

The Gospel

God's Perfect Remedy for Man's Demise

The Book of ROMANS
Volume I of II Chapters 1-8



A Verse by Verse Study Guide

Prepared for the Safe Haven Berean Fellowship, Ministry of the Word
by Pastor David Braden

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Requests for permission should be made in writing and addressed to Pastor David S. Braden
7pastordavid7@gmail.com

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* AP indicates an Advance Preparation Assignment which is provided on the page/s immediately preceding the chapter discussion.

The symbol  next to a line indicates a key insight or understanding relative to the topic being discussed.

An Introduction to the Book of Romans

The book of Romans begins with Paul introducing himself and providing his credentials to a people he has not yet been able to visit.

He is a bondservant of Jesus Christ, an apostle, and is one who has been set apart to the unique calling of the gospel.

In this introduction, he introduces the theme about which he will write God's gospel (1:1-17).

He then begins to present his theme: the need for righteousness in a person's relationship with God (1:18-8:39).

He tells them that man is not righteous (in fact, he is desperately wicked) and then answers the question: How can a person be righteous before God?

He supplements his explanation with a discussion of how a person should live who has become righteous.

He then deals with the issue of Jews and Gentiles as he surveys God's plan for both communities (9:1-11:36).

He gives specific applications to his audience concerning their responsibilities (12:1-15:13).

As he begins to conclude (with several benedictions), he shows his deep interest in the Roman Christians and reveals a personal knowledge of many (15:14-16:27).

A brief outline of the book of Romans is as follows:

1. Introduction (1:1-17)
2. Righteousness, the necessary ingredient of man's relationship with God (1:18-8:39)
3. God's plan for Israel and the Gentiles (9:1-11:36)
4. The attitude and conduct expected of believers (12:1-15:13)
5. Paul's concluding remarks exhibiting his personal interest and care for the Roman Christians (15:14-16:27)

Volume 1 of this study addresses chapters 1 through 8 of the book of Romans. Chapters 9-16 will be covered in Volume II.

LESSON #1

Laying a Foundation for the Study

In this lesson:

- Establish background information
- Provide an outline for the book

Goals for this lesson:

What do we hope to accomplish in this initial lesson?

1. gain a general overview of the entire book of Romans.
To facilitate this objective, I have included summary outlines of the book that provide different characteristics or ways of viewing the entire book, e.g. see the initial outline of the entire book at the end of this lesson.
2. be introduced to background information for this book, e.g. author, literary style, cultural information, purpose, historical setting, recipients, etc.
This information will be of significant importance to us in establishing the context of the book and of individual passages.
3. begin to discover the dominant themes of this book.
4. begin to learn and grasp the significant issues of the book of Romans, e.g. justification, righteousness, sanctification, etc. Note the highlight of key insights.
5. achieve personal, spiritual growth as we learn and apply the lessons of this book.

Assignment for this lesson:

- Read Romans chapters 1 through 8 at one sitting.
- Read through the material presented in this workbook for lesson 1.
- Prepare responses to the questions provided at the end of this lesson.

Background Information:

Author:

- Paul identifies himself as the author in (Rom. 1:1).
- Tertius identifies himself as the one doing the actual writing (16:22).

Significant dates:

- Romans was likely written from Corinth around 55-56 A.D.
- Jesus was crucified in 33 A.D. (approximately). So...this book was written around 22-23 years after Paul had personally met Jesus.
- Paul's Damascus road experience – not long after the crucifixion.

Type of Literature:

Personal Letter/Doctrinal Treatise (book or writing dealing with a specific issue)

Literary style (genre):

As a general category, this book is classified as an epistle. It has all of the evidences of such: greeting, thanksgiving, body, list of exhortations, personal greetings and benedictions.

However, the unique distinguishing feature of this letter is the main body (approximately 85%) which is a sustained theological treatment of the bases of the Christian faith.

In literary terms, this is called a diatribe. This literary style was one of the principle presentation styles of orators (aka preachers) and teachers of this time.

Some of the characteristics of this writing form are:

- conversations with imaginary inquirers or opponents.
- a questions and answers form of construction.
- use of questions or supposed objections as a transition to the next topic.
- rhetorical questions (a question in which no answer is expected or the answer is already known).
- use of Scripture references to show the origin of the gospel. This is God's gospel and is not something Paul has made up.

Paul uses many of these forms as he prepares his letter to the Roman Christians.

Literary Intentions:

The book of Romans is prepared with the following literary intentions:

1. Initially, Paul introduces himself to the Romans, a people he has never met. It is his hope to develop a relationship with them such that they are co-workers with him in the work of the gospel.
2. Paul, being inspired by the Holy Spirit, provides a systematic summary of the great doctrines of salvation.
3. Paul appeals to the mind with reasoned discourse. Note the logical progression of Paul's apologetics, his anticipation of objections and questions, and his persistent appeal to the Jewish scriptures.
4. He shows us that we are all guilty of sinning against a holy God.
5. He provides assurances of the effectiveness of God's plan to redeem us.
6. He shows how God's effective plan makes us secure in the love and acceptance of God through the work of Jesus Christ. This is a major benefit of our salvation (see Rom. 8).
7. Paul explains what happens to us at the new birth and how the Holy Spirit works to conform us to the likeness of Christ. We are an unfinished work of art.
8. Paul demonstrates the faithfulness of God to the Jews and shows His continued plan for their redemption (See Rom. 9-11).

Note: The church has taken center stage while the nation of Israel has been set aside for an age.



The church has not replaced Israel.

Israel will eventually repent in the final stages of the great tribulation and be restored, but not until after the completion of the church age (see Ezk. 37 for the prophecy of the renewal of Israel).

9. We are encouraged to live a redeemed, transformed life that comes from embracing the gospel and the accompanying new life in Christ.

Unifying elements:

1. The central theme of the gospel which explains God's eternal plan for the salvation of sinners
2. God's dual concern for both Jews and Gentiles
3. A strong focus on the Trinity in which the author gives similar attention to each of the three persons of the Trinity

Major Theological Themes:

1. Depravity of humanity – everyone has fallen short of God's lofty standards.
2. Judgment – fallen sinners (all of mankind) are in danger of the wrath of God.
3. Justification – God declares sinners righteous by faith in the work of Christ. This is a legal, forensic pronouncement by God. It does not mean that God makes us righteous.
4. Imputation of righteousness – God imparts Christ's righteousness to justified sinners (once we are glorified, we will be righteous).
5. Sanctification – The Holy Spirit works holiness in us by grace and mercy. This is a continuing work.
6. Adoption – We have been transferred out of the kingdom of darkness (this world/the devil) and have been received into God's family.
7. Glorification – when the saints are resurrected from the dead (or at the rapture for our present age).
8. Perseverance – nothing can separate us from the love of God (Rom. 8:39).
9. Election – chosen by God before the beginning of time.
10. Sovereignty of God – He chooses whom He will; He does what He chooses, but remains consistent with His character.

Recipients: Christians in Rome (Jews and Gentiles)
(others as the letter was later circulated)

Purpose: see 1:1-17 and 15:14-16:27

1. to prepare the Roman Christians for his imminent visit by introducing himself and his message (1:1)
2. to establish them (1:11) by sharing his gospel with them (1:15)
3. to be encouraged by their mutual faith (1:12)
4. to warn them about people who were causing dissension (16:17-18)

5. to establish positive expectations for his coming visit (some may have known about the earlier days of his life, when he had persecuted believers).
6. strategic positioning (Rome's location as the center of world power for the gospel).

Main Theme:

The gospel of Jesus Christ is the gospel of justification by grace through faith in the person and work of Jesus Christ (1:16-17).

All have sinned, fallen short of the glory of God and need God's righteousness which comes as a free gift by faith.

Historical Setting:

- Written from Corinth about A.D. 55-56 during Paul's 3rd missionary journey (Acts 18:23-21:26). This was approximately 22-23 years after Christ was crucified.
- Acts 21:27-28:31 details the circumstances surrounding his trip to Rome. His arrival occurs in Acts 28:16.
- Judaizers and Antinomians are trying to subvert the gospel.
- Paul has preached to the Gentiles for a number of years.
- Paul had not been to Rome at the time of this writing, having been hindered from going there, see 1:13. He plans to stop there on his way to Spain.
- Letters which would become the New Testament scriptures were being written by the Apostles. Most of the New Testament books were written in an approximate time frame of 25 years beginning in the late A.D. 40s and extending to the early 70s.

Key Words:

righteousness, faith/believe, justification, law, gospel, all, spirit, sin, death

References to People Groups:

Greeks:	Greeks and barbarians
Romans:	Citizens and strangers
Jews:	Jews and Gentiles

A Chronology of Biblical Times: (Dates are approximate.)

400 BC.	Old Testament (OT) canon closed Begin 400 years of prophetic silence
3/4 A.D.	Angelic messages/Old Testament (OT) prophecies of the Christ Birth of Jesus
29 A.D.	John the Baptist's public ministry Jesus' public ministry begins
33 A.D.	Jesus crucified/resurrected Pentecost – birth of the church
33 	The church is growing/spreading
33-34 A.D.	Paul's conversion
45 A.D.	Book of James written, James is martyred
47/49 A.D.	Paul's 1 st Missionary Journey

50/53 A.D. Paul's 2nd Missionary Journey
 53/56 A.D. Paul's 3rd Missionary Journey
 Romans written (~ 56 A.D.)
 54-68 A.D. Nero – emperor of Rome
 70 A.D. Destruction of Jerusalem

Romans Summary: Salvation for All through Faith in Christ

Jew / Gentile unity		The Gospel	
		1:1 Paul's gospel & greetings	INTRODUCTION
Salvation for both		1:16 Theme: Gospel power for salvation	
All are under God's wrath	Gentiles	1:18 Gentiles – rebellion	ALL PEOPLE DESERVE GOD'S WRATH
	Both	2:1 Moralizers/Jews - hypocrisy	
	Jews	2:17 Jews – presumption	
	Both	3:9 Law condemns all men	
All are saved by faith, NOT law	Both	3:21 Justification by faith	JUSTIFICATION
	Jews	4:1 Abraham - father of those with faith	
	Both	5:1 In Adam / in Christ	
All die to sin & live by Spirit	Both	6:1 Dead to sin	SANCTIFICATION and GLORIFICATION
	Jews	7:1 Dead to the law	
	Both	8:1 Alive to the Spirit	
All are disobedient; All receive mercy	Jews	9:1 God's sovereignty, He chooses mercy	ELECTION and MERCY
	Gentiles	10:1 Man's responsibility, Israel rejected God	
	Both	11:1 God's plan for Jews	
		12:1 Living sacrifices, life in the body	LIVE IN HARMONY, FOR GOD HAS SHOWN MERCY
		13:1 Relationship with civil authorities	
Jews - Don't judge! Gentiles - Don't despise!		14:1 Toleration of weaker brother	CONCLUSION/ BENEDICTIONS
Gift: Gentiles to the Jews		15:14 Paul's travel plans	
		16:1 Greetings to Roman Christians	

REVIEW

1. What is the theme of the book of Romans? (see 1:16-17)

2. When and where was Romans written? _____

- 3.* What is a “diatribe?” _____
What might it include? _____

4. Provide summary statements for the following outline:
1:1-17 _____
1:18-8:39 _____
9:1-11:36 _____
12:1-15:13 _____
15:14-16:27 _____

5. Name two of Paul’s literary characteristics in this letter.

6. Identify 2 purposes Paul may have had in writing the book of Romans.
A. _____
B. _____
7. Identify 3 major theological themes of this book.
A. _____
B. _____
C. _____
Provide a brief definition of the themes you identified.

* Another school of thought maintains that this is a letter of instruction touching upon those main truths of the gospel that Paul felt were needed by the believers in Rome.

LESSON #2

Romans 1:1-17

God's Perfect Remedy in Christ for Man's Demise

In this lesson:

Romans 1:1-17 is the introduction to the entire book.
Paul introduces himself and provides his credentials to the Roman Christians.
Paul introduces the theme about which he will write: the gospel of Christ.

Goals for this lesson:

1. Examine this introductory section of Romans 1:1-17, and:
 - determine how Paul introduces and describes himself
 - discuss what intentions Paul may have had towards the Roman Christians
 - learn why Paul is writing to the Romans
 - identify Paul's theme
 - examine some key words used by Paul
 - discover some things about God, Christ, the Holy Spirit and the gospel as taught by Paul
2. In this introductory section, we want to learn something about Paul as well as the Roman citizens that constitute the church in Rome.
3. We will get a quick glimpse of a "changed" person which demonstrates the "power" of the gospel. Paul is a living example of the gospel he preaches.



We understand that this is evidence of a heart change, observing that the man who once hated and persecuted Christians now evidences a strong love and desire for people in a church he has not yet visited.

This changed heart is certainly an evidence of the work of the Holy Spirit in the life of Paul.

A Summation:

Themes: Introduction, thanksgiving, the gospel

Key verses: 16-17

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

OT Scripture quotations: Hab. 2:4

Summary: Paul begins his letter by introducing himself in providing his credentials as an apostle and a bondservant (doulos) of Jesus Christ. He is thankful to God for the Roman Christians and hopes to visit them in order that they may be mutually encouraged by each other's faith.

He has often planned to visit them but has been hindered in coming to them.

He is not ashamed of the gospel of Christ and hopes to bear fruit among them.

In the fourth segment of this chapter (next lesson), he charts the degradation of mankind:

from: having a knowledge of God manifested in them from birth,

to: a condition in which their minds are depraved; that is to say, reprobate, and therefore, incapable of saving faith (vv. 18-32).

We will observe that this reprobate mind is a result of the choices that man has made to reject the knowledge of God that he already has. He is not born reprobate but becomes as such due to his unwillingness to acknowledge the truth about God that he has.

Key words:

Write a definition of each of the following key words:

Apostle (1:1) _____

Bondservant (1:1) _____

The called (1:6) _____

Beloved (1:7) _____

Gospel of Christ (1:16) _____

Power (1:16) _____

Righteousness (1:17) _____

Faith (1:17) _____

Romans is a book written by a man who is a living testimony of the gospel (as we all should be). Once, he was a fast-rising, "slated for promotion" Pharisee persecuting Christians even to death. Now, by way of the cross, he is a changed man. The Gentile-hating Pharisee has become a compassionate apostle to the Gentiles, sharing the good news he had once rejected.

He writes to the Roman Christians who are a mixture of Jews and Gentiles, but mostly Gentiles. He writes out of his heart of love (see 1:8-12), little realizing that his letter was being superintended by the inspiration of the Holy Spirit and would one day be recognized and read the world over as an integral part of the scriptures that he loved.

Outline of Romans 1:

- 1-7 Paul's introduction:
 - himself
 - his gospel

- the Roman Christians

8-15 Paul's heart for the Romans:
 His heart for the gospel
 - his obligation
 - his eagerness to preach

16-17 The Gospel: The theme of the book of Romans

18-32 The degeneration (and desperate need) of mankind.

This segment describes God's invisible attributes that have been clearly seen since the creation of the world. (v.20) (see Lesson #3)

Read vv. 1-17 As you read, note what Paul says about:

- a. himself _____

- b. his gospel _____

- c. the Roman Christians _____

- d. why he is writing _____

Background information on Paul:

- a. Paul had never been to Rome (1:13; 15:22-23) which makes it all the more astounding when considering his passion to visit the Roman Christians.
Of interest also are the personal names and information about the Roman Christians (see ch-16).
- b. Paul plans to go to Rome after he first visits Jerusalem (15:24-26).
- c. Paul will visit Rome on his way to Spain (15:24, 28).
- d. Paul has finished preaching the gospel where he is in Corinth (3rd missionary journey) and is now looking for new areas where the gospel has not been preached (15:19-23).
Paul prefers to lay the foundation and not build on the work of another.

Question: What else do we know about Paul?

Purpose: Why did Paul write this letter to the Romans? (see 1:1-17 and 15:14- 16:27)
 a. to prepare them for his imminent visit by introducing himself (1:10; 15:23- 29)

Question: Why was it important for him to introduce himself?

- b. to establish them (1:11) by sharing his gospel with them (1:15)

- c. to warn them about people who were causing dissension (16:17-18)
 - Judaizers: saved by grace but insisted on keeping the law. They added circumcision and the “works of the law” to faith. (See Romans 2 and the book of Galatians.)
 - Antinomians: against the law, saved by grace; therefore, they could live any way they chose (See Romans 3 and 6 for Paul’s discussions on this issue).
- d. to exhort them to live in harmony with one another
There was evidence of disunity (14:1-15:7) in their body over issues such as eating meat, drinking wine and observing days.
- e. to give them positive expectations of his coming visit (spiritual gifts, mutual encouragement) (1:11-12)
- f. He may also have had it in mind to allay any fears they might have had about himself if they knew about his life before his conversion.

The Roman Christians:

Question: What do we know about them?

Acts 2:10 _____

From Rom.1:6-7, Identify 5 things they have

Regarding a visit to Rome by Paul:

Question: What other reasons would motivate Paul to make such a visit?

ROMANS – Chapter Themes

1.	Introduction: Paul introduces himself and his gospel. vv.18-32 The degeneration of mankind	}	The need	God's holiness/ Sin condemned
2.	The Jews/Moralizers are condemned.			
3.	vv.1-20 All have sinned vv.21-31 All can be justified by faith.			
4.	Abraham was justified by faith.	}	The Way	God's grace in justifying sinners
5.	One act of righteousness resulted in justification for all who will believe.			
6.	We are freed from sin and have now become slaves of righteousness.	}	The Life	God's power for a holy life
7.	The war between the flesh and the spirit.			
8.	The way of sanctification/ Life in the Spirit/ The flesh versus the Spirit.			
9.	Israel, God's chosen people.	}	Israel in God's plan	God's Sovereignty
10.	Israel's failure to obtain righteousness.			
11.	Israel's temporary rejection and future salvation.			
12.	Our spiritual service – the practice of righteousness.	}	The Life of Service	God's Glory in his servants
13.	The outworking of righteousness.			
14.	The practice of righteousness toward other believers (to 15:14).			
15.	vv.15-32 Paul's plans.	}	Final greetings/benedictions	
16.	Final greetings and closure.			

Information provided in Romans 1:1-17

Recommendation: The first segment (1:1-17) is identified as "Introduction." In this introductory segment, Paul is laying the groundwork for his diatribe to follow.

Because of this, every word is carefully chosen, is rich and is full of significant implications.

Therefore, be careful not to go too quickly through the introduction in order to get to the “meat” of the letter. (We will see an example of this richness in the very 1st verse.)

Read vv. 1-17 As you read, note what Paul says:

- a. about himself,
- b. his gospel,
- c. the Roman Christians,
- d. and why he is writing.

In this introductory section, there are 3 areas that capture my attention:

- the character of Paul (1-17)
- the Christians at Rome (6-8)
- the essential elements of the gospel (16-17)

1. the character of Paul:

Paul is an example to us of a life that demonstrates the gospel.

- He was totally committed to doing the work God had appointed him to do.
- He was totally surrendered to God.
- He was faithful in the midst of continuing opposition and obstacles.
- He was thoroughly equipped.
- He was humble.
- He honored God. (v.5)
- He had a changed heart.
- Paul had a compassionate heart for people he had not yet met.
- He continually interceded for others.

What did his character indicate to the Roman Christians?

What is its meaning for us? _____

How well does your/our life illustrate/exemplify the gospel of God in Jesus Christ? _____

2. the Christians at Rome:

The Christians at Rome lived in the city that was the center of an evil empire. There was much wickedness in the city. In the midst of this evil, their testimony shone brightly such that Paul could say it was being talked about everywhere.

Are people talking about your faith? _____

3. the essential elements of the gospel:

This chapter and those to come provide us much information about the gospel:

- it is from God.
- it concerns Jesus Christ.
- it was promised in the O.T.
- Jesus had a flesh and blood body.
- He is God.
- He was raised from the dead.

Studying this book will prepare us to be effective witnesses of the gospel. It will

give us answers for those who inquire about our faith and, at the same time, will strengthen our faith.

It will also give us essential information regarding what happened to us at our new birth and how to now live victoriously in our “new life in Christ.”

Paul Introduces himself and his Gospel

Following are observations from chapter 1:

Paul:

- He is a slave (doulos) of Jesus Christ (also translated a bond-servant).
 - He could be free but chose to be a slave of a kind master.
 - He is a “called” one, appointed, chosen, invited.
 - He is an apostle (one who is sent).
 - He has been set apart for the gospel.
 - God is his father.
 - Jesus is his Lord. What does this mean?
-

- He serves in his spirit.
- He preaches the gospel of God.
- He prays unceasingly for people he has not met.
- He desires to visit the Christians in Rome. This has been his desire for some time.
- He has spiritual gifts to impart.
- He desires to encourage and needs to be encouraged.
- He is a man of faith.
- He is not ashamed of the gospel.
- He is under obligation to all.
- He is eager to preach the gospel.
- He is thankful for the testimony of their faith.
- His heart is to see them established in the Faith.
- He is interested in bearing fruit (for God) among them.

2. The gospel:

- It is from God. It is not made up by him (Paul) or others.
- It was promised beforehand in the Scriptures (Old Testament, the only Scriptures that he had).
- The promise of the gospel came through the human agency of prophets.
- The gospel concerns God’s Son, Jesus Christ, who was a flesh and blood descendant of the line of David (tribe of Judah).
- Jesus is the “Son of God” and therefore, is God. By His Sonship, He has the same essence, that is, deity.
- His resurrection from the dead demonstrates His power to rescue mankind from the power and dominion of sin.
- Jesus is the One who has granted Paul grace and apostleship (appointed him).
- The gospel has to do with the obedience of faith.
- The gospel is also for the Gentiles.
- The gospel is the power of God for salvation for everyone who believes, both Jew and Gentile (v.16 a Greek is a non-Jew).
- The gospel reveals the righteousness of God.

- The gospel is “from faith to faith.” For an explanation of this phrase, see page 21 of this workbook.
- Faith is at the heart of the gospel.

List some important truths about Jesus, God and the Saints in these verses:

3. Jesus Christ: _____

4. God: _____

5. Saints: _____

Exposition:

vv. 1-7

I. Note: Verses 1-7 are one sentence.
 In this segment, Paul introduces himself and his gospel (from God).

- v.1 Paul: the meaning of his name is: “small,” “little”
 He is about to give us his credentials:
- his identity (a servant),
 - his vocation (an apostle)
 - his purpose (set apart for the gospel)

Bondservant “doulos” Greek:
 One who is in a permanent relation of servitude to another, his will altogether consumed in the will of the other.
 He could be free but chose to be a servant of a kind master.

Christ	Greek word for Messiah (anointed one)
Jesus	“for He shall save His people from their sins”
Called	appointed (by God). The calling is God’s choice.
Apostle	“to send out”
Set apart	“to separate”
Gospel	“evangelion” – good news (originally meant the reward for good news but eventually came to represent the good news itself).

Of God The gospel is from God. Paul is not making this up.
This is not a religion of man.

v.2 promised beforehand...in the Holy Scriptures. This was foretold in the OT. He appeals to the scriptures which they know and believe.

v.3 concerning His Son, the gospel is about Jesus.
"His son" indicates Jesus is of the same essence as God and therefore, He is God.

- descendant of David, from the tribe of Judah
- according to the flesh - a real body*, not a ghost, phantom or principle but a person vital to our salvation
- had to be like us in every way
- the spotless lamb of God

* At this time, there was a sect known as the Docetists who believed that Jesus was a phantom or ghost and had no real body.

What are the implications of this belief regarding the sufferings of Jesus?

v.4 The Son of God is equal to God and is, therefore, Deity.
With power, He demonstrates the ability to rescue from the power and dominion of sin.
His resurrection from the dead shows His power over death.
His death and resurrection were literal (not symbolic).
He demonstrated a combination of power (to reach us) and holiness (that demands to be satisfied).
The resurrection from the dead was absolutely essential, one of the main elements of the gospel (see I Cor. 15:1-8).
Without the resurrection, there is no victory over death, no glorification of Christ, no outpouring of the Spirit.
Note the Christological summary in vv. 3-4.

v.5 grace - unmerited favor
apostleship - commissioned to serve
for obedience to the faith
among all nations
for His Name - Paul is not serving himself.

vv. 6-7 5 things the Romans have:

1. a calling
2. beloved Sinners are loved by God; saints are much-loved (like intimate members of a family).
3. saints (holy ones) – no longer regarded as sinners; they are forgiven and cleansed from their sin.
4. grace – God's unmerited favor
5. peace from God and Jesus

Summarize Segment 1 vv. 1-7 _____

vv. 8-15

Paul's heart for the Roman Christians is revealed in this segment (his heart which has been changed by the grace of God).

v.8 faith - believing God's word and acting on it

Faith is belief rightly placed.

the testimony of the church in Rome

Their faith is proclaimed/talked about in all the world.

v.9 Serve with my spirit His spirit has been made alive in Christ Jesus.

Without ceasing He continually prays for them (whom he has not met).

Always in my prayers Paul is an intercessor (a perpetual motion prayer).

Part of our calling in Christ is to pray for others.

v.10 may find a way in the will of God to come to you. This is a God-given desire.

In verses 8-10, Paul gives three proofs of his interest in the Romans Christians.

What are they?

v.8 _____

v.9 _____

v.10 _____

v.11 I long to see you. This is something God has placed in his heart.



The heart of a missionary holds a love for the people God calls him to minister to.

May impart to you some spiritual gift He knows that the Holy Spirit will use him to give ministry gifts to the Roman Christians.

Question: What does this mean? _____

may be established The spiritual gifts will strengthen them.

v.12 be encouraged console, comfort together

His humility: He considers that they will encourage each other, not that he is the superior blessing the inferior.

v.13 but was hindered until now

Question: What has hindered him?

v.14 obligation His obligation is to everyone.

v.15 eager His desire is to proclaim that which has done so much for him.

"Good news can't keep quiet."

vv. 16-17

The theme of his dissertation: The just shall live by faith.

v.16 the power of God to salvation to:

- snatch from death
- impart eternal life
- forgive sins
- power over sins
- overcome the evil one

Note: power is from the Greek word *dunamis*, from which we get our word for dynamite. It has the basic meaning of being able, capable, one who has an ability.

Dynamite was not invented until 1867 A.D. Therefore, it would be inappropriate to translate this word from the first century A.D. by assigning words from our current day “dynamite” perspective, such as explosiveness, to its translation.

As Paul continues his instruction in the book of Romans, we will learn that this power of God leads to complete salvation, salvation from the penalty, presence and power of sin.

- power: from I Cor. 1:18-25 We see the power and wisdom of God.
- everyone: Salvation is available to all.
- wisdom: a way to rescue mankind from the penalty of sin

v.17 righteousness

This is a key to the right understanding of our predicament.

Question: What is righteousness?

- just
- conformity with the claims of a higher authority
- conformity with all that God commands
- of God This is a righteousness that belongs to God.

From faith to faith:

- begins in faith, continues in faith
- faith to enter life
- faith to walk the life after entering in

Grammatically, this phrase “faith to faith” is a pleonasm, a literary device that uses repetition to show emphasis. Therefore, justification comes altogether through faith.

“The righteous (just) shall live by faith” is the theme of Paul’s gospel.

Summarize Segment 3 vv. 16-17

At the end of this segment, which announces his theme, Paul moves from a personal letter into a doctrinal treatise. He is now going to provide us the fundamentals of the gospel.

A Summary: In this first segment of the book, Paul has introduced himself and provided his credentials to the Christians in Rome.

He hopes to visit them when he travels to Spain. He has revealed something of his heart for them with the hope of mutual encouragement. He has now introduced the theme about which he will write: the gospel of God.

LESSON #3

Romans 1: 18-32

The Degeneration of Mankind

In this lesson:

Paul has completed the introduction of himself, his purposes and the gospel. He now moves into his doctrinal teaching which begins with a demonstration of the sinfulness of all mankind and an explanation that God is just toward everyone. He intends now to show their need of justification through Christ.

He makes a summary statement which includes three topics which he will discuss, but in the reverse order in which he presents them:

1. the wrath of God
2. the suppression of truth
3. the revelation of God in nature

Lessons in this concluding segment of Chapter 1:

1. the wrath of God
2. the condition of mankind at birth and his desperate need of God
3. the depravity of man
4. the inevitable downward spiral of the person who rejects the knowledge of God that he has
5. the ultimate condition of those who reject the knowledge of God that they have
6. Mankind has sufficient knowledge to know God (v.19). And, he also has sufficient capability to choose (or not to choose) God.

This segment shows us how a person becomes depraved, a reprobate, one who is now destined for hell with no hope of repentance.



In essence, it is a matter of their unwillingness to choose God and not because they have no ability to make a spiritual choice. And it is also a matter of repeated choices to reject the knowledge of God that they have.

“The wrath of God”

In the first three chapters of Paul’s letter, Paul is going to argue that all have sinned and fall short of the glory of God.

In essence, his introductory remarks are designed to “get the lost lost,” meaning: show the lost their need of salvation.

Because people have rejected the knowledge of God that they have, they don’t know that they are lost.

This is a strange beginning to his thesis.

It is not:

- prosperity preaching,
- seeker sensitive,
- “what’s in it for man,”

- God has a wonderful plan for your life.

Should we be concerned about the personal desires of a person or about the speeding train of God’s wrath that is moving quickly down the track? Note that the first topic Paul introduces is the wrath of God.

Paul is God-centered, not man-centered.



We are under God’s wrath and are in danger of everlasting condemnation at His hands, unless we turn to the Savior that He has provided.

Getting people lost:

The place to begin is not with the needs of man (seeker sensitive) or addressing the benefits of being in God’s kingdom (God’s blessing club).



The place to begin is to know that you are an object of God’s wrath and will perish in your sin unless you submit yourself to the mercy of God in Christ.

Note in verse 18 that the verb tense of “is revealed” is present, continuous action. It could also be translated “is being revealed.”



What is of great concern is whether or not we have come into a right relationship with God.

Why are we reluctant to discuss the wrath of God?

God’s Wrath:

God’s wrath is not like man’s anger.

How can we distinguish between the wrath of God and the anger of man?

Why is God angry? _____

One author maintains that there are more references to God’s anger, wrath and fury in scripture than to His love and tenderness.

Ex. 22: 22-24 widow, orphan...My wrath will be aroused.

Ex. 32:10 “let me alone that my wrath may burn hot against them...”

Language:

Rom.1:18 Greek “orge” – wrath
to grow ripe for something
builds up over a long period of time

In Romans, “orge” is used 10 times.



God’s firm, fierce hatred of all wickedness is building up and will one day result in eternal condemnation for all who are not justified in Christ.

“is being revealed”

Question: How is God’s wrath being revealed?

In the present: _____

In the future: _____

A thought-provoking question: In witnessing to someone about Christ, how often do you hear the wrath of God discussed? _____

Paul will continue to develop the theme of man's rejection of God in the rest of this chapter. And, we will see the effect of man's sinful behavior on himself.

vv. 18-32

vv. 18-20 "Natural revelation" - what can be seen about God in nature

3 important concepts are presented in the opening statement:

- the wrath of God
- the suppression of the truth about God by humanity
- God's revelation about Himself in nature

However, Paul now addresses them in reverse order. (That's how they occur chronologically in the following text.)

1. the revelation of God in nature vv. 19-20

Also known as "general revelation" (vs. specific revelation – the Word)
"to know"

1. awareness
2. knowing about (a doctor studies a book)
3. knowing by experience (a doctor performs an operation)
4. personal knowledge

Biblically, it involves both head and heart knowledge.

Question: What kind of knowledge of God can be known in creation?

Natural revelation:

1. God's eternal power – God is all-powerful
2. God's divine nature – There is a God.

Nature contains sufficient and convincing evidence of the existence of a Supreme Being. (God exists and we know it.)

When people reject God, it is not because there is insufficient evidence for His existence, but because of their determination to not know Him.

Mankind purposely, with choice, chooses to reject God.

Question: What is not revealed about God in nature?

Some answers: His mercy, holiness, grace, righteousness as revealed in the Law, love, things needed to know Him in salvation e.g. the gospel as defined in I Cor. 15

However, the evidence of God in nature is entirely sufficient to know that He is.

Rom. 1:19 made it plain to them

God has given us an innate ability to comprehend His revelation of Himself.

And so...we can't say: "I didn't know."

Other passages about natural revelation:

Ps 19 – the "glory" (majesty) of God

Job 38-41 – evidence for His wisdom and power (in creative acts)

Acts 14:15b-17 kindness – "rain from heaven, crops, fills hearts with joy"

Question: Why do we need missionaries if we can know about God from creation? _____

v.20 "clearly seen...being understood"

Question: What can we say if someone uses one of the following arguments?

I don't know if God exists. _____

Science has disproved God or has not been able to give adequate evidence of His existence. _____

Our textbooks in school deny the existence of God by their teachings (e.g. evolution.) _____

However, God says that nature supplies evidence that is not only extensive but that is clearly seen and fully understood.

Some will argue that there is no God but that all that exists within creation has originated by time and chance (evolutionary theory).

What is chance operating over a period of time?

It is:

- A mathematical abstraction with no real existence
- A mental fabrication
- It has no life, nor intelligence, nor mechanical power.
- Chance is nothing.

There has never been an instance where life was created from lifelessness or nothingness by natural processes.

Consider the mystery of human sexuality.

How can human maleness and femaleness be explained?



Ignorance is no excuse for failing to seek and worship God because we are not ignorant...we are rebellious.

Other questions:

1. What about the native in the jungle?
2. Isn't the Bible full of contradictions?
3. Why does God tolerate evil? (origin of evil)

Why not ask: Why do good things happen to me?



To use an inability to understand some things as an excuse for failing to respond to what we do know, is the deliberate repression of the truth about God that Paul is talking about.

Rom. 3:19 "...every mouth may be stopped and all the world may become guilty before God..."



In that day, (day of God's judgement), the excuses will not even be spoken.

Personal characteristics at birth:

We know from Paul that all of mankind is born onto this earth with a number of personal qualities and characteristics. These are clearly indicated in the book of Romans and are as follows:

- residence on the earth where "the heavens declare the glory of God" in such a way that all mankind has some knowledge of God,
- knowledge of God's attributes clearly seen in nature (His eternal power and Godhead,) (Rom. 1:20)
- without excuse (Rom. 1:20)
- knew God (Rom. 1:20)
- refused to glorify Him as God (Rom. 1:21)
- the work of the law was written in their hearts (Rom. 2:15),
- their consciences bore witness regarding God (Rom. 2:15)
- a sinful nature, (Rom. 5:12)

Other characteristics: _____

Note: The Scriptures which speak of the wickedness of man never indicate that he does not have the ability to make a righteous choice.

Cain – an interesting study – the first recorded of Adam and Eve's progeny, which means he was the first naturally born person with a sinful nature.

His unacceptable offering to God and the subsequent conversation he had with God reveals that, even after being born with a sinful nature, he still had the ability to make a righteous choice. "If you do well, will you not be accepted?" (Gen. 4:7)

2. the suppression of truth vv. 21-23

Suppress (definition):

to hold back, to restrain, to repress
"keep truth imprisoned in their wickedness" (Jerusalem Bible)

How are men rejecting the knowledge of God?

a. 21a _____

- b. 21b _____
- c. 21c-22 _____
- d. 23 _____

Question: Why do we do this? _____

We prefer sin rather than the path down which the revelation of God would lead us.

Why natural revelation by itself does not work:

Atheism has nothing to do with man's supposed ignorance of God. Paul has just shown us that all people know (have an awareness of Him) - but rather has to do with man's dislike of God.



People do not know God because they do not want to know Him.
They do not like the God who really is.

Question: What is it that people do not like about God?

The answer is: nearly everything. People dislike:

1. God is sovereign.

He rules, but we want to be the boss.

We want to run our own lives.

When we discover that there are boundaries, we hate God for the discovery.

We will not have this God to rule over us.

See Ps 2:1 "the kings of the earth..."

2. God's holiness

God's holiness exposes our sin and we do not like exposure.

4 elements of holiness:

- majesty – dignity, authority of sovereign power
- will – makes majesty active. Will means that God is not indifferent to how man regards Him. (It does matter how we respond to God).
- wrath – the natural and proper stance of a holy God towards all who oppose Him.
- righteousness – is what the holy God wills in moral areas

We hate His holiness because we are not holy.

God's holiness exposes our sin and we do not like exposure.

In fact, when sinful man is confronted with the presence of God, he can only fall on his face in great fear. (see examples from Scriptures below)

Our problem:



Holiness is not an abstract or passive concept, but an active characteristic of God that is at work to punish rebellion and establish righteousness.

And, it is not escapable. One day, all will give an accounting to God who is holy.

The experience of encountering a holy God is threatening:

- Isa. 6:5 “I am undone!” (literally: “going to pieces”)
Hab. 3:16 “...decay crept into my bones, and my legs tremble”
Job 42:6 “Therefore I abhor myself, and repent in dust and ashes.”
Lk. 5:8 “Depart from me, for I am a sinful man, O Lord.”

And this is mostly from people who were highly regarded as holy men.

“Whenever God appeared to men in the Bible times the results were the same – an overwhelming sense of terror and dismay, a wrenching sensation of sinfulness and guilt.” (A.W. Tozer: The Knowledge of the Holy, p.111, copyright 1961)

How much more fearful it will be for outright and unregenerate sinners who are shaking their fists in God’s face (see Ps. 2:1).

3. God’s omniscience (for example, see Ps. 139)

God knows everything, which includes everything about ourselves.

We have a fear of being known and we don’t want anyone prying into what we think or who we are.

Exposure such as this to a holy God is intolerable to the unregenerate man.

4. God’s immutability (see Mal. 3:6; Ps. 103:25-27)

God doesn’t change.

He will be the same tomorrow (and forever) as He is today.

You can’t wait Him out hoping that someday you’ll get to be the ruler of your own life. Our society and its morals are constantly changing but God will always stay the same.

You can’t hope that someday He’ll change His attitude about sinful behavior so that you’re free to sin.

The irony of man’s condition and his response to God is that we need a God who is righteous, holy and all-knowing.

We need a God who:

- will save us from ourselves, our unruly passions and destructive instincts.
- is all-knowing to guide us through the treacherous paths of life.
- knows (and has the ability to provide) all of our needs.

v.21 “...they knew God...neither glorified nor gave thanks...”

In our unregenerated condition, we are all objects of God’s wrath because we have rejected the knowledge of God.

Now, we see the results to man for his rejection of God.

3 Failures:

- i. suppressed the truth about God (earlier in the text)
- ii. refused to glorify (worship)
- iii. did not give thanks

“Glorify” – to give the praise or honor due to one about whom good opinions are held

Question: Who can glorify God?

- : only the one who has a right opinion of Him.
 - : one who knows and properly appreciates God’s attributes.
-
-

The man or woman of faith is the one who can appropriately give thanks and glorify God.

Note: Israel in the wilderness (see entire book of Numbers)

What had God done for them?

How quickly and how often did they turn from God?

Answer: At least 10 items are recorded in the book of Numbers.

Why did they turn from God?

Deut. 6:12 “...then beware, lest you forget the Lord who brought you out of the land of Egypt, from the house of bondage.”

Giving thanks:

In many languages – giving thanks is the root meaning of at least one of their words for prayer:

- eucharisteo (Greek) - to give thanks
- gratia (Latin) – grace – thanks at a meal

List the responses and reactions in vv. 21-23 to the revelation of God:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

v.22 “claimed to be wise” (sophos) – sophistry, sophisticated, philosophy, philosopher
one who loves wisdom

Except, they are not honest with the data because they don’t like where it is taking them – to accountability to God.

v.22 “became a fool” – the first result of man’s rebellion against God

They were not simply guilty of intellectual folly but also of wickedness.

Paul is going to show that when a person turns from the knowledge of God that he does have, it starts that person on a path spiraling morally downward which leads to great, moral depravity.

This is the opposite of the world's view which says that the early stages of life on earth were marked by animism leading to polytheism which, in turn, led to monotheism."

What actually happened is that Monotheism (a belief in one God) degenerated into polytheism (many lesser Gods) and then to animism (worshipping things in creation).

3. **God's revelation about Himself in nature** vv.24-28

"gave them over" – 3 times in this passage

From "paradidomi" (Greek) which is not a passive letting go but **an active abandonment by God** as a judicial act.



This is not just a "hands off" policy – the unrighteous are abandoned to the consequences of the sinful, rebellious direction they have chosen.

God abandoned man to:

1. impurity vv. 24-25
2. perversion vv. 26-27
3. reprobate thinking 28-32

Can this be the wrath of God that is being revealed?

Name two incidents in the Bible which reveal God's wrath:

1. _____
2. _____

He gave them what they wanted, i.e. "God, just leave us alone."

The steps of degradation of a man without God:

1. 1st step – sexual impurity
A look at our culture – increasingly licentious
In my day, living together was unthinkable.
Today – sex on the first date
2. Change from natural to unnatural
"against nature" – our sexual apparatus is not designed to function that way
"Law of entropy" – increasing randomness, disorder
3. "Depraved mind"
The devil's lie to Adam: "You shall become like God"
Instead, he became like the devil.

A catalog of vices (from NIV) vv. 29-32

Godlessness – against God

Wickedness – against man

Group 1: These vices, in general, describe the injustices that people commit against the property of other people and thus against their well-being.

Wickedness – not righteous, nor just

Evil – take pleasure in vicious and unprofitable actions

Greed – desire which always wants a little more

Depravity – deliberate wickedness that delights to do harm to others

Group 2: These vices are sins against the people.

Envy – jealous over the fact that others have more

Murder – flows from envy, includes hatred in the heart

Strife – contentiousness, quarreling, always at odds with another

Deceit – treachery by which words are used to ensnare the unwary for the deceiver's personal gain.

Malice – habitually evil, a person who is normally set against other people and is out to harm them

Group 3: These vices have pride at the center.

Gossip – slanderous gossip that is often spread in secret that is harmful to another's reputation (same root as word for a snake charmer)

Slander – carries gossip one step farther, done publicly

God-haters – slandering God

Insolent – pride that sets a human being up against God

Arrogant – puffed up with a high opinion of themselves

Boastful – claiming to be what one isn't or have what one does not have

Group 4: two words – invent, disobey

Invent ways of doing evil – the old ways are not sufficient

Disobey parents – utter disregard for the desires of their parents

Group 5: senseless – without understanding

Faithless – *asunthetos* - Greek – breaking an appointment or covenant; people's words are not dependable

Heartless – without natural affection

Ruthless – without mercy

John Murray's Commentary on Romans provides the following:

“...we cannot but be impressed with the apostle's insight into the depravity of human nature as apostasized from God, the severity of

his assessment of these moral conditions, and the breadth of his knowledge respecting the concrete ways in which human depravity came to expression.”

The human race has chosen to go its way without God, and, as a result of this choice, God has abandoned the human race to the result of its own sinful choices.

We think we can do without God, which is exactly what these verses are describing.



It is an awareness of the horror of our sin, the depths to which we have fallen, that leads us to an appreciation of the gospel of Jesus Christ.

The gospel is then seen to be the power of God for salvation to everyone who will repent and believe.

Do not these 5 categories describe the essence of the increase in apostasy during our day?

v.32 “know” – from ginosko Greek –fully acquainted with, recognized, perceived, and acknowledge

This shows their awareness of who God is from the knowledge of God that they had from creation.

“approve” – they sanction both the evil and the evildoer

Questions: “Where is the point beyond which our culture will not go?”

“Why can’t a person just sin a little?”

Answer: Because once it starts, it never stops, and it’s appetite grows.

“The wages of (all) sin is death...” (emphasis mine) Rom. 6:23

Review: God gave them up/over three times: vv.24, 26, 28

1. to the lusts of their hearts
2. to vile passions
3. to a debased mind

However, God has not left us to ourselves without a remedy.

In Christ, He has acted to restore what our human nature is intent on destroying.



Christ became like us, taking a human form on Himself and achieving our salvation. In Christ exists the potential of renewal in the likeness of His image.

A Summary of this segment:

In this segment, Paul shows that all of mankind has some knowledge of God at their birth, but they reject the knowledge of God that they have and go their own ways.

In response to this rejection, God abandons them to their own passions which lead them spiraling downward into the pit of reprobation (total depravity), which is to say: They no longer have any ability to repent and turn to God.

See the chart at the end of this chapter which provides a pictorial representation of this path of spiraling downward to depravity and reprobation.

Of significance to the end result of this downward spiral is that a person who has gone all the way down this path no longer has the ability to respond to God. You can say that his depravity is total.



And...his depravity is a result of his own wicked choices to reject the knowledge of God that he/she has.

Review:

1. What are the three topics Paul primarily discusses in this segment? (see vv. 18-20)
 - i. _____
 - ii. _____
 - iii. _____
2. What is the wrath of God? _____

3. What is the first thing that needs to be done in witnessing to the lost? _____

4. Why doesn't man want God? _____

5. What is revealed about God in nature? _____

6. Why don't we like God's immutability? _____

7. Name at least 4 of the personal characteristics of man at birth.

8. Identify the behaviors of mankind, identified by Paul, as they take the seven steps downward to depravity.
 - 1st _____
 - 2nd _____
 - 3rd _____
 - 4th _____
 - 5th _____
 - 6th _____
 - 7th _____

The Degeneration of Man

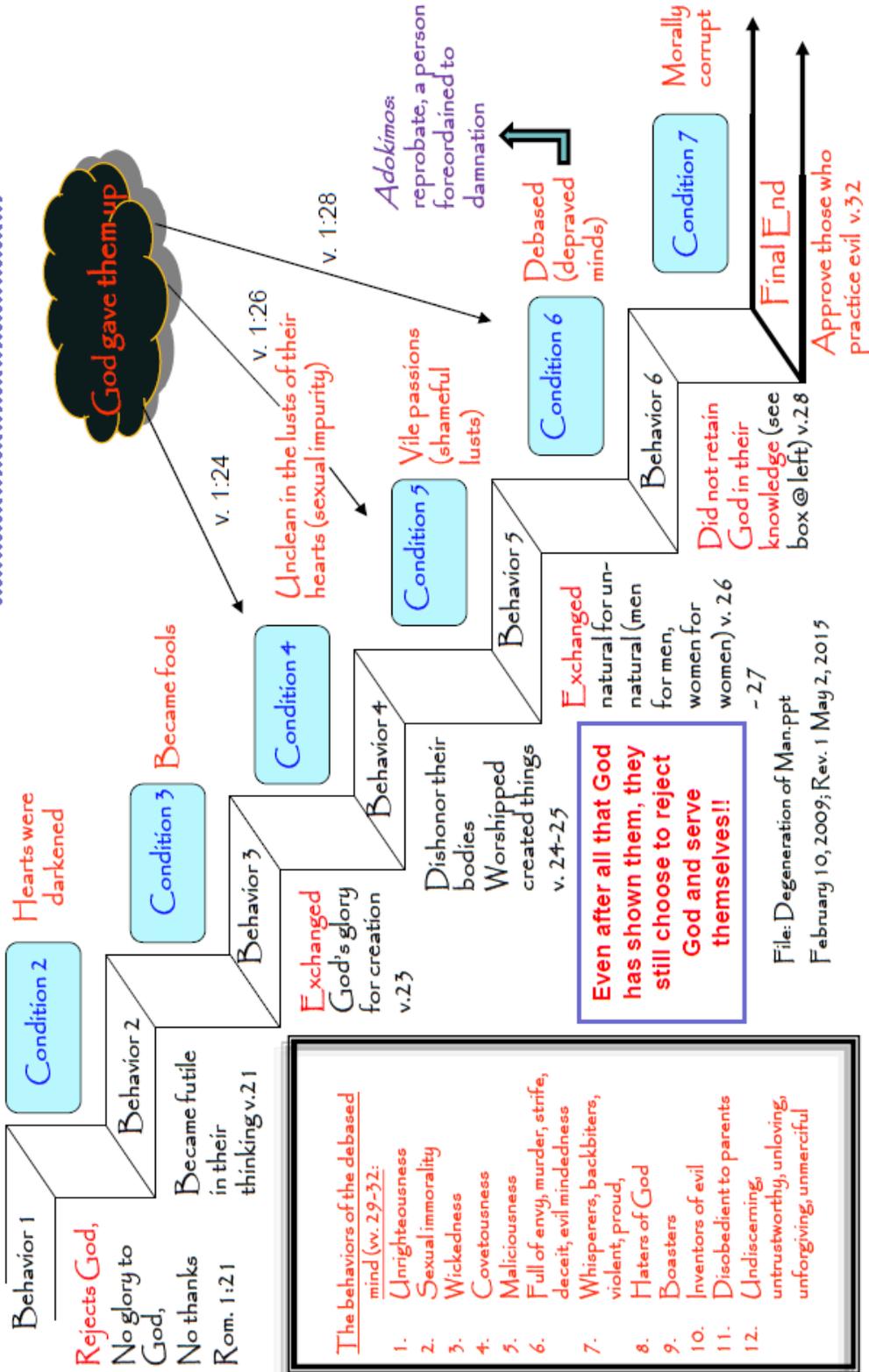
Taken from Rom. 1:18-32

Have knowledge of God

Condition 1

Suppresses the truth in unrighteousness

"The inevitable downward path of sinful man who chooses to reject God."



File: Degeneration of Man.ppt
February 10, 2009; Rev. 1 May 2, 2015

LESSON #4

Romans 2:1-3:8

The Sinfulness of the Moralizer and the Jew

In this lesson:

Everyone has sinned and fallen short of the glory of God.
God is no respecter of persons.
4 Principles of God's judgment
Anticipated Questions and Objections
What about the heathen?

Key verses: 2:11 "For there is no partiality with God."
2:12 "For as many as have sinned without law, will also perish without law, and as many as have sinned in the law will be judged by the law..."

A review of Chapter 1:

- 1-15 Paul introduces himself and his gospel
- 16-17 His theme is the Gospel: The just shall live by faith.
- 18-32 The wrath of God against the ungodliness of men
The nature of man that rejects God is shown to spiral downward into increasing stages of depravity (reprobate).

Kinds of "lost" people:

1. those who reject the knowledge of God that they have. Rom. 1:18-32
2. the moralist, the philosopher, the ethical Rom. 2:1-16
3. the Jew Rom. 2:17-29 (the Jew who doesn't keep the Law)

Chapter 2 – 3:23 In this stage of his teaching, Paul is building the arguments that will culminate in his great summary statement of Rom. 3:23: "...All have sinned and fall short of the glory of God."



He also makes the point that the inevitable result of our sinfulness is the certainty of God's judgment on all unrighteousness.

Note that the Roman believers in Rome have encountered the Judaizers and the Antinomians.

Question: What did these 2 groups teach?

Judaizers: _____

Antinomians: _____

Development of Paul's thesis:

Chapter 1: Those who reject God are without excuse because the truth of God is written on the face of nature.

Chapter 2: The moral person and the Jew are without excuse because the truth of God has been written on the conscience of humanity.

This chapter applies to all members of the human race who do not think that the indictments of Romans 1:18-32 apply to themselves.

It sets forth the principles of judgment for those who have not met God through Christ.



The principles of God's judgment are set forth in such a way that the result is absolute condemnation without the remotest hope for any man who attempts to approach God on any other basis than the cross of Jesus Christ.

vv. 1-16 apply to the moralists, to philosophers and to the men of high ethical principles in the world who explore the knowledge of good and evil with the intent of approaching God or enlightenment on human terms. It applies to those who exalt themselves by criticizing other people and the things they do.

Their condemnation is proved by:

- their conscience
- their conduct (Gentiles demonstrate that the work of the law is written on their hearts)

A second interpretation of this passage is that the person being discussed here is the Jew.

vv. 17-29 apply to the Jew who thinks that he is approved by God because he may not have approached the sinfulness of the heathen. However, he is still guilty before God.

All will be judged by the same principles of divine judgment.

Chapter 2 – 3:8: Outline:

A. 2:1-16 Judgment against ethical men (the self-righteous)

Principles of God's judgment:

- According to truth (1-4)
- According to the store of wrath they have made for themselves (v.5)
- According to their deeds (5-11)
- Doers of the law will be justified (12-16)

B. 2:17-29 Judgment against Jews (religious men)

- The Jew/religious (17-24)
- Circumcision (25-29)

C. 3:1-8 Anticipated Objections

- Do the Jews have any advantage?
- Does Jewish unfaithfulness and unbelief nullify the faithfulness of God?
- If Jewish sin displays the glory of God, why should God condemn them?

- If, through my lie, the truth of God increases to His glory, why am I still being condemned as a sinner?
- Why not say: “Let us do evil that good may come?”

D. 3:9 Are we (Jews) better than them (Greeks/Gentiles)?

vv. 2:1-4 Judgment against the self-righteous

Those who judge others are condemning themselves because they are doing the same things (“practice such things” = evil deeds being condemned by the moralist.)

Those who judge others don’t think they will be held accountable for doing the same sins. They look down on (despise) the patience God has towards them.

Question: Have you ever criticized anyone for anything?

Your criticism demonstrates the fact that you have a conscience that recognizes sin in someone else because it is aware of that same sin in itself; and you have not lived up to the light of your own conscience.

Example: As a child I would, upon occasion, express anger towards a fault I saw in someone else.

My mom would really irritate me when she would say to me: “You’re reacting this way towards that person because you have the same problem/fault within yourself.”



The conscience that makes you aware of imperfection in another finds written on itself the guilt of its own imperfection.

v.1 “judge” to try, to pass sentence, give one’s opinion in a private matter
make a distinction, to divide, to separate

“pass judgment” – condemn someone for a particular behavior of theirs which you do as delineated in this verse.

Bases for judgment: race, culture, wealth, education,
ethics, religion, physical appearance

Principles of God’s judgment:

v.2 1st Principle of God’s judgment: according to truth

Paraphrase: It is right for God to judge those who “practice such things.”

We always see ourselves in a light that is more favorable than the truth.

Question: What truth is this? _____

v.3 The moralist thinks he will not be held accountable for the sins he does that he judges as worthy of condemnation in others. (doing the same things)

“No escape”

Question: How can a person escape the penalty for a crime?

1. The offense remains undiscovered.
2. The offender hides and is undetected.

3. The offender escapes the bounds of jurisdiction.
4. There is a breakdown in the legal procedure.
5. The offender escapes from prison.
6. The offender receives a pardon.

v.4 Don't look down on/despise God's delay in bringing judgment.



The absence of a present judgment does not mean that judgment is not coming. His patience with you is meant to lead you to repentance.

vv. 5-11 Believers and unbelievers

v.5 2nd principle of God's judgment: according to the store of wrath he has made for himself

"in proportion"

Those who refuse to repent are brewing a storm of God's wrath for themselves.

Wrath/anger: "*orge*" – Greek- towards those who refuse to respond to the gospel

On the day of judgment, the wrath they have stored up for themselves will be evident to the righteous judge.

Question: Does this apply to us?

See Rom. 5:9 "*...we shall be saved from wrath through Him.*"

I Thess. 5:9 "*For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ...*"

Regarding God's righteousness and judgment, all stand before Him on the same ground (no one higher or better than the other).

Division of mankind:

- those who obey God
- those who refuse to be submitted to Him, who do not obey the truth

v.6 3rd principle of God's judgment: according to deeds

Deeds are an evidence of a person's life/heart. See Mt. 7:16; Ja. 2:14-26

vv.7,10 A believer will be judged for rewards, for eternal life, glory, honor and peace.

vv.8, 9 An unbeliever will be judged for destiny – wrath, indignation, tribulation, distress/anguish (Great White Throne Judgment – Rev. 20:11-15)

Note: This is a judgment upon those in existence. This rules out the idea of annihilation at physical death.

"self-seeking" – contentious, out of contention, out of the will of God, an attitude of opposition

v.11 4th Principle of God's Judgment: There is no partiality with God.

Alternate translations:

- "treats everyone the same" (Living Bible)

- "God judges everyone by the same standard." (Today's English Version)
- "God has no favorites." (New English Bible)
- "...no preferential treatment..." (Phillips)

vv.12-16 God will judge the secrets of men's hearts.

Men will be judged according to the truth that they have (with the Law or without the Law) and their obedience to it.



You will be judged according to the knowledge of the Truth that you have.

v.12 have sinned - verb An aorist is a simple past occurrence.

"Sinned" refers to the general choice of sin against righteousness and holiness.

Acting with the knowledge of God that they had in creation and conscience, they chose a life of sin.

"perish" – destruction, destroyed, no longer good for the reason it was created See also Hebrew for perish, Ps. 1:6. This is a very powerful word.

New Testament (NT): a condition of being in a place of conscious and unending torment (see Rev. 17:8; 21:8)

Some Gentiles do instinctively the things required by the Law and thus show that the requirements of the law are written on their hearts.

"judged" = "condemned"

v.13 "doers of the Law" will be justified.

No one (except Jesus) has ever kept (done) the Law.

And...a close examination of every life shows that people continue to do sin.

Question: How can I know if I am saved?

1. the authority of the Word of God (e.g. Ja. 2 says that if you have faith it will be accompanied by works. So, we know that a person who is truly saved will have the outward evidence of works to confirm the faith that is in their heart. In this way, the authority of the Word of God, which cannot be untruthful, gives a person assurances of their position in Christ.
2. the witness of the Spirit in our hearts
3. demonstration of the power of the Holy Spirit in our lives bringing us to the place where we are doers of the Law. Obedience flows from the heart and not out of legalism.
4. "You will know them by their fruit. Mt. 7:16, 20
5. "a changed heart" – see Rom.1 – Paul; also I Cor. 15:9-10
6. Other _____

v.14-16 Gentiles "*ethnos*" – from which we get the word ethnic = nations, those that are not Israelites = Gentiles

Gentiles, who do not have the Law, yet do by nature (although not perfectly) the things written in the Law, demonstrating that on their hearts is written general knowledge of the Law.

Evidences of the condemnation of the moral man:

1. the Law of conduct (as required by God) is written on his heart.
2. his conscience joins in bearing witness with his conduct.
3. his thoughts (memory) accuse or defend him.

v.16 Judgment is coming to unbelievers

1. God is going to judge the secrets of men (character/heart).
2. The judgment will be by Christ Jesus.
3. It will take place on a certain day (see Great White Throne judgment in Rev. 20:11-15).

The day of Christ :

- reward for those who have put their trust in Him.
- condemnation for those who have rejected Him (see Acts 17:30-31).

4. It will be in accordance with Paul's gospel.

1st half of Romans 2: Righteousness leads to life.

Unrighteousness leads to death.

vv. 17-24 Judgment against the religious

There are those who are attached to form, ceremony, liturgy, religious practices and precepts and yet are alien to the grace of God.

vv. 17-20 The Jews' claim:

have the name (Jew)
have the Law
boast in God (their relationship)
know God's will
give approval to essential issues
a guide to the blind
a corrector of the foolish
a teacher of children

Question: If these things are true, then what's wrong with this picture?

vv. 21-22 They don't practice what they preach.

vv. 23-24 God is dishonored and blasphemed because they break the law they boast in.

Nations of privilege (those who have God's Word) would be wise to take to heart and be warned by this indictment of the Jews who have God's Word and yet dishonor it.



Profession of religion will not save a man from judgment.

vv. 25-29 True circumcision is of the heart by the Spirit

The uncircumcised man who keeps the Law will, by his action, condemn the self-righteous Jews.

3:1-8 6 Anticipated Questions

In this segment, Paul anticipates questions and objections to the message he has presented in Chapters 1 and 2, i.e. all peoples, Jews and Gentiles are guilty before God and stand in desperate need of God's mercy.

He will ask questions (6 of them in all) and then, provide his response.

Question #1: v.1

What advantage does the Jew have? (What is the value of circumcision?)

Paul's response: _____

Question #2: v.3

What if some of them didn't believe the oracles (words given them by the prophets) of God? Does this nullify (make void) the promises of God?

Paul's response: _____

Question #3: v.5

But what if our doing wrong serves to show up more clearly God's doing right? What can we say? That God does wrong when He punishes us? (Today's English Version)

Paul's response: _____

Question #4: v.7

If, through my lie, the truth of God increases to His glory, why am I still being condemned as a sinner?

Paul's response: _____

Question #5: v.8

Why not say: "Let us do evil that good may come?"

Paul's response: _____

Question #6: v.9

Are we (Jews) better than them (Greeks/Gentiles)?

Paul's response: _____

Based upon your responses to the above questions, what is the main theme/idea of this segment?

A Summary:

- vv. 1-4 Those who judge others are condemned.
- vv. 5-11 God's principles of judgment (4)
 - according to truth
 - according to the store of wrath man has made for himself
 - according to deeds.
 - without partiality.
- vv. 12-16 God will judge the secrets of men's hearts.
Men will be judged according to the truth that they have.
It is the doers of the Law who will be justified (but no one "does" the Law).
- vv. 17-24 The Jew (religious) dishonors God by breaking the Law in which he boasts.
- vv. 26-29 The uncircumcised who keep the Law condemn the circumcised who do not keep the Law.
True circumcision is of the heart by the Spirit (see Deut. 30:6).

Question: What is this? _____

Therefore: those who reject the knowledge of God are condemned (Ch-1)
the moralist is condemned.
the religious person is condemned.
the Jew is condemned.

All of this leads forward to his conclusion in 3:23:

"...for all have sinned and fall short of the glory of God."

Review:

1. What great principle of all mankind is Paul teaching in this chapter?

2. What kinds of lost people are there? _____

3. List the 4 principles of God's judgment
 - i. _____
 - ii. _____
 - iii. _____
 - iv. _____
4. How would you answer the question: "But what about the heathen?"

5. How can you know if you are saved? _____

Appendix A: What About the Heathen?

ROMANS 2:14 "...Gentiles, who do not have the Law..."

These notes address the question:

But what about the heathen in the jungle (or anywhere else) who has not heard the gospel?

The following comments are taken from chapters 1 and 2 of the book of Romans.

I. Who has knowledge of God and what kind of knowledge do they have?

Rom. 1:18 men - from anthropos (Greek) This is a generic term for man.

It is general and plural.

Rom. 2:1 men - same root as above, singular, specific

This indicates that 1:18-32 applies to all descendants of Adam.

From Romans 1:19 "...because what may be known of God is manifest in them,

for God has shown it to them."

v.20 "For since the creation of the world, His invisible attributes are clearly seen, being understood by the things that are made,..."

v.21 because, although they knew God...

v.23 ...and changed the glory of the incorruptible God... (they had it)

v.25 who exchanged the truth of God for a lie,... (they had it)

v.32 ...who, knowing the righteous judgment of God,...

The knowledge of God as seen in creation (power and divine nature). identified in 1:18 – 2:17. is possessed by all mankind.

The Jews had all of this knowledge, plus the adoption, the glory, the covenants, the giving of the Law, the service of God, the promises, the fathers (patriarchs), and the Messiah who came from Israel (see Rom. 9:4-5).

A. Premise #1: Everyone has some knowledge of God (see above references in chapters 1 and 2).

B. Premise #2: The act of passing judgment on others (which everyone does) demonstrates that the truth of God is written on the conscience of everyone (2:1-3).

C. Premise #3: There are some people who do not have the Law (Gentiles), yet do instinctively the things required by the Law (2:14-15). This also applies to the Jews since, by creation, we are all descended from Adam.

This shows that:

a. the work of the law is written on their hearts;

- b. their consciences bear witness with the right or wrongness of the action;
- c. their thoughts accuse or excuse them.

Here we see the heart, the conscience and the mind/thoughts/memory all involved and possessing some knowledge of what the Law requires (without ever having seen or heard the Law).

Conclusions from the application of premises 1-3:

- 1. God has given everyone some knowledge of God and the Law by His creative acts.
- 2. There is no one who has absolutely no knowledge of God.

An inference from God's omnipresence:

- 3. Since omnipresence is a characteristic of God, we can imply that there is no place in all of creation where He is not present.

Therefore, all persons on the earth have access to God no matter where they are on the earth.

Question: What would/will God do if someone responds rightly to the knowledge of God that they have? _____

II. Principles of God's judgment (from Rom. 2):

- 1. it is according to truth (2:2)
- 2. it is according to the knowledge of God that each person has (Rom. 1:19-20; 2:12)
- 3. it is inescapable (2:3)
- 4. it is according to deeds (which manifest the heart) (2:6)
- 5. it will include the secrets (thought life) of man (2:16)
- 6. it is according to the priority of advantage - to the Jew first, then others (2:9,10)
- 7. it is absolutely impartial (2:11)
- 8. it is without respect to religious profession (2:28-29)
- 9. it will be through Jesus Christ (2:16)

III. God's Judgment – according to priority of advantage

2:12-13 "For as many as have sinned without Law, will also perish without Law,
 And as many as have sinned in the Law will be judged by the Law;
 ...but the doers of the Law will be justified."

Two Conclusions:

- 1. Everyone will be judged according to the knowledge they have.

The question will be: How did they respond to the knowledge of God that they had?

2. Only people who keep the law will be justified; but no one does, so everyone is condemned (not justified). All are under sin. (3:9)
There is none righteous, no, not one. (3:10)

IV. Other Considerations:

- A. Every man is responsible for his own actions.
- B. God has the authority and is the judge over all the earth (see Gen. 1, 3, 6; Ps 50:4-6, 96:10-13).
and...“will not the Judge of all the earth do right?”

Romans 3:9-31 Advance Preparation

Definition of "context"

- the circumstances or situation in which a particular event occurs
- that which leads up to and follows and often specifies the meaning of a particular writing. (from the American Heritage Dictionary)

Question: What is the importance of context? _____

1. Context: Describe the context of this chapter as follows:

a. in the immediate text _____

b. in the context of the book _____

c. in the context of the Bible _____

2. Read through the chapter and briefly describe the theme of each of the segments as identified below.

vv.9-18 _____

Question: Where does the description in vv. 10-18 come from? _____

vv.19-20 _____

vv. 21-26 _____

vv. 27-31 _____

3. Key verses: I see 7 key verses in this segment due to the conclusions that Paul is stating. See if you can identify Paul's conclusions in these verses.

v. 19 All the world is guilty before God.

v. 20 No one is justified by doing the deeds of the Law.

v. 21 _____

v. 23 _____

v. 24 _____

v. 28 _____

v. 31 _____

4. What is the theme of this segment? _____

LESSON #5
Romans 3:9-31
Justification through Faith

In this lesson:

In this segment, Paul uses the Old Testament to show the true character of humanity. He concludes:

- All are under the power and control of sin.
- By the Law comes the knowledge of sin.
- No one is justified by the deeds of the Law.
- The righteousness of God apart from the Law is revealed.
- All who believe are justified freely through the redemption that is in Christ.

Outline:

- 3:9-18 The depravity of mankind
- 3:19-20 The law brings the knowledge of sin
- 3:21-26 All have sinned
 The righteousness of God is revealed
- 3:27-31 There is no boasting
 All are justified by faith

vv. 9-18

In these verses, Paul uses the Old Testament (OT) to clearly display the true character of man in order to validate his claim that all are under sin.

He declares the condemnation of the whole world in order to show that God is just in his dealings with mankind and therefore, all of Adam's race are accountable to Him.

Identify the location of each of the following OT quotations (by observing the Scripture references in the margins of your Bible next to the verse):

- A. The extent of sin is universal:
 - v.10 There is none righteous, no not one. _____
 - v.12 All have turned aside _____
- B. The nature of sin is wickedness:
 - v.13 Their throat is an open grave _____
 - v.14 Whose mouth is full of cursing _____
 - v.15 Their feet are swift to shed blood _____
 - v.16 Destruction and misery are in their paths _____
- C. The source of mankind's problem is "no fear of God."
 - v.18 There is no fear of God before their eyes _____

vv. 19-20

Summarize Paul's point in these 2 verses.

Paul applies the Old Testament quotes above to show that the Law testifies to man's sinfulness and that man cannot be righteous in God's sight by his own abilities.

Under the Law, all become guilty.

No one can be justified by fulfilling the Law.

By the Law comes the knowledge of sin.

And therefore, God is righteous in His judgment of all of mankind.

Paul has now completed the first major section of his thesis: Rom. 1:18-3:20

What has he concluded? _____

He now turns to the doctrine of "justification through faith."

Our outline of the book of Romans to this point looks like this:

- I. 1:1-17 Introduction – Paul introduces himself to the Roman Christians
- II. 1:18-3:20 "All have sinned and fall short of the glory of God."
All people deserve God's wrath.

vv. 21-31

The next section of Romans from verses 3:21 to 8:39, will demonstrate that justification is through faith.

Here Paul shows how God is righteous in declaring that a sinful man can be justified.

And so, Paul has now brought us to one of the chief articles of Christian doctrine, the doctrine of justification.

G.C. Berkower states that divine justification touches a man's life at its heart, at the point of his relationship with God.

It:

- defines the preaching of the church,
- the progression of the life of faith,
- the root of human security, and
- a person's perspective of the future.

What is justification?



Justification is the legal, forensic act by God whereby a person is declared righteous. It does not mean to make righteous.

The Scriptures show that biblical righteousness is:

- It is imparted to a person instantly upon the new birth.
- It is a declaration.

- It is imputed, which also means to attribute to but not to infuse into (to put in or introduce into by pouring.)



The importance of this issue is to understand that we are not “made righteous” but we are declared righteous. It makes no change to the individual to whom it is imputed, it simply alters his relationship to the law. It is ours by faith alone.

- As a member of the human race (before Christ):

I am positionally guilty before God because of the sinful condition I acquired from Adam, and

I am guilty of my personal sins which violate God’s code of conduct.

However, as a justified believer:

The merits of Christ’s death are imputed to me and I am no longer a debtor.



- I am legally viewed as if I had never committed any personal sins.
- The merits of Christ’s life are imputed to me and I am viewed and considered as though I had lived the life of Christ in thought and act.

C. Hodge, in his work “Systematic Theology” explains that Justification is:

- an act, not a process,
- grace when condemnation is deserved,
- not subjective change like regeneration,
- not merely an executive act, but a legal one.
- the ground is the active/passive obedience of Christ.
- faith is the condition.”

vv.21-26

In verses 3:21-23, Paul provides insight into this righteousness of God:

v.21a It does not come from the Law.

v.21b The prophets and the Law give witness concerning it.

v.22a It is a righteousness that comes from God.

v.22b It is through faith.

Note that the instrument of salvation is by, through and upon faith but never because of faith.



The power to save rests in our Savior Jesus. So faith is the channel through which we receive righteousness. (Christ is our Savior, not our faith.)

v.22c Righteousness is available to all who believe.

v.23 Righteousness comes to all in the same way because everyone has sinned. No one has any merit whatsoever to achieve their salvation.

vv. 24-26

Paul defines the basis and method of the provision of righteousness.

v.24a Grace is the basis of the provision.

v.24b-25b Our redemption comes through the redemption that is in Christ.

25c The means of appropriating our redemption is faith.

In verse 25, Paul talks about sins that were previously committed.

What were these sins and who committed them? _____

What did God do with the sins that had been previously committed?

Does this mean that He “overlooked” them? _____

Verse 25 (NKJV) says that God passed over the sins previously committed. The Greek word here is *paresis* which is only used here in the New Testament (NT). The KJV translates this word as “remission.”

It carries the meaning of: “putting our sins on the side.”

Paul is showing how God is righteous even though He did not prosecute people for the sins committed before the cross. In essence he is saying that the payment for these sins was postponed until the work of the cross was finished. (Note that Heb. 10:4 says “For it is not possible that the blood of bulls and goats could take away sins.”) God was looking ahead to what would be accomplished on the cross. The full payment came due when the work of the cross was completed.

Define propitiation _____

This word comes from *hilasterion* which literally means mercy seat.

What are the implications of this definition? _____

Who justifies the one who has faith in God’s son? _____

Why can there be “no other name” by which a person is justified?

v.26 Why did God demonstrate His righteousness at this time?

vv.27-31

What is inferred as a result of justification?

v.27-28 There is no room for _____ because justification is through _____.

vv.29-30 There is no _____ between Jew and Gentile.

v.31 Faith does not wipe out the Old Testament. Instead, it makes God’s dealings with the Jewish people understandable.

Complete the following sentences:

- A person is _____ by _____ apart from the works of the _____.
- There is one God who will justify the _____ by faith and the _____ through faith.

What does this mean? _____

Summary: Paul has completed this segment which clearly shows that everyone, both Jew and Gentile, has sinned against God and is in need of God's mercy. He has demonstrated God's character (He is righteous) from the pages of the Old Testament.

He has introduced the doctrine of justification by faith alone in the atoning work of Jesus, the Christ.

He has also provided us with insights into this righteousness of God.

Review:

1. What is the extent of sin? _____
2. How does Paul demonstrate the depravity of man? _____

3. What does the Law bring? the _____ of _____.
4. What is justification? _____

5. How can a person be righteous before God? _____
6. What is the instrument of righteousness? _____

Romans 4 Advance Preparation

Context: What is the textual context of chapter 4?

Question: What has Paul just done in his presentation of the gospel? (2 things)

Paul again uses questions to setup the responses he desires to give. What are the 4 questions in this chapter?

1. _____
2. _____
3. _____
4. _____

Key words: There are a number of key words in this chapter.

We need to understand these words in order to fully comprehend what Paul is telling his audience.

Write a short definition of each of the following words:

Righteousness _____

Faith/believe _____

Justify _____

Account _____

Impute _____

Question: What is the importance/significance of circumcision?

Who are the two key witnesses that Paul brings to court in defense of his gospel? (see vv. 6-13)

1. _____
2. _____

Why would he select these 2 witnesses? _____

Note: According to Jewish law, a question was settled by 2 or 3 witnesses.

Question: When was Abraham circumcised? _____
(See Gen. 17:23-27) aged ____ years

Question: When was the Law given? (See Gal. 3:17) ____ years later

4:18-22 The pathway of faith: How to receive God's righteousness

See if you can identify the 5 steps of Abraham's pathway of faith.

1. _____
2. _____
3. _____
4. _____
5. _____

LESSON #6

Romans 4:1-25

Abraham was justified by faith.

In this lesson:

Paul calls upon 2 very well-known and well-liked Old Testament persons (Abraham and David) to support his teaching on being justified by faith.

Context: Read Rom. 3: 27-31

What had Paul just done?

Paul has just dropped a two-fold bomb on his readers:

1. justification is by faith not by works (Law)
Note: law of works vs law of faith
2. righteousness is extended to the Gentiles
(This is huge and is a giant problem for the Jews.)
He will deal with both of these issues in chapter 4.

Chapter 4 Abraham is justified by faith, not by works.

vv.1-5 Abraham's faith (he believed) was reckoned to him as righteousness before the Law was given.

Paul's Question:

vv. 1-2 Paul asks the question, preparing to provide an answer to the anticipated questions about works and the Gentiles.

Note: "by works" means keeping the Law.

Note: According to Jewish law, a question was settled by 2 or 3 witnesses. Paul calls Abraham and David as his witnesses.

Paul's answer:

v.3 Paul reviews the recorded history of the father of the Jews.

He appeals to the Word they trust. He quotes Scripture (See Gen. 15:4-6 to learn what Abraham believed).

righteousness - right standing

From Gen. 15:4-6

Question: What did Abraham believe? _____

Abraham did wrong things after righteousness was reckoned to him.

Describe them:

1. Ch-16 Ishmael _____
2. Ch-20 Sarah in Abimelech's household _____

God did not approve of these actions, but He still reckoned him as righteous.

It was his faith that prevailed, not his actions for he certainly did some wrong things.

Is this, however, a reason to excuse our sins? _____

Lk. 22: 31-32 Satan has asked to sift Simon like wheat.

Jesus did not pray that he would not go through this temptation, but that his faith would not fail.

God knows that we will have troubles and difficulties.

But... "The just will live by faith." Rom. 1:17

The only way to have life is by faith.



The more God requires you to operate by faith, the more life you will have. If you play it safe (don't want to take any risks) you are shutting yourself off from the Divine Life. And you will not know the fullness of the Divine Life that God plans for you in this world.

Don't be afraid of the challenge of faith.

If you take the cowardly way, you will cower and wither having no life within to share.

If you take the way of faith, you may stumble and feel like you've failed, but sooner or later, God will see you through.

vv. 4-12 Paul discusses his answer .

v.4 Wages are not grace, but are the laborer's due from his work.

v.5 believing (not works)

reckoned – credited to his account (like putting money in the bank)

If you reckon something to my account without my having earned it, it is free, a gift.

Note that Abraham is classified with the ungodly.

vv. 6-8 God credits righteousness apart from works.

vv.6-8 David – Ps 32:1-2 description of a righteous man:

- lawless deeds forgiven
- sins are covered
- sin not taken into account

v.6 "...the man to whom God imputes righteousness apart from works..."

Paul attributes the righteousness that David speaks about as coming apart from the works of the Law.

vv. 7-8 What do these 3 things describe? _____

vv. 9-12 Abraham was not justified by circumcision.

Abraham's faith was reckoned to him as righteousness before he was circumcised (works).

v.11 circumcision – a sign and a seal

Abraham was the father of:

- believing, circumcised Jews
- believing, uncircumcised Gentiles

These categories include everyone; no one is left out.

vv. 13-16 The promise to Abraham was by faith, not by Law.

Abraham was not justified by the law because the promises were by faith and grace so that the promises can be guaranteed to all of Abraham's descendants.

Question: When was the Law given? _____ (see Gal. 3:17)
Abraham did not have the Law. The Law was never a condition of the promise.

v.15 The law brings wrath.

Illustration: a parent with his child – 1st time transgression – explains the wrong

2nd time – anger/wrath/punishment?



The Law doesn't bring anyone closer to God.
It only shows us our need.

In general, we are victims of centuries of religious tradition that somehow want to persuade us that that the Law will do us good.

5 Purposes of the Law

1. to show men the reality and power of sin (Rom. 3:19-20)
2. to show men that they are unable to achieve righteousness by their own efforts (Rom. 7:18-23)
3. to foretell and foreshadow the Savior (Gal. 3:24)
4. to keep Israel as a separate nation to which Messiah could come (Gal. 3:23)
5. to provide humanity with a pattern of a nation governed by just laws (Neh 9:13-14)

v.16 No one is excluded. It has to be by faith so it would be available to everyone.

The promise of righteousness to Abraham or his descendants to all who are of the faith of Abraham who is the father of us all.

vv. 17-22 Abraham's path of faith

How to receive God's righteousness: (12, 18-22)

- v.12 follow in the steps of the faith of our father Abraham
- v.18 hope against hope - no hope physically, but in God's promise.
- v.19 He did not allow his physical condition to rob his faith.
- v.20 He did not waver (Ja. 1:6-8).
 "giving glory to God"
 Rom. 3:23 "...for all have sinned and fall short of the glory of God."
 By our sin, we are robbing God of His glory.
 By our faith, we are giving glory to God.
- v.21 "and being fully convinced..." = faith
Abraham's pathway of faith (receiving the promise of righteousness):
 1. He accepted God's promise by faith alone without evidence.
 2. He recognized that he was incapable of producing the promised result.
 3. He focused without wavering on the promise – This was reckoned as righteousness.
 4. He and Sarah both received supernatural life in their bodies.
 5. Thus, the promise was fulfilled and God was glorified.

23-25 A lifetime walk of faith following in the footsteps of Abraham

Righteousness is reckoned to all who believe (as Abraham did).

The application:

What we are to believe:

1. Christ died for our sins
2. God raised up Christ for our justification

See also I Cor. 15:1-8

Review:

1. Why does Paul use Abraham as an example? _____

2. What effect did circumcision have on Abraham's justification?

3. Why did Paul call upon 2 OT witnesses? _____

4. Identify 3 purposes of the Law:
 - i. _____
 - ii. _____
 - iii. _____
5. Can you trace Abraham's 5 steps in his pathway of faith? (see above)

LESSON #7

Romans 5:1-21

One act of righteousness resulted in justification
for all who will believe.

In this lesson:

9 experiential results of being justified by faith
Death in Adam, life in Christ
The great assurances that God gives of a complete and all-encompassing
salvation

Text Context (before and after):

3:21-4:25 Justification is by faith.

6:1-6:23 Dead to sin, alive to God

Two very disturbing revelations to the Jews:

1. No one is justified by the works of the Law.
2. The door is now opened to the Gentiles.
This was especially odious to the Jews since the Gentiles were considered unclean and any contact with them would bring uncleanness.

Previous lesson	}	Paul presents evidence from Scripture for the two revelations:
		4:1-8 Abraham was justified by faith.
		4:9-12 Abraham was justified before he was circumcised. Abraham is the father of all who believe (both circumcised and uncircumcised)
		4:13-17 The Law was not a factor in Abraham's justification (It would not be given for another 430 years).
This lesson	{	4:18-25 The "Pathway to justification" – through faith v.25 crucified, resurrected (see also I Cor. 15:1-8).
		5:1-11 9 experiential results of being justified by faith 5:12-21 Death in Adam, life in Christ

The main focus of chapters 5-8 deals with the assurance of salvation.

Paul has declared that a person is justified and has a right standing with God without doing any works. "The just shall live by faith" (Rom. 1:17).

Now this raises a question since faith is a kind of "substance" that you can't see or put your hands on.

On the opposite side of the fence is "works" which can be seen and even measured.

So, in this section, Paul begins to show the great assurances that God gives of a complete and all-encompassing salvation.

However, note that this train of thought is interrupted in chapters 6 and 7 to deal with two supposed objections concerning the believer's relationship to grace and to the Law.

Verse 8:1 then returns to his main focus which he began in chapter 5.

Comments: Paul has demonstrated from Scripture the truthfulness of his assertion.

He has used 2 reliable OT witnesses, Abraham and David, to support his claims for the gospel.

He now speaks to those who have been justified and provides results and evidences the justified person should see and experience (a good test for each of us).

He compares the results of Adam's act of disobedience with the results of Jesus' act of obedience.

Chapter 5 Themes: A. The Experiential Results of Justification (vv. 1-11)
B. Adam contrasted with Christ (vv. 12-21)

Key Words: justified, faith, peace, grace, glory, reconciled, imputed, righteous/righteousness

Definitions: Justified - declared "not guilty"; acquitted
given a right standing with God
Greek part of speech: aorist - simple past time which shows completed action.
participle - a verbal adjective
passive - It is done for us or to us, but not by us.

Faith- believing what God has said and acting upon it
to trust to the point of reliance and action
From the Amplified Bible: to adhere to, cleave to, trust, have faith in, rely on, depend on

Peace - freedom from war or hostilities
The war with God is over.
cessation of wrath/hostility
rest, a state of untroubled, undisturbed well-being
mercy for the consequences of sin
quiet tranquility, repose

Grace - state of God's favor
receiving what we don't deserve

Glory- boast, glory, joy, rejoice
be jubilant or triumphant

Reconciled - establish/restore the relationship of peace
to bring together

Imputed - to credit to one's account
We are given legal standing before God as righteous persons.

Righteous/righteousness -

right standing with God

conformity with the claims of a higher authority

conformity with all that God commands

a person is righteous when their behavior conforms to the revealed will of God

Question: Under what conditions did I receive this “justification from God?”

vv.1-11 Summary

vv.1-2 Paul declares that justification gives us a present peace and a future hope of sharing in God’s glory. This supports his theme of the assurance of our salvation. He gives us the confident statement “we have peace with God” in the present possessive mode to reinforce our confidence.

vv.3-5 He further states that our tribulations will serve to strengthen this hope and thereby he demonstrates that even difficulties cannot shake our assurance.

vv.6-11 Paul discusses God’s love for us and Christ’s death on behalf of the believer to further confirm our assurance.

Our condition

Results of Christ’s death for us

Helpless
Ungodly
Sinners
Enemies

Justified
Saved
Reconciled/saints
Preserved (saved)

Question: Is it possible that the light and life of God can come into our hearts and there be no evidence? _____

Question: What evidences can we expect to see/experience when the light and life of God enter our darkened soul?

Or: How can I know that I have been justified? _____



9 Experiential Results of Our Justification (things that every Christian can have and experience)

5:1-2 (1) Peace with God (The “war with God” is over.)...cessation of wrath

(2) Access to grace (which enables us to withstand)

Question: Why do we need access to grace? _____

(3) Rejoicing in the hope of the glory of God

Question: What is the “hope of the glory of God?”

I Cor. 15:49 _____

5:3-4 (4) Tribulations which work in us proven character and hope

Definition: from Greek *thlipsis* indicating grievous affliction, distress or suffering resulting from oppression or persecution (Tribulations cannot shake our assurance of salvation.)

- 5:5 (5) Love of God in our hearts
(6) The Holy Spirit given to us (which will yield fruit and gifts for service)
5:9-10 (7) Assurance of future deliverance
5:10 (8) Reconciled (“to bring together”) to God
5:11 (9) Rejoicing in God Himself

Tests of Assurance from I John:

1. I John 1:3-4 Do you enjoy being in fellowship with God?
2. I John 1:5-10 Do you have a sensitivity to sin?
3. I John 2:3-5 Are you living in obedience to God’s commands?
4. I John 2:7-11, 3:11-18 Do you love the brothers?
5. I John 2:15 What is your attitude toward the world?
6. I John 3:2-5 Do you love Jesus the Messiah and look forward to His return?
7. I John 3:4 Do you practice sin?
8. I John 3:14 Do you love the brethren?
9. I John 3:19-21 Do you have inner peace?
10. I John 3:22/5:15 Do you experience answered prayer?
11. I John 3:24/4:13 Do you have the inner witness of the Spirit?
12. I John 4:1-6 Do you have the ability to discern between spiritual truth and spiritual error?

vv. 12-21 Death in Adam, Life in Christ

v.12 “all have sinned”

Some various views of this passage:

1. Pelagious – There is no connection between Adam’s sin and our sin. We are born neutral and sinless.
2. Reformed – Man is morally and spiritually depraved. We are helpless to do anything good without an infusion of grace to overcome the effects of original sin. Regeneration precedes salvation.
3. Realism/Seminalism –We were biologically in Adam. All of humanity resided in him and, therefore, we were there with him participating in his sin.
4. Federalism or Representative interpretation. Adam was the federal head of mankind, he was our representative. Just as Adam’s disobedience had consequences for humanity, so also will Christ’s act of obedience have consequences for humanity. The obedience of Christ’s life and death was performed by Him for us. He was our

representative and we reaped the positive consequences of His obedience.

Elements of our justification:

See if you can identify the elements of our justification in the following passages:

Rom. 3:24 _____
Rom. 5:1 _____
Rom. 5:9 _____
Rom. 8:23 _____

Exposition:

1-11

- v.1 *therefore* refers back to chapters 1-4
opens the door from our past to our “glorious” future
having been justified
past tense
now talking only about believers
we have a present reality
peace the war with God is over
the first experiential result is a cessation of hostility = peace
- v.2 *also* in addition to peace
our access to bring toward, access
exult to leap
a joyful celebration
- v.3-4 *glory in our tribulations* - expectation of triumph in present troubles
Note the progression - *tribulations* – *perseverance* – *proven character* – *hope*
- v.5 2 key results:
i. love of God in our hearts
ii. Holy Spirit given to us
- v.6 without strength – we had no ability within ourselves to overcome the damage of Adam’s sin
- v.7 very rarely will someone in Adam’s condition (a sinner) voluntarily die for a righteous person
- v.8 God’s love defined – “while we were still sinners...”
- v.9 “saved from wrath through Him” – a wrath that is due us because we have sinned
- v.10 “saved by His life” – He gave up His life so we could have life
- v.11 “have now received” – indicate past completed action, i.e. reconciliation

vv.12-14 Adam to Moses – death and sin discussed

I Cor. 15:45-47

- A. Jesus is “the last Adam” – the end of the whole Adamic inheritance
He finished the evil inheritance.
- B. Jesus is the second man - the heavenly man. He is the head of a new race of people
Col. 1:18 the first-born from the dead

vv. 15-21 Adam and Christ

- A. “The Problem of Man”
- B. “God’s Solution to the Problem of Man”

Man’s Problem – God’s Solution

	That which comes to man by Adam (“the problem of man”) - One transgression - One act of disobedience - Law	That which comes to man by Christ (God’s solution to the problem of man) - Act of obedience - Gift/grace - Grace
5:15	many DIED	GIFT AND GRACE – abound to many
5:16	JUDGMENT resulting in CONDEMNATION	FREE GIFT – JUSTIFICATION
5:17	DEATH REIGNED	RIGHTEOUSNESS to reign in LIFE
5:18	CONDEMNATION to all men	JUSTIFICATION to all men
5:19	many were made SINNERS	many will be made RIGHTEOUS
5:20	Law - TRANSGRESSION abounded	GRACE abounded all the more
5:21	SIN REIGNED in death	GRACE reigns through RIGHTEOUSNESS to ETERNAL LIFE



Key Results of God’s solution:

- the kingdom and reign of sin is overthrown and the kingdom of grace is established,
- broken fellowship is restored,
- the enemy (death) is overcome,
- the newly birthed saint is declared righteous in God’s sight.

Question: How was this sainthood achieved? (see Romans 4)

Note that this section records the three imputations in man’s salvation history:

- i. Adam’s sin imputed to the human race
- ii. The sin of the human race imputed to Christ on the cross
- iii. Christ’s righteousness imputed to all who believe

Recall the definition of imputed:

Imputed - to credit to one’s account

We are given legal standing before God as righteous persons.

This segment, 5:12-21, is one of the most important statements as to what a Christian is.



A Christian is one who was previously living in the realm of Adam and was thus spiritually dead.

Now, however, this person is living in the sphere of Christ's existence and is the beneficiary of the benefits accrued to him by the work of Christ.

5:20-21 Issues of Law and grace

Here we see the opposites in positions of ruling.

What does sin as a ruler (despot) do?

- absolute power or authority
- tyranny
- a. has no concern for the welfare of its subjects,
- b. robs you of your innocence and character,
- c. whithers away your health,
- d. turns to ashes the valued things of life, e.g. friendships, love, laughter, hope, contentment, innocence of children
sin is a killer (the wages of sin is death)
- e. sin's bent is towards unrighteousness as a natural path.



Therefore, it is unnatural (to the natural man) to pursue the kingdom of grace which is righteousness, peace and joy.

What does grace (a good ruler) do?

Here we see grace as a power.

- a. it is concerned for the welfare of its subjects,
- b. saves us from sin and
- c. brings us to a realm of peace and eternal happiness.
- d. the end of the reign of grace is eternal life.

The origin of the kingdom of grace:

I Pet. 1:20 - before the creation of the world

The growth of God's kingdom of grace:

- a. The announcement – Gen. 3
- b. Preparation for the kingdom of God – OT godly line
Seth, Enoch, Noah, Abraham...
- c. The atonement: the death and resurrection of the Lord
Jesus Christ is the very basis and center of God's kingdom
- d. Citizens of the kingdom of grace

The triumph of grace leads to 2 questions which come from a rational objection to verse 5:20: "where sin abounded, grace abounded much more".

1. What about the Law? (5:20 – Judaizers)?
2. Won't this lead to loose living (the problem of the Antinomians) (5:21)?

Paul needs to address the issue of the Law because his statements regarding justification may have seemed to eliminate the Law.

He needs to address grace because grace may seem to make sin to appear to be “not such a bad thing.” Why not continue to sin so that grace may abound?

In chapter 6, he addresses the issue of grace.

In chapter 7, he addresses the Law.

Then, verse 8:1 becomes a transition point back into his primary theme which he began in chapter 5, the assurance of salvation.

Review:

Identify 5 results of being justified by faith:

1. _____
2. _____
3. _____
4. _____
5. _____

Identify 5 tests of assurance from the book of 1 John:

1. _____
2. _____
3. _____
4. _____
5. _____

Romans 6 Advance Preparation

1. Read through chapter 6 and identify the segments within the chapter.

2. What are the themes/main ideas of each segment identified in item 1?

3. What 3 questions does Paul ask to begin his discussions in this chapter (typical of Paul's approach in Romans)?
 - i. _____
 - ii. _____
 - iii. _____
4. Identify key words in this chapter. _____

5. What is the theme of chapter 6? _____
Why does Paul introduce this theme at this point in the book of Romans?

6. As Christians, what is our obligation to:
 - a. the Law _____
 - b. sin _____
7. In v.11, Paul says to reckon yourselves dead to sin..."
Look up the word "reckon" and describe what this means and how we are to do it.

8. Paul uses several forms of the word "to know" in chapter 6: vv. 3, 6, 9 and 16
What does it mean "to know"? _____

LESSON #8
Romans 6:1-10
Dead to Sin, Alive to God

In this lesson:

At this place in the book of Romans, Paul takes a side trip from his logical presentation of the gospel of justification to visit two issues that arise related to his position of righteousness by faith alone.

This chapter addresses the problem of the Antinomians, people who would use the grace of God for an opportunity for the flesh. (If grace abounds when I sin, why not sin more so more grace will abound)?

The natural progression of logic after Romans 5 (the triumph of grace) would be to chapter 8,

- “There is, therefore, now no condemnation...” and then:
- ... Nothing shall separate us...

However, Paul now pauses for a brief visit to Ch-6: the problem of Antinomianism and grace, and Ch-7, the problem of the Judaizers and the Law.

I. Key words: grace, die/died/dead/death, buried, life, know, baptism, consider/reckon, present, obey, slave

II. Context:

Existing problems:

1. Gentiles – Some persons (Docetists) believed that spirit was good and that matter was evil.
Therefore, God could not have “become flesh” because that would have been to take on evil.

And, if Jesus couldn’t save Himself on the cross, how could He save us?
2. Jews - Immersed in the Law
The Law brought teeth to right moral living.
No Law meant no righteous moral behavior.
They could not conceive of another way of right behavior (God’s Laws written on the heart of man).

III. Rom. 5 review:

The experiential results of justification
What God, in Christ, has done for us
Adam contrasted with Christ
The triumph of grace – grace reigns through righteousness to eternal life

vv.1-10

In chapter 6, Paul explains the operation of grace in a believer's life and shows that it should result in holy living, not "loose" living.

In fact, if a believer lives in sin, he is denying his justified position.

vv. 1-2

v.1 1st question: Why not sin so that grace may abound?

v.2 Answer: God forbid. We died to sin. It is unthinkable.

(Emphatic – how could you even consider it?)

It tells something about their lack of understanding of what God has done for them in Christ.

Why is this response to the good news unthinkable?

1. It overlooks God's purpose in the plan of redemption to deliver us:
 - a. from punishment for sin
 - b. from sin's guilt
 - c. from sin's presence
 - d. from the practice of sin
 - e. from the effects of sin



If we go on sinning, we are contradicting the very purposes of God in saving us from sin.

2. It overlooks God's means of obtaining our salvation.

We are "in Christ" and His life within us will turn us from sin to righteousness.

3. It indicates that we have never understood God's grace.



What grace does: it delivers us from the bondage and reign of sin and puts us under the reign of grace.

The goal of grace is to destroy and vanquish sin.

We died to sin.

Key verse: "How shall we who died to sin live any longer in it?" Rom. 6:2

The rest of Ch-6 elaborates this point (the reason we should not live in sin).

All of us who were baptized into Christ, have been baptized into His death v.3.

We were, therefore, buried with Him through baptism into death. v.4

We have been united with Him like this in His death. v.5

Our old man (the person the believer used to be in Adam) was crucified with Him. v.6



Note: Sin reigns in the realm of the body and tries to control it. It has no power over the new spiritual man.

He who has died is freed from sin. v.7

We died with Christ. v.8

By the end of verse 10, Paul has explained his doctrine.

vv. 3-4

Key word : “know”



A Key to a holy life is “to know” (knowledge of what happened to us when we were saved).

These verses restate the principle for Godly living in v.2.

Baptized into His death

Baptize: “baptize” *baptizo* = to immerse

But also: a change having taken place by some means
(The use of the word “baptism” does not always refer to water baptism.)

We have died to whatever has gone before.

Some examples of baptism that don’t necessarily refer to water but do imply a clear change:

Water baptism is a believer’s public renunciation of his past life and a profession of his new identification with Christ.

I Cor. 10:1-2 “baptized into Moses” – cannot refer to water baptism (none of them got wet)

Gal. 3:27 “For as many of you as were baptized into Christ have put on Christ”

Not water baptism, but being identified with Christ

Mk. 16:16 “believes and is baptized will be saved”

A person is saved by grace through faith in Jesus Christ alone.

vv. 5-10 Our old Man (self) was crucified with Him.

In this section, Paul introduces and reveals our new resurrection life.

v.5 is the thesis

vv. 6-10 the thesis is developed:

6-7 united with Him in His death

When Paul mentions our union with Christ in His death, it is to show how this frees us from sin’s tyranny.

1. “our old man” = our old life, our “self” is the person that we were in Adam before God saved us



Note: This is not the same as the sinful nature.

This old life/self is done, finished. The old self has already died. It was crucified on the cross with Jesus.

This is why the Bible never tells us to crucify the old man, he has already been put to death.

2. “body of sin” (first time we’ve seen this phrase) sin nature (the Christian’s inclination to sin)

God has taken us out of Adam and put us into Christ thereby causing us to die to the "old life" in order that:

- A. our present inclinations to sin might be robbed of their power
- B. we should be delivered from sin's slavery

Sins in the body: e.g. relating to eating, sleeping, glands/hormones, etc.



Our union with Christ in His death has been to render the body of sin powerless, so that we might no longer be slaves to sin.

"rendered powerless" = to be made ineffective
no longer able to exert a controlling force or power

Before the fall, Adam was able not to sin.

After the fall, he was not able not to sin.



**How can we triumph over sin?
"by knowing what God did for us when He joined us to Christ."**

vv. 8-10

resurrection – like Christ

refers to a future resurrection, but also to a present new life united with Him in His resurrection – implications for the present

The new life that we have is a permanent one because it is united to an ever-living Christ.

Christ passed from the reign of death to the reign of grace, to a present resurrection.

So for us, the old life has ended; we have entered into a new life under the reign of grace.

Keys for successful Christian living:

Note the "double identification" of vv. 4 and 6. What are they?

v.4 _____

v.6 _____

Note also in vv. 6-11 the words "know" and "reckon." What is the impact of these words, how can we apply them?

Make a list of the things said about sin in this segment (1-11).

How is our identification with Christ in death a solution to the problem of sin? _____

Review:

1. What side issue is Paul addressing in this chapter?

2. What does grace (a good ruler) do?

3. How would you answer the question: Why not sin so that grace may abound? _____

4. What is a key to a holy life? _____
5. Who was crucified on the cross, the old sinful nature or the old man? _____
Explain your answer: _____

6. Where does sin now do its dirty work? _____

LESSON #9

Romans 6: 11-23

In this lesson: ✨ **Note: This is a key lesson for learning how to deal with sin.**

Rom. 6:1-10 the v.1 question answered (Shall we continue to sin...?)

Rom. 6:11-23 exhortations to those “alive in Christ”

v.11	scriptural counting – “alive to God in Christ”
vv. 12-14	God’s instruments
vv. 15-18	whose slave are you?
vv. 19-22	the benefit and results
v.23	sin’s wages and God’s gift

The natural progression of logic after Romans 5 (the triumph of grace) would be to chapter 8, “There is, therefore, now no condemnation...” “Nothing shall separate us...”

However, Paul has paused for a brief visit to:

Ch-6: the problem of the antinomians, and

Ch-7: the problem of the law.

In chapter 6, verse 1, Paul answered the question: “Shall we continue to sin”?

The rest of this segment (6:2-10) elaborates his response: “Certainly not”!

✨ **We died to sin is critical to understanding the whole issue of dealing with sin in our lives.**

It is, therefore, key to understanding the doctrine of sanctification and how to live a holy life.

The verb in -we died to sin- is a Greek aorist which translates into a single action, that which has taken place and has been completed in the past.

So, by the end of verse 10, Paul has explained his doctrine.

What is the logical question a Christian would ask at this point?

“If I have died to sin, which is what you are telling me, then why do I still have a problem with it?”

Up to this point (6:10), Paul has been explaining our position in Christ, what God has done with and for us in Christ.

He has, so far, not given us any exhortations. Now, after the explanations up to 6:10, he begins to exhort Christians.

First knowledge, then action based upon knowledge.

His first exhortation to Christians is to “count.”

vv. 11-23

v.11 Scriptural counting – “alive to God in Christ”

Paul next makes the application of what he has just said in verses 1-10.

This verse is the turning point of the letter:

Up to this point – no exhortations

With Paul, first doctrine, then application.



There is no point in rushing ahead with application until he has told them what God has done for them in Christ.

They need to understand this finished work.



The work of God in Christ is foundational to everything else about Christianity.

1st exhortation in Romans: Reckon (count) yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. (v.11)

Why would Paul be saying this if sin was no longer an issue/problem?

His principle message is “We are in Christ.” (Paul uses this phrase 164 times in his writings)

In Rom. 6:5 We are united to Christ.



This has been done for us by God.

“count” logizomai:

- a. a bookkeeping term – reckoning up a project’s loss or gains, to put something to someone’s account
- b. objective or non-emotional reasoning (logic/logical)

It is an acknowledgement of that which has already occurred.

“Counting” doesn’t make something happen.

The starting point: **counting as true that which God has already done.**



A key to the Christian life consists in first knowing that:

- a. God has taken us out of Adam and joined us to Christ Jesus. This happened at the new birth.
- b. We are no longer subject to the reign of sin and death.
- c. We are now under the reign of God’s grace.

We are no longer under Adam, but are now under Christ.

Our responsibility is to believe what God has done.

1. We are dead to sin. (v.2 “we who died to sin”)

This means that we are dead to the old life and cannot go back to it (like trying to go back and be a child again).

2. We are now alive to God in Christ Jesus.

- We are reconciled to God (a favorable position).
- We have become new creatures (II Cor. 5:17-18).
- We are freed from sin’s bondage.

- We have a new destiny and new goals.
- We can no longer be satisfied with the things of this world.

vv. 12-14 God's instruments

Note: Paul gives four specific exhortations:

- v.12 1. Don't let sin reign in your mortal bodies (our bodies are the place where sin will contend with us).
- v.13 2. Don't present your bodies to sin as instruments of unrighteousness.
- v.13 3. Present yourselves to God.
- v.13 4. Present your members as instruments of righteousness.

First direct teaching on sanctification

Principles:

- A. Sin is not dead in Christians but is something we will always struggle with.
(There is no reason to tell us not to offer up our bodies to sin unless this is a real possibility.) We are not yet perfected.
- B. Sin's hold on us is through our bodies.

The new creature that I have become in being joined with Christ is dead to sin. I now have God's nature birthed in me from above so that sin's hold is no longer on me but on my physical body.

Note the phrases, "parts of your body" and "mortal body".



It is through the physical parts of our bodies that sin operates and tries to maintain its strong hold on us.

So: Where is sin? _____

And, where is sin not? _____

- C. Sin can reign in or dominate our bodies. (The potential is still there, if we allow it.)



It cannot dominate or destroy the new person that I have become in Christ.

The new nature will always abhor sin and long for righteousness.

Hence, the war that goes on within us:

"the body of sin versus the new nature of Christ"

- D. Although sin can reign in or dominate our bodies, it does not need to.

This is a choice that we can make.

- E. As Christians, we can now offer the parts of our bodies to God as instruments of righteousness (see Paul's exhortation in Rom. 12:1 "to offer our bodies...").

What are the parts of our body that we offer?

Examples:

- A. Mind – Col. 3:2 (“set your mind on things above”)
- B. Eyes and ears – (guard what you see and hear)
See Matt. 6:22-23: the eye is the light of the body
Josh. 7:21 Achan “He saw...”
- C. Tongue - James 3:5-6 “a world of evil among the parts of the body”
(tame the tongue – be quick to hear and slow to speak (Ja. 1:19).
- D. Our hands and feet – What do your hands do?
Where do your feet take you? Daily choices
See Psalm 1: the way of the wicked versus the way of the righteous
The wicked walks, stands, sits with the ungodly.
The righteous delight in God’s Word and meditate on it day and night.

vv. 15-18 “Whose slave are you?”

Everyone will be a servant/slave to someone or something.

God is the only one who is totally free.

v.15 parallels verse 1, similar questions

The objective of these verses is to show why a Christian should not continue to sin:

1st reason: Sin is slavery. It would be foolishness, after being delivered from the bondage of sin, to return to it.

2nd reason: Sin leads to death. It is a destroyer.

3rd reason: We have been delivered from sin’s tyranny.
Freedom from sin is a purpose of the atonement.

4th reason: The same actions that have delivered us from slavery to sin have made us slaves of God...which is true freedom.

Redemption = to buy out of the slave market of sin

What is the advantage of being freed from one master only to become the slave of another master? _____

Note the difference and results of the 2 different masters.

5th reason: The goal of submission to Christ is righteousness.

The Christian is now under grace, not sin.

The Christian is not under the law which, by the way, could never lead to righteousness. It only points out our inability to achieve God's righteousness.

vv. 19-22 The benefit and result

Previously, Paul has been addressing 2 questions:

1. If we're under grace, why not continue to sin?
2. If we're not under the Law, why not be lawless?

The answer to the first question is that we have been set free from sin. How can we even think of returning to it?

2 progressions:

- Slavery to impurity to ever-increasing wickedness.
- Slavery to God reaping holiness which leads to eternal life.

His point is that in life we will serve one of two masters.

The doctrine of the 2 ways from the Sermon on the Mount (Matt. 7):

righteous vs. unrighteous; godly versus ungodly

- 2 gates, 2 roads (wide/broad vs. narrow)
- 2 trees, 2 types of fruit (good vs. bad)
- 2 houses, 2 types of foundations (rock/solid vs. sand/shifting)

See also Ps 1 - 2 paths:

 progression in wickedness (the condition in which we are born)

 progression in righteousness (result of the new birth)

Paul's point: exhort Christians to live holy lives.

See v.13 offer (present) yourselves to God

 v.19 same thing

Our reasonable service:

1. It is a command (Rom. 12:1).
2. It is something we can do. It is a choice that we can make.
3. It is based upon what has already happened in us.

Rom. 6: past tense verbs: 2, 3, 4, 5, 6, 8, 17, 18, 22

These verbs describe the experience of every Christian.

Because of these things, a life of holiness through the power of God is possible.



4. The NT approach to sanctification is, therefore, to get us to know and understand what has already happened in us and then act upon it.

Not: be what we can become.

But: be what we already are.

5. The command/exhortation is reasonable. (see 12:1)

Ch-6 note the deductions:

v.2 how shall we

v.5 certainly we also shall be

v.12 therefore, do not let sin reign

v.14 For sin shall not have dominion over you...

v.15 What then? shall we sin

v.19b For just as you...so now present your members...

6. Failures to live a holy life are due to:

- not knowing or understanding these truths
- unbelief (knowing but refusing to believe)
- laziness
- sin in failing to apply these truths to our lives (failing to reckon)

v.23 Sin's Wages and God's Gift

Commentary on sin:

Sin is a killer (the wages of sin is death)

Sin's inclination is always towards unrighteousness as a natural path.



Therefore, it is unnatural (to the natural man) to pursue the kingdom of grace which is righteousness, peace and joy.

v.23 is one of the most familiar verses in the Bible.

"For the wages of sin is death but the gift of God is eternal life in Christ Jesus our Lord."

A summary of the doctrine of the 2 ways

Rom. 5 Adam vs. Christ

Law vs. grace

Rom. 6 Slavery to sin vs. slavery to God



By their choices, one's enslavement determines what one receives.

The first half of the verse:

Whatever happened to sin in our society?

The progression to disguise/eliminate sin from our vocabulary:

- Sin (transgression of God's laws)
- Became symptoms/mental illness (by the redefinition of a society.)
- Symptoms were caused by factors thought to be external to the offender and therefore things for which he or she was clearly not responsible. (Again, a redefinition by society)

But... what is sin really?

Sin is:

- Transgression of the Law of God
- Disobedience to the Divine will
- Moral failure
- Failure to realize in conduct and character the moral ideal

- Failure to do as one ought towards one's fellow man

The deadly sins: (see Prov. 6)

- Pride destroys relationships Prov. 16:18
- Lust destroys one's personality, "hardens the arteries of tender feelings" Mt. 5:28
- Gluttony destroys the body Prov. 23:21
- Anger destroys others Prov. 15:1
- Sloth destroys ambitions and opportunities Prov. 15:19
- Envy, greed and avarice (extreme desire to amass wealth) destroy contentment I Pet. 2:1-2
- Waste, stealing, cheating, lying, cruelty and all other vices are all destructive Prov. 6:16-19

Note: All of these sins are deadly and can actively work within the human vessel to wreak their havoc within the human soul, spirit and body.

Contrasts: death vs. life
 sin vs. God
 wages vs. free gift

The 2nd half of the verse:

1. Eternal life
2. God
3. The free gift

The choice is ours...but it seems like a "no-brainer."

Review:

1. What is Paul's first exhortation? (v.11) _____

2. What is dead reckoning? _____
3. What are we to count? _____
4. What are three keys to the Christian life?
 i. _____
 ii. _____
 iii. _____
5. What is our responsibility?
 _____ what _____ has done.
6. What four specific exhortations does Paul give in vv. 12-14?
 i. _____
 ii. _____
 iii. _____
 iv. _____
7. Through what does sin have a hold on us? _____
8. The _____ for sin to dominate our bodies _____ exists.
9. By what means do we prevent sin from dominating our bodies?

10. How does Paul answer the following questions?

A. If we're under grace, why not continue to sin?

B. If we're not under Law, why not be lawless?

Romans 7 Advance Preparation

Following are recommended preparations for our next study on Romans Chapter 7.

- I. Read chapter 7.
- II. What is the scriptural (before and after) context of chapter 7? (provide brief summary as illustrated)
 1. chapter 5: justification to all by faith
 2. chapter 6: _____
 3. chapter 8: _____
- III. Prepare an Outline of chapter 7 by segment.
 - vv.____ _____
 - vv.____ _____
 - vv.____ _____
 - vv.____ _____
 - vv.____ _____
- IV. What is the theme of chapter 7? _____
- V. What does chapter 7 teach about the Law?
 1. _____
 2. _____
 3. _____

LESSON #10

Romans 7:1-25

4 Questions

In this lesson:

In this chapter, Paul explains the believer's relationship to the Law in order to show the place of the Law in our current, justified position.

Note: This is a continuation of the side-trip he took beginning in chapter 6 to address anticipated objections related to Law and grace. He will also discuss the war between the flesh and the spirit.

In this chapter, Paul will ask 4 questions and also give us a number of facts about the Law.

In 8:1, he will transition back to his initial theme, the assurance of salvation.

I. Romans 1-8 Outline:

- 1:1-17 Introduction – Paul introduces himself and his gospel.
- 1:16-17 Theme: “The *just shall live by faith*”
- 1:18-3:20 Everyone deserves God's wrath
- 3:21-31 Justification is by faith.
- 4 Abraham, the Father of our faith
- 5:1-11 9 experiential results of being justified by faith
- 5:6-21 In Adam/In Christ
- 6 Dead to Sin, Alive to God
- 6:1-11 God's Solution for the old man is execution.
- 6:1-5 1st Imagined Objection: Should we continue to sin so grace might increase (abound)? An emphatic NO!!
- 6:6-7 Our old man was crucified with Christ.
The body of sin, the sinful nature, remains but we must not allow ourselves to become slaves to it.
- 6:8-11 We share with Jesus in both his death and his resurrection. (both are ours by faith)



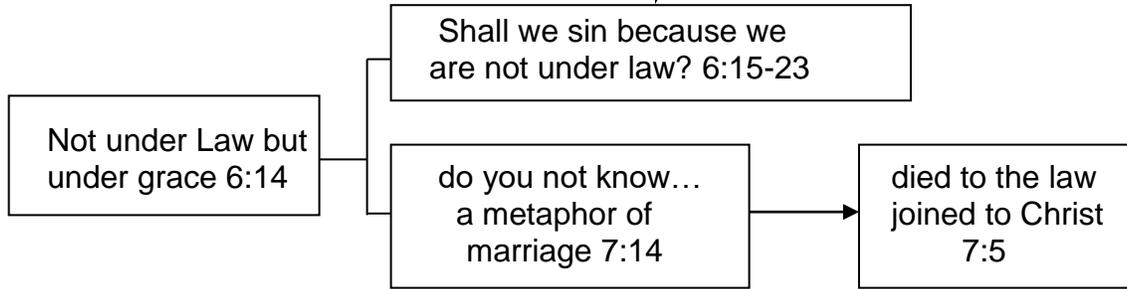
Therefore: The following application of God's solution to the old nature in our lives:

- 6:12-14
 - 1. Don't let sin reign in your physical bodies.
Don't obey its lusts.
Don't present your members as instruments of unrighteousness to sin.
 - 2. Present (yield) yourselves to God as alive from the dead.
Present your members to God as instruments of righteousness.
(See Rom. 12:1 “...present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”)
- 6:15-22 2nd Imagined Objection: Shall we continue to sin because we're no longer under the law? NO
You will become slaves to the one to whom you submit.

6:23

Our choice: Sin → Death

Gift of God: → Eternal life



Chapter 7: Paul asks the following 4 questions in this chapter to which he will provide answers in the text that follows the question.

7:1-6 #1 Do you not know?

7:7-12 #2 Is the law sin?

7:13 #3 What is the cause of my death?

7:14-24 #4 Who will deliver me from this body of death?

The answer to the fourth question is provided in verse 25, Jesus Christ our Lord.

These are key questions especially for the Jews who had relied on the Law all of their lives. They must surely ask the question, how do I now relate to the Law in the light of the work of Christ?

Some other related questions are:

What is the place/purpose of the Law?

Is the Law good or evil?

II. 9 Facts about the Law

Recall that the Jews revered the Law.

1. Death is the only way out from under the law (7:1-4).
2. The law brings sin to life and out into full view (7:5, 7-11).
3. The fault is not in the law, but in our rebellious nature (7:5-7, 12-14).
4. The law is holy and just and good (7:12).
5. The law was not the cause of my death, but rather sin was the cause (7:13).
6. The law precipitates an inner conflict (7:15-23).
7. The way out of this conflict is through the death of Jesus (6:6; 7:24-25).
8. There are only 2 possibilities:
 - a. under law – dominated (enslaved) by sin
 - b. under grace – led by the Holy Spirit



To be under the law is to be “out of grace.”

(see Gal. 5:4 – “fallen from grace”)

9. Law and Grace represent 2 different ways of responding to the same command.
 - a. law – self-reliance/self-righteousness
 - b. grace – Jesus in me is my righteousness/Christ’s righteousness

III. Answer the following questions:

1. What is the only way out from under the law? v.4

2. Where does the war against the law of my mind occur? (see v.23)

3. How can we be set free from the body of death?
(v.24) _____
4. What good resides in our flesh? (vv. 17,18) _____
5. Where does the desire to do God’s will reside? (v.22) _____

IV. Statements regarding the law:

1. Laws never change a person’s heart, they only reveal what is truly there.
2. The law performs a vital function of confronting us with the real condition of the fleshly nature.
3. You cannot live the Christian life on the level of your own ability.
Rom. 8:13-14 “...led by the Spirit”



4. **A key to the Christian life is not effort but union.**

Exposition:

vv. 1-6 A metaphor from marriage

Here Paul shows the believer’s freedom from the law in order to show that they have moved to a new realm of living.

- v.1 We are obligated to the law as long as we are alive.
- v.2 A married woman is released from the law if her husband dies.
- v.3 Same as v.2 but slightly expanded.
- v.4 We died to the law through the body of Christ so we could be joined to someone else.

The purpose: bear fruit for God.
- v.5 When we were in the flesh (bound to the law) our sinful passions were at work to bear fruit for death.
- v.6 Now, in Christ, we are released from the law so we can now serve in the Spirit.

Summary: We have died to the law so we might be joined to Christ.

vv. 7-12 Is the law good or bad?

vv.7-10 The law is not sin.

Through the law, we come to know and understand what sin is. The law reveals sin.

Apart from the law, sin is dead.

When the law came, sin became alive and I died.

So, the law brought the result of death.

v.11 Sin seized the opportunity of the law and killed me.

v.12 The law is holy, just and good.

Question: What is the purpose of the law? _____

Summary: Through the law, we come to know and understand what sin is.

v.13 A summary statement:

“therefore” - a summary of the previous segment

The law (commandment) showed sin for its true character.

That’s the purpose of the Law.

vv. 14-24 The war of the flesh and the spirit

v.14 The law is spiritual, but I am in bondage to sin.

vv.15-16 I don’t do the things I want to do but the things I hate.

v.17 It’s not me doing it, but sin in me.

v.18-19 Nothing good dwells in my flesh.

Repeats the theme of vv.15-16.

v.20 Sin is the culprit.

v.21 Evil is present within me.

vv.22 -23 There are different laws within my spirit and my flesh (members of my body).

An observation: Would not the fact that there are two laws at work within this person indicate that he/she has been born again?

Would this observation dispel the idea that this person is an awakened sinner and not one who has been born again?

See below: “Who is this person?”

v.24 Cry of a man in anguish

Question: What drives this cry of anguish? _____

Summary: A description of the war that goes on within the twice born

v.25 The answer to his dilemma is Jesus Christ our Lord.

This marks the end of the “side trip” Paul embarked upon at chapter 6:1 to address supposed objections related to law and grace.

One of the consistently debated questions regarding chapter 7 is:

“Who is this person?”

Following are several possibilities:

1. Paul
2. an unbeliever
3. a backslidden Christian
4. an awakened sinner
5. a Christian who is learning to walk in the Spirit and is receiving the instructions of Romans as to the new life he has and how to live it, how to optimize the benefits that Christ has achieved for him/her.
6. _____

Who do you think this person is? _____

Review:

1. What is the only way out from under the law? v.4 _____
2. Where does the war against the law of my mind occur? (see v.23)

3. How can we be set free from the body of death?
(v.24-25) _____
4. What good resides in our flesh? (vv. 17,18) _____
5. Where does the desire to do God's will reside? (v.22) _____
6. A key to the Christian life is not effort but _____.
7. Laws don't change a person's heart, they only reveal what is _____
_____.

LESSON #11

Romans 8:1-11

Our Destination: "The Spirit-Controlled Life"

Living "According to the Spirit"

In this lesson:

Paul discusses the believer's freedom from condemnation for those who are walking according to the Spirit and not according to the flesh. He provides a contrast between life in the Spirit and in the flesh.

He explains the weakness of the Law and the strength of Christ coming in the flesh.

Because Christ has been raised from the dead, we too will receive life by the Spirit which dwells in us.

A Quick Review:

- Ch-3 All past sins can be forgiven
- Ch-5 Evidences of being justified by faith
The problem of man, the solution of God (Adam/Christ)
- Ch-6 Crucifixion of the old man, the body of sin rendered powerless
- Ch-7 9 Relevant Facts about the Law
War of the flesh and the spirit

Outline of Chapter 8:

- Begins with: no condemnation
- Ends with: no separation
- 8:1-4 There is no judgment (no condemnation) against us.
No condemnation/3 different laws/flesh vs. Spirit
- 8:5-11 The "flesh" vs. the "Spirit" – Living according to the flesh or Spirit has to do with where you set/focus your mind, your will, your affections.
- 8:12-17 The Sonship of the Spirit
- 8:18-25 From suffering to glory
- 8:26-27 The help of the Spirit
- 8:28-30 God's program from eternity to eternity
- 8:31-39 God's everlasting, inseparable love
- 7:24-25 "Who will deliver me from this body of death? I thank *God that there is deliverance from this body of death* (emphasis mine) through Jesus Christ our Lord."

Exposition:

Note: Romans 8:1 is what can be called a “hinge” verse.

It takes us back to the discussion Paul was presenting in verse 5:21 before he took two side trips to address matters about grace and Law (chapters 6 and 7).

The word “condemnation” occurs in only two other places in the NT, Rom. 5:16 and 18. This shows that he is now picking up this theme again.

Also, the phrase “in Christ” is another theme that Paul was developing in his contrast of Adam and Christ in chapter 5.

There are two dominant themes in chapter 8:

1. the security of the believer
2. the role and work of the Holy Spirit in our sanctification

8:1-4 No condemnation/3 laws/flesh vs. Spirit

Paul declares that there is no condemnation for the believer because:

1. He has been freed from the law of sin and death.
2. The righteousness of the law has been fulfilled.

8:1 condemnation – something to be decided against someone
to pronounce judgment against

Question: What is the condemnation he is talking about?

Question: Why does Paul make this statement here? Which of the following are true?

1. He has been agonizing over the war that rages within him.
2. He recognizes the potential of the law of sin because the body of flesh is not yet physically dead.
3. He knows, from personal experience, the war that goes on between the flesh and the Spirit. (see ch-7)
4. The spiritual man may feel condemnation when he sins and falls short of God’s commands.
5. Condemnation is one of the devil’s strongest and most favorite weapons.
6. He wants fellow Christians to know the truth about Christ’s victory on the cross, which he is about to tell them; i.e. we are released from the law of sin and death.

8:2 Question: What does it mean to be in Christ?

8:2-4 Note that “law” v.2 and Law v.3 are different.

Question: From v.3, what could the Law not do?



We are released from the law of sin and death by the law of Life.

God took care of this by providing Jesus as an offering for our sin.

(Rom. 5:18 “one act of righteousness”)

All sin has been condemned and the just penalty has been exacted (the death of Jesus). Note: The past tense verb (has been) shows that the penalty for sin has been completed, paid in full.

The just requirement of the Law is now fulfilled in those who walk by the Spirit.



Wisdom from God for overcoming the flesh is to walk according to the Spirit.

Question: What is the just requirement of the Law?

Matt. 22:35-40 _____

Rom. 13:8-10 “...therefore, love is the fulfillment of the law.”

Gal. 5:14 “...for all the law is fulfilled in one word...”

I Tim. 1:5-7 characteristics of a person who possesses biblical love:

- a. _____
- b. _____
- c. _____

James 2:8 The Royal Law – “You shall love your neighbor as yourself.”

Question: Where does this love come from?

Rom. 5:5 _____

(also I Pet. 1:22-23; Gal. 5:22)

The ability to love biblically only comes from the new birth.

John 14:21 It is the motive for _____

Rom. 8:15 It is not the spirit of _____.

Phil. 1:9-11 It is growing/increasing. (abound more and more)

I John 2:5 The love of God in us is perfected by keeping _____

I John 4:17-18 It delivers us from fear.



The supreme distinctive evidence of being born again: one who loves I John 4:7

8:4 key word : walk *peripateo* (fig.) - to live, deport oneself
- how one conducts oneself

Choices to be made:  flesh, or
Spirit

8:4 key word: according to *kata* - after
generally used of motion or
direction upon or towards

Question? So what happens when I sin?

- feel bad?

- feel condemned?
- feel convicted?
- feel nothing?

Note the emphasis on feelings.



Segment Summary: **The Christian is not condemned because he has been set free in Christ.**

8:5-11 The total opposition of the flesh and the Spirit.

Paul provides a contrast between life in the Spirit and in the flesh. The one freed from condemnation has God's Spirit working within him.

Note: Need to be careful of application issues, i.e. who is Paul talking about in v.5? _____

Paul is providing very practical instructions for the Christian life.

He is anticipating objections and difficulties Christians will face.

He is providing spiritual insight into the mystery of the new birth.

He is also providing truth that will encourage them to begin to live the new life now.

This segment (8:5-11):

Kinds of people in the world

Flesh vs. Spirit

Carnal Christians

The development of thought/continuity of flow in Romans

How we get "in the Spirit"

The way out of a carnal life

Life vs. death

Paul's purposes in these passages

8:5-6 ⁵"For those who live according to the flesh set their minds on the things of the flesh; but those who live according to the Spirit, the things of the Spirit. ⁶ For to be carnally minded is death; but to be spiritually minded is life and peace."

There are two kinds of people in the world, those born once and those born twice. This is the great dividing line.

There are other classifications according to:

nations (Greek and barbarian),

position (slave and free),

religion (Jew and Gentile).

The Bible mentions these because they exist in the minds of men.

But God is no respecter of persons (Rom. 2:11).



Christians, according to the way they conduct their life, can be carnal or spiritual.

Those who live according to the flesh: (vv. 5-8)

1. their life – after the flesh (v.5)
2. their nature – mind on the things of the flesh (v.5)

- 3. their state – death (v.6)
- 4. their condition – hostile to God (v.7)
They cannot subject themselves to God's law (v.7)
They cannot please God (v.8)

This is a picture of the normal, natural man, untouched by the Spirit of God.

- 1. those not saved – easy to see this application

Note especially that the mind set on the flesh is hostile to God.

A short “aside” If you set your mind on the flesh (even though born again) what does this do to your relationship with God?

What law does this follow? _____

Returning to the question of application:

What about the continuity of the text of Romans, the development of thought in the letter?

- 2. In this text...Paul is addressing those who entered into union with Christ, those “twice-born.”

But these are not the evidences of those living “according to the Spirit.”

Therefore, this is a description of the carnal life of a born-again man who has set his mind on the flesh. (other characterizations – gone astray, backslidden)



We still have a free will and can choose to return to our former ways.

See also vv. 12,13 “brethren...if you live according to the flesh”

This is a great difficulty in the Christian life and every Christian will experience this condition at some time in their life in time on the earth.



The purpose of this instruction: God is seeking to bring carnal Christians into the high level of daily, holy living.

Let's take a look at the development of thought in Romans up to this point:

Review of chapters 1-7:

1:18 - 3:20 the sinful state of the entire Adamic race

- all under the sentence of death
- all deceitful, desperately wicked

3:21- 31 God's righteousness through faith - satisfies the holiness and righteousness of God - redeems and justifies the sinner.

4:1-25 The justified man living in freedom from the Law, from works.

5:1-21 Fruits/evidences of this justification

The contrast is shown between our former union with Adam and our present union with Christ.

- evil flowed from our inheritance in Adam,
- the very life of God is imparted to us through our union with Christ,

- we are seen by God as perfect in the Lord Jesus Christ. We have His righteousness.

The question immediately arises?

If we are saved, should we allow sin to continue in us so grace might abound?

This is repudiated since our union with Christ is designed by God for the purpose of bringing practical holiness into our daily lives.

We are brought to the place where we are identified with Christ and pass through the experience of death, burial and resurrection with Him as well as union with Him in His whole eternal plan for us.

6:1- 23

We are crucified with Christ and raised from the dead.

But...the believer who has passed through all of these experiences finds that, even though his mind accepts these truths, in practice, the awful, destructive, separating motions of sin are still with him.



Even though he has been crucified with Christ, he begins to see that he does not have an unmixed, perfect good in this life.

And thus arrives the temptation to despair.

7:1- 25

The conflict within the believer – we will not have Divine perfection in this life.

8:1-39

The Holy Spirit brings us to peace and we enter into the triumph of Chapter 8 – “No condemnation.”

Returning now to the question of the continuity of this letter, it would be highly uncharacteristic of Paul to return at this point to a discussion regarding the contrast between the saved and the unsaved.

The discussions at this point center on the redeemed.

Rom. 5:1 “Therefore, having been justified by faith...”

Rom. 8:1 “There is therefore, no condemnation for those who are in Christ Jesus.”

To restate the major points of Paul’s thesis:



You are in Christ.

You have been redeemed.



You are justified.

You are joined to Christ.



You know the truths of your high position in Christ.

But, practically speaking, your condition, your actual experience, falls below that which your position calls for.

A help in clarifying our understanding is the meaning of “death” and “life” in this passage:

Death is not, in this passage, the loss of physical life.



Death is the loss of a life dedicated to God and blessed in Him on earth.

This would be accompanied by the absence of peace and joy, lack of love toward the brethren, and the absence of many of the evidences described in Romans Chapter 5 and in the book of I John.

Fellowship with God would be very limited compared to your “abiding in Him” experience.

Death is consistent with living on a lower spiritual level than God has designed and purchased for us.

Life is the abounding triumph of the believer in the joy of the fullness of the Holy Spirit.

Understanding these distinctions leads us to understand what Paul’s motive is in this passage:

“A strong exhortation to high and holy Christian living.”

Every Christian has and will taste this death at some point in their Christian life.

Many are presently in it:

No joy, no excitement about the things of God

God seems distant.

Prayer isn’t happening.

Worship is a meaningless formality.

Attending services or serving is considered an inconvenience rather than a privilege and important.



This person is not living the Christian life as God designed it to be.

Why do we depart from the way?

There are a number of reasons people don’t walk by the Spirit and live for God:

1. They have not been adequately instructed. They hear the Word but do not understand it. (Mt. 13:19)
2. The tribulations and persecutions of the world cause them to stumble (see Mt. 13:20).
3. The cares of the world and the deceitfulness of riches choke the Word (Mt. 13:22).
4. False teachers have misguided them to paths that do not bear fruit.
5. Their mind has been set on the flesh. Romans 8:5-8
They desire the temporary pleasures that the world offers.

2 steps to recovery:

1. If we are dwelling in darkness, repent (turn from) the things which have separated you from God. God will reveal them to you (see Ps. 107: 4, 10, 17, 23 for examples).
2. Set your mind (affections) on the things of the Spirit.
Set – includes the thoughts, heart and desire, e.g. Daniel (Dan. 1:8) who purposed in his heart to please God rather than indulge in the delicacies of Babylon.

Romans 8:7-11 is applied to those who have been redeemed.

They have set their minds on the flesh  hostility towards God.

v.9 You are not in the flesh (if the Spirit of God dwells in you.)

Question: Can a man who has been made new and who is “in the Spirit” walk after the flesh?

Our positional sanctification is sure, certain and eternal.

Our practical sanctification is that with which the Spirit of God is now occupied.

Positively, we are in the Spirit. (We might not know this by looking at our daily experience.)

The proof lies in the fact that those who belong to Jesus have the Holy Spirit.

The purpose of this section is to give truth that will build and strengthen the believer in their certain position in Christ.

It provides assurances of their position in Christ.

In spite of their inner conflict, they are alive in Christ (but not flourishing in Christ).

They are not in the flesh but the flesh is still in them.

Rom. 7:18 “For I know that in me (that is in my flesh) nothing good dwells;...”

They have been made alive in Christ and their human spirits are life because of righteousness (by the way of the new birth).

And Paul is going to show them how to deal with the flesh.

vv. 9-10 How we get “In the Spirit”

v.10 “... though the body is dead (death)...the spirit is life because of righteousness.”

“life” – zoe : life in the spirit/soul
not bio – physical life

This truth lays the foundation for what is to follow (v.12ff):

- no longer debtors to the flesh
- must live after the Spirit



God's desire is that we begin living the life of eternity while we are still in time.

v.11 Spirit – He who raised Jesus from the dead is the spirit of resurrection life.

The One who dwells within us is none other than the One who raised Jesus from the dead.

Jesus – The triumph of the resurrection of Jesus gives assurances to us of the resurrection of our bodies (He is the first-born of them that should rise from the dead).

Gal. 2:20

The purpose of God is a daily transformation of these bodies of death.

Review:

1. What is the condemnation Paul is discussing in 8:1? _____

2. What does it mean to be in Christ? _____
3. What does the Law do? _____
4. What can the Law not do? _____
5. What releases us from the law of sin and death? _____
6. What is the most distinct evidence that someone has been born again?

7. If someone has been living according to the flesh, how would you counsel them in order to help them return to a life in the Spirit?

8. Why might someone who has been born of the Spirit be walking in the flesh? _____

9. What does God desire us to do while we are still in this life?

10. How do we “get in the Spirit?” _____

Lesson #12

Romans 8:12-17

In this lesson:

Paul begins by discussing our obligation to put to death the deeds of the flesh. We are not debtor to the flesh and if we live according to the flesh, we will die.

He provides assurances of our position in Christ.

Our obligation – Put to death the actions/deeds of the flesh by the Spirit.

Review 8:5-11: The total opposition of the flesh and the Spirit.

The continuity of Paul's letter to the Romans indicates that he is writing here to the redeemed. His text indicates that, even though born again, we still have the option to choose to live by the Spirit or by the flesh.

It is the new-born's responsibility to put to death the deeds of the flesh/body because they have received God's Spirit who is now present within them giving them an assurance that they are one of God's children.

He gives a strong affirmation that we are in the Spirit. We "get in the Spirit" when we are born again. The problem is that many are not living according to their opportunity or position in Christ.

"Death" in this segment means living apart from the blessing of God; it does not mean natural death. "Life" means living in the abundance of the Spirit.

This segment provides assurances of our position in Christ. It shows us how we transition from the flesh to the Spirit.

It also provides a warning that the flesh is still in us and that the motions of sin are still available to work within us.

We discussed ways that we depart/stray from the path of right living.

Rom. 8:11 The Holy Spirit supplies Divine life to both our body and spirit just as He did for Jesus. (Rom. 1:4; I Pet. 3:18).

Also of importance to the next segment: recall the 2 Laws of 8:2 and their operation.



Paul has shown the Roman Christians that they are in Christ, but the old nature is still within them in the body of flesh.

A forward look:

He now reminds them of their debt to Christ and has shown them how to overcome the body of sin (vv.12-17).

He explains the groanings that occur both in nature and in themselves, groanings that mark the new man's longing for the fulfillment of that for which he has been created. Their inner longings are for the final redemption of the body. We suffer as we long for the redemption of the body and to be in fellowship with our Redeemer. Only Christians will experience this groaning/longing/suffering (18-25).

He will give them added hope knowing that the Holy Spirit within them is praying to the Father for them, prayers that are according to His will, and therefore, must be answered. Rom. 8:26-27

Exposition:

8:12-17 We are debtors (our obligation): Put to death the actions/deeds of the flesh by the Spirit.

v.12 So then/since then/therefore” – as a result of what we saw in vv. 5-11

What we saw:

- v.9 We are in the spirit.
- v.10 The Spirit of God dwells in us.
- v.10 Our spirit is alive because of Christ’s righteousness
- v.11 God, by His Spirit, gives life to our mortal (physical) bodies.

“brethren” – indicates that he is writing to the redeemed

Obligation – a debtor, one who owes

We are under no obligation to the flesh.

Why then, do we serve the flesh? _____

Gal. 5:24-25 If (not a guarantee) we live in the Spirit, let us also walk in the Spirit.



This indicates that walking in the Spirit is still a choice we make.

Col. 3:5 “Therefore, put to death your members which are on the earth...”
(Don’t live according to the desires of the body.)

v.13 Note the two “ifs” – can choose either one

“If you live according to the flesh” – indicates it is our option/choice.

If you live according to the flesh...the Law of sin and death will operate in your life (*and you will reforge the chains from which you have been set free*).

“...if by the Spirit” – You will actuate the Law of the Spirit of Life.

Question: How do we put to death the deeds of the body/flesh?

1. v.13 _____
2. v.14 _____

What does verse 13 imply? _____

v.13 “...you will live” – This is now/in the present.

v.14 Be led (in making your choices) by the Spirit. The heart of the twice born is to be led by the Spirit.

Gal. 3:26 sons through faith in Christ Jesus

John 8:42-45 sons of the devil – This refutes the teaching of the universal sonship of all mankind, i.e. some say “we are all sons of God.”

v.15 Receiving the Spirit of God produces sonship, not slavery.

Note: "Abba" was not a form of address used by small children to their father but rather was used by adult children. It was not a term of childhood nor an intimate one. It was more of a solemn responsible address to a father.

v.16  **The witness of the Spirit that we are sons is an exclusive experience and evidence of the new birth.**

v.17 Transitions into the theme of suffering in order to be glorified. Note the assurance that fellow heirs with Christ will suffer (see also II Tim. 2:11-13).

Question What kind of suffering should we expect?

1. _____
2. _____ II Cor. 11:25ff
3. _____ Rom. 8:23
4. _____

Note that some sufferings are voluntary, e.g. fasting, watching, silence (see Lam. 3:25-28)

Review:

1. What is the obligation of those who are born again? _____

2. What will happen if you live according to the flesh?
A. _____
B. _____
3. Will there ever be a time when we don't have to exercise our choice between the Spirit and the flesh? _____
If yes, when will this be? _____
4. How do you put to death the deeds of the body/flesh? _____

LESSON #13
Romans 8: 18-25
Our Destination: "The Spirit-Filled Life"

In this lesson:

Paul will provide reasoned thinking to give us insights into the struggle between the flesh and the Spirit.

He will discuss the groanings of the creation and liken it to the groanings we, as those born again, experience as we wait for the redemption of our bodies.

He will encourage us as those destined for an inheritance in glory even though we may face tribulations in our present circumstances.

Outline of Chapter 8:

- 1-4 There is no condemnation against us.
- 5-11 The "flesh" vs. the "Spirit"
- 12-17 The Sonship of the Spirit
- 18-25 From suffering to glory
- 26-27 The help of the Spirit
- 28-30 God's program from eternity to eternity
- 31-39 God's everlasting, inseparable love

8:12-17 Summary Review

Our obligation (debt): put to death the deeds of the flesh

Our choice: walk according to the flesh or the Spirit

We put to death the deeds of the flesh by being led by the Spirit.

Walking according to the Spirit will involve suffering, (introduction to the next segment).

vv. 12-17, Paul provided insight into the struggle between the flesh and the Spirit.

v.17 "...and if children, then heirs - heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together."

vv. 18-25, he turns to another element of the new life, **our sufferings**.

8:18-25 From Suffering to Glory

Believers are destined for an inheritance in glory even though they may face tribulations.

v.18 "reckon" – *logizomai* – from logos – a mathematical calculation, a shrewd observation, a proper deduction, a thoughtful estimate, a studied conclusion, a careful reckoning. (Paul uses this word often in Romans – see 4:4, 9, 10, 6:11).

Note: NKJV translates this word as "consider."

It gives evidence of Paul's analytical mind.

This would indicate that the topics being discussed are logical and well-thought out.

In this segment, we will need some “reasoned thinking” to understand what Paul is doing.

v.18 *“For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”*

Question 1: What sufferings are being discussed?

-
1. Paul is addressing believers:
From v.17:
 - a. children
 - b. fellow heirs with Christ,
 - c. suffer with Him,
 - d. “we”
 - e. resulting in being glorified with Him
From v.18
 - a. to “us”

2. Those once-born do not experience the kind of sufferings he is talking about.
So, part of the answer to the question of sufferings is that these sufferings are those only experienced by the twice-born.

Now, it seems odd that Paul would introduce the subject of suffering and then begin to discuss the corruption of creation. Or...is he giving us a clue about our sufferings?

vv. 19-22 The plight and hope of creation – the creation groans

Note (in vv. 19-22) the descriptive words used regarding creation: earnest expectation, eagerly waits, bondage of corruption, glorious liberty, groans and labors with birth pangs

These are all characteristics of humanity but they are used here for the created universe.

Question 2: How are we to understand this passage?

Does creation have an innate ability to express feelings and will?

Is this a figure of speech? _____

Or...some other explanation?

Note the parallels between creation and “we ourselves”

(This is a clue to his logic in the passage.)

Creation		Christians	
Wait eagerly	19	Waiting eagerly	23
Groans	22	Groans	23
Freedom from slavery to corruption	21	The redemption of our body	23

A suggested answer to Question 2:

Paul is using a figure of speech (personification) in which he ascribes the characteristics of humanity to creation in order to make his point that, just as creation suffers and longs to be free from its slavery to corruption, so, we too, groan inwardly as we await the liberation of our spirits from the body of death and come into our full inheritance in our glorified bodies. (I think it's safe to say that creation does not have the ability to feel, to hope or to will).

Therefore, the sufferings he is addressing are those which are experienced by Christians.

The sufferings of Christians are:

1. those from without due to the impact of the world around us, (for a list of Paul's sufferings from the world, see II Cor. 11:23ff) and,
2. those from within due to the new birth, e.g.:
 - what we feel when we begin to comprehend Jesus' sufferings
 - what we experience when we wander from the path
 - what we experience as we see the corruption and apostasy in the world (e.g. the United States is rejecting our Godly heritage)
 - what we experience when we carry others' burdens and share in the gift of mercy
 - our longings to be free from this body of corruption and fully clothed in the glorified body of our resurrection

vv. 19-20

However, the creation itself has also been subjected to futility, vanity, emptiness, frustration). (See Gen. 3:17-18)

Note that mankind is responsible for what happened to creation.

v.22 The creation groans and suffers as it waits.

Groan (Greek *stenagmos*) occurs in 3 verses: 22, 23 and 26.

It has the sense of "putting in a narrow, restricted (confined) or strait place; to sigh, to groan, to moan. It is restricted from its original freedoms and purposes (just as we are).

In verse 22 it has the added sense of groaning jointly or together.

Question 3: When will creation be set free from its bondage to decay? (v.23)

v.19 "the revealing of the sons of God" - What is this? _____

Creation will not be set free from its bondage to decay until man's redemption occurs.

vv. 23-25 The plight and hope of the redeemed man - we too, groan inwardly.

v.23 *“...but we also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.”*

Question 4: What is the redemption of our body? the state of existence for which we were created

I John 3:2 _____

Ps. 17:15 _____

Phil. 3:20-21 _____

Question 5: When will this occur?

Question 6: What do we know about the “body of redemption” for which we groan? Since we will be conformed to His glorious body (Phil. 3:21), we can learn from Jesus’ resurrected body:

- A. Jn. 20:20 The disciples saw Jesus.
It was a tangible, material body. Also I Cor. 15:5-7
- B. Lk. 24:39 It could be touched and heard.
- C. Lk. 24:41-43 It could eat.

It had similarities with our earthly body, but it also had differences.

- D. He passed through the body wrappings so that Peter and John saw them lying just as they had been wrapped around him, except the body was missing Jn. 20:6-7.

He also passed through the walls of the upper chamber in which they were meeting.

- E. He could move without the restraints of gravity and with great speed.

John 20:17 “Touch me not for I have not ascended to my Father”

Lk. 24:39 later the same evening, He appeared to the disciples and said “Handle me and see...”

He had been to heaven and back that same day. Lk. 24:13

Note: We have the down payment, the first fruit but not the total harvest. First fruits were only a small fraction of the total harvest.

See Eph. 1:14 “*arrabon*” “down payment/earnest money/pledge – “the guarantee” of the rest of the agreement

Note: The Greek word for down payment can also be used to indicate an engagement ring.

Note that we don’t initially receive a part of the Holy Spirit and then more as time goes on. The Holy Spirit is a person and you don’t receive a part of a person. He is the guarantee of the things to come!

8:24-25 Hope – not seen – wait with perseverance

We are waiting for that which we don’t see.

Question 7: **What is our hope? the return of Christ in all of His glory and the complete redemption of our bodies**



Question 8: What is our assurance that this will indeed happen?

Question 9: Why do we wait with perseverance?

Because our body of humiliation continually humbles us.

These verses indicate to us that the work of God within us is not yet completed.

vv.18-25 There is no comparison between the sufferings of this world and the glory that is to come.

<i>Now (present)</i>	<i>Then (to come)</i>
Suffering	Suffering ended
Waiting	We have our reward
Eager longing	Longing fulfilled
Futility (useless, ineffective)	Productive, effective
Hope	That which is hoped for is received
Bondage to decay	Glorious liberty
Groaning in travail	Groanings relieved
Down payment/firstfruit The Holy Spirit	Our full inheritance
Weakness	Glory/strength

We have a vision problem in that we only see and experience what we are going through in the present moment.

Review:

1. What does “reckon” mean?

2. Explain the groanings of creation. _____

3. When will the creation be set free from its groanings? _____

4. What is the redemption of our bodies? _____
5. When will this occur? _____
6. List 5 things we know about our body of redemption.
 - i. _____
 - ii. _____
 - iii. _____
 - iv. _____
 - v. _____
7. What is our guarantee that these things will happen for the redeemed?

LESSON #14

Romans 8:26-39

“Our Destination: “The Spirit-Controlled Life”

In this lesson:

The help of the Holy Spirit
God’s eternal program
God’s everlasting inseparable love

Outline of Chapter 8:

1-4 There is no judgment (no condemnation) against us.
5-11 The flesh vs. the Spirit
12-17 The sonship of the Spirit
18-25 From suffering to glory
26-27 The help of the Spirit
28-30 God’s program from eternity to eternity
31-39 God’s everlasting, inseparable love

Exposition:

8:26-27 The Help of the Holy Spirit

God has not left us to ourselves and our own devices but has given the assistance of the Holy Spirit to the believer.

v.26 “And in the same way” (from NASB, also translated “likewise” NKJV)

What does this mean?

refers to the operation of the Holy Spirit groaning within us as we groan within a groaning creation.

v.26 “in our weakness/infirmities” - “*a sthenos*” without strength

Question? What is the weakness Paul is referring to?

v.26 “intercedes with “groanings” see v.22

alalntois ἀλαλητοις from *alalos* ἀλαλος “a *lalos*” no utterance, mute, dumb

translated: in groanings too deep for words/utterance

This is not speaking in tongues, that would be *glossolalia* (Greek) from *glossais* and *lalountwn* “speak in languages. The evidence from Acts 2:1-12 indicates that the verbal communication (speaking in tongues) was in languages that were understood.

The Holy Spirit gives supernatural help in prayer.

- v.27 The “groanings” of the Holy Spirit are intercessions in accordance with the will of God and, therefore, must be answered.

Some observations:

1. Help means coming alongside to bear/carry a load.
2. We need help because of our weakened human condition.
3. The Spirit helps us in the area of prayer.
4. The Spirit helps us by actually praying for us.
5. His is an effective prayer because He knows the mind of God.

8:28-30 God’s Program from Eternity to Eternity

Recall that God is at work in the entire program of salvation, from start to finish.

- v.28 Note that God causes all things to work for good, not...all things are good. So, in context, the “good” He is working is conforming us to His image.

- for:
1. those who love God;
 2. those who are called according to His purposes.

Question: Can this verse be applied to those who don’t know God?

Explain your answer:

Note the use of the past tense in verses 29 and 30.

Predestination is to be conformed to the image of God’s Son. (v.29)

7 Stages of God’s program from the beginning to the end of time:

- | | | |
|----|-----------------|---|
| A. | He foreknew. | 8:29; see also I Pet. 1:2 |
| B. | He chose. | I Pet. 1:2; Eph. 1:4 |
| C. | He predestined. | 8:29; Eph. 1:5, 11; 2:10 |
| D. | He called. | 8:28, 30; 11:29; II Thess. 2:14 |
| E. | He saved. | II Tim. 1:9; Titus 3:5 |
| F. | He justified. | 8:30; 3:24; 5:1; I Cor. 6:11 |
| G. | He glorified. | 8:30; I Cor. 2:7; Eph. 2:4-6; Heb. 2:10 |

Question: How much of this do we do?

8:31-34 God is for us.

If God is the One who justifies us, who can condemn us?

- v.32 “delivered Him up for us all...”

If He (God) did this for us, won’t He also freely give us all things?



If He did not withhold His only Son, will He not abundantly supply all of our needs?

This is evidence of His commitment to us.

v.34 If Christ died for us and is interceding for us, who can bring any charge against us?

He not only completed the work of redemption but He continues to work for us through His ministry of intercession in heaven at the right hand of God.

8:35-39 God's Everlasting, Inseparable Love

v.36 Note the world's attitude toward God's children

Question: Why does the world have this attitude towards us?

We are inseparably and eternally united with the love of Christ.

We are overwhelmingly conquerors through Christ.



It is in Him that we continue to be conquerors.
There is no guarantee in our ability to overcome if we do not remain in Him.
He is all/everything we need.

37-39 We are more than conquerors.

In Romans 8, what provision has God made for us to live victoriously in this life? _____

Paul uses the word Spirit 19 times in this chapter. This gives us a strong indication as to how this victorious life is to be experienced.



A Spirit-filled, victorious life is God's desire for us in our present times on the earth.

And He has made full provision for our success as we continue to live for Him.

Review:

1. What great help has God given to the believer? _____
2. What does "intercedes with groaning too deep for utterance" mean?

3. What are the 7 stages of God's program in time?
 - i. _____
 - ii. _____
 - iii. _____
 - iv. _____
 - v. _____
 - vi. _____
 - vii. _____
4. If God is for us, who can be against us? _____
5. Who can separate us from the love of God? _____

LESSON #15

Romans 7:15 - 8:39: A Summary Review

In this lesson:

Moving on to Victorious Living
A summary review of verses 7:15-8:39

- | | | |
|-------------|--|----------|
| I. | The Enemy within those Twice-born | 7:15-8:4 |
| A. | Our Inner Conflict | 7:15-20 |
| B. | Observations about this Conflict | 7:21-25 |
| C. | The Key to Freedom | 8:1-4 |
| II. | Going on to Maturity | 8:5-17 |
| A. | Two Choices | 8:5-9 |
| B. | Growing up in God's Family | 8:10-17 |
| III. | Now and Then | 8:18-30 |
| A. | Present Suffering/Future Glory | 8:18-25 |
| B. | Adequate Resources and
Ultimate Aim | 8:26-30 |
| IV. | A Love that Never Fails | 8:31-39 |
| A. | The extent of God's great love | 8:31-35 |
| B. | Love Withstands the Test | 8:36-39 |

OBSERVATIONS:

- I. The Enemy within those Twice-born 7:15 – 8:4
- A. Our Inner Conflict 7:15-20
1. I know what I should do, but I don't do it.
Even when I want to do good and agree with God's Law, the principle of evil within works against me.
Question: What does "agree with God's Law" tell you about this person?

 2. The flesh is still around, and it is incorrigibly bad (It can't be fixed).
It won't/can't behave.
The principle of indwelling sin is what trips me up.
An interesting question:
Why is this person concerned about his/her behavior?

- B. Observations about this Conflict 7:21-25
(*"I find then..."*)
1. I am indeed a wretched man.
How can I be free from this body of death?

2. My freedom will come through Jesus Christ our Lord. v.25
3. Since the flesh serves the law of sin, it can be of no help to me in overcoming this inner conflict.

I cannot, by vows (self-effort), or rules, or disciplines, overcome the law of sin.

A Question: What about New Year's resolutions?

Of what value are they? _____

C. The Key to Freedom is Jesus 8:1-4

1. First things first: "In Christ, the verdict is "not guilty." I have been acquitted.

What does this mean? _____

2. The new law, the Law of the Spirit of Life in Christ Jesus, makes the difference.
3. It frees me from the vicious cycle of sin and death.
4. God's purpose – to fulfill the law that used to condemn me.
5. God's purpose is fulfilled as I walk in obedience to His Spirit.

II. Going on to Maturity 8:5-17

A. Two Choices 8:5-9

1. There are only two options – the way of the flesh and the way of the Spirit.
2. There are two different results...death and life (seems like a "no-brainer").

A brief side trip: Why would people choose the way of death?

- a. They want to be in control (don't want God to rule over them see Ps. 2).
- b. The pleasures of the flesh are strong within them.
- c. They don't know or think they are choosing death.
- d. They don't know about living according to the Spirit.
- e. _____

3. The flesh is incurably hostile towards God.

It does not have the capability to do what God wants. And it does not want what God wants.

4. There are 2 types of Christians, those in the flesh and those in the Spirit.
5. But...you are not in the flesh, but in the Spirit if God's Spirit dwells in you. v.9

B. Growing up in God's Family 8:10-17

1. The Law of the Spirit 8:10-13

- a. Christ in you makes a difference – you have resurrection life in a mortal body.
- b. So, don't give in to the flesh.
We put to death the evil deeds of the body by the Spirit.

An important question: How do we do this?

- By our choices to say no to the temptations of the flesh.
- By actively choosing to dwell in God's presence by prayer (communion with God) and being in the Word.
- c. If you give in to the flesh, the law of sin and death will work in your members even though you may be born again.
And, you will forge again the chains from which you were set free.

2. Sons by adoption 8:14-17

- a. The Spirit leads to responsible sonship.
- b. We are children of God (not slaves) and fellow heirs with Christ.

III. Now and Then 8:18-30

A. Present Suffering/Future Glory 8:18-25

A figure of speech – “the creation groaning”

- 1. There is no comparison between what we may suffer and what we will receive.
- 2. Picture the Contrast:

<i>Now</i>	<i>Then</i>
Suffering	Suffering ended
Waiting	We have our reward
Eager longing	Longing fulfilled
Futility (ineffective)	Productive, effective
Hope	Hope fulfilled
Bondage to Decay	Glorious liberty
Groaning in travail	Groanings relieved
Down payment/first fruit is the Holy spirit	Our full inheritance
Weakness	Glory/strength

- 3. Even though we are twice born, we still need help.

We are not a finished product.

We are a work in progress.

However, from our last session, we know something of what we will be like as a finished product (see notes about Jesus' body after the resurrection, lesson 13).

B. Adequate Resources and Ultimate Aim 8:26-30

3 Resources:

- i. Our help - the Spirit's intercession
- ii. God can work "all things" for our good.
The final goal – conformed to His likeness
- iii. Hope because He has predestined us and the promise of His Word
The journey – from guilt and despair to glory

8:26-27 The Help of the Holy Spirit

Look back at v.23 Why do we groan within ourselves?

v.26 "And in the same way" (from NASB, also translated "likewise" NKJV)

What does this mean?

This passage refers to the operation of the Holy Spirit groaning within us as we groan within a groaning creation.

v.26 "our weakness/infirmities" - "a sthenos" = without strength

Paul is referring to the limitations we experience while we are still in the flesh.

"intercedes with "groanings"

translated: in groanings too deep for words/utterance

The Holy Spirit gives supernatural help in prayer.

v.27 The "groanings" of the Holy Spirit are intercessions in accordance with the will of God and, therefore, must be answered.

8:28-30 God's Program from Eternity to Eternity

v.28 Note that God causes all things to work for good, not, all things are good.

- to:
1. those who love God;
 2. those who are called according to His purposes.

Question: Can this verse be applied to those who don't know God?

Explain your answer:

Note the use of the past tense verb in verses 29 and 30.

Predestination is to be conformed to the image of God's Son.

7 Stages of God's program from the beginning to the end of time:

1. He foreknew. 8:29; also I Pet. 1:2
2. He chose. I Pet. 1:2; Eph. 1:4
3. He predestined. 8:29; Eph. 1:5, 11; 2:10
4. He called. 8:28, 30; 11:29; II Thess. 2:14

- 5. He saved. II Tim. 1:9; Titus 3:5
 - 6. He justified. 8:30; 3:24; 5:1; I Cor. 6:11
 - 7. He glorified. 8:30; I Cor. 2:7; Eph. 2:4-6; Heb. 2:10
- Our end result

Question: How much of this do we do? _____

IV. A Love that Never Fails 8:31-39

A. "The extent of God's great love" 8:31-35

Final Exam: 6 Questions

- 1. What do you say to all of these things? v.31
(What is your choice?) _____
- 2. If God is for us, who is against us? v.31

- 3. If He has given us His Son, will He fail to give us the rest? v.32

- 4. Who can make any charge stick against God's children? v.33

- 5. Who is going to condemn us? Who can pronounce us guilty? (since God has already provided us an acquittal) v.34

- 6. Who or what can separate us from the love of Christ? v.35

B. Love Withstands the Test" 8:35-39

- 1. We may be killed, but we will conquer. v.37
- 2. One thing is sure:



Nothing can separate us from God's love. v.38-39

- a. Death – brings me into His presence.
- b. Life – Nothing is too big for Him.
There is nothing He doesn't understand in life.
- c. Angels – Satan tries to separate us from God but has been overwhelmingly defeated.
- d. Circumstances – God turns them all for our good.
- e. Things in the heavens or on the earth – He made them for His purposes. He sustains them.
- f. Anything else you can think of...but nothing can separate us from the love of God in Christ Jesus our Lord. (for those who are in Christ Jesus).



A Summary of the Blessings of being in Christ

(from Romans 8)

This page summarizes, from Romans chapter 8, the blessings of those who are in Christ Jesus.

1. v.1 There is no condemnation. (see page 88 for a definition of condemnation)
2. v.2 We are free from the Law of sin and death.
3. v.3 Sin in the flesh is condemned.
4. v.4 The righteous requirement of the Law is fulfilled in us.
5. v.9 We are in the Spirit (if God's Spirit dwells in you).
6. v.10 The Spirit is life because of righteousness (if Christ is in you).
7. v.11 The Spirit will give life to our mortal bodies.
8. v.13 You will live (if by the Spirit you put to death the deeds of the flesh).
9. v.14 We are sons of God (if we are led by the Spirit).
10. v.15 We have received the Spirit of adoption.
11. v.16 We have the witness of the Spirit within us that we are children of God.
12. v.17 We are heirs of God and joint heirs with Christ (if we suffer with Him).
13. v.17, 18 We will be glorified (receive glory) together with Christ.
14. v.24 We are saved in hope (of the adoption and redemption of our body).
15. v.26/ v.27 We receive help from the Spirit in our weaknesses (the Spirit makes intercession for us according to the will of God.)
16. v.28 All things are working together for our good (for those who love God).
17. v.29 We are predestined to be conformed to the image of His Son.
18. v.30 We are called, justified and glorified (those whom He predestined).
19. v.31 God is for us.
20. v.32 He freely gives us all things.
21. v.34 Christ makes intercession for us.
22. v.35, 38-39 We cannot be separated from the love of God which is in Christ Jesus, our Lord.
23. v.37 We are more than conquerors (through Him who loved us).

Appendix B:

The Holy Spirit in Romans 8

One of the major themes of chapter 8 is the presence and work of the Holy Spirit in our lives.

The Spirit is mentioned 17 times in the first 27 verses, giving us insights into His person and work on our behalf.

#	Verse	Description	His Work/Comments
1	2	Law of the Spirit of life in Christ Jesus	sets us free from the law of sin and death
2	4	walk according to the Spirit	fulfill the just requirement of the law
3	5	those who are according to the Spirit	"In the Spirit"
4	5	<i>set their minds on</i> the things of the Spirit	things of the spirit are the purposes of God.
5	6	the mind set on the Spirit	yields life and peace
6	9	<i>You are</i> in the Spirit	our position
7	9	if indeed the Spirit dwells in you	He is the guarantee of our position
8	9	does not have the Spirit of Christ – no belonging	He is the Spirit of belonging
9	11	the Spirit of Him who raised Jesus from the dead	He is the Spirit of God
10	11	give life...through His Spirit which indwells you	gives life to our mortal (fleshly) body
11	13	if by the Spirit you are putting to death the deeds of the body	He helps us to overcome the work/actions/deeds of the natural body
12	14	all who are led by the Spirit of God	sonship (sons of God)
13	16	the Spirit Himself bears witness	certifies/witnesses to us that we are children of God
14	23	the first fruits of the Spirit	He is the guarantee of the things to come...the redemption of our bodies and full salvation
15	26	the Spirit helps us in our weakness	when we are weak, He is strong in us
16	26	the Spirit Himself intercedes for us	He prays to God for us
17	27	the mind of the Spirit	He intercedes for us according to the will of God (a prayer that must be answered)

Appendix C: I John 3:10-15

The Contrasts Between a Child of God and a Child of the Devil

Verse	Children of God	Children of the Devil	Comments
10	<i>Practices righteousness</i>	Does not practice righteousness	The differences between the two children are easily discerned.
10	<i>Loves his brother</i>	Does not love his brother	The natural man (old nature) does not have the love of God within his heart.
11	Commanded to love one another		We can love because the H.S. “sheds abroad” (pours throughout) the love of God in our hearts. Rom. 5:5
12		Cain – of the wicked one	Cain had a choice but chose to go the way of unrighteousness/wickedness.
12		Murdered his brother	A crime of jealous hatred.
12	Abel’s works were righteous	Cain’s works were evil.	By implication of the fairness of God, Cain knew what would please God; but his heart was evil and he chose not to do what was right.
12		<i>Jealous of his righteous brother</i>	
13	Hated by the world		We should not be surprised (marvel) when we discover the enmity of the world toward us.
14	Passed from death to life	Abides in death	We have new life from above, God’s life, eternal life in an everlasting covenant.
14	Love the brethren	Does not love his brother	The righteous one dwells in light and life.
15		Hates his brother	
15		Is a murderer	
15		Does not have eternal life abiding in him	This should evoke a compassionate spirit in the child of God. The unrighteous are behaving the way they do because that’s the way they are. They only have an old nature that is at war with God.

Text in blue indicates the words of Scripture.

Items in italics are implied in the text.

ABOUT PASTOR DAVID

I grew up in Illinois; my wife, Brenda, in Oregon. It was a path of many twists and turns to get the two of us connected in California! We entered into our marriage covenant in 1986 after she had agreed to my proposal for a life of adventure. Brenda claims that she scarcely comprehended the adventure that our life would be simply by saying those two little words (I do).



We had both been Christians for a number of years and determined to make God the center of our marriage. In order to make a good beginning, we structured our wedding vows around the instructions of Scripture. We are convinced that this is the reason for our successful, growing relationship.

I received my BS in Civil Engineering in 1966 from the University of Missouri. Having taken ROTC in college, I next served as an officer in the U.S. Army, stationed in Germany.

After returning home to the states, I attended Golden Gate Seminary in California and received a Master of Divinity in 1972.

I worked for three Engineering companies before settling in with GE Nuclear Energy in San Jose, California. I finished my engineering career with 25 years of service at GE.

I was ordained a minister of the gospel in 1991.

Brenda is blessed with musical gifts and has played numerous instruments, e.g. bassoon, flute, guitar, piano, bass. She taught piano to children for 14 years until our move to Wilmington, NC. I also had some musical inclinations, growing up in a musical family in which everyone played at least one instrument. Brenda also has a heart for and is involved in a local “Special Touch” ministry, a ministry to people with disabilities.

Several years ago, we began attending Calvary Chapel San Jose, CA where Don McClure was pastoring. The emphasis on God’s Word and the presence of God’s Spirit in the worship kept us coming back until we felt confident that this was to be our church home.

Brenda became involved with the Praise team playing flute and singing. She also led the worship for two Women’s Bible studies. I became involved in the teaching ministry working principally with the mature adults class (ages around 50-95, they called themselves the “Sonshiners”) and also a young married couples class.

Even though we felt like we were settling into the San Jose Fellowship, in early 2004 we were presented with a company relocation, and we began to feel that God was leading us to a significant change, relocating from the West Coast to the East Coast. Little did we know what was in store for us in Wilmington, NC.

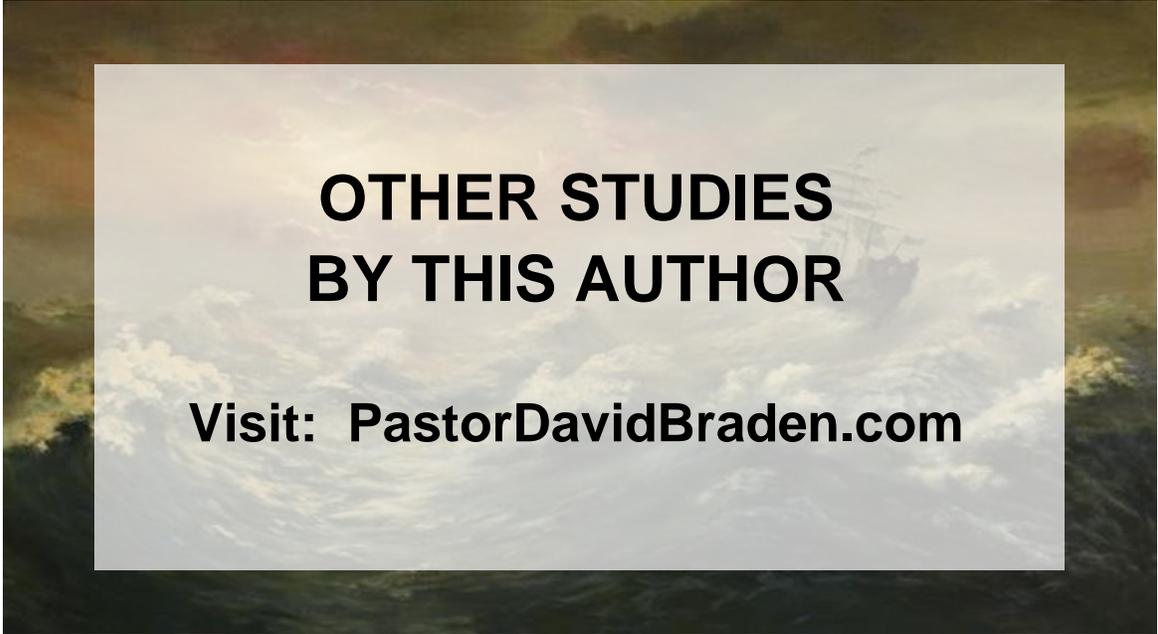
We often felt like Abraham who was told to leave his homeland but was given no information regarding what he would encounter when he arrived at his destination.

The next very shocking surprise was my early retirement, something we had not even considered when planning the move to the east coast. Nevertheless, God made it very clear that my engineering career of 37 years was soon to be ended. The retirement occurred almost 5 years in advance of my plan. But God had a bigger (and better) plan. One of my reoccurring supplications to God has been that I would rather be expending the main energy of my life teaching the Word of God than pouring it into the management of engineering projects and writing technical engineering reports. Now, God was giving me the desire of my heart.

I eventually came on staff with a local church and served for 7½ years as an associate pastor teaching Bible studies and ministering principally in the Equipping the Saints ministry. Brenda was involved in several ministries... Praise Team, Special Touch, hospitality/helps, Home Fellowships, to mention a few.

After a 1-year sabbatical in 2014, God has led us to begin a new fellowship which is called Safe Haven Berean Fellowship. Our focus is principally on the Word of God, with both Bible book studies and doctrinal teachings in progress at this time. Principal focuses are on the assurance of salvation, knowing what God in Christ has done for us, learning to live in a way that honors and glorifies God, and a continual focus upon our End Times preparations for our coming King.

Looking back now over the years that led us to this place in life, we are amazed at the Sovereignty of God and how he has orchestrated the events that have brought us to this place in this time. His loving and merciful hand has been seen time and again as he has opened doors and brought us quickly to where He wants us to be. He is, without question, an awesome God.



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