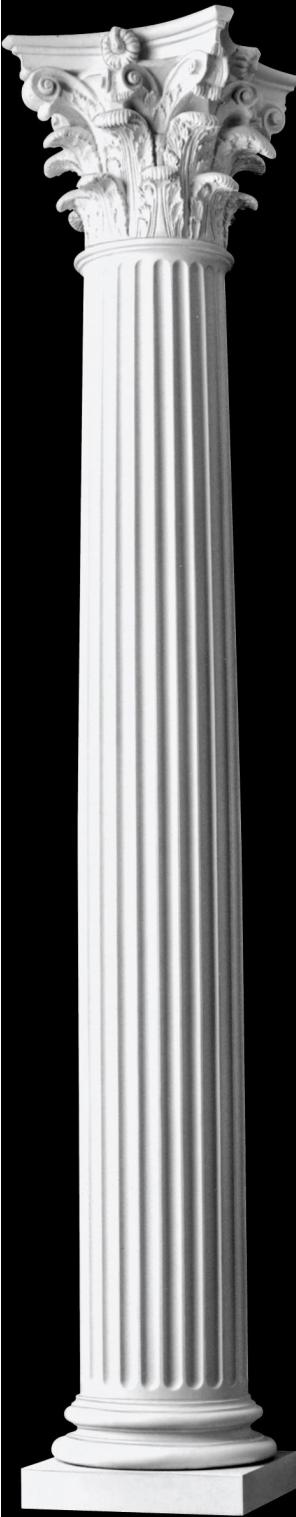


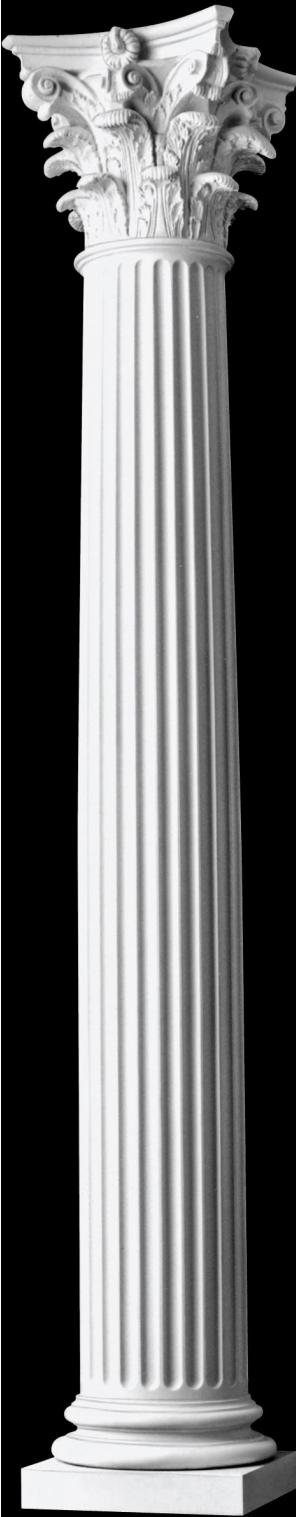
# The Book of Romans

## Truth Seekers Fellowship



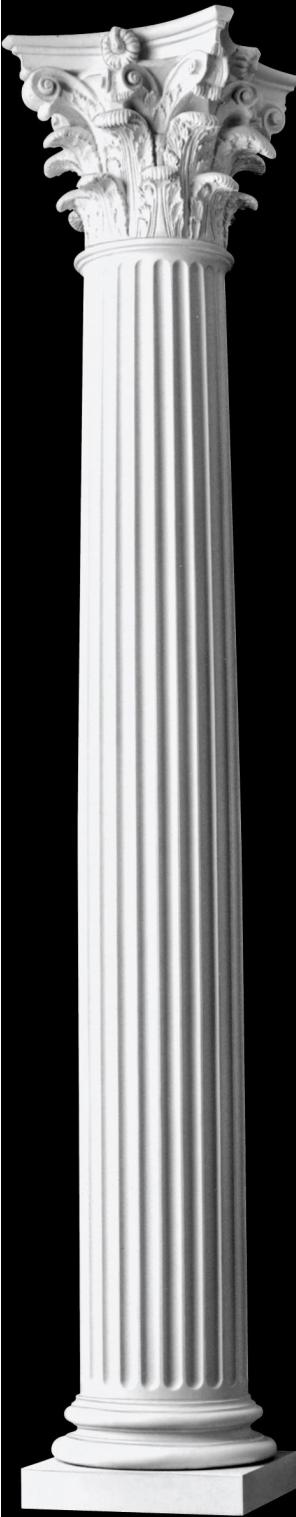
# Why Study Romans?

- Its impact on Church history
  - Augustine (4<sup>th</sup> century)
  - Wycliffe (14<sup>th</sup> century) The morning star of the Reformation
  - Tyndale (16<sup>th</sup> century)
  - Luther (16<sup>th</sup> century)
  - Wesley (18<sup>th</sup> century)



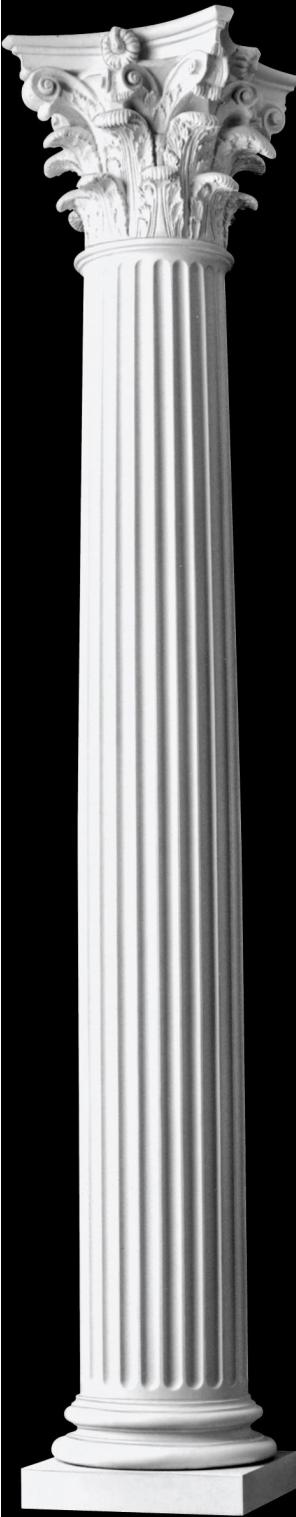
# Why I need to teach Romans

- My own story



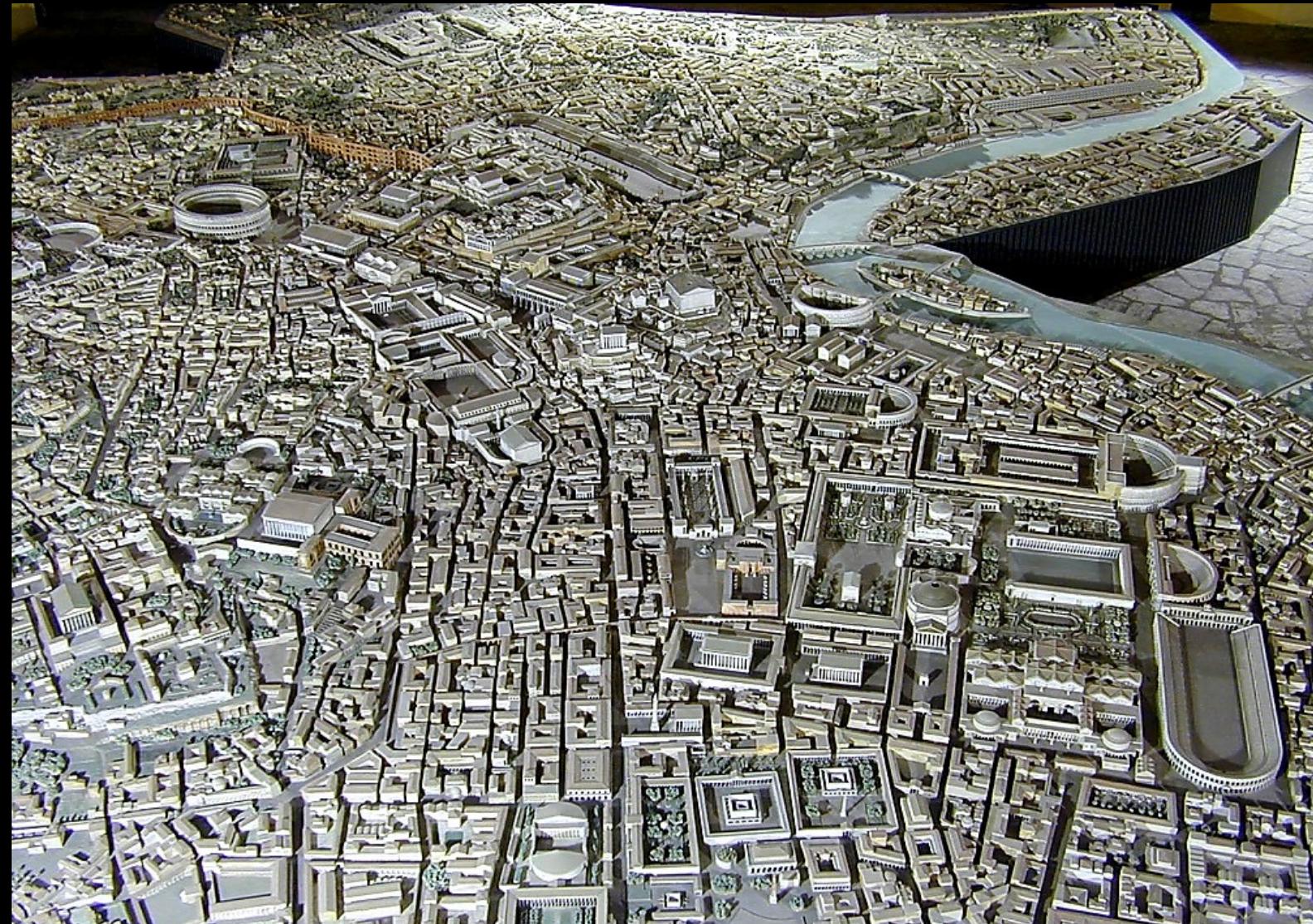
## Romans: The Setting

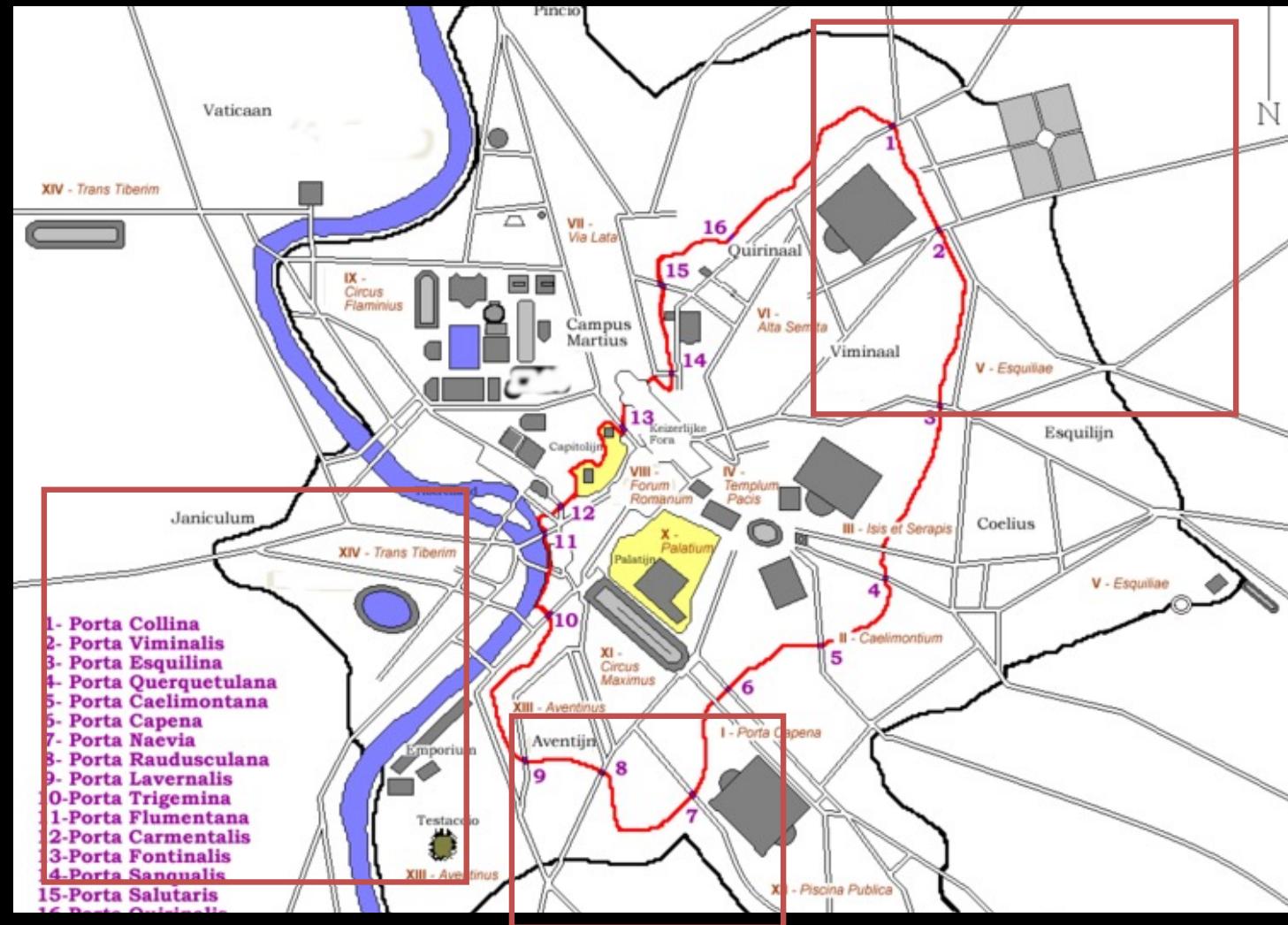
- Paul's 3<sup>rd</sup> missionary journey (AD 53-57; Acts 18:23-21:14)
- Writing from Corinth (Jason, 16.21; Erastos, 16.23)
  - The catalog of sins in ch. 1!

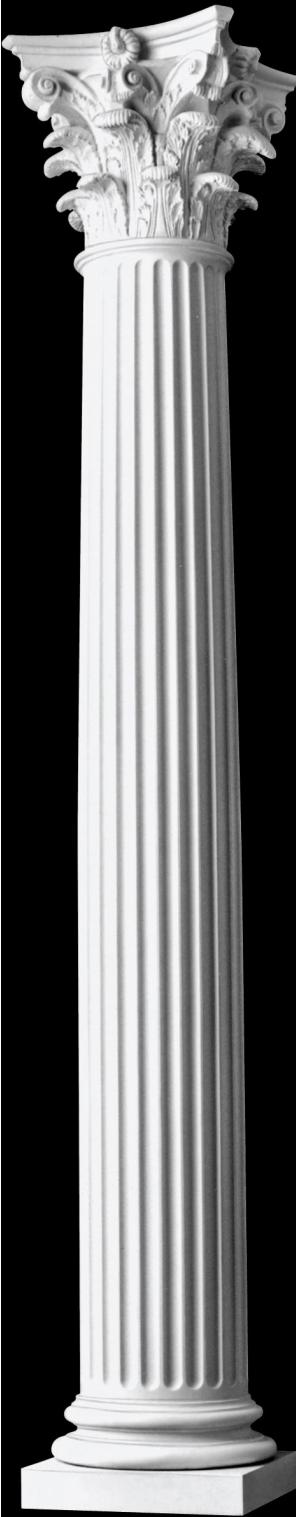


## Romans: The Setting

- Population, about 1 million
- The slave population was at least equal to that of freedmen (non citizens), and has been estimated at anywhere from 25 to 40% of the population of the city as a whole

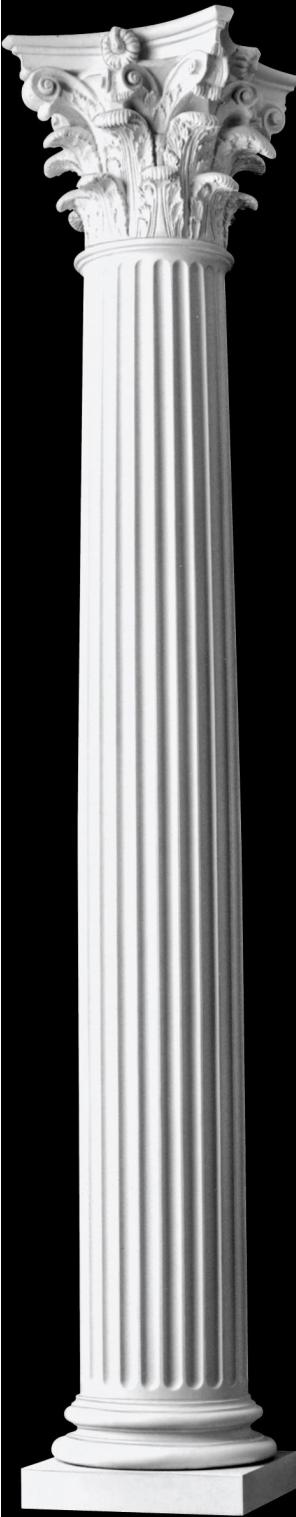






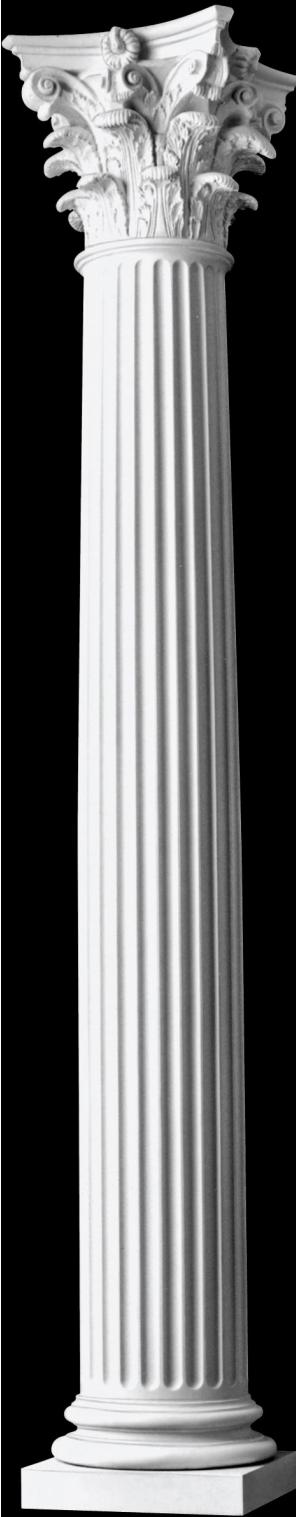
# The Date of Romans

- Ca. AD 56-57
- Probably written from Corinth on Paul's third missionary journey (his stay there is given in Acts 20.2-3; cp. also Rom 16.22-23)



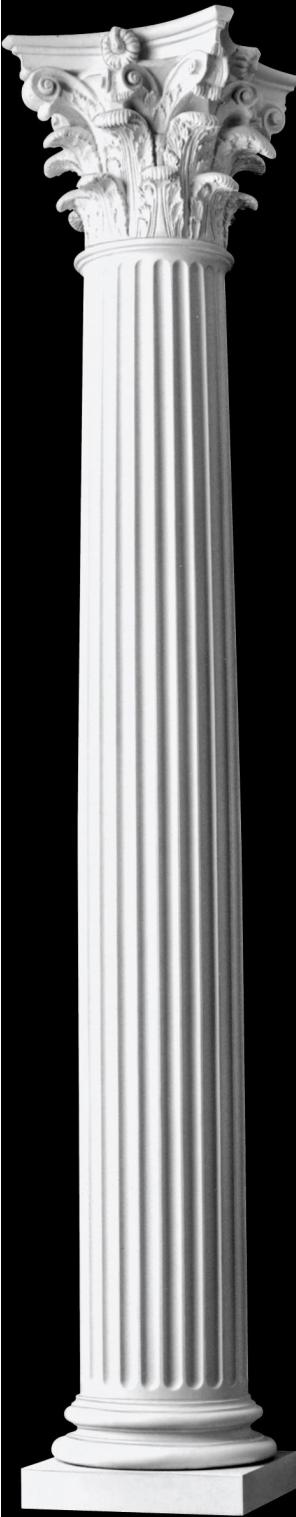
# The Occasion for Romans

- Romans 14.1–15.13
  - The weak judge those who eat meat
  - The strong despise those who don't



# The Occasion of Romans

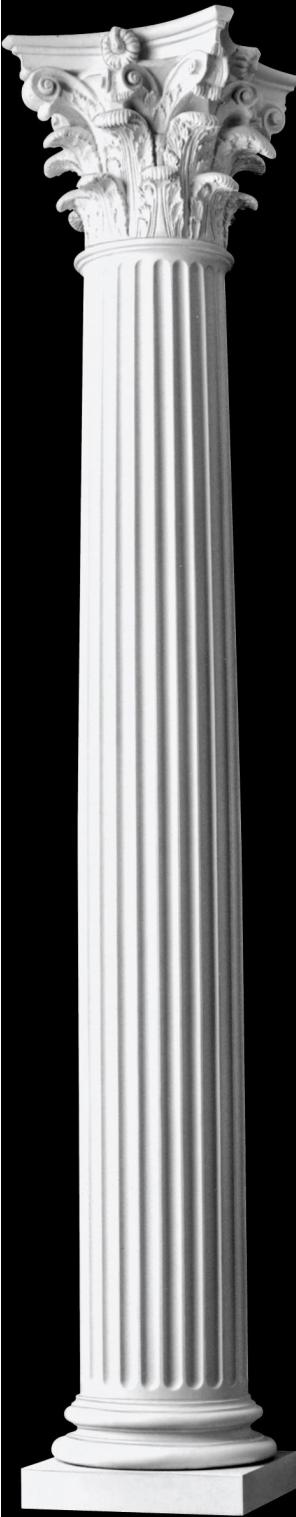
- Paul wrote Romans to
  - teach the divided Christians God's grace they had received **so that** they could extend the same grace to one another.
  - 15.7 “Wherefore, receive one another, as Christ received you, for the glory of God.”



# The Structure of Romans

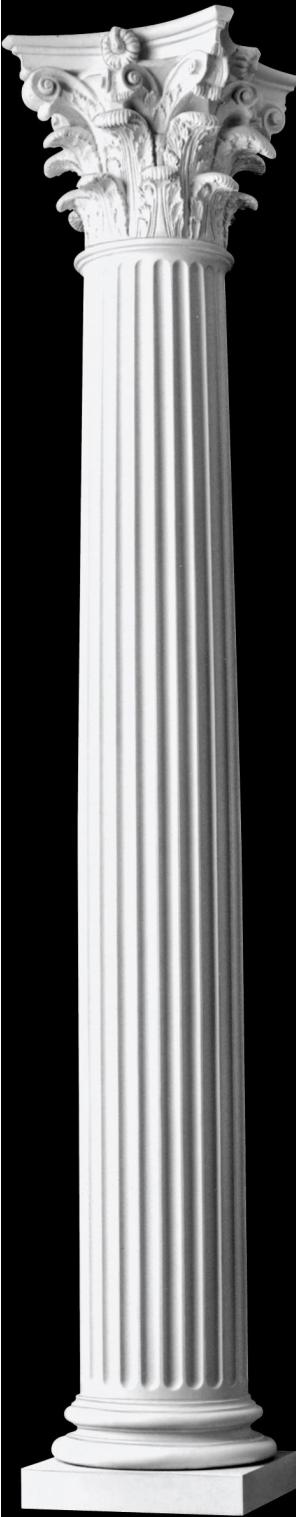
Part I—Demonstration of God's Grace Received by the Romans  
(1.16–11.36)

Part II—Applying: How to Receive One Another by God's Grace  
(12.1–15.13)



Paul's Epistle to the Romans

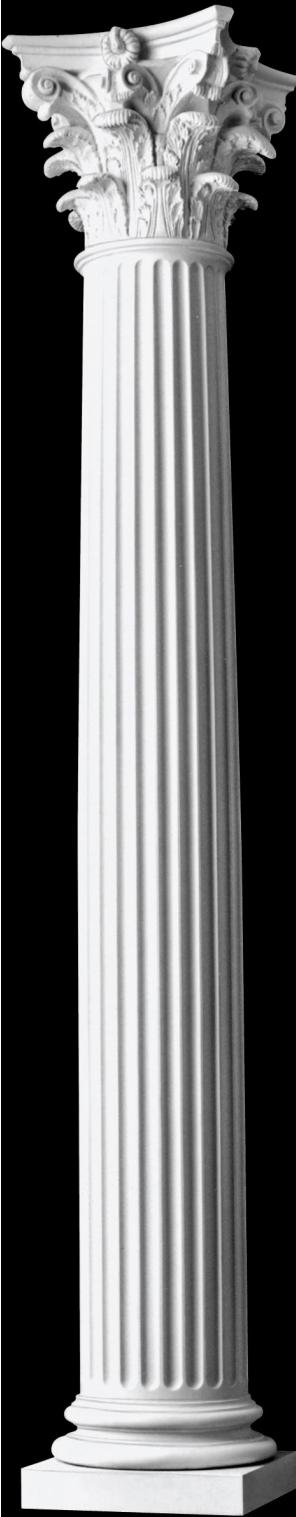
# THE EPISTOLARY INTRODUCTION, 1.1-15



## Epistolary Introduction 1.1-15

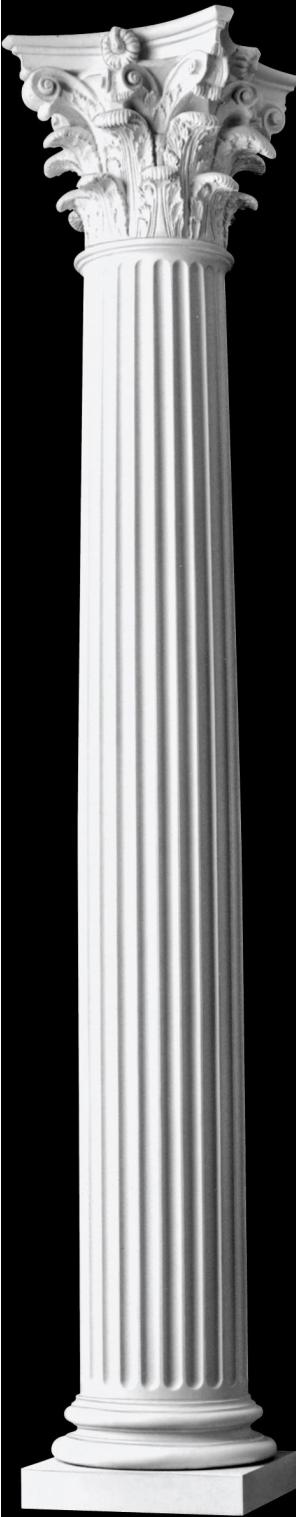
### A. Paul describes himself, his gospel and his mission (1.1-5).

1. Paul describes himself as a bond slave of Christ Jesus, a called apostle, who was separated to God's gospel (1.1).



## Epistolary Introduction 1.1-15

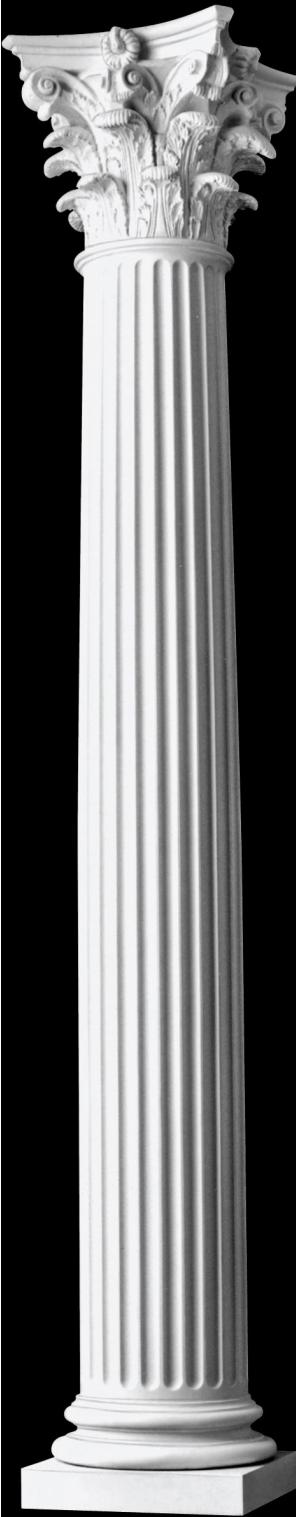
- A. Paul describes himself, his gospel and his mission (1.1-5).
  - 2. Paul describes his gospel as promised in the prophetic Scriptures, describing God's Son, the King who will rule the whole earth (1.2-4).



## Epistolary Introduction, 1.1-15

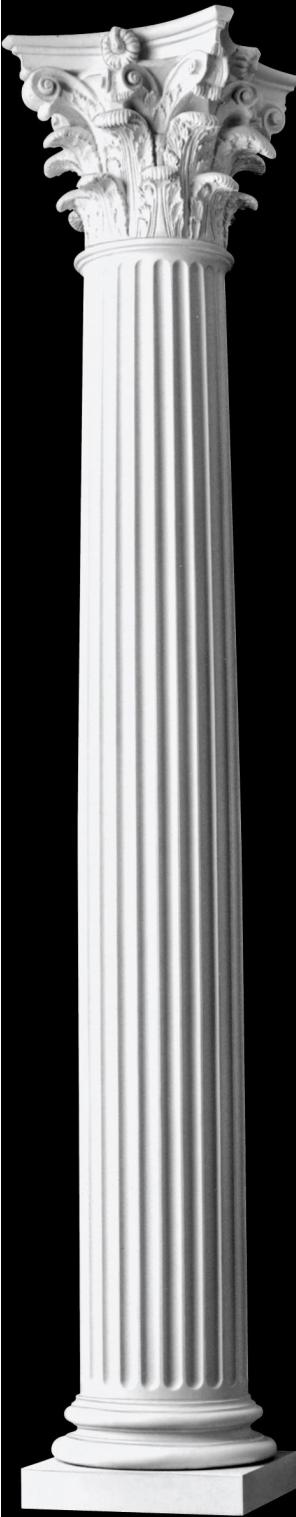
2. Paul describes his gospel as promised in the prophetic Scriptures, describing God's Son, the King who will rule the whole earth (1.2-4).

a) His gospel was promised by God through the prophets in the Scriptures (1.2).



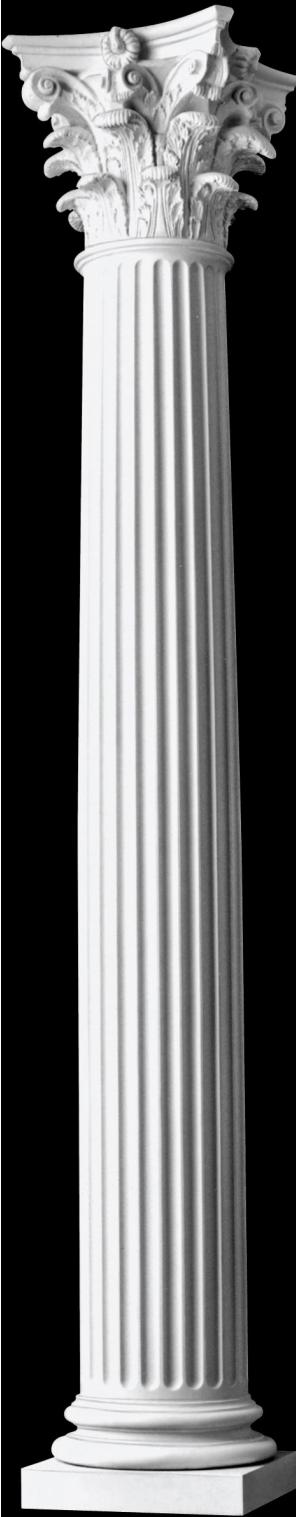
## Epistolary Introduction, 1.1-15

2. Paul describes his gospel as promised in the prophetic Scriptures, describing God's Son, the King who will rule the whole earth (1.2-4).
  - b) His gospel is about God's Son, the King (1.3-4).



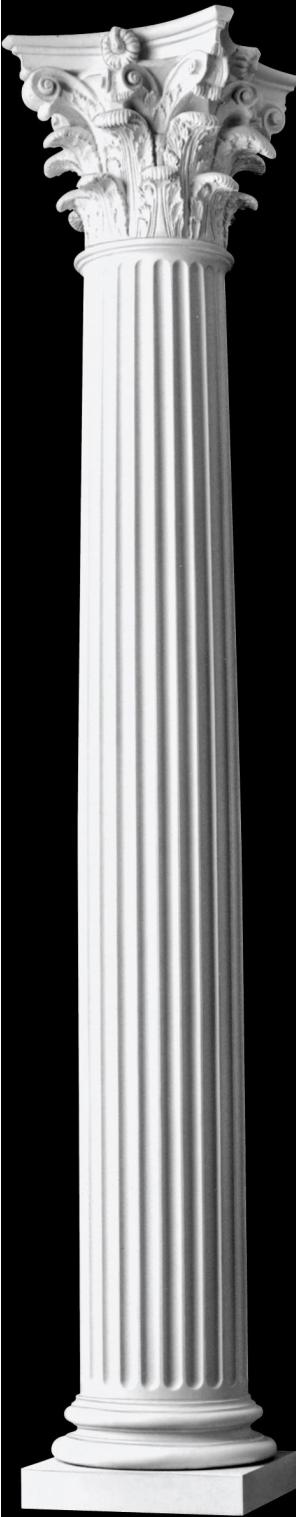
## Epistolary Introduction, 1.1-15

3. Paul describes his mission to the Gentiles as given him by God's grace to lead Gentiles to faith for God's sake, among them the Roman believers (1.5).
  - a) Through Christ he received the grace of being an apostle.
  - b) Its purpose — leading to faith which is obedience (?) for His name's sake among all the Gentiles



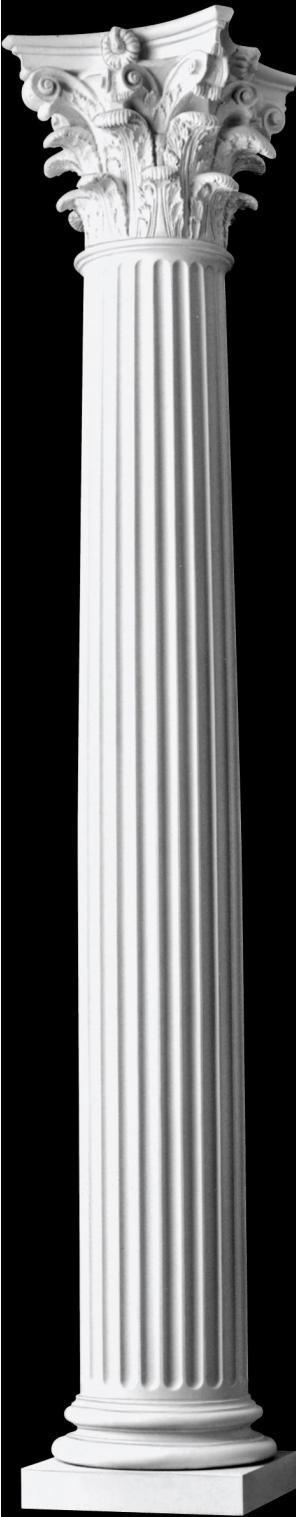
## Romans 1.5

- Obedience of faith?
  - Objective genitive—obedience to the faith
  - Subjective genitive—the obedience faith produces [or requires]
  - Attributive genitive—believing obedience
  - Genitive in apposition—obedience, namely faith



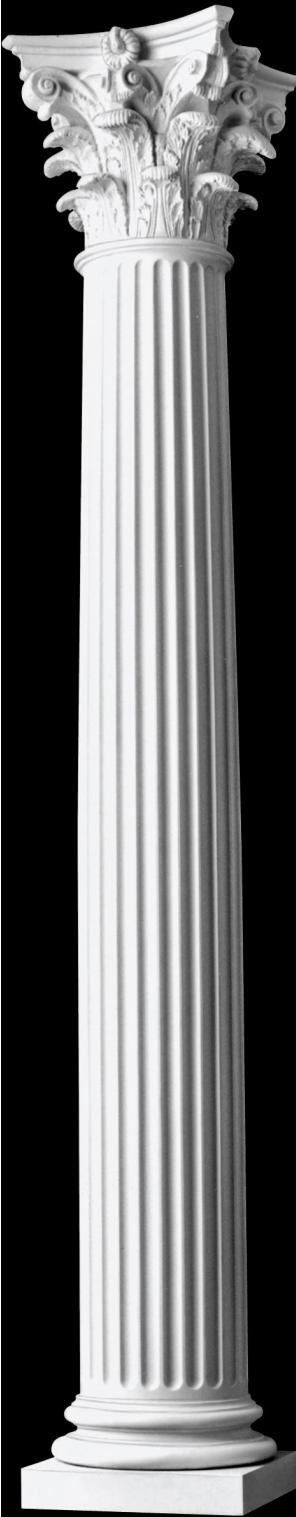
## Romans 1.5

- I take the fourth option—“obedience that faith is”
  - Cp 1.8 with 16.19—Everyone has heard about your obedience, so I am full of joy over you; but I want you to be wise about what is good, and innocent about what is evil.
  - 15.18—I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done
  - 16.26—but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him<sup>19</sup>



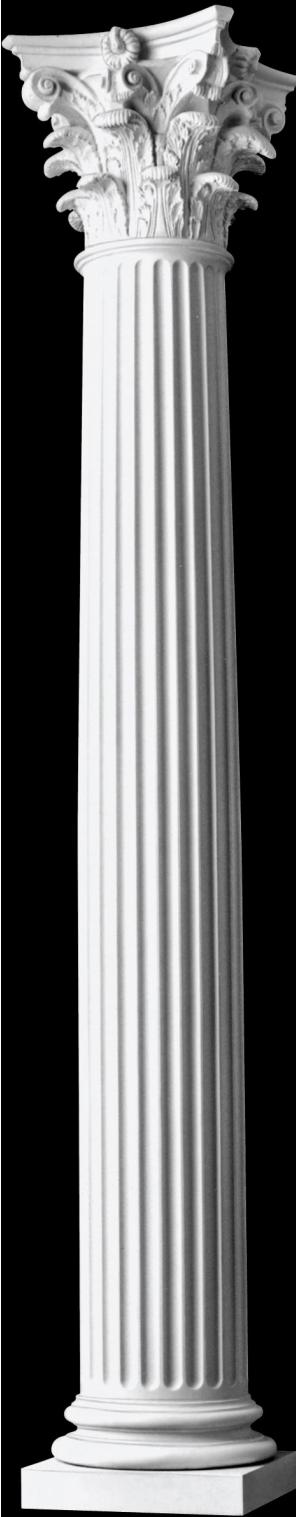
## Epistolary Introduction, 1.1-15

- B. Paul addresses his letter to all the saints who are in Rome who are called, beloved, and saints of God (1.6-7a).
- C. May you receive grace and peace from God our Father and the Lord Jesus Christ (1.7b).



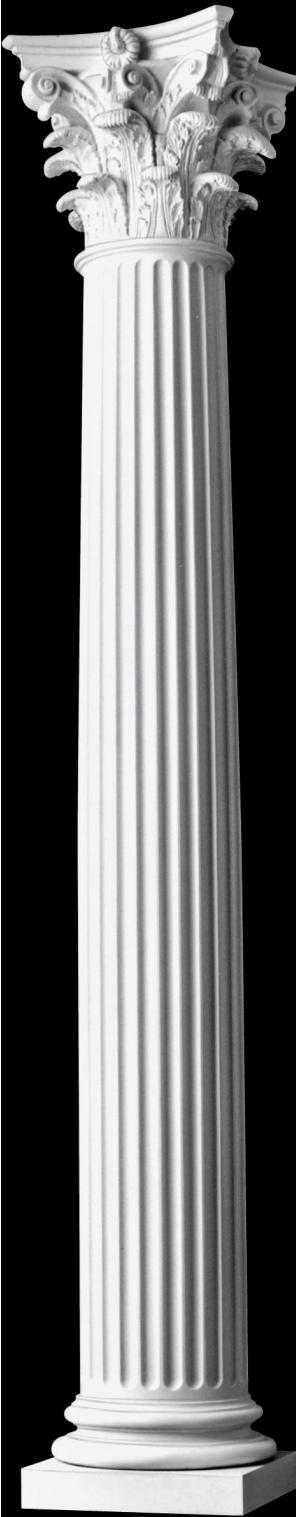
## Epistolary Introduction, 1.1-15

D. God is to be praised through Jesus Christ for the Romans' faith which is known throughout the world (1.8).



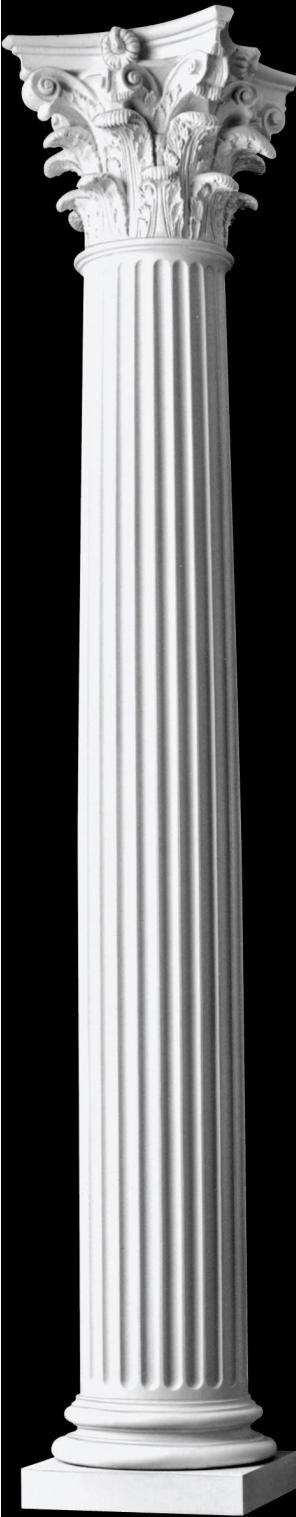
## Epistolary Introduction, 1.1-15

E. Paul earnestly longed to see the Romans to serve them and be encouraged by their ministry to himself, though he had been hindered previously (1.9-13).



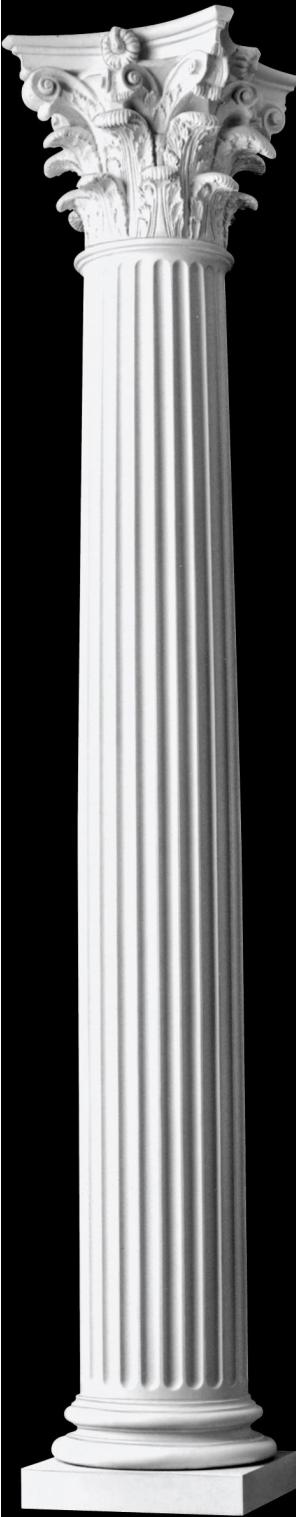
## Epistolary Introduction, 1.1-15

F. His sense of debt to all the Gentiles gives him eager readiness to preach the gospel in Rome (1.14-15).



# Part I – Romans 1.16–11.36

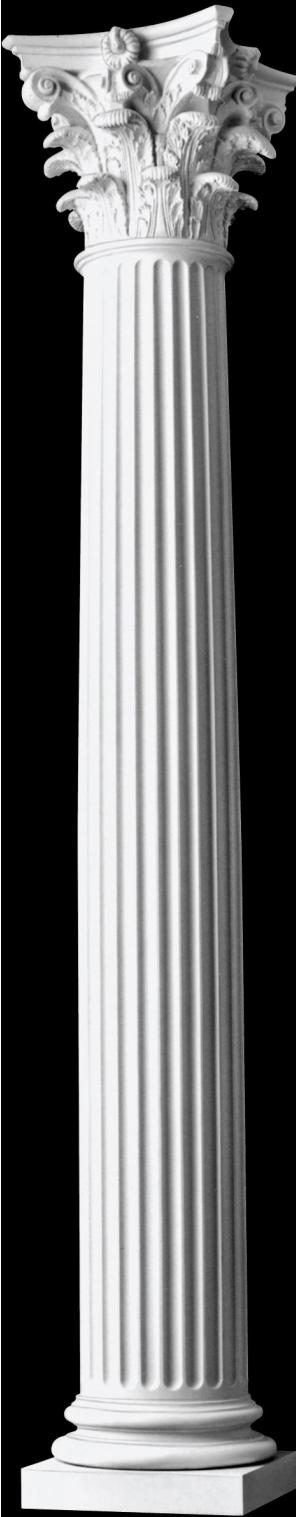
## Demonstration of God's Grace Received by the Romans



# How God Received You, 1.16–11.36

- Structure
  - A. Romans 1.16–8.39
  - B. Romans 9–11

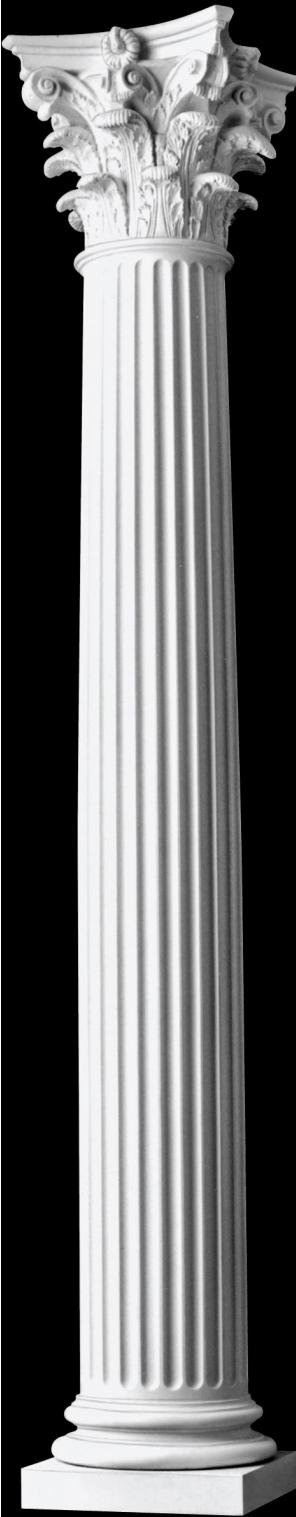
Crucial questions about the  
Gospel and Israel



## How God Received You, 1.16–11.36

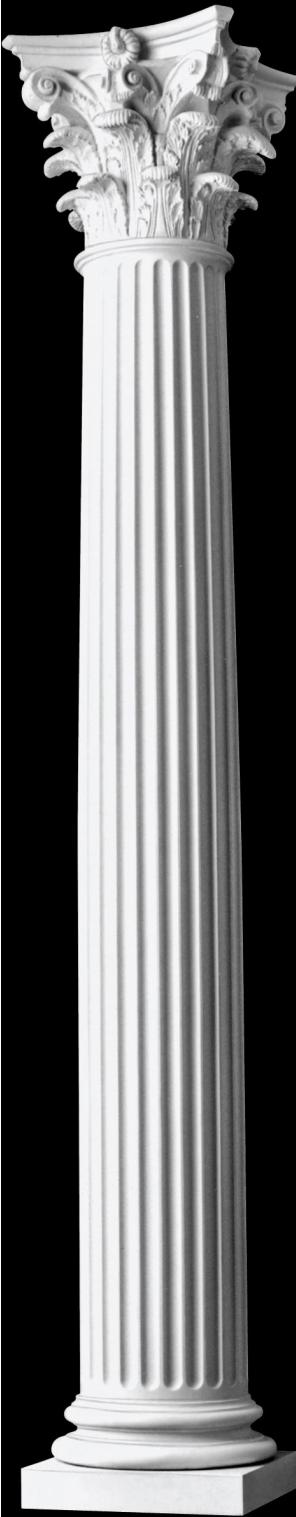
- Key verses for Part I–1:16-17

“I am not ashamed of the Gospel, for it is the power of God to salvation to everyone who believes, to the Jew first, and also to the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written, ‘The just by faith shall live.’”<sup>26</sup>



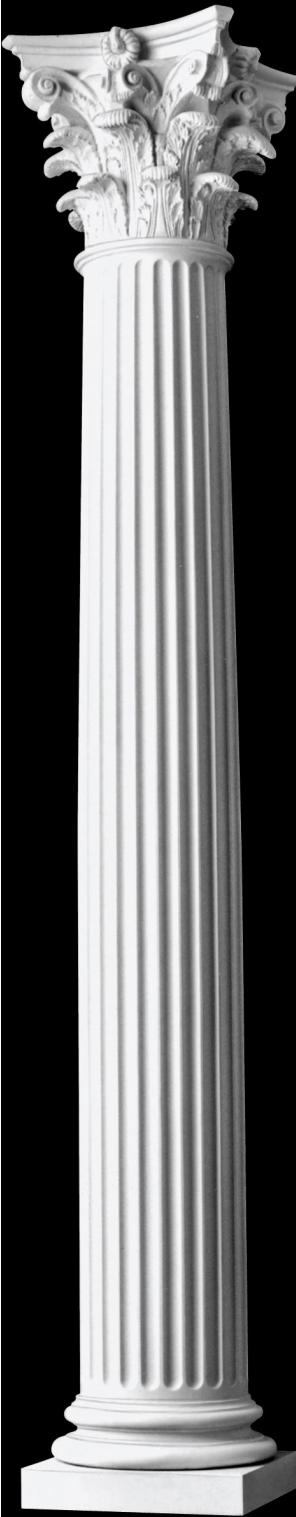
# How God Received You, 1.16–8.39

- Structure of Rom. 1.18–8.39
- Romans 1.16-17 “The just by **faith** shall **live**.”
  - Romans 1.18–4.25 **RIGHTEOUSNESS BY FAITH ALONE**
  - Romans 5–8 **THE LIFE OF THOSE WHO ARE RIGHT WITH GOD BY FAITH ALONE**



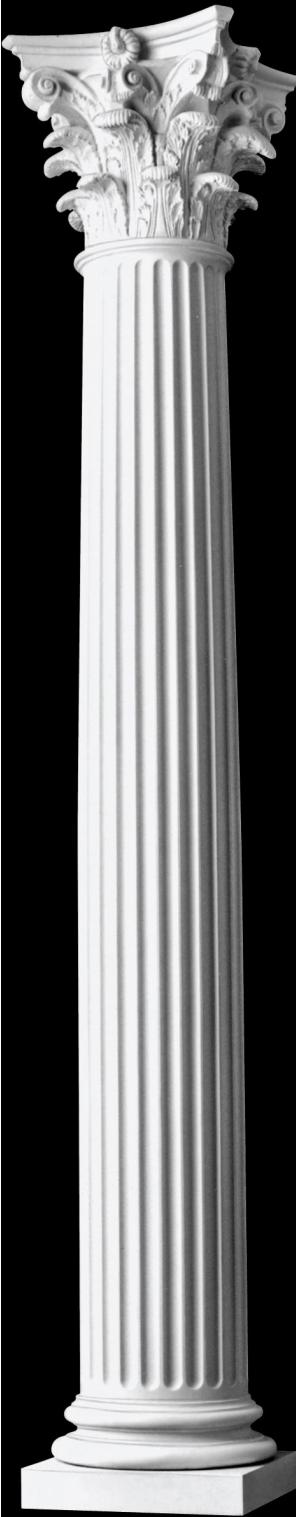
# How God Received You, 1.16–8.39

- Chapters 1–4
  - 1.16–17 Summary — Righteous by faith
  - 1.18–3.20 Demonstration that there can be no acceptance with God by works
  - 3.21–4.25 Demonstration that acceptance with God comes by the work of Jesus only, through faith



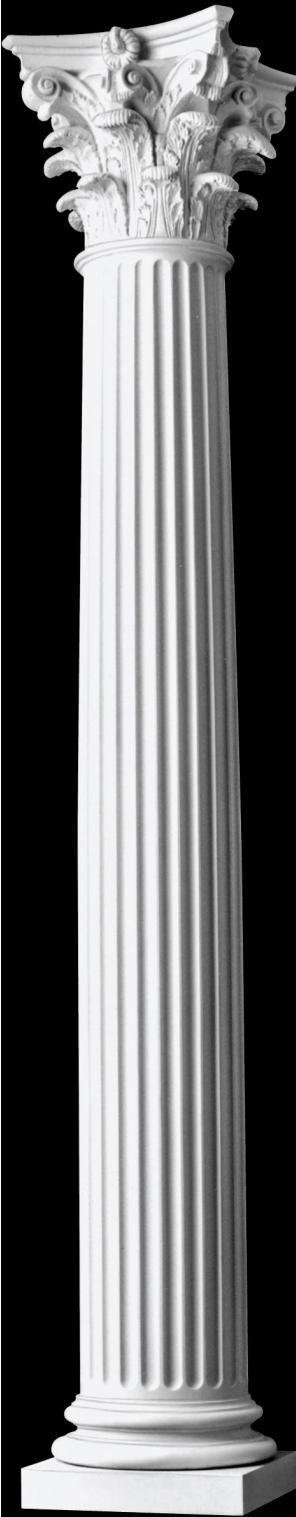
# How God Received You, 1.16–8.39

- Summary, 1.16-17
  - Not ashamed!



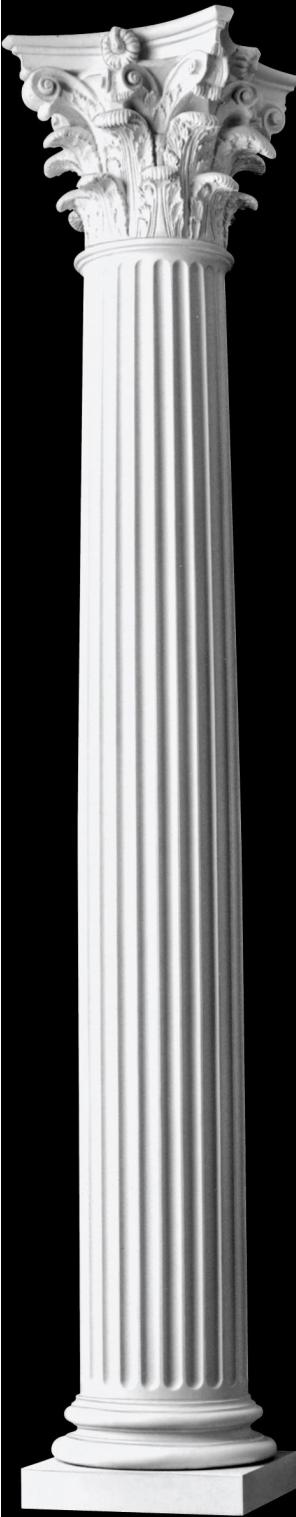
# How God Received You, 1.16–8.39

- Summary, 1.16-17
  - Gospel = the power of God for salvation
    - Thus, infinite power
      - Breaks the cycle of sin
      - Restores us to the glory of God
    - To everyone who believes, the Jew first, and also the Greek



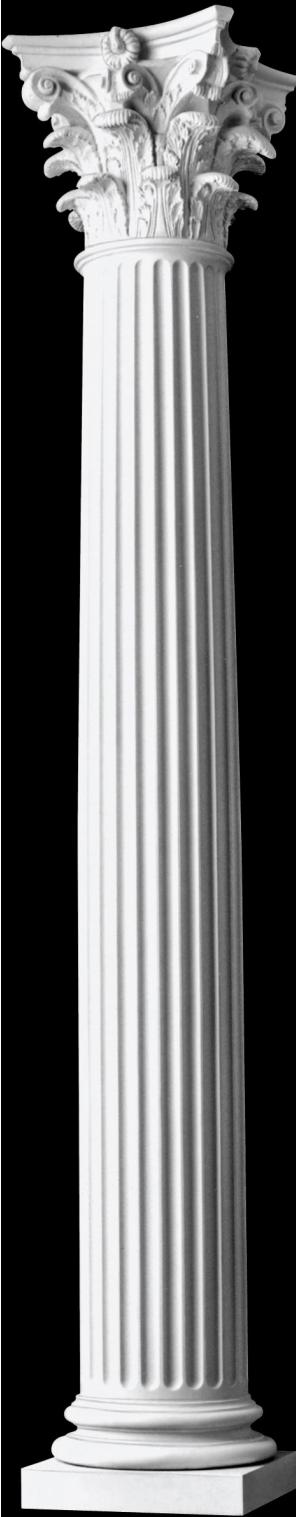
# How God Received You, 1.16–8.39

- Summary, 1.16-17
  - The righteousness of God (?)
    - Righteous status given to believers by God (genitive of source), cp. 3.21-22; 4.6, 9
    - The righteous act of God in justifying sinners (subjective genitive) Gal 2.21(?)
    - The attribute of God (possessive genitive), cp. 1.18 and Isa 46.12-13



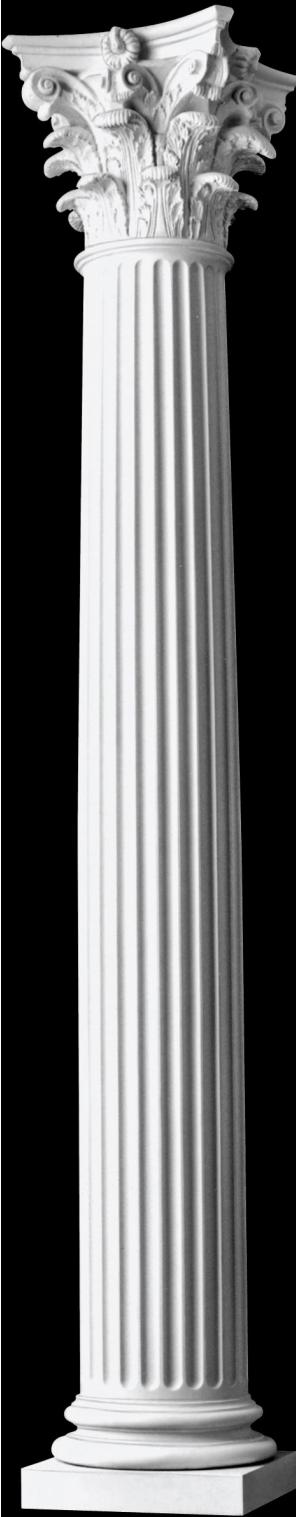
# How God Received You, 1.16–8.39

- Summary, 1.16-17
  - From faith to faith
  - “obtained by faith ... because it was designed for faith” (NET Bible, 2070, note 18)
  - By faith from first to last



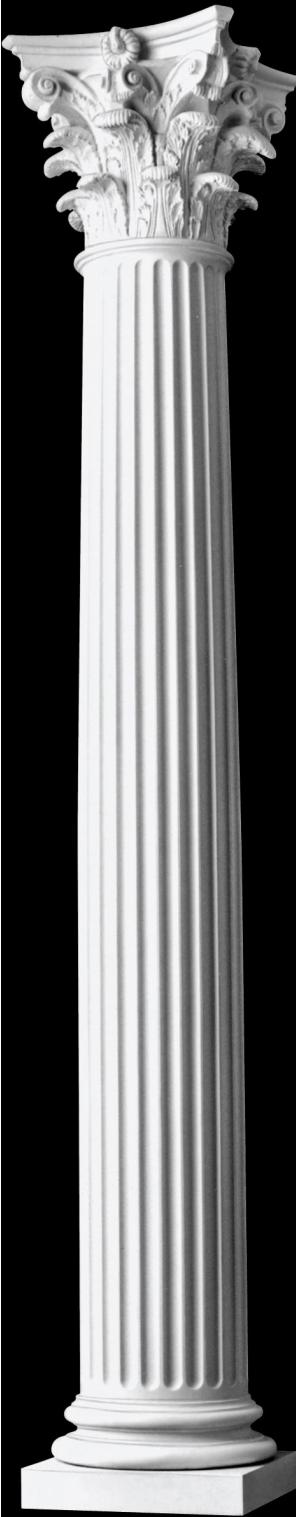
# How God Received You, 1.16–8.39

- Summary, 1.16-17
  - As it is written, The just by faith shall live.
  - Thus, Paul quotes from Habakkuk 2.4
  - And prepares for the argument ahead
    - The just by faith—Rom 1.18–4.25
    - Shall live—Rom 5–8 <sup>33</sup>



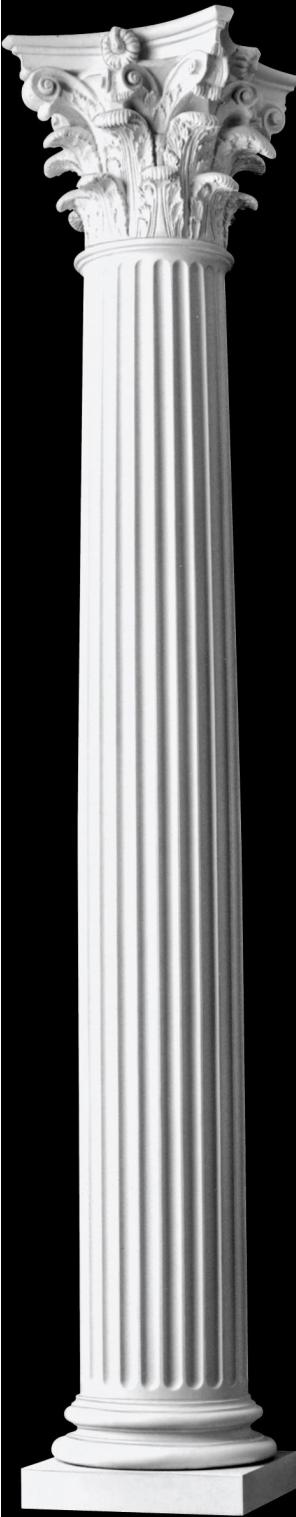
# What is Faith?

- Four Elements
  - Knowledge
  - Assent
  - *Fiducia*
  - Hope



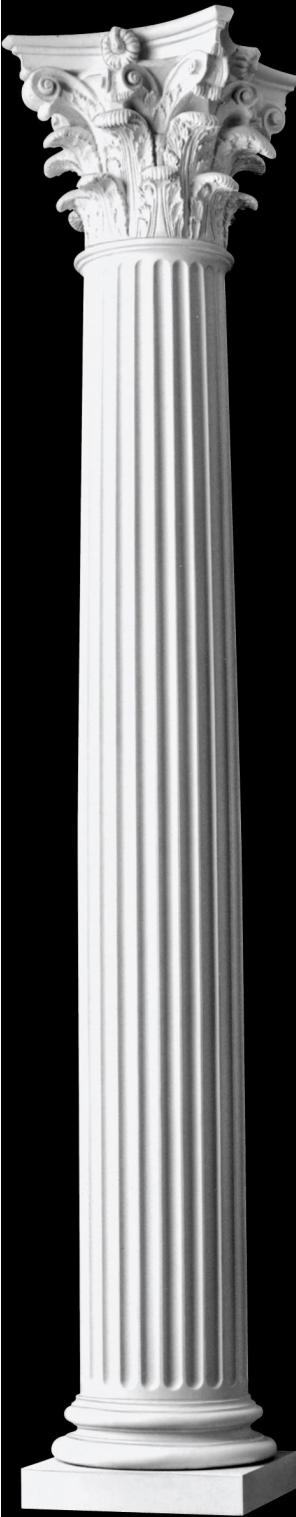
# What is Faith?

- Knowledge
  - John 20.31, “But these are written,  
***that ye might believe that***
  - ***Jesus is the Christ, the Son of God;***  
[God’s Person]
  - AND that ***believing ye might have***  
***life through his name.”*** [God’s Plan]



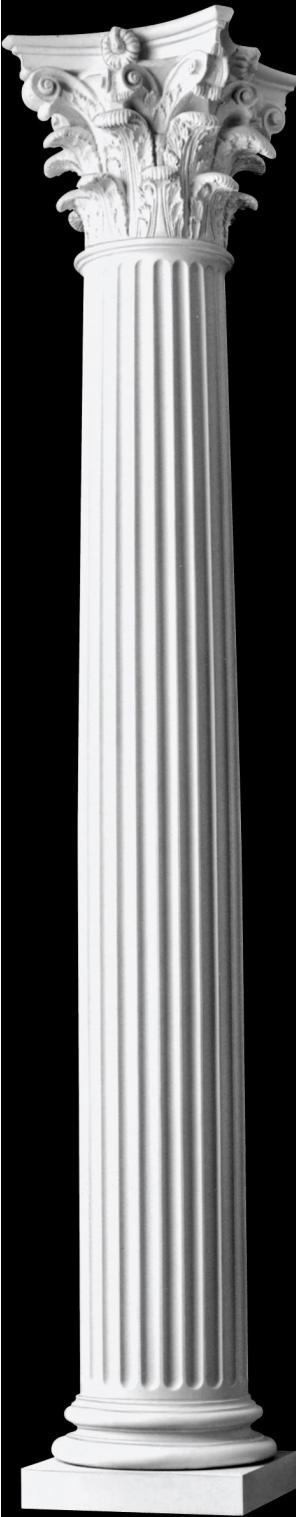
# What is Faith?

- accepting what you know, as true



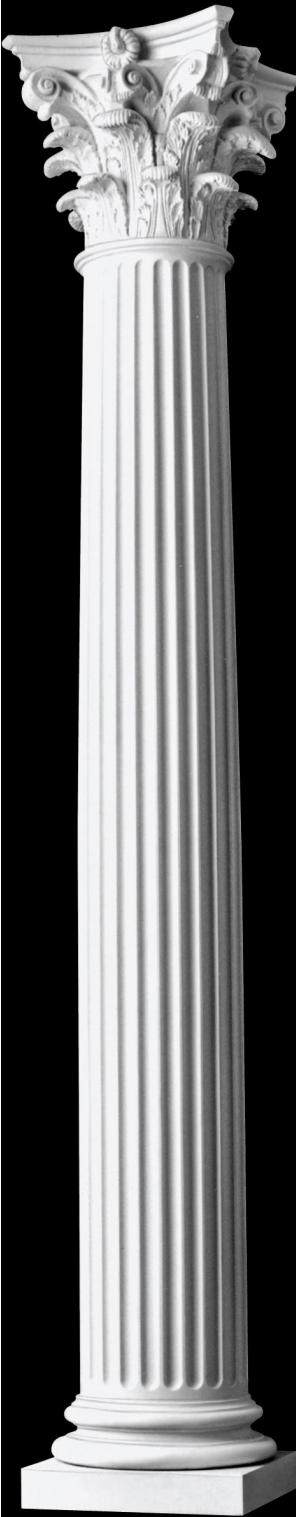
# What is Faith?

- Assent: accepting what you know, as true
  - Matthew 21.32, “For John came unto you in the way of righteousness, *and ye believed him not*; but the publicans and the harlots believed him....”



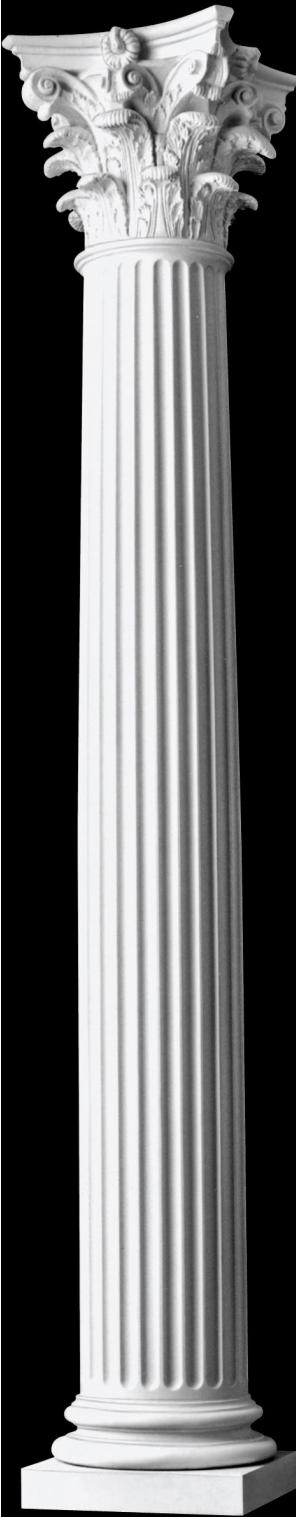
# What is Faith?

- *Fiducia*



## What is Faith?

1 Pet. 1:5, 8, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.... Though you have not seen him, **you love him**; and even though you do not see him now, **you believe in him** and are filled with an inexpressible and glorious joy,....

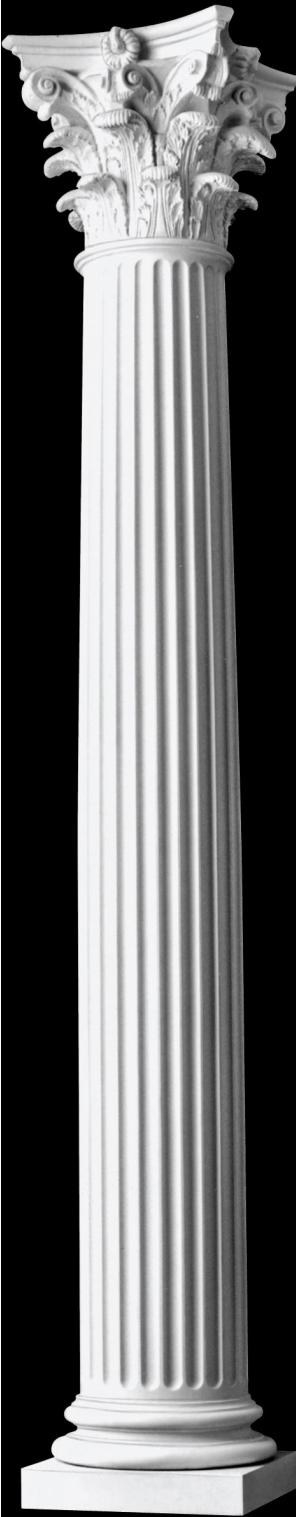


# What is Faith?

- *Fiducia*

Rom 10.6-8, citing Deut 30.11-14

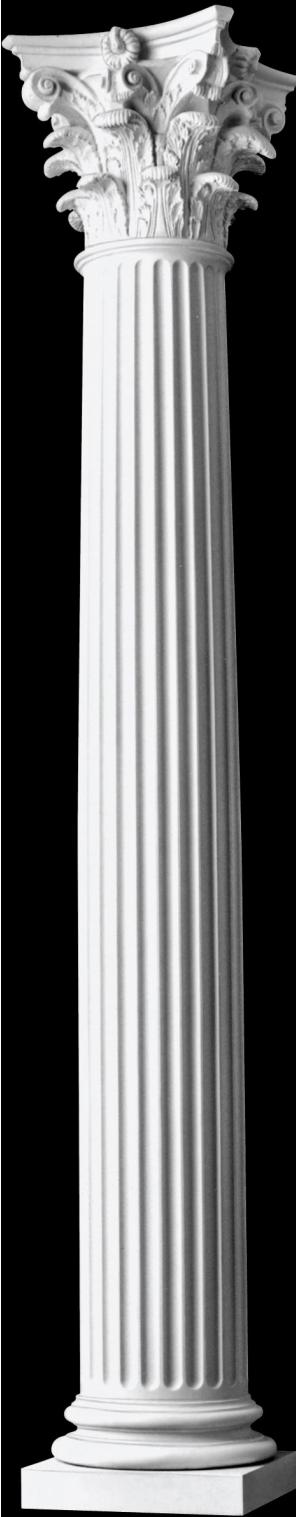
“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;...”



# What is Faith?

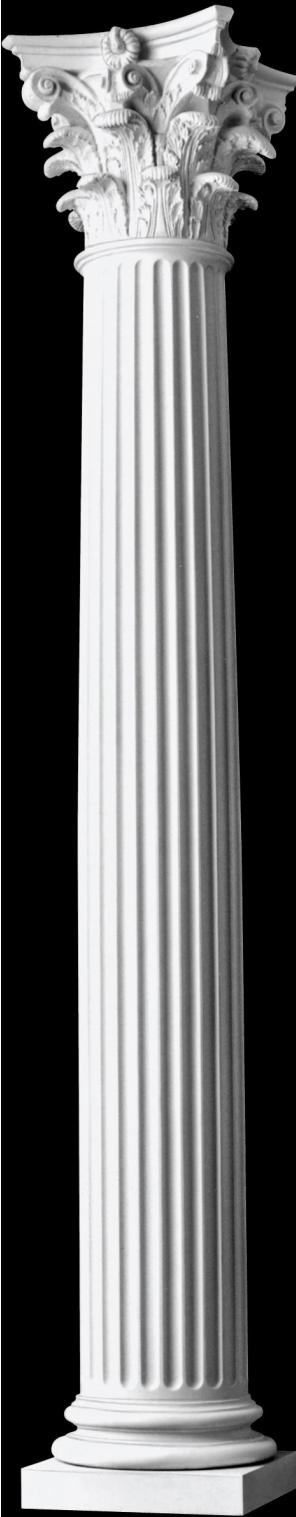
- Deut 30.11-14 (15-16)

“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”



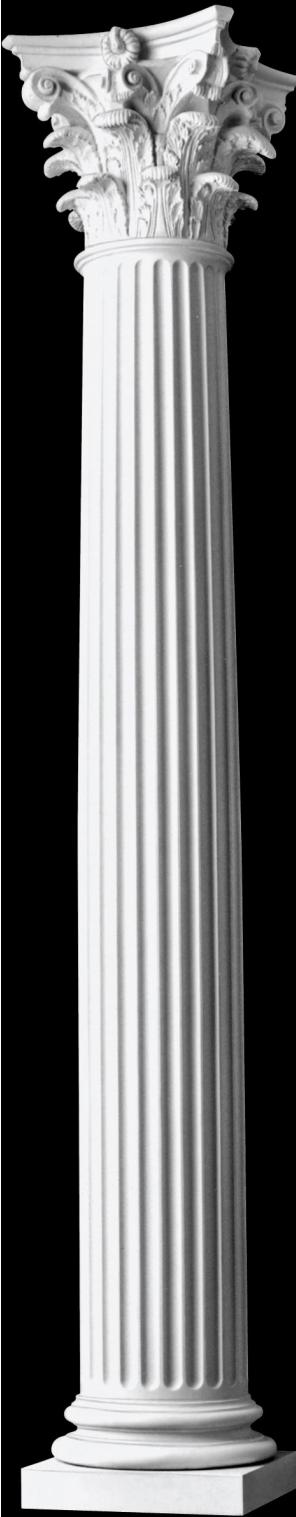
## Deut. 30.11-14 (15-16)

“See, I have set before thee this day life and good, and death and evil; ***In that I command thee this day to love the LORD thy God***, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to <sup>42</sup>”



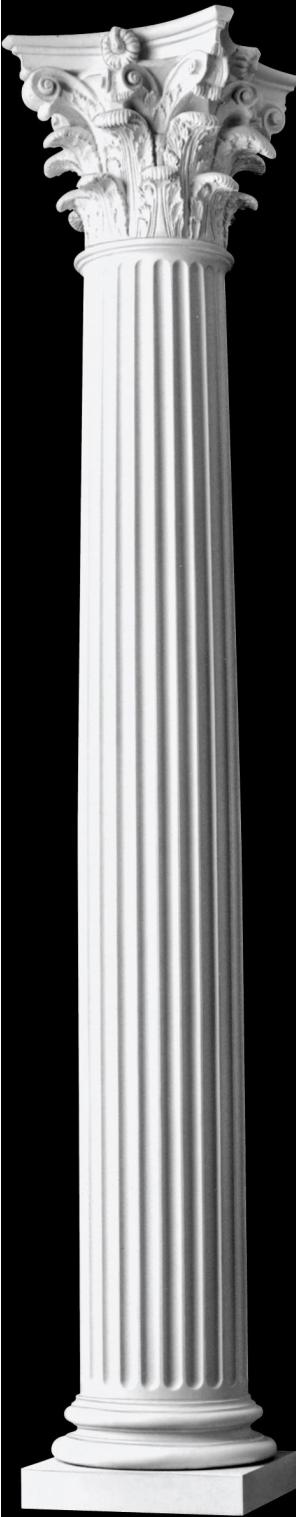
# What is Faith?

- *The third element* is a Love Relationship with the living God mediated through His self-revelation in Christ.



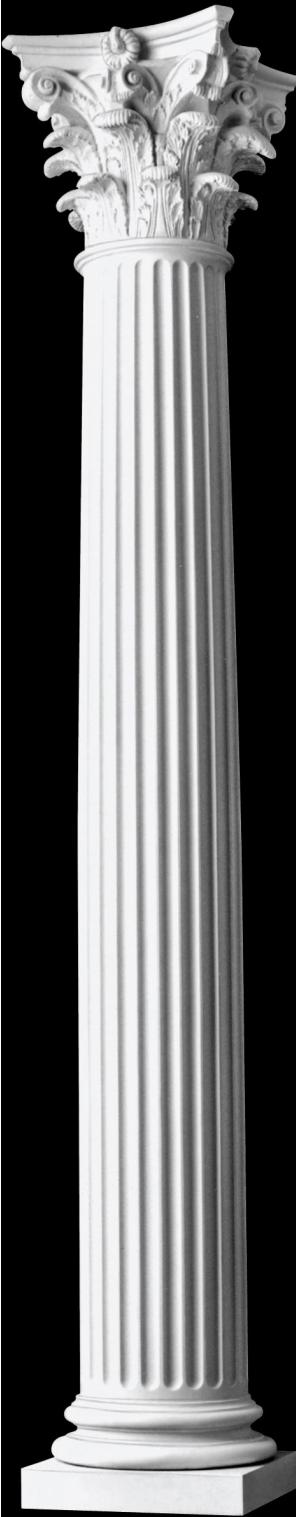
# What is Faith?

- Two Results from Love Commitments
  - Changed behavior
  - Not always better, but always changed
  - Risk—making yourself vulnerable to the one you love



# What is Faith?

- Hope – Confident expectation about the future
  - Rom 4.18
  - Rom 8.24-25
  - Heb 11.1
  - Rom 5.3-5



# What is Faith and How Does It Grow?

- Knowledge

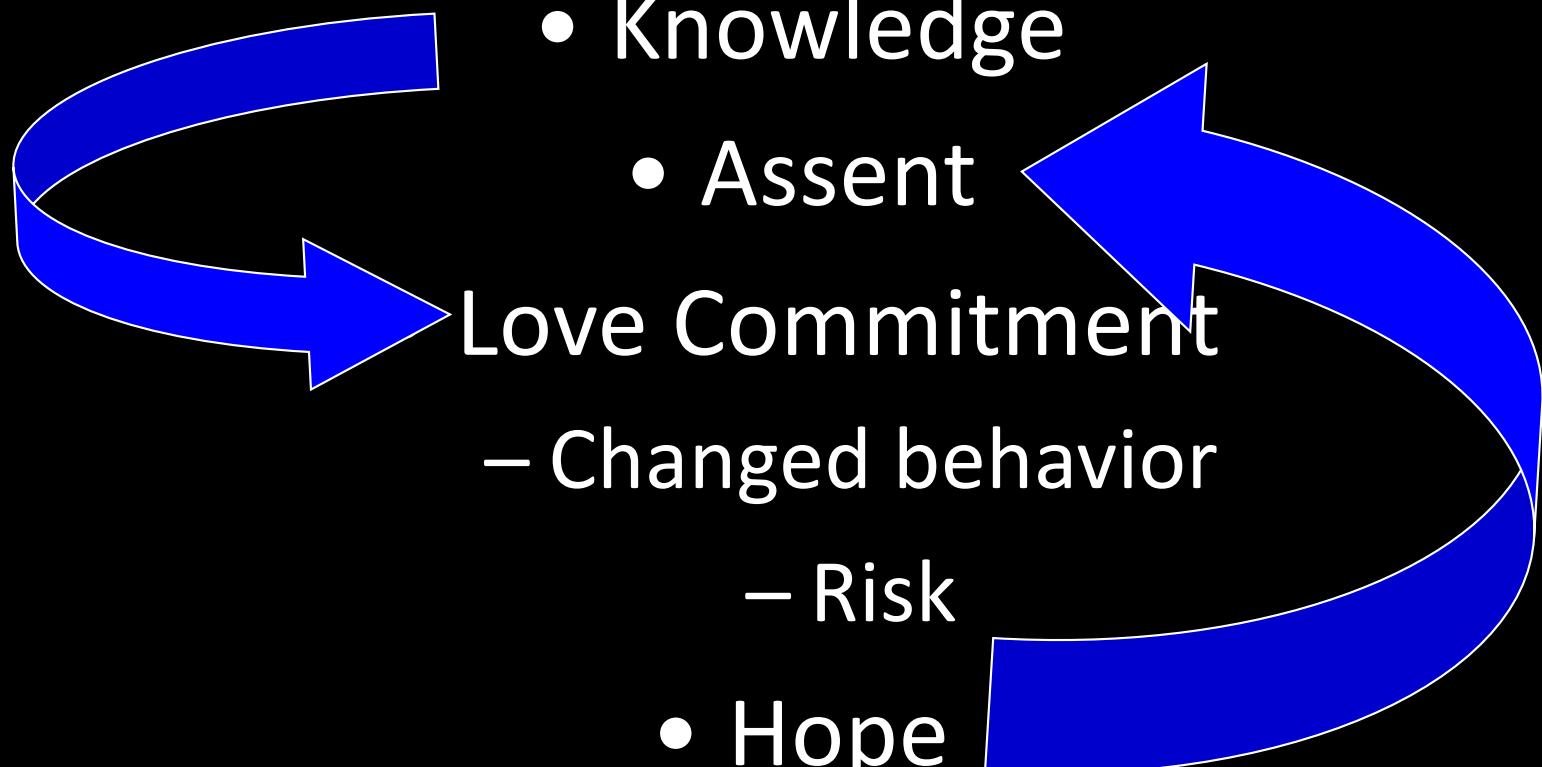
- Assent

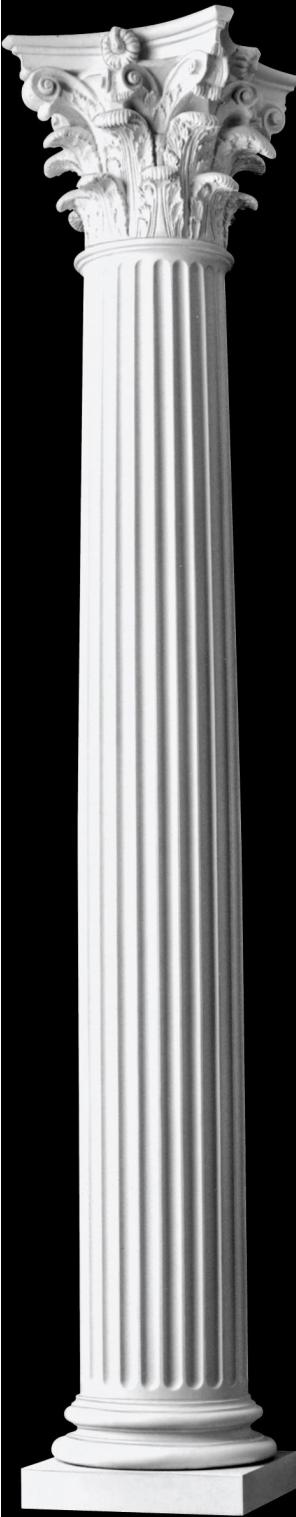
Love Commitment

– Changed behavior

– Risk

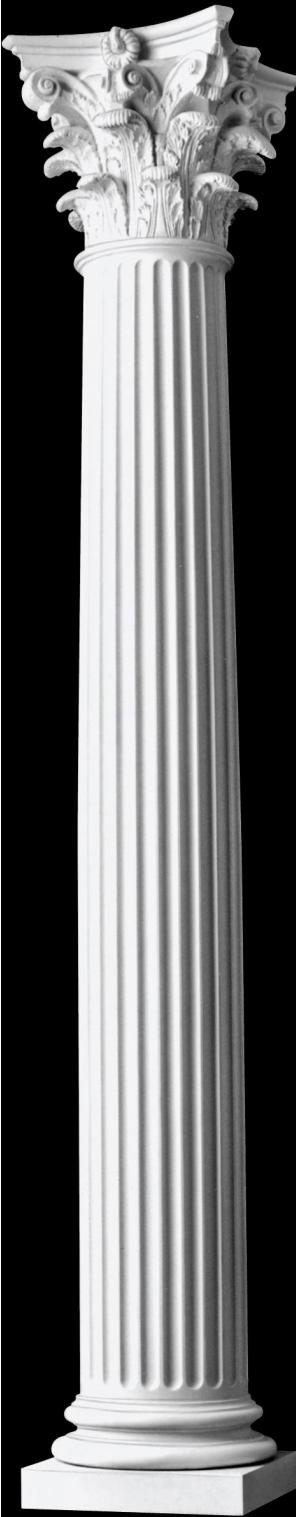
- Hope





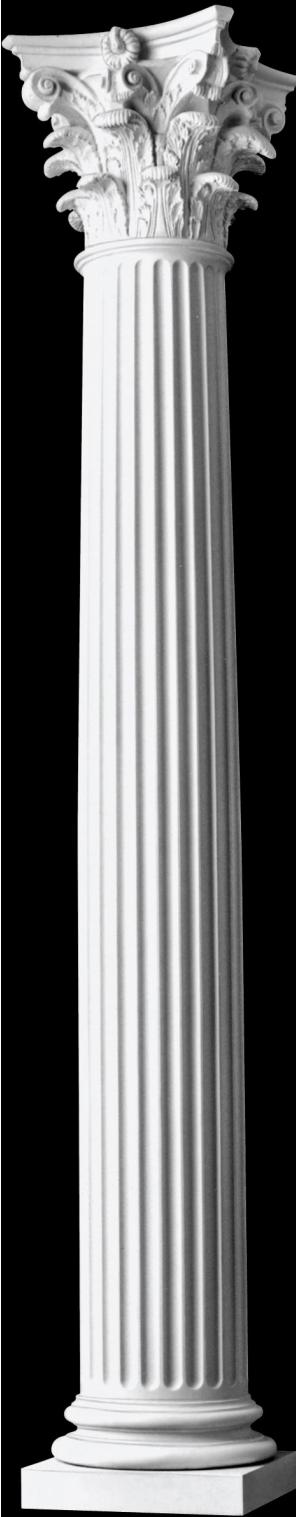
# How God Received You, 1.16–8.39

- What, then, is righteousness?
  - Synonym, obedience?
  - Romans 1.17?
  - If this is right, justification is self-contradictory.



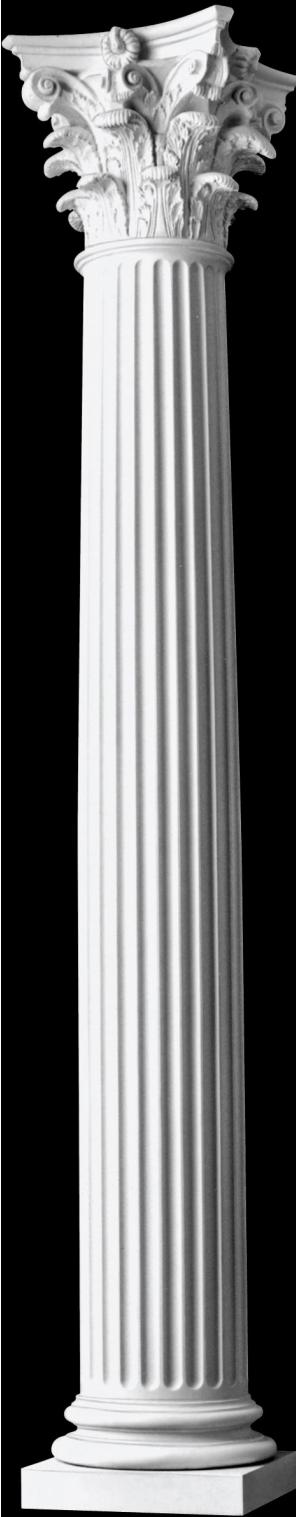
## How God Received You, 1.16–8.39

- Righteousness =  
obedience?
  - Gen 38.26
  - Isa 46.12-13

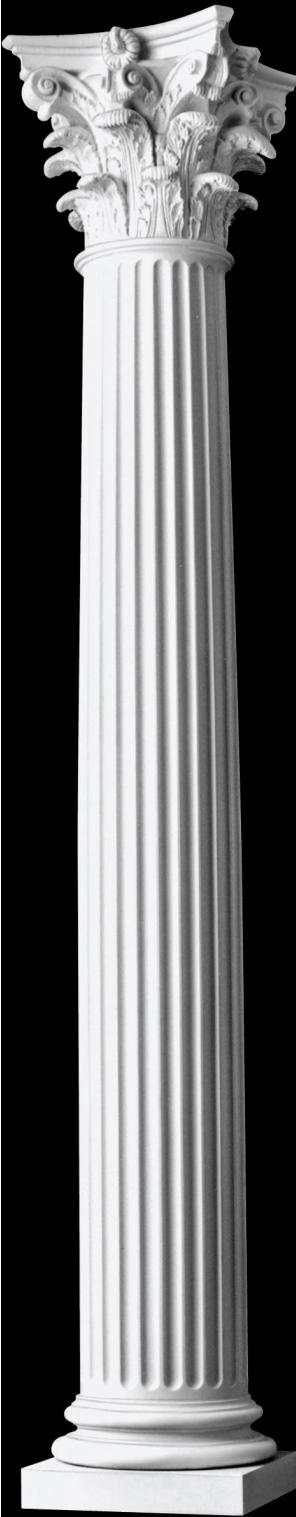


# How God Received You, 1.16–8.39

- A better approach
  - 1.17, a summary verse
  - Righteousness, a summary term:



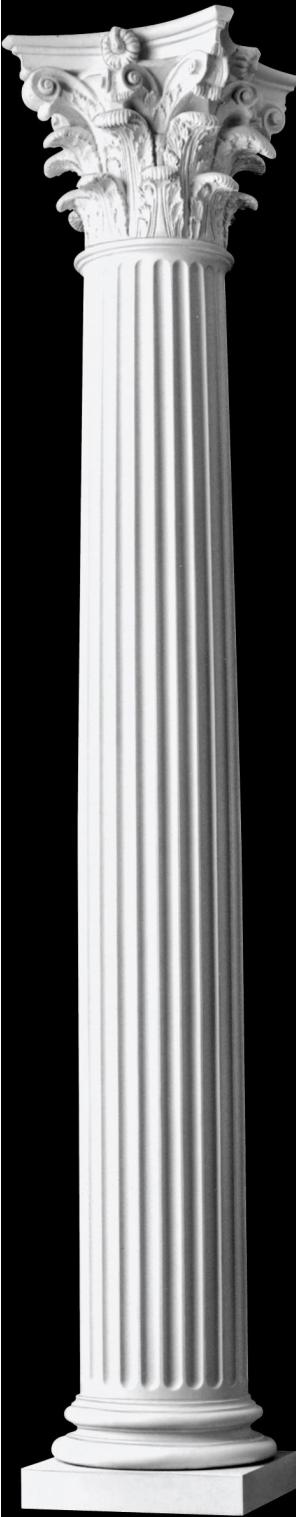
- Righteousness, a summary term:  
refers to
  - God's requirement, 1.32; 2.26
  - God's attribute, 3.5, 24
  - Vindication for God's actions, 3.4
  - Obedience to the law, 10.5
  - A condition apart from law, 3.21
  - Right behavior, 6.13, 16, 18-19; (10.3!)
  - Right relationship to God through faith, 3.22; 4.4, 9



# How God Received You, 1.16–8.39

- Structure — summarized in the quotation from Habakkuk 2.4 (Rom. 1.16-17)

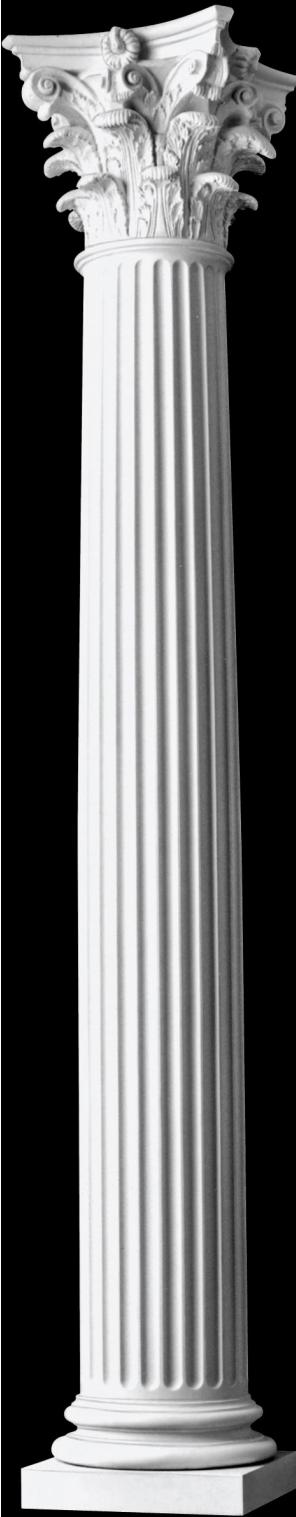
“The just by faith  
shall live.”



How God Received You, 1.16–  
8.39

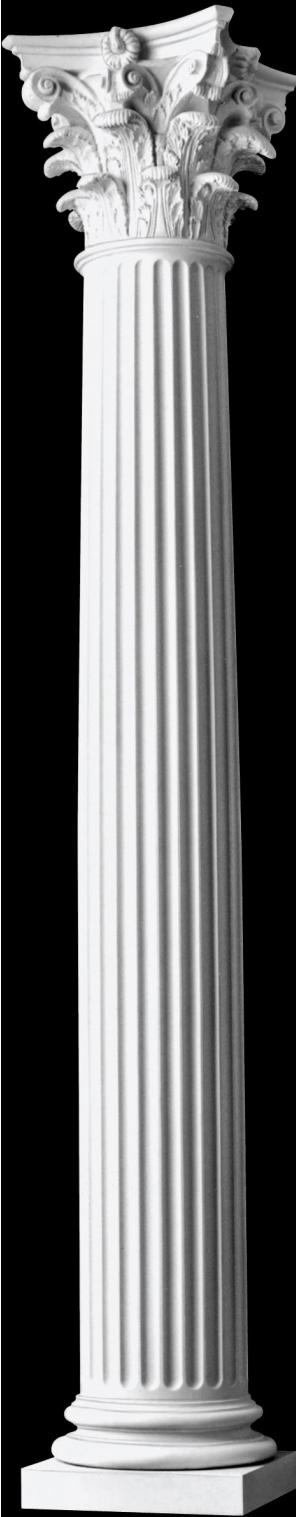
Part I — Not by Works!

1.18–3.20



# Structure of Chapters 1–4

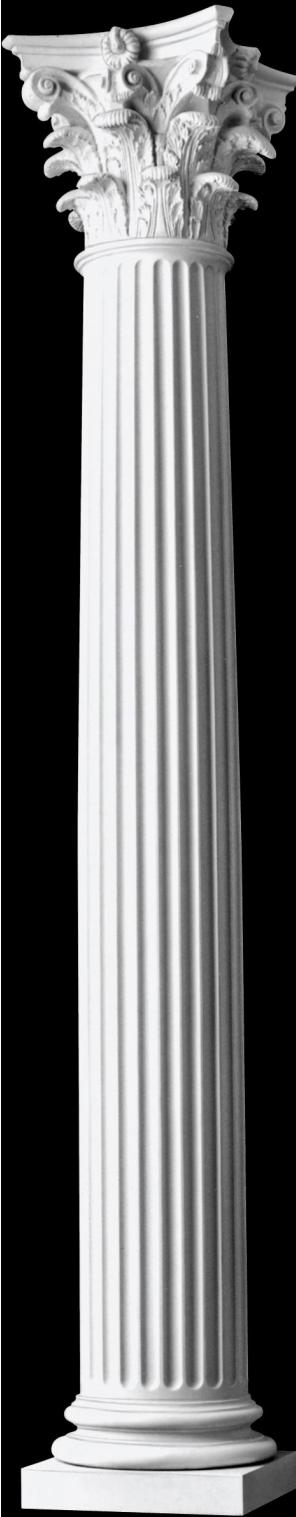
- 1.16–1.17 Summary
- 1.18–3.20 Demonstration that there can be no acceptance with God by works
- 3.21–4.25 Demonstration that acceptance with God comes by the work of Jesus only, through faith



The Body of the Letter

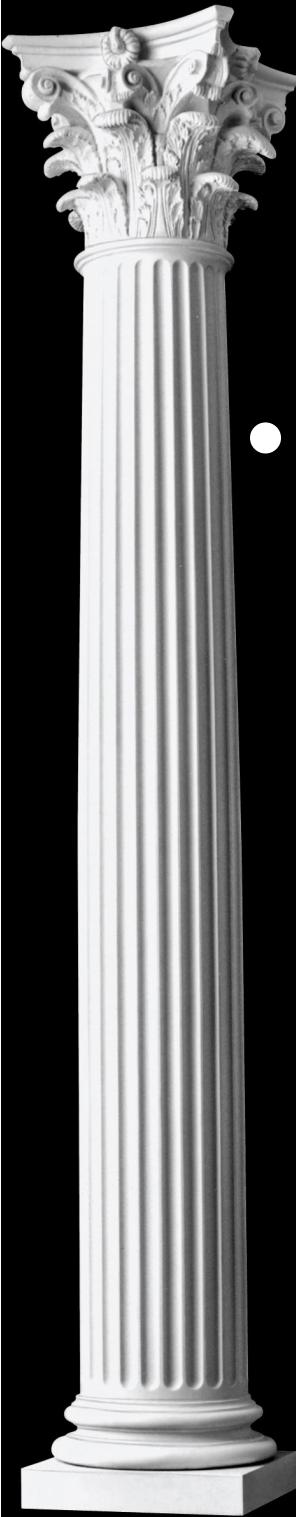
First Step

Romans 1.18–3.20



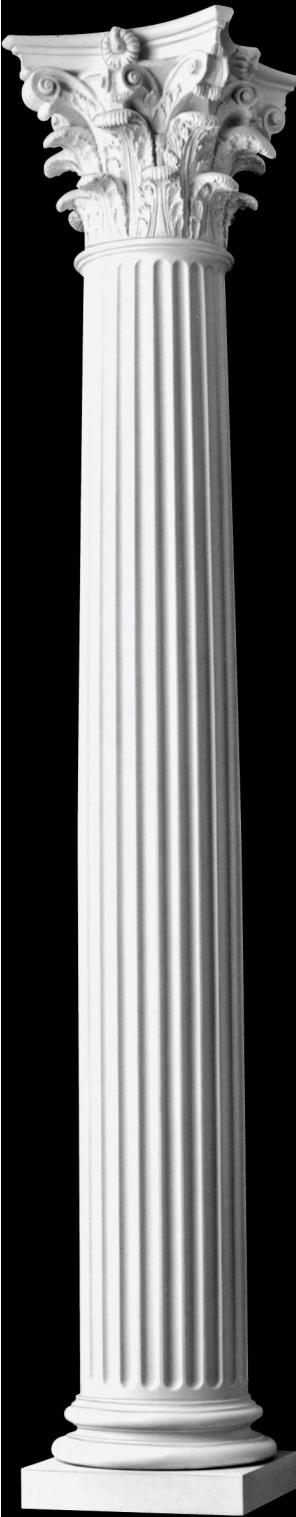
## Romans 1.18–3.20

- Paul's aim: to show the Roman Christians that they must Receive One Another as Christ Has Received Us (15.7)



## Romans 1.18–3.20

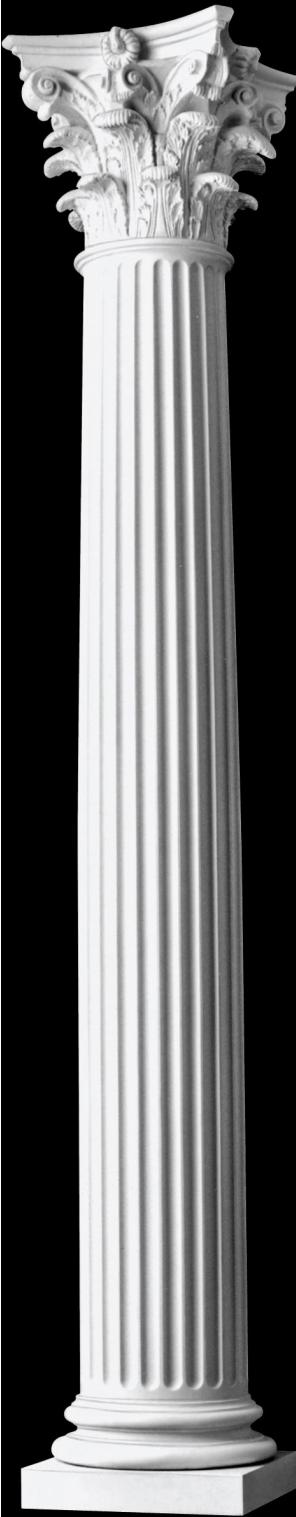
- The First Step in Paul's Argument
  - No possibility exists to gain righteousness by works.



Not By Works! 1.18–3.20

## Structure

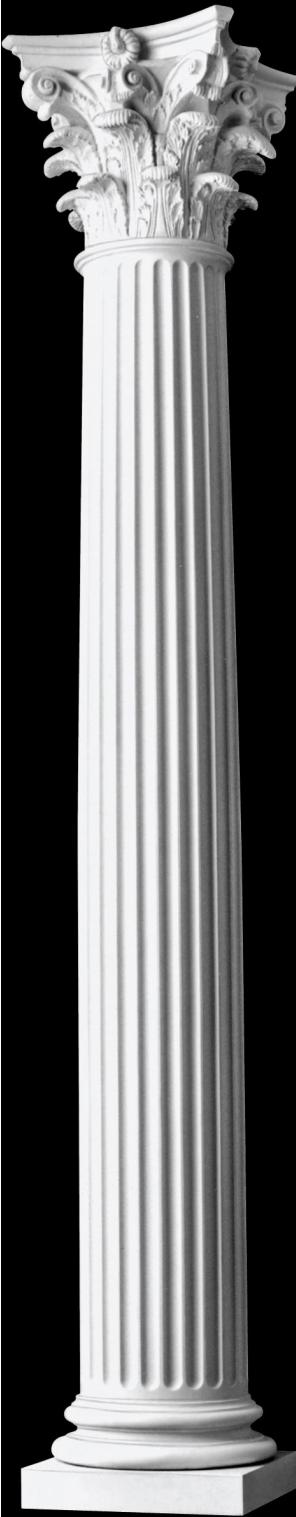
All humanity is under the present wrath  
of God, 1.18-32



Not By Works! 1.18–3.20

## Structure

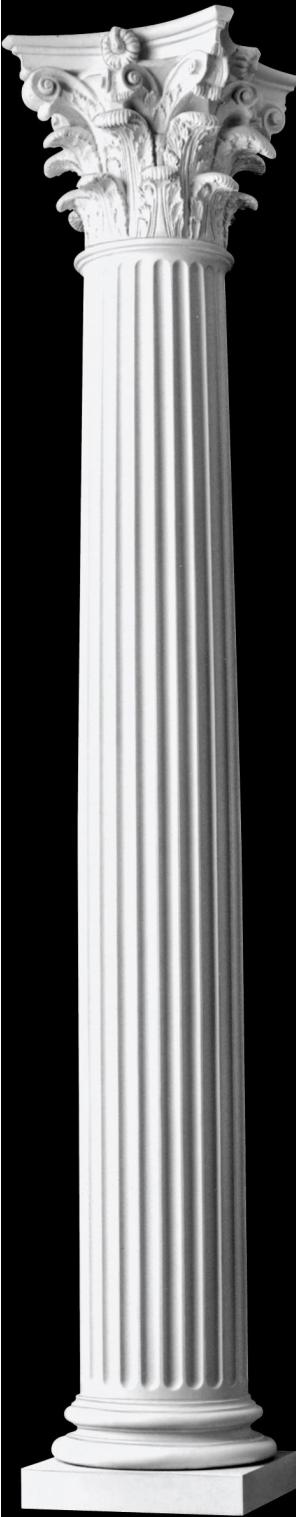
Therefore, even the self-righteous  
are under condemnation, 2.1-16



Not By Works! 1.18–3.20

## Structure

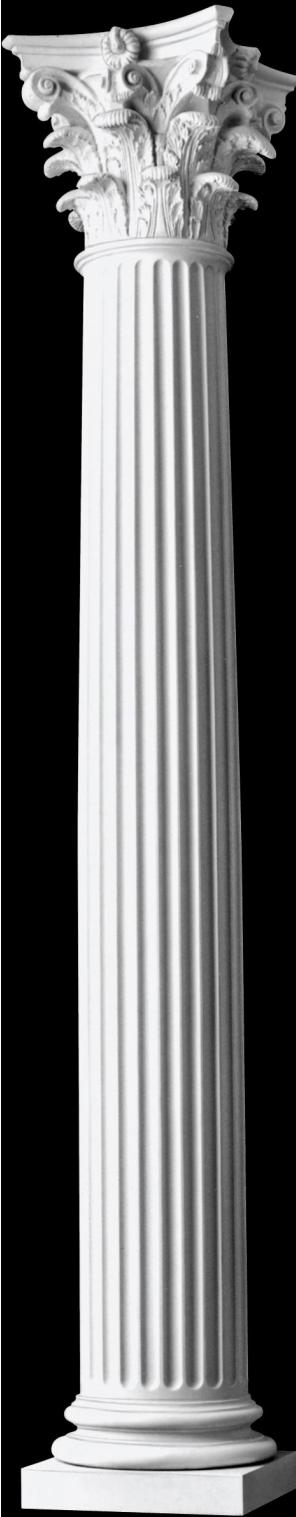
That means, then, that even Jews  
are under God's condemnation  
since they do not keep God's law,  
2.17–3.8



Not By Works! 1.18–3.20

- Structure

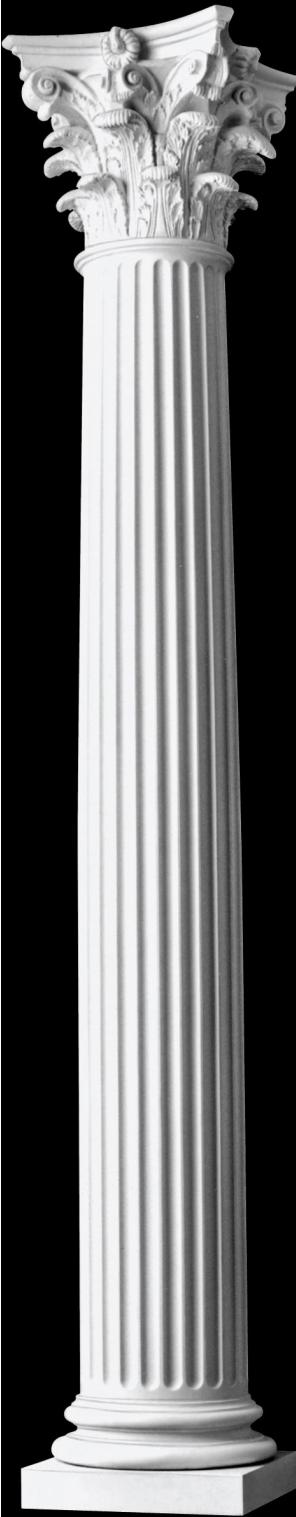
Summary Proof, 3.9-18



Not By Works! 1.18–3.20

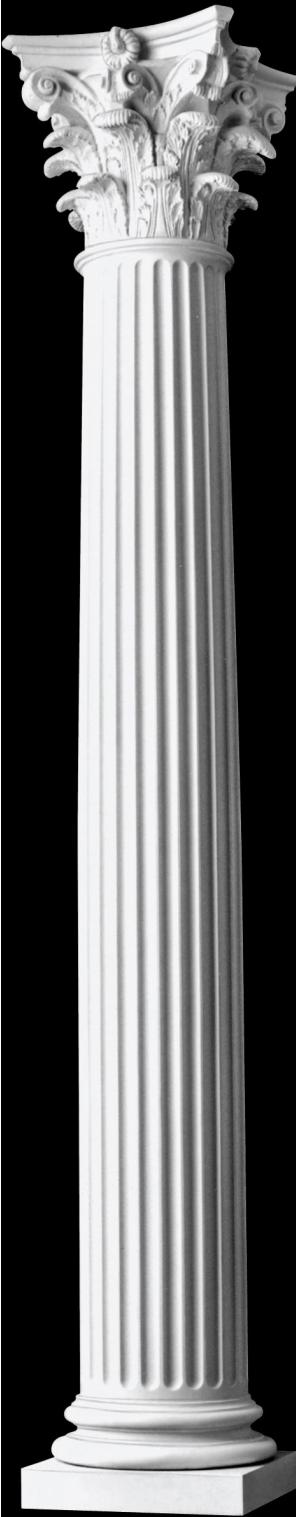
## Structure

**The Point:** no one righteous by works, 3.19-20



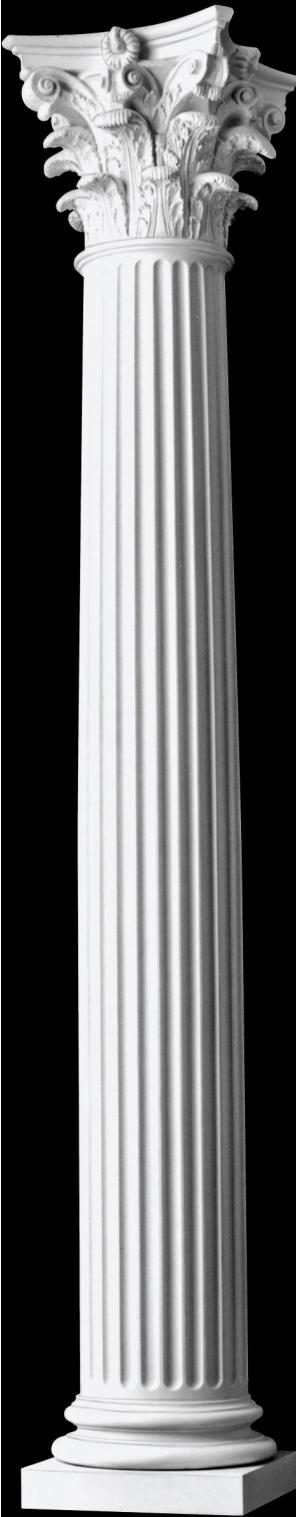
## Not by Works! 1.18–3.20

- a) All humanity is under the present wrath of God, 1.18-32
  - i. The reasons for God's present wrath 1.18-23).
    - (a) Men suppress the knowledge that God has given them about Himself (1.18-20).
    - (b) They refuse Him due honor and exchange His glory for the likeness of the image of some creature (1.21-23).



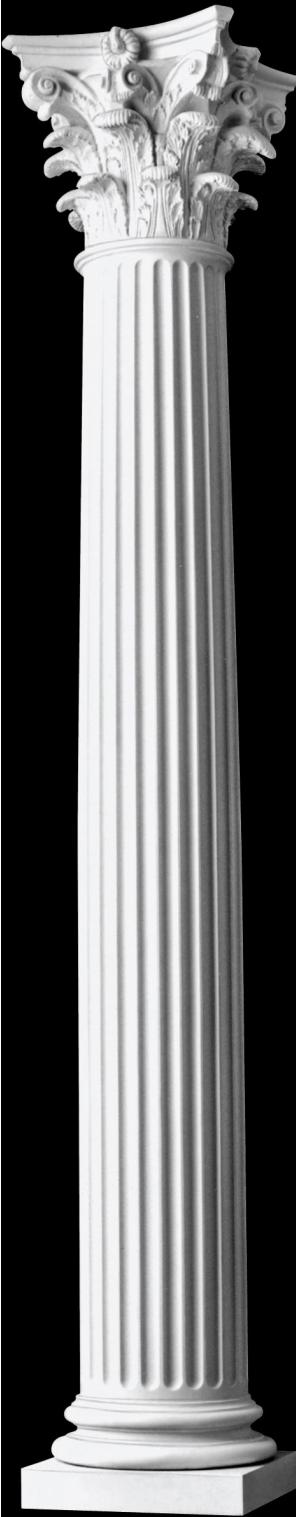
## Not by Works! 1.18–3.20

- ii. God's wrath presently hands people over to greater and greater sin (1.24-32).
  - (a) dishonoring their bodies as they exchanged the glory of God for a lie (1.24-25).
  - (b) dishonoring passions abandoning the proper sexual functions (1.26-27).
  - (c) a disapproved mind that willfully takes pleasure in sin (1.28-32).



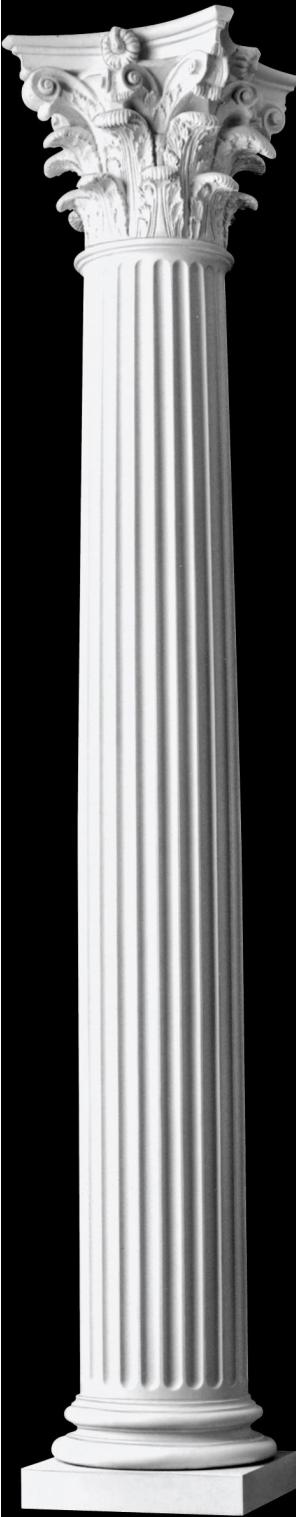
What is sin?

- Four views



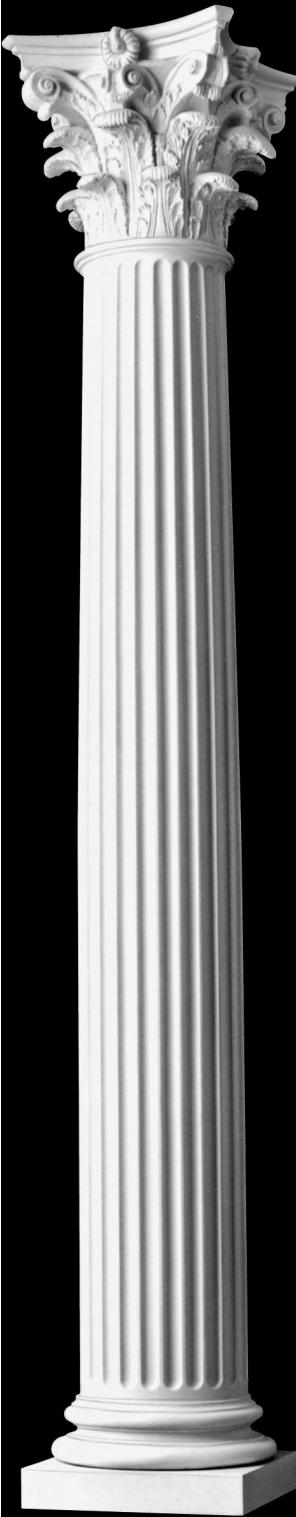
## What is sin?

- “Sin is any want of conformity unto, or transgression of, the law of God.” (1 John 3.4; Westminster Shorter Catechism Question 14).



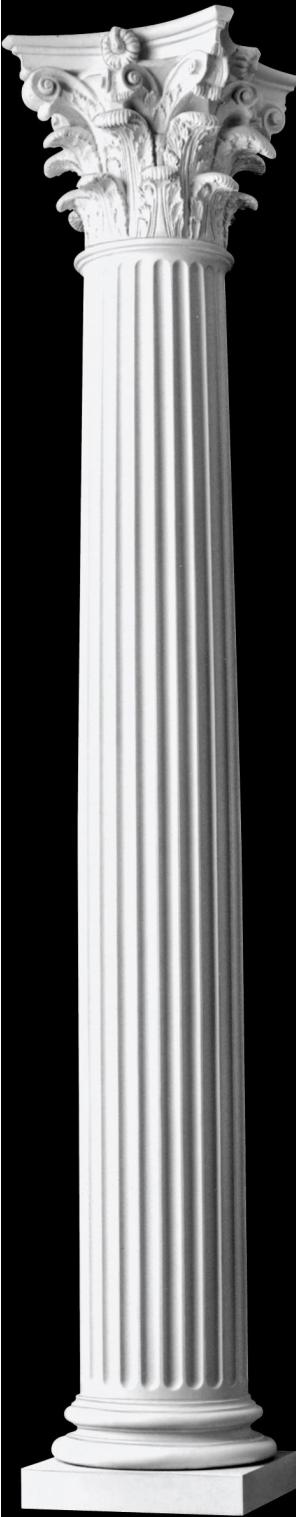
# What is sin?

- Objections to the view
  - i) There have been times in the history of the human race when there was no law (cp. Romans 5.13-14).
  - ii) Even when there is law, some actions, while not specifically contrary to law, are nevertheless wrong.



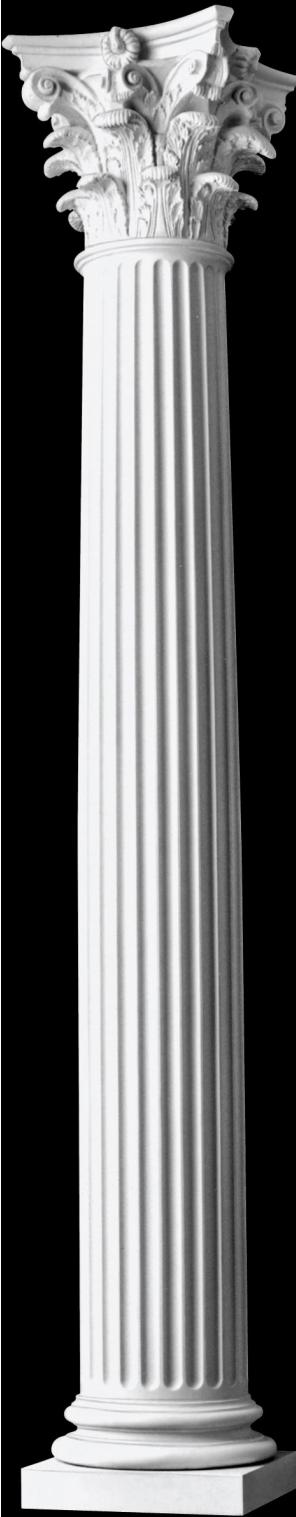
# What is sin?

- View Two
  - Sin is selfishness (J. Müller, cited by Chafer, 2:258).



# What is sin?

- Objections
  - i) Not every sin is finally selfish (cp. the sin of Uzzah in 2 Samuel 6.7), although many and perhaps most are.
  - ii) The solution to sin on this view would be selflessness, but then selflessness would be a work.

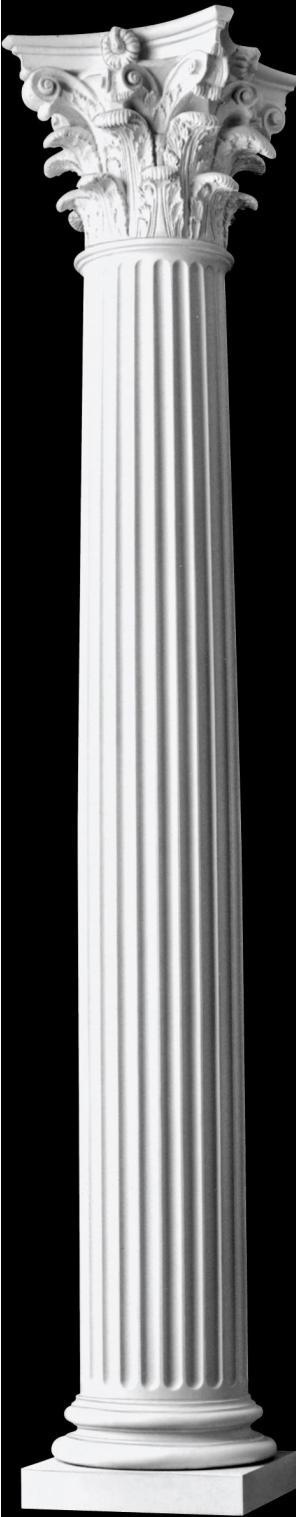


# What is sin?

- View Three

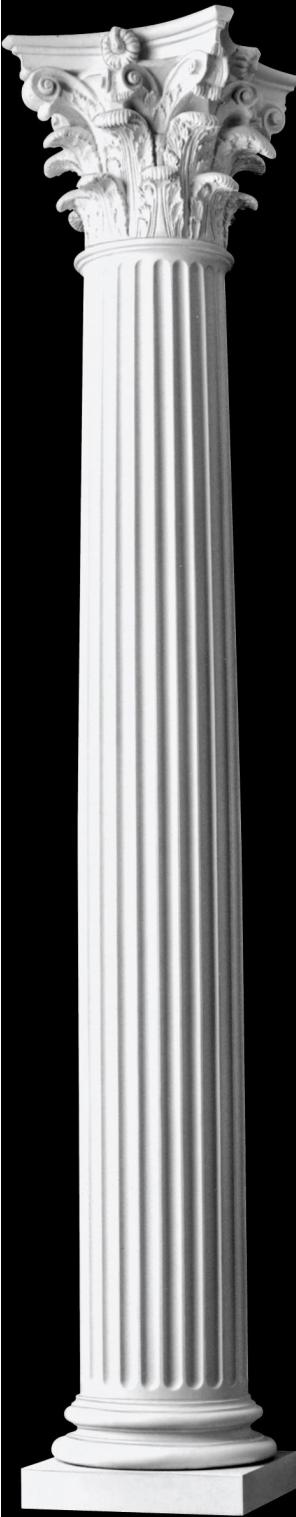
“... Anselm defines this as the withholding from God what is due to him from man. Sin is debt.”

➤ William G. T. Shedd, *A History of Christian Doctrine*, vol. 2 (Eugene, OR: Wipf and Stock Publishers, 1999), 277.



# What is sin?

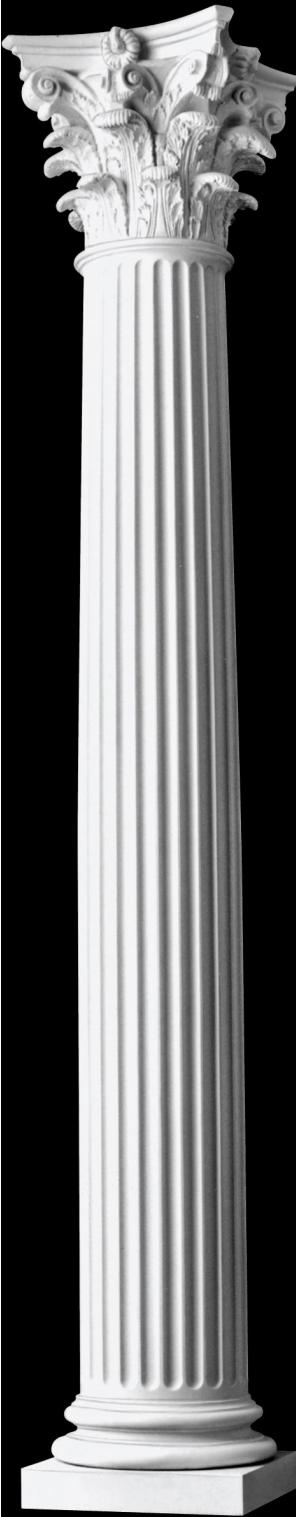
- Objection
  - But the view of sin as debt focuses on the result of sin, not on what sin is.



# What is sin?

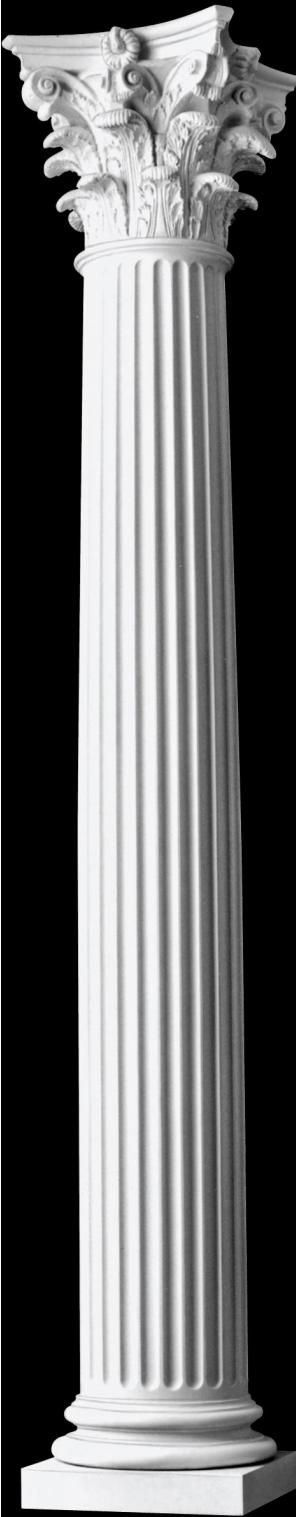
- View Four

Sin is that which proves unlike the character of God (L. S. Chafer, *Systematic Theology*, 7:287).



# What is sin?

- Objections
  - i) The only real objection to this view is that the creature must always be unlike God.
  - ii) Thus this definition reduces sin to “finiteness” or “creatureliness.”

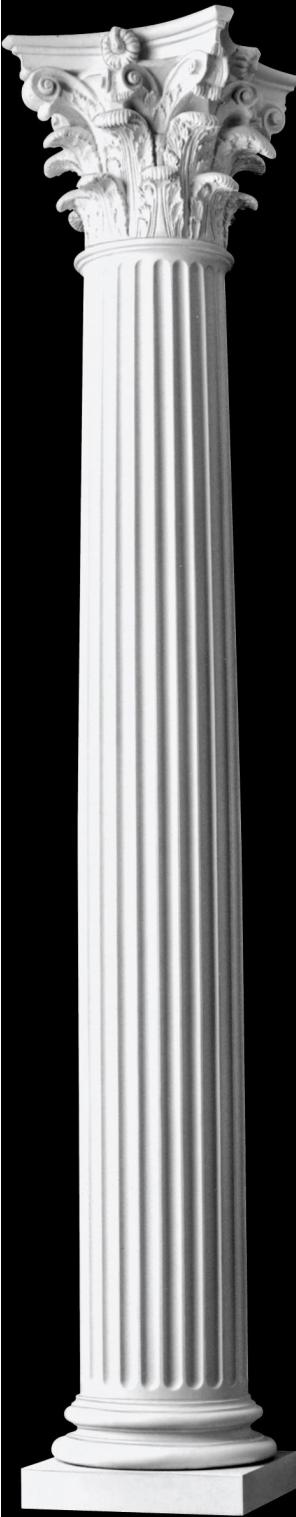


# What is sin?

- Another Suggestion

**From the greatest theologian in history.**

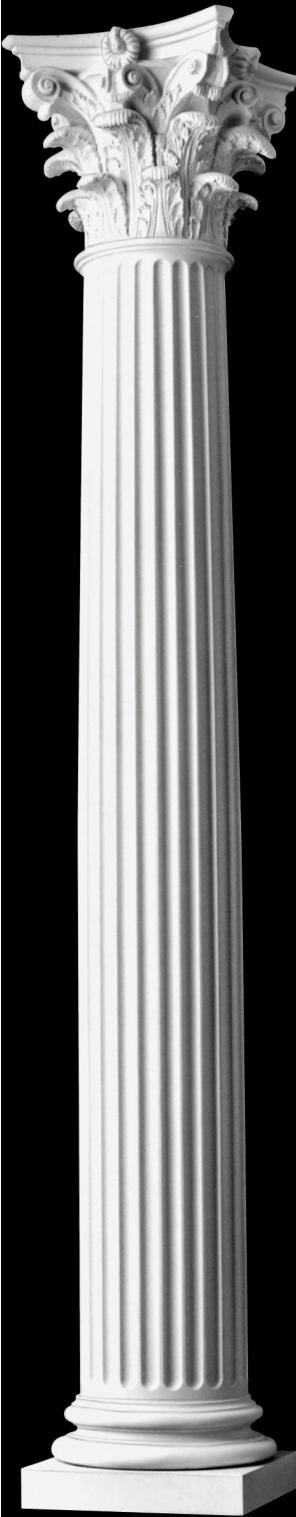
John 16:8-9



What is sin?

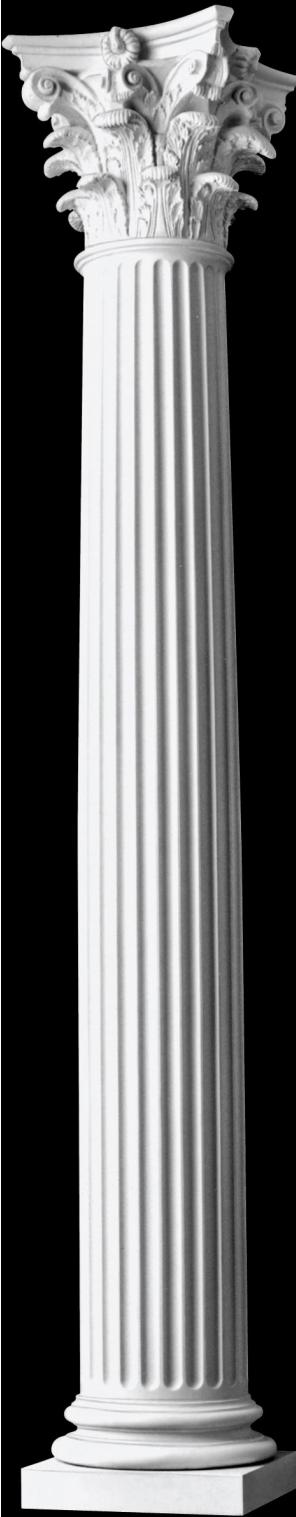
John 16:8-9

**Sin is unbelief!**



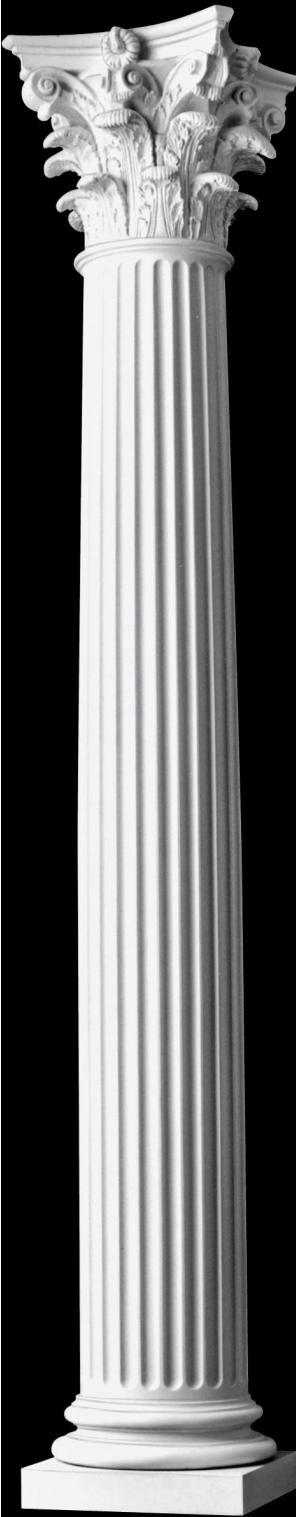
# What is sin?

- Support for this view
  - Paul gives this definition in Romans 14.23
  - It is inherent in Psalm 10.4, 11.



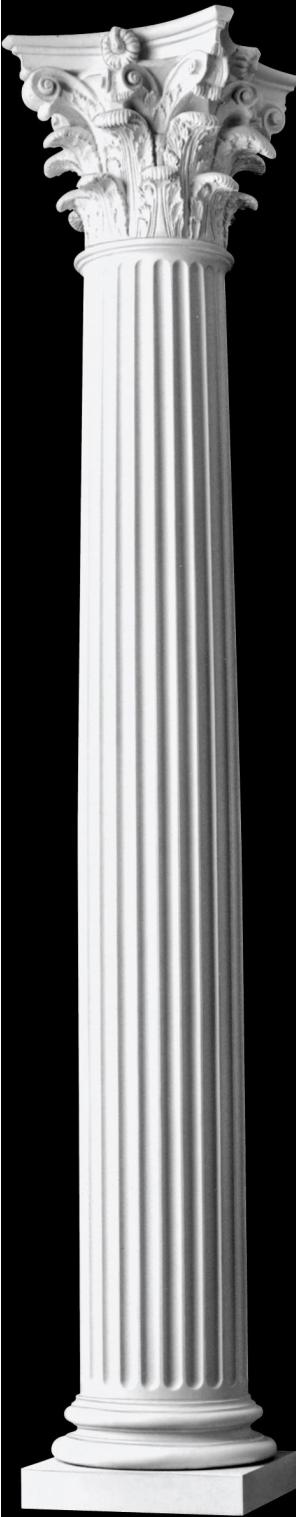
# What is sin?

- It explains how there can be sin when there is no law (Romans 5.13-14).



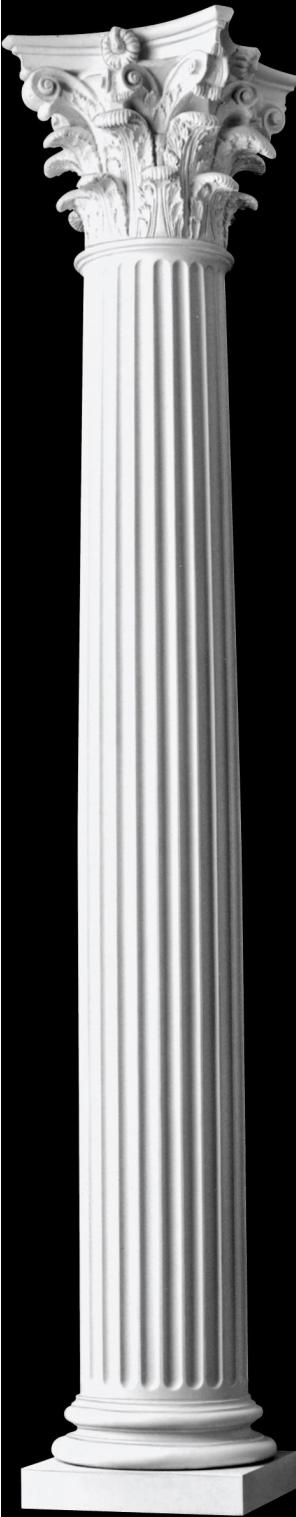
# What is sin?

- Unbelief is the cause of the sinners condemnation (John 3.36).
- Faith is what is required of mankind for salvation.



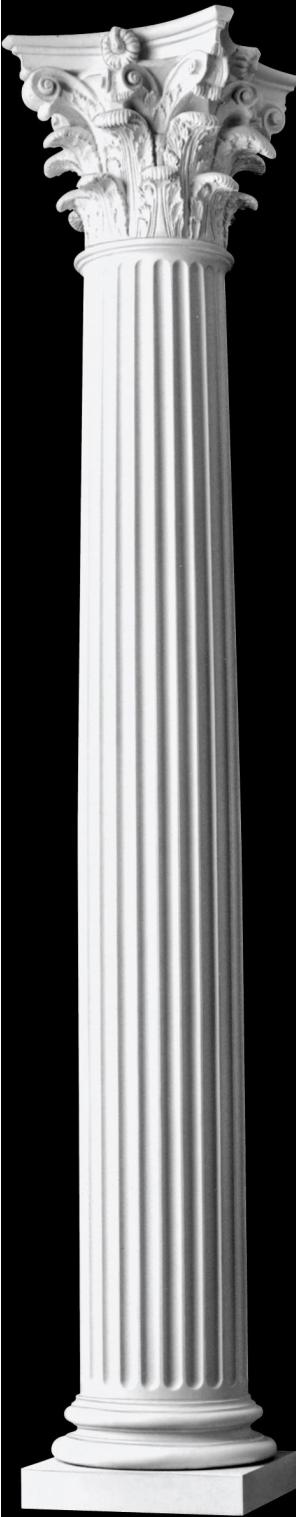
## What is sin?

- Implications of this definition  
Sin begins with the beginning of life (Psalm 51.5).



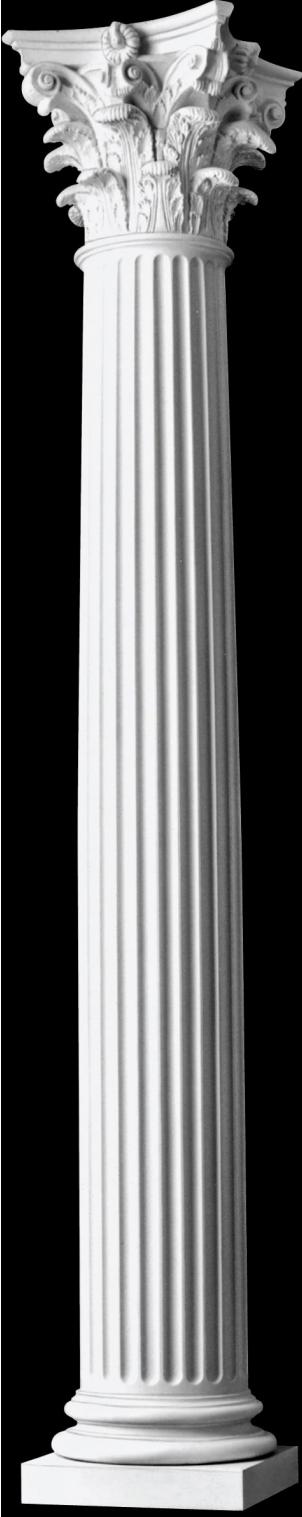
## What is sin?

- Implications of this definition  
Sin is not inherently “doing bad things.”



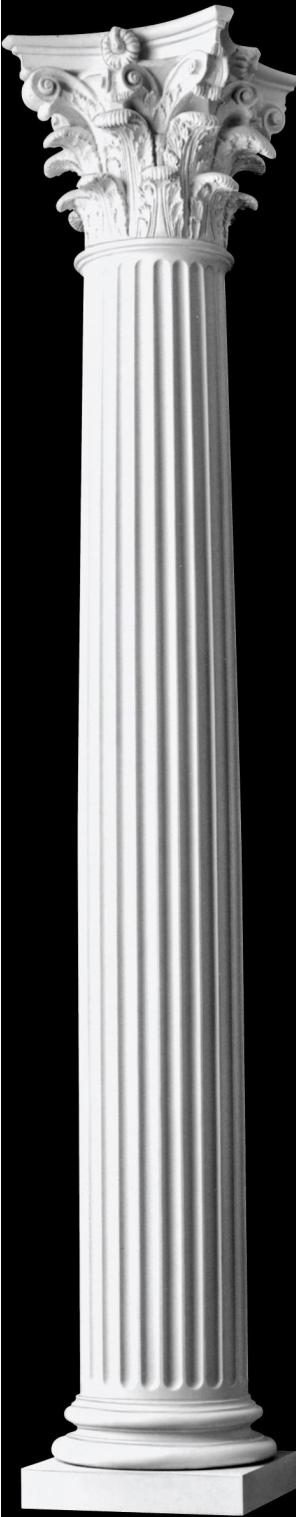
## What is sin?

- Implications of this definition  
One who does what is externally  
a good act **in unbelief** is sinning.



# What is Sin?

- Where does this leave us?

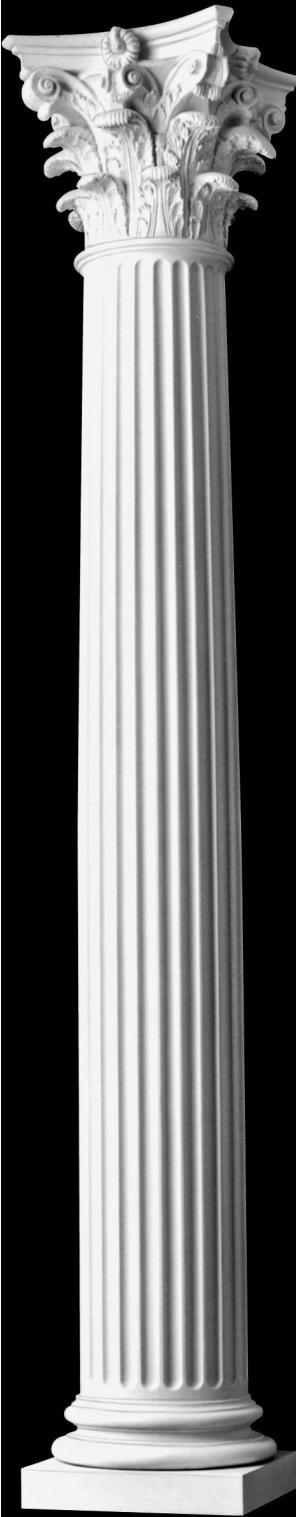


∞Positive Morality

Moral Ø

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∞ Negative Morality



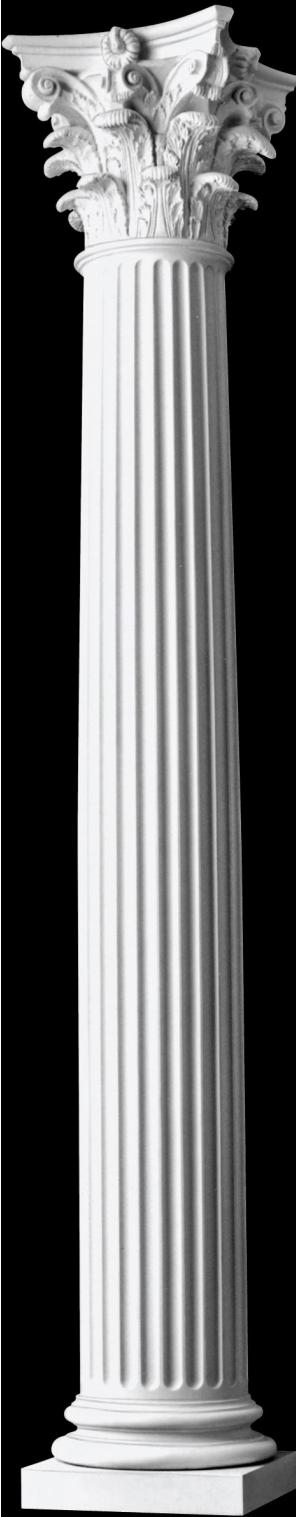
$\infty$ Positive Morality

Moral  $\emptyset$

We are here!



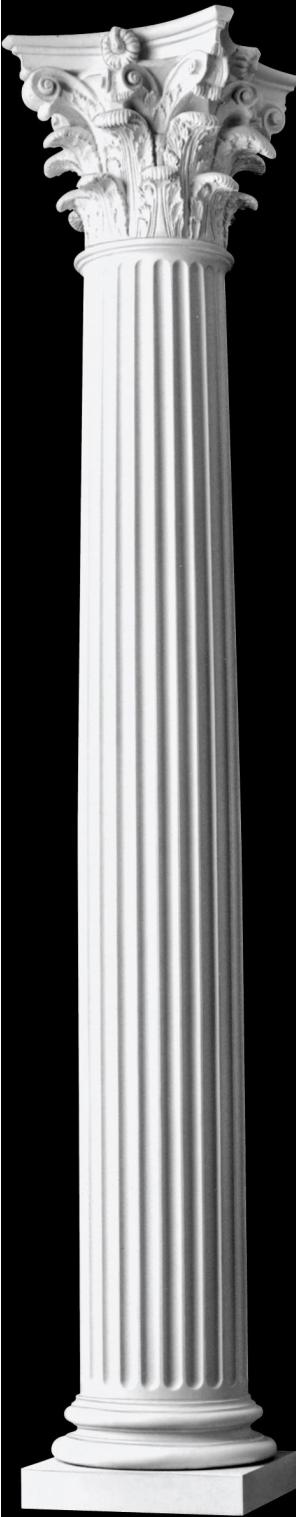
$\infty$  Negative Morality



Not by Works! 1.18–3.20

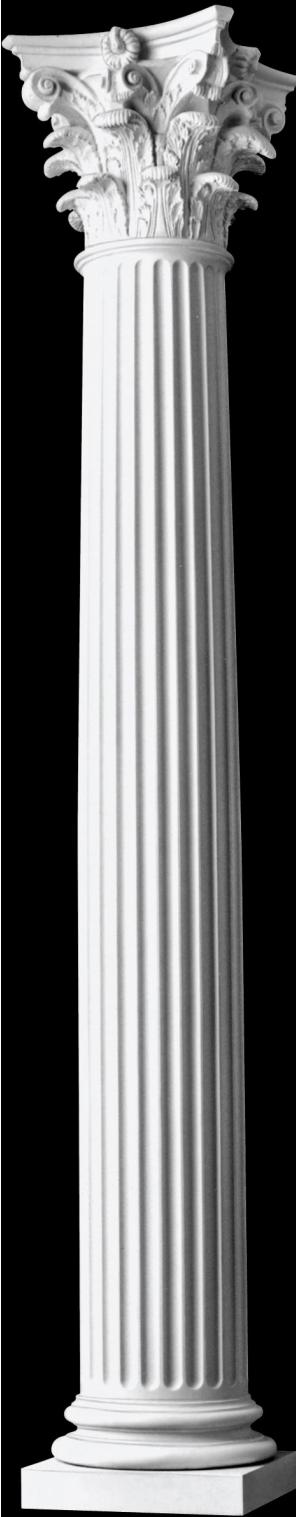
- Romans 2.1

Therefore!?



## Not By Works! 1.18–3.20

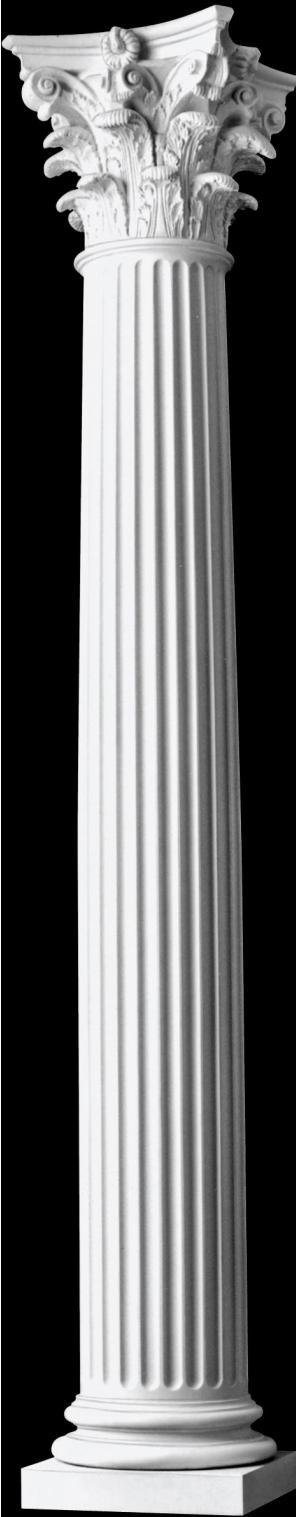
- a) All humanity is under the present wrath of God, 1.18-32
- b) Therefore, even the self-righteous are under condemnation, 2.1-16
- c) That means, then, that even Jews are under God's condemnation since they do not keep God's law, 2.17–3.8
- d) Summary Proof, 3.9-18
- e) Conclusion, 3.19-20



## a) All humanity is under the present wrath of God, 1.18-32

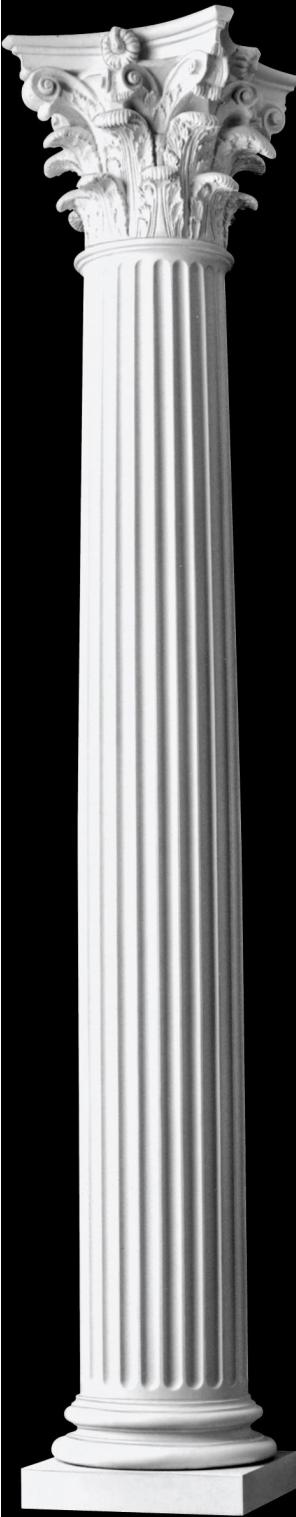
God's wrath is presently at work punishing people who reject Him by the punishment of the sin of idolatry (1.18-23).

- God's wrath is presently at work punishing men who suppress the knowledge that God has given them about Himself (1.18-20).
- For even when they knew God they refused Him due honor and exchanged His glory for the likeness of the image of some creature (1.21-23).



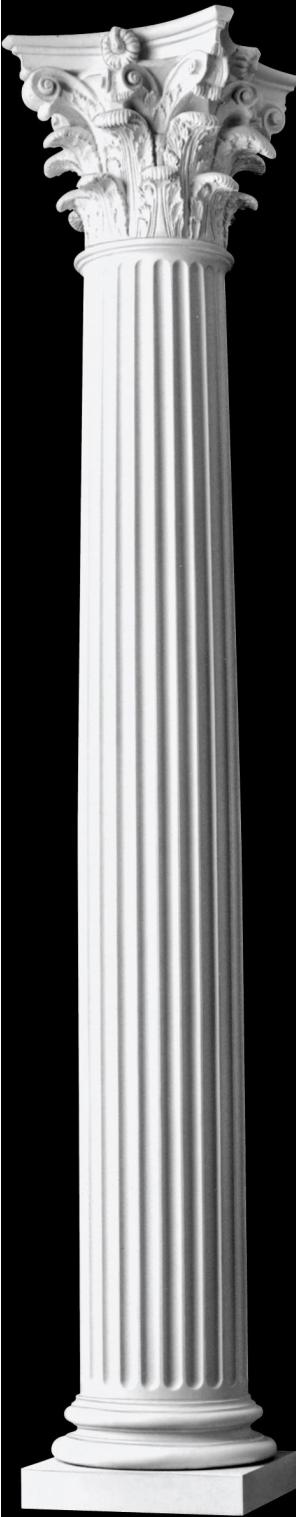
## Not by Works! 1.18–3.20

- ii. God's wrath presently hands people over to greater and greater sin (1.24-32).
  - (a) God's wrath handed such men over to dishonor their bodies as they exchanged the glory of God for a lie (1.24-25).



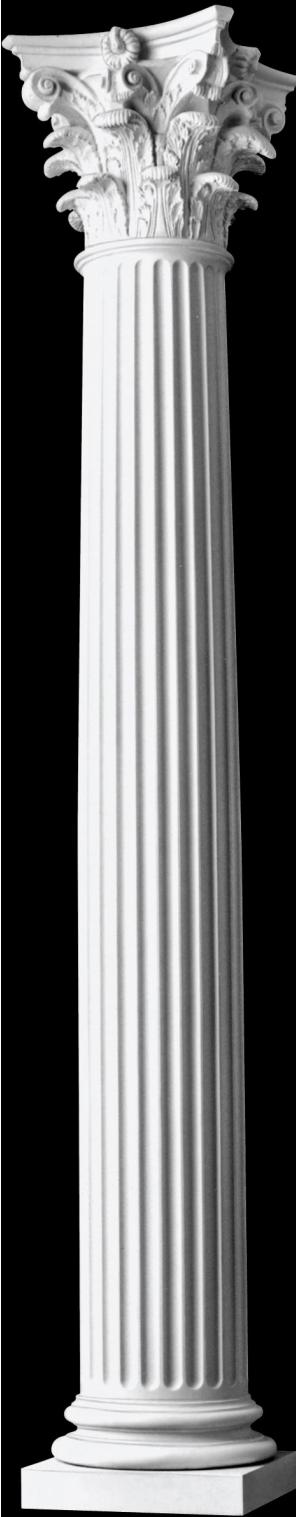
## Not by Works! 1.18–3.20

- ii. God's wrath presently hands people over to greater and greater sin (1.24-32).
  - (b) God's wrath handed these over to dishonoring passions abandoning the proper sexual functions (1.26-27).



## Not by Works! 1.18–3.20

- ii. God's wrath presently hands people over to greater and greater sin (1.24-32).
  - (c) Since they did not approve of knowing God, God's wrath handed them over to a disapproved mind in which they not only took pleasure in sin, but also in those who practice sin, though they knew God's judgment against sin (1.28-32).

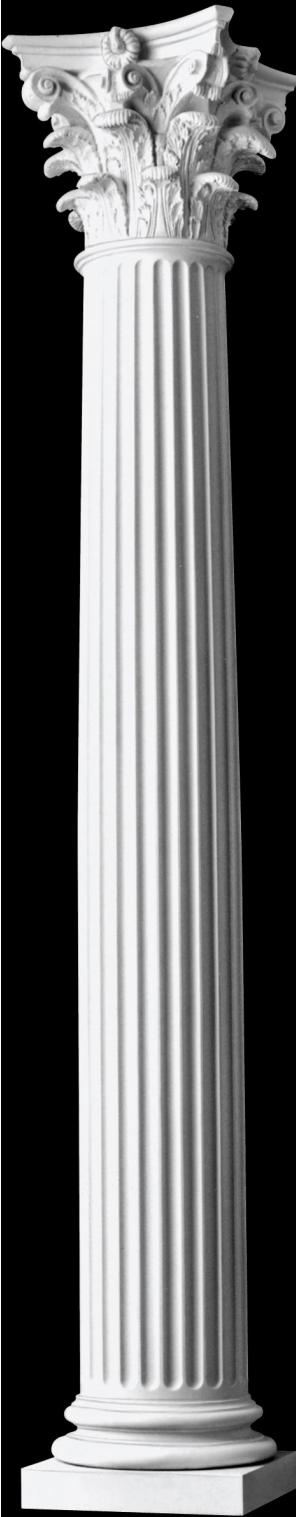


## Not by Works! 1.18–3.20

- Romans 2.1

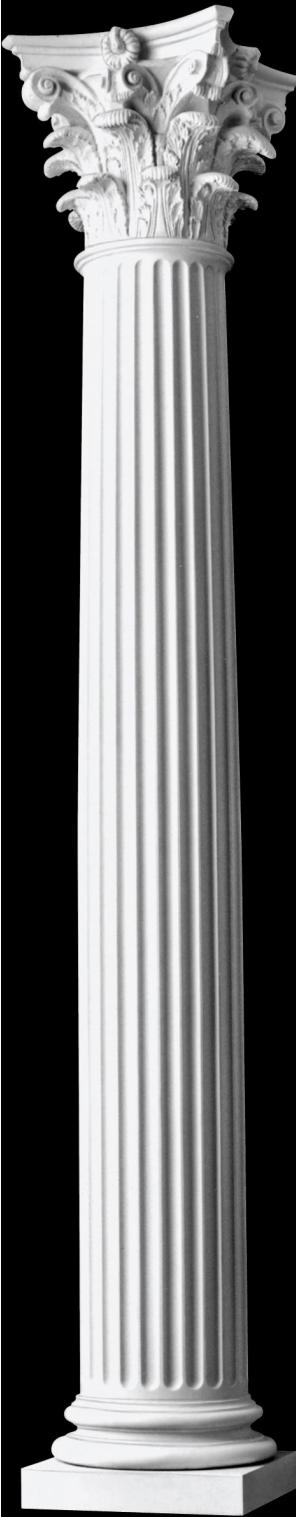
Therefore

Reasoning from 1.18-32 that the self-righteous are sinners, since all mankind is sinful.



## Not by Works! 1.18–3.20

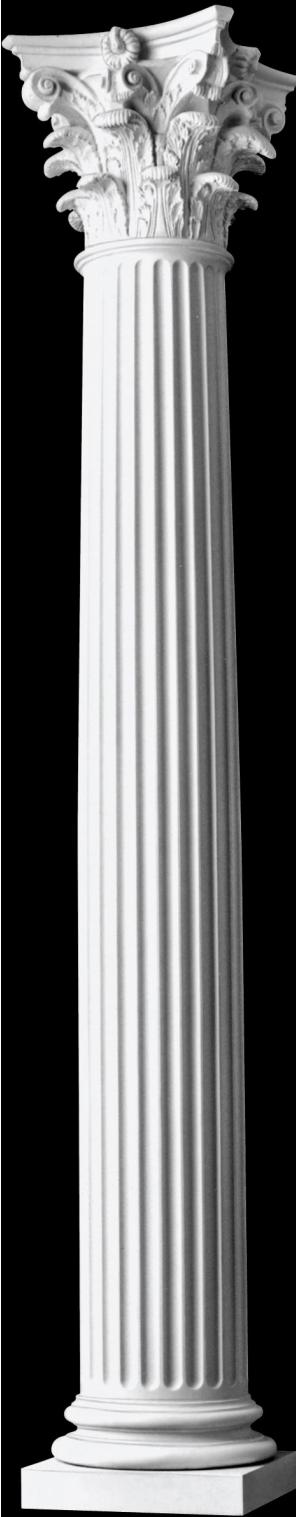
b) The self-righteous, both Jew and Gentile, are all condemned by God for their sin (2.1-3.20).



## Not by Works! 1.18–3.20

Even self-righteous man must acknowledge God's condemnation since even he does not obey God's law (2.1-16).

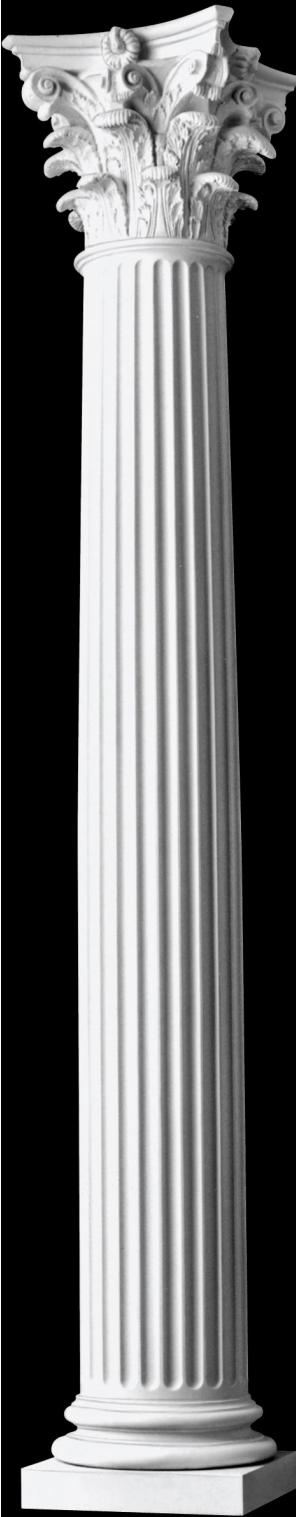
- i) For these reasons those who judge others condemn themselves, since they commit the very sins they condemn because God judges all who practice such things (2.<sup>92</sup>1-3).



## Not by Works! 1.18–3.20

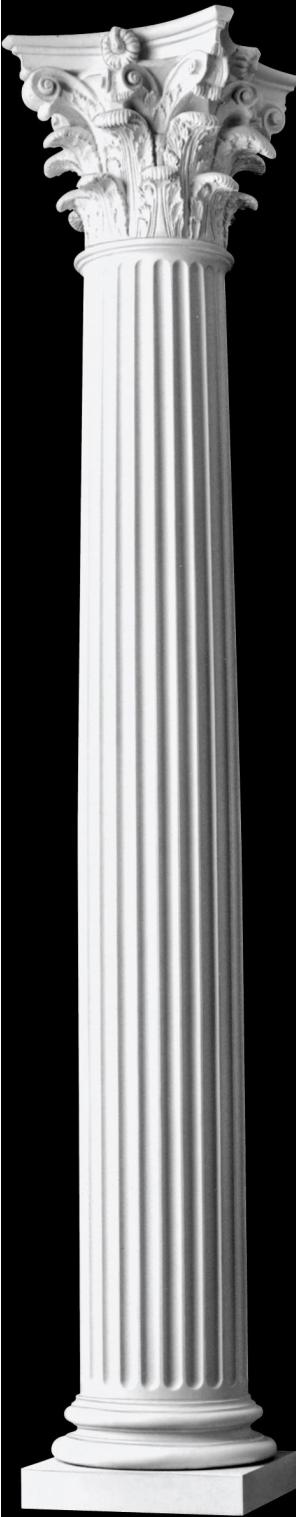
Even self-righteous man must acknowledge God's condemnation since even he does not obey God's law (2.1-16).

No one who practices sin will escape God's judgment, but, despising God's goodness, is storing up wrath from God when He judges humanity's sin (2.4-5).



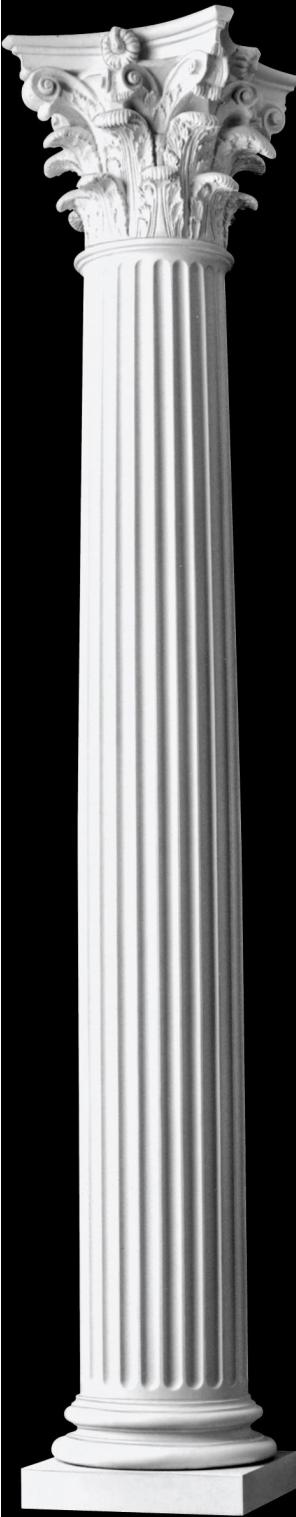
## Not by Works! 1.18–3.20

- c) God rewards all just as they deserve, not for their privileges, but for their life style (2.6-16).
  - c) God will reward those who actually practice righteousness with life, but the wicked He will surely punish with death (2.6-11).



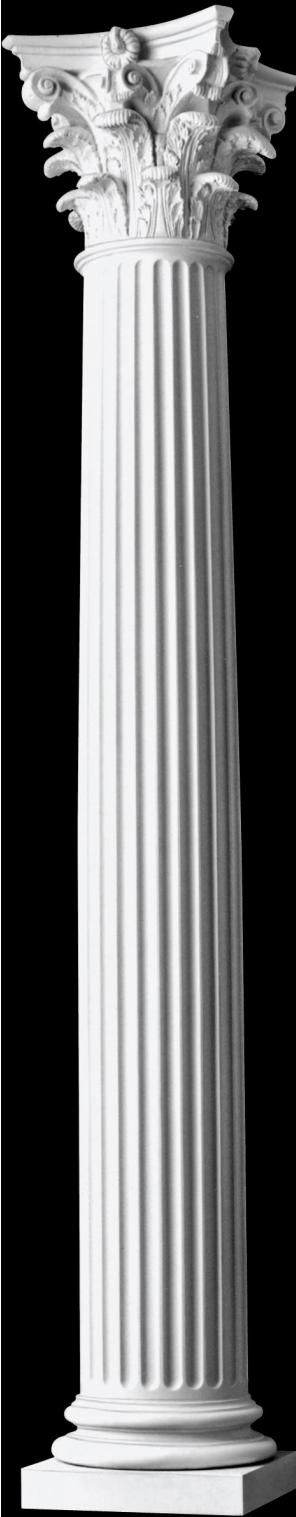
## Not by Works! 1.18–3.20

- c) God rewards all just as they deserve, not for their privileges, but for their life style (2.6-16).
  - d) God always rewards the obedient, even the Gentile who does not have the written law, but has the law in his conscience (2.12-16).



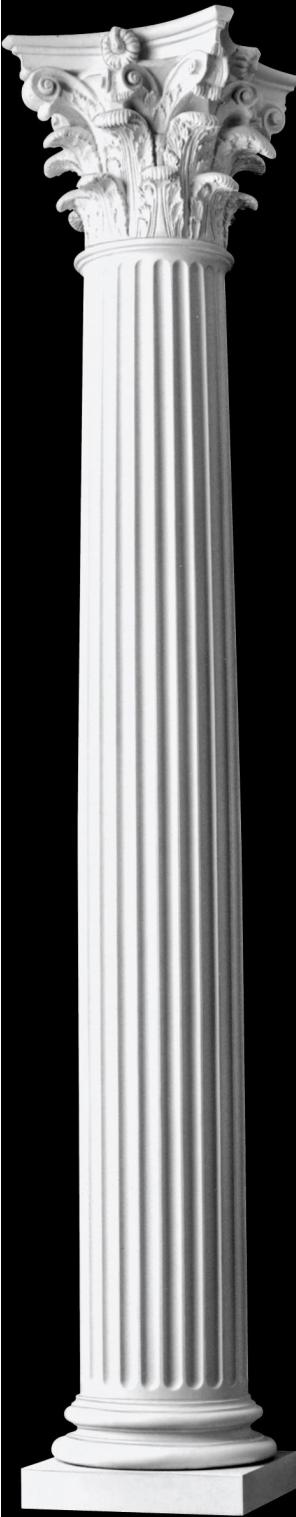
## Not by Works! 1.18–3.20

ii) That means, then, that even Jews are under God's condemnation since they do not keep God's law, 2.17–3.8



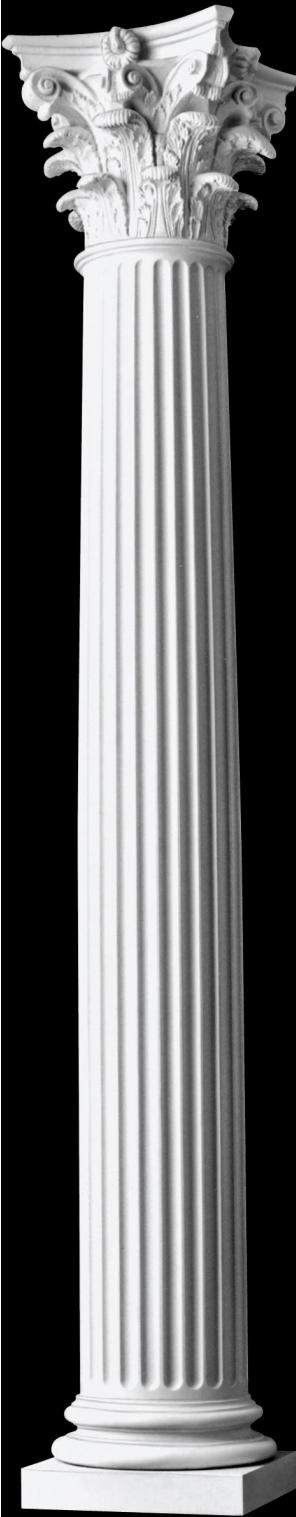
## Not by Works! 1.18–3.20

The self-righteous Jew cannot boast his privileges before God since his sin brings blasphemy upon the name of God (2.17-29).



## Not by Works! 1.18–3.20

- a) The self-righteous Jew boasts of his privileges before God (2.17-20).
- b) The sin of the self-righteous Jew brings blasphemy upon the name of his God (2.21-24).
- c) The privileges of the self-righteous Jew rather bring him into condemnation since circumcision brings responsibility, not privilege<sub>98</sub> (2.25-29).

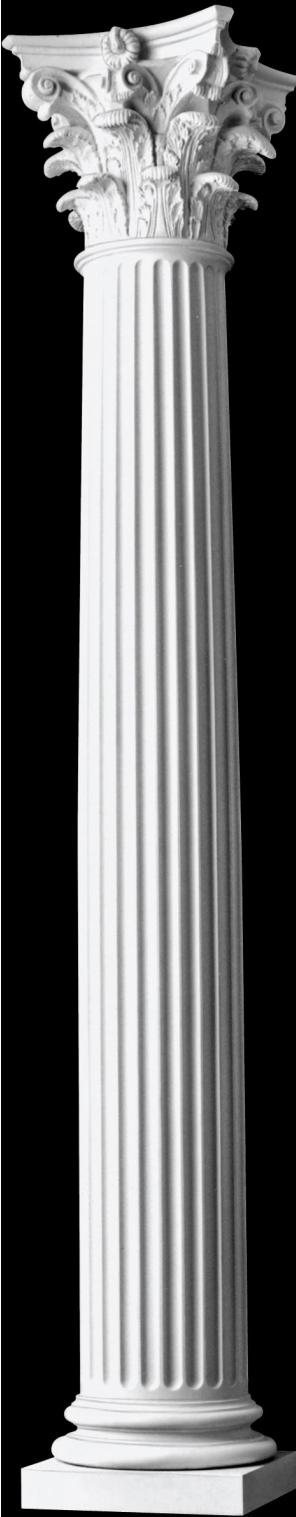


## Circumcision

To whom shall I speak and give warning, that they may hear?

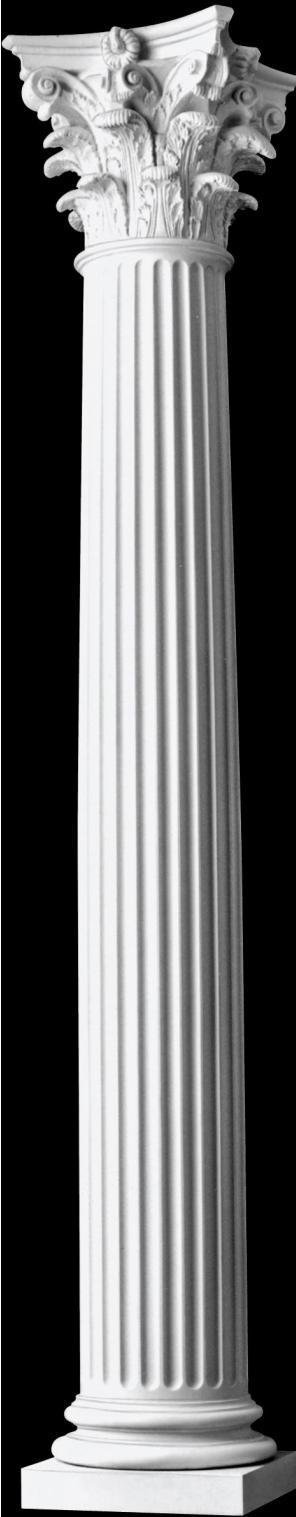
Behold, **their ears are uncircumcised,**  
**they cannot listen;**  
behold, the word of the Lord is to them an object of scorn;  
**they take no pleasure in it.**

Jer. 6:10 ESV



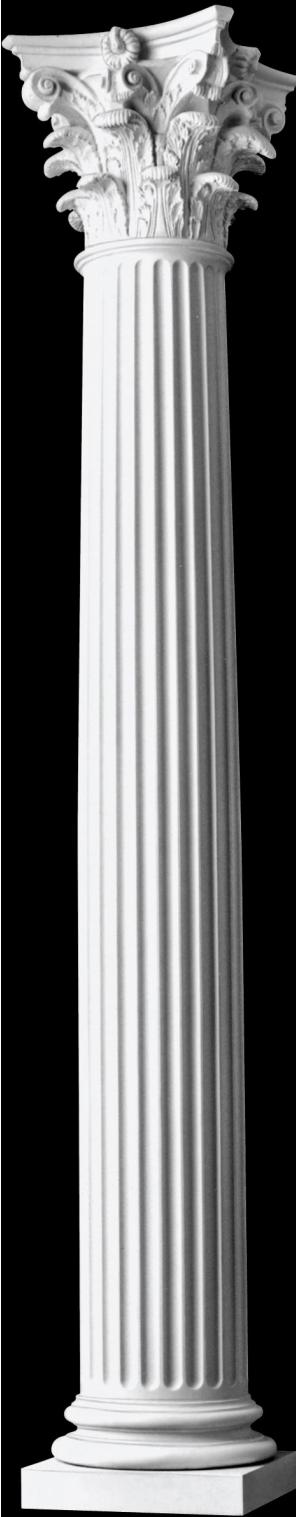
# Circmcision

- Deut 10:16: “Circumcise, therefore, the foreskin of your hearts, and do not be stiff-necked any longer.”



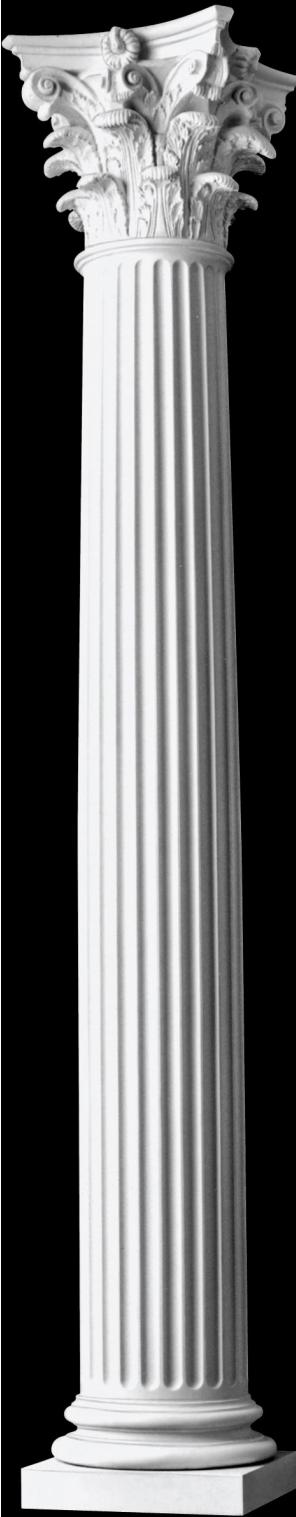
## Circumcision

- Deut 30:6: “The Lord your God will circumcise your hearts and the hearts of your descendants, so that you will love the Lord your God with all your heart and with all your soul, and live.”



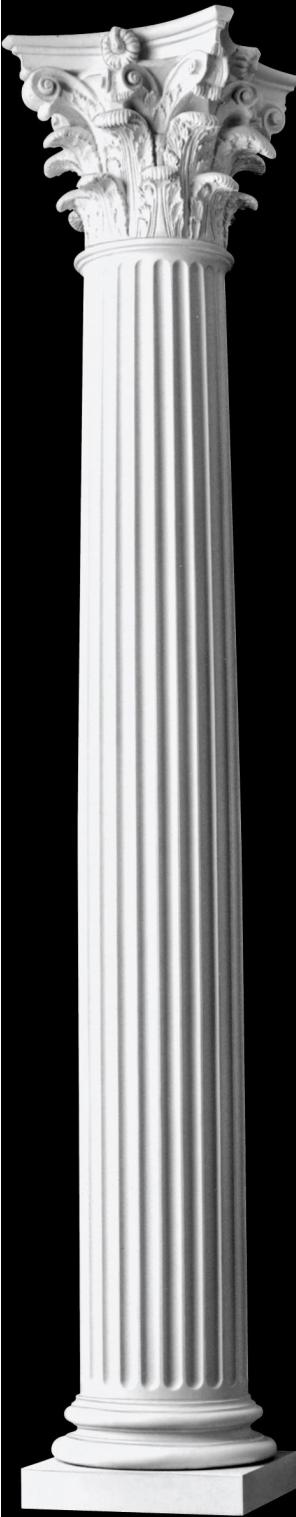
# Circumcision

- Jer 9:25–26: “The days are surely coming,’ says the Lord, ‘when I will punish **all who are circumcised only in the flesh**—Egypt, **Judah**, Edom, Ammon, Moab, and all who live in the desert in distant places. For all these nations are really uncircumcised, **and even the whole house of Israel is uncircumcised in heart.**”



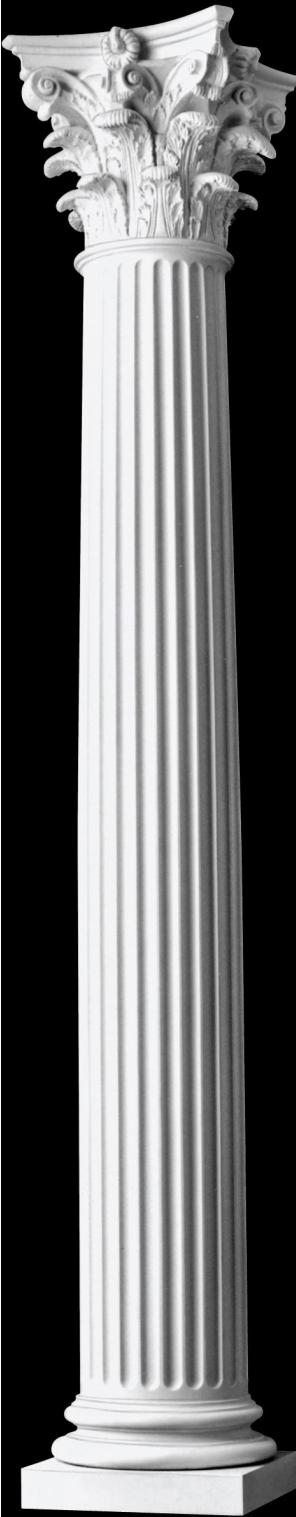
## Not by Works! 1.18–3.20

- b) The profit the Jews derive is their preeminence, which by their unbelief only exposes them to God's justice without commending them in any way to God (3.1-8).



## Not by Works! 1.18–3.20

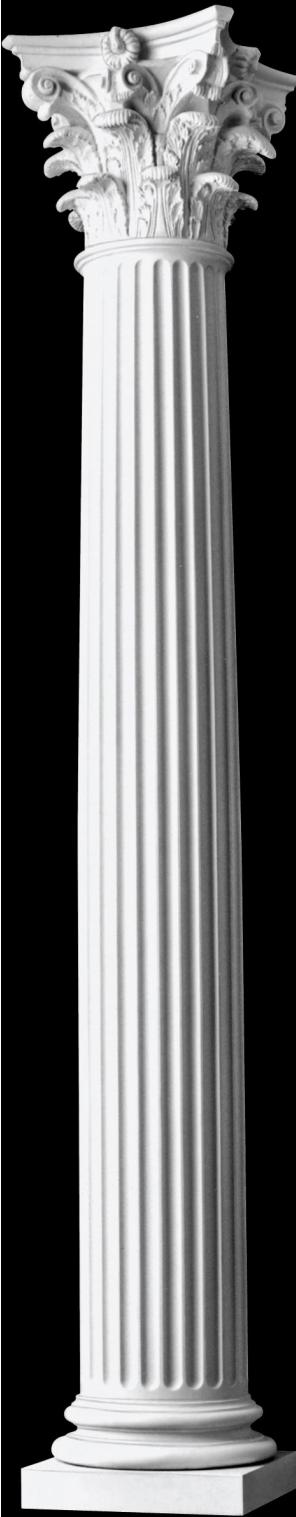
- c) The Scriptures show that Jews are under sin (3.9-18).
  - i) Introduction: The Jews have no way of protecting themselves against God's charges, since all Jews and Greeks are equally under condemnation (3.9).



## Not by Works! 1.18–3.20

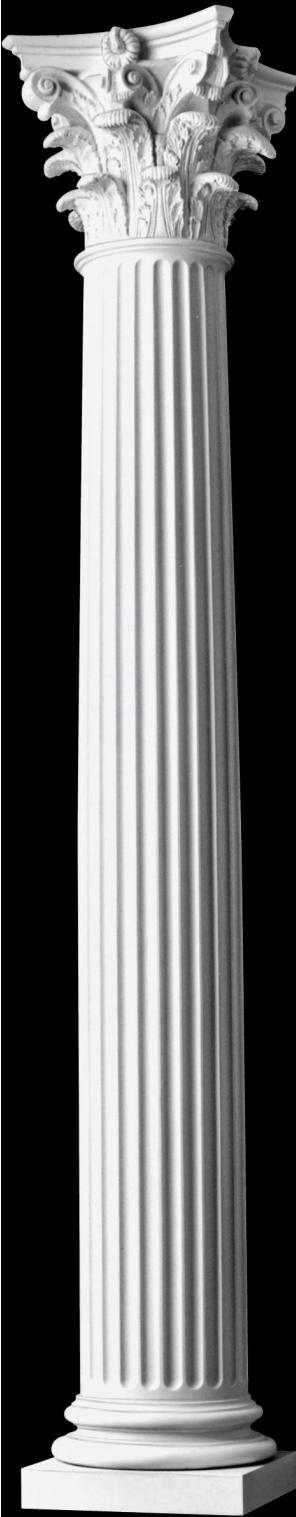
ii. The Scriptures prove that Jews are totally under sin (3.10-18).

The character of Israelite humanity is foolishly sinful (3.10-12, quoting Psalm 14.1-3).



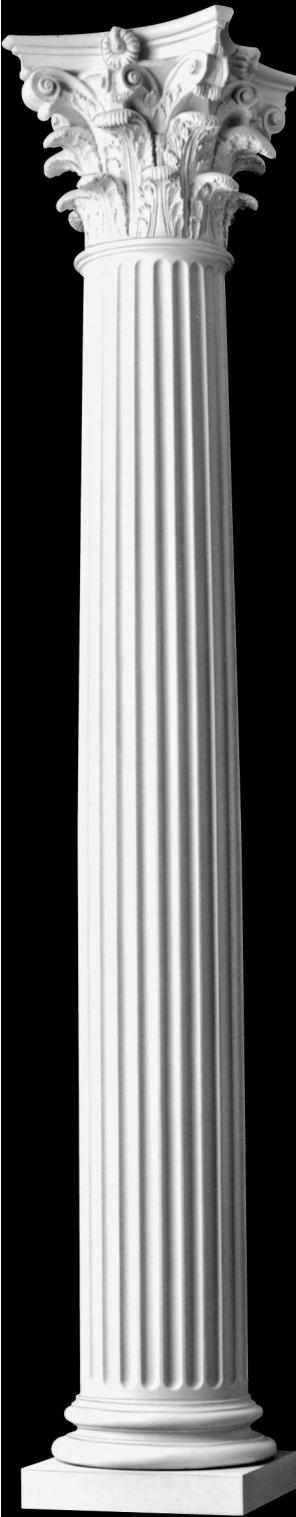
## Not by Works! 1.18–3.20

- (b) The works of the Jews show them to be sinful (3.13-17).
  - (b) Their speech is sinfully destructive (3.13-14, quoting Psalm 5.9; Psalm 140.3; Psalm 10.7).
  - (c) Their actions are sinfully destructive, since they do not know the way of peace (3.15-17, quoting Isaiah 59.7-8).



## Not by Works! 1.18–3.20

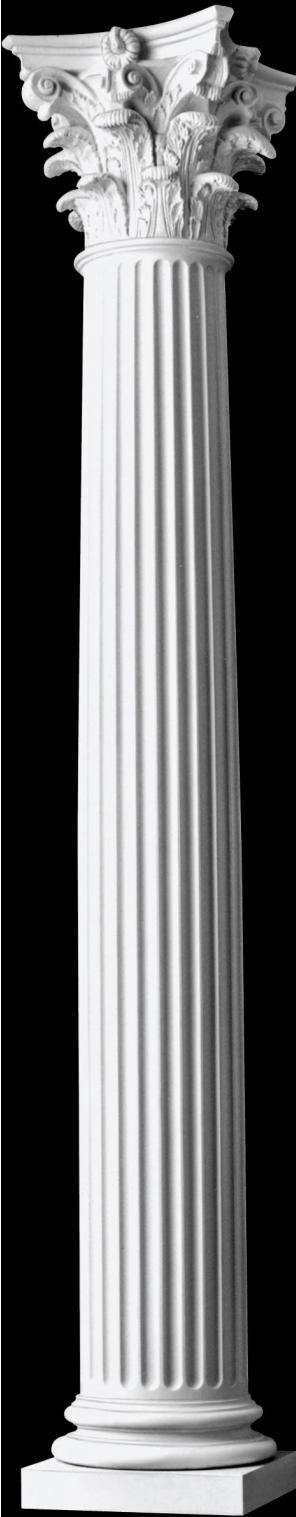
- (c) The reason for their sinfulness is that they have no fear of God (3.18, quoting Psalm 36.1).



## Not by Works! 1.18–3.20

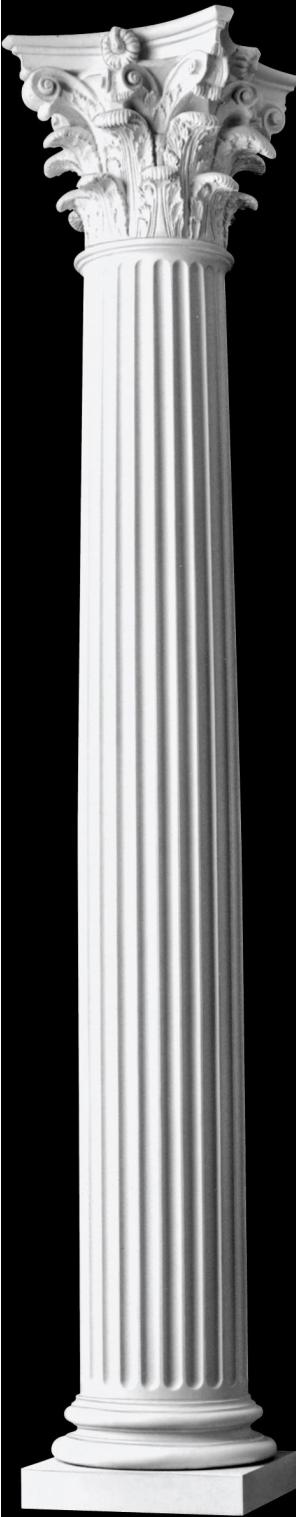
### d. Summary

The Law proves the condemnation of those under Law, so that the whole world becomes liable to punishment before God, because no one can be righteous before God through law which only reveals sin (3.19-20).



# How God Received You, 1.16–8.39

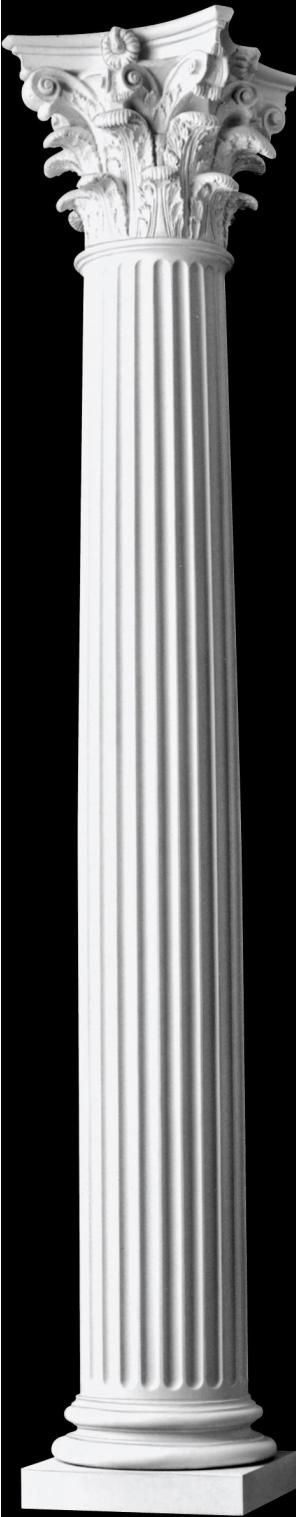
- REVIEW
- Romans 1.16-17 Summary
- Romans 1.18–4.25 —  
Righteousness by faith alone



## How God Received You, 1.16–8.39

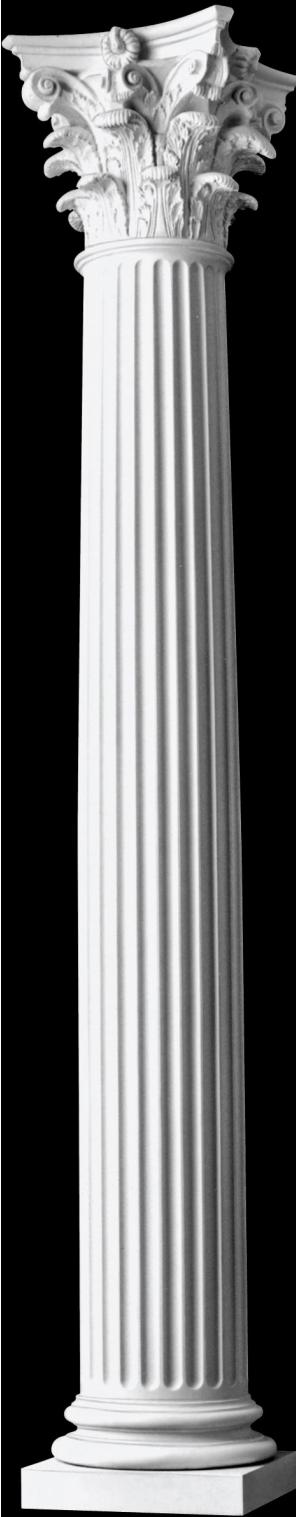
1.18–3.20, Not by Works!

3.21-4.25, Demonstration that acceptance with God comes by the work of Jesus only, through faith



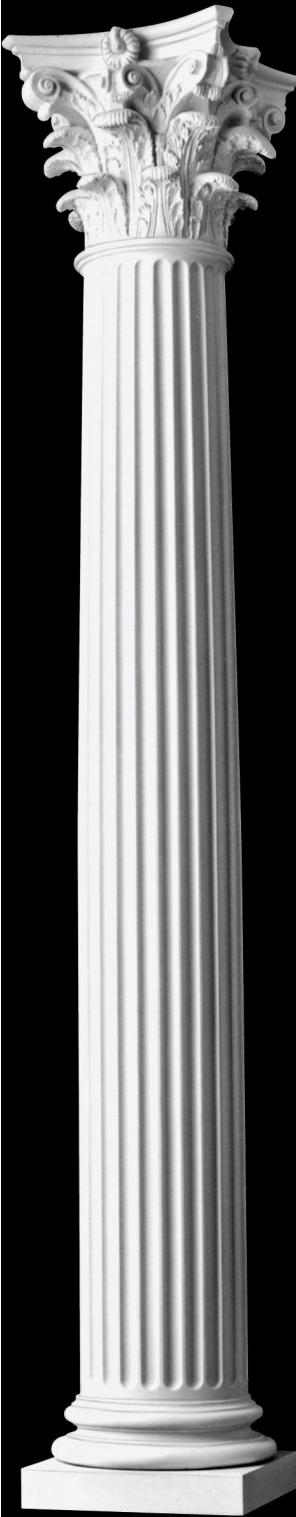
## How God Received You, 1.16–4.25

- b) God has provided a way for us to relate to Himself without Law and through faith (3.21–4.25).



## By the Work of Jesus, through faith, only, 3.21–4.25

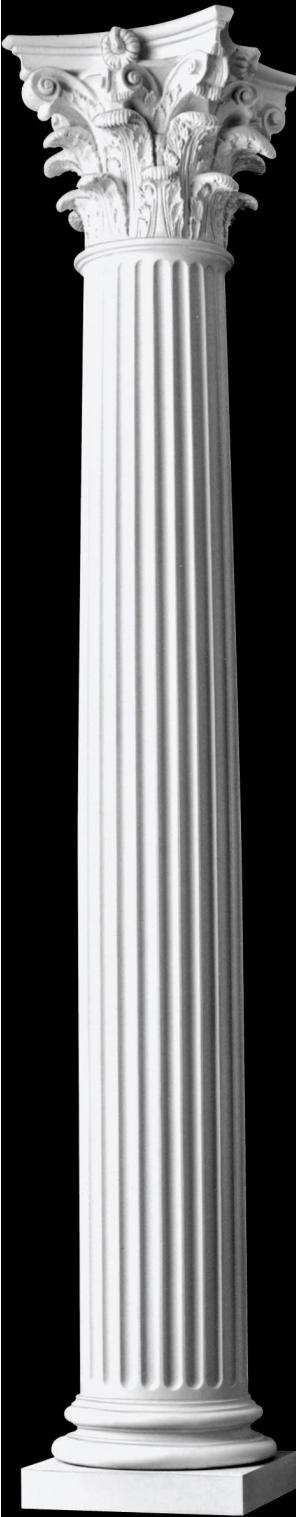
- (1) The work of Jesus alone provides grace-righteousness for believing sinners (3.21-26).
- (2) It excludes boasting for all through the principle of faith since He is the God of all (3.27-31).
- (3) All Scripture, and particularly the experience of Abraham, testifies that right relationship with God is by faith (4.1-25).



# By the Work of Jesus, Through Faith, Only, 3.21–4.25

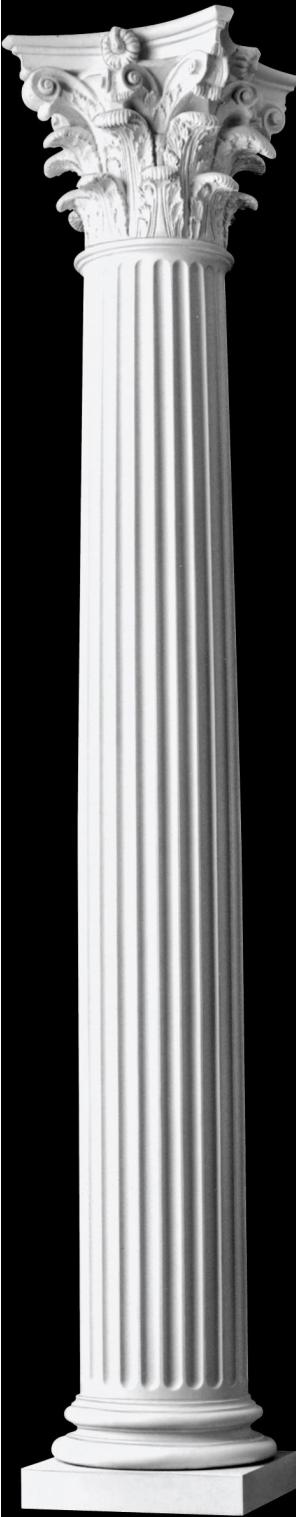
(1) The work of Jesus alone provides grace-righteousness for believing sinners (3.21-26).

(a) Without-Law-through-faith righteousness, revealed in God's Word, is now available to all sinful believers (3.21-23).



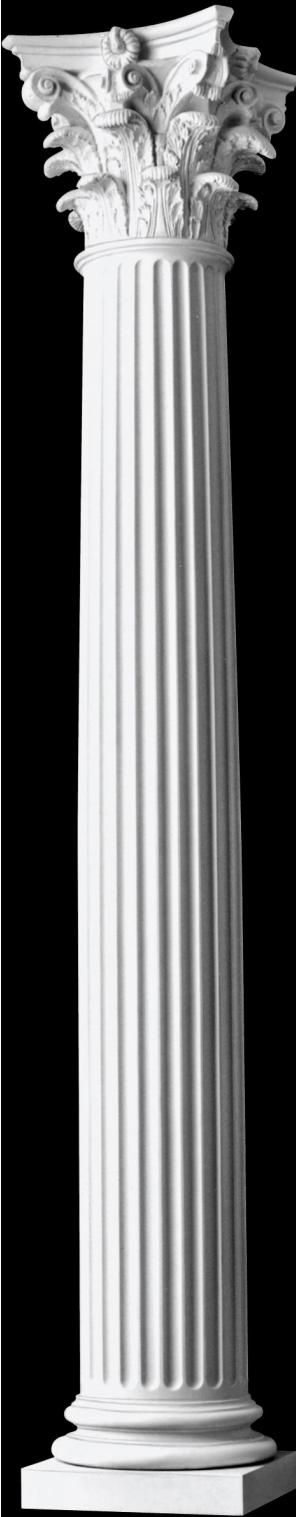
# By the Work of Jesus, Through Faith, Only, 3.21–4.25

- (a) Without-Law-through-faith righteousness, revealed in God's Word, is now available to all sinful believers (3.21-23).
  - i) God gives righteousness without law.
  - ii) God gives righteousness by faith.
  - iii) God gives righteousness to all believing sinners.



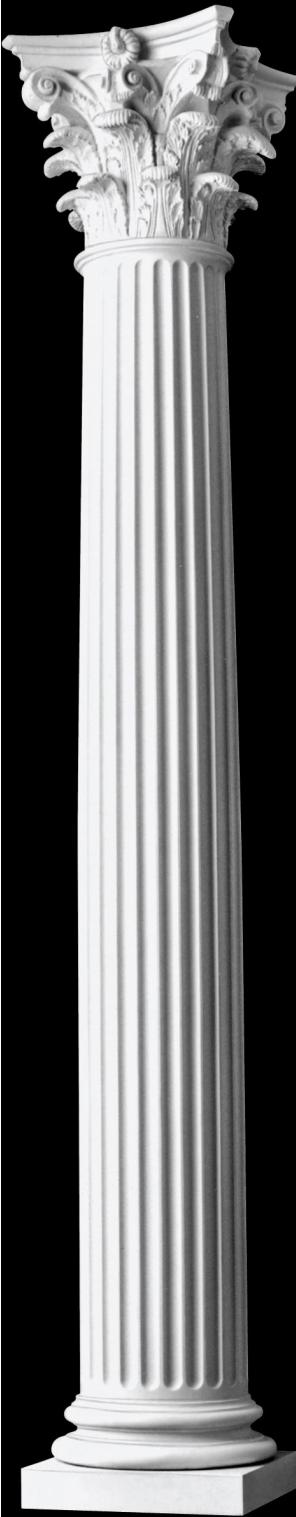
## By the Work of Jesus, Through Faith, Only, 3.21–4.25

- (b) God by His grace has brought justification to them through Christ's redeeming propitiating blood sacrifice so that He might remain just in His dealings with all sinners (3.24-26).



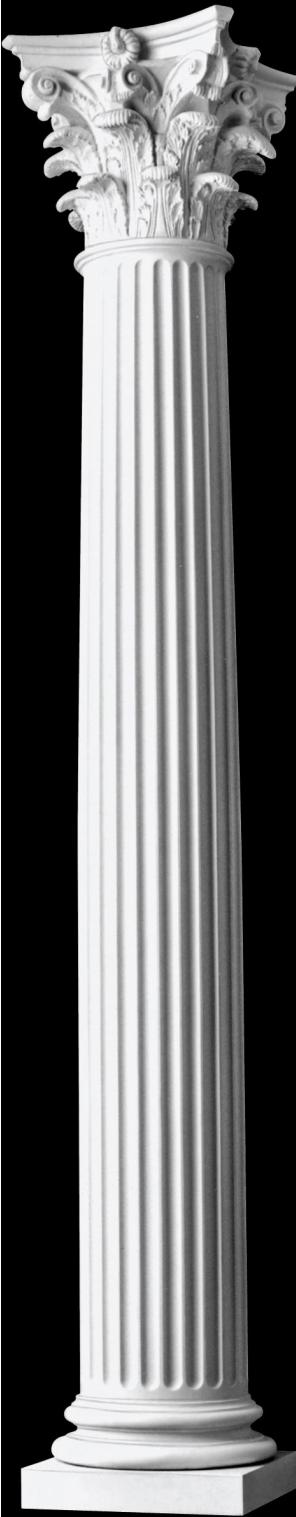
# By the Work of Jesus, Through Faith, Only, 3.21–4.25

- i) Righteousness, the work of God's grace, without cause in its recipient, Romans 3.24a
  - i) Justification defined — Deut 25.1; Ps 51.4
  - ii) Freely — Gal 2.21; John 15.25; 2 Thess 3.8
  - iii) Grace — 2 Samuel 9: David and Mephibosheth



# By the Work of Jesus, Through Faith, Only, 3.21–4.25

- ii) The work Jesus did, and why  
(3.24b-26)
  - (1) The work Jesus did (3.25a)
    - (a) Redemption – Ps 49.7-8; Lev 25-27; Eph 1.7; Col 1.14; Rom 8.23
    - (b) Blood – Psalm 51.14



$\infty$ Positive Morality

Moral  $\emptyset$

Redemption  $\rightarrow$  Forgiveness

$\infty$  Negative Morality

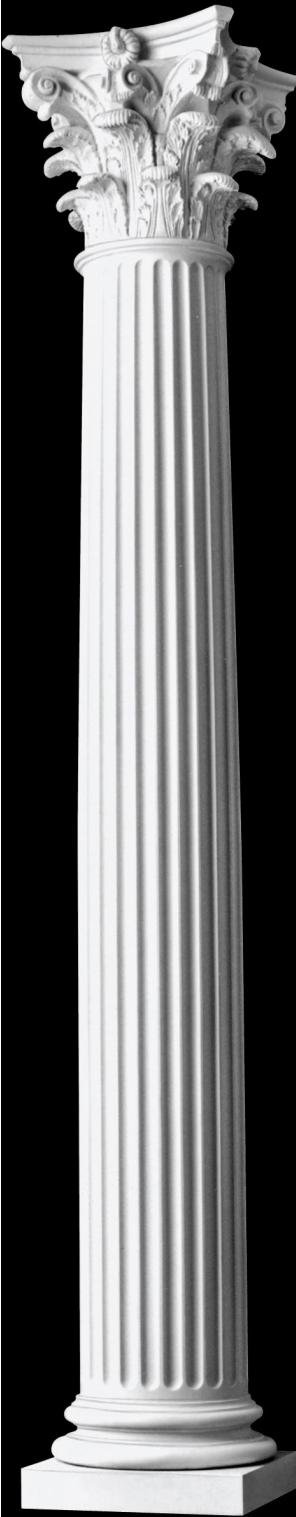
$\infty$ Positive Morality

But sin leaves defilement.

Moral  $\emptyset$

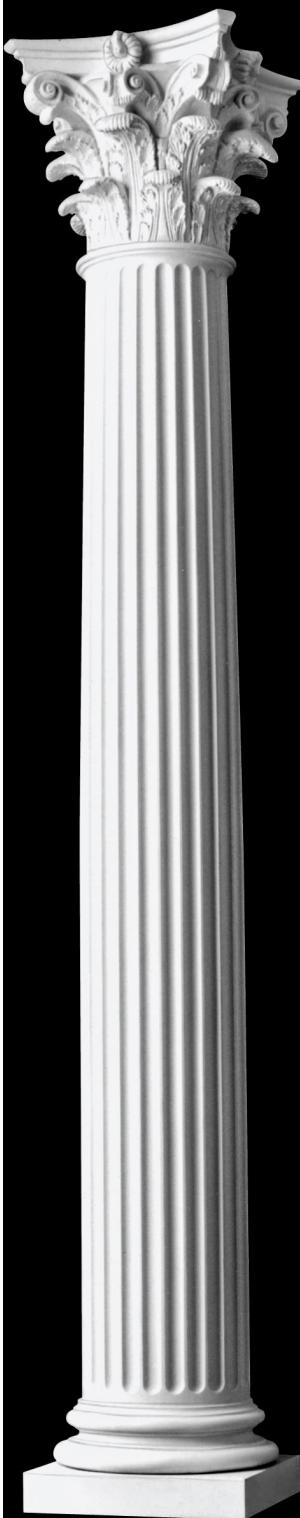
Redemption  $\rightarrow$  Forgiveness

$\infty$  Negative Morality



By the Work of Jesus, Through Faith

(c) Propitiation — 1 Sam 3.13-14;  
6.3; Lam 3.42-43



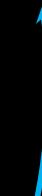
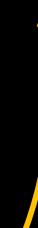
$\infty$ Positive Righteousness  
Christ's Righteousness!

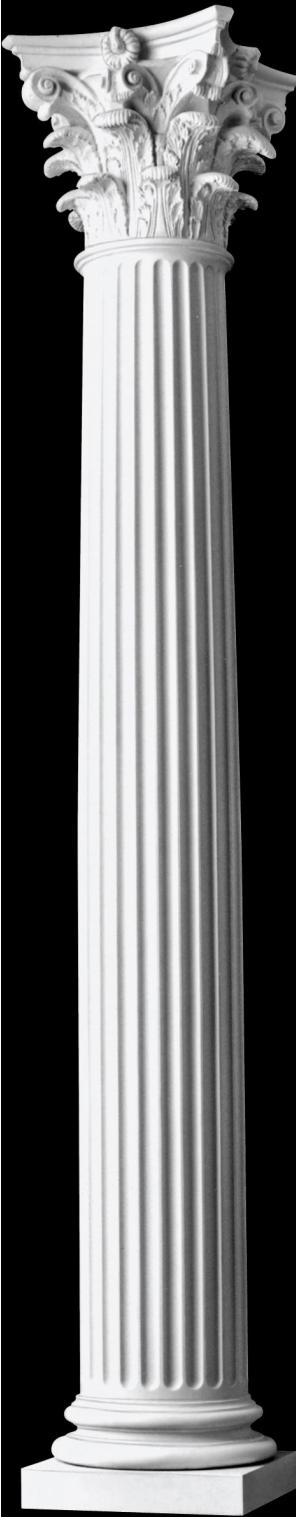
Propitiation  $\rightarrow$  Full Favor

Moral  $\emptyset$

Redemption  $\rightarrow$  Forgiveness

$\infty$  Negative Morality

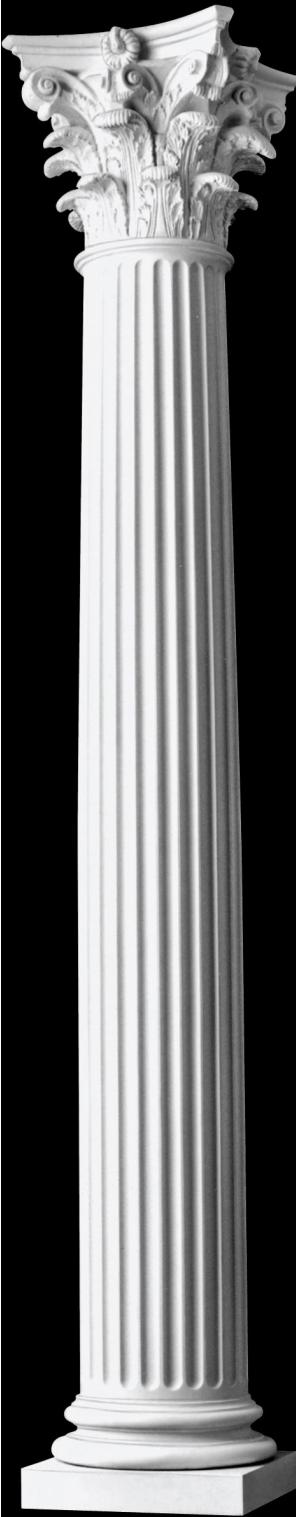




# By the Work of Jesus, Through Faith

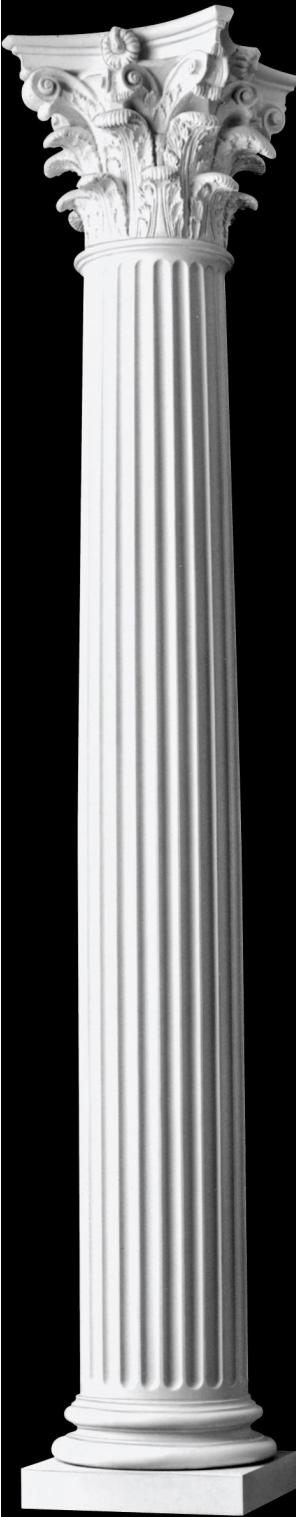
(c) Propitiation — 1 Sam 3.13-14;  
6.3; Lam 3.42-43

- (i) Exod 30.10 (cleansing)
- (ii) Lev 4.20 (removal of wrath)
- (iii) John 17.23
- (iv) Rom 5.18-19



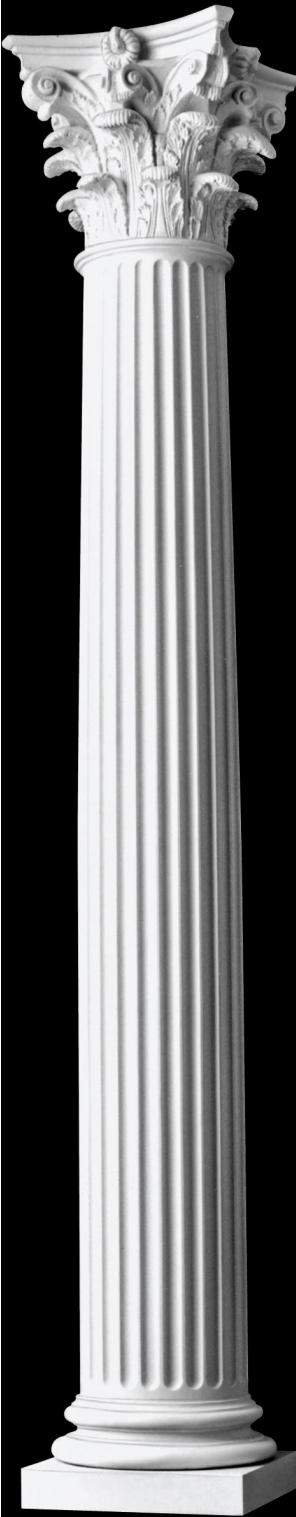
By the Work of Jesus, Through Faith,  
Only, 3.21–4.25

- Grace is:
  - The favor of God
  - Shown for the sake of Jesus
  - To those who have forfeited all claim on His favor.



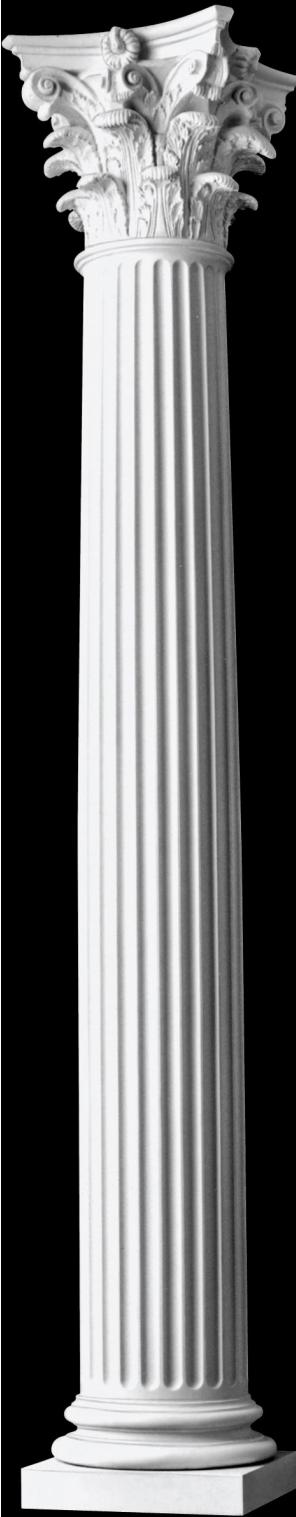
# By the Work of Jesus, Through Faith, Only, 3.21–4.25

- i) Righteousness, the work of God's grace, without cause in its recipient, Romans 3.24a
- ii) The work Jesus did, and why (3.24b-26)



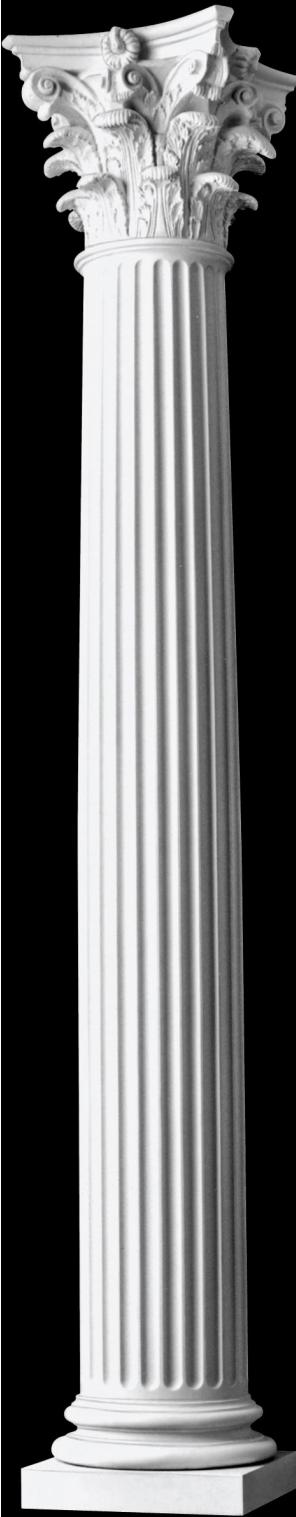
# By the Work of Jesus, Through Faith, Only, 3.21–4.25

- iii) God's purpose in Christ's saving work is twofold (3.25b-26)
  - iii) To demonstrate that He is righteous in passing over sins committed under the old covenant.
  - iv) To demonstrate that He is righteous while He justifies sinners who believe in Jesus.



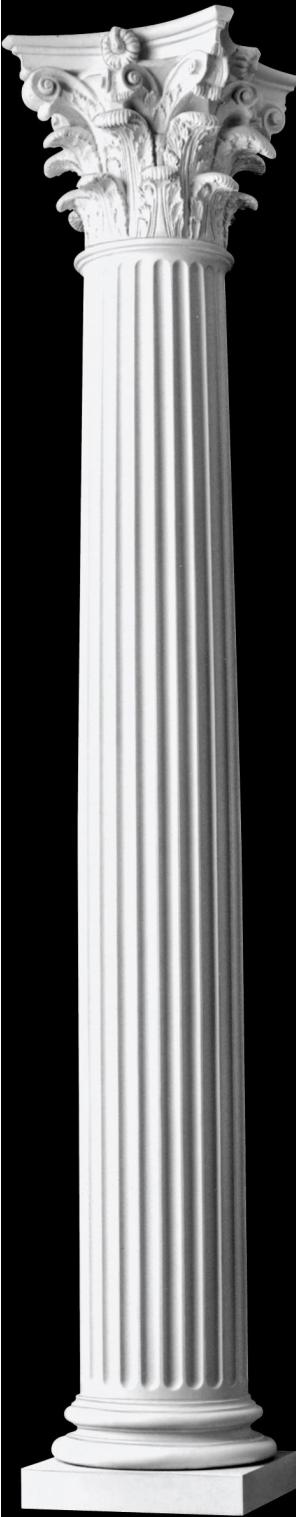
## By the Work of Jesus, Through Faith, Only, 3.21–4.25

- Forgiveness, “... so far from condoning man’s evil, is, since it involves nothing less than God’s bearing the intolerable burden of that evil Himself in the person of His own dear Son, the disclosure of the fullness of God’s hatred of man’s evil at the same time as it is its real and complete forgiveness.”



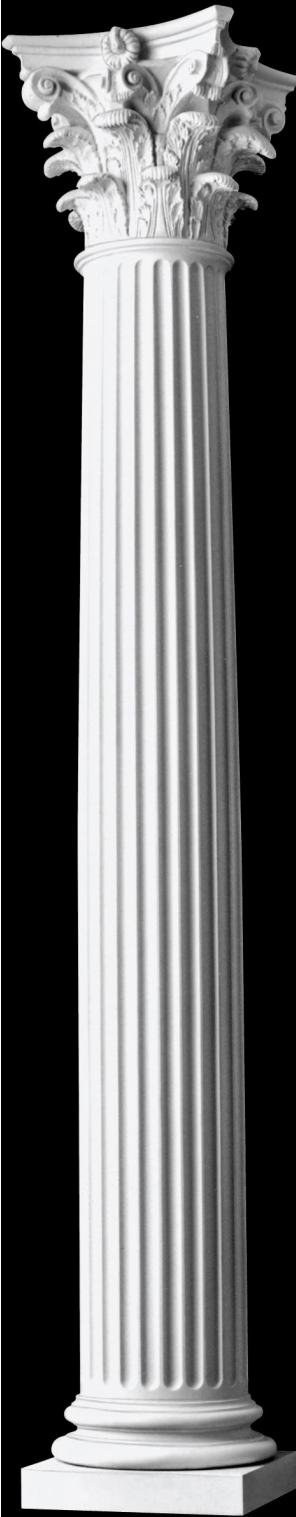
By the Work of Jesus, Through Faith,  
Only, 3.21–4.25

(2) So God's work in Jesus excludes boasting for all, both Jews and Greeks, through the principle of faith since He is the God of all, thus establishing the righteousness of the Law (3.27-31).



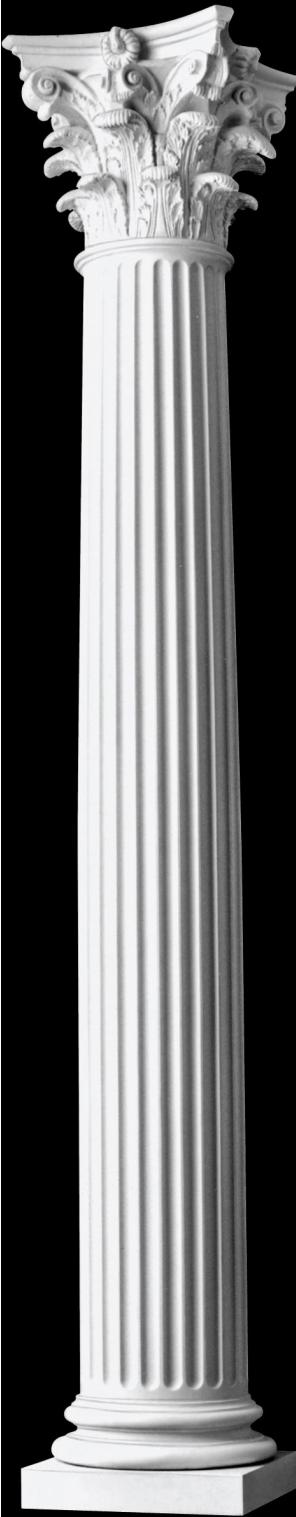
## Ch. 4 – A new development in thought

- We have seen in chap. 3 the divine side of salvation.
- We must turn **to the human side**: how we receive salvation.



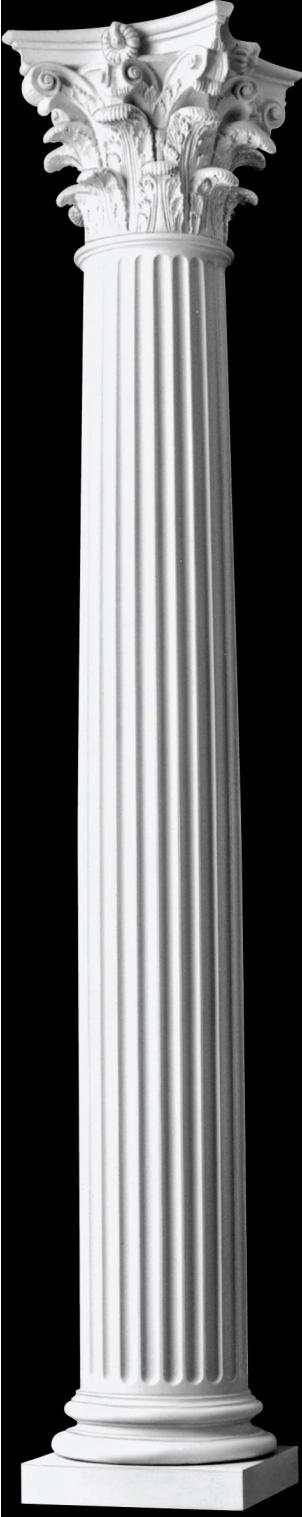
# Review

- Structure of Romans 1–8
  - Part I – 1.16–11.36 – How Christ Received You
    - 1.16–8.39 – Christ, Through His Self Sacrifice, Brings a Life of Right Relationship with God to the Believer
      - 1.16–4.25 Righteousness by Faith Alone
      - 5–8 The Life of Those Who are Right with God through Faith Alone



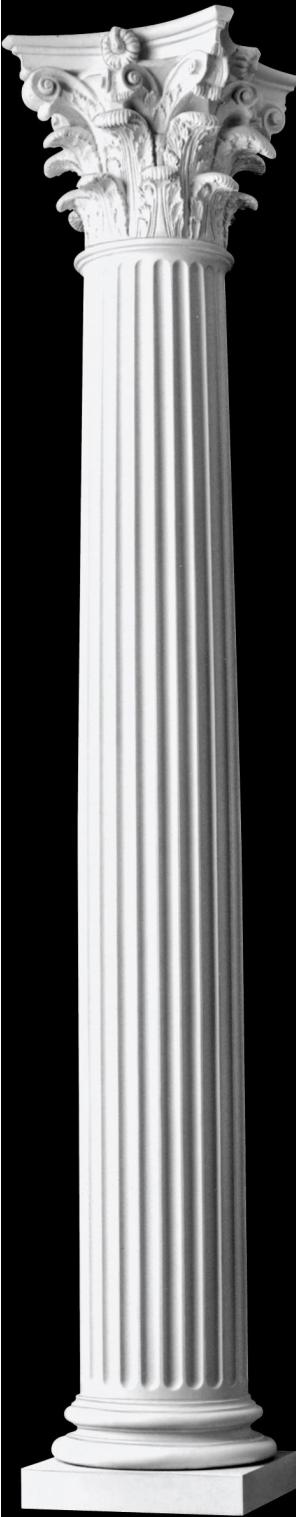
# By the Work of Jesus, Through Faith, Only, 3.21–4.25

- But what is law?
  - Three characteristics
    - Includes commands and prohibitions
    - Penalty
      - “Without penalty law is just good advice.” (SLJ)
    - Generally intended to apply to a class, not to one individual.



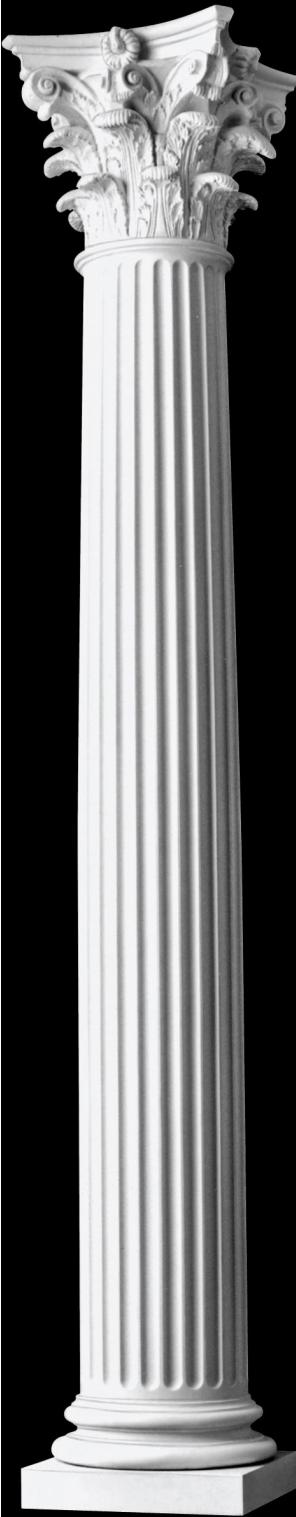
# Romans 4

## By Faith Alone



## Review

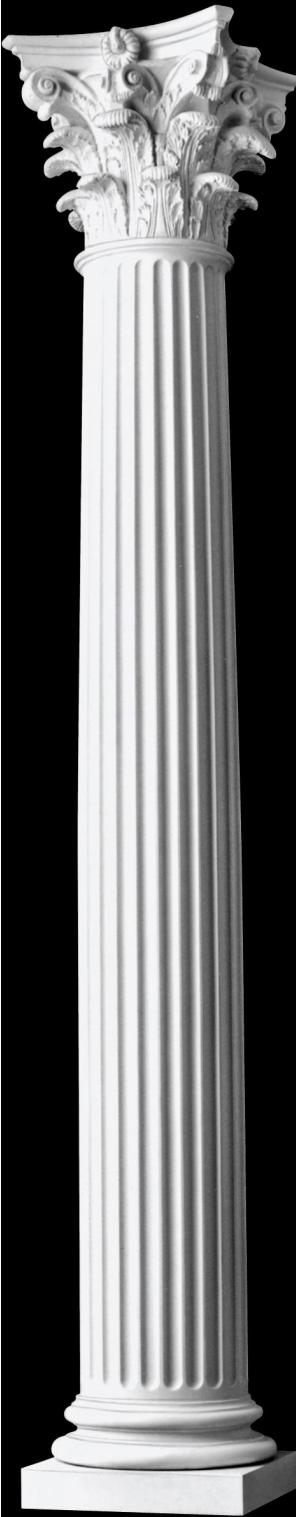
- b) God has provided a way for us to relate to Himself without Law and through faith (3.21-4.25).
  - (3) All Scripture, and particularly the experience of Abraham, testifies that right relationship with God is by faith (4.1-25).



## Romans 4

(3) All Scripture, and particularly the experience of Abraham, testifies that right relationship with God is by faith (4.1-25).

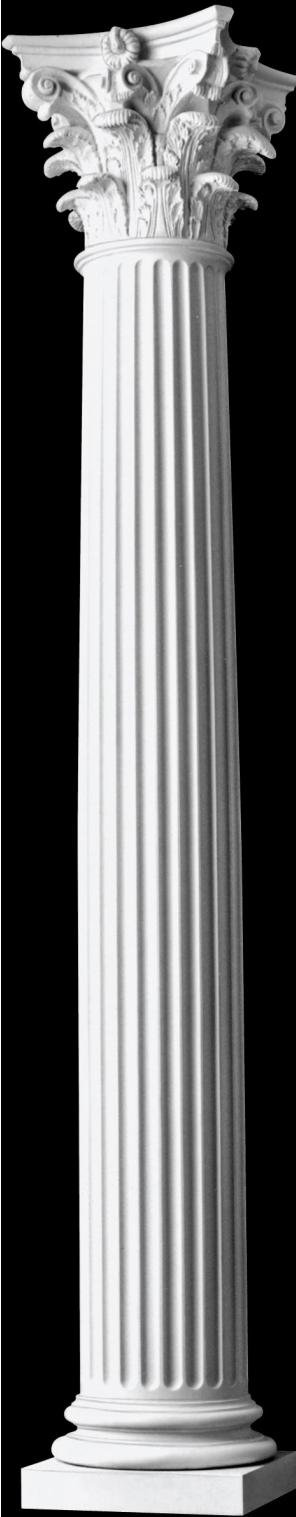
A SERIES OF CONTRASTS



## Romans 4

- A series of contrasts
  - To faith apart from works (3-8)
  - To faith apart from circumcision (9-12)
  - To faith apart from the law (13-16)
  - To faith apart from sight (17-21)
  - Conclusions (22-25)

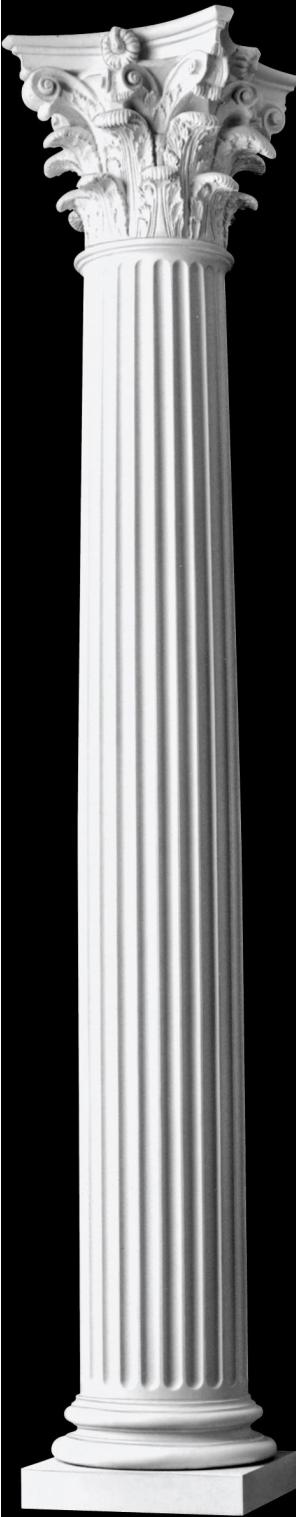
Douglas J. Moo, 273



## Romans 4

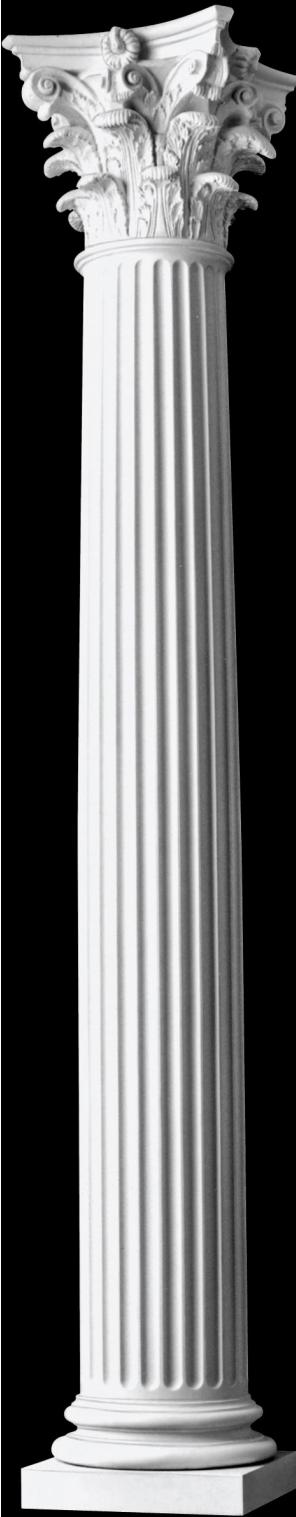
(a) The law and the prophets testify that justification is by faith not law (4.1-8).

- i) Abraham's experience of justification is raised as the great test case to show that justification is always by faith (4.1-2).



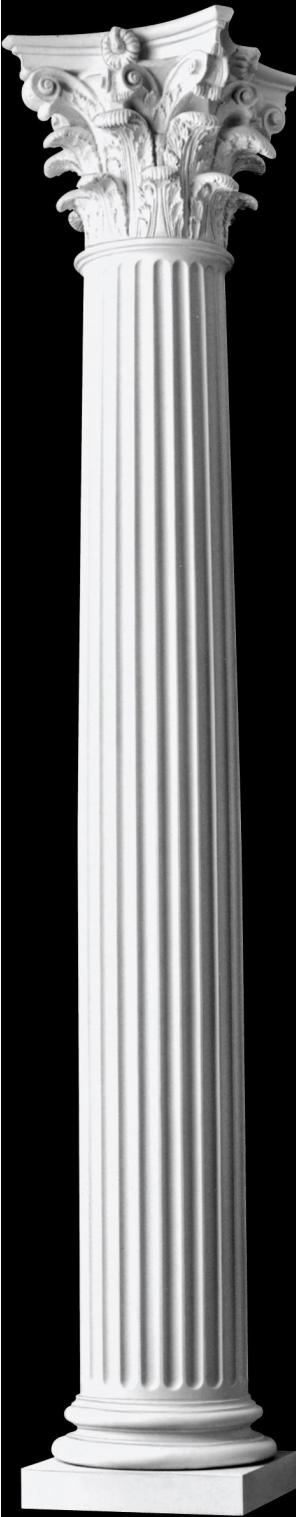
## Romans 4

- ii) The testimony of the law is that Abraham is righteous by faith (4.3-5).
  - ii) Quotation from Genesis 15.6
  - iii) Exposition of the quotation



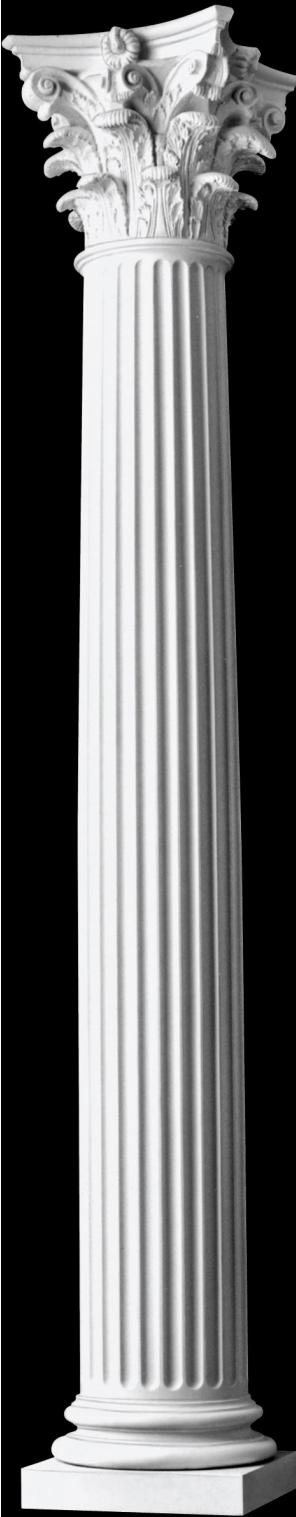
## Romans 4

- iii) The testimony of the prophets is that David is righteous by faith (4.6-8).
  - iii) Quotation from Psalm 32
  - iv) Exposition of the quotation



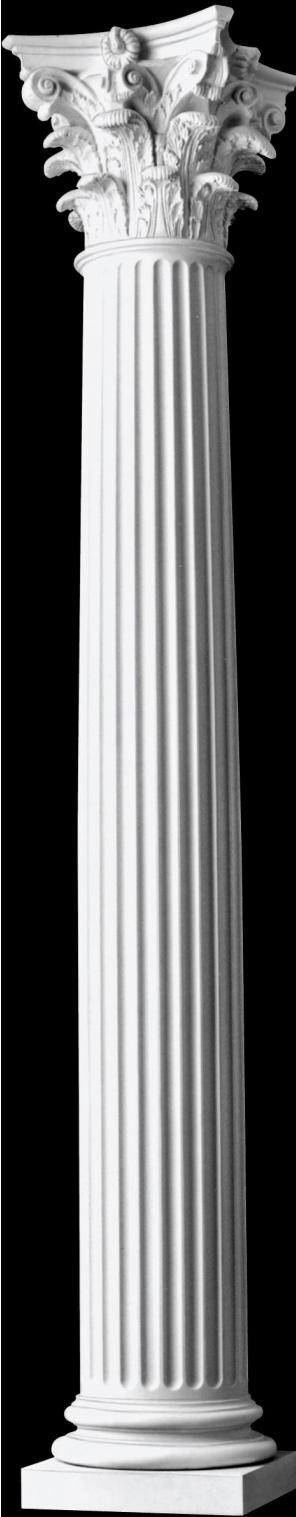
## Romans 4

(b) Circumcision does not achieve justification, but is a sign of the faith that inherits the promise to which law is opposed (4.9-15).



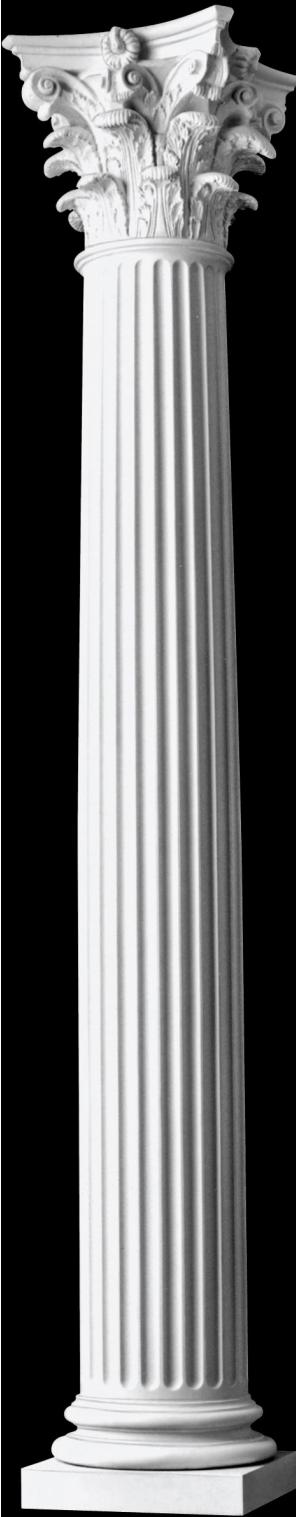
## Romans 4

- i) Abraham's justification is not achieved by circumcision (4.9-10).
- ii) His circumcision is the sign of faith righteousness (4.11-12).
- iii) Only those who have faith will inherit the promise to which law is opposed (4.13-15).



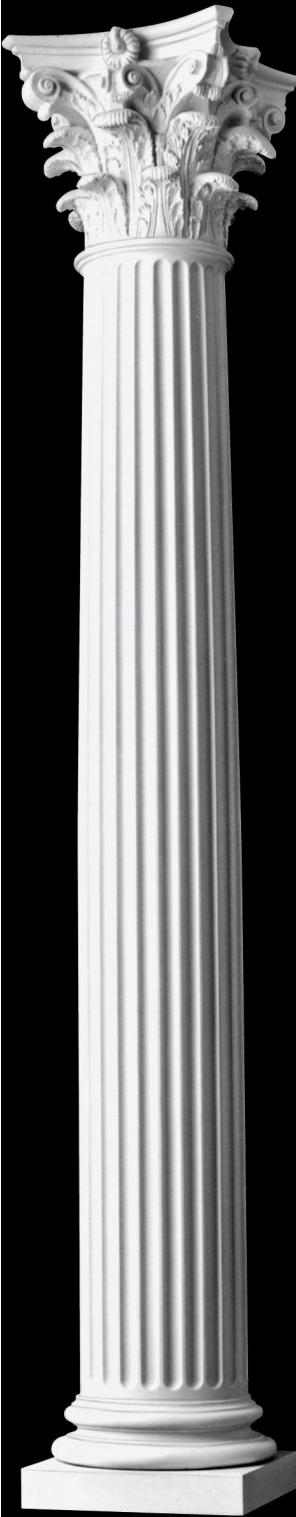
## Romans 4

- (c) That the promise comes to all the seed by faith is demonstrated by Abraham who risked everything on God who raised Jesus from the dead proving that justification is accomplished (4.16-25).



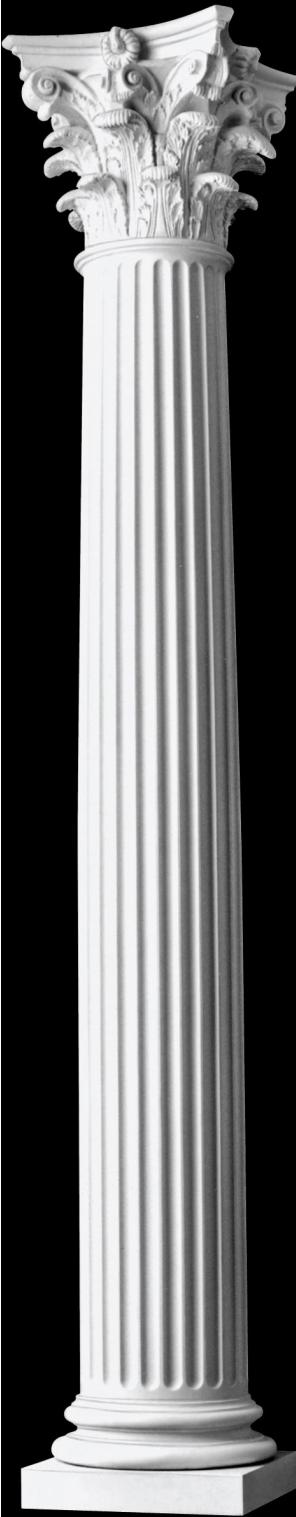
## Romans 4

- i) Only by faith can the Promise come to all the Seed (4.16-17a).
- ii) Abraham gives the example of faith which risks everything on the God of all possibilities (4.17b-22).
- iii) Abraham's story was written for us who believe in Jesus who was raised from the dead to prove that our justification is accomplished (4.23-25).



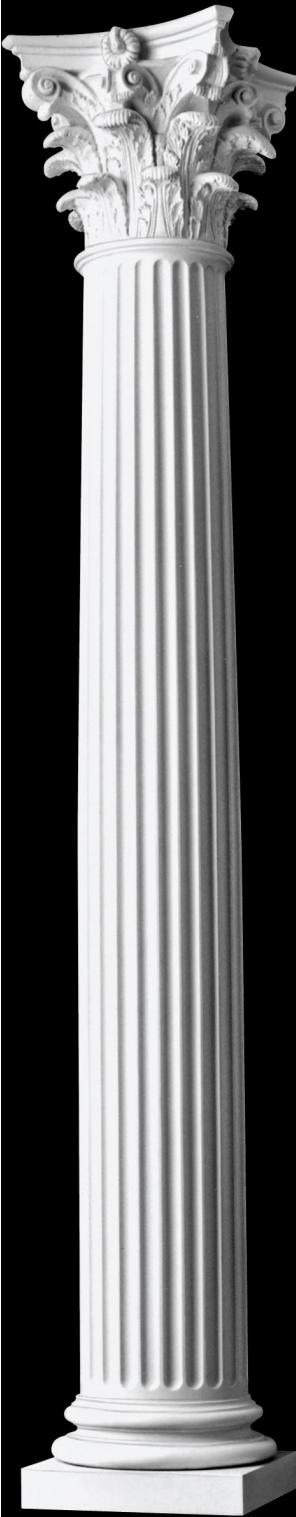
# What is Faith?

- Four Elements
  - Knowledge
  - Assent
  - *Fiducia*
  - Hope



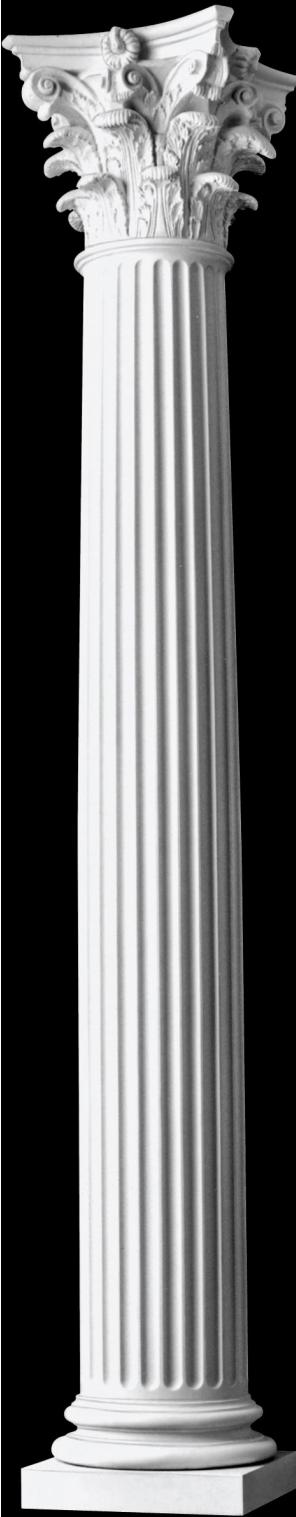
# What is Faith

- Knowledge
  - John 20.31, “But these are written,  
***that ye might believe that***
  - ***Jesus is the Christ, the Son of God;***  
[God’s Person]
  - AND that ***believing ye might have***  
***life through his name.”*** [God’s Plan]



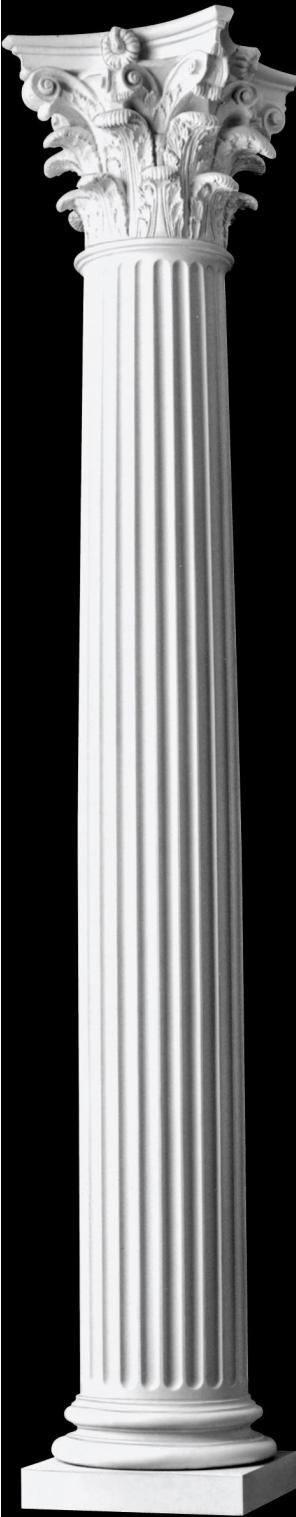
## What is Faith?

- Assent
  - accepting what you know, as true
- Matthew 21.32, “For John came unto you in the way of righteousness, *and ye believed him not*; but the publicans and the harlots believed him....”



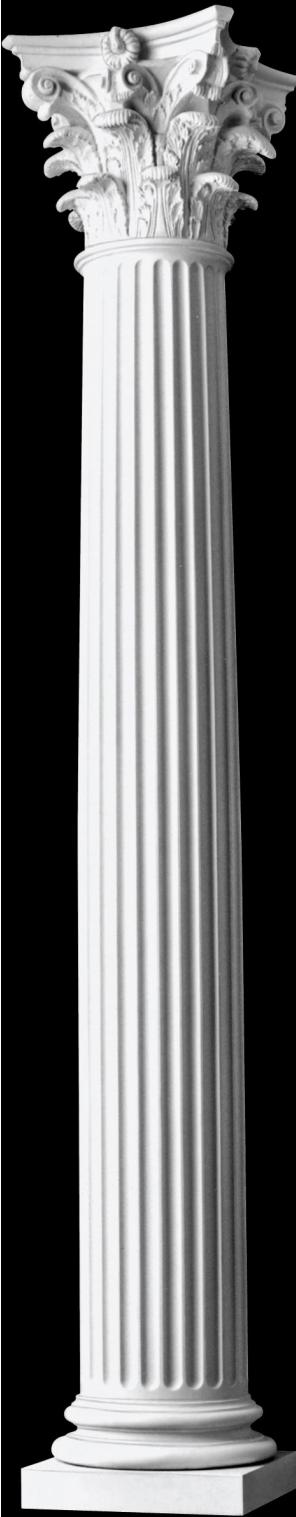
# What is Faith?

- *Fiducia*



## What is Faith?

- *Fiducia*
  - 1 Pet. 1:5, 8, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.... Though you have not seen him, **you love him**; and even though you do not see him now, **you believe in him** and are filled with an inexpressible and glorious joy,....

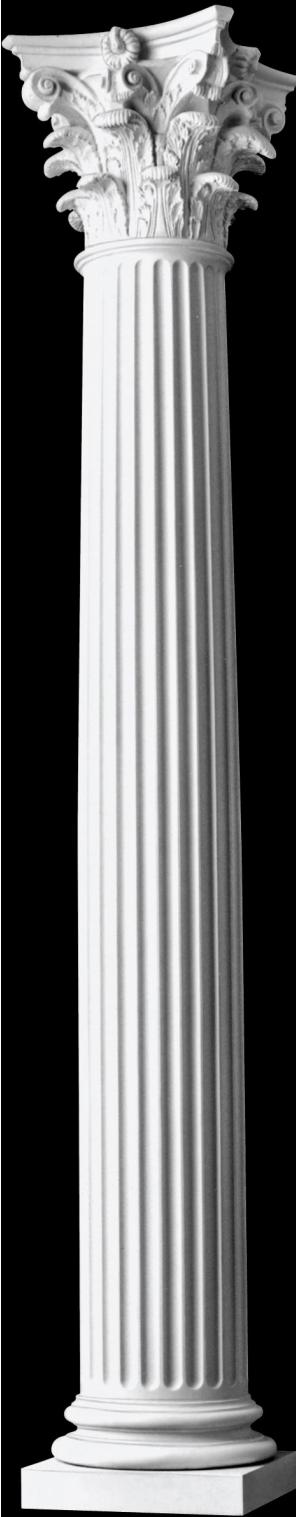


## What is Faith?

- *Fiducia*

Rom 10.6-8, citing Deut 30.11-14

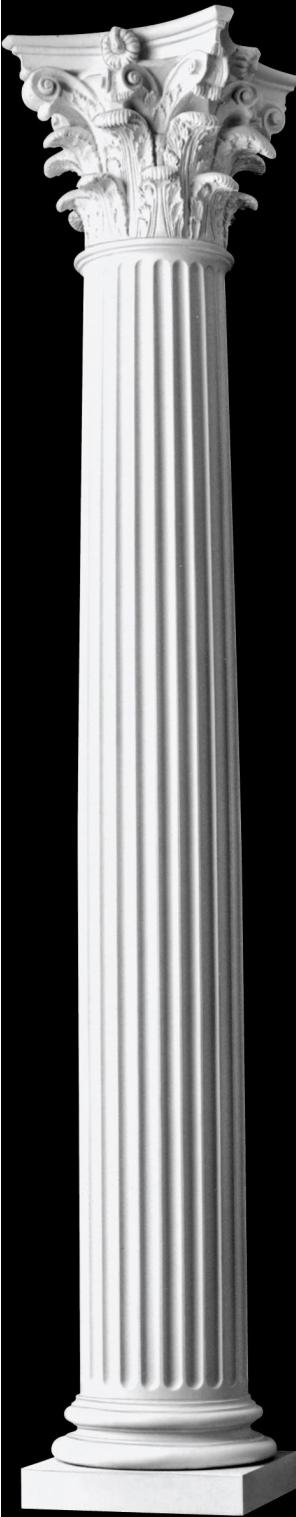
“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;...”



# What is Faith?

- *Fiducia*

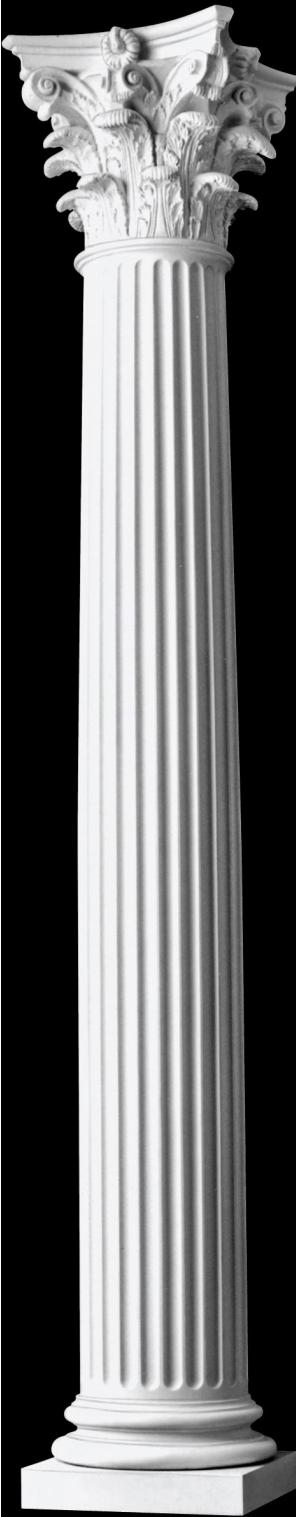
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## What is Faith?

Rom 10.6-8, citing Deut 30.11-14

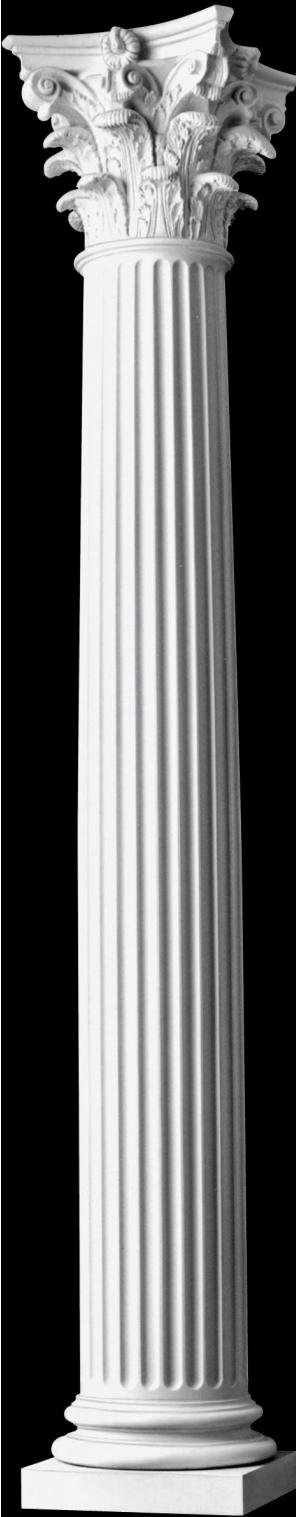
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## What is Faith?

- Deut 30.11-14 (15-16)

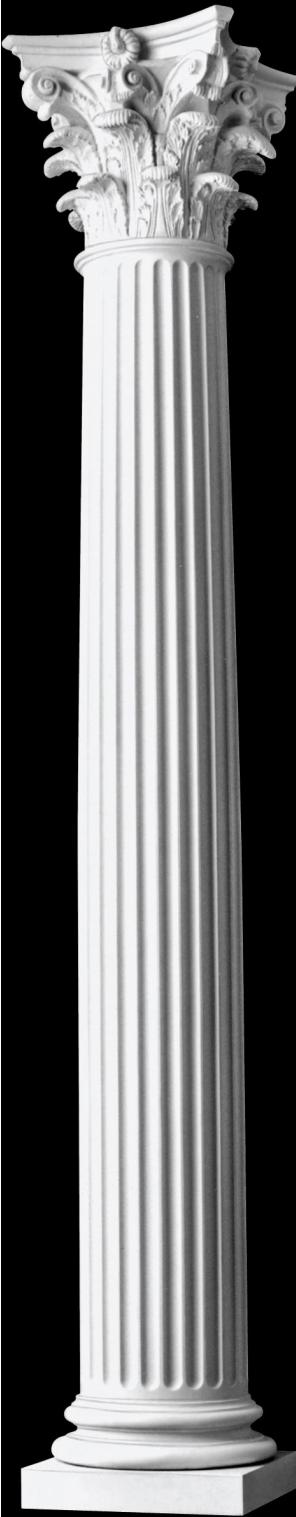
“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest



## What is Faith?

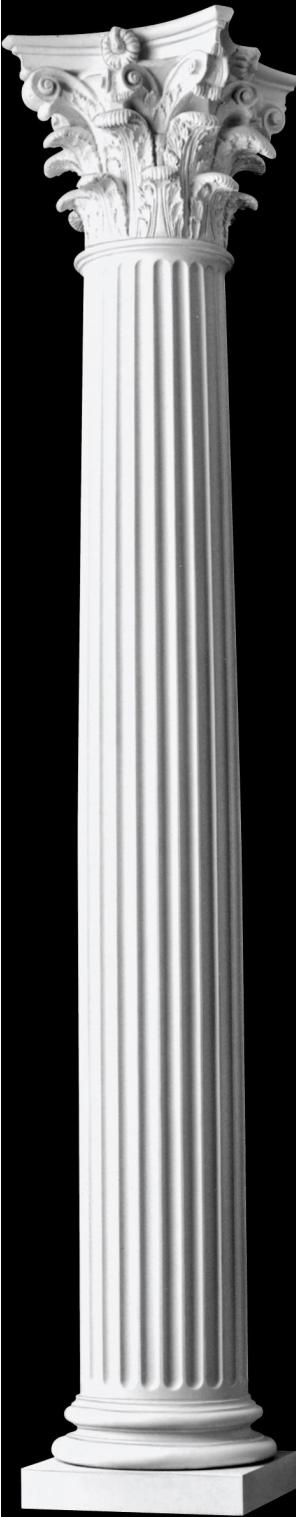
- Deut. 30.11-14 (15-16)

“See, I have set before thee this day life and good, and death and evil; ***In that I command thee this day to love the LORD thy God***, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.”



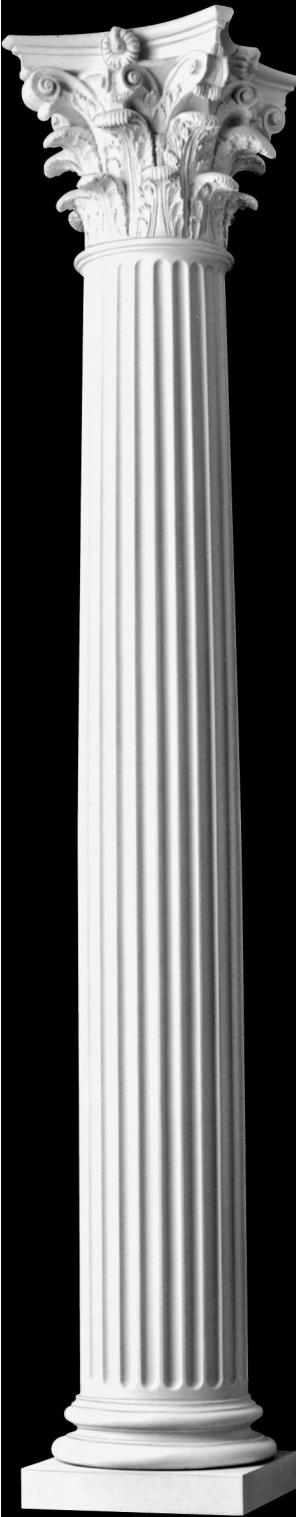
## What is Faith?

- *The third element* is a Love Relationship with the living God mediated through His self-revelation in Christ.



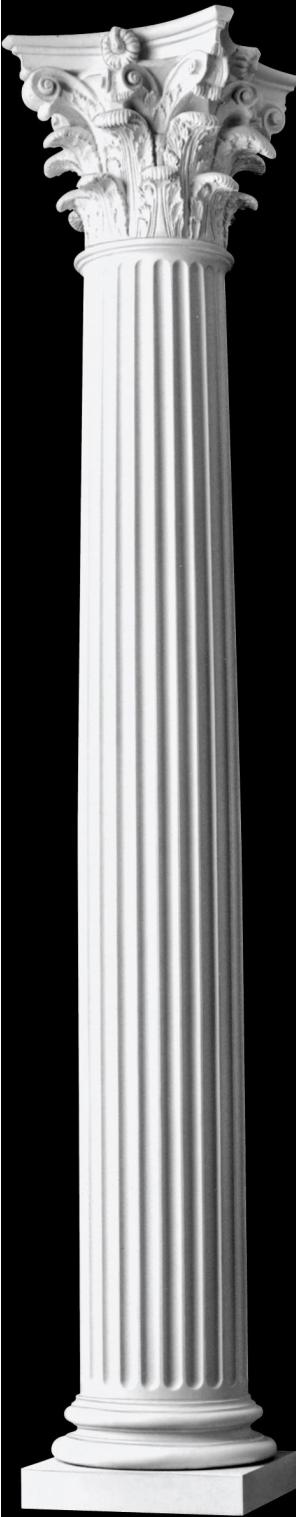
## What is Faith?

- Two Results from Love Commitments
  - Changed behavior
  - Not always better, but always changed
  - Risk—making yourself vulnerable to the one you love



## What is Faith?

- Hope – Confident expectation about the future
  - Rom 4.18
  - Rom 8.24-25
  - Heb 11.1
  - Rom 5.3-5



# What is Faith and How Does It Grow?

- Knowledge

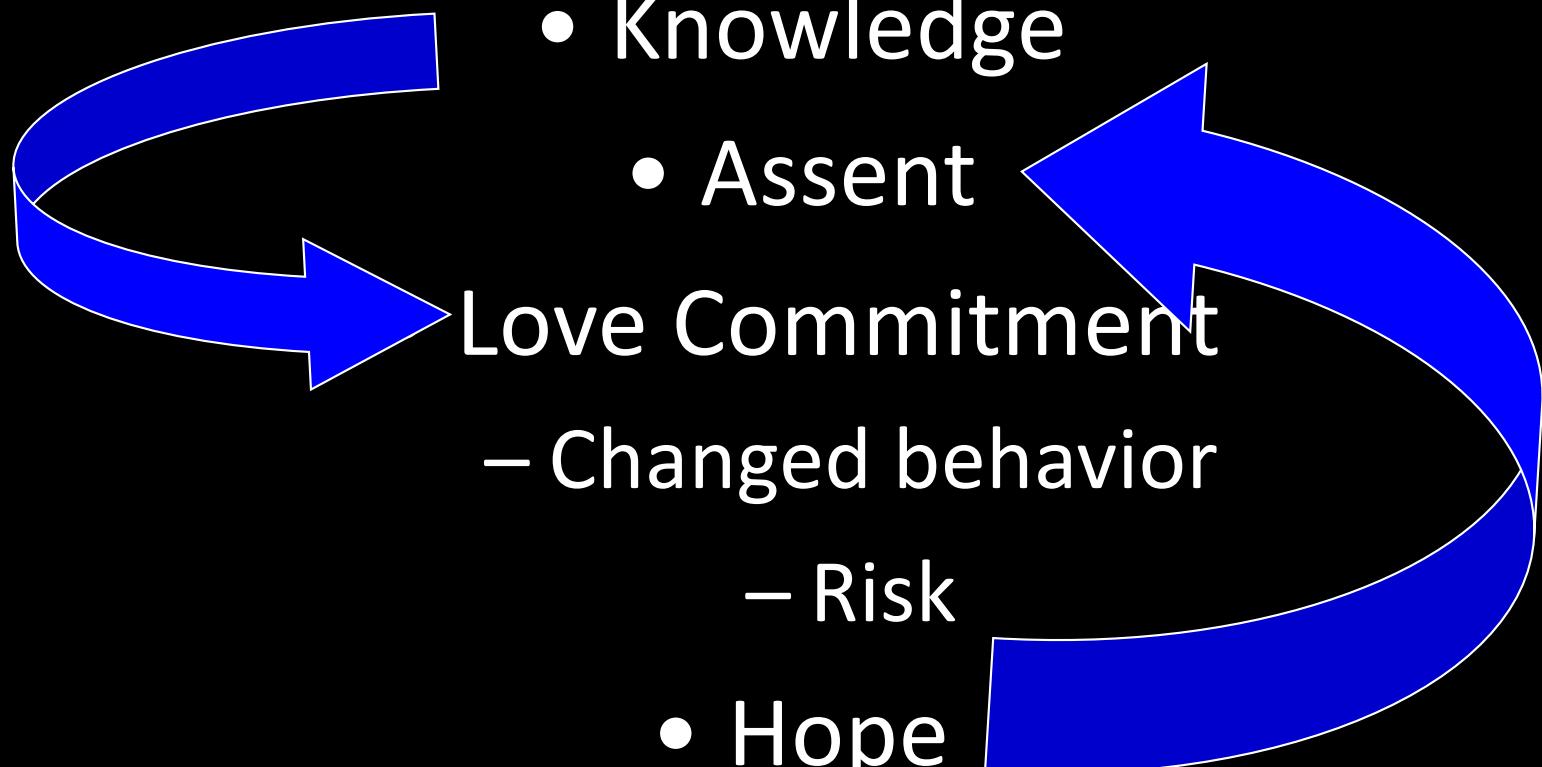
- Assent

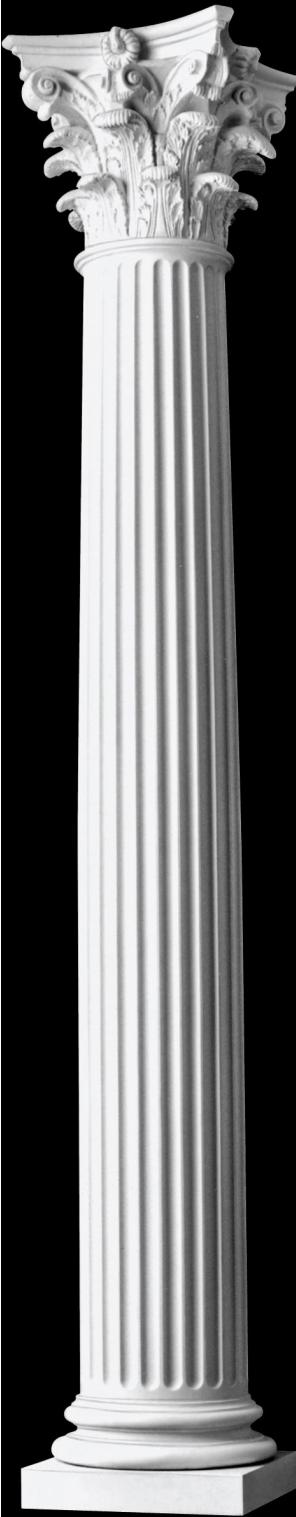
Love Commitment

– Changed behavior

– Risk

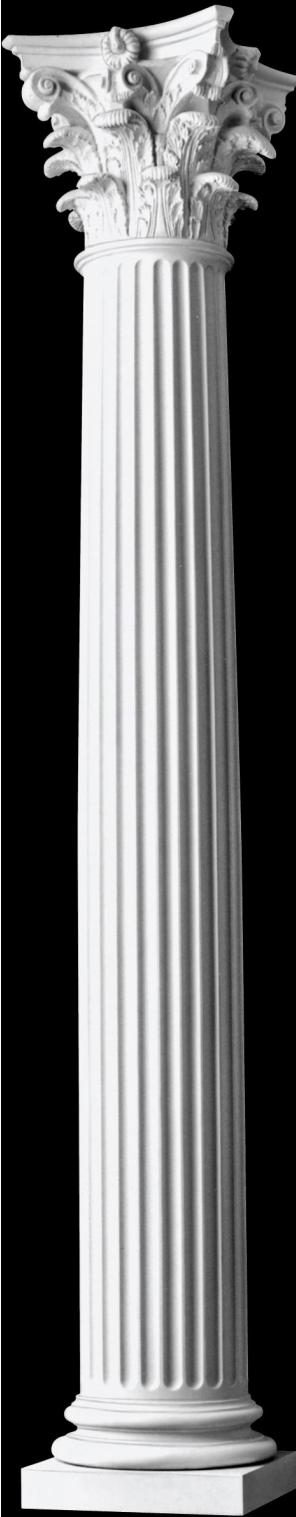
- Hope





# Faith

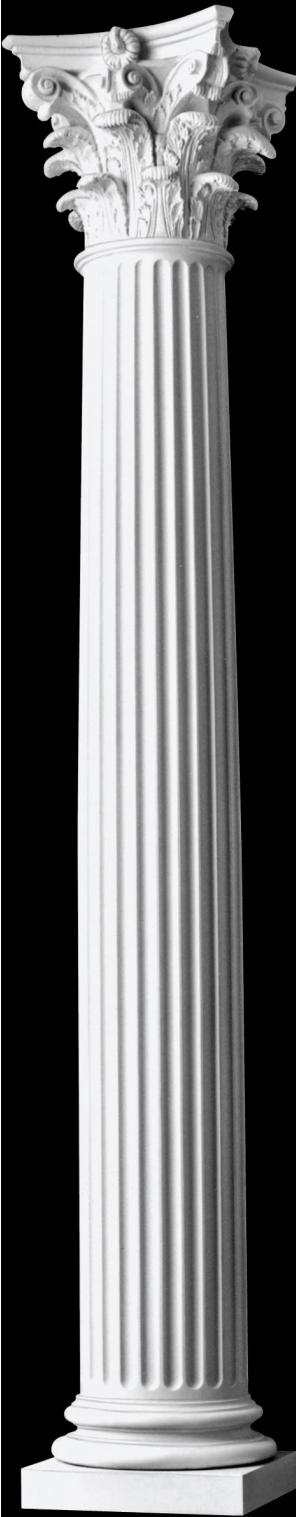
- What can we trust God for?
- 1 John 5:14-15



# Faith

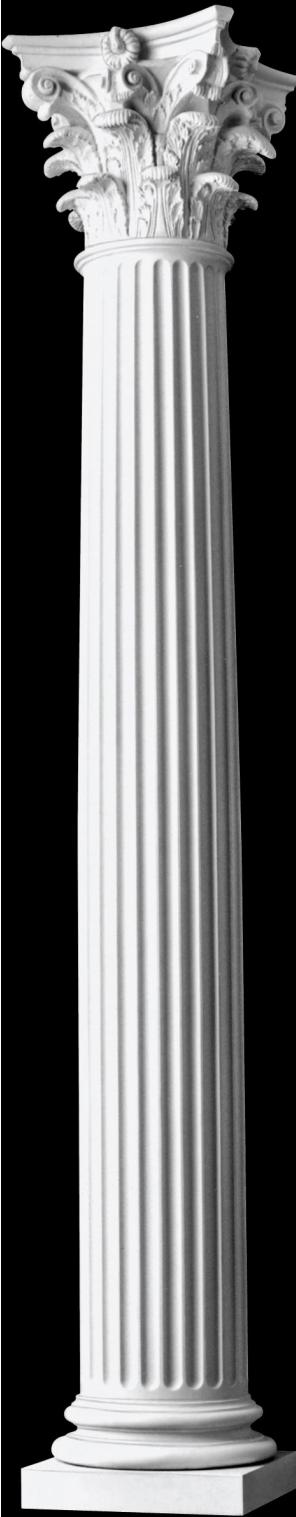
- The “Perfect” will of God?
  - Rom 12.2
  - “Better to render the three adjectives as appositional. “May prove what is the will of God, what is good,” etc. The other rendering compels us to take *well-pleasing* in the sense of *agreeable to men*.

➢ Vincent, *Word Studies*, 3:154.



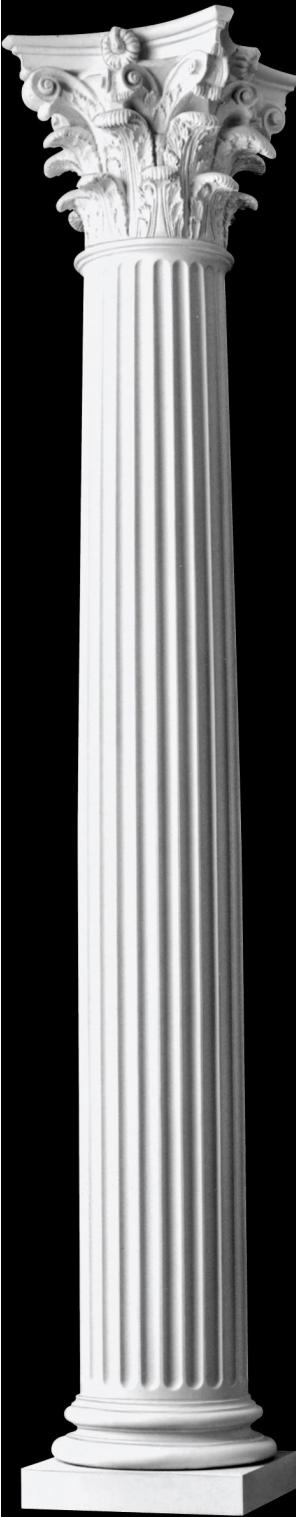
# Faith

- God's secret and **revealed will**
  - “This secret will of God is subsumed under the decretive will because, for the most part, it remains undisclosed to us. There is a limit to the revelation God has made of Himself.”
    - Sproul, *Can I Know God's Will?*, 24–25.
  - Deut 29.29



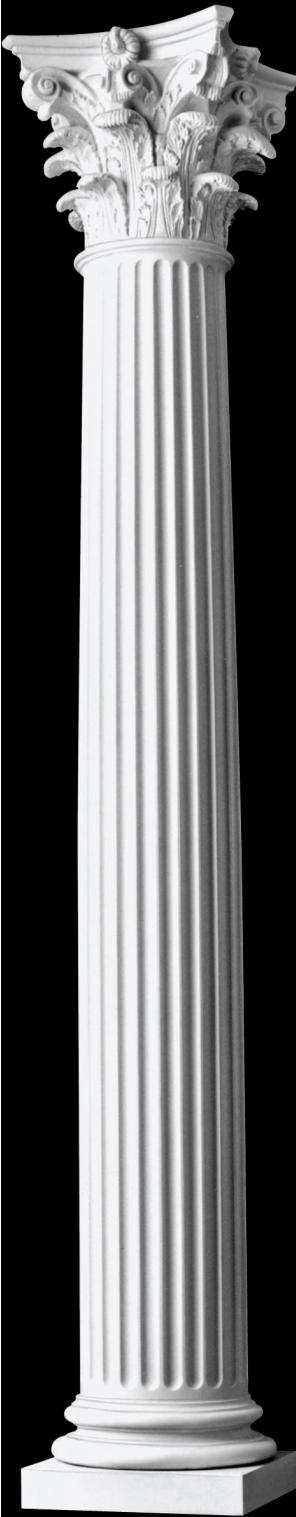
# Faith

- God's will of disposition
  - “refers to what is pleasing and agreeable to God.”
    - Sproul, *Can I Know God's Will?*, 21.
  - Ezek 18.32; 33.11; John 8.29



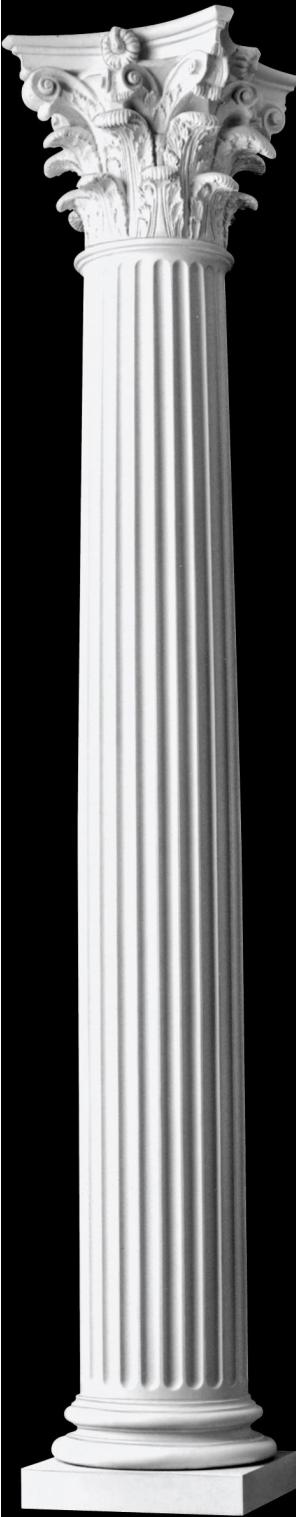
# Faith

- Preceptive will of God
  - “The precepts, statutes, and commandments that He delivers to His people make up the preceptive will.”
    - Sproul, *Can I Know God’s Will?*, 11.
  - 1 Thess 4.3
  - Acts 17.30



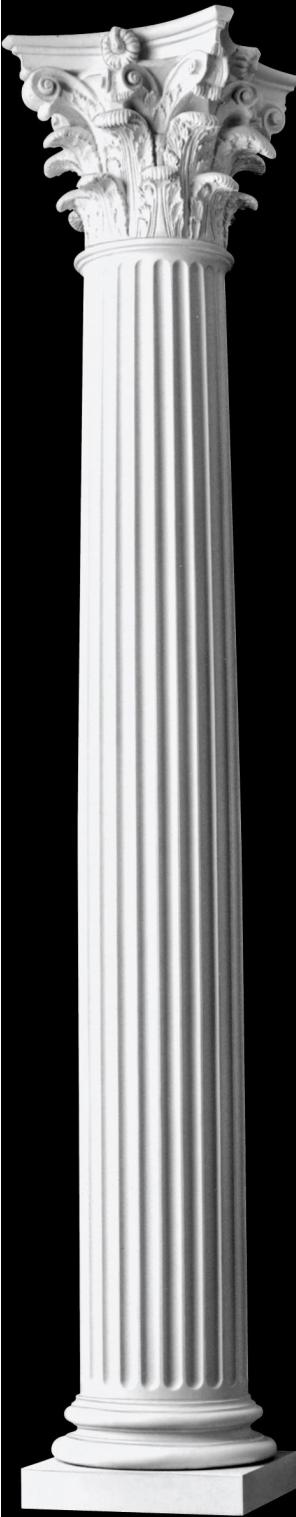
# Faith

- Knowing God's will
- Senses of the word “will”
  - Decretive will
  - “‘God’s sovereign efficacious will’; by it, God brings to pass whatsoever He wills.
    - Sproul, *Can I Know God’s Will?*, 9.
  - Ephesians 1.11



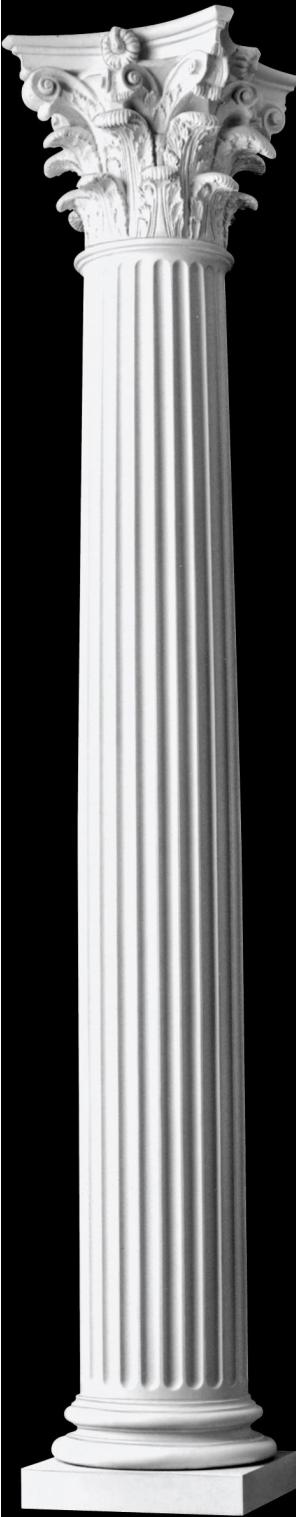
# Faith

- So, what can we trust God for?
  - We can always trust that following His revealed plan will yield the results He has promised.
  - This will inevitably, always, mean fear and even suffering for us.
  - But He assures us that He will always be faithful, and will honor His faithful servants.



# Faith

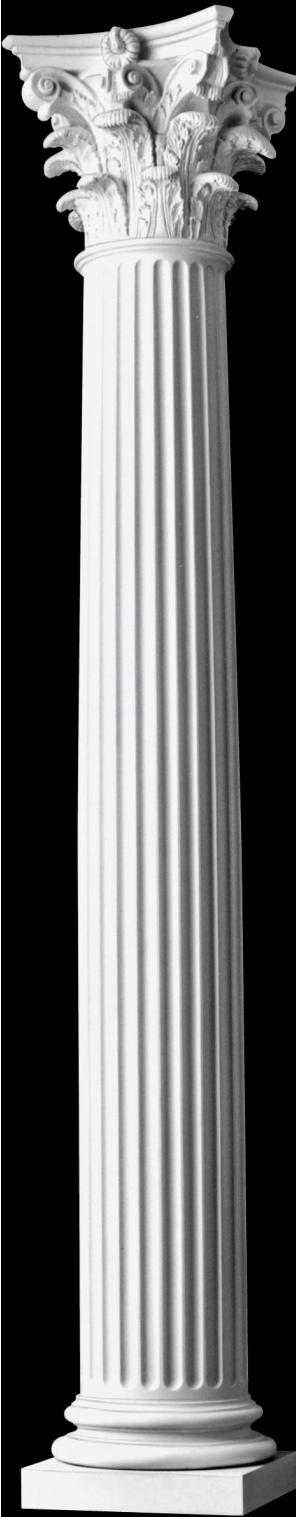
- But we cannot trust that he will carry out our plans.



# Second Major Section of Romans

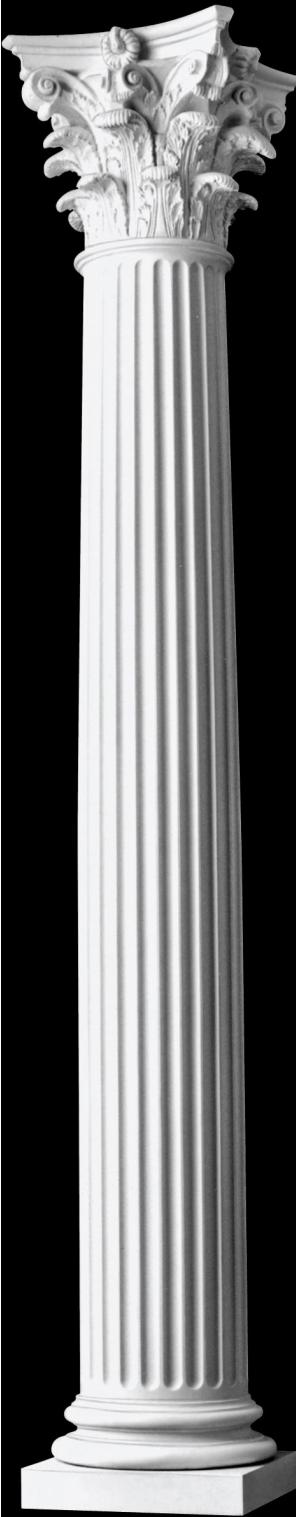
## Romans 5–8

### The Life of Believers



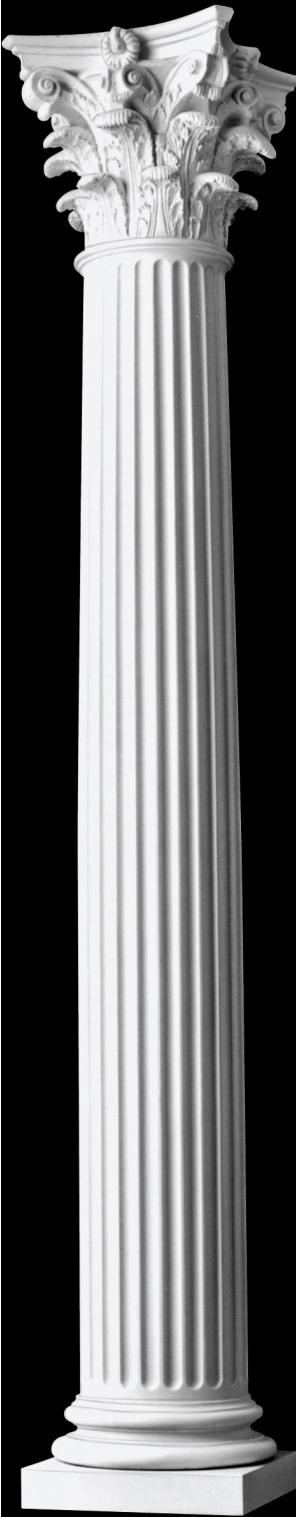
## Romans 1–8

- We have reached the end of the first part: the demonstration that sinners can be justified by faith only (1–4).
- Now we move to see the Life of those who are Right by Faith (5–8).



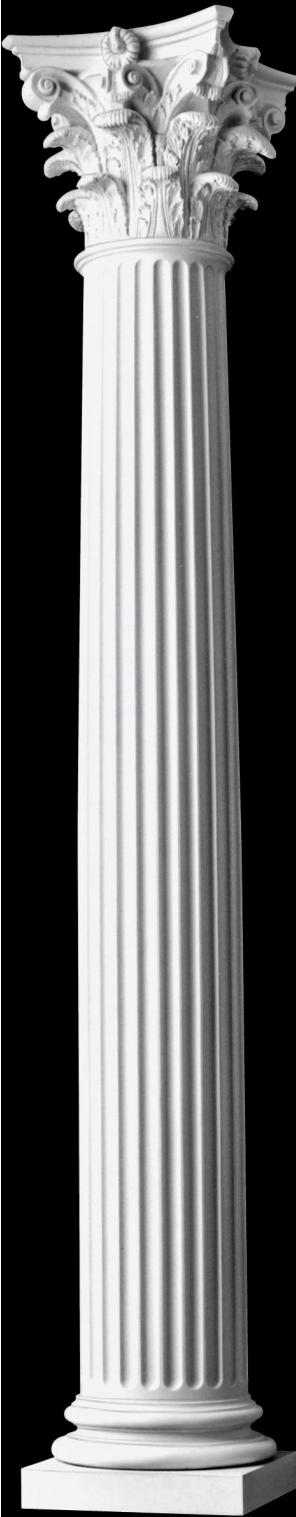
## Romans 5–8 Overview

- Christ, through His self sacrifice, brings life to those who are righteous by faith (5-8).
  - A life of peace with God (5.1-21).
  - Parenthesis (6–7)
  - A life of God's pleasure, led by the Spirit (8.1-17).
  - A life of suffering to conform us to Christ (8.18-39).



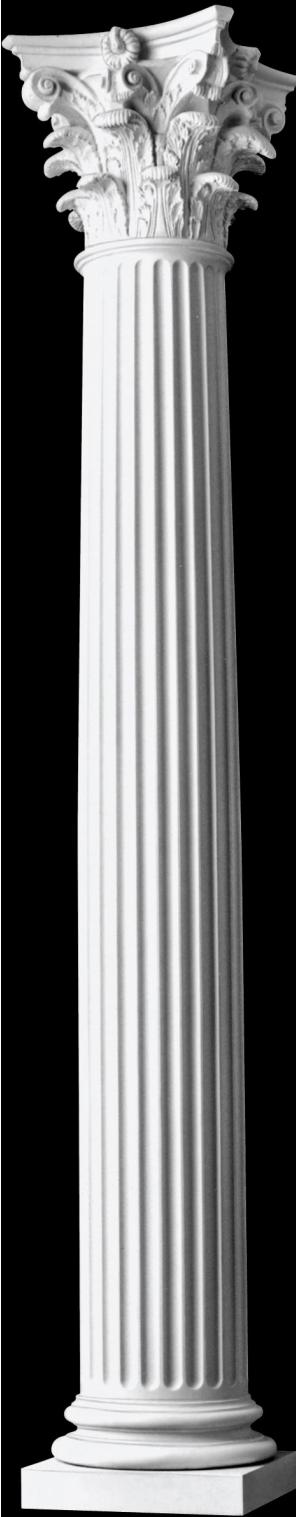
## Romans 5–8

- › A life of peace with God (5.1-21).
  - › All blessings (5.1-11)
  - › A life of reconciliation, freed from the law's condemnation (5.12-21)



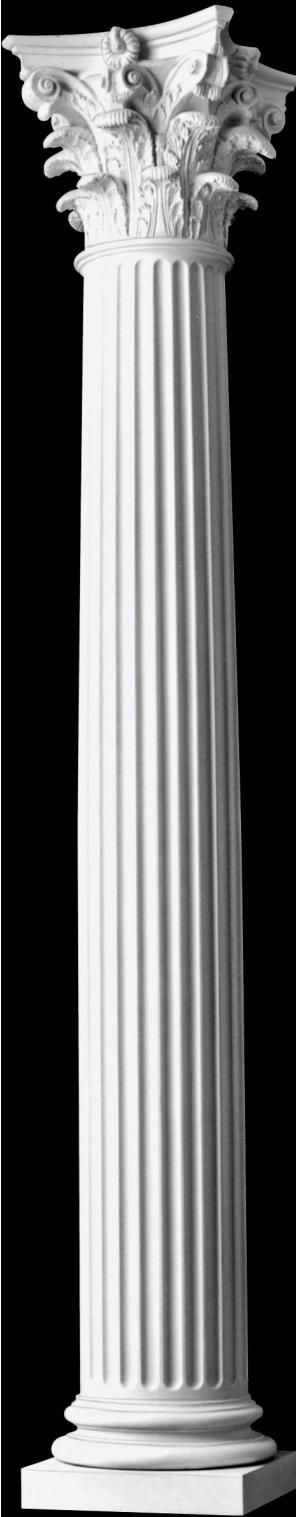
## The Life of the Righteous, Rom 5-8

- a) Therefore, having peace with God we receive all blessings through Christ and know God's love in saving and keeping us even amid suffering (5.1-11).



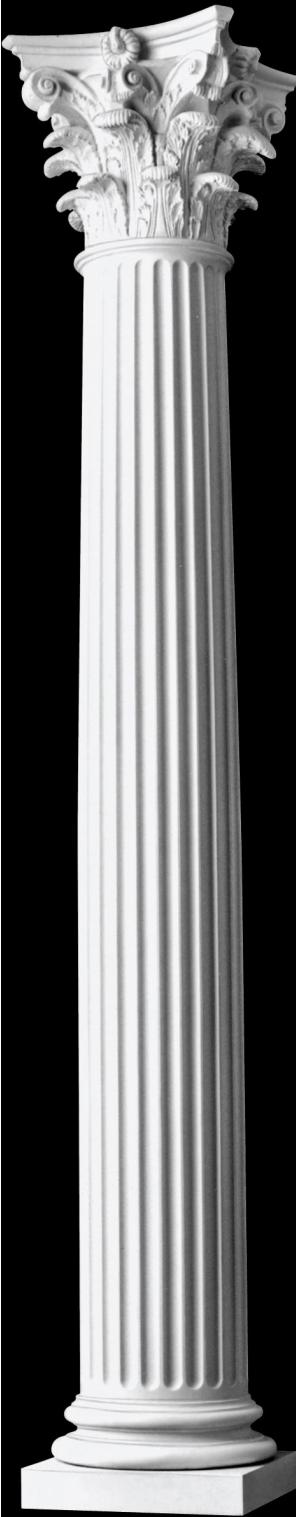
## The Life of the Righteous, 5–8

- (1) Therefore we have peace with God through Christ, the source of all blessing which we receive from God, so that we may even rejoice in trials as means by which we come to know the love of God (5.1-5).
- (2) For God's inalienable love is made known to hostile, ungodly sinners in the gift of His Son whose death saves us and whose life keeps us (5.6-11).



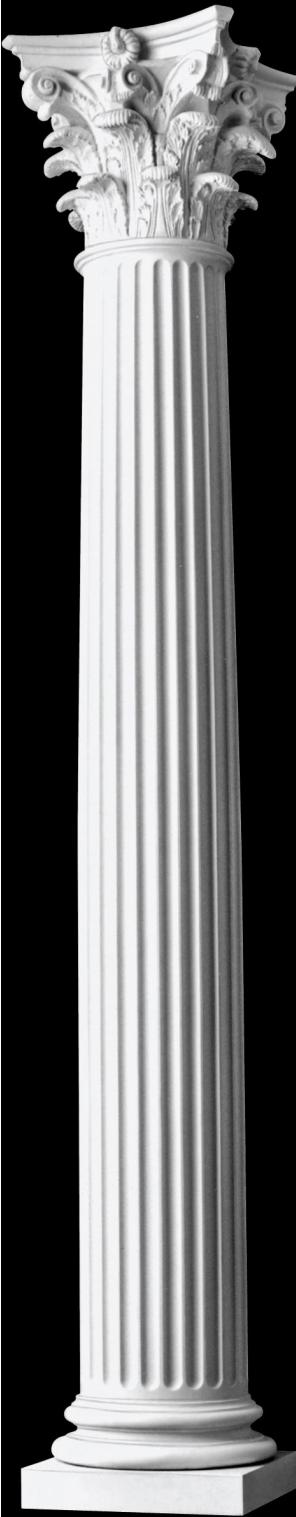
## The Life of the Righteous, 5–8

➤ A life of reconciliation, freed from the law's condemnation (5.12-21)



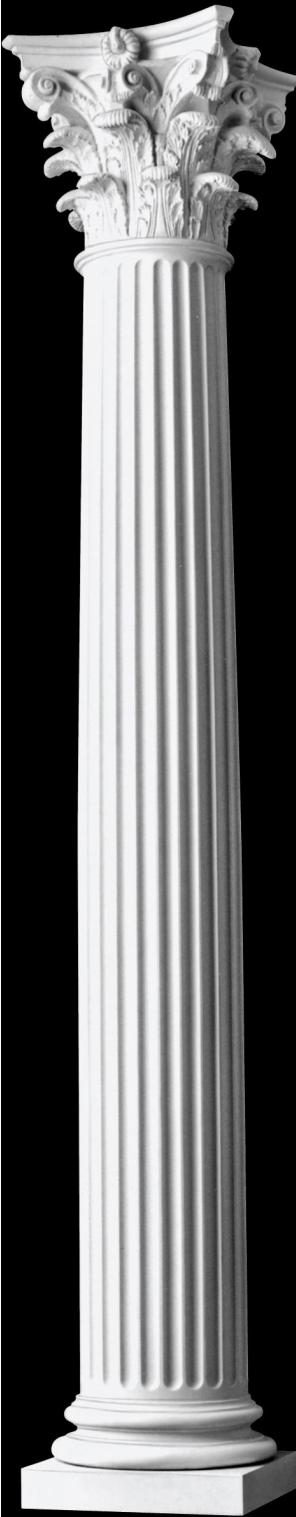
## The Life of the Righteous, 5–8

b) Christ, patterned on Adam, brought life through His obedient death to bring life to reign through righteousness (5.12-21).



# The Life of the Righteous, 5–8

- A life of reconciliation, freed from the law's condemnation (5.12-21)
  - Parenthesis (6–7)
    - Walking in newness of life, freed from condemnation (6.1-14).
    - Life before God can never be lived under Law, only under grace (6.15-7.25).
  - A life of God's pleasure, led by the Spirit (8.1-17).
  - A life of suffering to conform us to Christ (8.18-39).



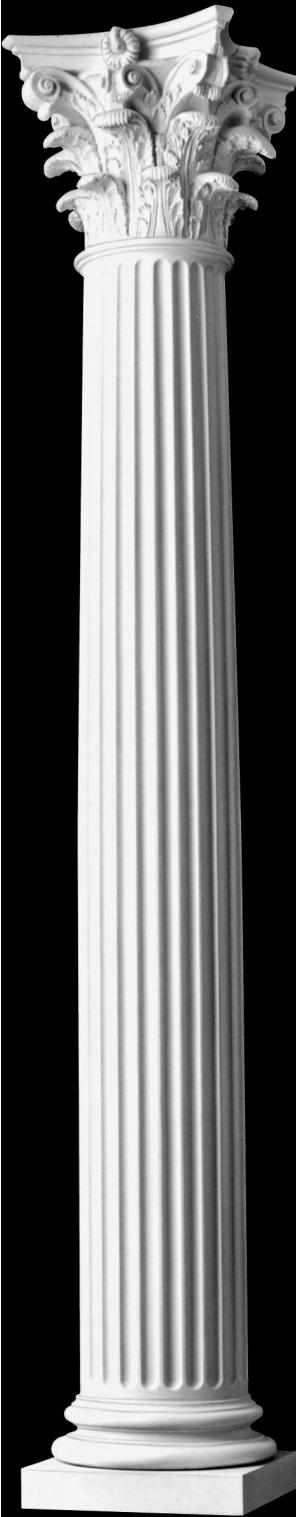
## The Life of the Righteous, 5–8

- For this reason death passed upon all men through the sin of Adam so that all die, even those who have not sinned like Adam (5.12-14).

But, what is this saying? How did we sin in Adam?

Seminalism, Hebrews 7.8-9

Federalism, cp. Joshua 7



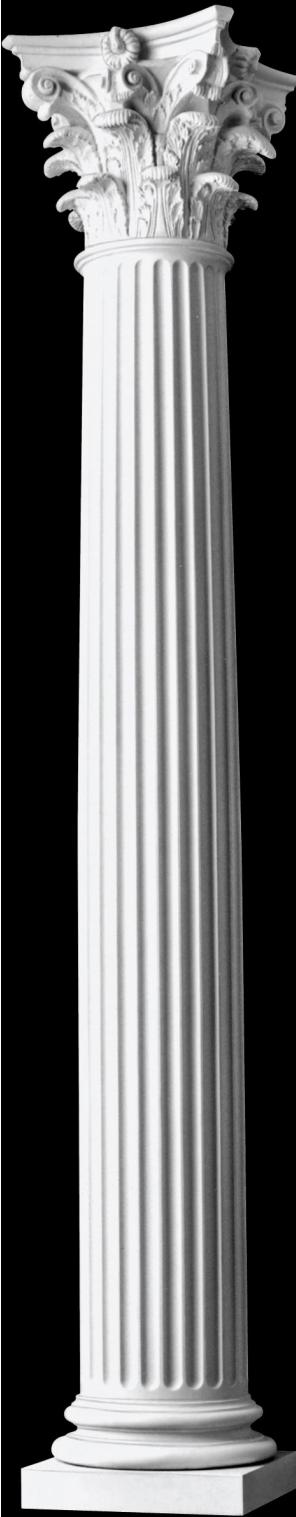
## The Life of the Righteous, 5–8

### Fairness?

Who would be a better representative  
than an unfallen man?

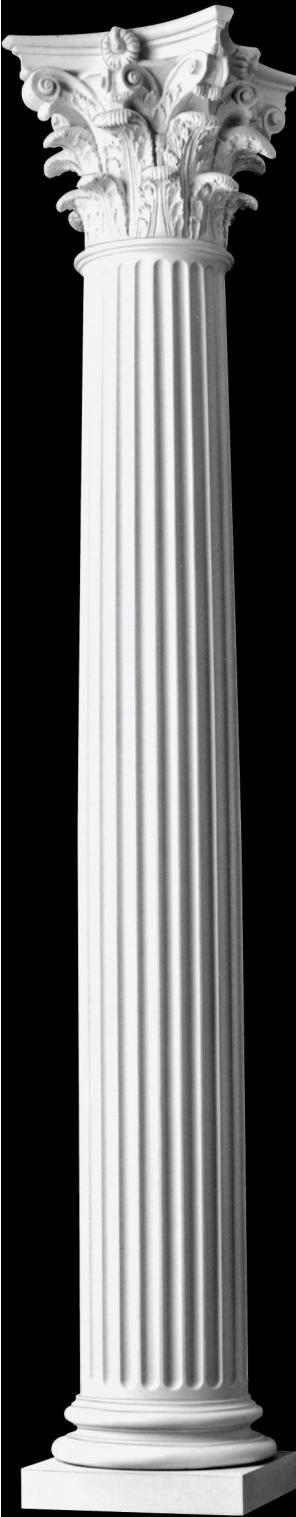
Who would be better to choose a  
representative than an all-wise,  
eternally good God?

Every time I sin, I affirm that God's  
choice of Adam, and Adam's choice of  
sin, was right.



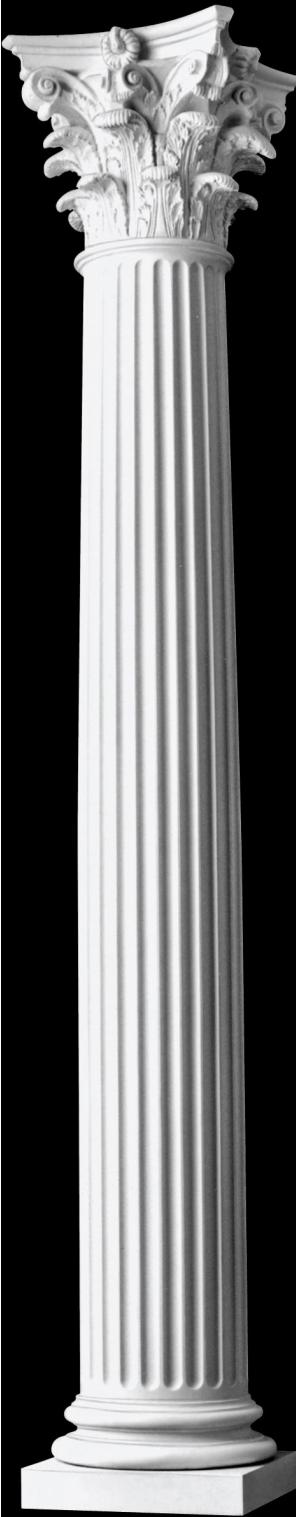
## The Life of the Righteous, 5–8

- Then, what is the point of Romans 5.12?
  - Therefore?



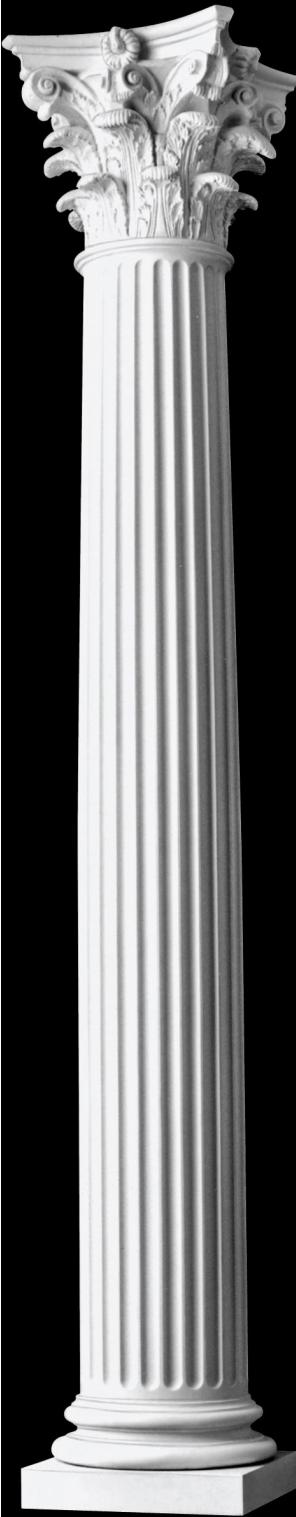
# The Life of the Righteous, 5–8

- Therefore?
  - What is the relation to the preceding context?
    - There are various responses.
    - The one that makes most sense to me is to tie the section 5.12-21 to the immediate context of 5.9-11.
      - Reconciliation — How are we experiencing a life of reconciliation when Paul affirms that we were enemies when Christ died?



## The Life of the Righteous, 5–8

- Therefore?
  - The one that makes most sense to me is to tie the section 5.12-21 to the immediate context of 5.9-11.
  - Reconciliation – How are we experiencing a life of reconciliation when Paul affirms that we were enemies when Christ died?

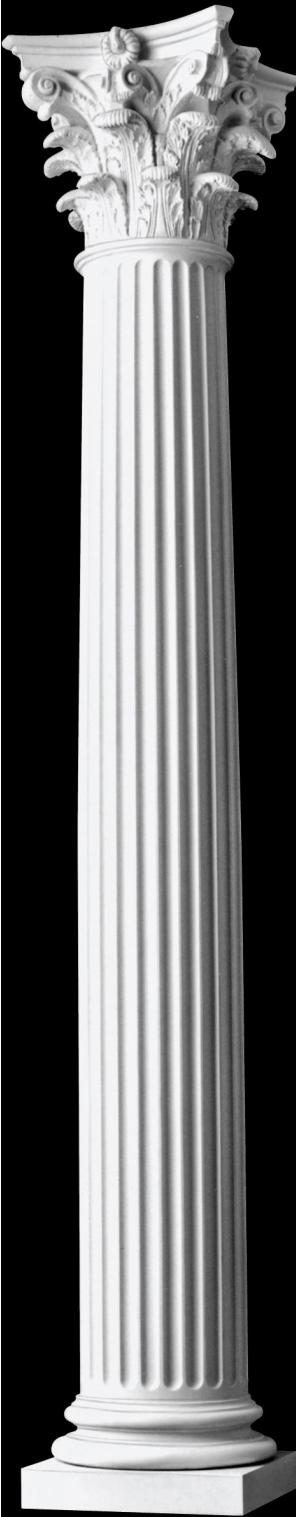


## The Life of the Righteous, 5–8

- (2) All in Adam are condemned, so all in Christ are justified through the one obedient act of Jesus (5.15-19).

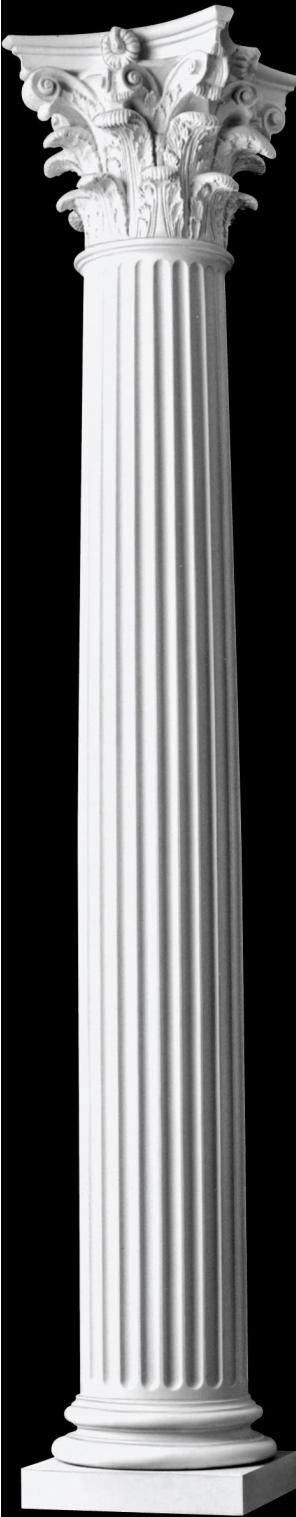
“made sinners/righteous?”

Luke 12.42; Heb 5.1; 7.28



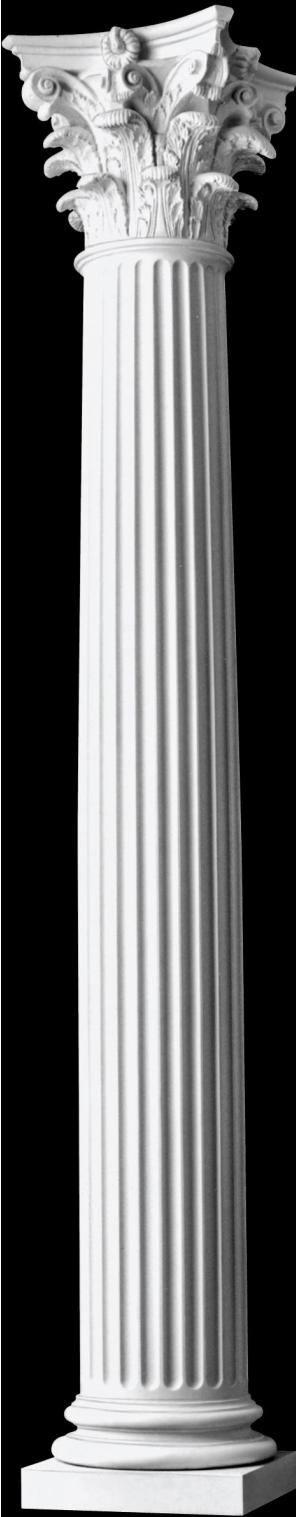
## The Life of the Righteous, 5–8

3. The Law was intended to cause sin to abound so that God's grace might superabound reigning through righteousness leading to eternal life through Christ (5.20-21).



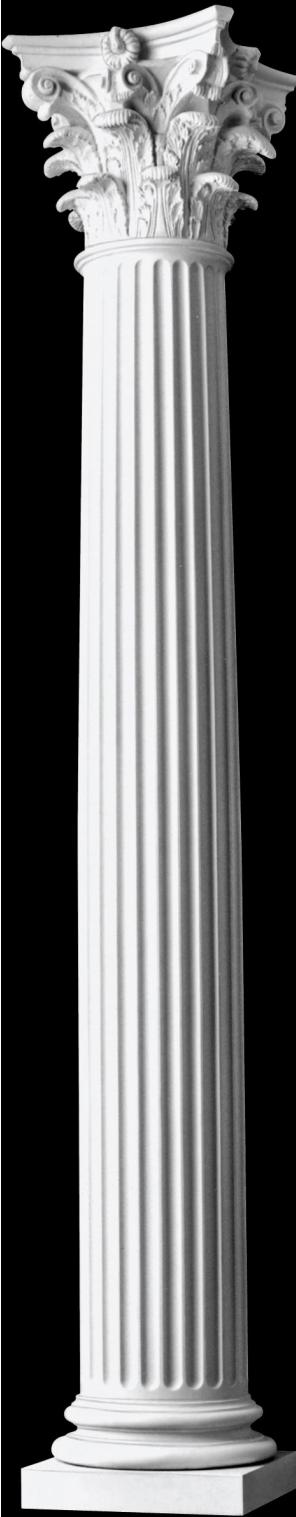
## The Life of the Righteous, 5–8

- Romans 5.20 creates a problem.



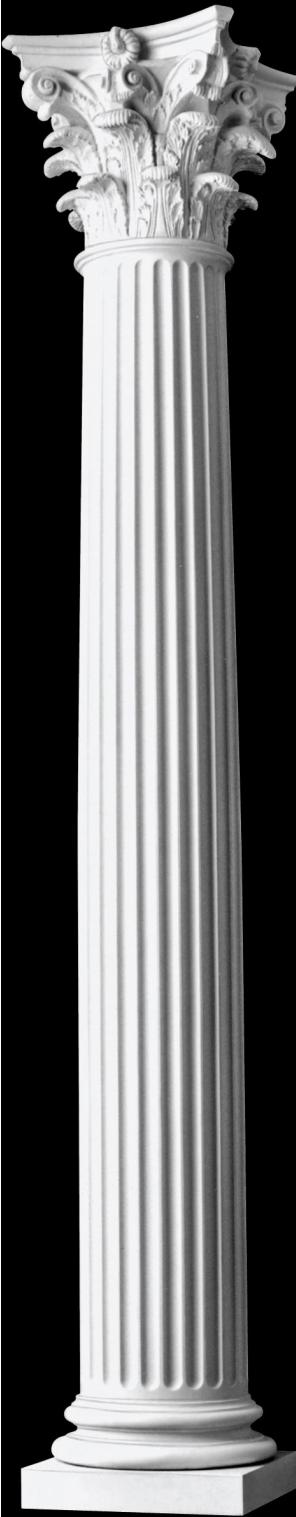
## Romans 5–8

- “The law came in alongside that the transgression might increase; but where transgression increased, grace increased all the more.”
- Does that mean that we are free to sin and the law is evil?
- Question arises from the failure to see verse 21.
- Paul addresses the question in chapters 6–7



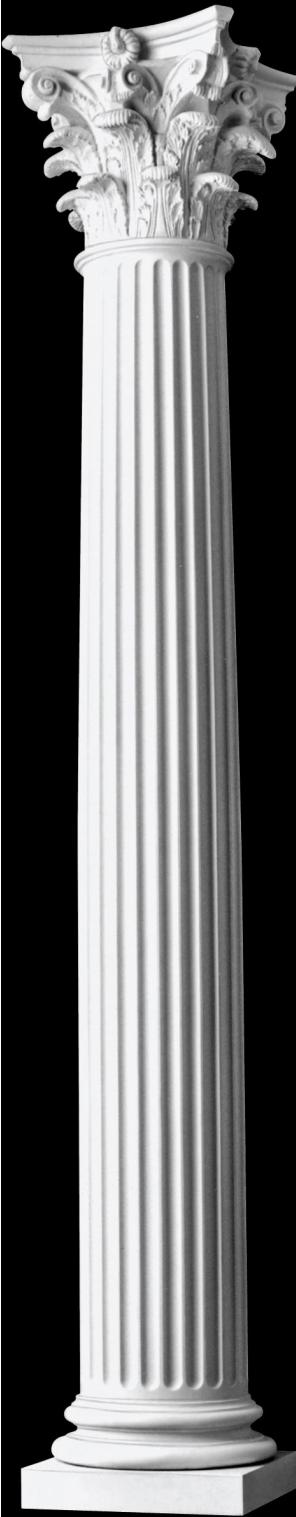
## Romans 6–7

- A digression
  - Rhetorically, a “diatribe”
  - A form of speech in which the speaker anticipates the questions of the audience and answers them.



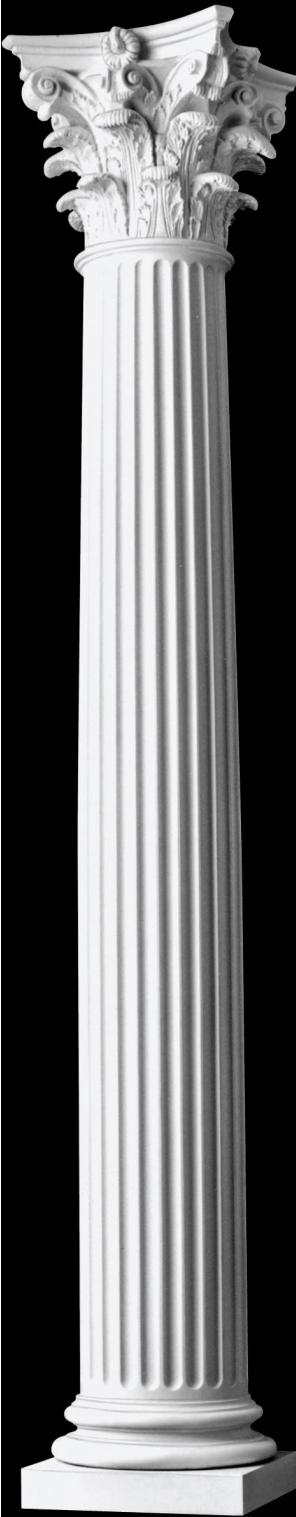
## Romans 5–8

- The statement in 5:20 elicits a discussion based on four questions.



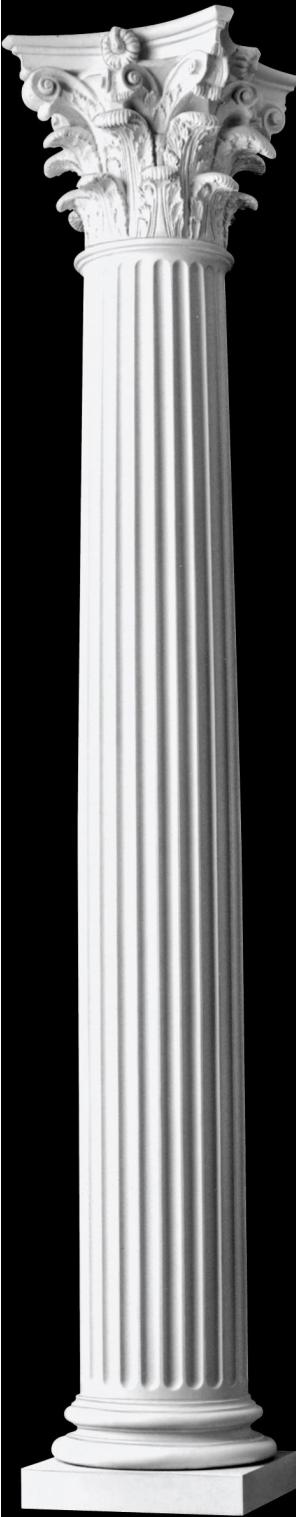
## Romans 5–8

1. Shall we sin more so that we get more grace (6:1)?
2. Shall we sin because we are not under law (6:15)?
3. Is the law sin (7:7)?
4. Did what was good become death for me (7:13)?



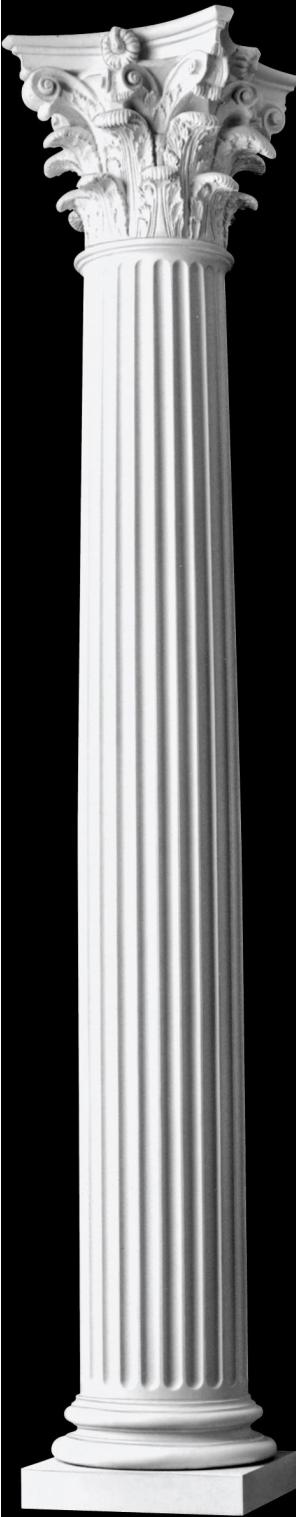
## Parenthesis, 6–7

Only grace is a sufficient resource for righteous living, since law must do its holy, just, and good work of handing over its slaves to death.



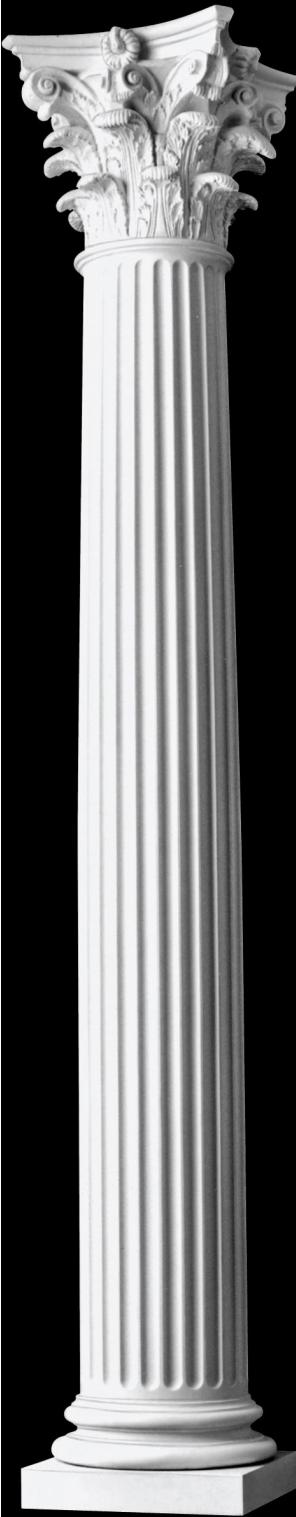
## The Life of the Righteous, 5–8

1. Righteousness will mark the life of believers when they regard themselves as dead to sin and alive to God through Christ and therefore not under law, but under grace (6.1-14).



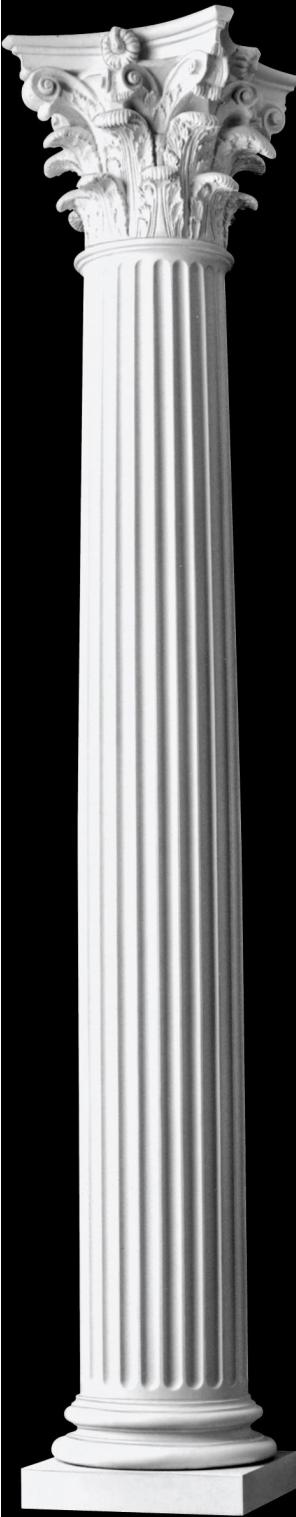
## Parenthesis, 6-7

- Then shall we continue in sin that grace may abound (6.1)?
- Believers share in the death and new life of Christ, so that they are no longer enslaved to sin but live to God (6.2-10).



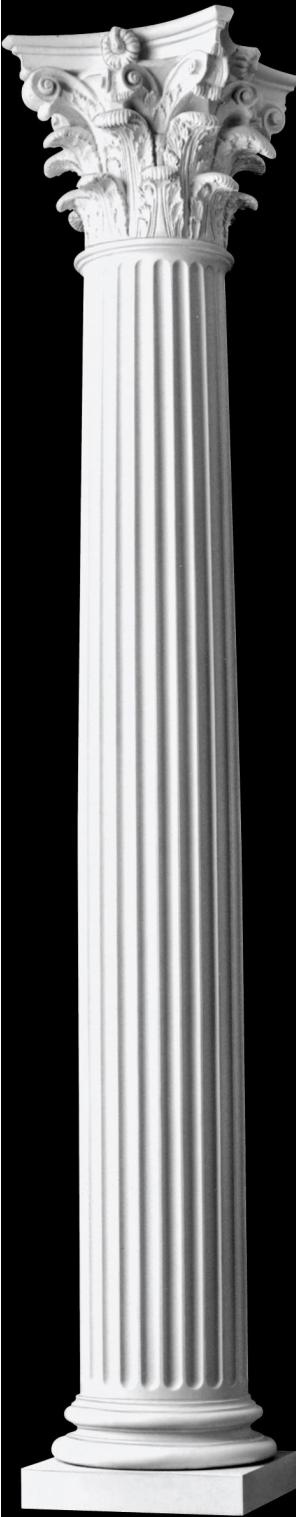
## Parenthesis, 6-7

- a) It is impossible for those who have, through baptism, shared in Christ's death to sin to continue in sin (6.2-4a).



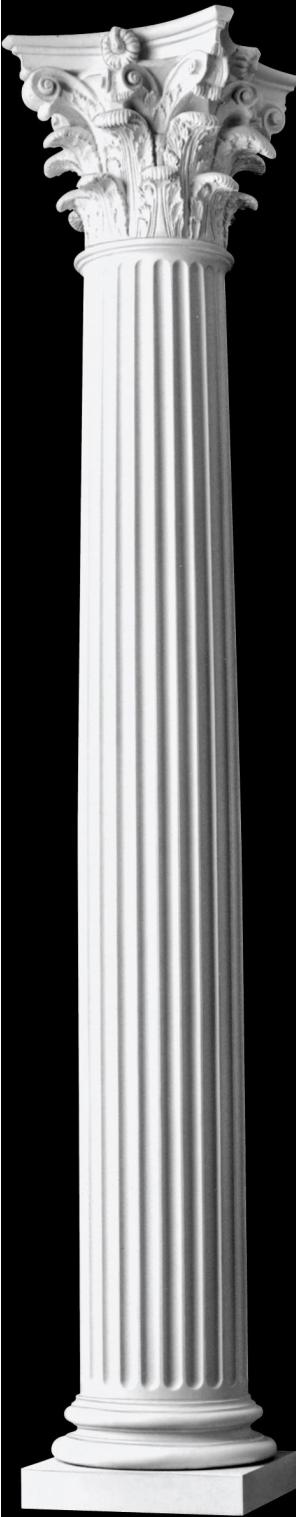
## Parenthesis, 6-7

b) It is impossible for those who in Christ share in Christ's resurrection to continue in sin (6.4b).



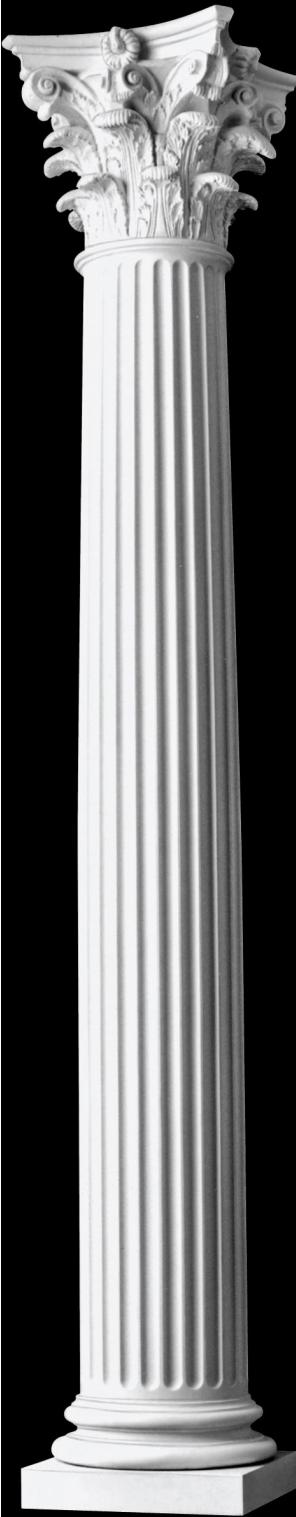
## Parenthesis, 6-7

c) The believer's death and resurrection with Christ mean that he is no longer enslaved to sin, but lives, as Christ does, to God (6.5-10).



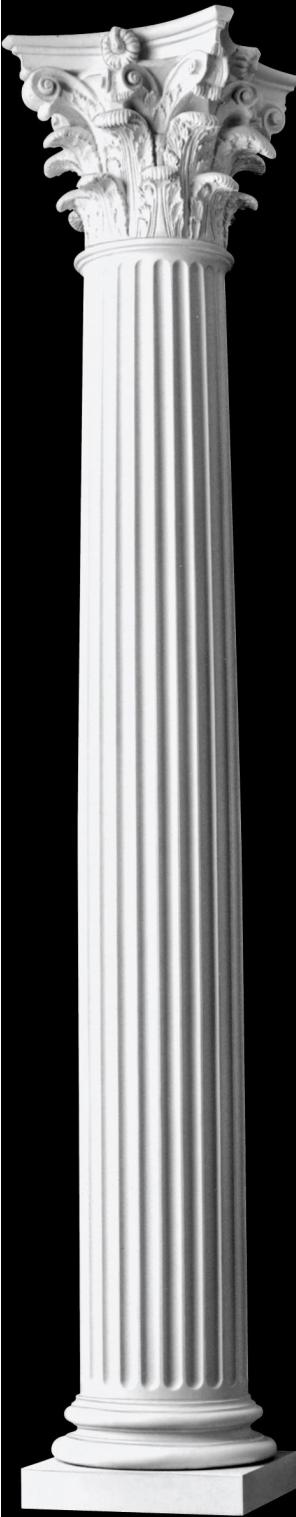
## Parenthesis, 6–7

- Therefore believers must learn to recognize themselves dead to sin and alive to God in Christ Jesus (6.11).



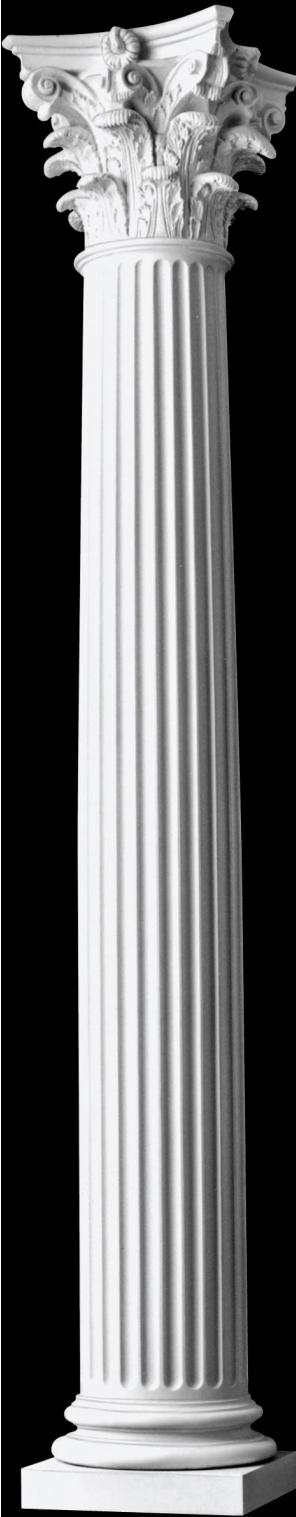
Parenthesis, 6-7

REMEMBER—ROM. 4.17-25  
ABRAHAM!!



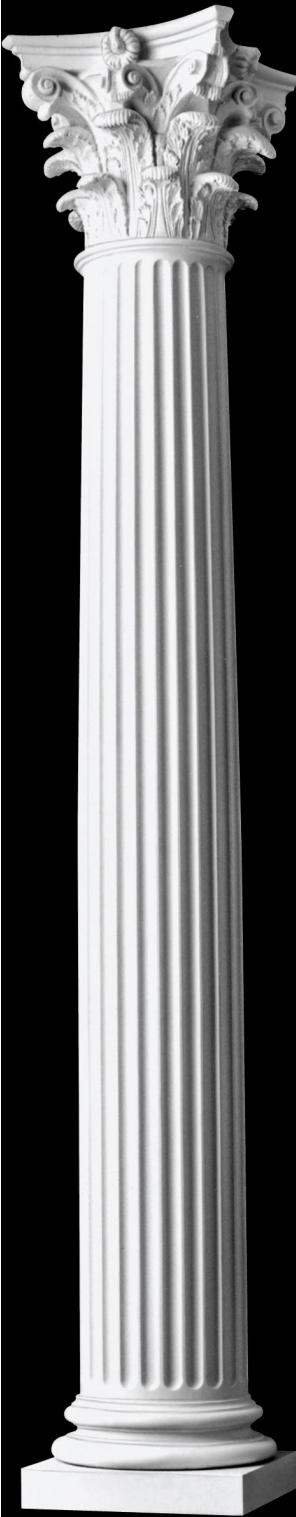
## Parenthesis, 6–7

- Believers must make themselves available to God to perform righteousness since they are not under law but under grace (6.12-14).



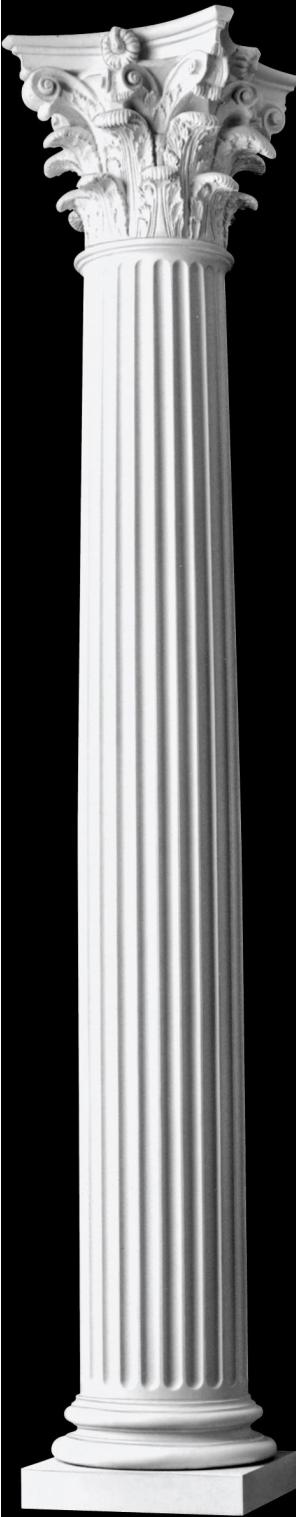
## Parenthesis, 6–7

a) Believers should not allow sin to reign over their bodies or make their bodies available to fulfill the desires of sin (6.12-13a).



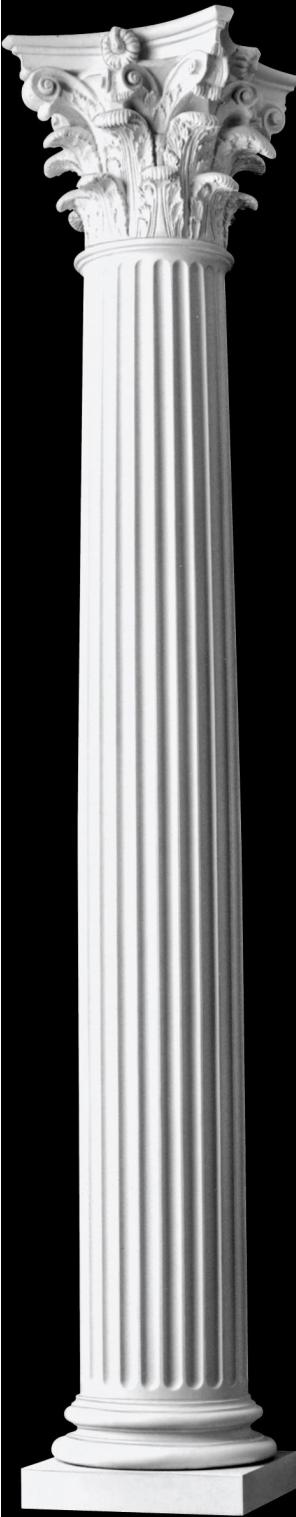
## Parenthesis, 6–7

b) Believers should make themselves available to God as resurrected beings to accomplish righteousness (6.13b).



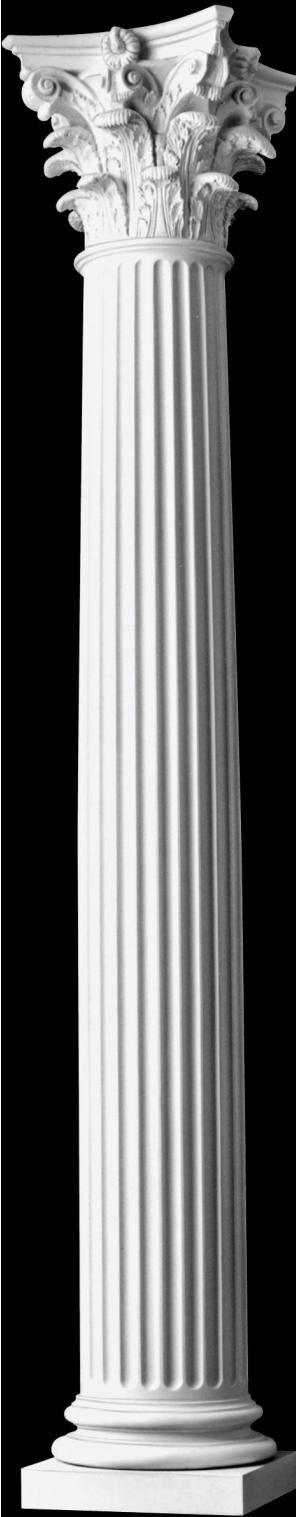
## Parenthesis, 6-7

c) The reason is that sin will not master those who are under grace and not law (6.14).



## Parenthesis, 6-7

v. Believers, since they are not under law, will not go on sinning under grace since grace has set them free from sin through the death of Christ and has given them in marriage to Christ to bear offspring for God (6.15-7.6).

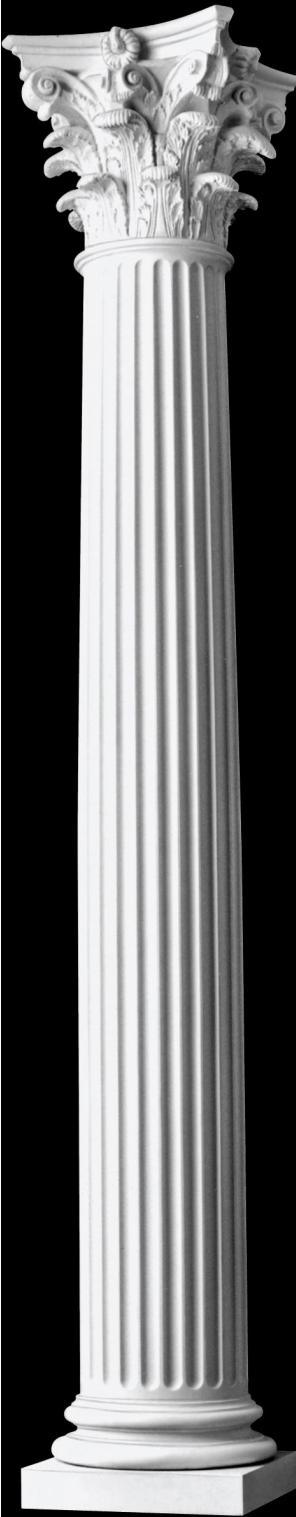


## Parenthesis, 6–7

(a)THE QUESTION: Since we are not under law but under grace, shall we continue in sin (6.15)?

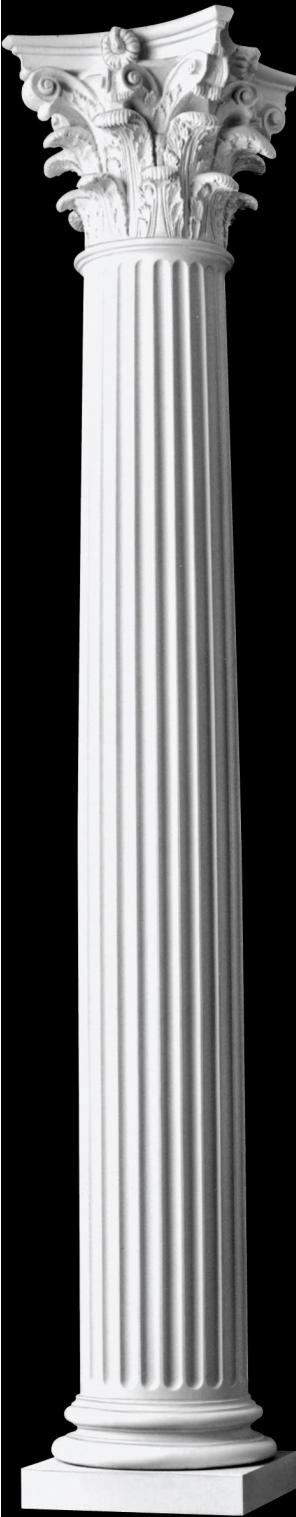
Motivated by 6.14

The answer (6.16–7.6)



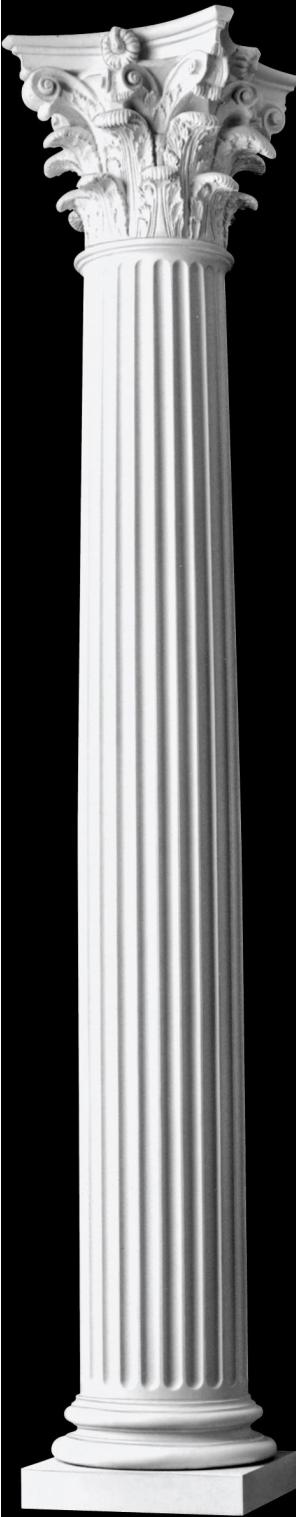
## Parenthesis, 6–7

- (b) **The answer:** People under grace do not continue in sin because they are set free from sin through the death of Christ and enslaved or married to Christ to bear offspring to God (6.16–7.6).



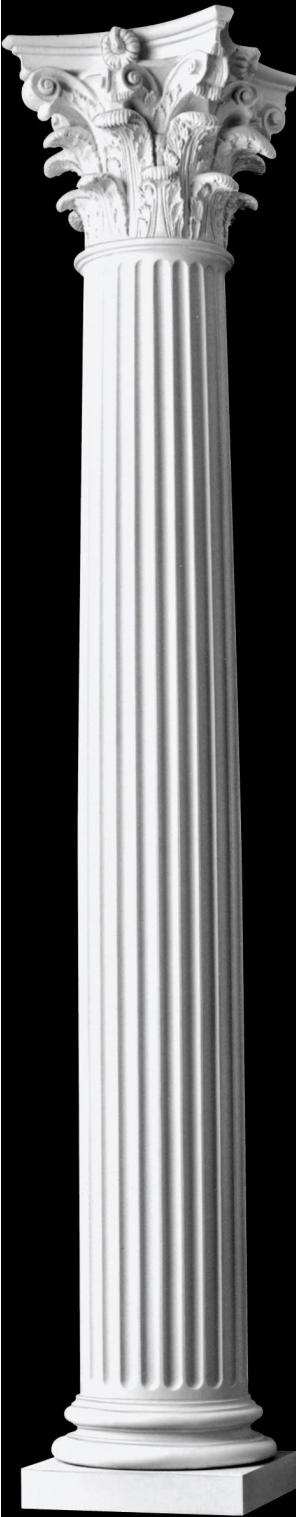
## Parenthesis, 6–7

- i) It should be commonly known that one is slave to what one obeys, either sin leading to death or obedience leading to righteousness (6.16).
- ii) By God's grace the Romans, set free from sin, have become slaves of righteousness (6.17-19a).
- iii) Therefore, just as they had availed themselves of sin, they should make themselves slaves to righteousness for sanctification (6.19b).



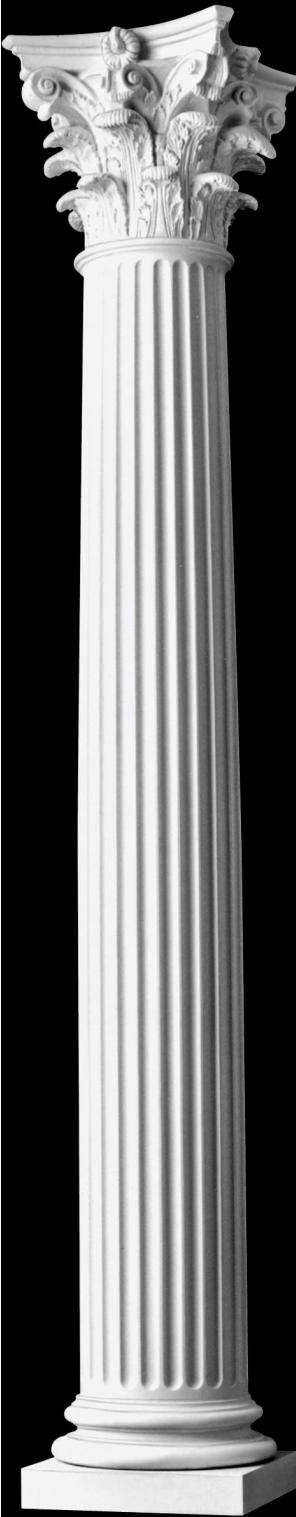
## Parenthesis, 6–7

- iv) Freedom from righteousness brought shameful results, but their current enslavement to God brings eternal fruit with eternal life as God's free gift (6.20-23).



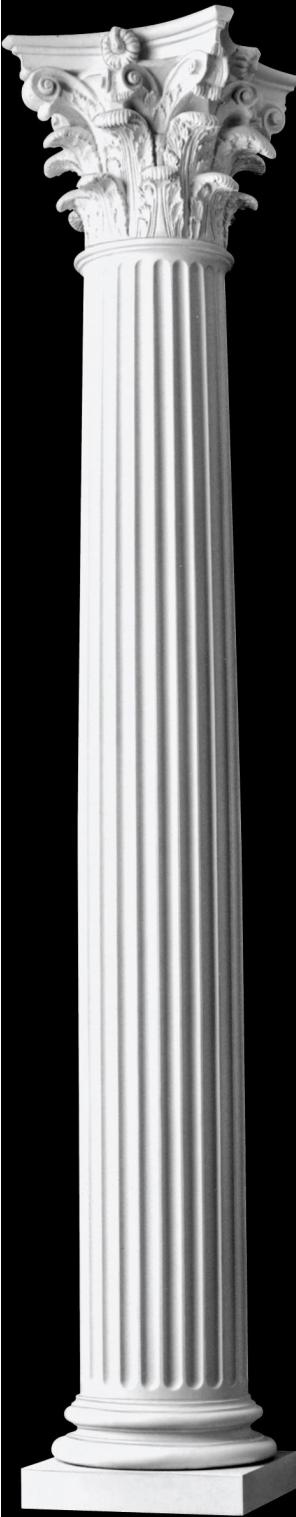
## Parenthesis, 6–7

- v) Those who understand the law of marriage know that a married woman may only marry again if her husband dies, in which case she is not an adulteress (7.1-3).



## Parenthesis, 6–7

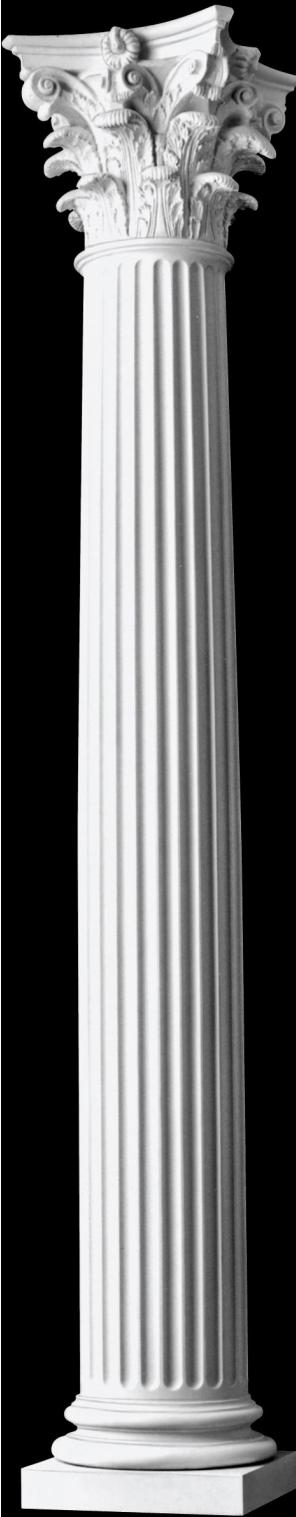
- vi. Therefore, since Christians have died to the Law through the body of Christ, they may remarry Christ to bear offspring to the new Husband (7.4-6).



## Parenthesis, 6–7

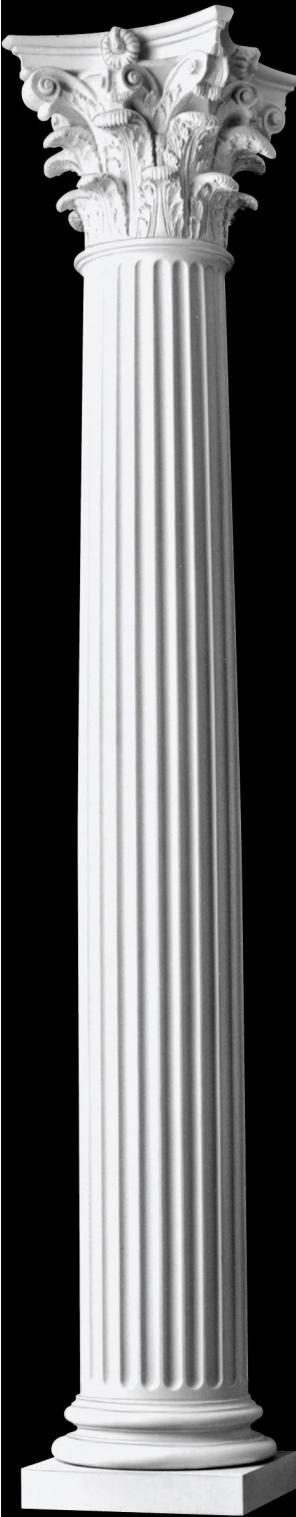
b. The Law is not itself Sin, but Sin can only function in a world of Law (7.7-12).

*But there are major problems in interpreting Romans 7.7-25*



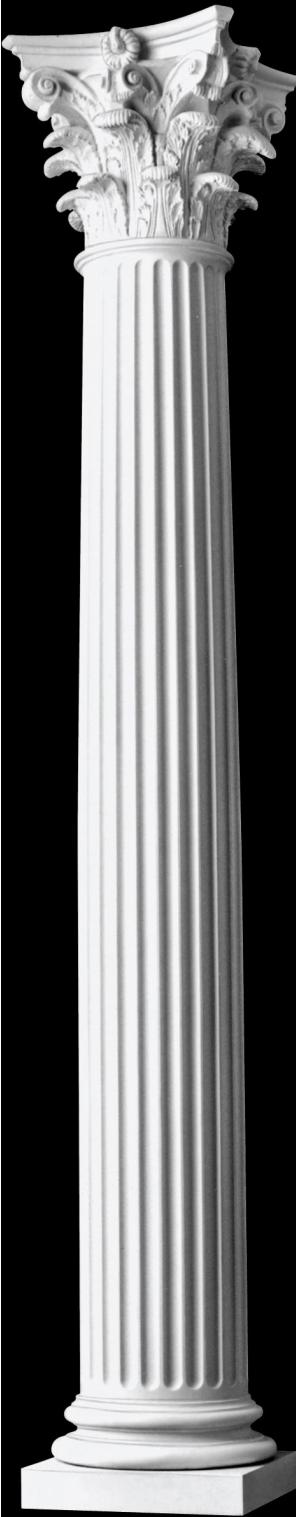
Problems in Romans 7.7-25

Three Widely Recommended  
Options  
and  
One Makeshift Option for  
Interpretation



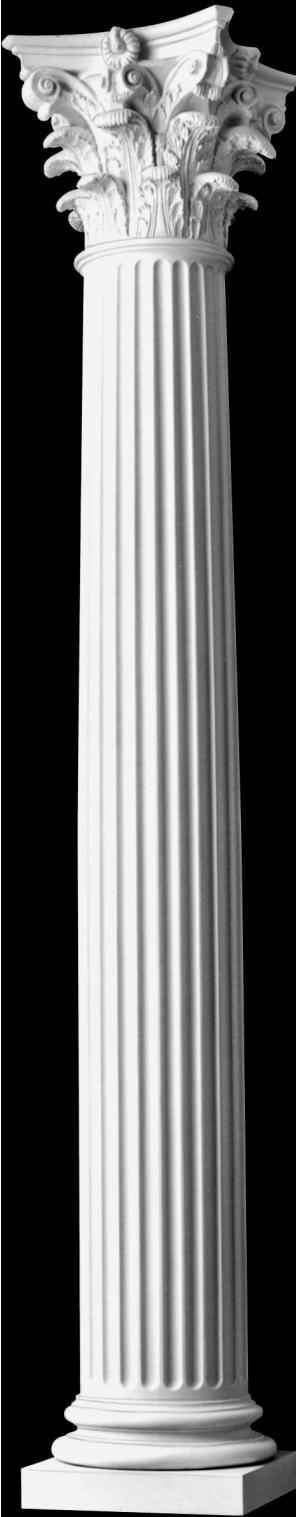
## Problems in Romans 7.7-25

View One: The passage describes “everyman” (either human or Israelite) in dealing with sin (cp. Gen. 3: indwelling sin = the serpent who deceives).



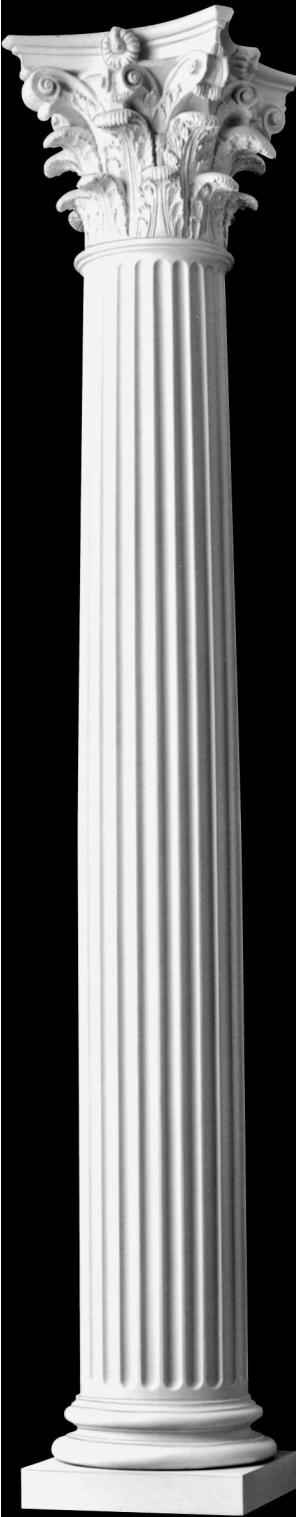
## Problems in Romans 7.7-25

View Two: The passage describes the struggle with the sin nature experienced by all Christians who have failed to appropriate the filling of the Spirit.



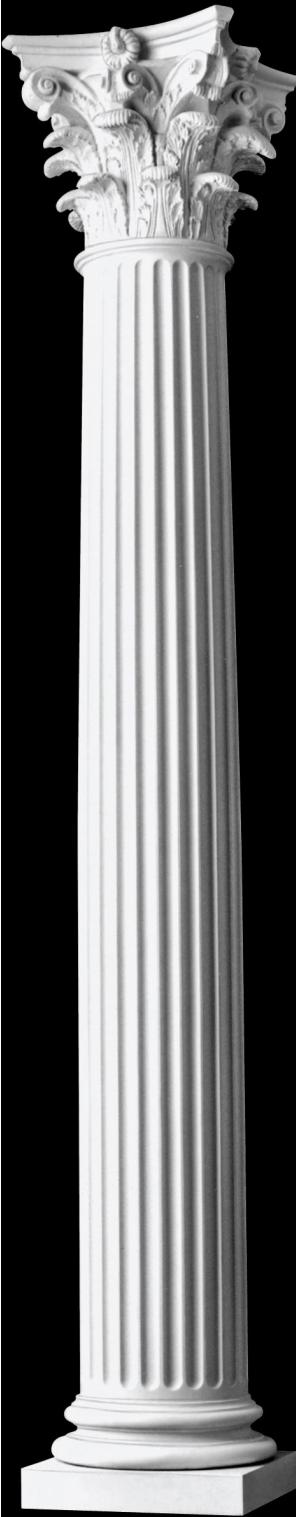
## Problems in Romans 7.7-25

View Three: The passage describes the struggle with sin experienced by the lost who have never come to know Christ.



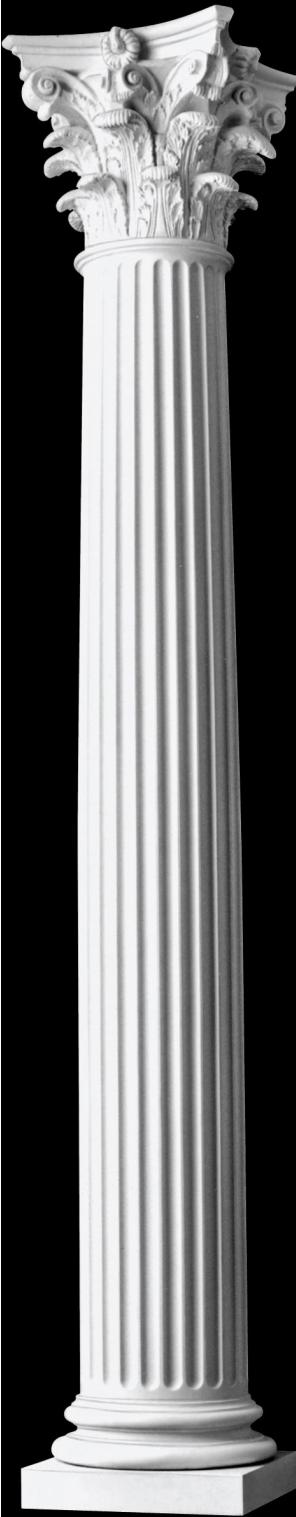
## Problems in Romans 7.7-25

View Four: The passage describes the struggle with sin experienced by both the lost and the saved. Verses 7-12 describe the condition of the lost man. Verses 13-25 describe the condition of the saved man struggling with sin.



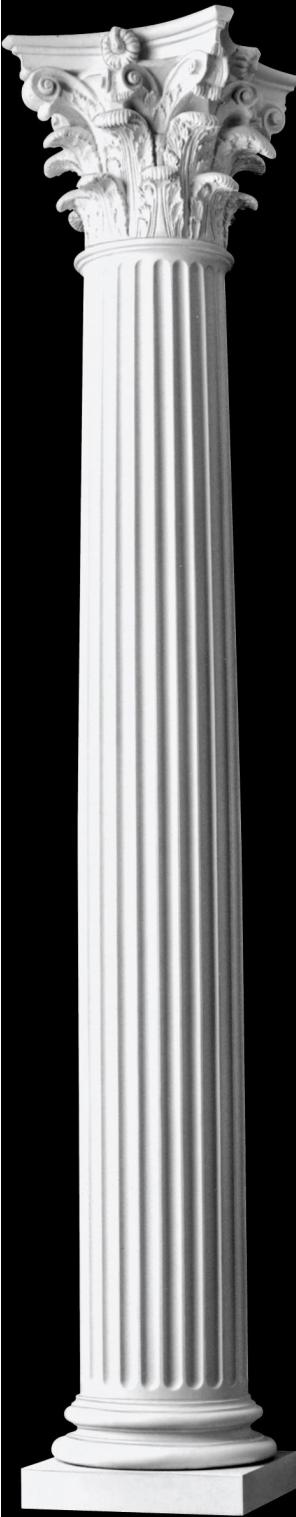
# Discussion of the Various Views

- View One – “Everyman”



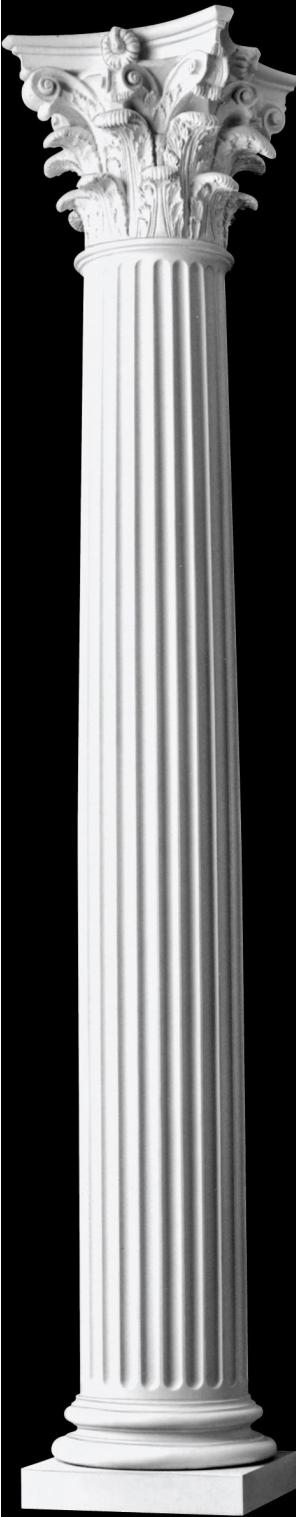
## Discussion of the Views

- Support for View Two—Sin nature in Christians
  - No lost man delights in the Law of God (v. 22).
  - Paul affirms that he wills the good (v. 19), though he cannot do it.
  - He delights in the law of God in the inward man (v. 22) but finds sin constantly present with him.
  - The present tenses of vv. 14-25 seem to suggest that the passage is describing Paul's present experience.



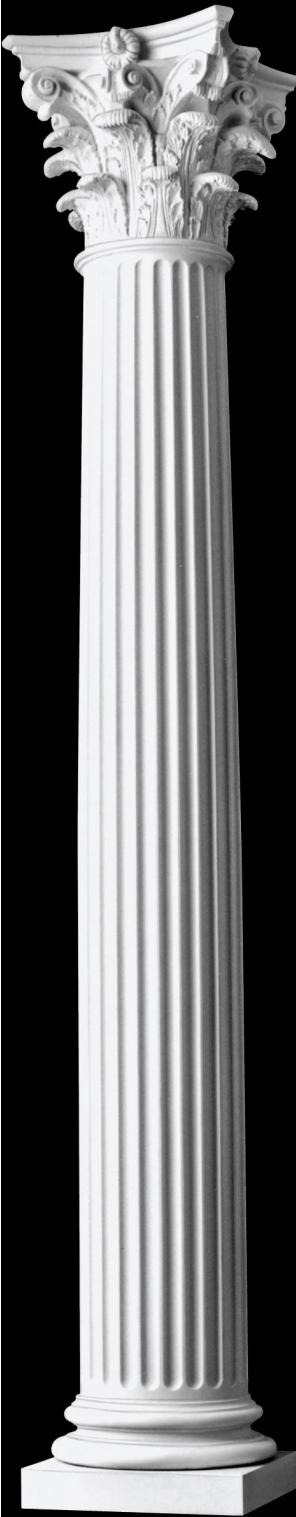
## Discussion of the Views

- Support for View Two
  - That chapter 7 comes in the midst of a discussion of the Christian life seems to support this view.
  - Struggling with sin in the Christian life is the common experience of all believers.
  - Other passages of Scripture teach the same idea (Romans <sup>212</sup>8.23:)



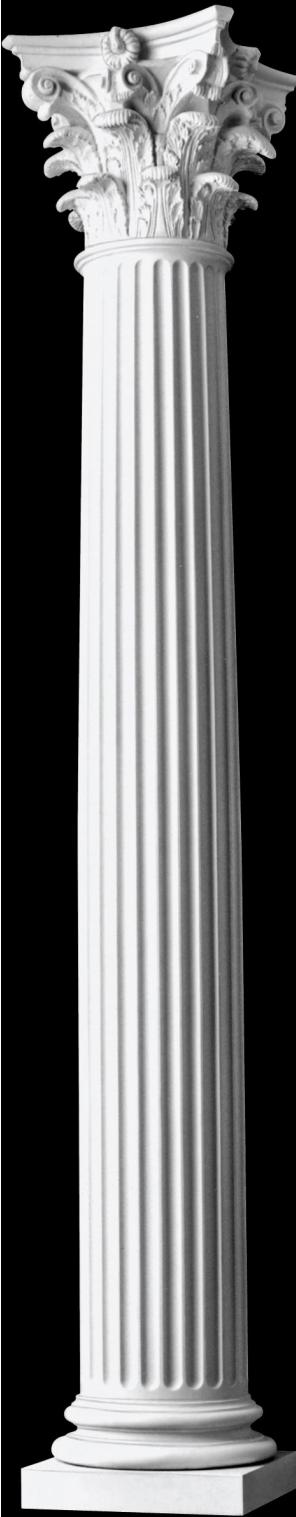
## Discussion of the Views

- Support for View Three—The Lost
  - All Pharisees delighted in the law of God.
  - Paul describes a condition of being sold under sin (v. 14).
  - This condition of such a man he characterizes by the cry “wretched man” (v. 24).
  - He describes such a condition as: slavery to law (v. 25), death under law (vv. 9-11), inability to practice righteousness (vv. 15-16), captivity to the law of sin (v. 23).



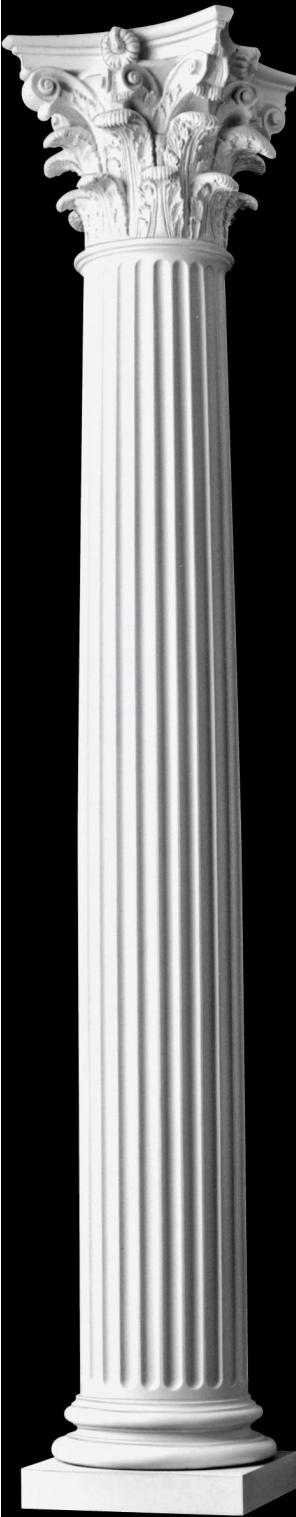
## Discussion of the Views

- Support for View Three
  - The past tenses of vv. 7-13 seem to suggest that the passage is describing Paul's past experience.
  - This view provides a proper contrast with the “now” of Romans 8.1.



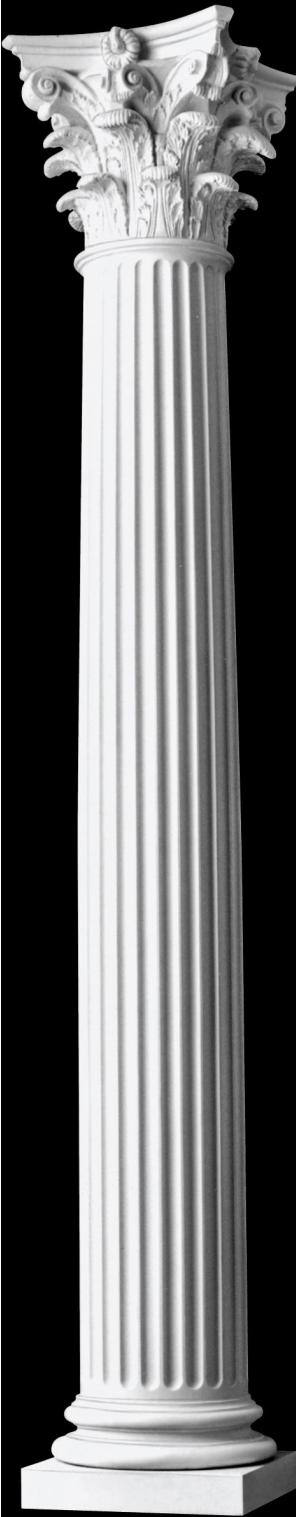
## Discussion of the Views

- Support for View Four – Both lost and saved



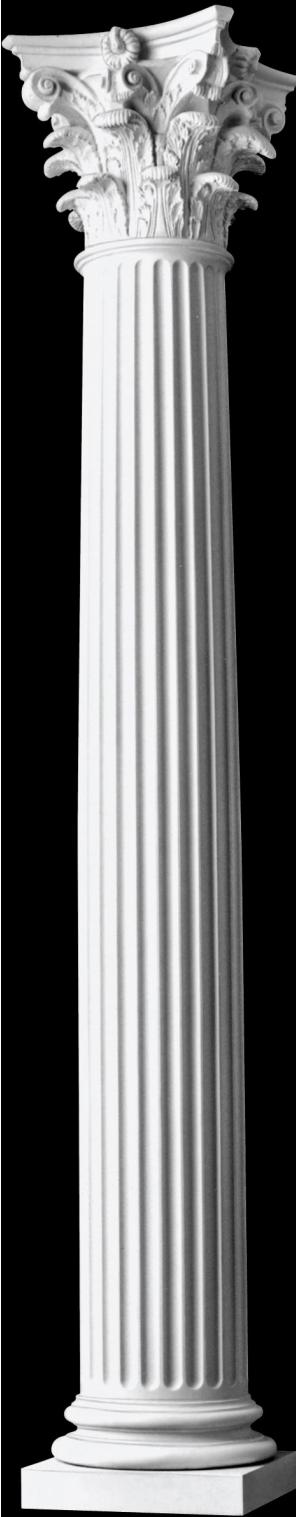
## Criticism of the Views

- View One – “Everyman”



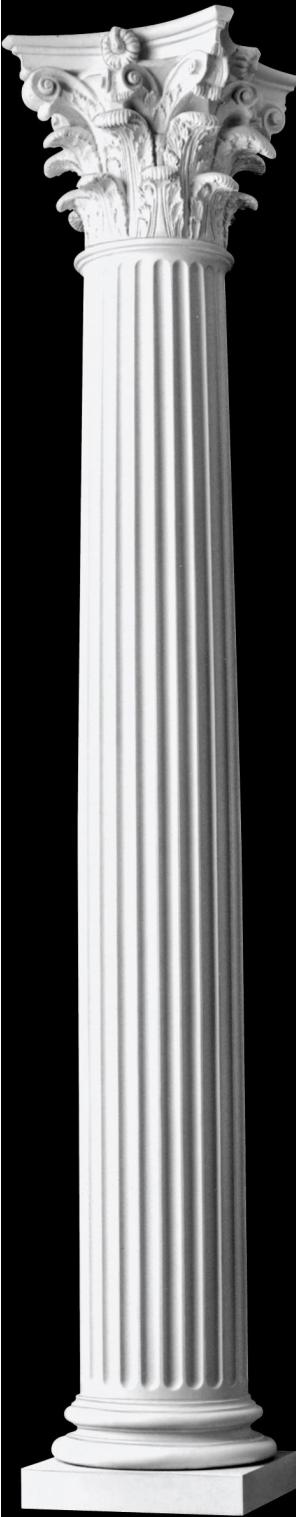
## Criticism of the Views

- View Two—Sin Nature
  - This view sets up a contradiction with chapter 5.
  - Vs. 21, As sin reigned in death, so grace reigns through righteousness to eternal life.



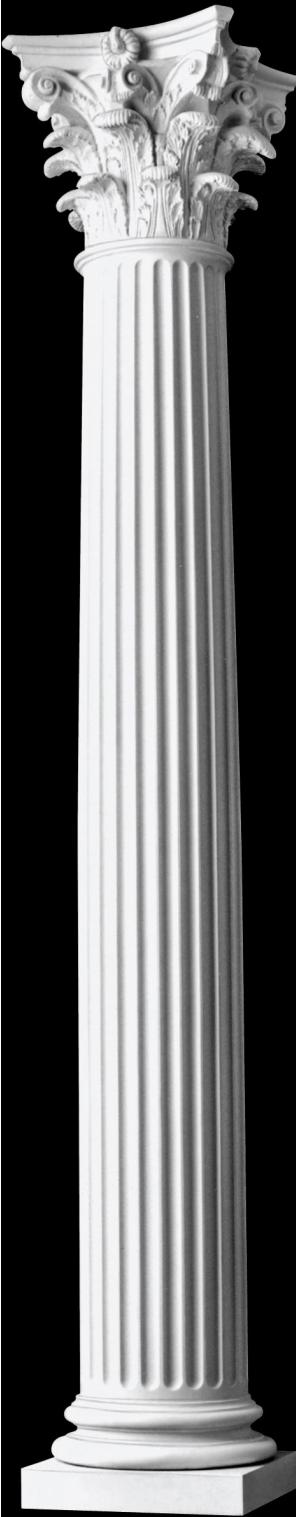
# Criticism of the Views

- View Two
  - This view sets up contradictions with chapter 6.
    - Vss. 1-5, We are indeed dead to sin and alive to God in Christ.
    - Vs. 6, “Our old man has been crucified with Christ that the body of sin might be rendered powerless.”
    - Vs. 6, “so that we are no longer slaves to sin.”
    - Vs. 9, Death is no longer lord over Christ. Since we have died with Christ, we share His condition.
    - Vs. 12, We can control sin’s rule in our lives.
    - Vs. 14, We are not under sin’s lordship since we are under grace.
    - Vss. 18 and 22, We have been freed from sin’s dominion and enslaved to righteousness.



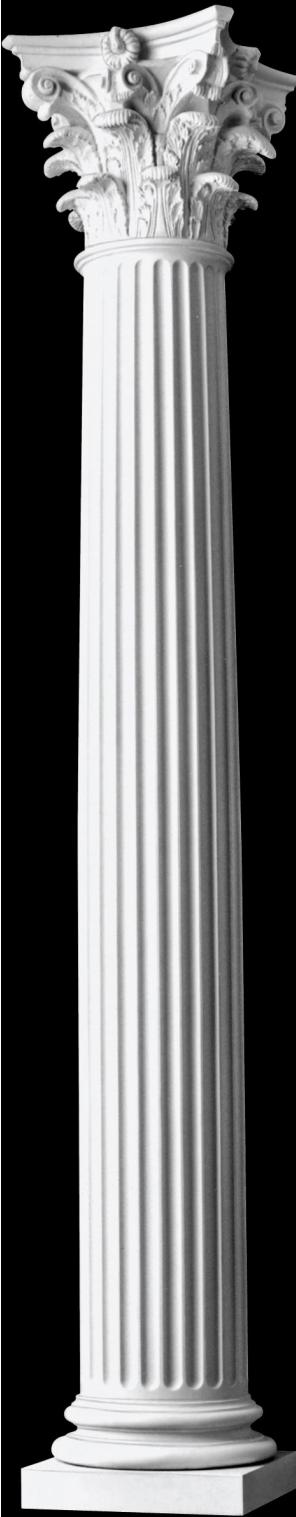
# Criticism of the Views

- View Two
  - This view sets up contradictions with chapter 7. 1–6
    - Vs. 4, We have died to the law through the body of Christ that we may bear fruit for God by our new resurrected husband.
    - Vs. 6, We have been set free from the law since we died to it (compare 6.9-10).



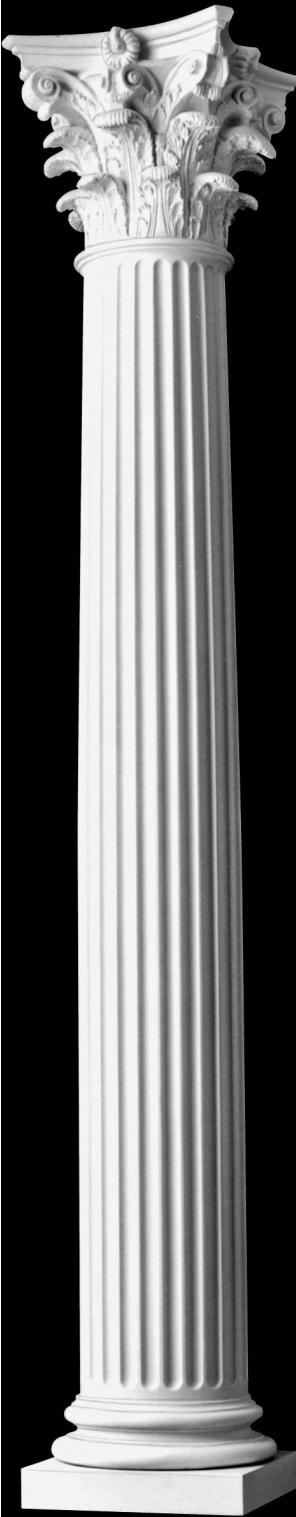
# Criticism of the Views

- This view sets up contradictions with chapter 8.
  - It provides no ground for the “therefore” of 8.1, and cannot explain that verse’s “no condemnation.”
  - Vs. 2, The law of the spirit of life has set you free from the law of sin and death.
  - Vs. 4, The righteous decree of the law is fulfilled in those who live by faith not by law. They can fulfil the righteousness of the law.



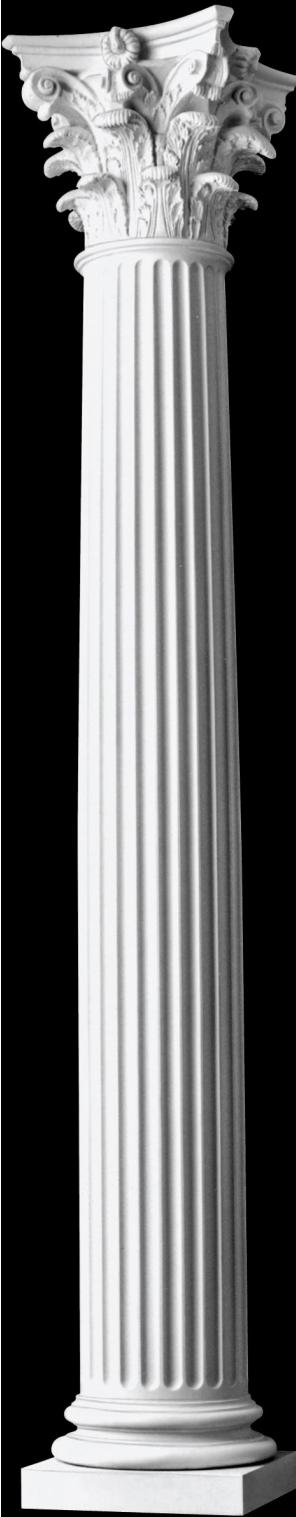
## Criticism of the Views

- View Three – The Lost
  - The main problem with this view is that it appears to be out of place at this point in the book of Romans. While discussing the life of those who are justified by faith, why would Paul return to a discussion of the lost man's powerlessness in sin.



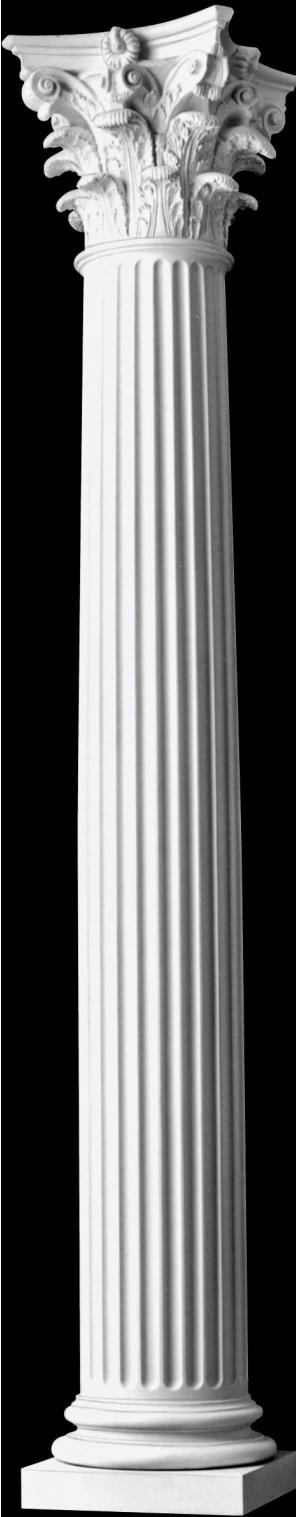
## Criticism of the Views

- View Four—Both Lost and Saved
  - This view appears to me to be an attempt to avoid dealing with the problems of the passage, yet it retains all of the problems caused in the context by the two views.



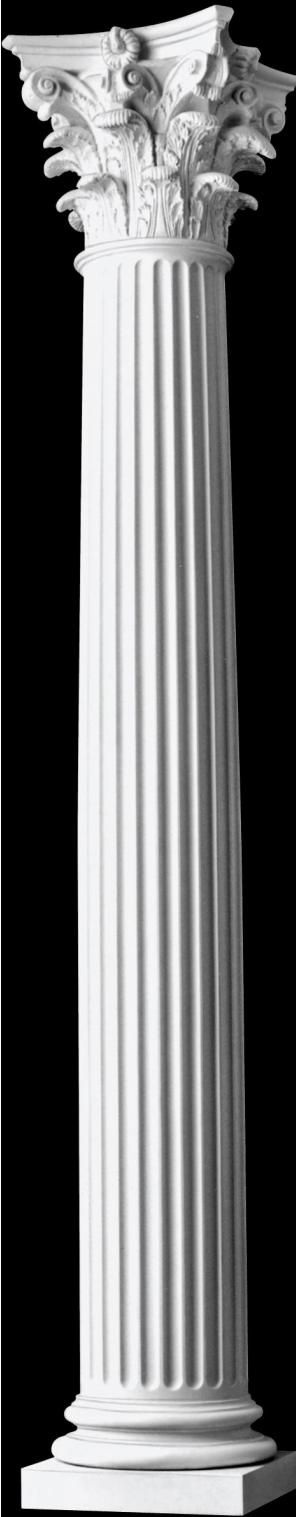
# Lots of Problems

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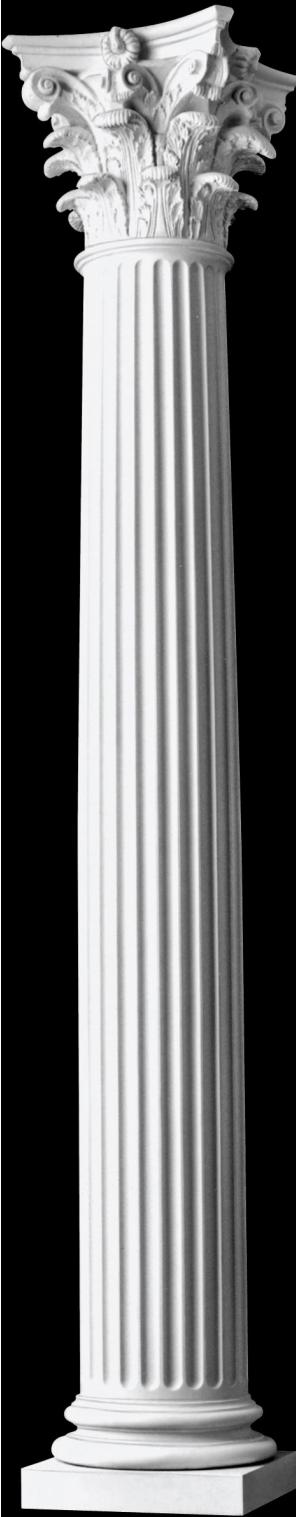
## Views of Rom. 7.7-25

- Review of Four Views
  - Everyman view
  - “Carnal” view
  - “Lost” view
  - “Lost” and “carnal” view
  - “The-almost-be-not-quite-saved” view



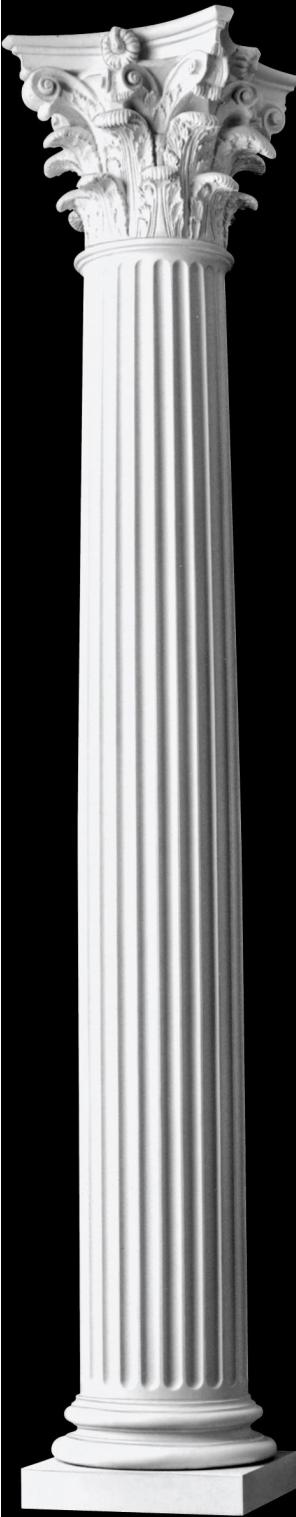
## Proposed Solution

- The passage is not discussing anybody's struggle with sin.
- Rather, it is explaining that no one can live before God by law.
  - The issue in 7.7-12 is that law, while not evil in itself, is used by our indwelling sin to produce acts of sin.
  - The issue in 7.13-25 is that law, while it is not itself the cause of our death, is the means of keeping us under sin so that we cannot do the good that we want to.



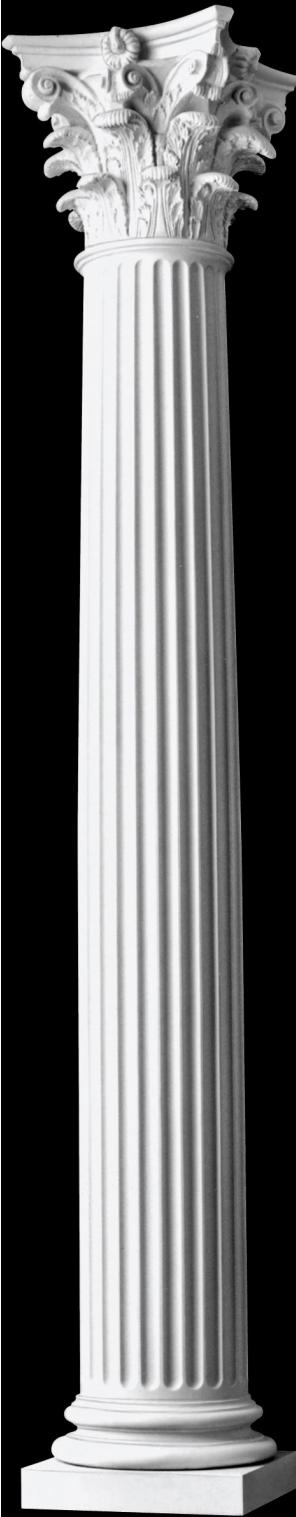
# Parenthesis, 6–7

- Return to the exposition



## Parenthesis, 6–7

b. The Law is not itself Sin, but Sin can only function in a world of Law (7.7-12).

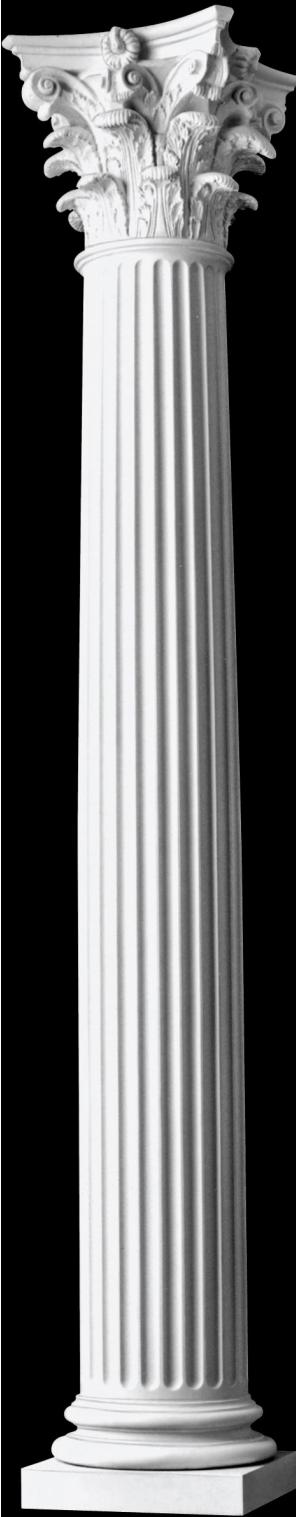


## Parenthesis, 6–7

- i. THE QUESTION: Is the Law sin (7.7a)?
- ii. The Law awakens Sin and gives it vitality to produce acts of sin bringing us back under Sin's dominion, since without Law Sin is powerless (7.7b-12).
  - a) THE PRINCIPLE: The Law awakens (indwelling) Sin by prohibiting it

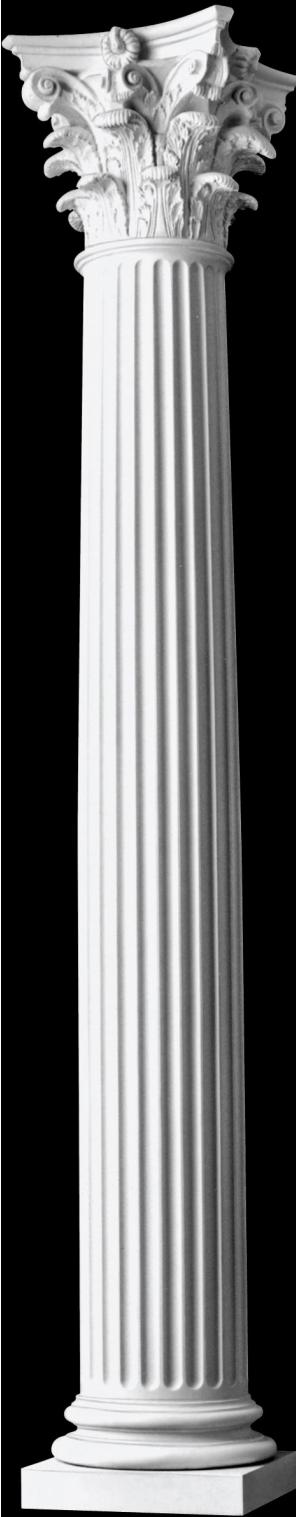
# Parenthesis, 6-7





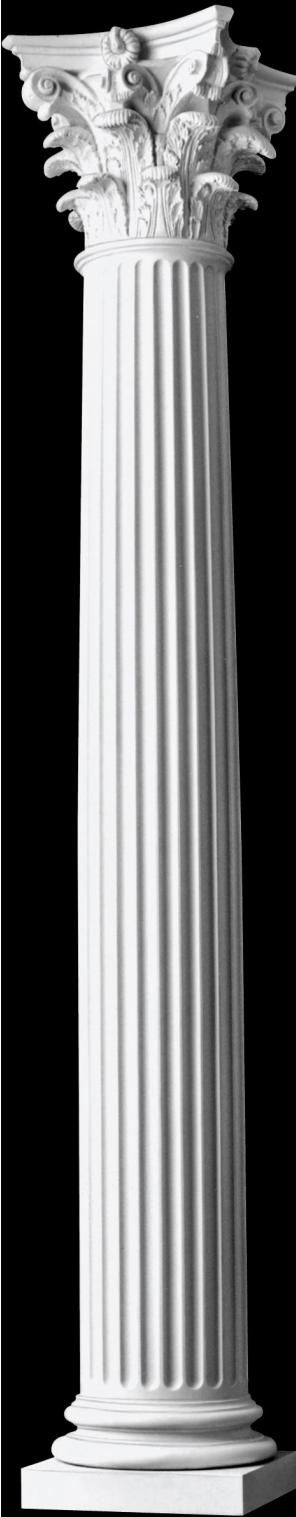
## Parenthesis, 6–7

ii) Life before God cannot be lived under Law since Sin uses Law to come to life, bringing spiritual powerlessness to the believer, and producing acts of sin (7.8-11).



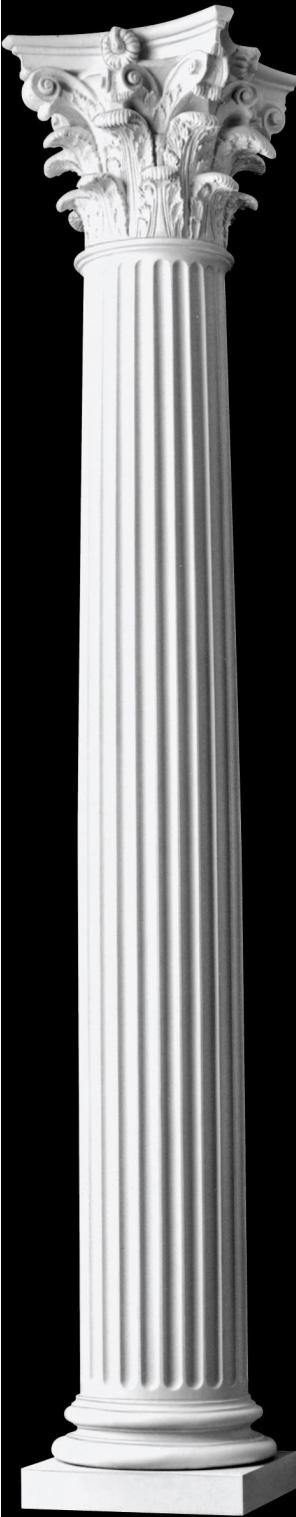
## Parenthesis, 6–7

- (1) Sin gains life through the commandment to produce acts of sin, for Sin without Law is dead (7.8).
- (2) Life for me, since it can only be lived without Law, ended when the Law confronted me and caused my dormant indwelling Sin to revive in all its power (7.9-10).
- (3) Indwelling Sin derives from the commandment opportunities to deceive us and by the commandment to kill us (7.11).
- (4) Therefore the law is holy, and the commandment is holy, just, and good (7.12).



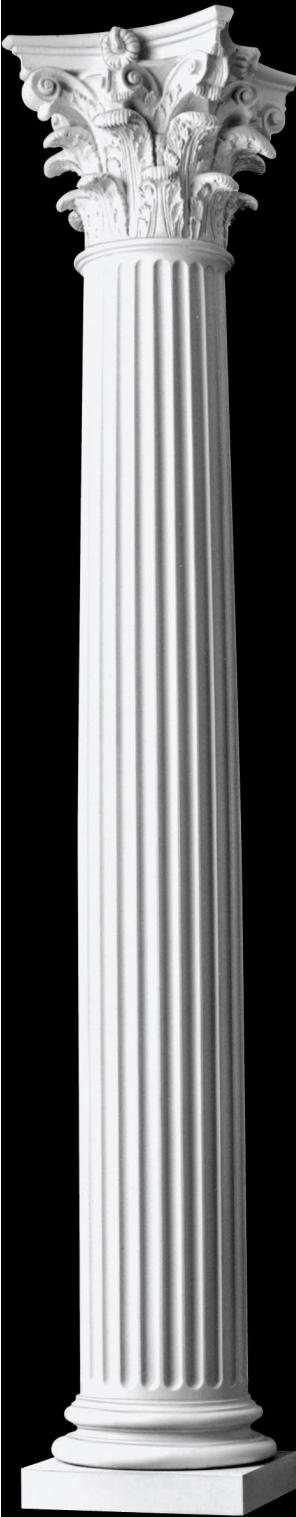
## Parenthesis, 6–7

4. The good Law did not become death for me, since indwelling Sin uses the Law to produce in me acts of sin which I hate (7.13-25).
  - a. THE QUESTION: Did what is good become death for me (7.13a)?
  - b. The good commandment cannot bring Life, but only enslavement to indwelling Sin which, under the power of Law, can only produce acts of sin which I hate in my wretchedness (7.13b-25).



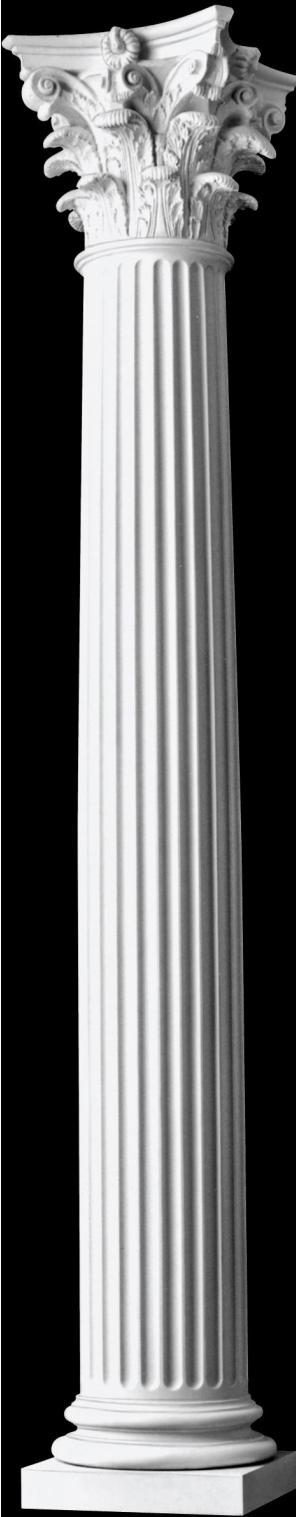
## Parenthesis, 6–7

- i. The function of the good commandment is to make sin appear in all its sinfulness (7.13b).
- ii. Since I am sold under Sin, I do not do the good I desire (since I know the Law's excellence), showing that I as a whole person am not the source of my sins (7.14-20).
- iii. As long as I delight in the Law of God inwardly, evil is constantly present with me, at odds with the Law of my mind, and shamefully imprisoning me to the Law of sin in my being (7.21-23).



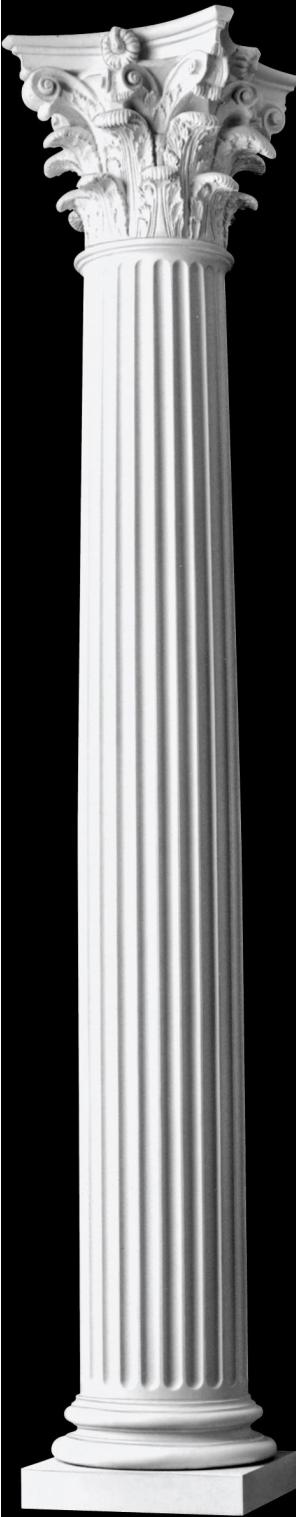
## Parenthesis, 6–7

- iv. The only deliverer for me in this wretched death ridden body is Jesus Christ our Lord, not Law (7.24-25a)!
- v. Therefore as long as I am enslaved in my mind to the Law of God, I will be enslaved in my flesh to the Law of sin (7.25b).



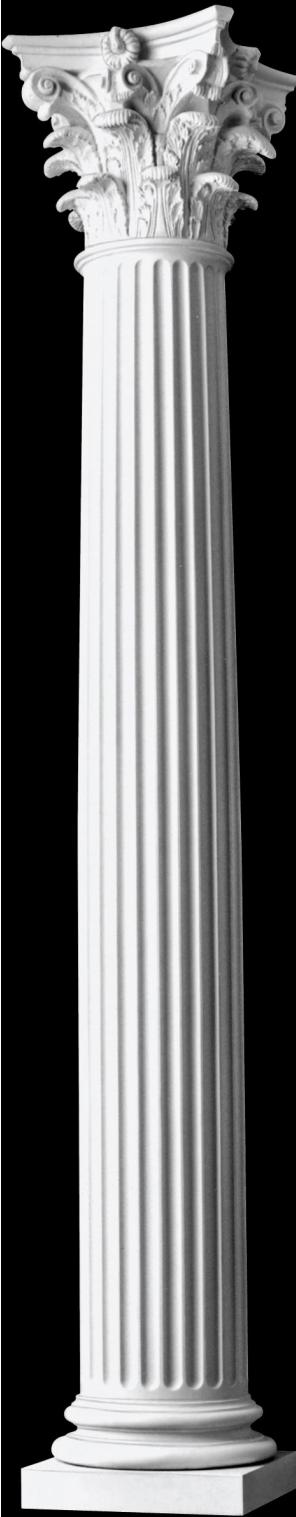
# Romans 7

## Review



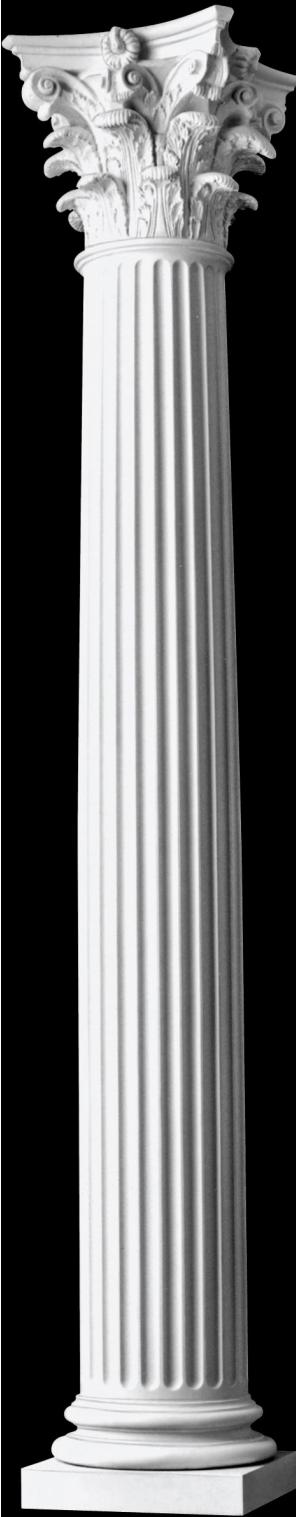
## Views of Romans 7.7-25

- Review of Four Views
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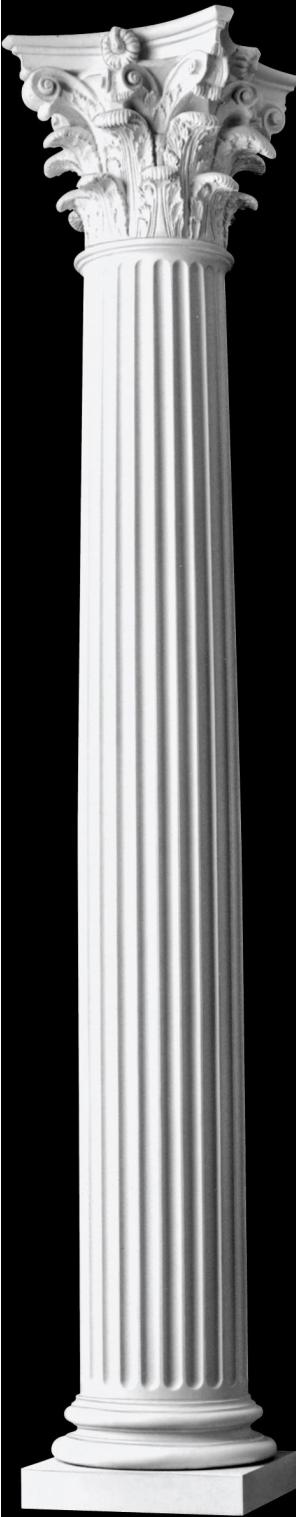
# Proposed Solution

- The passage is not discussing anybody's struggle with sin.
- Rather, it is explaining ***THAT NO ONE CAN LIVE BEFORE GOD BY LAW.***
  - The issue in 7.7-12 is that law, while not evil in itself, is used by our indwelling sin to produce acts of sin.
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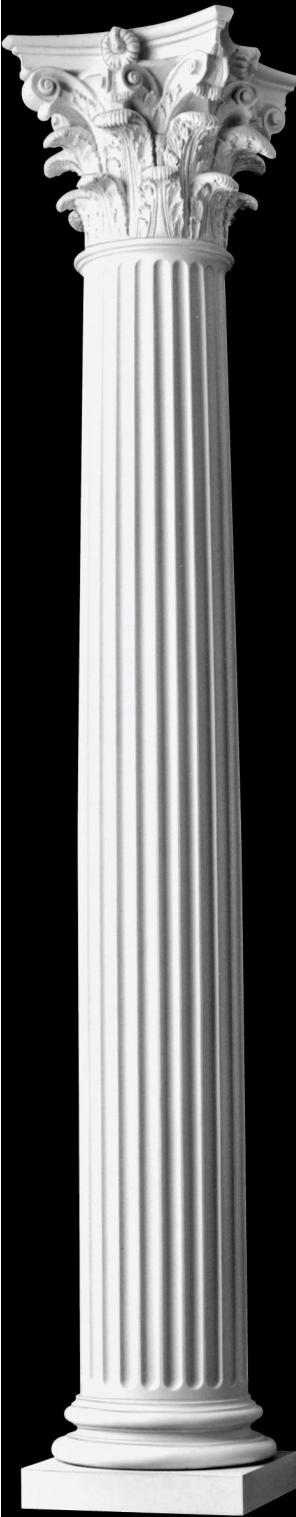
# Flesh

- Indwelling Sin
  - What we normally call “sin nature”
  - Enables us to commit acts of sin
- Desire for Law Righteousness
  - Created in us
  - A desire to keep rules in order to be righteous



# The Problem

(DLR + IS) \* Law → Acts of Sin

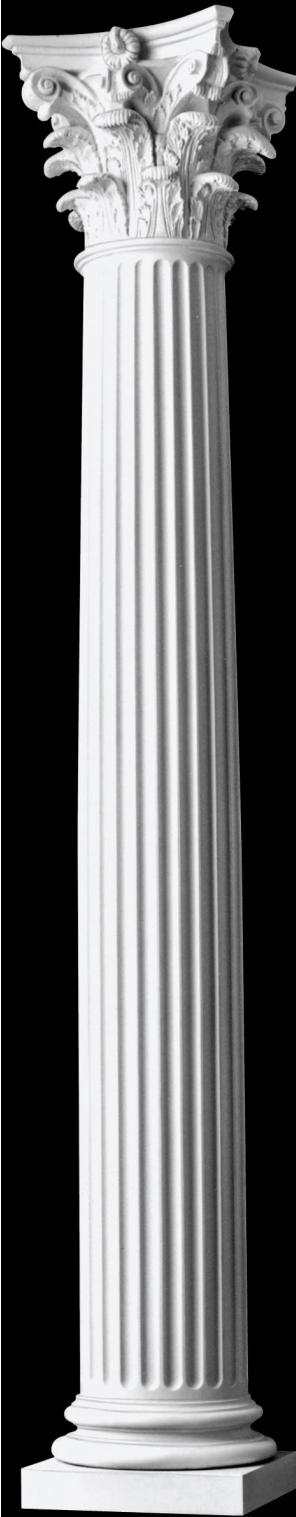


## The Consequences

- Rom. 7.25 is bad news
  - So then, with my mind I am a slave to the law of God
  - With my flesh I am a slave to the law of sin.

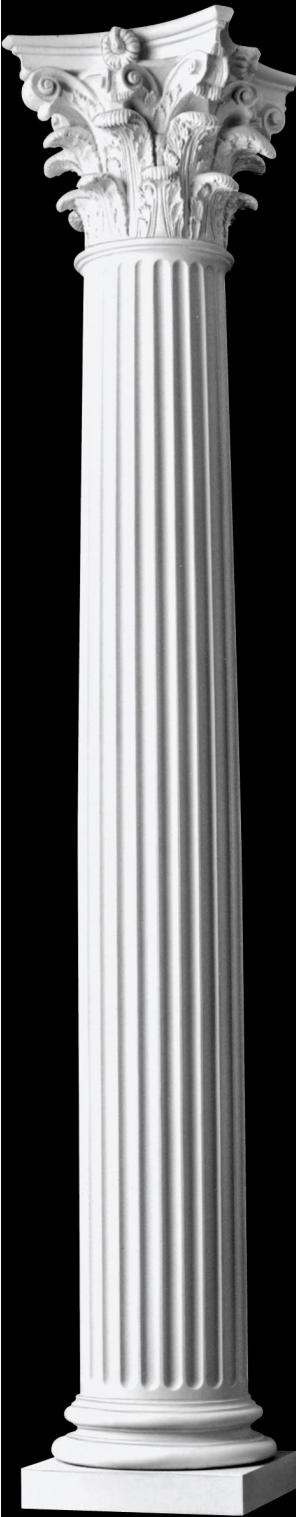
## Nonsequitur by Wiley, Washington Post 5/22/97





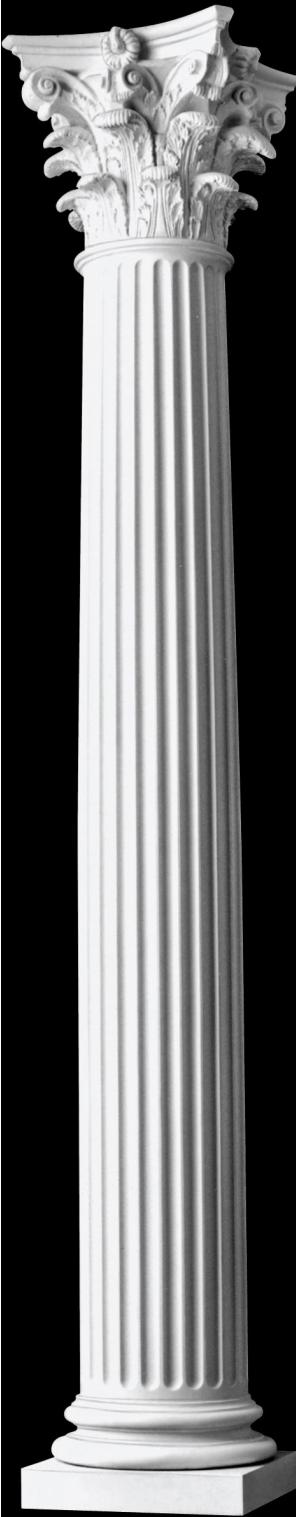
## The Consequences

- Rom. 7.25 is bad news
  - So then, with my mind I am a slave to the law of God
- BUT?
  - With my flesh I am a slave to the law of sin.



## The Consequences

- Rom. 7.25 is bad news
  - So then, with my mind I am a slave to the law of God
- **THEREFORE!**
  - With my flesh I am a slave to the law of sin.



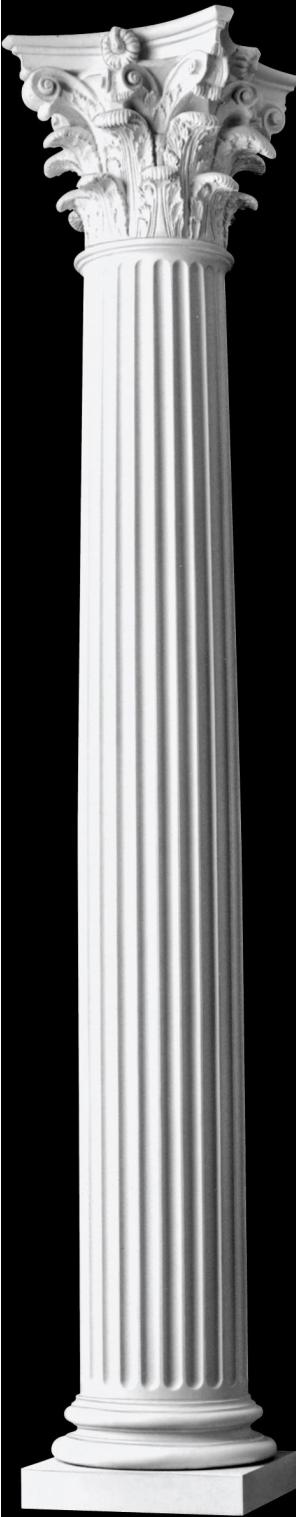
# Chapter 8

Return to the main argument

8.1 — There is, ***therefore***, no condemnation

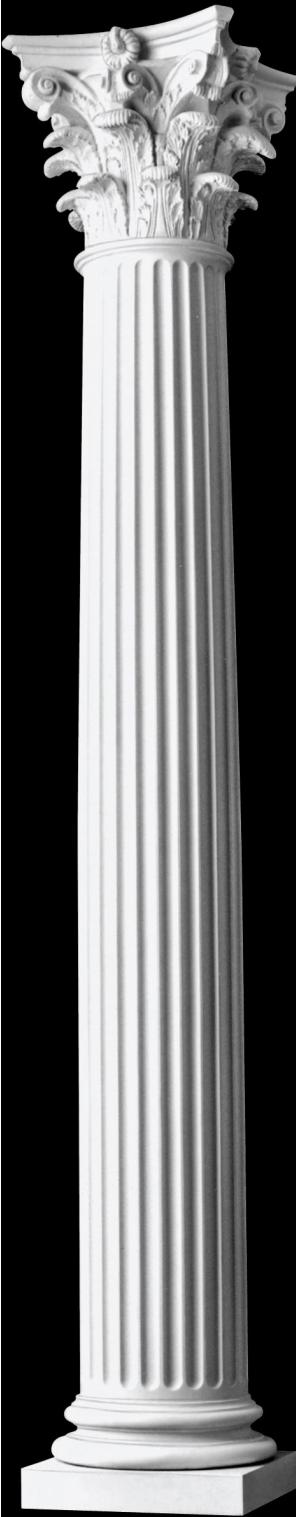
“Therefore” carries us back to 5.21, not directly to anything in chapters 6 or 7.

5.20-21 — “The law came in that sin might abound; but where sin abounded, grace abounded all that more, so that just as sin reigned in death, so also grace might reign through righteousness unto eternal life.”



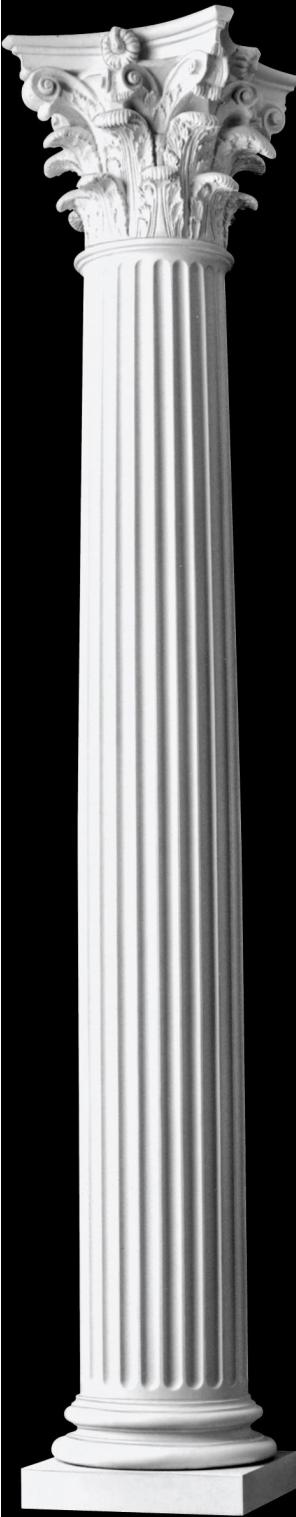
## Romans 8

- Two parts:
  - The implications: No condemnation for those who walk by the Spirit (1-17)
  - Suffering is God's means of preparing us for Christ-likeness, a means that will certainly accomplish its goal (18-39).



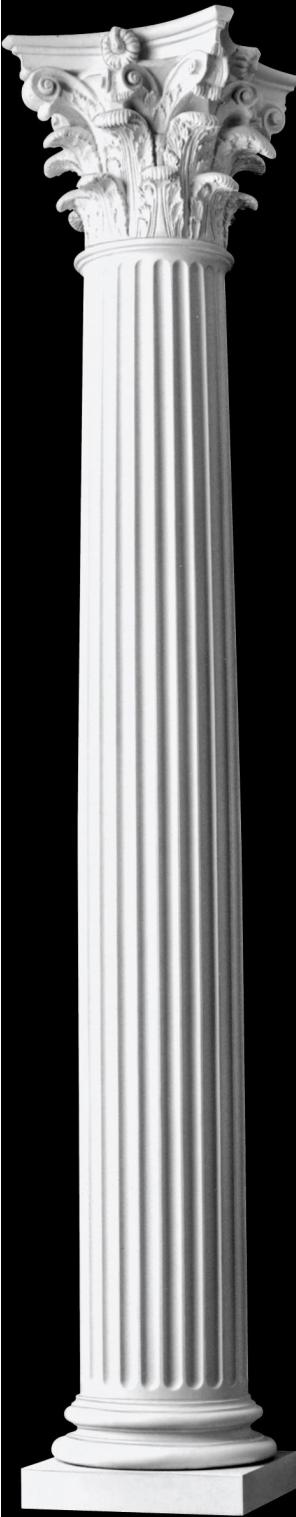
## Romans 8

- d) Therefore we who live by faith in Christ are not condemned but please God who will raise us from the dead, giving us His fatherly love as we suffer with Christ showing that we are joint heirs with Him (8.1-17).



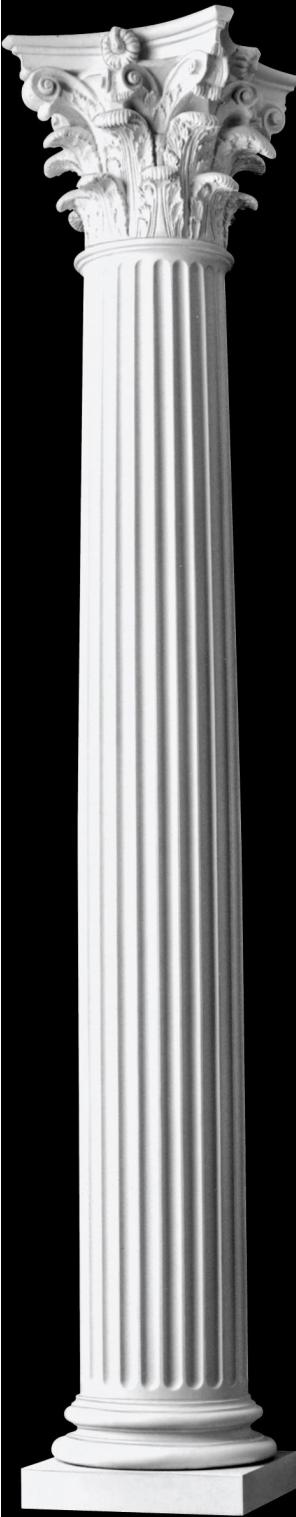
## Romans 8.1-17

- (1) There is no condemnation for those in Christ Jesus since He gives us His Spirit to fulfill the requirement of the Law through faith, not through works (8.1-4).
  - (a) No condemnation for those who are in Christ Jesus (8.1).
  - (b) The “Law” of God’s Spirit who brings Life sets us free from the Law which feeds Sin and brings Death (8.2).



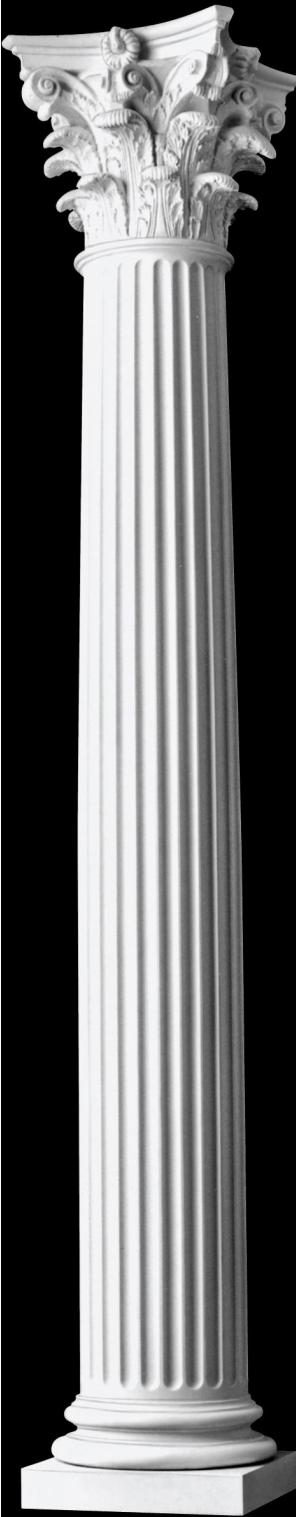
## Romans 8.1-17

(c) God, doing what the Law could never do by sending His Son as a sacrifice for sin, condemned sin in the flesh so that the requirements of the Law might be fulfilled in those who live by faith, not by Law (8.3-4).



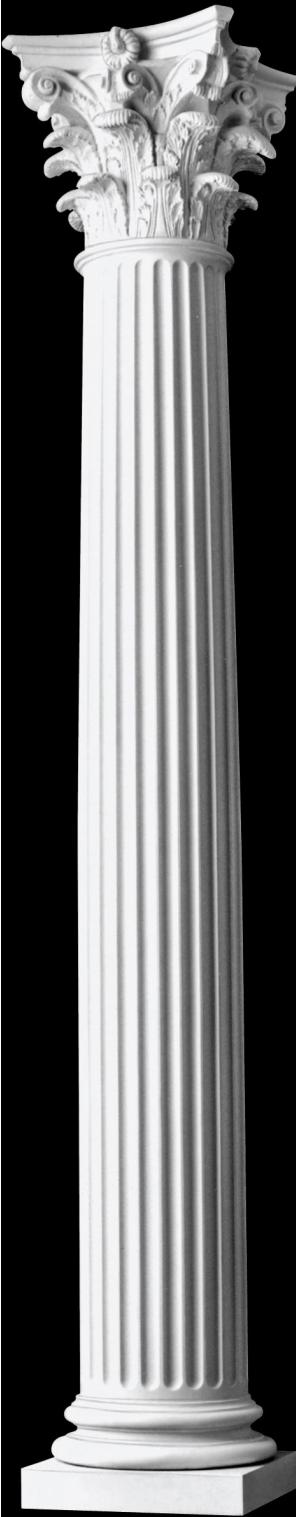
## Romans 8.1-17

(2) Life in the Spirit means that one is not in the flesh but lives by faith and so pleases God who will raise such people with Christ (8.5-11).



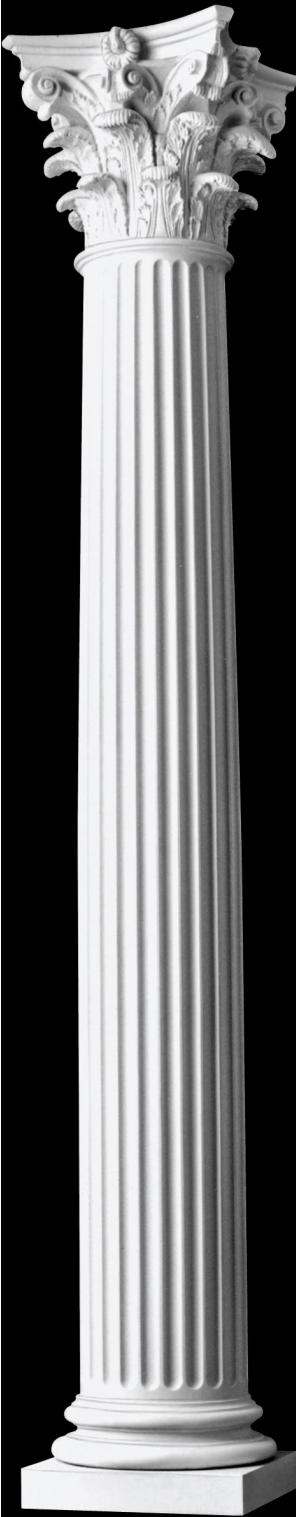
## Romans 8.1-17

- (a) Basic Principle (8.5).
- (b) Those who pursue the Law and works cannot please God and remain hostile to God, unlike those who pursue the Spirit and faith (8.6-8).
- (c) But those who live by faith are indwelt by Christ's Spirit, and while alive in the Spirit in dead bodies, they await with confidence their resurrection with Christ (8.9-11).



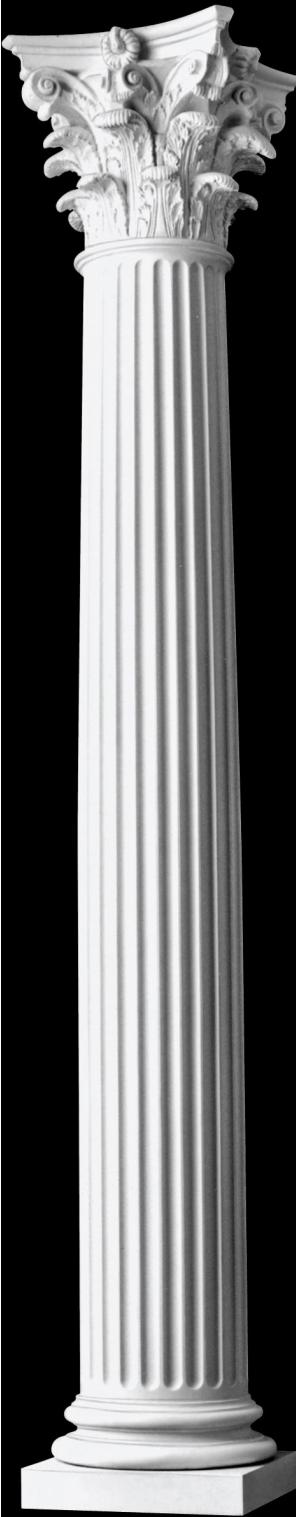
## Romans 8.1-17

(3) This all means that we are called and taught by the Spirit to live by Faith and not Law, and to know God's fatherly love which has given those who suffer with Christ the role of joint heirs with Him (8.12-17).



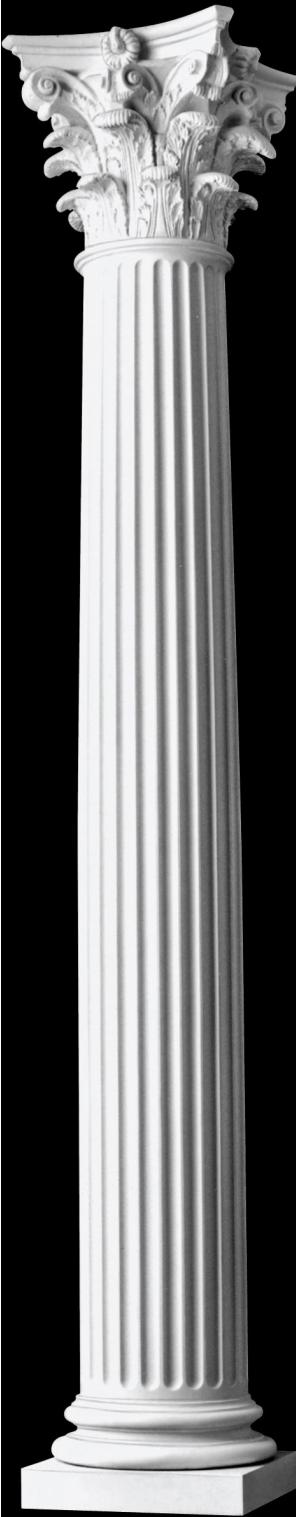
## Romans 8.1-17

- (a) We are, therefore, not debtors to live by the Flesh and die, but to live by the Spirit and live (8.12-13).
- (b) For as many as are led by the Spirit to live by faith are the sons of God (8.14).
- (c) Being a son of God means having the Spirit's ministry <sup>252</sup>teaching us



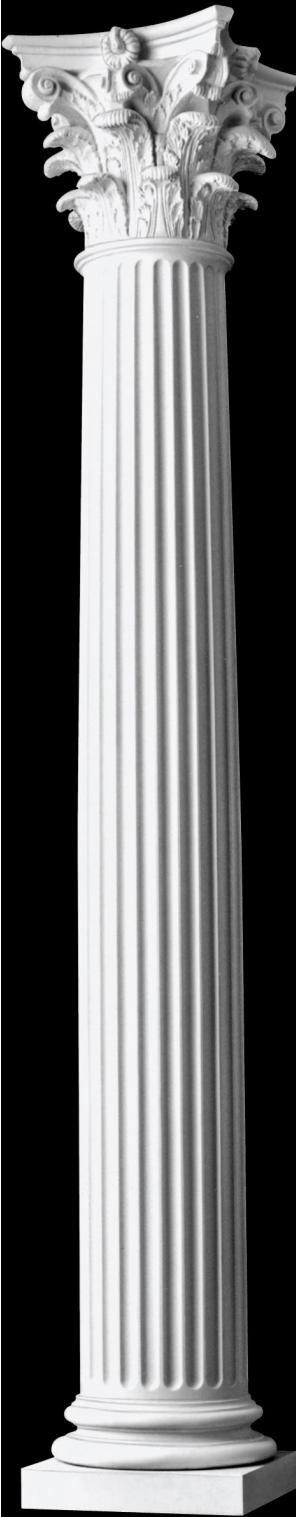
## Romans 8.18-39

e) But suffering, while it causes us to groan as we await our redemption, is bringing great hope for us since we know that God has eternally planned everything to conform us to Christ (8.18-39).



## Romans 8.18-39

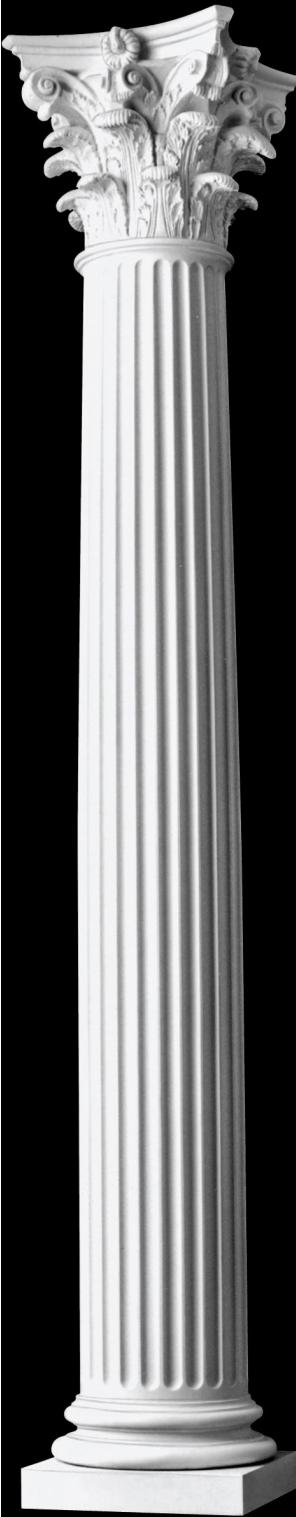
- (1) The sufferings of our lives are not worth comparing with the glory that will be revealed in us (8.18).



## Romans 8.18-39

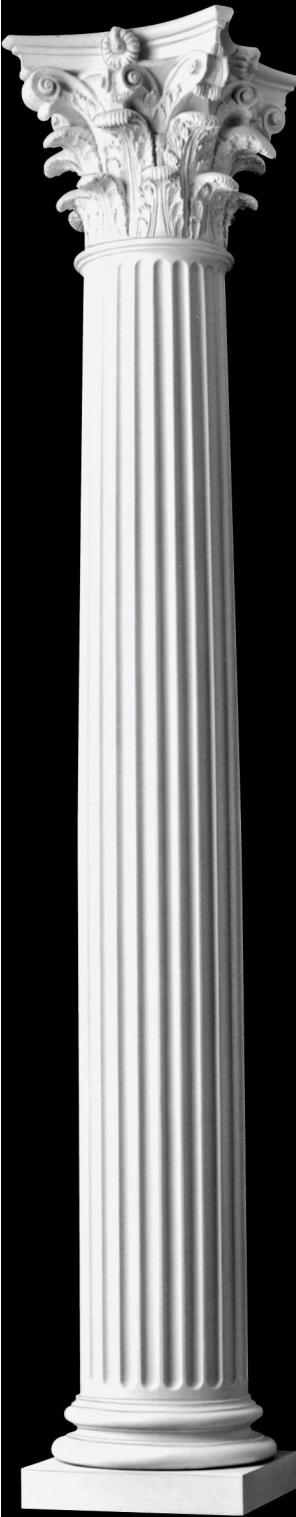
(2) The greatness of the glory is shown by the longing of creation for our revelation as children of God, and by the Spirit's own groanings in His intercession for us, all leading us to hope (8.19-27).

- (a) Creation urgently longs to be released from its God imposed fruitless existence, its bondage to corruption, into the freedom of the children of God (8.19-22).
- (b) Even we groan longing for our adoption, the redemption of our bodies (8.23).



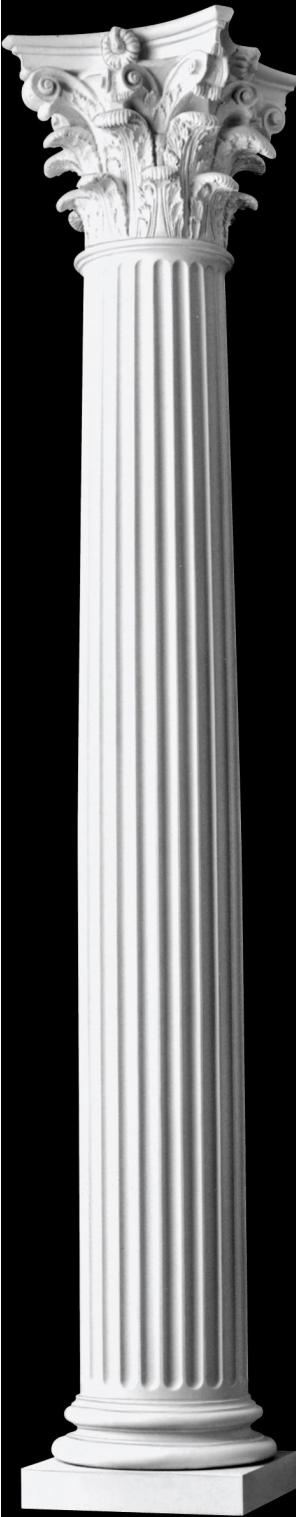
## Romans 8.18-39

- (2) The greatness of the glory is shown by the longing of creation for our revelation as children of God, and by the Spirit's own groanings in His intercession for us, all leading us to hope (8.19-27).
  - (c) For salvation is based on hope by which we patiently wait (8.24-25).
  - (d) Even the Spirit of God, who helps us in our praying, since we really do not know how to pray, groans in His intercession for us, and His prayers for us are answered (8.26-27).



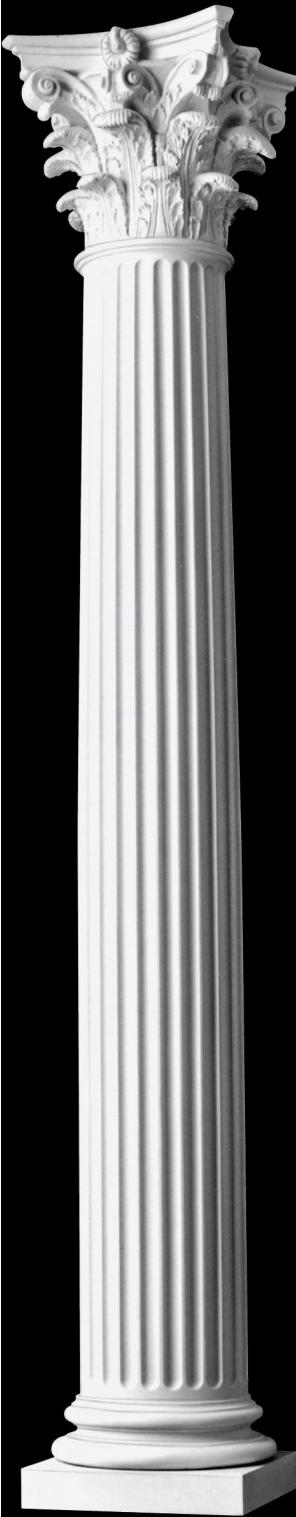
## Romans 8.18-39

- (3) And we know that whatever comes to us comes from God who has purposed for us to become conformed to the image of Jesus, as the purpose of His age long plan (8.28-30).
  - (a) All things come to us from God to accomplish good for us who are called according to His purpose (8.28).



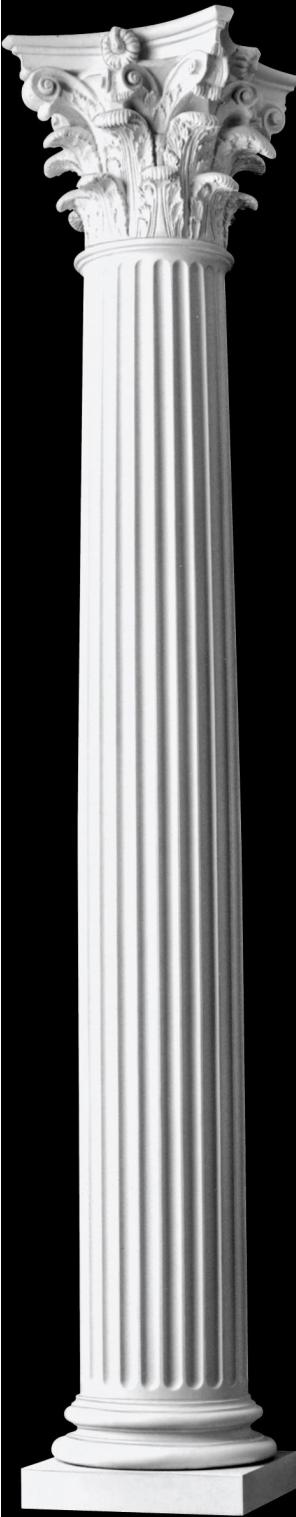
## Romans 8.18-39

(b) This is true because God has included all things that occur to us in His plan from eternity to eternity to bring us into the image of Christ (8.29-30).



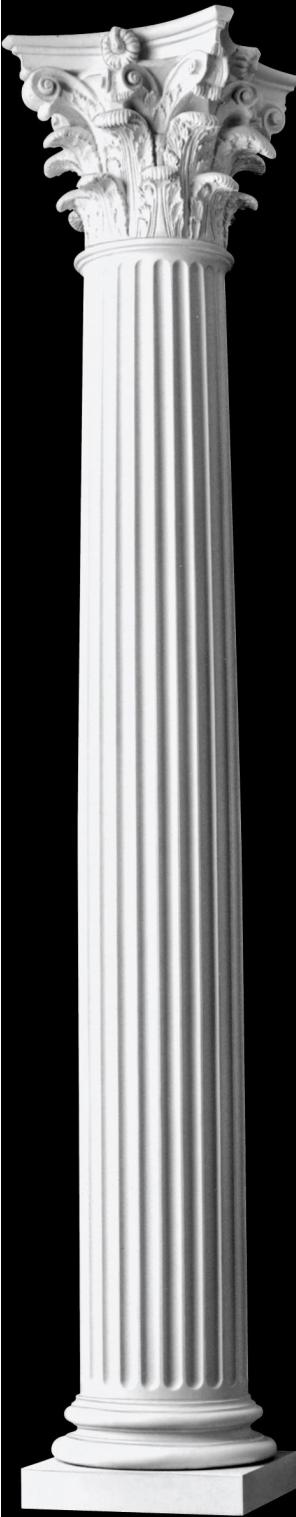
## Romans 8.18-39

- i) God's eternal work of saving.
  - (1) God determined to establish a relation-ship with all the justified before they came into existence ("whom He foreknew").  
"Know" — Genesis 4.1; Amos 3.2  
"Foreknow" — Acts 26.5; Romans 11.2



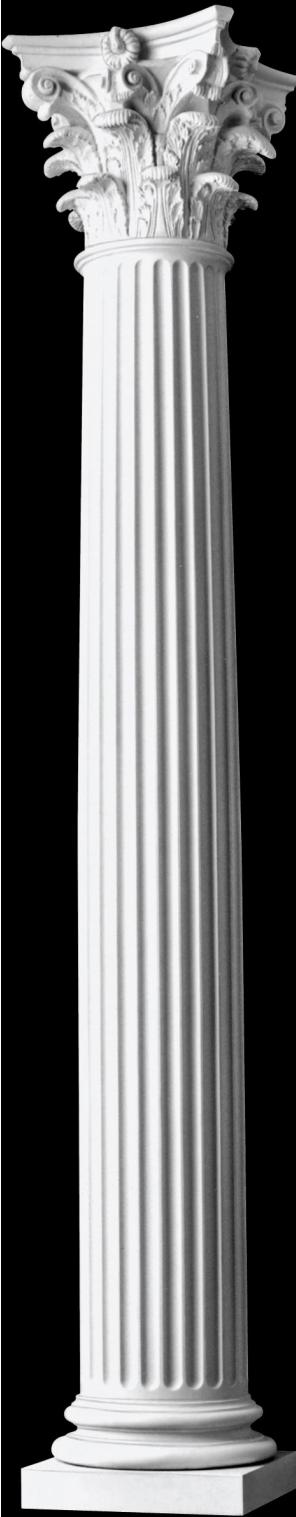
## Romans 8.18-39

- (2) God marked out those He foreknew to become like Christ.
- (3) God also called the predestined ones.
- (4) God also justified the called.



## Romans 8.18-39

Each of these verbs is past tense. God's foreknowing, predestining, and calling preceded His justifying work. This means that before Abraham was justified, all who would be justified were already foreknown and predestinated. It is consistent with this that before Abel was justified (Hebrews 11), all the justified were already foreknown<sup>261</sup>



## Romans 8.18-39

(5) God also glorified the justified.

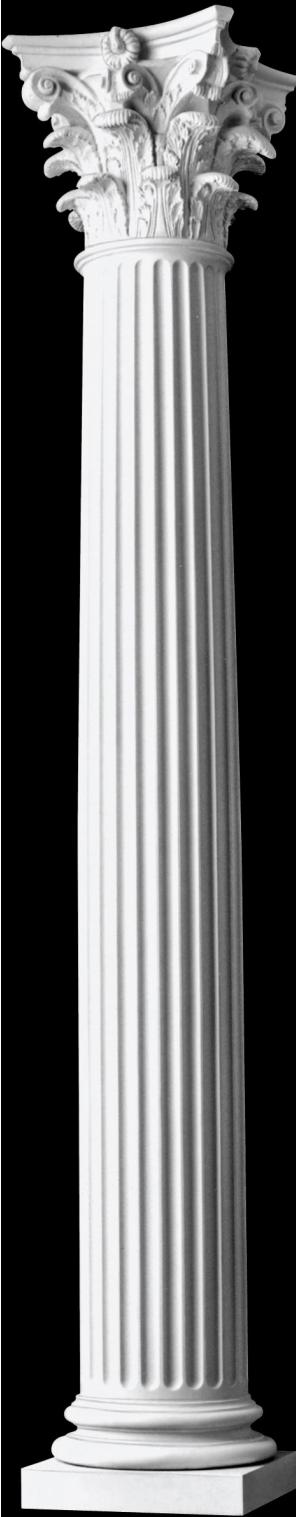
God is eternal.

This means He is outside of time.

All time and all events are equally present to Him.

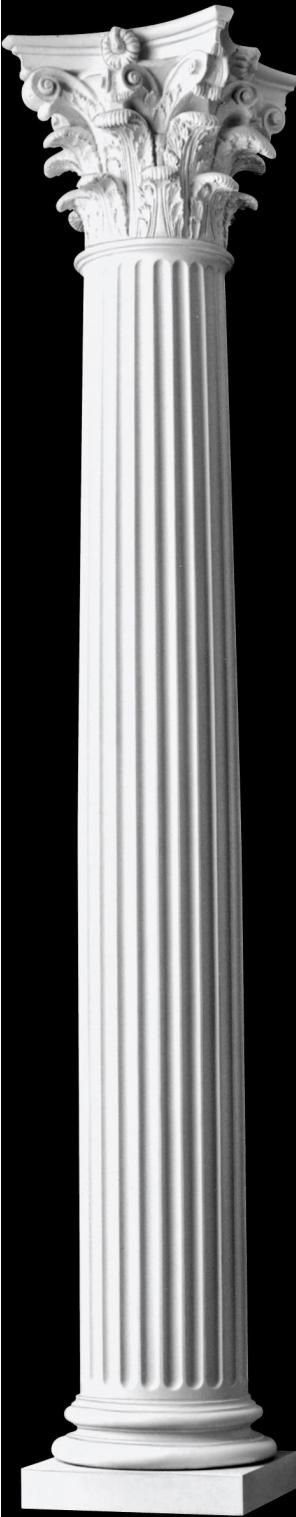
Therefore things that are future to us may be described as having already occurred.

Such description communicates as strongly as possible the utter certainty <sup>262</sup> of those future events.



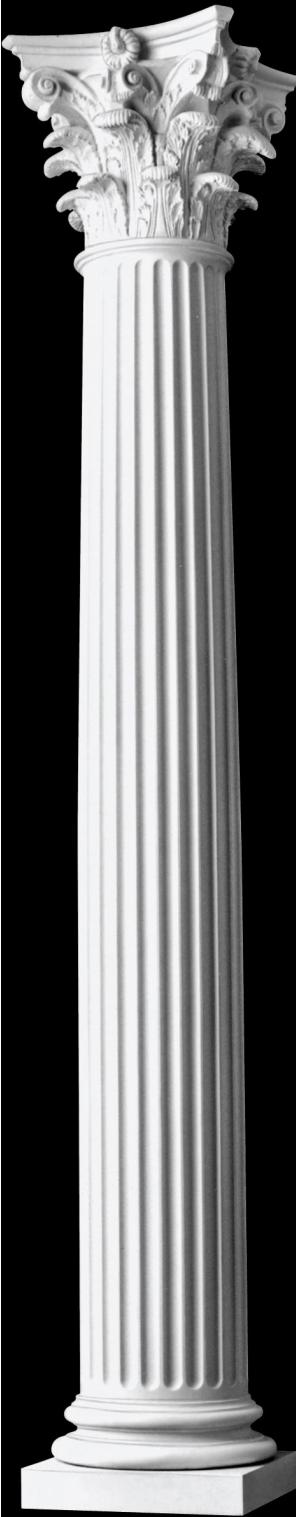
## Romans 8.18-39

(4) Therefore we are indeed at peace with God who has freely given us everything, so that nothing at all can separate us from the love of God which is in Christ Jesus our Lord (8.31-39).



## Romans 8.18–39

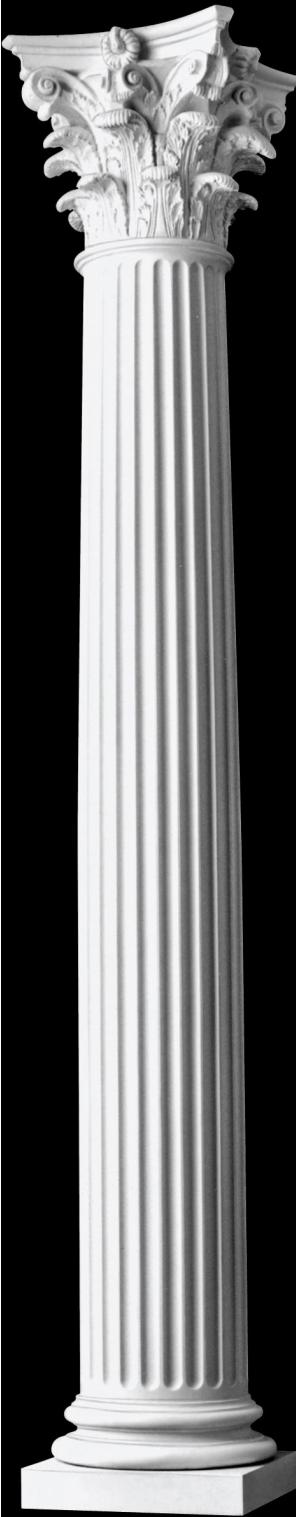
- (a) Since God gave His own Son for us, He will give us all things, so that nothing is ultimately our enemy (8.31-32).
- (b) Since God has justified us, no one can bring any charge against us, His elect (8.33).
- (c) Since Christ Jesus died for us and was raised and is seated at God's right hand interceding on our behalf, no condemnation remains for us (8.34).



## Romans 8.18-39

(d)Therefore no suffering, not even the curses of the old covenant, even if it appears to thwart our whole ministry, can ever separate us from the love of Christ (8.35-36).

i) Nothing can separate us from the love of Christ (8.35a).



## Romans 8.18-39

ii) Not even the curses of the old covenant, which come upon the disobedient from the wrath of God, can separate us from the love of Christ (8.35b).

- The list of troubles.

Tribulation

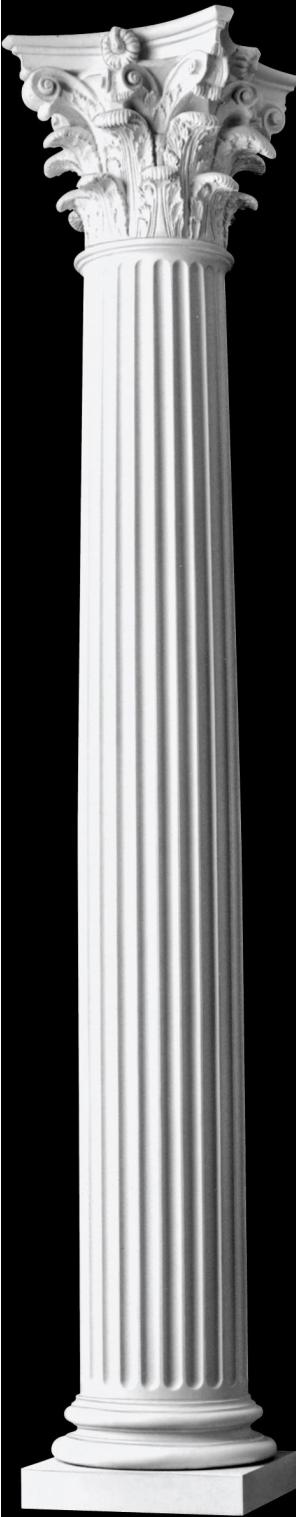
Trouble

Persecution

Famine or nakedness

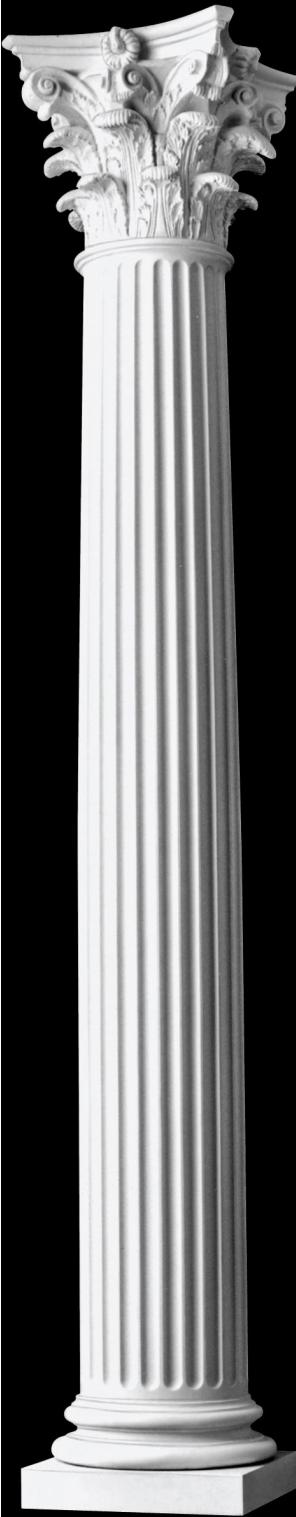
Peril

Sword



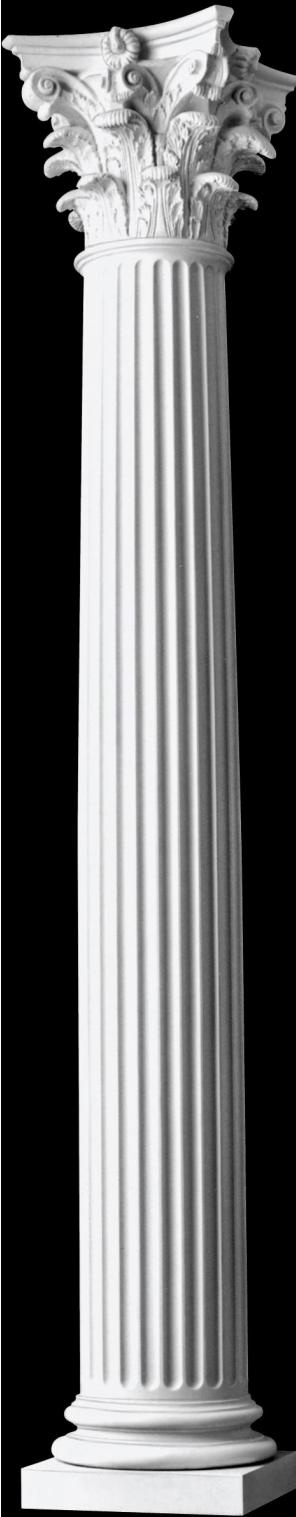
## Romans 8.18-39

- The list of *old covenant curses*.
  - Tribulation (Deuteronomy 28.52).
  - Trouble (Deuteronomy 28.53)
  - Both together (Deuteronomy 28.55, 57).
  - Persecution (Deuteronomy 28.22, 45).
  - Famine or nakedness (Deuteronomy 28.48).
  - Peril is not mentioned in the covenant



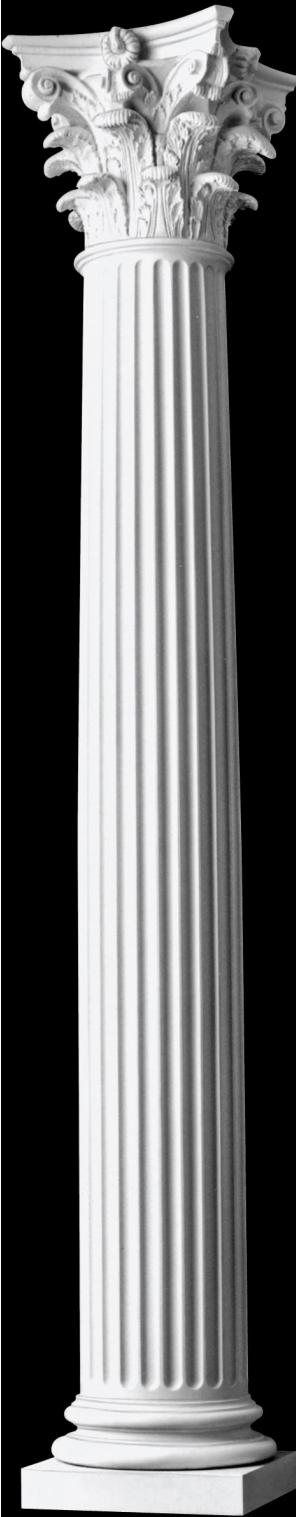
## Romans 8.18-39

- The power of God in the Gospel (1.16) turns covenant curse into covenant blessing, the means (8.28: all things) of bringing us into the image of Christ. Therefore they cannot separate us from God's love.
- **Grace does not do away with sin's consequences; but it does turn them into blessing, and the greatest blessing of all: they aid us in becoming like Christ.**



## Romans 8.18-39

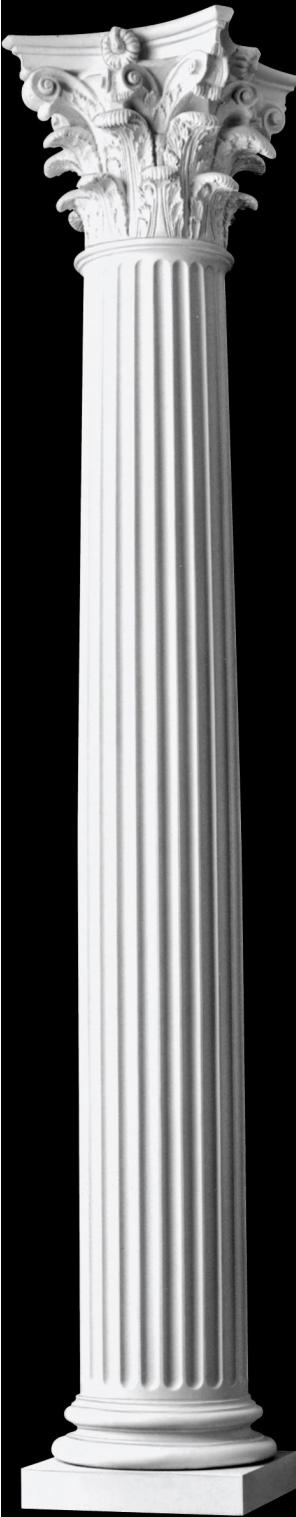
iii) These troubles afflict us even and particularly in the course of pursuing our ministries, so that they appear to keep us from fulfilling our service to God (8.36; quoting Psalm 44.22).



## Romans 8.18-39

(e) In all things we experience victory, always experiencing the love of God which is in Christ Jesus our Lord (8.37-39).

i) But in all these things we experience the final victory of Christ through Him who loved us (8.37).

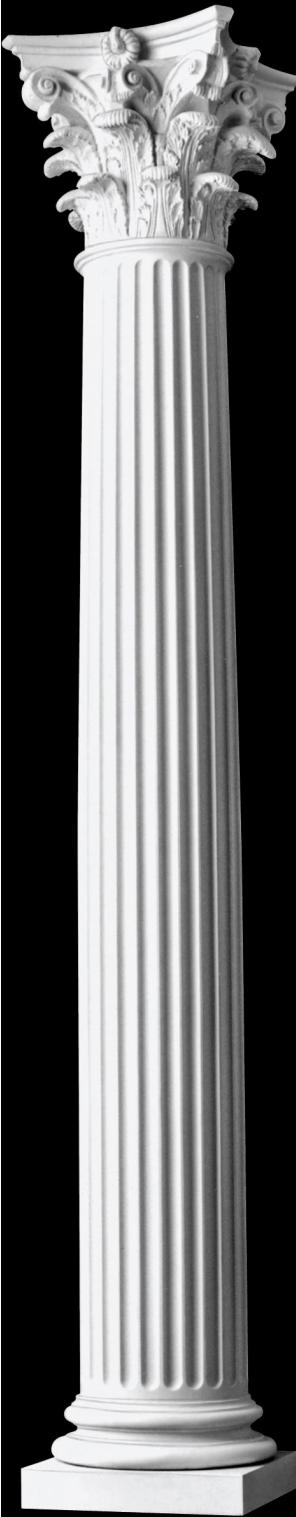


## Romans 8.18-39

ii) This gives us confidence before God that nothing will separate us from the love of God which is in Christ Jesus our Lord (8.38-39).

- (1) Not death
- (2) Not life
- (3) Not angels
- (4) Not rulers

This term is often associated in Paul's writings with the demonic rulers. See especially Ephesians 6.12. Therefore not even Satan or any of his demons can separate us from God's love. Indeed they are part of the all things (8.28) that bring us into the image of Christ.



# Romans 8.18-39

(5) **Not present things**

Therefore no sin I may commit in the present can separate me from the love of God which is in Christ Jesus our Lord.

(6) **Not future things**

Therefore no future event, either that I cause, or that someone else causes, and thus not even any future sin, can separate me from the love of God which is in Christ Jesus our Lord.

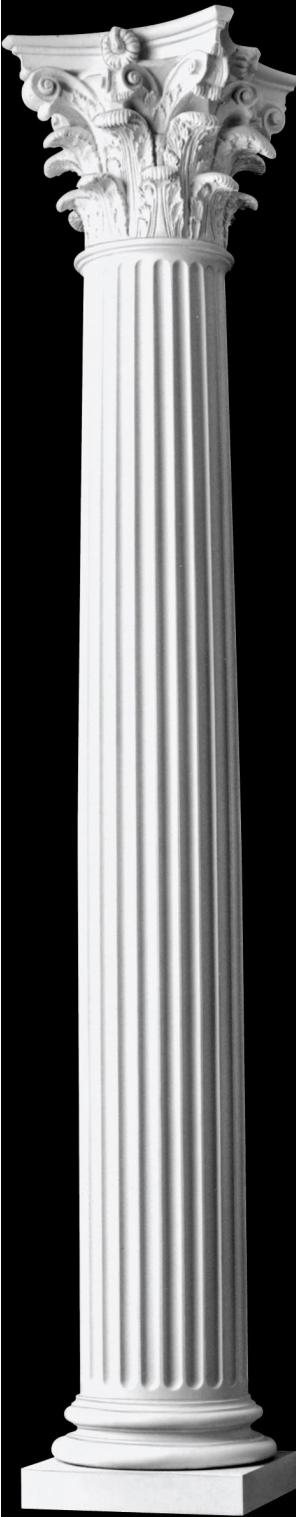
(7) **Not powers**

(8) **Not height**

(9) **Not depth**

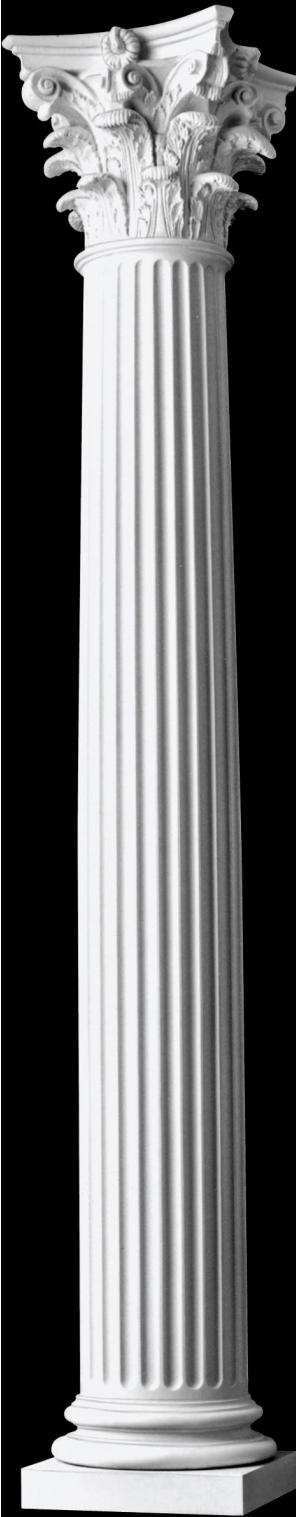
(10) **Not any other created thing**

Therefore not even I can separate myself from the love of God which is in Christ Jesus our Lord!



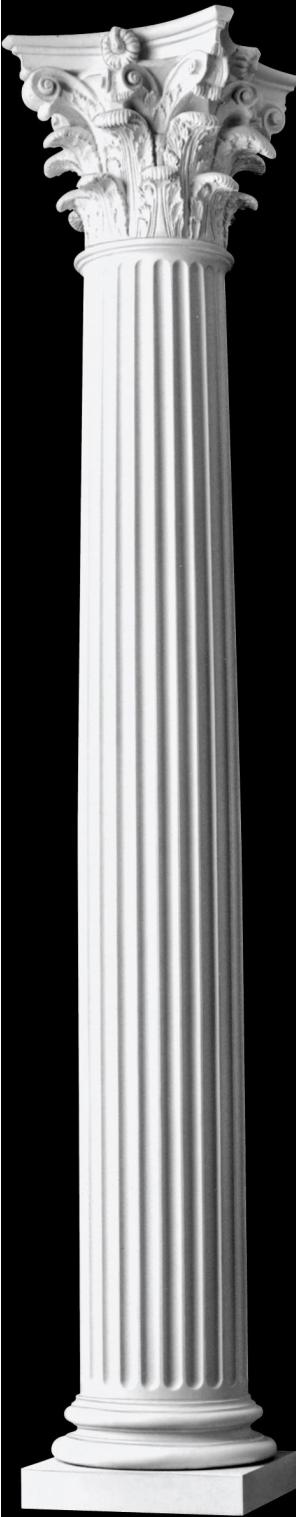
## Romans 8.18-39

*Therefore, having been justified by faith there is no condemnation for those of us who are in Christ Jesus (8.1), and we have peace with God (5.1) in Christ Jesus our Lord.*



## Romans 1–11 — Review

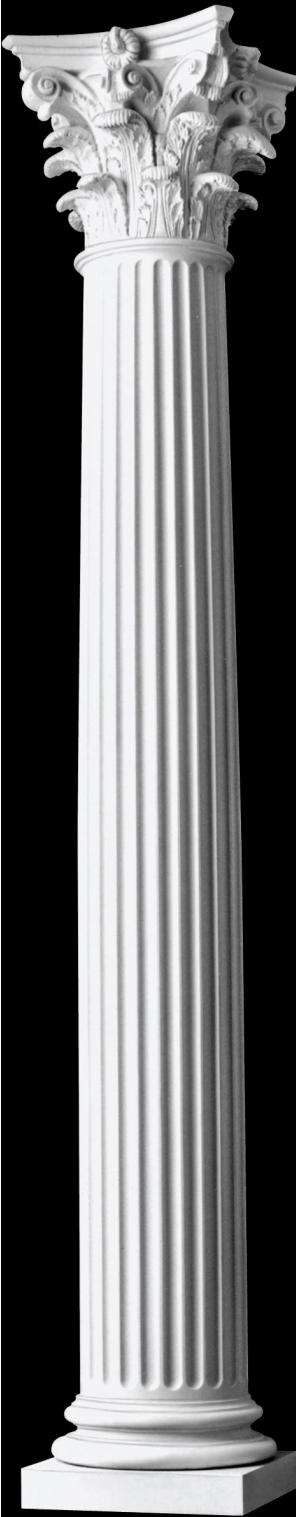
- Part I — Demonstration of God's Grace Received by the Romans (1.16–11.36)
  - Romans 1.16–8.39—Right relationship with God is by faith alone
  - Romans 9–11: Crucial questions about the Gospel and Israel



## Romans 9–11

- B. Israel, like the Gentiles, will receive life by faith alone (9.1–11.36).

In this portion of the book of Romans, Paul must answer a basic question. He has demonstrated that from the beginnings of His dealings with mankind, God has always intended that sinners relate to Him by faith alone, without reference to their works. The Jew must ask a critical question. “Paul, if this always has been God’s intention, why hasn’t Israel accepted the message?” The answer that Paul gives comes in five parts from chapter nine through chapter eleven.

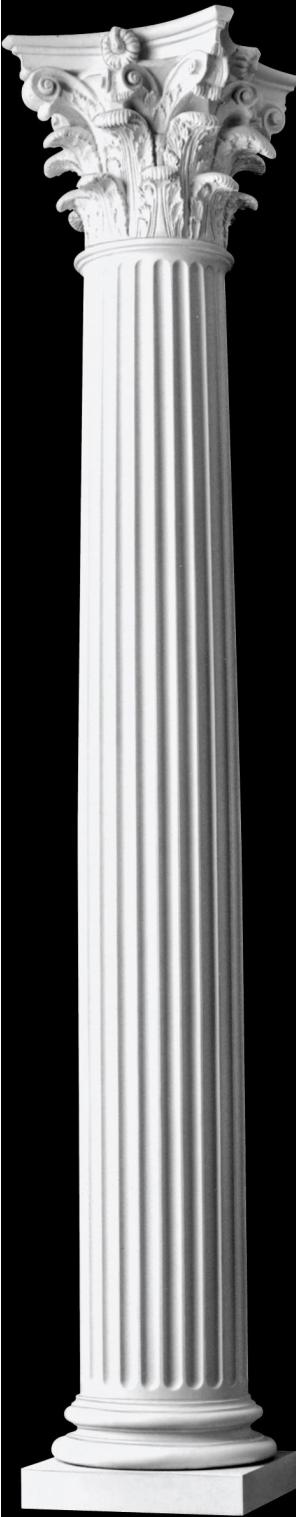


## Romans 9–11

### Five Step Argument

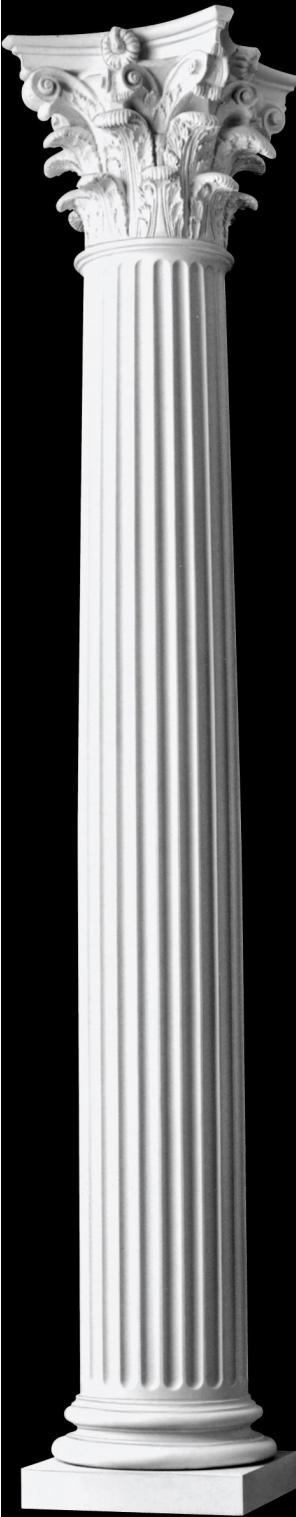
1. God has hardened unbelieving Israel (9.1-29).
2. Israel rejected God's righteousness (9.30-10.21).
3. But God preserved a remnant chosen by grace (11.1-10).
4. God gave the promises to Gentiles through faith (11.11-24).
5. Thus He will stir Israel to jealousy, bringing them to salvation through faith (11.25-32).

**Conclusion:** Adoration of God's wisdom (11.33-36).



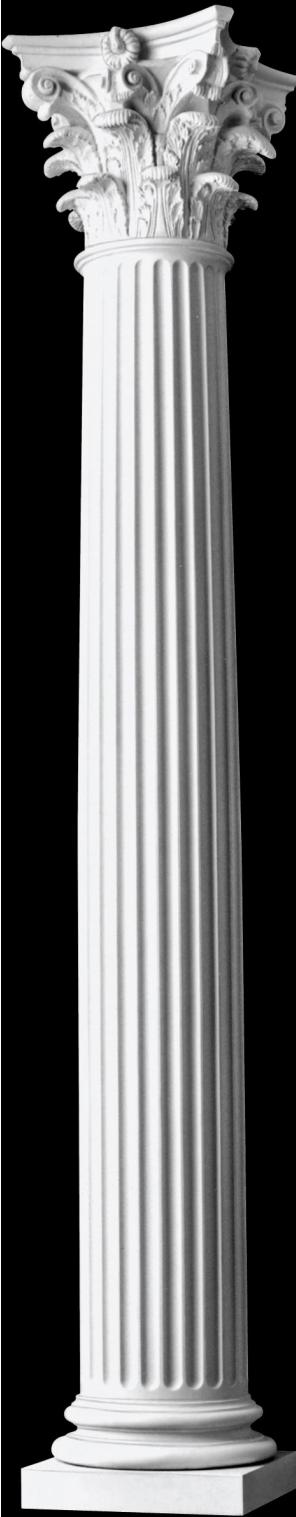
## Romans 9–11

1. God has hardened unbelieving Israel (9.1-29).
  - a) Paul longs to see the salvation of his Israelite kinsmen who have such great blessings from God (9.1-5).
    - (1) Paul experiences unceasing sorrow and pain (for Israel) (9.1-2).
    - (2) Paul would even give up his hope of eternal life if that would bring the salvation of his Israelite kinsmen who have such great blessings from God (9.3-5).



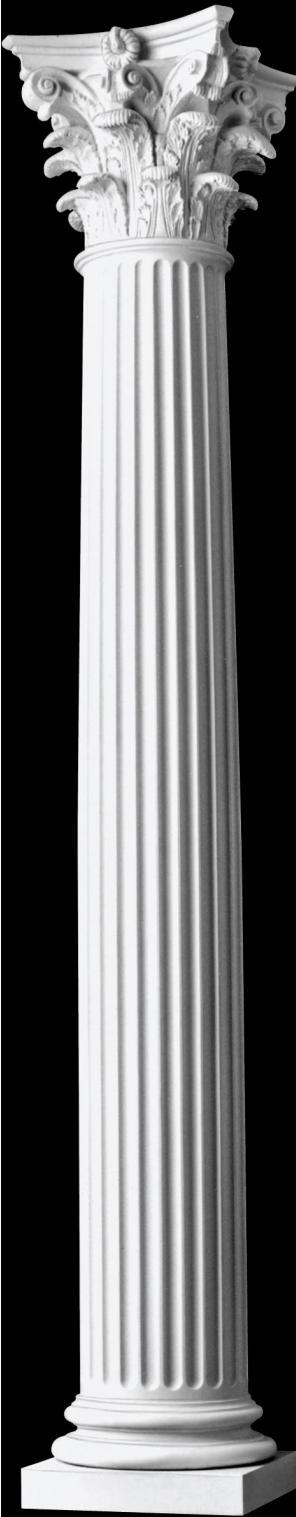
## Romans 9–11

1. God has hardened unbelieving Israel (9.1-29)
  - b) In every generation of Israel, God has made a distinction between the seed of promise, chosen by grace, and the seed of the flesh (9.6-13).
    - (1) God's word has not failed toward Israel, since God has not chosen all Israelites to be true Israel (9.6).
    - (2) Of Abraham's two sons, only Isaac, the one born of promise through Sarah, was the seed, as God had promised (9.7-9).
    - (3) Further, from Isaac's two sons God made a distinction by grace between Jacob and Esau, without reference to their works, so that Esau was made Jacob's servant (9.10-13).



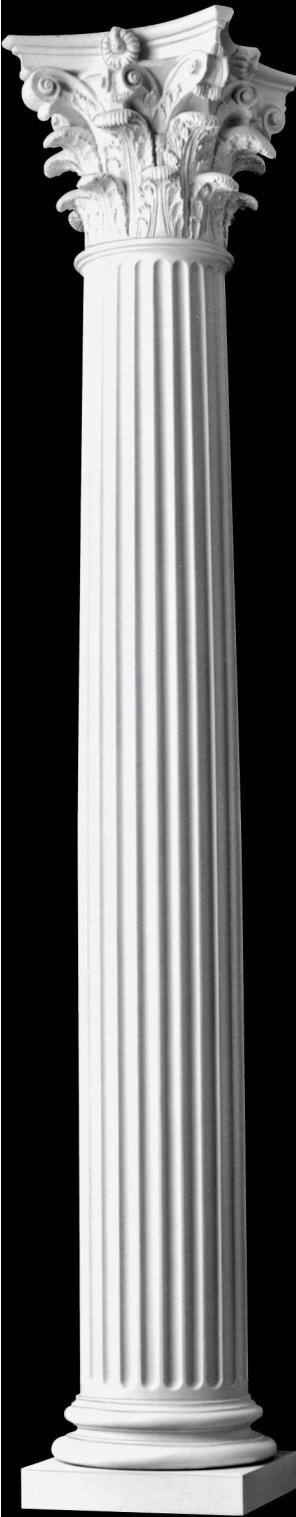
## Romans 9–11

1. God has hardened unbelieving Israel (9.1-29)
  - c) God is perfectly just in sovereignly dispensing His own compassion as He will (9.14-18).
    - (1) In this God is not unjust, since He reserves to Himself the right of disposing of His own compassion (9.14-15; quoting Exodus 33.19).
    - (2) Therefore God's choice depends utterly on God who even exalts Pharaoh to demonstrate His greatness and power (9.16-17; quoting Exodus 9.16).
    - (3) Therefore God sovereignly reserves the right to dispense compassion and hardening (9.18).



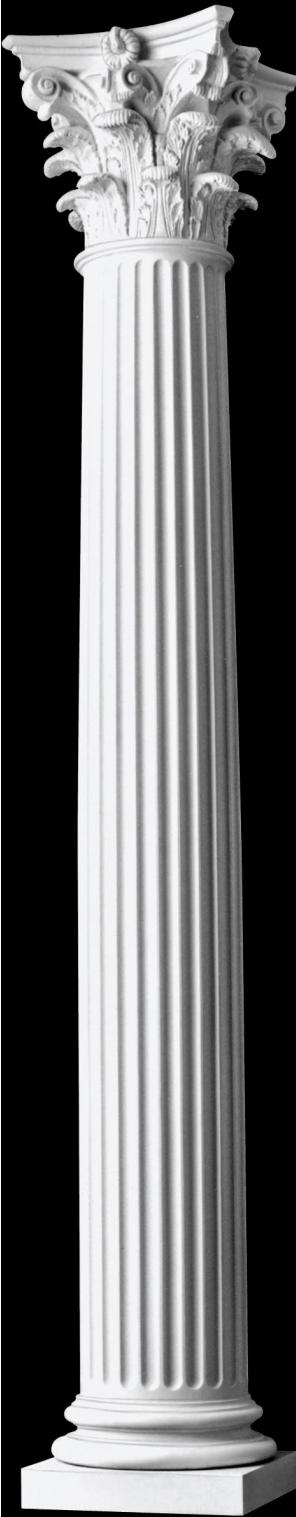
## Romans 9–11

1. God has hardened unbelieving Israel (9.1–29).
  - d) No one may legitimately call God's justice into question in this, since He may do with His creatures as He will (9.19–21).
    - (1) No one may legitimately call God's justice into question, since, as creatures, we cannot call God to account for His work in making us (9.19–20).
    - (2) As any other potter, God has perfect right of disposition over what He has made, whether He creates for honor or dishonor (9.21).



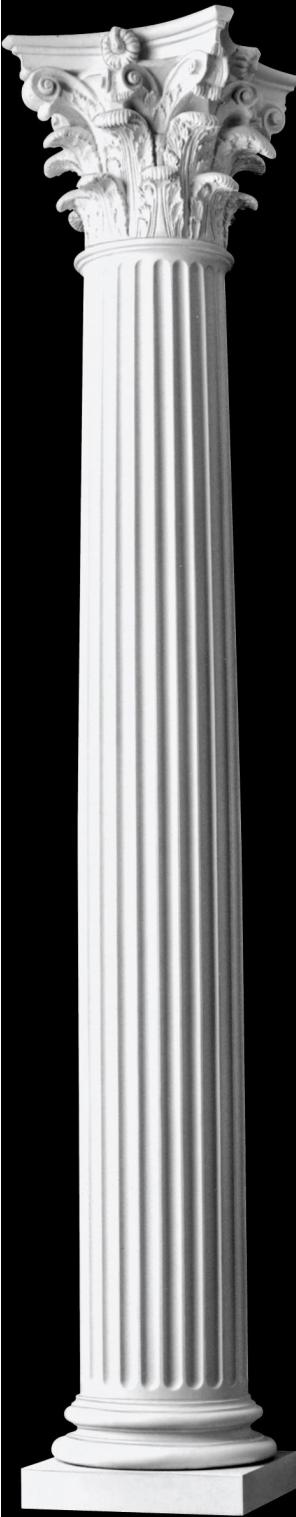
## Romans 9-11

1. God has hardened unbelieving Israel (9.1-29).
  - e) God has sovereignly hardened unbelieving Israel, but has called out believers from both among Jews and Gentiles, as the prophets said He would (9.22-29).
    - (1) God has justly and in great forbearance made some vessels for dishonor to show His wrath and power, and there can be no question of His justice (9.22).
    - (2) God has also made other vessels of mercy for glory to reveal the wealth of His own glory, and there can be no question of His justice (9.23).
    - (3) These vessels of mercy include those He has called from both Jews and Gentiles, as the prophets had taught (9.24-29; quoting Hosea 2.23; 1.10; Isaiah 10.22-23; Genesis 22.17; and Isaiah 1.9).



## Romans 9–11

2. Israel rejected God's righteousness (9.30-10.21).
  - a) Thus the Gentiles by faith received what Israel rejected stumbling over Christ the rock in unbelief: God's righteousness (9.30-33).
  - b) O that Israel's zeal for God would bring them to faith, but they have rejected God's righteousness and have tried to establish their own (10.1-3).



## Romans 9–11

### 2. Israel rejected God's righteousness (9.30–10.21).

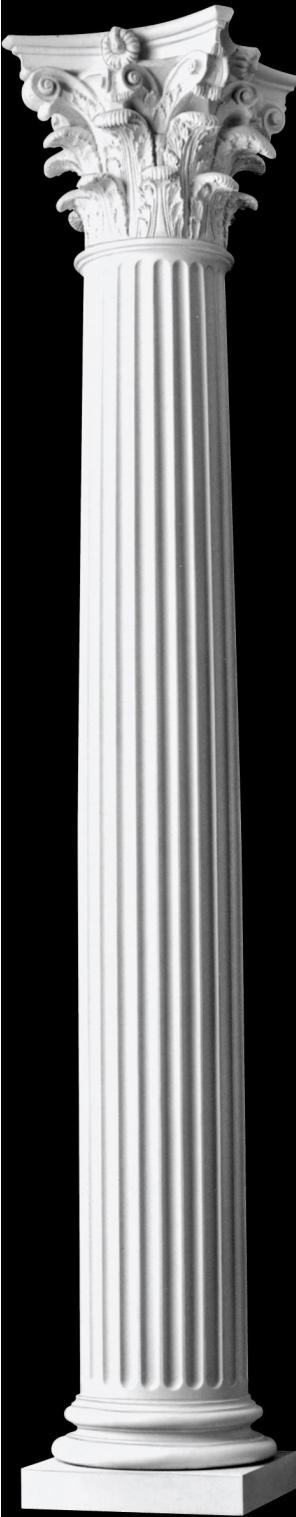
c) Christ is the true goal of all righteousness, proclaimed by all the prophets, offered to both Jew and Greek who will call on Jesus as Yahweh, mighty to save (10.4–13).

(1) Christ is the goal and finish of Law righteousness since He has brought righteousness within the grasp of faith (10.4–8).

(a) Christ is the end of the Law for righteousness for all who believe, since Moses taught that under Law only full obedience brings life (10.4–5).

(b) But Faith-Righteousness encourages its followers that achieving right standing with God is not a matter of great feats, but of believing the message Paul preaches (10.6–8).

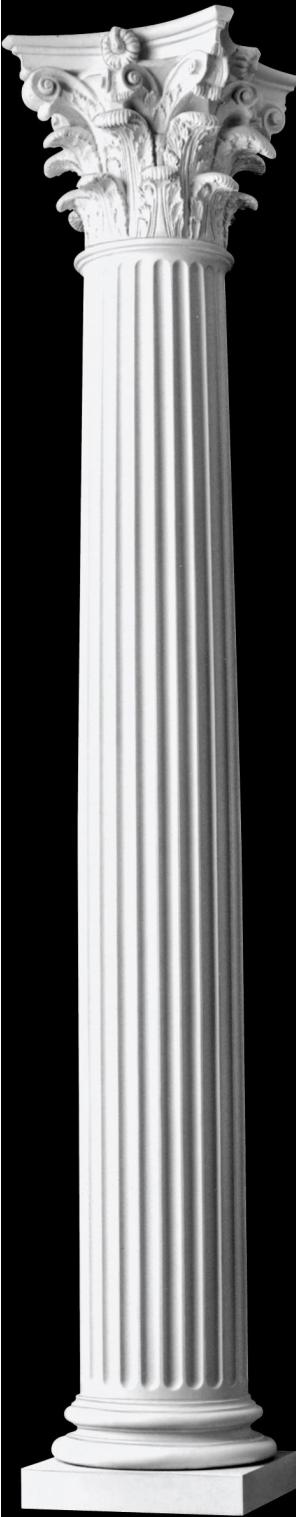
(2) The message preached to both Jew<sup>83</sup> and Greek in the name of the one Lord is faith which calls on Jesus as



## Romans 9–11

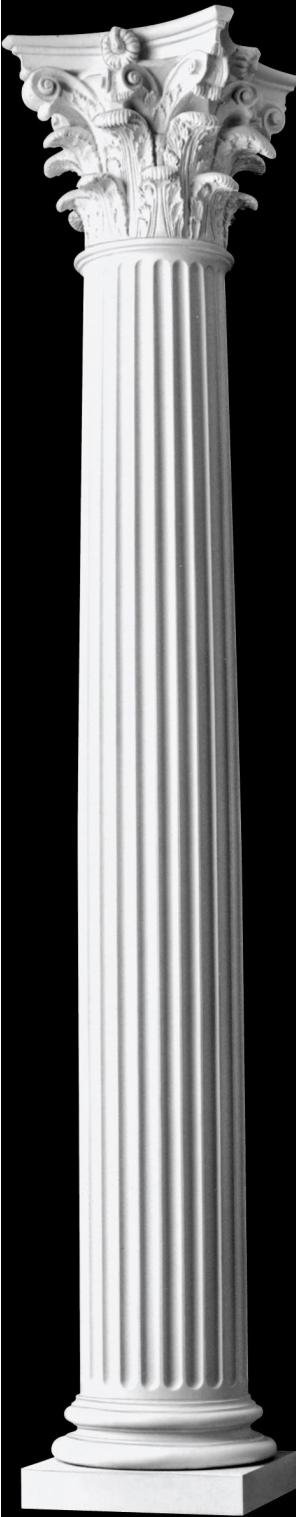
### 2. Israel rejected God's righteousness (9.30–10.21).

- d) But Israel has surely heard the message proclaimed constantly by the prophets, and has been disobediently obstinate in unbelief (10.14–21).
  - (1) Since no one can believe without accredited messengers, perhaps Israel did not hear the message (10.14–18).
  - (2) But Israel did hear and rejected the message in disobedient, obstinate unbelief (10.19–21).



## Romans 9–11

3. But God preserved a remnant chosen by grace (11.1-10).
  - a) God has not cast His people away, since Paul is of the tribe of Benjamin (11.1).



## Romans 9–11

3. But God preserved a remnant chosen by grace (11.1-10).

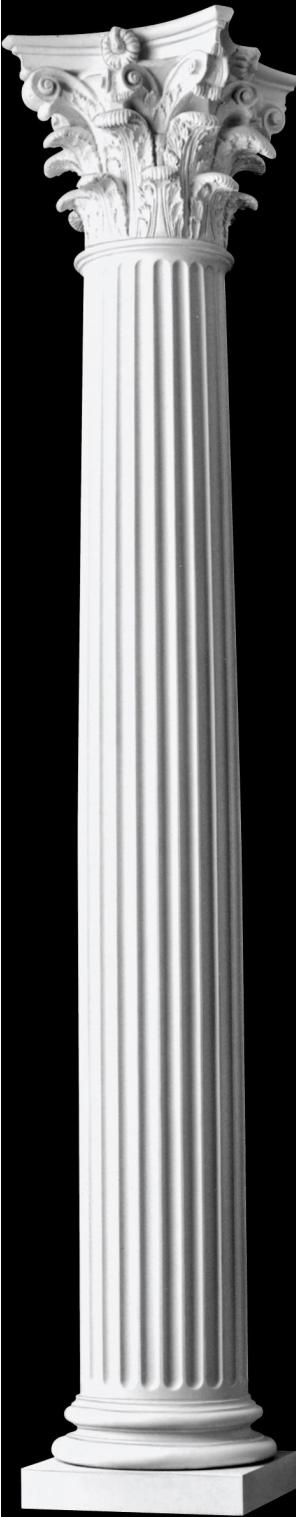
b) God has not rejected His people, though He hardened the majority of them, as He said He would in Scripture, while the remnant obtained the promises (11.2-10).

(1) No, God has not rejected His people (11.2a).

(2) Just as in all times, even in the times of great apostasy, God preserves a remnant according to grace for Himself (11.2b-6).

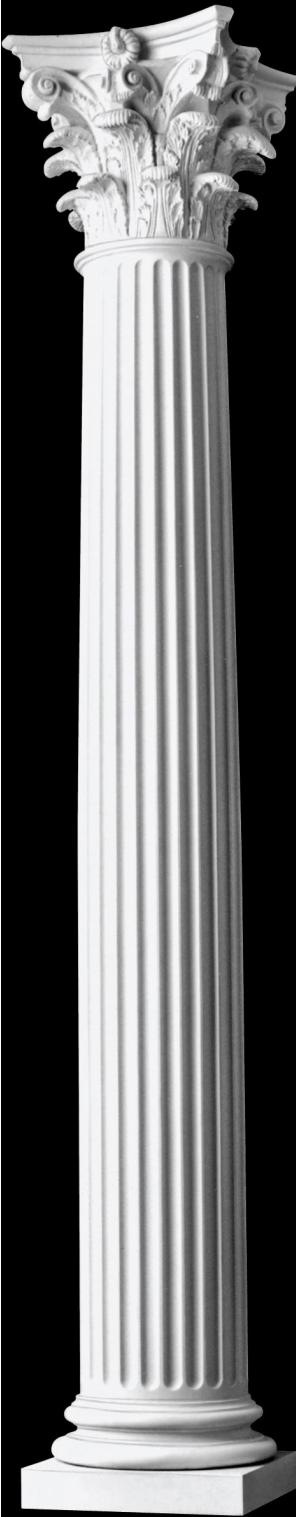
(a) God has always reserved a remnant according to grace, even in the days of greatest apostasy (11.2b-4).

(b) So also now there is a remnant according to grace, without any reference to works (11.5-6).



## Romans 9–11

3. But God preserved a remnant chosen by grace (11.1-10).
  - (3) Therefore Israel as a whole has been hardened, in fulfillment of Scripture, while the remnant received the promise (11.7-10).
    - (a) Therefore Israel as a whole has not obtained the promises, but the remnant received it while the rest were blinded (11.7).
    - (b) Scripture shows that God would harden the people (11.8-10).

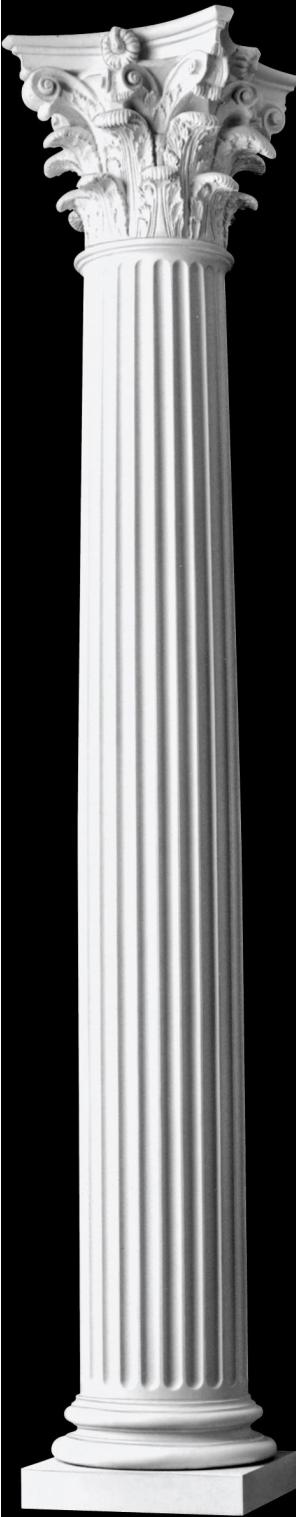


## Romans 9–11

### Five Step Argument

1. God has hardened unbelieving Israel (9.1-29).
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## Romans 9–11

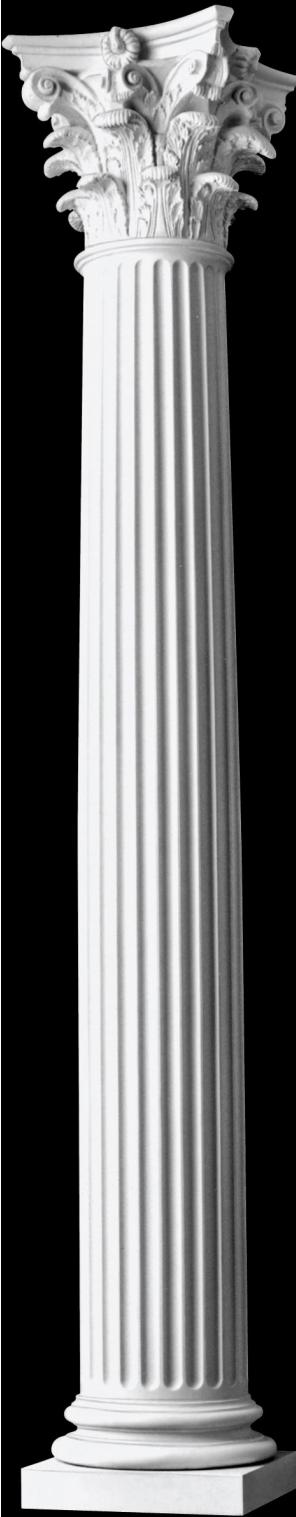
4. God gave the promises to Gentiles through faith (11.11-24).

a) Their fall meant life for the Gentiles, so their acceptance will mean even greater hope for the whole world (11.11-15).

(1) Yet their fall is not final, since if their fall has brought the riches of the gospel to the Gentiles, their acceptance will mean even more (11.11-12).

Parenthesis: Paul exalts his ministry since he is the apostle of the Gentiles, so that he may provoke his kinsmen to jealousy that they might come to faith (11.13-14).

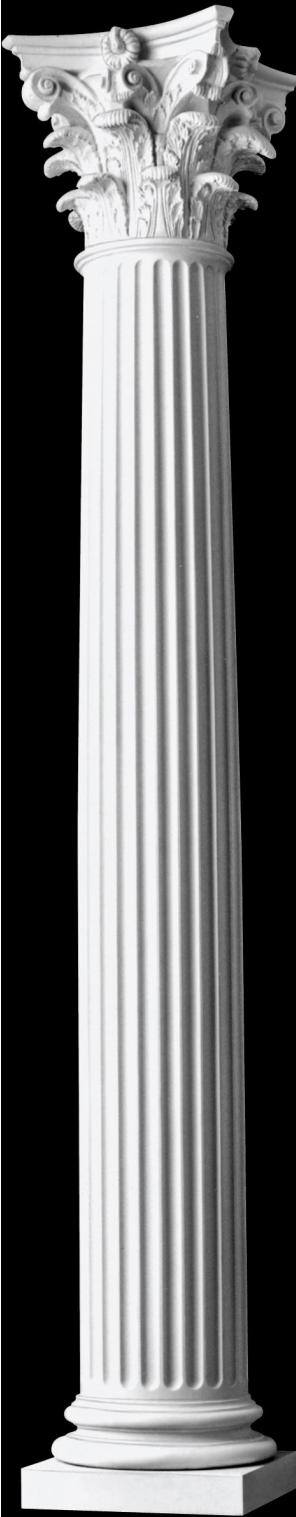
(2) Since their rejection means the reconciliation of the world, their reconciliation will mean life from the dead (11.15).



## Romans 9-11

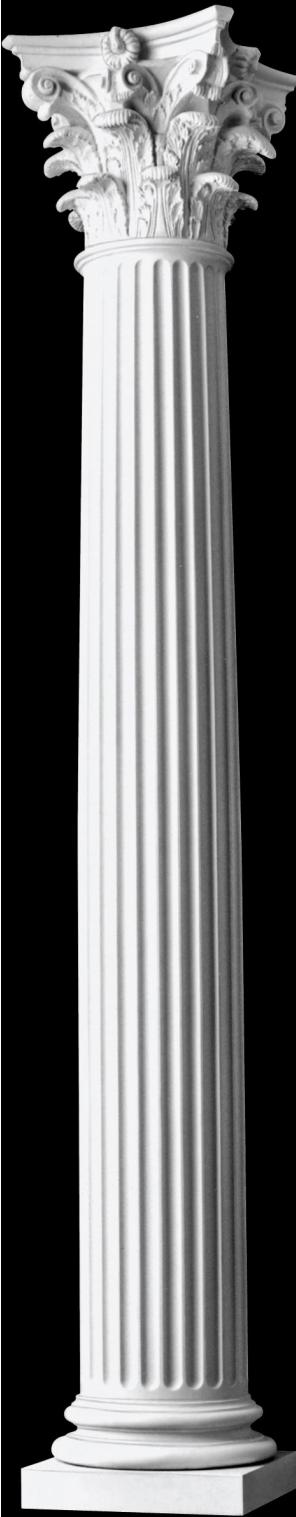
b) Israel remains holy before God, though presently rejected, so that the Gentiles must not despise Israel, the natural heirs of God's promises (11.16-21).

- (1) The beginning of God's work is holy, so what results from it is also holy (11.16).
- (2) The natural recipients of the promises were rejected so that Gentiles might receive them contrary to all expectation (11.17).
- (3) Israel's rejection might lead Gentiles to boast against Israel wrongly, since the Gentiles are not natural heirs of the promises (11.18-19).
- (4) Israel was rejected because of unbelief, while the Gentiles stand by faith before a God who did not spare Israel, so that the Gentiles must not despise Israel (11.20-21).



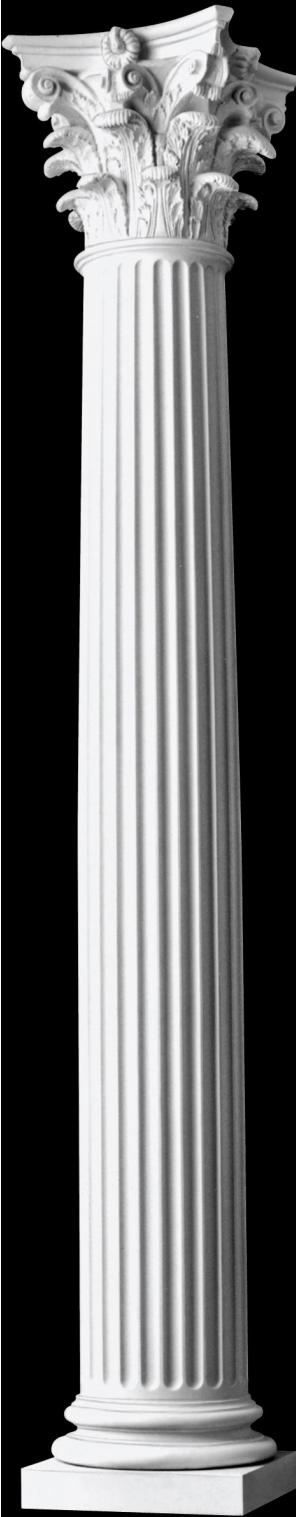
## Romans 9–11

- What is the Olive Tree?
  - The covenant of grace
  - Israel
  - Abraham
  - The Abrahamic covenant



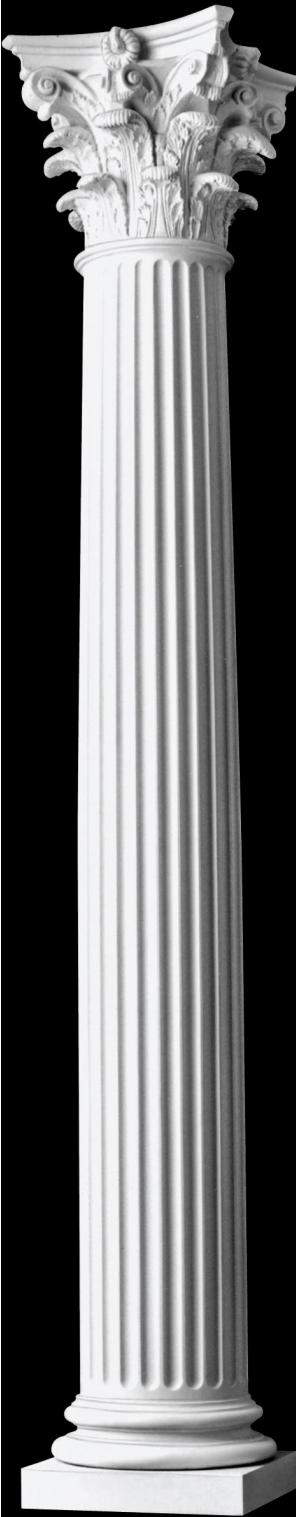
## Romans 9–11

- What is grafted in?
  - Individual Gentiles
  - Something else?



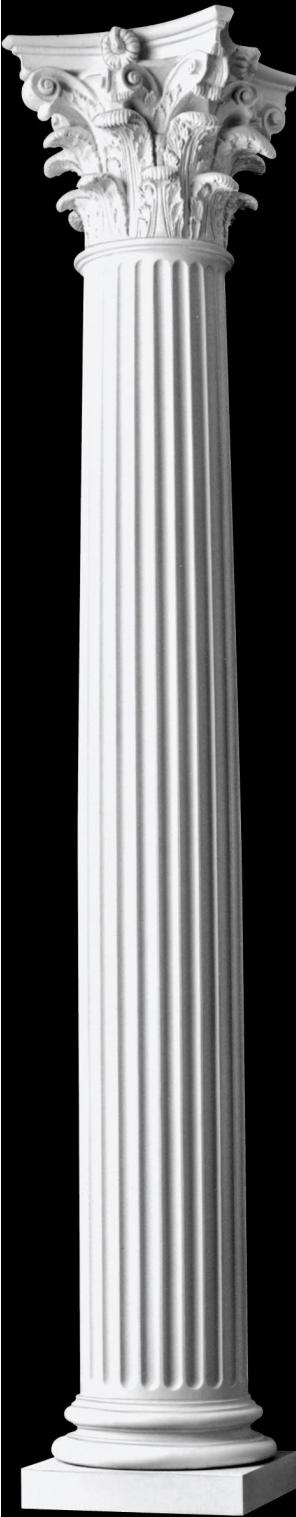
## Romans 9–11

- Proposal
  - The Gentile World
  - Paul is engaging in “corporate thinking”
  - The grafting in makes the Gentile world potential heirs to the promise to Abraham, as Israel was during the OT period.
  - As the Israelite nation (not



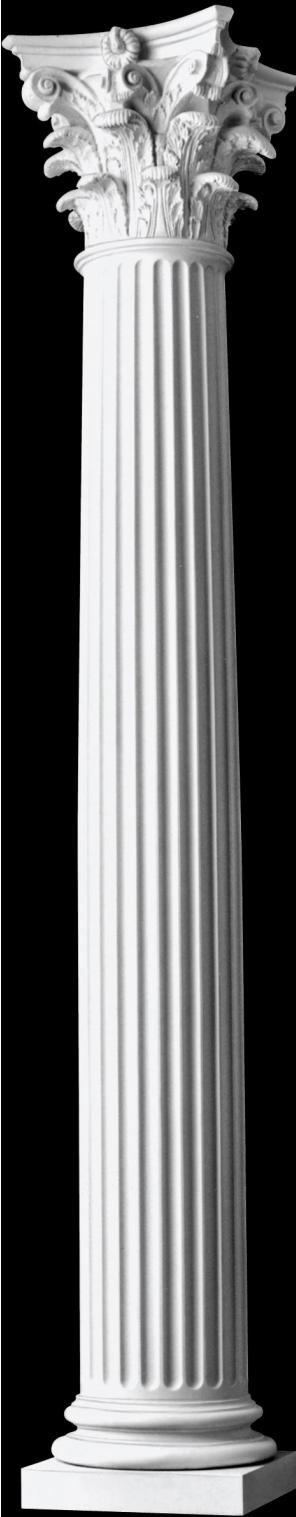
## Romans 9–11

4. God gave the Gentiles the promises through faith (11.11-24).
  - c) Gentiles stand before God by faith, and God will restore Israel by faith as well (11.22-24).
    - (1) Thus Gentiles should pay attention to God's severity upon unbelief, and His goodness shown to those who continue in faith (11.22).
    - (2) And Israel's status is not permanent since, if God gives the promises to those whom none would expect, then He will also restore the promises to those whose promises they are (11.23-24).



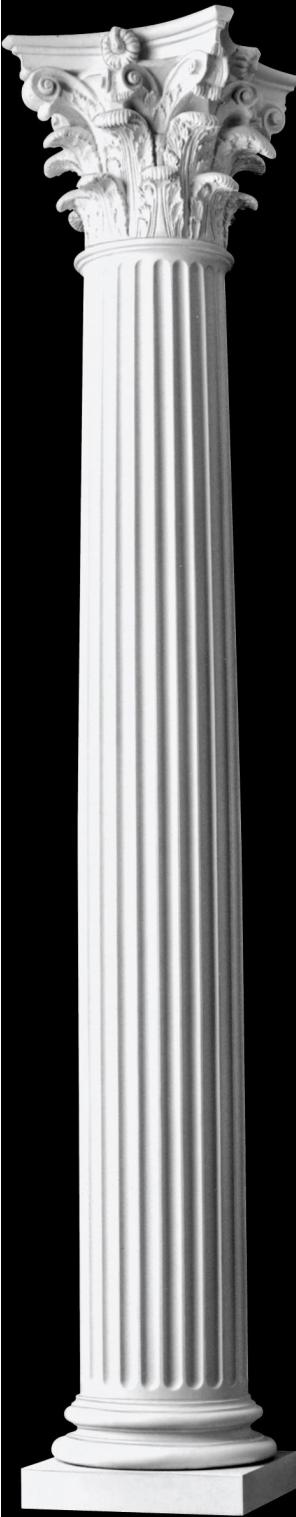
## Romans 9–11

5. Thus He will stir Israel to jealousy, bringing them to salvation through faith (11.25-32).
  - a) Israel's hardening is only partial and temporary, since God in His New Covenant promised to take away all Israel's sins through the promised Great Deliverer from Zion (11.25-27).
  - b) For the present they have been rejected that God might save Gentiles, but God will save them, like all other sinners, since His promises and calling can never be canceled (11.28-32).



## Romans 9–11

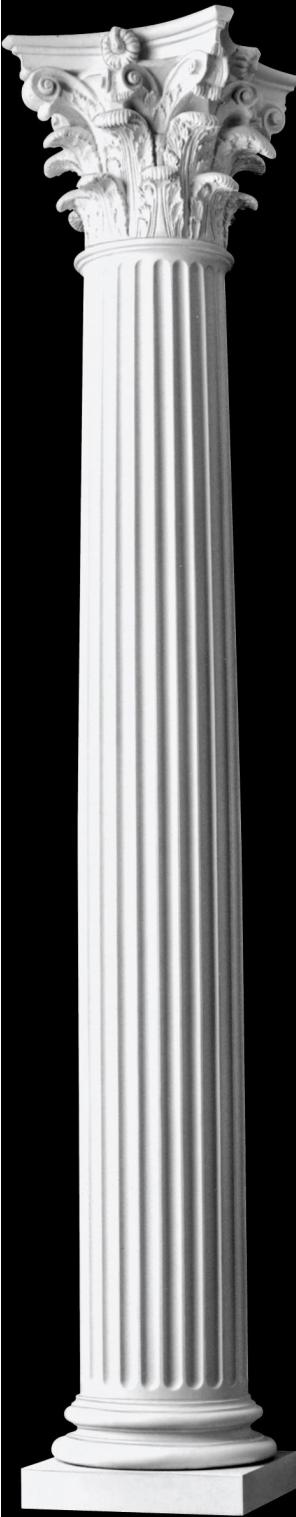
- **Conclusion:** Adoration of God's wisdom (11.33-36).



## Romans Overview

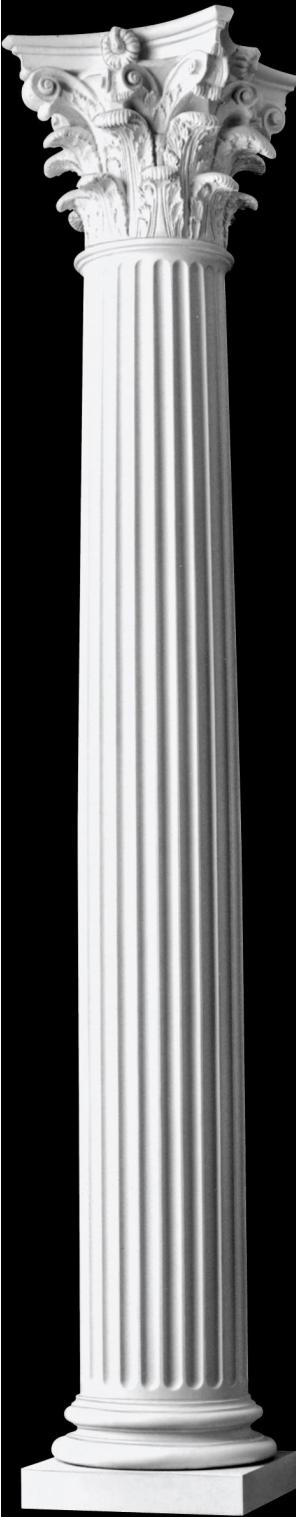
15.7: Wherfore, receive one another as Christ received you, for the glory of God.

- Introduction, 1.1-15
- I. How Christ received us, 1.16–11.36
- II. How we receive one another, 12.1–15.13
- Conclusion 15.14–16.27 <sup>297</sup>



## Romans 12-15

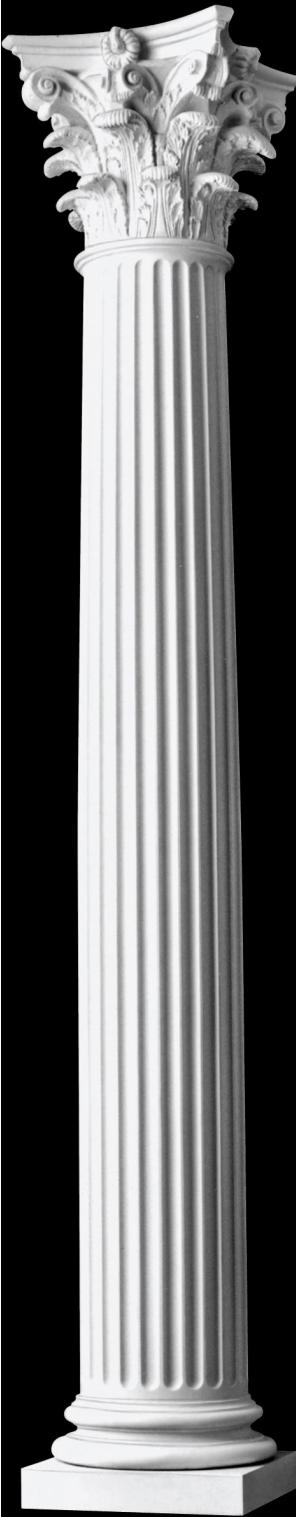
# The Application of Paul's Teaching on Grace and Faith



## Romans 12.1-15.13

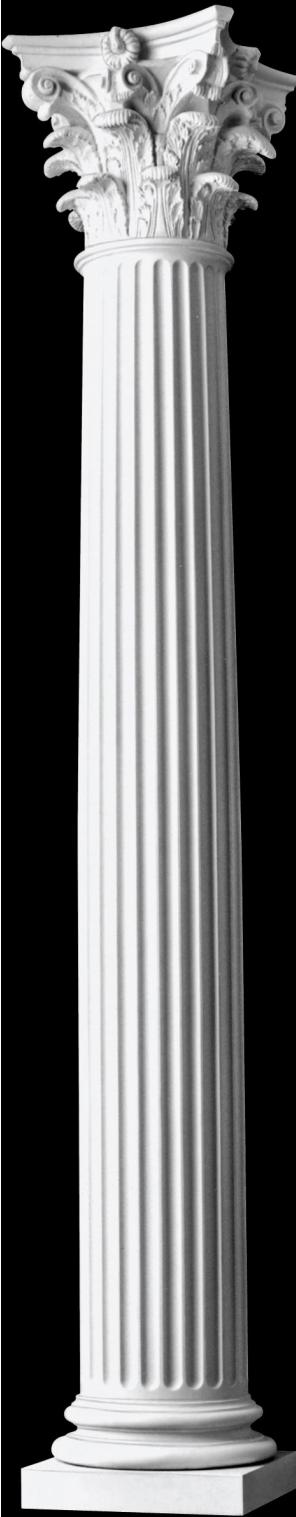
### II. We, Through Our Self Sacrifice, Must Receive Each Other By Grace (12.1-15.13).

- A. Summary: Those who are righteous by faith must offer their bodies as living sacrifices, being transformed with renewed minds to demonstrate how good, perfect and acceptable the will of God is (12.1-2).
- B. By ministry through spiritual gifting (12.3-8).
- C. By sincere love (12.9-13.14).  
Parenthesis: the urgency of self-sacrifice (13.11-14).
- D. By graciously accepting one another as Christ received them (14.1-15.13).



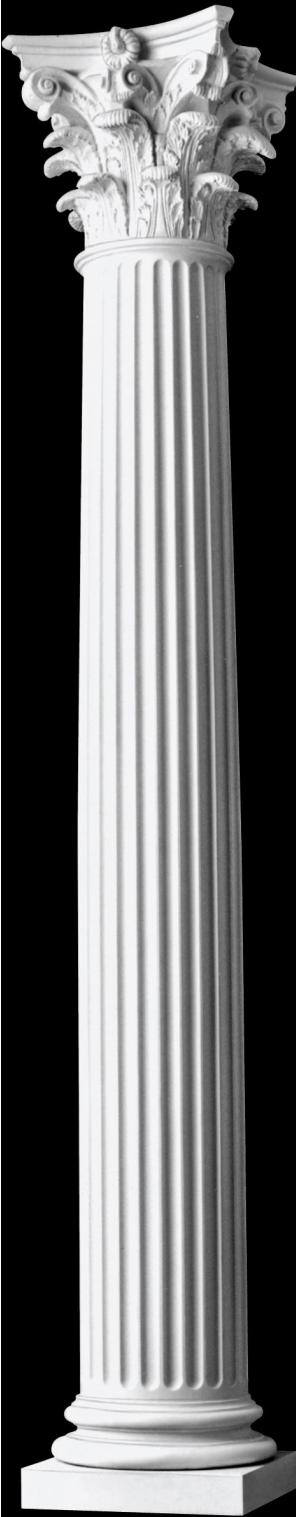
## Romans 12.1-15.13

A. Summary: Those who are righteous by faith must offer their bodies as living sacrifices, being transformed with renewed minds to demonstrate how good, perfect and acceptable the will of God is (12.1-2).



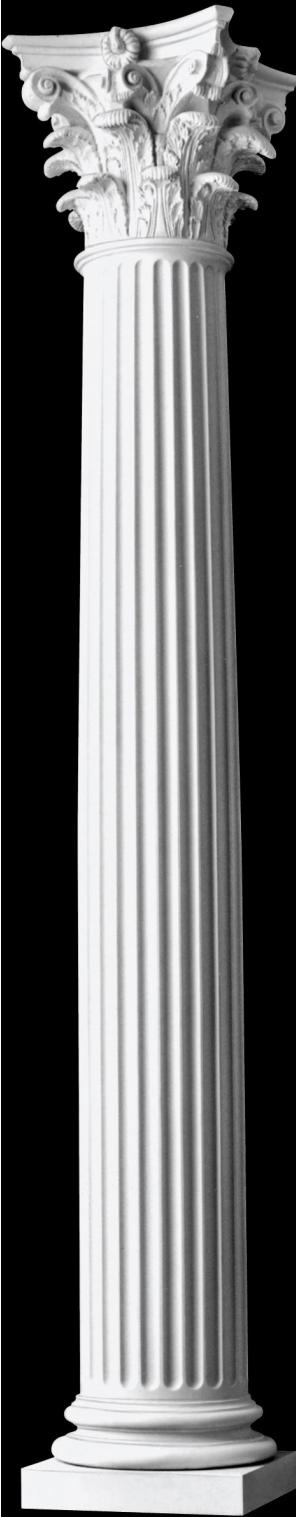
## Romans 12.1-2

- A Basic Motivation—the mercies of God
- Two Basic Instructions
  - Present Your Body as a Sacrifice
    - Living
    - Holy
    - Acceptable
  - Be transformed
    - Method—the renewing of your mind
    - Goal—demonstrate the goodness, acceptability, and perfection of God’s will



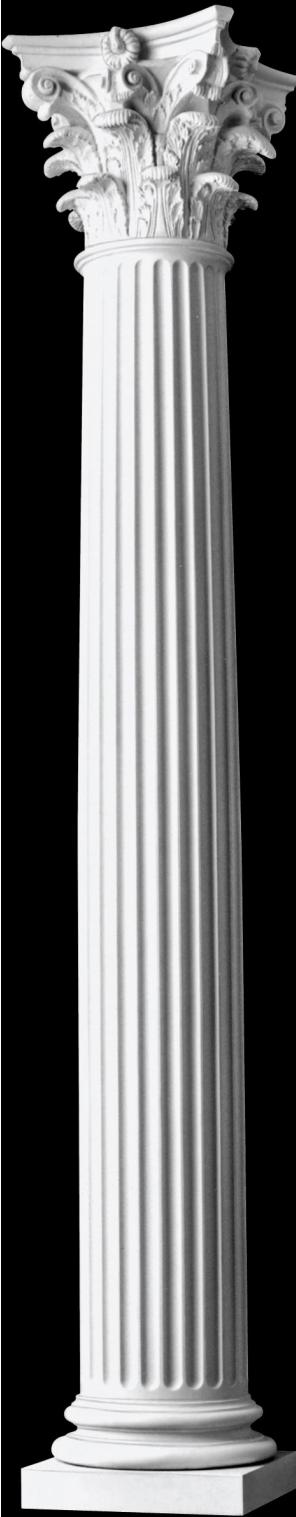
## Romans 12.1-15.13

- B. Those who are righteous by faith should offer their living sacrifice expressed in ministry through spiritual gifting (12.3-8).
  - 1. Those who have received grace from God must have a proper, not inflated, valuation of their worth (12.3).
  - 2. Like the human body, we belong to the body of Christ and are members of the Body and of one another (12.4-5).
  - 3. Therefore each gifted person ought to function according to the function he has in the Body (12.6-8).



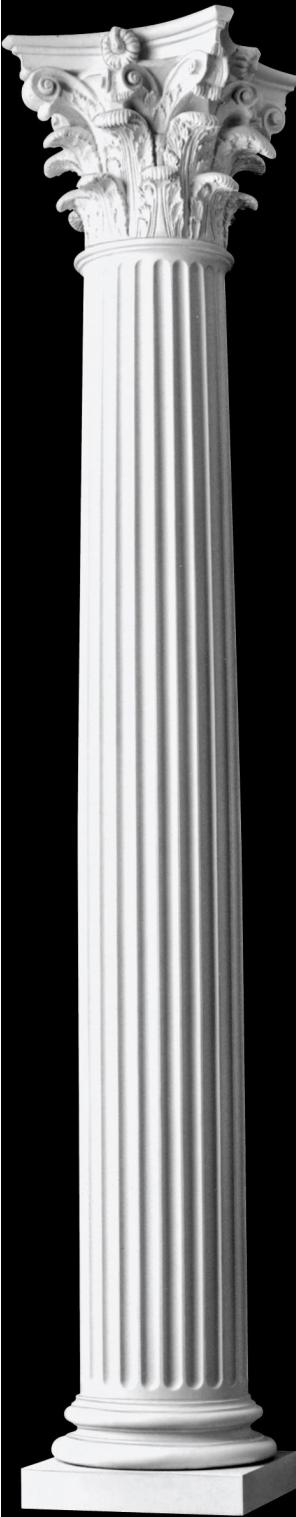
## Romans 12.1-15.13

- C. Those who are righteous by faith must offer their living sacrifice through sincere love (12.9-13.14).
  - 1. Those who have received grace from God should love one another sincerely (12.9-18).



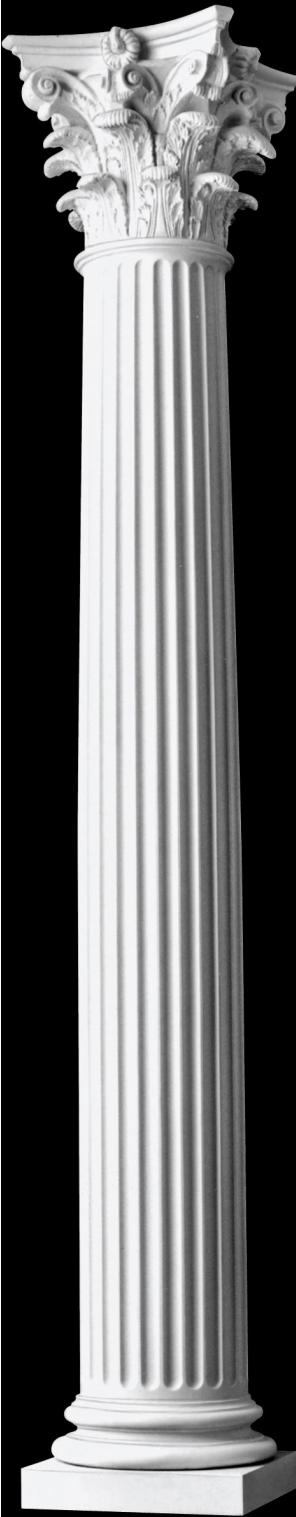
## Romans 12.1-15.13

2. Those who love one another with sincere love must avoid avenging themselves on their enemies, leaving vengeance to God and the servants to whom He has given the execution of justice (12.19-13.7).
  - a) Those who love one another with sincere love must avoid avenging themselves on their enemies, leaving vengeance to God (12.19-21).
  - b) One may avoid vengeance by recognizing that God has given human governmental authorities responsibility for rewarding both evil doers and the obedient (13.1-7).
3. Have no outstanding unpayable debts but love, for love satisfies all requirements that Law could impose (13.8-10).



## Romans 12.1-15.13

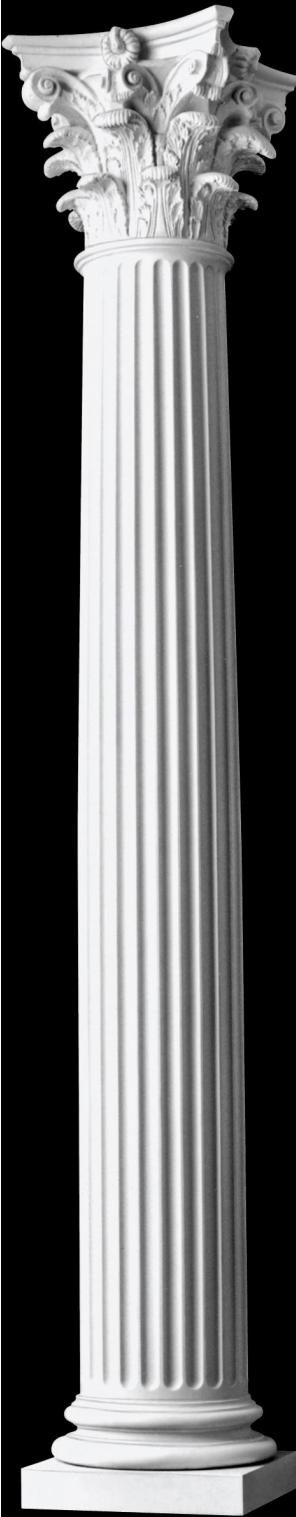
Parenthesis: And since you know that the time of the Lord ' s coming and the culmination of your salvation is so near, give no opportunity for the flesh, but live like Jesus Christ in the world (13.11-14).



## Romans 12.1-15.13

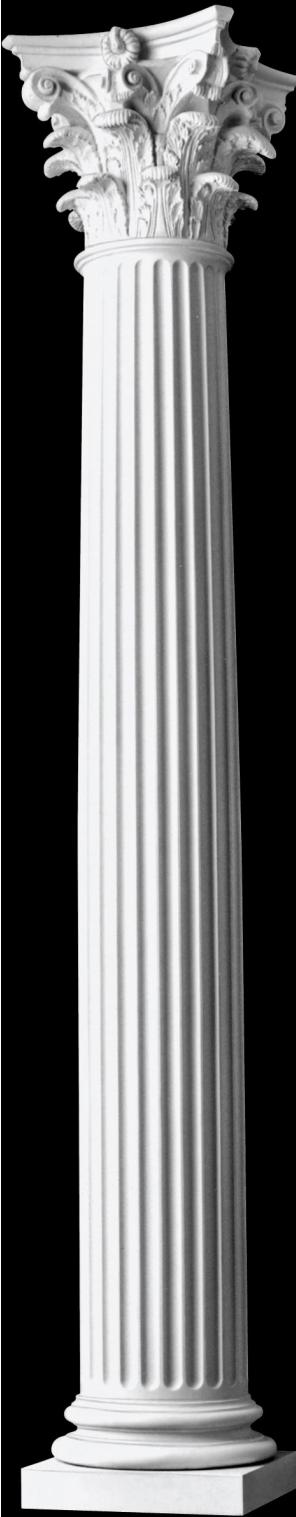
D. Those who are righteous by faith must offer their living sacrifice through graciously accepting one another as Christ received them (14.1-15.13).

CHRISTIAN LIBERTY<sup>306</sup>



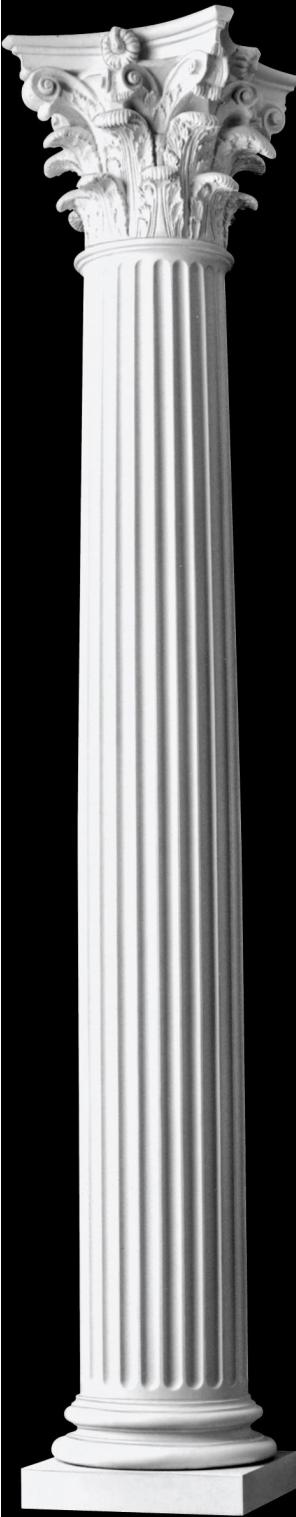
## Romans 12.1–15.13

- Christian Liberty
  - My freedom to limit myself as much as is necessary to help others grow spiritually.
  - Cp. 1 Cor. 8–10



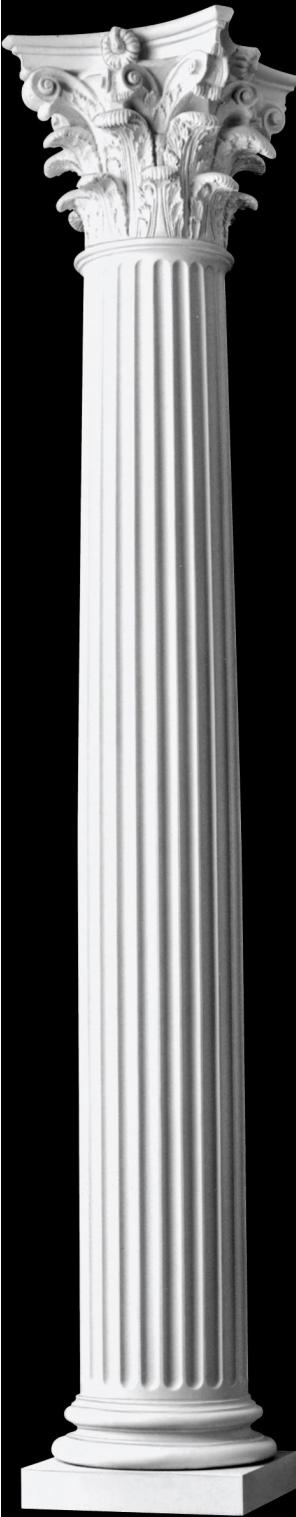
## Rom. 14-15 Christian Liberty

1. Those who are righteous by faith must avoid judging and despising one another in matters of personal preference (14.1-3).



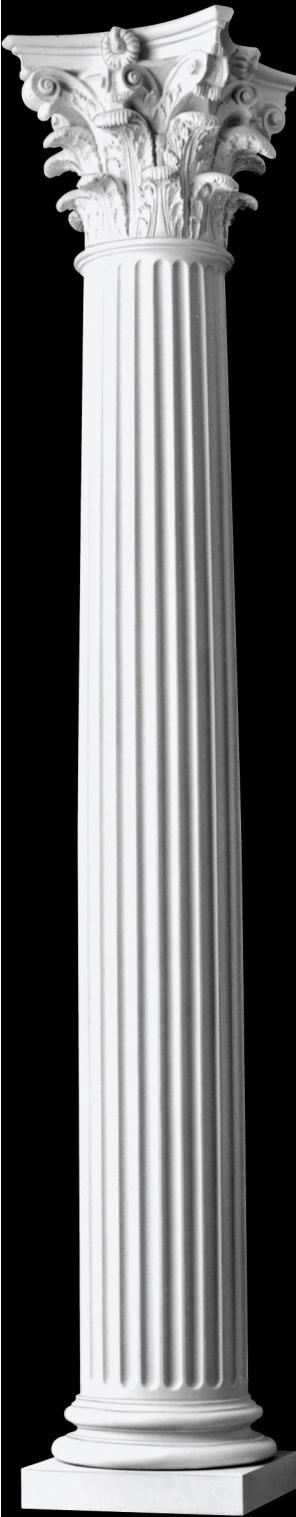
## Rom. 14-15 Christian Liberty

2. Those weak who are righteous by faith must quit passing judgment on each other (14.4-12).
  - a) The weak must learn not to judge the Lord's servants since He has already accepted them and will show their acceptance when they stand before Him (14.4-9).
  - b) Since everyone will give account of his own life before Christ, it is wrong to judge or despise one's brother (14.10-12).



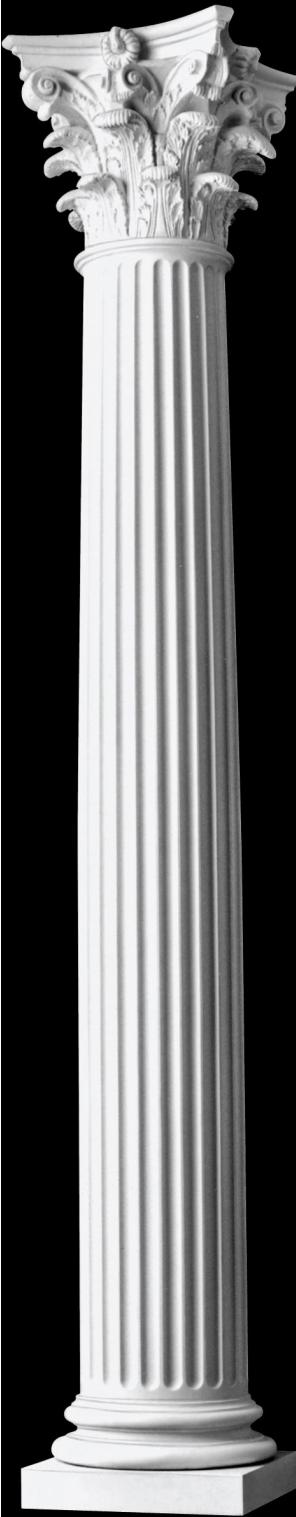
## Rom. 14-15 Christian Liberty

3. The strong, who are righteous by faith, must not flaunt their freedom so that the weak violate their consciences through their brothers' example, but should limit their own freedom for the weak (14.13-15.4).
  - a) The strong, who are righteous by faith, must determine not to cause the weaker brother to violate his conscience (14.13).
  - b) Since the real issues of the kingdom are righteousness, peace, and joy in the Holy Spirit, in love for your brother do not harm him by your freedom (14.14-18).



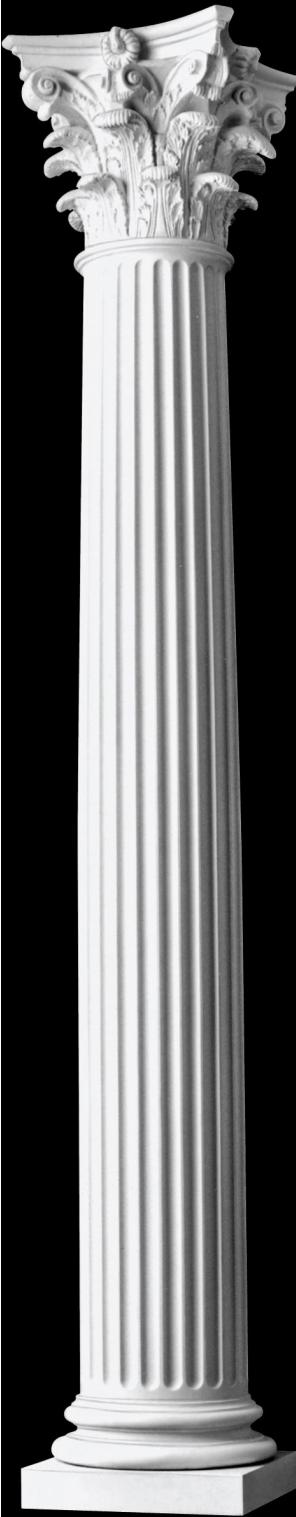
## Rom. 14-15 Christian Liberty

3. The strong, who are righteous by faith, must not flaunt their freedom so that the weak violate their consciences through their brothers' example, but should limit their own freedom for the weak (14.13-15.4).
  - c) Therefore then pursue things that produce peace, refusing to lead your brother to violate his conscience by acting in unbelief (14.19-23).
  - d) We who are strong ought it our freedom for the sake of the weak, following the example of Christ (15.1-4).



## Rom. 14–15 Christian Liberty

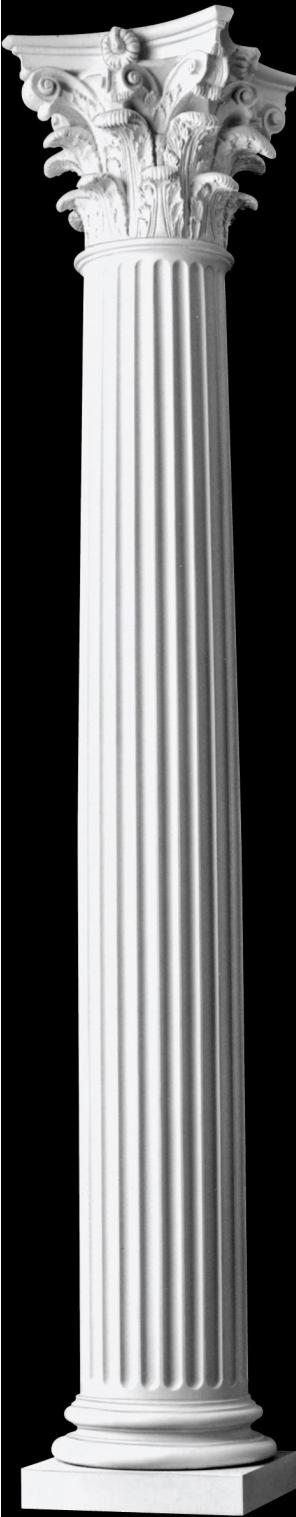
4. Closing Prayer: Now may the God of patience and comfort grant unity so that you may unitedly glorify the God and Father of our Lord Jesus Christ (15.5-6).



## Rom. 14-15 Christian Liberty

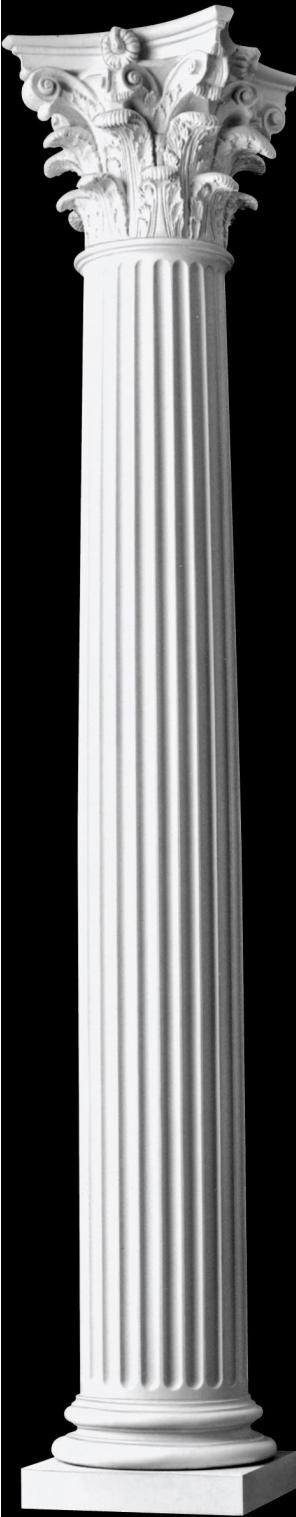
5. Conclusion: Wherefore receive one another as Christ received you since Christ is the minister of both the circumcision and the uncircumcision, as the Scripture says (15.7-13).

- a) **Wherefore receive one another as Christ received you for the glory of God (15.7).**
- b) Christ is the minister of both the circumcision and of the uncircumcision (15.8-9a).
- c) The Scripture demonstrates that God has intended the Gentiles to join Israel in worshiping God (15.9b-12).



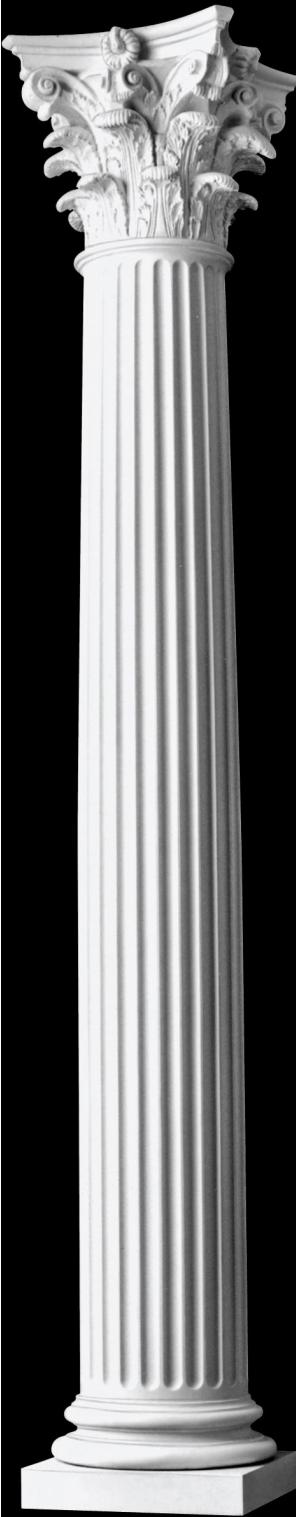
## Rom. 14–15 Christian Liberty

d) Now may the God of hope fill you with all joy and peace in believing so that you may abound in hope by the Holy Spirit's power (15.13).



## Conclusion, (15.14-33)

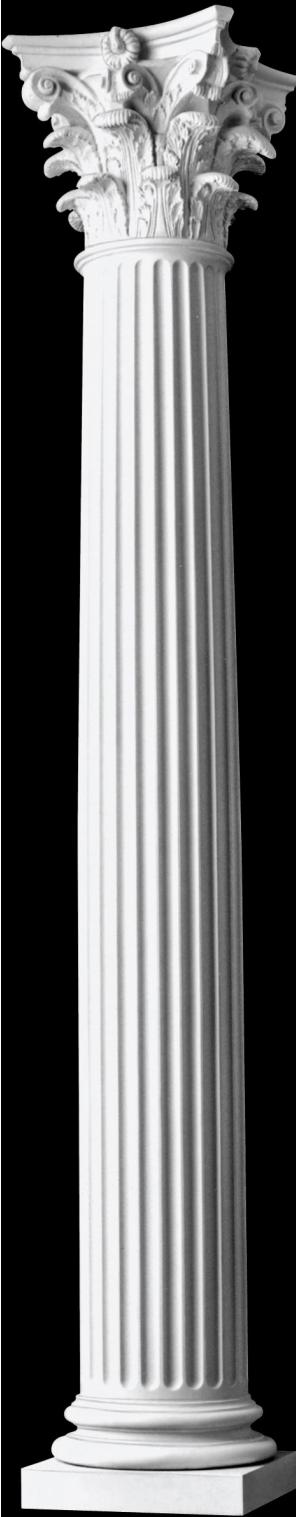
- A. I am persuaded that you are capable of doing and helping each other to do accept each other by grace (15.14).
- B. I have written boldly to you to call you to grace, because I myself minister under grace by His power so that the Gentiles will be my offering to God sanctified by the Holy Spirit (15.15-21).
- C. I will come through Rome on my way to Spain after completing the ministry of the Greek saints to the poor at Jerusalem (15.22-29).
- D. Please pray earnestly for my deliverance from the unbelievers in Judea, for the reception of this ministry among the saints, and for a joyous trip to be with you (15.30-32).
- E. May the God of peace be with you all (15.33).



## Conclusion, 16

# Message of Reference and Greetings (16).

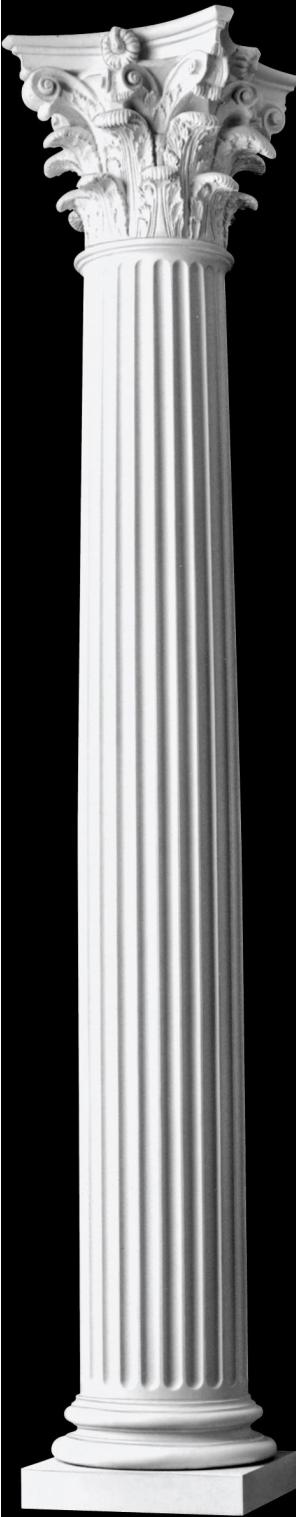
A. I commend to you Phoebe, a true servant of Christ's Church, because she is coming to Rome, and ask you to help her in her business (16.1-2).



## Conclusion, 16

B. Please greet the following brothers and sisters in the Church in a way that befits the saints (16.3-16).

1. Greet the following (16.3-15).
  - a) Prisca and Aquila and the church in their house (16.3-4)
  - b) Epainetos (16.5)
  - c) Maria (16.6)
  - d) Andronicus and Junias (16.7)
  - e) Ampliatus (16.8)
  - f) Urbanus and Stachys (16.9)
  - g) Apelles, and those of the household of Aristobulus (16.10)
  - h) Herodian (16.11a) — Perhaps a relative of Herod.
  - i) those of the household of Narcissus (16.11b)
  - j) Tryphaina and Tryphosa (16.12a)

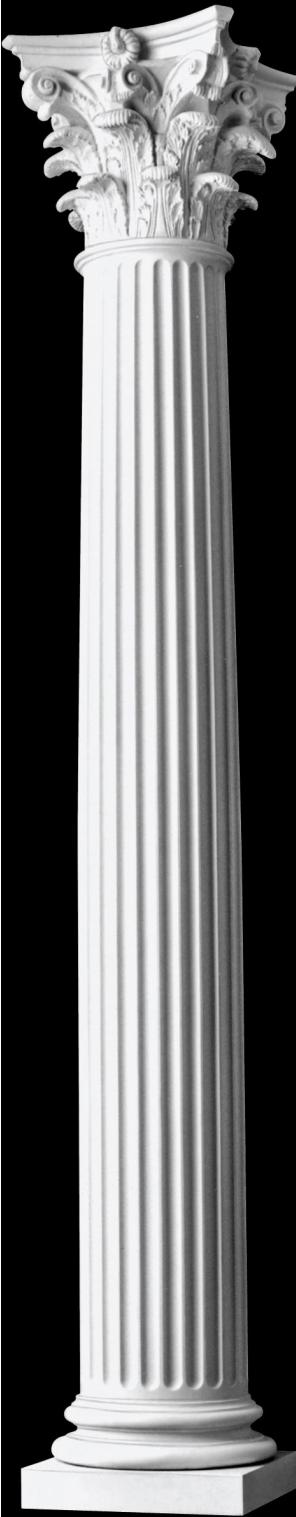


# Conclusion, 16

Greet also:

- k) Persis (16.12b)
- l) Rufus and his mother (16.13) — This may be the Rufus Mark mentions in Mark 15.21, and therefore the son of Simon of Cyrene.
- m) Asyngcritos, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them (16.14)
- n) Philologos and Julia, Nereus, and his sister, and Olympas and the saints who are with them (16.15)

2. Greet them in a way that befits the saints (16.16a).
3. All the churches of Christ greet you (16.16b).



# Conclusion, 16

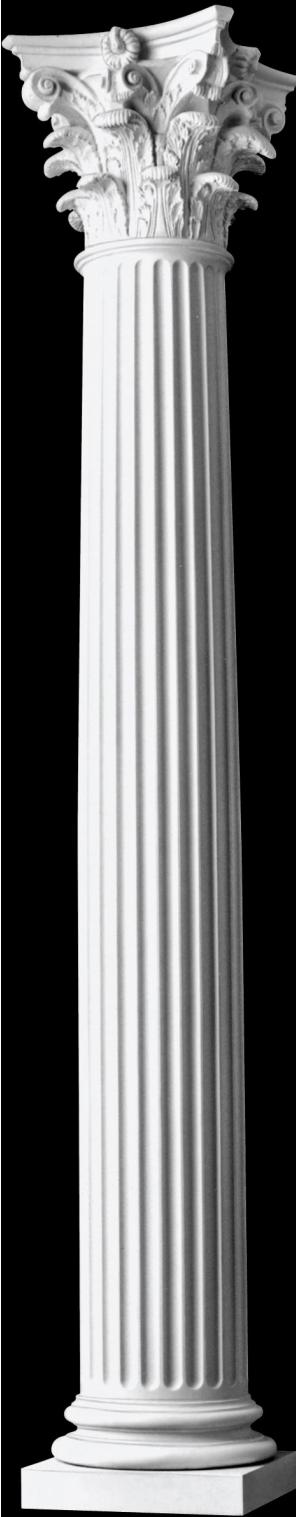
## C. A Warning and Encouragement (16.17-20).

### 1. A Warning (16.17-19)

- a. I urge you to watch out for those who violate my teaching and steer clear of them for they are not serving Christ, but their own bellies and deceive the unwary (16.17-18).
- b. For your obedience is well known, for which I rejoice, so I want you to be wise for the good, but untutored in evil (16.19).

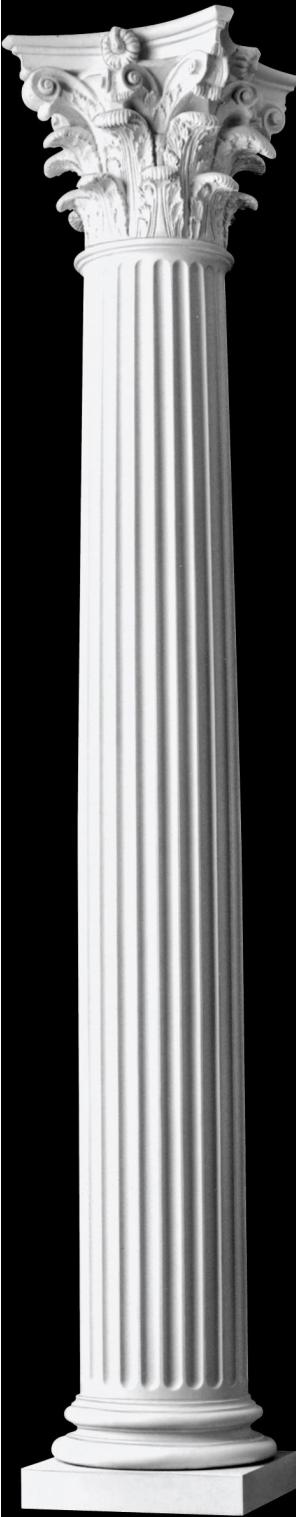
### 2. An Encouragement (16.20)

The God of peace will trample Satan under your feet quickly; may the grace of the Lord Jesus be with you.



## Conclusion, 16

D. I send you greetings from Timothy, Luke, Jason, Sosipater, Tertius, Gaius, Erastus, and Quartus (16.21-23).



## Conclusion, 16

E. To Him who will establish you by the grace of Christ in accord with His newly revealed mystery, bringing the Gentiles to faith, the only wise God, be glory through Jesus Christ for ever, amen (16.25-27).