

Romans

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I. Introduction (1:1–15)

A. Greeting (1:1–7)

This is the longest of all the “Salutations” in Paul’s letters.

Besides the standard “grace and peace” phrase he weaves in the essence of the gospel: that Jesus is God and Lord (our master) and Paul’s commission to make that known to all people, especially Gentiles.

(NIV) ¹Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God — ²the gospel he promised beforehand through his prophets in the Holy Scriptures ³regarding his Son, who as to his human nature was a descendant of David, ⁴and who through the Spirit¹ of holiness was declared with power to be the Son of God² by his resurrection from the dead: Jesus Christ our Lord. ⁵Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith. ⁶And you also are among those who are called to belong to Jesus Christ.

⁷To all in Rome who are loved by God and called to be saints:

Grace and peace to you from God our Father and from the Lord Jesus Christ.

Jesus is human (descendant of David) & God (through the resurrection).
The gospel through OT regarding God’s son.
Paul affirms his apostleship by restating the gospel as proclaimed by the Disciples.
Writes to believers (“among those...”; “to all at Rome called..”)
What are saints? all those saved; set apart for service

B. Paul and the Roman Church (1:8–15)

Paul longs to visit Rome; he does not know these people, though he is faithful to pray for them (1:9-10)

He is obligated to preach to both Jews and non-Jews (1:14)

⁸First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. ⁹God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you ¹⁰in my prayers at all times; and I pray that now at last by God’s will the way may be opened for me to come to you.

¹¹I long to see you so that I may impart to you

Passion to go to Rome & be there – mutual encouragement

Harvest – “ROI” winning new believers & growth in believers.

¹ v4: Or who as to his spirit

² v4: Or was appointed to be the Son of God with power

some spiritual gift to make you strong — ¹²that is, that you and I may be mutually encouraged by each other's faith. ¹³I do not want you to be unaware, brothers, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.

¹⁴I am obligated both to Greeks and Non-Greeks, both to the wise and the foolish. ¹⁵That is why I am so eager to preach the gospel also to you who are at Rome.

He is obligated to tell the gospel to all kinds of people (ethnic; education level)

II. Theme (1:16-18)

Righteousness before God (resulting in salvation) is from God (by grace) and received by faith, as already proclaimed in the OT (Hab 2:4 from *The Prophets*)

¹⁶I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. ¹⁷For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last³, just as it is written: "The righteous will live by faith."⁴

I am not ashamed because of its importance.
 first for the Jew—there is a privileged in being a Jew (responsibility for being the conduit of the gospel).
 Content of righteousness (salvation) is acquired solely by faith: ...from first to last (lit: from faith to faith) – means righteousness is totally/solely by faith

III. Need for Salvation – The Plight of Mankind (1:18 – 3:20)

A. The deliberately rebellious (Gentiles)⁵ - (1:18 – 1:32)

Gentiles are rightly condemned for rejecting God and behaving improperly because he gave all men a basic knowledge of Him.

¹⁸The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, ¹⁹since what may be known about God is plain to them, because God has made it plain to them. ²⁰For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse.

wrath of God: see 2:5; Jn 3:36, Eph 5:6, Col 3:6

v18-20 General Revelation – something can be known about God by observation of the world order, so that men are without excuse.

³ v17: Or is from faith to faith

⁴ v17: Hab 3:4

⁵ TT: The title for sections III.A & III.B are from Gary Tuck, "The Arguments of the Books of the New Testament with Introductions and Outlines, c. 1993

²¹For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. ²²Although they claimed to be wise, they became fools ²³and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

²⁴Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. ²⁵They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator — who is forever praised. Amen.

²⁶Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. ²⁷In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

²⁸Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. ²⁹They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, ³⁰slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; ³¹they are senseless, faithless, heartless, ruthless. ³²Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

Men deliberately worshipped the wrong thing (the creation)

v24-25 – inappropriate worship leads to:

v26-27 – inappropriate (sexual) behavior

v28 –32: depraved mind -> approved of unrighteousness

B. The self-righteous (Jews) - (2:1 – 3:8)

Jews are also condemned because even though they had the Law, they didn't do what it required (2:1-25)

They misunderstood that it wasn't the external actions but the state of their heart that counted (2:26-29)

There is no excuse for their unbelief and unrighteousness (3:1-8)

^{2,1}You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. ²Now we know that God's judgment against those who do such things is based on truth. ³So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment? ⁴Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

⁵But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. ⁶God "will give to each person according to what he has done."⁷ ⁷To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. ⁸But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. ⁹There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; ¹⁰but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. ¹¹For God does not show favoritism.

¹²All who sin apart from the **Law**⁸ will also perish apart from the **Law**, and all who sin under the **Law** will be judged by the **Law**. ¹³For it is not those who hear the **Law** who are righteous in God's sight, but it is those who obey the **Law** who will be declared righteous. ¹⁴(Indeed, when Gentiles, who do not have the **Law**, do by nature things required by the **Law**, they are a law for themselves, even though they do not have the **Law**, ¹⁵since they show that the requirements of the **Law** are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) ¹⁶This will take place on the day when God will judge men's secrets

You: 2nd person singular (also v17); an individual, an "imaginary" spokesman for us religiously secure people ('Jews'). As contrasted with *they* (non-Jews⇒ unbelievers) of the preceding section.

We do sin: "it takes one to know one"; hypocrisy

based on truth (NIV; NKJ; NET; NRSV):

(NAS): *And we know that the judgment of God rightly falls upon those who practice such things.* (also NLT, ESV)⁶

repentance ⇒ a right relationship with God

Encouragement to do good; there is a penalty for doing evil.

reject the truth: see 1:18

There is a judgment day!

unrighteousness will be judged.

Is this Jew=believer & Gentile=unbeliever?

First for the Jew, then for the Gentile:

Each person is accountable for his own actions. All people are treated equally before God, not according to their ancestry or heritage.

v12: Gentiles perish because they sin, not because they don't have the Law

Law ~ principles of the Law of Moses (conscience, etc)

v13: *will be declared righteous* – first use of this Greek verb in Rom (see 3:20 – 4:5)

Gentiles without the Law, are judged by the law (of their heart)

There is a judgment day!

⁶ TT: Cranfield p143 "What is being said of the divine judgment is not that it truly is (that there truly is such a thing), but that it is in accordance with the facts (i.e., is just)"

⁷ v6: Ps 62:12; Prov 24:12

⁸ TT: From this point forward, I am indicating my interpretation (generally following NAS) by altering the NIV text selectively so that that **Law** (originally printed *law*) means Law of Moses and when left unaltered, *law* means 'principle' or law in general.

through Jesus Christ, as my gospel declares.

¹⁷Now you, if you call yourself a Jew; if you rely on the **Law** and brag about your relationship to God; ¹⁸if you know his will and approve of what is superior because you are instructed by the **Law**; ¹⁹if you are convinced that you are a guide for the blind, a light for those who are in the dark, ²⁰an instructor of the foolish, a teacher of infants, because you have in the **Law** the embodiment of knowledge and truth — ²¹you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? ²²You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? ²³You who brag about the **Law**, do you dishonor God by breaking the **Law**? ²⁴As it is written: “God’s name is blasphemed among the Gentiles because of you.”⁹

²⁵Circumcision has value if you observe the **Law**, but if you break the **Law**, you have become as though you had not been circumcised. ²⁶If those who are not circumcised keep the **Law**’s requirements, will they not be regarded as though they were circumcised? ²⁷The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the¹⁰ written code and circumcision, are a lawbreaker.

²⁸A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. ²⁹No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man’s praise is not from men, but from God.

^{3:1}What advantage, then, is there in being a Jew, or what value is there in circumcision? ²Much in every way! First of all, they have been entrusted with the very words of God.

³What if some did not have faith? Will their lack of faith nullify God’s faithfulness? ⁴Not at all! Let God be true, and every man a liar. As it is written:

You: an individual spokesman for each of us (see 2:1)

God’s name is shamed because of us (including clergy)

Circumcision – identifies Jews (who have the Law though commanded before the Law) – see Gen 17:10-11

Jew – redefine to mean one who loves God

Even though the Jews were unfaithful, their unfaithfulness is not a reflection on God’s righteousness in judging them

⁹ v24: Isaiah 52:5; Ezek 36:22

¹⁰ v27: Or who by means of a

“So that you may be proved right when you speak and prevail when you judge.”¹¹

⁵But if our unrighteousness brings out God’s righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) ⁶Certainly not! If that were so, how could God judge the world? ⁷Someone might argue, “If my falsehood enhances God’s truthfulness and so increases his glory, why am I still condemned as a sinner?” ⁸Why not say — as we are being slanderously reported as saying and as some claim that we say — “Let us do evil that good may result”? Their condemnation is deserved.

C. Conclusion (3:9-20)

Scripture (OT) supports the conclusion that there is no one who is righteous and deserves salvation; all men do evil (3:9-18)

No one can achieve salvation by keeping the Law of Moses (3:19-20)

⁹What shall we conclude then? Are we any better¹²? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. ¹⁰As it is written:

“There is no one righteous, not even one; there is no one who understands, no one who seeks God.

¹² All have turned away, they have together become worthless; there is no one who does good, not even one.”¹³

¹³ “Their throats are open graves; their tongues practice deceit.”¹⁴

“The poison of vipers is on their lips.”¹⁵

¹⁴ “Their mouths are full of cursing and bitterness.”¹⁶

¹⁵ “Their feet are swift to shed blood;

¹⁶ ruin and misery mark their ways,

¹⁷ and the way of peace they do not know.”¹⁷

¹⁸ “There is no fear of God before their eyes.”¹⁸

*¹⁹Now we know that whatever the **Law** says, it says to those who are under the **Law**, so that every mouth may be silenced and the whole*

The OT Scripture sets up the basis for the summary (3:23) that “all have sinned and fall short...”

The (current) purpose of the **Law** is as a “moral mirror” to make us aware of our sin and need for a savior.

¹¹ v4: Psalm 51:4

¹² v9: Or worse

¹³ v12: Psalms 14:1-3; 53:1-3; Eccles. 7:20

¹⁴ v13: Psalm 5:9

¹⁵ v13: Psalm 140:3

¹⁶ v14: Psalm 10:7

¹⁷ v17: Isaiah 59:7,8

¹⁸ v18: Psalm 36:1

world held accountable to God. ²⁰Therefore no one will be declared righteous in his sight by observing the **Law**; rather, through the **Law** we become conscious of sin.

IV. Declared Righteous – Justification (3:21 - 5:21)

A. The summary statement (3:21-31)

Righteousness comes from God to all through faith in Jesus (3:21-22)

God did it in a way that demonstrates his justice (3:26)

This faith (and the righteousness that stems from it) does not depend on keeping the Law of Moses (3:28)

²¹But now a righteousness from God¹⁹, apart from law, has been made known, to which the Law and the Prophets testify. ²²This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, ²³for all have sinned and fall short of the glory of God, ²⁴and are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵God presented him as a sacrifice of atonement²⁰, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished – ²⁶he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

²⁷Where, then, is boasting? It is excluded. On what principle? On that of observing the **Law**? No, but on that of faith. ²⁸For we maintain that a man is justified by faith apart from observing the **Law**. ²⁹Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, ³⁰since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. ³¹Do we, then, nullify the **Law** by this faith? Not at all! Rather, we uphold the **Law**.

Made righteous by faith was not new: it was declared earlier in OT

sacrifice of atonement (see NIV footnote): (NAS,NKJ,ESV) propitiation²¹

sins unpunished: God delayed judging people of OT; Jesus took punishment for OT people and all people afterward.

Because God is just, God's wrath must be appeased. Someone must pay: either us or someone for us. God himself paid.

{Expand on 3:31 (Heb 8:13)}

¹⁹ TT: other literal translations (NAS, NKJ, ESV) say *the righteousness of God*, and this is better supported in the Greek; not righteousness as an abstract concept to be acquired by us, but God's righteousness is what is made known.

²⁰ v25: Or as the one who would turn aside his wrath, taking away sin.

²¹ propitiation: used 4x in NT: Rom 3:25, Heb 9:5 (where the term clearly means 'mercy seat' – place where sacrifice was made; hence NET Bible translate 'mercy seat' here in Rom), 1Jn 2:2, 4:10. Reference is to Ex 29-30 (instruction for atonement) and Lev 16 (scapegoat).

B. The principle demonstrated in Scripture (4:1-25)

^{4:1}What then shall we say that Abraham, our forefather, discovered in this matter? ²If, in fact, Abraham was justified by works, he had something to boast about — but not before God. ³What does the Scripture say? “Abraham believed God, and it was credited to him as righteousness.”²²

⁴Now when a man works, his wages are not credited to him as a gift, but as an obligation. ⁵However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. ⁶David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

⁷“Blessed are they
whose transgressions are forgiven,
whose sins are covered.

⁸Blessed is the man
whose sin the Lord will never count against him.”²³

⁹Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham’s faith was credited to him as righteousness. ¹⁰Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! ¹¹And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. ¹²And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

The case of Abraham:

Gen 15:6 – From *The Law*

The case of David:

are credited – Greek *logizomai* – account to, credit, reckon (Low & Nida: to keep a mental record of events for the sake of some future action). Note how *logizomai* relates naturally with Greek *dikiao* (declared righteous) vs. Latin *justificare* (made righteous).

gift: Greek *charis* -> grace
(concept of gift developed in Chap 5)

Ps 32 – From *The Writings* (Note Paul quotes Law, Prophets (1:18) and Writings) *The promise to Abraham – apart from circumcision.*

Abraham used as the example because he is father of all people – Jews & non-Jews

v10-11: Gen 17:10-11 – circumcision;
(Gen 15:6 was 14 years earlier)

Acts 15:5-11, 19: Council at Jerusalem – Gentile believers do not need to be circumcised.

²² v3: Gen 15:6; also in verse 22

²³ v7: Ps 32:1,2

¹³It was not through **Law** that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. ¹⁴For if those who live by **Law** are heirs, faith has no value and the promise is worthless, ¹⁵because **Law** brings wrath. And where there is no law there is no transgression.

¹⁶Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring — not only to those who are of the **Law** but also to those who are of the faith of Abraham. He is the father of us all. ¹⁷As it is written: "I have made you a father of many nations."²⁴ He is our father in the sight of God, in whom he believed — the God who gives life to the dead and calls things that are not as though they were.

¹⁸Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be."²⁵ ¹⁹Without weakening in his faith, he faced the fact that his body was as good as dead — since he was about a hundred years old — and that Sarah's womb was also dead. ²⁰Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, ²¹being fully persuaded that God had power to do what he had promised. ²²This is why "it was credited to him as righteousness." ²³The words "it was credited to him" were written not for him alone, ²⁴but also for us, to whom God will credit righteousness — for us who believe in him who raised Jesus our Lord from the dead. ²⁵He was delivered over to death for our sins and was raised to life for our justification.

*The promise to Abraham - apart from **Law***

Law brings wrath – without Law you don't know sin (see 3:20), but as soon as Law is present, you know and deserve punishment

Another summary: the promise comes by faith...by grace...and [is] guaranteed [to all men].

God who gives life to the dead and calls things... - significant statement about God's character.

That are not as though they were – one of Paul's definitions of faith

Abraham's faith is the standard for every believer.

C. The Benefits of Justification (5:1-11)

We have peace with God (5:1)

We have a certain hope for the future (5:2)

We suffer trials in the present (5:3-5)

²⁴ v17: Gen 17:5

²⁵ v18: Gen 15:5

Restatement: Christ died for us even when we were sinners (5:6-8)

Restatement: Justification leads to reconciliation (5:9-11)

<p>^{5:1}Therefore, since we have been justified through faith, we²⁶ have peace with God through our Lord Jesus Christ, ²through whom we have gained access by faith into this grace in which we now stand. And we²⁶ rejoice in the hope of the glory of God. ³Not only so, but we²⁶ also rejoice in our sufferings, because we know that suffering produces perseverance; ⁴perseverance, character; and character, hope. ⁵And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.</p> <p>⁶You see, at just the right time, when we were still powerless, Christ died for the ungodly. ⁷Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. ⁸But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.</p> <p>⁹Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! ¹⁰For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! ¹¹Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.</p>	<p>Justified -> gain access to God</p> <p>We grow through suffering</p> <p>powerless = helpless (NAS) "while we spit in his face"</p>
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D. The Benefits of Justification apply to all who seek it (5:12-21)

The old reign of Adam resulted in death (5:12-14)

The new reign of Christ results in righteousness (5:15-21)

<p>¹²Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned — { ¹³for before the Law was given, sin was in the world. But sin is not taken into account when there is no law. ¹⁴Nevertheless, death reigned from the time of Adam to the time</p>	
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²⁶ v1,2,3: Or let us

of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

¹⁵But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! ¹⁶Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. ¹⁷For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

¹⁸Consequently, just as the result of one trespass was condemnation for all men, } so also the result of one act of righteousness was justification that brings life for all men. ¹⁹For just as through the disobedience of the one man {Adam} the many were made sinners, so also through the obedience of the one man {Jesus} the many will be made righteous.

²⁰The **Law** was added so that the trespass might increase. But where sin increased, grace increased all the more, ²¹so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

Law added: see fuller explanation in 3:20 & 7:7 (Law as a moral mirror)

V. Sanctification—The Life Style of those Justified By Faith (6:1 – 8:39)

A. Sanctification: death to sin and life to righteousness (6:1-23)

Q1: Since sin displays/magnifies grace, shouldn't we keep on sinning? or How does our sinning glorify God?

Dead to Sin; Alive to Christ (6:1-14)

Comment: a transition from one result of justification (*peace with God*) to another (*holiness*)²⁷

^{6:1}What shall we say, then? Shall we go on sinning so that grace may increase? ²By no means! We died to sin; how can we live in it any

See Jude 4
Paraphrase: since works mean nothing, lets not have them and do what we want

²⁷ Observed by William Hendriksen, *Romans*, p 193

<p>longer? ³Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? ⁴We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.</p> <p>⁵If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. ⁶For we know that our old self was crucified with him so that the body of sin might be done away with,²⁹ that we should no longer be slaves to sin — because anyone who has died has been freed from sin.</p> <p>⁸Now if we died with Christ, we believe that we will also live with him. ⁹For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. ¹⁰The death he died, he died to sin once for all; but the life he lives, he lives to God.</p> <p>¹¹In the same way, count yourselves dead to sin but alive to God in Christ Jesus. ¹²Therefore do not let sin reign in your mortal body so that you obey its evil desires. ¹³Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. ¹⁴For sin shall not be your master, because you are not under law, but under grace.</p>	<p>v2: By no means – Gk: meh genoito²⁸</p> <p>baptized – brought into personal relation v4: glory = power (see Jn 11:40; Jesus healing Lazarus)</p> <p>v6: [sin] might be done away with (also NAS, NKJ). NIV fn: <i>be rendered powerless</i>; NET: <i>body of sin would no longer dominate us</i>; NLT: <i>so that sin might lose its power in our lives</i>; see Rom 7:2 (she is released) for the same word with this meaning.</p> <p>Application: v11,14: key point – we are identified with Christ</p> <p>it is a <u>choice</u> to whom we give ourselves (free to choose; choose to not let sin control us)</p> <p>Instruments = weapons (used 6x in NT: see Jn 18:3, Rom 13:12, 2Cor 6:7,10:4)</p>
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Q2: Since we're covered by grace, won't we magnify grace by continuing to sin? or What do we get out of sinning?

Slaves to Righteousness (6:15-23)

<p>¹⁵What then? Shall we sin because we are not under law but under grace? <i>By no means!</i></p> <p>¹⁶Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey — whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? ¹⁷But thanks be to God that, though you used to be</p>	<p>Obedience – follows from the previous admonition to “choose who you will serve”</p> <p>Comment: in our society we don't recognize that not actively choosing is still choosing</p>
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²⁸ Greek μή γένοιτο^ε (NAS: *May it never be!*) used 8x in Romans: 3:4, 31; 6:2, 15; 7:7; 9:14; 11:1,6

²⁹ v6 Or *be rendered powerless*

<p><i>slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted.</i></p> <p>¹⁸<i>You have been set free from sin and have become slaves to righteousness.</i></p> <p>¹⁹<i>I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness.</i> ²⁰<i>When you were slaves to sin, you were free from the control of righteousness.</i></p> <p>²¹<i>What benefit did you reap at that time from the things you are now ashamed of? Those things result in death!</i> ²²<i>But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life.</i> ²³<i>For the wages of sin is death, but the gift of God is eternal life in³⁰ Christ Jesus our Lord.</i></p>	<p>slaves to righteousness</p>
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B. Freedom from the Law (7:1-25)

Union with Christ (7:1-6)

Comment: the results of justification are *peace with God (chap 5), holiness (chap 6), and now freedom from the Law (chap 7)*

Comment: how did that which we should love (Ps 119: 97, etc; Ps 19) become so oppressive that Jesus condemned its strongest adherents (Matt 15:6-Korban)? By what was added to it.

<p>^{7:1}<i>Do you not know, brothers — for I am speaking to men who know the law — that the law has authority over a man only as long as he lives?</i> ²<i>For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage.</i> ³<i>So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man.</i></p> <p>⁴<i>So, my brothers, you also died to the Law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to</i></p>	<p>Death nullifies the contract (Law). Laws only apply when we live. We no longer live (as we did before) because we have [figuratively] died with Christ</p> <p><i>died to the Law: cf 6:2 died to sin -> 7:7 Is the Law sin?</i> <i>died to the Law: Greek is passive: were put to death</i></p>
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³⁰ v23 Or through

<p>God. ⁵For when we were controlled by the sinful nature³¹, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death. ⁶But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.</p>	<p><i>sinful nature</i> (9x in Rom 7 & 8) (NAS, NKJ, NET, ESV) <i>flesh</i></p>
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Relationship between Law & Sin (7:7-25)

<p>⁷What shall we say, then? Is the Law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the Law had not said, "Do not covet."³² ⁸But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from Law, sin is dead. ⁹Once I was alive apart from law; but when the commandment came, sin sprang to life and I died. ¹⁰I found that the very commandment that was intended to bring life actually brought death. ¹¹For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death. ¹²So then, the Law is holy, and the commandment is holy, righteous and good.</p> <p>¹³Did that which is good, then, become death to me? By no means! But in order that sin might be recognized as sin, it produced death in me through what was good, so that through the commandment sin might become utterly sinful.</p> <p>¹⁴We know that the Law is spiritual; but I am unspiritual, sold as a slave to sin. ¹⁵I do not understand what I do. For what I want to do I do not do, but what I hate I do. ¹⁶And if I do what I do not want to do, I agree that the Law is good. ¹⁷As it is, it is no longer I myself who do it, but it is sin living in me. ¹⁸I know that nothing good lives in me, that is, in my sinful nature³³. For I have the desire to do what is good, but I cannot carry it out. ¹⁹For what I do is not the good I want to do; no, the evil I do not want to</p>	<p><i>Law is holy, commandment is holy: because God created it</i></p> <p><i>Law is spiritual: because it came from God</i></p>
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³¹ v5: Or the flesh; also in verse 25

³² v7: Exodus 20:17; Deut 5:21

³³ v18: Or my flesh

<p>do — this I keep on doing. ²⁰Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.</p> <p>²¹So I find this law at work: When I want to do good, evil is right there with me. ²²For in my inner being I delight in God’s law; ²³but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. ²⁴What a wretched man I am! Who will rescue me from this body of death? ²⁵Thanks be to God — through Jesus Christ our Lord!</p> <p>So then, I myself in my mind am a slave to God’s law, but in the sinful nature a slave to the law of sin.</p>	<p>v21: law – NAS: principle</p>
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C. The Blessings of Life in the Spirit (8:1-39)

Life in the Spirit (not the Flesh) (8:1-17)

<p>^{8:1}Therefore, there is now no condemnation for those who are in Christ Jesus³⁴, ²because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. ³For what the Law was powerless to do in that it was weakened by the sinful nature³⁵, God did by sending his own Son in the likeness of sinful man to be a sin offering.³⁶ And so he condemned sin in sinful man³⁷, ⁴in order that the righteous requirements of the Law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.</p> <p>⁵Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.</p> <p>⁶The mind of sinful man³⁸ is death, but the mind controlled by the Spirit is life and peace; ⁷the sinful mind³⁹ is hostile to God. It does not submit to God’s law, nor can it do so. ⁸Those controlled</p>	<p>condemnation – opposite of justification law of the Spirit of life – (NLT) power of the life-giving Spirit ...power of sin that leads to death sinful nature – (NAS, NKJ, NET, ESV) flesh</p> <p>v7: strongly supports the argument that Rom 7:14-25 should not be interpreted as pre-Christian state (cf 7:18 with 8:7)</p>
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³⁴ v1: Some later manuscripts: Jesus, who do not live according to the sinful nature but according to the Spirit,

³⁵ v3: Or the flesh; also in vv 4,5,8,9,12, and 13.

³⁶ v3: Or man, for sin

³⁷ v3: Or in the flesh

³⁸ v6: Or mind set on the flesh

³⁹ v7: Or the mind set on the flesh

<p><i>by the sinful nature cannot please God.</i></p> <p>⁹You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. ¹⁰But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. ¹¹And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.</p>	<p><i>controlled: not in Greek; NAS: you are not in the flesh but in the Spirit.⁴⁰</i></p>
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Additional ministries of the Spirit (8:12-27)

<p>¹²Therefore, brothers, we have an obligation — but it is not to the sinful nature, to live according to it. ¹³For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, ¹⁴because those who are led by the Spirit of God are sons of God. ¹⁵For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship⁴¹. And by him we cry, “Abba,⁴² Father.” ¹⁶The Spirit himself testifies with our spirit that we are God’s children. ¹⁷Now if we are children, then we are heirs — heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.</p> <p>¹⁸I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. ¹⁹The creation waits in eager expectation for the sons of God to be revealed. ²⁰For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹that⁴³ the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.</p>	<p><i>revealed in us: perhaps better as in NAS/NKJ: to us (Greek eis hemas)</i></p>
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⁴⁰ TT: this is a very important point in Keswick Theology that emphasizes control by the Spirit in the life of the true believer vs. lack of control for the nominal believer. Unfortunately both NIV and NLT use *control* when there is no basis for it in the Greek. Even NET lists it as a translators footnote.

⁴¹ v15: Or *adoption* [TT: note v23]

⁴² v15: Aramaic for *Father*

⁴³ v20,21: Or *subjected it in hope*. ²¹For

²²We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. ²³Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. ²⁴For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? ²⁵But if we hope for what we do not yet have, we wait for it patiently.

²⁶In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. ²⁷And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

Security and Permanence of Life in the Spirit (8:28-39)

²⁸And we know that in all things God works for the good of those who love him,⁴⁴ who⁴⁵ have been called according to his purpose. ²⁹For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. ³⁰And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

³¹What, then, shall we say in response to this? If God is for us, who can be against us? ³²He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things? ³³Who will bring any charge against those whom God has chosen? It is God who justifies. ³⁴Who is he that condemns? Christ Jesus, who died — more than that, who was raised to life — is at the right hand of God and is also interceding for us. ³⁵Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or

⁴⁴ v28: Some manuscripts: And we know that all things work together for good to those who love God
⁴⁵ v28: Or works together with those who love him to bring about what is good — with those who

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nakedness or danger or sword? ³⁶As it is written:

*“For your sake we face death all day long;
we are considered as sheep to be slaughtered.”⁴⁶*

³⁷*No, in all these things we are more than
conquerors through him who loved us. ³⁸For I
am convinced that neither death nor life, neither
angels nor demons,⁴⁷ neither the present nor the
future, nor any powers, ³⁹neither height nor
depth, nor anything else in all creation, will be
able to separate us from the love of God that is in
Christ Jesus our Lord.*

⁴⁶ v36: Psalm 44:22

⁴⁷ v38: Or *nor heavenly rulers*

VI. APPENDIX

A. Hendriksen's Outline:

Justification by Faith, apart from the works of the law, is: (1-8)

A. Real and Necessary (1-3)

1. Theme: "The gospel is the power of God for salvation to everyone who exercises faith...as it is written, But the righteous shall live by faith" (1:16-17)
2. The *Gentiles* need this justification (1:18-32)
3. The *Jews* also need it (2:1 – 3:8)
4. According, "there is none righteous, not even one" (3:9-20)
5. "But now, apart from law, a righteousness from God has been revealed, a righteousness through *faith* in Jesus Christ..." (3:21-31)

B. Scriptural (4)

1. The Example of Abraham (4:1-12)
2. This example Shows that God's Promise is Realized Through Faith, not Works (4:13-25)

C. Effective: that is, Producing the Desired Results; Such As: (5-8)

- 1a. *Peace and its Concomitants*, including Assurance of Complete Salvation (5:1-11)
- 1b. The Certainty and Copiousness of Salvation Confirmed by the Parallel Adam-Christ (5:12-21)
- 2a. *Holiness* (6:1-14)
- 2b. Who is Your Master? Sin or God? (6:15-21)
- 3a. *Liberty*: Freedom from the Law (7:1-6)
- 3b. The Sinner's Relation to God's Law, in the Light of Paul's Own Experience and That of Others Like Him (7:7-13)
- 3c. Paul's Own Experience and That of Others Like Him (continued): The Wretched Man's struggle and Victory (7:14-25)
- 4a. "No Condemnation" for Those in Christ Jesus (8:1-30)
- 4b. *Super-invincibility*, that is, Being More Than Conquerors (8:31-39)