

The church of Rome:

- Made up of both Jews & Non Jews - gentiles
- All ^{Jews/Christians} ~~Christians~~ had been expelled from Rome in 49 AD. By 57 AD believers were back in Rome
- this church was made up of both Jewish believers & gentile believers. both are addressed at length in this letter.
- the good news of Jesus Christ was new. $\Rightarrow$ Many converted believers had not nor could not have been under sound teaching $\Rightarrow$ the Roman church, like all early NT churches were working out & struggling through the details w/ the Holy Spirit & the OT to guide them.
- * Some of the Roman believers approached their relationship w/ Jesus from an orthodox, Jewish point of view, others from an idolatrous past, and others from one of the many Jewish sects w/ various interpretations of the OT & Jewish traditions. Paul had all these in mind.

[See Rom. 14:1-15:1-5]

General Notes

- There is a certain level of repetition, to very important truths. We need to highlight & magnify these truths.
- Paul makes use of clear breaks to sum up points. We want to look closely at these. Therefore, However, But Furthermore. etc...
- We are not in a rush. This is a time of feeding, mutual encouragement through the word.
- Study on your own. Search out answers, respect viewpoints, challenge & sharpen do not be thin skinned. * Make application
- Discussion - involve yourself. Attempt to be concise, do not belabor a point or belief. Understand the role of the discussion facilitator.

Rom. 1:

I. Greeting. 1:1-7

II Plan of Paul 1:8-15

III. Paul's Theme 1:16-17.

Question: How does Paul identify himself?

I. Greeting.

A. Order of Ascendancy

1. Servant - "Doulos - most abject, servile term"

a. Thought: either a freeman who chose to work for his master or a slave who utterly belonged to his master.

2. Apostle - "one who is sent." messenger, proxy, ambassador

a. Jewish law "shaliach" "a person acting w/ full authority for another" in a business or legal transaction.

b. Summary. Paul was called an apostle in the sense that God summoned him to that position & placed him in it.

Acts. 9:15 Ananias. "a chosen instrument to the Gentiles"

Question: As we look to vs. 2-4. What is interesting to note about how Paul frames the gospel message to his readers? Why?

B. Gospel "Good like good news."

1. Greek "euangelion" eu - good angelion "message"

2. Point. (W) The gospel is not in principle a new thing, a subversion of the true religion as it has been known to God people, the Jews, previously. On the contrary, God promised it before, through His prophets in Holy Scriptures. It is the fulfillment of hopes which God himself inspired.

Question: When Paul uses the phrase "spirit of Holiness" why is this important?

Holy is perhaps the single most definable character trait of God, especially to the Jew. Jesus is Holy. What does that say?

in Rom. 1:1-7 Paul is very defensive because he unconsciously states that the gospel is in absolute harmony w/ the OT scriptures. This allows time to build a teach. See West statement pg 14 for more clearly stated

(Ask after next question)
next page

Question: Why is it important for us to know & believe what vs. 2-4 says about Jesus?

What ~~are~~ errors, false teaching do these verses refute?

C. There can be no doubt by Paul's statement that ~~the~~ Jesus bore two natures

1. Human

2. God

3. "As respecting Christ's earthly descent, He was born like other men. As respecting His divine nature (essence), He was declared. This was thoroughly accomplished by His resurrection. The resurrection was an act of unsurpassed power. (Remember power)

Question: What does Paul tell us his mission is? vs. 5

Jn. 6:44

D. Call Klētoi "called ones" those called, summoned by an effectual call in which the one called is rendered in sovereign grace willing to appropriate salvation through faith in the Lord Jesus Christ.

a. Paul, because he is a ^{vs. 1} servant, or ^{vs. 1} ambassador can do nothing more to complete his divine mission than to "call" → share the message in the sovereign expectation that those God has called will respond.

Ex. "Obedience that Comes by Faith" vs. 5

1. Two views. A) Practical obedience that comes from believing in Jesus.
i.e. if you love me you will obey my commands.

or

B) Faith itself, rather than law-keeping is the true obedience God desires.

Is obedience the resulting of faith

QUESTION: In what sense is faith itself an effect or event? Classic text in James 2
Why does true faith lead to obedience?

Who does the calling? Who does the
separating? What are they called to
be and do

Call (1) names in
vs. 1-7

F. Saints *hagios* "to set apart for God"

- a. A saint is a sinner who in answer to his faith in the Lord Jesus Christ has been set apart by the Holy Spirit for God → set apart from sin to holiness, from Satan to God. A saint is already set apart for God and in the process of being made Holy by the Holy Spirit.
- b. The words saint, sanctify, sanctification, holy, hallow are all translations of the same root word.
- c. The word saint then is God's designation of a believer.

Question: What is the significance then from a view of let's say 10,000 feet of Paul's description of the Roman church believers? What do we start to understand, learn about the implications of "sainthood"?

G. vs. 7 'charis' "favor from me to you"

1. Grace - for daily living through the Holy Spirit
2. Peace - peace of heart, a state of Christian tranquility

II Paul's Plan vs. 8-15

A. Paul had a keen interest, "a divine urge" in the Roman church.

1. Word study "I" — Look at all "I" statements in vs. 8-15
What can we say about Paul?
2. He had a plan, a purpose, he was active in it, it was consistent w/ His call & Key. he was open to God's leading. God do not close the door. Let me walk through open doors.

on the recipients part

B. vs. 11. Spiritus 1 Gift pneumatikon charisma "a favor received w/o merit"

1. Paul wants to give them a spiritual gift for a purpose $\rightarrow$ to establishing fortify them.

2. Ordinary sense meaning. Rom. 5:15, 16, 6:23

b. Technical sense - extraordinary powers bestowed by the Holy Spirit

Rom. 12:6 I Cor. 1:7, 12:4, 31 I Peter 4:10

c. The purpose of the impartation of these gifts was that they might be established both in their Christian character & in their service.

C. Mutual encouragement $\rightarrow$ the interaction between Paul & Roman saints would prove to be beneficial to all involved.

D. Harvest among you... as I have w/ other Gentiles.

1. Clear statement that a good number of Gentiles were a part of this church as well.

E. Paul, a debtor?

1. Why does Paul say he is a debtor? Paul's thought is that he is obligated to all gentiles w/o distinction. "Roman world gentiles & barbarian foreign gentiles. Rome is the melting pot of the world. & Furthermore Paul's good news is for all, no distinction.

2. This is a key aspect of the good news $\rightarrow$ no distinction, no favoritism!

III. The Theme.

A. Power Dynamis. Of the six words for power in the Greek language Paul uses dynamis - to describe the effectual working of the good news of salvation. Dynamis is power, natural ability, inherent power residing in a thing by virtue of its nature, or power which a person or thing exerts or put forth.

1. The gospel is the ~~inherent~~ inherent, omnipotent power of God operating in the salvation of a lost soul that craves it.

2. The gospel is not the dynamite of God. It is a sweet & loving message of mercy & grace which the Holy Spirit in sovereign grace makes operative in the heart of the sinner elected to salvation before the foundation of the universe.

Question. What do we learn about the gospel in terms of how to make it effective to those who hear? Do we have any role in its effectiveness?

Excellent Question!
★ Question: What is it that makes the gospel ~~of~~ a power of God, or what is it that makes it effective in saving of a believing sinner?

B. A Righteousness from God 39 times in Romans.

* 1. Righteousness. A KEY WORD IN ROMANS.

di-kaio-sune (Noun)

2. *di-kaio-s (verb)* "what is right, conformable to right, pertaining to right"

1. Read West pg. 25

"in the right"

"not guilty" legal term.

2. Two types of righteous.

a. Scriptural sense → the relation of men & their acts to God.

b. Human sense, moral sense → a social virtue, only w/ a certain religious back-
ground.

3. This righteousness → is a righteous from God.

2. God himself is the standard. God is the goal, the standard of integrity. This is an underlying truth of Holy Scripture. To what standard is man held → God's → God's righteousness.

Holiness, in which God's nature manifests itself, is the presupposition of righteousness.

4. God bestows His righteousness on man. Once again we see God, the active agent, meeting in totality, man's need.

a. Read in Entirety West pg 27

Declared

Righteousness - Justifying. 22 Times.

Positive Viewpoint God declares a person to ~~righteous~~ God cancels the guilt of sin & credits

Negative Viewpoint God declares the person to be not guilty of sin righteousness

When God through grace & mercy declares a person who by faith trust Christ, God declares him not guilty but righteous. This legal declaration is valid because Christ died to pay the penalty for our sin & lived a life of perfect righteousness that can be imputed to us. This is the theme.

Stated another way: Christ's righteousness (his obedience to God's law & His sacrificial death) will be credited to believers as their own.

- b. Main point of West - the righteousness which the gospel offers the sinner is God's own righteousness in which he will stand in right relation to Him forever. His guilt is taken away because it was borne by Christ on the cross, and Christ's righteousness is given the sinner in grace!

C. A Righteousness from God by Faith.

1. Faith. "Pistis" Sense of trust.

- a. A trustful assumption of a truth in reference to knowledge which equals conviction
- b. A trustful surrender of the soul as re: to feeling

50: The gospel "the good news of Jesus Christ" reveals a righteousness from God which is bestowed (gifted) on the principle of faith, and "reveals ^{to} ~~this~~", not the sinner who would desire to merit that righteousness by good works but receive it by faith!

2. This has been true all along. In the OT & NT.

3. Paul quotes Habakkuk 2:4 Context there is that the people having faith in the prophetic word. This phrase is quoted in Gal. 3:11 & Heb. 10:38.

4. Our faith in Jesus Christ is the medium by which we receive a righteousness from God.

Discussion Questions

* Why could Paul say he was not ashamed of the gospel?

* This an introduction to Paul. → What do we learn about Paul, his message, his passions, his convictions?

* In what ways is the gospel good news?

* How is the gospel God's power for salvation?

* What do we need to believe in order to receive this solution?

* Why is salvation for the Jews 1st?

* What is the ~~revealed~~ righteousness from God that is revealed?

* What does it mean that this righteousness is "by faith."

* Why is it by faith?

* Why is this way to righteousness w/ God crucial?

Romans. 1

IV. The Unrighteousness of all Mankind. in 18/12/12

A. Gentiles 1:18-32 vs. 1:16 "Then for the Gentile"

B. Jews 2:1-3:8 vs. 1:16 "First for the Jew"

C. Summary (All people) 3:9-20

Read vs 18-32

What is the overall point in this passage? Who is he addressing?

A. Gentiles

1. Wrath "orgē" an anger, God's personal emotion w/ regard to sin
"attitude"

a. Matt. 3:7

b. Rom. 1:17

c. Rom. 12:19

Mk. 3:5

d. Distinction: wrath is not punishment but emotion, attitude

vs 18? What truth do men suppress that provokes His wrath? Why is it important?

Truth of God's righteousness, its implications of a Holy & Righteous God.

Gen. Survey

Gen. 3:17-19

Gen. 5:1-3

Gen. 6:5-6, 9

Gen. 8:21

vs. 17 What may be known about God?

Defined in vs. 20

The truth - the fact of a supreme being w/ divine attributes to whom worship and obedience are due, this truth being seen by all men through their observation of the created universe

2. God's invisible qualities

a. Eternal power

b. divine nature

Godhead

sum total of the divine attributes

theories

not the personal God, the divine attributes His majesty, glory.

only known by revelation of Himself through Jesus

How do we see these qualities clearly

Man reasoning upon the basis of the law of cause and effect $\Rightarrow$ the law requires an adequate cause for every effect is forced to the conclusion that such a tremendous effect as the universe & creation demands a being of eternal power and of divine attributes.

3. Through the light of creation, unsaved man recognizes the fact that there is a supreme Being who created it, who has power & divine attributes, a Being to whom worship & obedience are due. This is what truth unsaved man is repressing. Herein lies the just condemnation of the entire race, since it has not lived up to the light which it has.

vs. 21. 4. Knew, Knowledge $\gamma\iota\gamma\acute{o}\sigma\kappa\omicron$ experiential knowledge

③ Why does failing to honor and thank God lead to a futile thinking and a darkened heart? vs. 21

④ Why do many people not recognize God's power in the created world? vs. 21

a. Futile, thinking. Unable to find satisfaction

b. Failure to glorify God results in ungratefulness & a lack of thanks.

⑤ Why does God deserve the two responses that wicked people omit vs. 21?

Why is man angry w/ wickedness: 1:20-21 contrast
His power as a loving God? Why or why not? vs. 18
Name ways in which the created world reveals God's eternal power & divinity?

5 vs 22 Claimed, Professed - Men were making unfounded assertions.

6 vs 24

a) paradidomi "to give into the hands of another, to give over into one's power or use."

b) God would not violate man's will & force him to do something he did not want to do.

c) epithumia - "a very broad thought that includes the whole of lusts and desires," a sinful one here.

7 vs 25 Men exchanged the truth of God [God is creator, Eternally powerful, Holy, Righteous. Unguished - worthy of all (in the absolute sense) our praise]

- for -

creation worship - mortal man, birds, animals & reptiles.

8 vs 26.

a) pathē - passive, being the diseased condition out of which lust springs.
Contrast

epithumia → evil longings

pathē → ungovernable affections.

b. In this progression we see that men have moved down the slope of sin from evil, wicked desires to a condition, it was always up them

9 vs 27

a) ekkaio "to burn out" very intense or all out onslaught, inflamed or all out endeavor.

b. Antimisthion - a reward given in compensation, requital

1. What men get from this is a natural result of their sin which pays them back for what they have done → when one violates the laws of nature, one

cannot be God.

th of God
vs
Lie.
Gen. 3:1-7

are narrow
are intense
in epithumia

Condition of Sin,
Gen. 6:5
Gen. 8:21
State of Man

Gen. 6:5

⑩ vs. 28

WE PUT
GOD ON
TRIAL!

a. dokimaze - "to put to the test for the purpose of approving, and finding that the person tested meets the specs. prescribed, to put one's approval upon him."

Great quote

b. "The human race put God to the test for the purpose of approving Him should He meet the specifications which it laid down for a God who would be to its liking, and finding that He did not meet those specifications, it refused to approve Him as the God to be worshipped, or have Him in its knowledge."

Question: Do we manifest, demonstrate as believers in this culture any of these characteristics? Do we put God on trial? Do we in our culture at large operate this way?

c. Depraved or Reprobate mind. dokimon noun - ^{reason} conscience.

1. Man put God on trial → they rejected God.

2. God therefore gave men a mind incapable of discharging the functions of a mind w/ respect to salvation.

Man said → God is not true, he does not meet the specs.

God said → Man will now have a depraved mind, one which does not function and can not discharge functions, one that ~~cannot~~ the divine distinctions of right & wrong are confused & lost → men are ready for condemnation, nothing can stand in its way.

⑪ Filled - a complete filling is a consequence

Question: Why would men consider it unworthwhile to retain the knowledge of God? What needs to change ~~before~~ in a person before he can understand the gospel & forsake sin?

Chapter 2

I. Introduction 1:1-15

II. Theme: Righteousness from God 1:16-17 Read this

III. The Unrighteousness of all mankind. 1:18-3:20

A. Man (Gentiles) 1:18-32

B. Jews 2:1-3:8

Summary

Observations: In the gospel a righteousness from God is revealed: ~~God's righteousness is~~
Why is this needed? vs. 32 God's righteous decree: Rom. 6:23 The wages of sin is death. Men, willfully suppress the truth about God, men know God but in the pride and hardness of their hearts refuse to acknowledge & glorify God., instead men have chosen their own course. God has given men over to the natural destructive course of sin. Men are full of all types of wickedness. to the point Paul summarizes the state of man this way.

Rom 6:23 "Wages of Sin"

Rom. 1:32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those ~~things~~ who practice them.

At this point we need to remind ourselves to whom this book is written. → to believers Jewish & Gentile believers. → Ch. 2:1 signifies an important transition:

You, therefore you who pass judgment on someone else

who is the person is vs. 1 → Look to 2:17 Jew

Examination of Jewish attitudes:

Math. 3:8 Read 7-9 "Abraham as our Father" Abraham is central to this discourse as well as the law that Paul is beginning.

Discuss what John Ch 9 spec 28-41 reveals about Jewish thought

Gen. 12:2 & Gen 15:1 Gen. 17:1-7 8-14

Abraham

are chosen

Deeds - Behaviour

Heritage / Christian

Attendance / Ministry

Religious Expression

God then confirms this covenant w/ Moses. Ex. 19:5-6

God gives them the law Ex. 20:1-17

Paul's description of this Jewishness: Phil. 3:1-6
3:1-6
legalistic righteousness, faultless

Key points: This is a warning for us in this passage. a warning in a
"confidence in the flesh", a legalistic righteousness, an attitude of
entitlement & self righteous entitlement.

III

B. Chapter 2

1. vs. 1-3 Excuse. the gentile man in ch. 1:20 had no excuse so
therefore the enlightened Jew, children of promise have less of an excuse!
2. Basis of judgment We have the law!
 - b. This is not saying that they do all the exact same sins, but it is saying that
they sin $\Rightarrow$ the law reveals sin is all our lives. Rom. 3:20

Guidelines for Judging.

1. Matt. 5:23-24

2. Matt. 18:15-20

3. Gal. 6:1-5 (Galatians)

4. Heb. 3:12-13

c. Discussion of Judgment.

1. This is not an admonishment against judgment. Matt. 7:1
2. This spiritual man is constantly discerning & judging I Cor. 2:15
3. This word *Krinō* refers to a censorious criticism & judgment,
a derogatory appraisal of another's character
- d. Paul's argument is simple. When you agree that God's righteous & holy
wrath against sinful gentile men is based on truth, or when you see that
you are no different than them, then you will know that you are not
exempt from God's same righteous standard!

By what standard will God judge people who claim Christ?

Matt. 7:21-23, 25:31-46 Luke 12:47-48, Eph. 4:31, Heb. 11:1-12

James 2:14-26 I Cor. 4:1-5

e. vs. 2:4 Contempt towards God.

"It amounts to contempt of God's goodness if a man does not know (or even ignores) that the end of God's goodness is not to approve of his sins but to lead him to repentance!"

• ✱ 1. Rom. 10: 1-4 The Jews did not think truthfully about God, because of this, they fell into judgment. There is great warning in this message for us!

2. vs 5: God does not immediately give us the consequences of our sin. It is stored up til the day of judgment.

a. Ps. 62:12 Quoted "will give to each person according to what he has done"

3. vs. 6-10, 11

a. This is a broad & general statement. Remember Paul is bldg a case.

b. The context is summed up in vs. 11 God does not show favoritism.

The brush of God's righteous & holy judgment is broad → encompassing all men, Jew & Gentile, regardless! vs. 6 & vs. 11

c. ~~It~~ Everywhere, and in all, God punishes evil and rewards good, ALWAYS.

d. vs. 11 A transition vs. This remark serves as the transition to what

✱ follows →, not merely as the confirmation of what went before. As to what preceded, it asserts that though the Jew has had great advantages, he shall be justly judged for his ~~own~~ use of them, not treated as a favorite of Heaven; as to what follows, it introduces a comparison between him and the Gentiles to show how fairly he will be, for those greater advantages, regarded as first in responsibility. We now begin & move into the direct comparison of the Jew & the Gentile.

4. The law en nomōi vs. 12

- a. The Jews alone will be subjected to a detailed inquiry such as arises from applying articles of code. Both classes of men shall be condemned, in both the result will be punishing, but the judgment by the law is confined to those who have the law.

5. vs. 13. hearers. akroates. - not the normal generic word for hearer but refers to "pupils who hear, constant hearers who are educated in the law"

- a. The fact → not mere hearing the law read in the synagogue (his being by birth a privilege of a Jew) will justify him before God but the doing of the law. (Paul has not even got to the fact the even the doing part is impossible).

6. 14-16. Two possible interpretations. Look at Romans work book pg 46.

- a. Interesting Note: God will judge men's secrets through Jesus Christ, as my gospel declares.

Acts 10: 42 ; Acts. 17: 31 ; Jesus is judge, this is part of the gospel.

The gospel is the standard of judgment.

7. vs. 17-24 ~~The Jew~~ A Jew Exposed: The checklist.

Start this section by talking about these verses.

ch 3: 11, Jn. 5: 45, Rom. 9: 4. I call myself a Jew - as opposed. God doing the calling vs 1: 1, 7

my did some Jews nk God considered am superior to Gentiles?

- Rely on "the law"
- Brag about God's favor on you. my relationship
- I know His will - pride
- I am superior because I have knowledge & know God's law
- I am a guide @ light for the masses.
- I have knowledge to teach.

8. The Slip. → vs. 21-24

- a. Paul exposes attitudes (the Jews felt religious, self-righteous and sure in their)

① 5

ask 4 attitude.
Matt 19:8

H. 19:8, ^{Deut} 24:1-4

in 3:8

Jer. 3:8

b. Divorce → Jews would divorce w/ man made rules of divorce.

c. Rob temples: Acts. 19:37.

d. "God's name is blasphemed among the Gentiles." ... Isa. 52:5, Eccl. 36:22

* Question: Is there any significance in this observation for us, any warning?

Also II Peter 2:2

Let's reflect on James 2:1-12, esp. note the contrasting attitudes of favoritism, superiority have w/ the thoughts a believer should have. Zero in on. vs. 12 & 13.

Why does Paul address circumcision directly? → Jews thought this was a divine stamp of approval. "A birthright" The answer + summation is vs 28.

9. vs. 25. Circumcision: of the Flesh

a. Why is this such a issue? What did the Jew believe it to be:

1. Circumcision was the seal of the covenant, and as such an assurance given to the circumcised man that he belonged to the race which was their heir of God's promises.

a. Established as a covenant. Gen. 17:1-14, esp. 14

b. Warning to see its true meaning.

Deut. 10:12-22. Deut. 30:6, Jer. 4:4

Read I Cor. 7:17-24

Transition:

2. Circumcision by the Spirit

a. the essence of the issue. A man does not circumcise himself, make himself right, but the Spirit. A man's obedience is evidence of this transcendent work of salvation. Phil. 3:3, Col. 2:6-23

b. God is the arbitrator of this not, men. Remember, the Jewish system had developed into teachers (Rabbi's) who controlled almost all aspects of life. Pharisees, Sadducees, etc...

10. Before we ask the question of what is Paul really getting at, what is his point that he is driving at he asks 2 questions:

Ch. 3: 1 → + What advantage, then, is there in being a Jew, or what advantage is circumcision?

To Start: Do Outline Exercise:

Read Rom. 2:25-29

Read I Cor. 7:17-20

Read Phil 3:3

Read Col. 2:9-23

✂ Paul selects circumcision as the capstone of the lawkeeping, Jew. Paul sees in the Jew, lawkeeping, circumcision frustrating Jew attitudes that are no different than the Gentile, pagans.

Jewish Attitudes Rom. 2:5-8

1) Stubbornness 2) Unrepentant Heart 3) Self Seeking 4) Repet the truth

✂ Paul assumes he has sufficiently shaken the foundation of the Jew now that he has them on the defensive → He moves to questions & objections. These are introductions to objections. Some he we deal w/ in greater detail later.

10. ~~The~~ Questions

#1 ~~Why is being~~ What advantage is there in being a Jew?

5-8

Answer: You have the benefit of the Word of God Deut. 4:8 Rom. 9:3-8

#2 What if not all Jews did not have faith? Doesn't this make God unfaithful to His promises?

Answer: No → It actually proves his faithfulness. (This is a great example of how we as humans focus on ourselves & not God as we try to reason.)

Since God is faithfulness Look at Heb. # 3: 7 - 4: 2

* Rom. 9-11 depends on dealing w/ this argument.

#3 Our unrighteousness brings out God's righteousness more clearly. This is a good thing to bring out God's attributes. Why would God want to punish a good thing? Why am I condemned.

to persecution? →

"Let us do evil that good may result" Dealt with in Rom. 6.

What would motivate a person to make this charge? Where did it come from? What fears is it revealing? What doctrine is being attacked?

Rom. 5: 20 - 6: 1

#4. WHAT SHOULD WE CONCLUDE THEN? !!!

A. Jews are ~~not~~ ^{eternally} guaranteed a relationship w/ God by virtue of being a Jew.

B. All men, Jews & Gentiles are alike, treated equally, w/o partiality in regards to sin. Rom. 2: 9

C. ~~All~~ No one is righteous, understands, seeks God

D. All men have a sin problem. They do not fear God.

E. The purpose of the law →

- 1) To remove any objections of men before God. ~~to show~~
- 2) To hold all men accountable before God
- 3) To make men conscious of sin.

Look at Gal. 2: 11 - Gal. 3: 25

Romans. 3: 21 - 31

I. Introduction.

Thought: We have been stripped down to our core condition, Paul has proved.

- I am a sinner
- God will judge me w/o favoritism
- My own efforts to do good, obey God only serve to highlight and guarantee my true state of sinfulness
- I am not right before God & therefore deserve death.

BUT vs. 21.

GOOD NEWS: Rom. 1:17 "In the gospel "good news" a righteousness from God is revealed. Paul repeats & restates. Rom. 3:21. w/ additional facts. A righteousness from God, apart from the Law, has been made known.

II. This truth is consistent w/ the teachings of the Law & Prophets.

- Gen. 15:6 Righteous comes from God. It is his blessing to bestow. It is his gift to grant.
- Ps 32:1-2 Sins are covered & not counted against us through the act of forgiveness
- Hab. 2:4 "The righteous will live by faith."

III. Faith Rom. 3:22

- It, this righteousness, does not come from the law. It comes through faith in Christ. What faith? What belief? in Christ. In his ability to be right w/ God.

IV. Righteousness from God available to All.

- There is no difference. Rom. 2:11.

The glory of God. "What God intended man to be. The glory that man had before the fall" Gen. 1:26-28, Ps. 8:5-6 Eph. 4:24.

V. All Sin, All fall short

A. Sin. "hamartano" "to miss the mark!"

B. Fall short. "husterio" fail to reach the goal, to lack, to fall short.

VI. Justified:

A. "Declared Righteous." Rom. 1:16-17 Theme of Romans.

B. Go through worksheet.

Attainment. Lev. 16:14

Heb. 9:11-15

→ Review - Two Weeks Ago.

A. Rom. 3:21-31.

1. Discuss of Justification:

A. Justification is not the forgiveness of a man who righteousness, but a declaration that he possesses a righteousness (from God) which perfectly and forever satisfies the law, namely, Christ's righteousness.

B. The sole condition on which this righteousness is imputed (credited) to the believer is faith in or on the Lord Jesus Christ. Faith is called a "condition", not because it possesses any merit, but only because it is the instrument, the only instrument by which the soul appropriates or apprehends Christ & his righteousness.

B. Why are we justified? What is God's motive? Love

A. Grace. NT. "Charis" "Favor" OT. "chen" "favor" w/ God.

1. Unmerited favor ^{of} God toward man. Although the state of ~~an~~ man is (vs. 23) sin, and short of the glory of God. — God extends to man, who completely deserve destruction & condemnation, grace → a supreme gift, righteousness of Christ, so that in receiving that righteousness we can be justified & declared righteous. — 1 Cor. 1:3-4 Phil. 3:9 — God's

- While grace is most often associated with terms having to do with salvation it is closely related to ~~salvation~~ Eph. 2:8-10 Read Eph 2: 1-10
1. Election: Eph. 1:3-6. → Note: God's Motive: Love
Rom. 9:8-18
 2. Gospel Ex. 33
 3. Justification
 4. Sanctification

D. How are we justified?

- a. Through the redemption that Christ provided.
 - b. God presented him as the required sacrifice
 - c. God found him to meet the righteous standard of a perfect sacrifice → His blood therefore provided payment in full
- READ: c. I Jn. 2:2, 4:10

vs. 25 E. Atonement is the payment, payment of a penalty (the penalty of death) that corrects the relationship between God & humans that was broken through sin Lev. 17:11 It is blood that makes proper atonement.

I Cor. 5:7 Christ is our Passover Lamb, he has been sacrificed

Heb. 9:14-15 Christ's blood - cleanses us of our sins.

9:28 Christ sacrificed once to take away all of our sins.

I Peter 1:19 Christ's blood w/o blemish or defect.

F. Forbearance. Acts. 16:14 Acts 17:30

Read Went. pp 62

vs. 26

GO

G. Boasting - the boast of the Jews. Rom. 1:17

1. Proper view of the grace of God, His justification & atonement of our sins should produce the fruit of humility & thanksgiving.

Superiority / Stereotyping Black / Spiritual Arrogance

vs.

Read.

H. Pauls restores again the relationship between God and Jews, God and Gentiles

1. Rom. 9: 22 - 10: 4

2. Acts 13: 39

3. Acts 10: 34 Forthism of God - ingrained & taught in Judaism.

4. Gal. 3: 8 & 9 All saved through some faith.

5. Rom. 10: 12 No difference between Jew & Gentile.

6. Matt 5: 17 Jesus said, I have come to fulfill the law.

Chapter 4

A. Abraham - A Central figure to the Jew. "Their spiritual Father"

His Story

1. Was he justified "declared righteous by works? If so he had something to boast about. I Cor 1: 31

2. Does this thought, notion square up w/ Holy Scripture?

a. Gen. 15: 6 God declares Abraham righteous → because of faith.

b. Gen. 17: 1-8 14 years later, the Promise

3. Credit

a. Count, Reckon, Imputed. "to put to someone's acct."

both gifts & wages are credited to someones account.

b. God credited every believers account. (Future payment.)

1. When? Eph. 1: 4. Before the foundation of the world.

Rom. 8: 28 & 29 ; Rom. 9 ; Gal 3: 26

2. The credit becomes cash, is paid, the debt, when Christ's righteousness pays the price on the cross.

4. Contrast vs. 4

In. 6: 29

A) A laborer wages: there is an obligation. He deserves payment, compensation

B) No Works, actually wicked, trust God - faith - credit

Lead
Wage
Efficient cause
vs
Efficient medium.
Gal. 3: 6

When did God credit
r account

5. Ps. 32:1-2

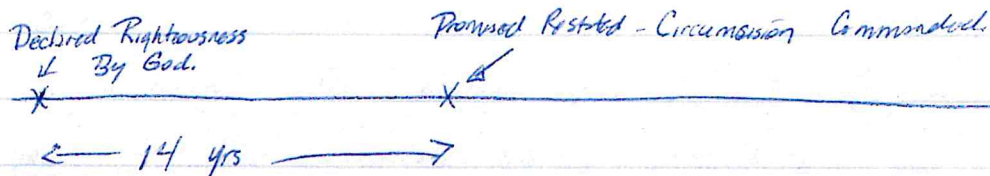
a. Blessed:

- transgressions are forgiven
- sins covered
- sin God will never count against him

6. Who is blessed?

a. It is for both Jew & Gentile

7. The timing of Abraham's righteous



?
led
72-73
about Abraham's
faith.

* The Point → Abraham's works (circumcision) had nothing to do with justification

Addition Logic.

* Abraham is the spiritual father of

Rom. 9:8

→ all who believe but have not been circumcised

→ all who believe & have been circumcised

* Abraham = His Seed Gal. 3:15 - Gal. 4:17

8. vs. 17 God who gives life to the dead & calls things that are not as though they were. "God created out of nothing"

Jn. 5:21, Luke 9:23-24, I Cor. 15:20-22 I Cor. 4:16-18

9. vs. 18 Against all hope Heb. 11:12

2. Fully persuaded. Heb. 11:19

** * * So what do we learn about faith in Abraham's life?

Rom. 5: A Bridge Chapter - How should these truths impact us.

⑦
How is peace w/ God different than peace of mind?

A. Therefore ⇒ Main Point. We have been justified through Faith

Therefore ⇒ WE NOW HAVE PEACE w/ GOD THROUGH JESUS.

1. The dividing wall of sin, the separation has been removed between God & man.
Eph. 2:13, 3:12, Heb. 10:19, Mk 15:38 → Go to Ex. 24:31-33 → Heb. 9:8-10, 12:18-19
2. This peace is as opposed to the state of a man w/ torment → WRATH!

B. vs. 2 Grace in which we now stand? Justified by Faith.

1. What is this grace? I Cor 15:1-2

C. Things we Rejoice (Joy) in. Not a mood of wishfulness. We have 2 sure expectations

1. Hope of Glory II Cor 3:18 Phillip 3:21 I Jn. 3:2-4 Rom 8:1
2. Suffering LK 21:19

2. In the end suffering produces hope

God's love firmly proves the security of our hope. How do we show us this?

Observation:

Love is starting to show up.

What is the connection between suffering & hope?

Rom. 5:6

D. You See God demonstrates his own love for us while we were still sinners - Christ died for us.

Reconciliation: to restore to friendship or harmony, to make consistent.

to settle, resolve differences. II Cor 5:14-21

E. List of benefits of Justification vs. 1-11

1. Peace w/ God
2. Gained access into the grace of the gospel
3. The Hope of Glory
4. We can rejoice in our sufferings
5. God has given us His love in our hearts.
6. God has given us the Holy Spirit
7. Saved from God's wrath.
8. Reconciled to God through Christ's death.
9. Saved through Christ's life

Start Lesson w/

Adam to Christ vs. 12-26

A. Overview: Summary of Justification by Faith

Groundwork for the daily living in light of our union w/ Christ.

Facts. 1) Adam was a real historical person.

2) The human race is a unity / a federation all joined together by Adam as the head of our race.

- his actions, his decisions as our head has impacted every man for all eternity.

B. vs. 12 What two things did Adam introduce to the world & pass on to us.

1. Sin Gen. 2:17 Gen. 3:4, 19

2. Death

C. "Because all sinned"

1. @ person dies because he personally sins

2. @ person dies because he is part of the human race, all of which sinned when it's representative head Adam sinned.

I Cor. 15: 20-23

D. Adam, as a pattern.

I Cor. 15: 42-49

1. How are Adam & Jesus different

Adam	Jesus
One Transgression	Gift
Many Died	Many lived
Judgment	Justification
Condemnation	Grace
Many Transgressions	Reign in Life
Live in Death.	

E. Why is Jesus's effect (in spite of mankind) "much more" than Adam's effect?

F. vs. 16 One Trespass = Condemnation.

One Gift = filled many trespasses = Justification.

What is going on here?

1. Truly God's character is being revealed. Sin (Adam's) was an affront to his Holy Character. Separation immediately occurred & absolute judgment.

-However-

God's grace was revealed by not immediately destroying Adam.

God's love is also present. His glory is elevated in this because God is also love.

Because-

As God is merciful & grace, men become increasingly wicked. In fact the sins of men multiplied exponentially. Men deserve judgment.

But

Christ, blood, His one, singular gift, is sufficient to cover all sins.

G. Why did God then give us the law if it was not to make us righteous? vs. 20-21

1. Look to Rom. 7:13, Rom. 3:20,

Rom. 5: 18 - 21

vs. 18 I. Summary of contrast of Adam & Christ.

A. Fact #1 Result of one trespass → Condemnation.

B. Fact #2 Result of one act of Righteousness → Justification.

vs. 19

C. Implication of Fact #1 & Fact #2.

Pattern

1. Adam was a pattern. Jesus was the 2nd Adam. I Cor. 15: 20-23; 42-49

2. Paul states that just as Adam's own, singular act of sinful disobedience led to death for all men, Jesus's singular ~~act~~ set of righteous obedience leads to ~~death~~ life for many.

Discussion: What role does Paul describe for man in being made righteous?

What role does man, particularly the religious man, want to play?

D. Purpose of the law restated → "trespass might increase"

Rom. 3: 20, Rom. 7: 7; 13

Chapter 6: Transition: Overview.

I. Overview: This teaching: Rom. 5: 19 That our obedience to the law has no role whatsoever in my being declared righteous produces an accusation:

A. Rom. 3: 8 "Let us do evil that good may result" Paul in ch. 3 quickly dismisses it as ~~absurd~~ absurd & ridiculous. He revisits this thought in ch. 6

B. Questions to consider. These are questions the legalists struggles w/, as grace is undeserved.

1. Can we ignore God's commands & do what we please & claim righteousness before God based merely on faith in Jesus's death?

2. If sin doesn't subject you again to God's judgment, and if sin positively enhances His glory & increases His grace, then why not sin?

C. Rom. 6: 2-14 The mechanical impossibility of a Christian to live a life of habitual sin;

D. Rom. 6: 15-23 The Christian has changed masters & it is no longer his nature to sin habitually.

E. In chapter 6: Every time sin is described it is describing the sinful nature.

Context:

1. Rom. 5:21 Sin reigned $\Rightarrow$ not an individual sin but your nature $\Rightarrow$ passed on from Adam.

2. Paul is addressing to what, and to whom is your master, your owner

What method or how should a believer live his life

F. ~~Context~~ Paul is describing the machinery in place, the inner realities and dynamics at play when we are declared righteous.

1. Ch. 8 Paul will reveal the sand, "the monkey wrench" of self dependence that can & will inhibit & hinder the machinery of a joyous spirit filled life.

2. Ch. 8 The dynamics of the spirit filled life.

II. Rom. 6: 1 - 14

United w/ Christ.

vs. 2 A. Fact $\Rightarrow$ We died to sin. It is impossible to live in it. Our natures have been eternally changed!

Rom 6:11, Rom 7:6, Gal 2:19, Col. 2:20; 3:3; I Peter 2:24

vs. 1 B. Shall we obide, continue in sin.

"fellowship, cordial relations, dependence." Continue habitually to sustain

~~What Baptism Means~~ ^{happen (change)}

C. What two things result in the inner being of every man that God calls to himself?

I Jn. 1:8 Sin

1. Breaking of the power of sin $\Rightarrow$ The curse

vs. 2 "died to sin"

Still resides in us

2. Impartation of the divine nature

vs. 4 "walk in newness of life"

however

D. Baptized baptizo the introduction or placing of a person or thing into a new environment or into a union of something else so as to alter its condition or its relationship to its previous environment or condition. Read West

1. God's public proclamation that He is accepting Christ's death as substitution for a believer's sins.

2. No longer a sinner but now are called saints! Rom 1:7. "Set apart"

E. When Christ was crucified, why was death given mastery or dominion over Him?

II Cor. 5:21, Is. 53:4-6, 11-12 Rom. 4:25; 5:21

F. After Christ died & was raised, why did neither sin nor death any longer have mastery over him? Rom. 6:7, 9-10

vs. 4

G. "Newness of life" A new life.

1. Rom. 7:6 II Cor. 5:17 Gal. 6:15 Eph. 4:20-24 Col. 3:9-10

2. Observation: Christ led the way. His death, burial & resurrection bought & paid for our sin, it inherently changed or spiritual nature, changed our lives.

vs. 5-10

H. United in Death → United in Life

1. Fact: Death had to occur to do away w/ our sinful nature. That is why we are baptized into Christ, Christ bore our sins, even to death. → resulting in us being freed from it's power. Christ had to die.

I. Our position before death. Why did death have mastery over us? Rom 5:12, 17 6:23

A. Sin was our Master = slaves to it. "Slaves to Sin"

B. No freedom: sin will run its course - til death = payment.

vs. 8-9 J. Our Belief: If we say X "We died w/ Christ"

we believe Y "Will still love w/ Him"

We know A Christ cannot die again

Because B Death no longer has mastery over him

He died to sin once for all

Fact: He now lives - He lives for God.

vs. 11

H. IN THE SAME WAY COUNT.

5 we count, reckon
the fact that we are
lead to sin, "live to
ind, what 3 things
we we to do."
vs. 11-13b

H. Count Reckon. λογίζομαι to reckon, count, compute, to take into account

Rom. 6:2 Gal. 2:19 Col. 2:20 Cd. 3:3 I Peter 2:4

1. Dead to Sin → Do not let the sin nature reign (ascend to the throne) in your body

2. Flee from evil, avoid it, do not participate in sinful desires

3. Alive to God. - offer your self to God to do good works of righteousness

What does this command to reckon ourselves to God imply?

I. vs. 14. Compare w/ ch. 5: 20 & 21. What is Paul telling us here about law vs. grace?

1. There has been a transformation, a change. a change in nature, a change in allegiances → ~~this~~ this change results in a change of life. → newness of life. vs. 4.

2. I am freed from the condemnation & penalties of the law required. Instead, I am judged according to the gracious intervention of Jesus. Also, apart from Grace, I can only try to meet God's expectations by my own efforts, but grace empowers believers to live up to what God desires.

III. Under Grace Ch. 6:15 - 7:6

As Question. vs 15 Shall we sin because we are not under the law?

1. The religious Jew, who views the law as his master, to make him righteous does not understand → if you remove fear of judgment (grace because of grace) which restrains a man from "obedience in sin".?

2. This argument reveals truth itself → the question assumes that, demonstration that where the law is being used that sin has power → it does. this was a misuse of the law. → something is different now

The logic of 6:21 needs to be examined!

vs. 14. B. Who is your master? Paul makes a point by comparing the two possible states of man ① under the curse of the law or ② under the blessing of grace

1. A person who has been declared righteous through faith has switch masters
2. We are bond servants. What are our attitudes vs. 17

3. Three forms of slavery.

"Slaves to Obedience"

"Slaves to Righteousness"

"Slaves to God"

4. Passages to Study Concerning Mastery / Slavery

* a. John. 8: 31-47

b. II Peter 2:19

c. I Cor. 6:12-20

d. I Cor. 7:18-23

5. Summarize: What attitude should a believer see in his life

What attitude toward evil, sin should a believer see in his life?

II Cor 4:13-18 Temporary vs Eternal.

C. vs. 21. Question: What benefit did you reap from your sinful nature?

1. Observations: The question posed in vs. 15 presupposes that there are benefits to sin. That it is a profitable endeavor? Discuss this.

2. Passages to look at.

a. Ecc. 5:10, 15-17

b. Ecc. 11:9-12:14

3. The Benefit or wage of

a. Sin → Death

b. Obedience → Eternal life, Holiness.

Obedience leads to righteousness vs. 16, which leads to holiness vs. 19 which leads to eternal life vs. 22

In what ways is
our relationship not
like slavery?

Jr. 15:15

Gal. 3:25-7

Why are many people
afraid
to release themselves,
their children, or other
people
from rules &
penalties
that they do release
them?

I Cor. 7:39
w/ Marriage
restated...
Law of Marriage
restated

D. The Marriage Analogy 7:1-6

1. Some people aren't convinced that Christians are freed from the law as well as from sin
2. The point of this illustration is that the law has authority over a man only as long as he ^{physically} lives. We can't lose sight of this
3. vs. 4. Death (Our being united w/ Christ in death) released us from the law so that we serve in a new way of the Spirit
 - a. Contrast new way vs old way?
4. In this allegory, who ~~is~~ ^{old} was our husband? Who is our new husband? Why are we free to take a new husband?
5. Looking at vs. 4-6. Now that we have been freed from the law's condemnation, → what are we free to do?
 - a. vs. 4 in order that...
 - b. vs. 6 so that, ... New Way Rom. 2:29
6. Contrast Old Way vs New Way.
 - a. Ask class to consider this question? Discuss.
 - b. Paul understands he just told the Jewish believer that he is not bound to the law in any way. He immediately anticipates the next question:

city
51:5
58:3
Deprocity
Ps 51:5

IV. Rom. 7:7 Paul's testimony before he was saved

- A. The question: Is the law sinful, useless & to be thrown away
- B. Quick answer: NO!
- C. Why?

1. The law, commandments for daily living from God, a written code defined behaviour & attitudes. → As man considers these directives, the

Sin

2. vs. "Seizing the opportunity" Our sinful nature uses the law as a base of operations to rebel.
 3. The law provides POWER for sin I Cor. 15:56
 - a. Compare childhood innocence to mature people in the way sin manifests itself in people.
 4. The law actually is ^{designed} able to provide life.
 - a. Lev. 18:5
 - b. Rom. 10:5
 - c. Gal. 3:12
 5. Comparison of the two prong attack of sin. Compare to the fall.
 - a. Temptations (set up by the command, a good, righteous command)
 - ~~Thou~~ Do Not Eat of the fruit of the tree
 - b. Deception → Actual sin → false fruit → actual fruit = death.
 - c. Look at Gen. 3 - the fall.
 6. The core of the issues: Does the law bring death to men?
 - a. No, it is good, holy & righteous vs. 12, I Tim 1:8
 - b. But, the end production of sin in man is such that, due to sin's nature, the good, holy, righteous, commandment will be disobeyed and the fruit of sin experienced. This is a guarantee to expose one to the true weight & force of sin.
 1. Example: Do not touch the stove, it will burn you.
 - One cannot know the pain of heat, the fruit of disobedience until one acts upon it. Man, because of pride, etc. sin will disobey and touch the heat. The command gives my sin nature the "opportunity" for pride, self determination to tear up & be revealed.
- The law then helps me understand my fringe need for a saviour!

vs. 13

IV. vs. 14-26 Paul's testimony after conversion.

A. 3 states of man. Paul says in his saved life he is Carnal

1. Natural psychikos - the unsaved man whose highest form of life is dominated by his reason & emotional nature I Cor. 2:14
2. Carnal sarkinos - the saved man who has not found deliverance from the power of sin in the fullness of the spirit but is more or less
3. Spiritual pneumatikos still under the control of the evil nature

- the believer who is living his life in the fullness of the Holy Spirit I Cor. 3:1

B. The main point vs. 21-24.

1. For the believer there are two laws at work & at conflict w/ ourselves
The Battle I Peter 2:11 Gal. 5:17 James 4:1

A) God's law → New Way of the spirit Rom. 7:6

B) Law of Sin → Sinful Nature

C. We are reminded in vs. 25-26 why a righteousness from God Rom. 1:16-17 is so important. The fact that it is God who justifies & frees & not ourselves. → Because of this Rom 8:1 can be claimed and hung onto for the promise & guarantee that it is!

Not
fully
sanctified

Romans 8.

I. Review

- A. Paul has just discussed the two laws at work in his body & his frustration w/ this fact!
- B. He has moved this conversation away from the discussion of the the impact of the mosaic law on a persons ^{& control} life to what should be the focus of life / daily living.
- C. The chapter is bookended w/ two strong statements of hope & assurance.

Rom. 8:1 + Rom. 8:28-39.

II. No Condemnation. vs. 1

vs. 1 A. Penal servitude, imprisonment, Not just the legal status, "guilty" but also the punishment after the sentence.

vs. 2 B. Law of Spirit of life. Rom. 7:6

i. Because of Christ the Spirit I now possess set me free from sin.

C. How?

1. The mosaic law could not & did not because of the power of the sinful nature. Heb. 7:18

2. God provided Jesus as a perfect sacrifice.

Heb. 7:18

Phil 2:7.

II Cor. 5:21

Sin Offering

Lev. 4:3

Isa. 53:10

Heb. 2:14-18

Heb. 4:15

D. What is the righteous requirement of the mosaic law? vs. 4.

1. Heb. 7:11 Heb. 7:19 *Perfection?*

E. Those who live according to the ~~spirit~~ Spirit Gal. 5: *Read the whole chapter.*

Minds set on.

Luke 9:23

F. Contrast. Sinful Nature vs. Spirit Living.

Mind set on sinful nature desire.

Mind set on Spirit.

? is the an act of the will or is this a statement of fact?

Mind of sinful man is death

Mind controlled by Spirit is life + peace

Sinful mind is hostile to God

It does not submit to God's law

Cannot please God.

vs. 8 G. A life controlled by the sinful nature cannot please God.

H. What does the ^{Holy} Spirit do for us? vs. 11.

1. Provides life! Guarantees life.

vs. 12-13

I. Obligation:

A. Col. 2:20-3:17.

Col. 2:20 -

Col. 3:17