalf, "Be reconciled to God!" ^[21] God made the one who did not know sin to be sin for us, so that in him we would become the righteousness of God. (NET)

FOURTH DAY

Read Romans 6:5-10

Romans 6:5-10

^[5] For if we have become united with him in the likeness of his death, we will certainly also be united in the likeness of his resurrection. ^[6] We know that our old man was crucified with him so that the body of sin would no longer dominate us, so that we would no longer be enslaved to sin. ^[7] (For someone who has died has been freed from sin.)

^[8] Now if we died with Christ, we believe that we will also live with him. ^[9] We know that since Christ has been raised from the dead, he is never going to die again; death no longer has mastery over him. ^[10] For the death he died, he died to sin once for all, but the life he lives, he lives to God. (NET)

QUESTION 11

Colossians 2:11-15

^[11] In him you also were circumcised—not, however, with a circumcision performed by human hands, but by the removal of the fleshly body, that is, through the circumcision done by Christ. ^[12] Having been buried with him in baptism, you also have been raised with him through your faith in the power of God who raised him from the dead. ^[13] And even though you were dead in your transgressions and in the uncircumcision of your flesh, he nevertheless made you alive with him, having forgiven all your transgressions. ^[14] He has destroyed what was against us, a certificate of indebtedness expressed in decrees opposed to us. He has taken it away by nailing it to the cross. ^[15] Disarming the rulers and authorities, he has made a public disgrace of them, triumphing over them by the cross. (NET)

FIFTH DAY

Read Romans 6:9-11

Romans 6:9-11

^[9] We know that since Christ has been raised from the dead, he is never going to die again; death no longer has mastery over him. ^[10] For the death he died, he died to sin once for all, but the life he lives,

he lives to God. ^[11] So you too consider yourselves dead to sin, but alive to God in Christ Jesus. (NET)

SIXTH DAY

Review Romans 6:1-11

Romans 6:1-11

^[1] What shall we say then? Are we to remain in sin so that grace may increase? ^[2] Absolutely not! How can we who died to sin still live in it? ^[3] Or do you not know that as many as were baptized into Christ Jesus were baptized into his death? ^[4] Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so we too may live a new life.

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