

Lesson 53 Romans

STUDY QUESTIONS:

1. *Paul did not found the church in Rome. He is not writing this letter to correct belief or practice, rather he is sharing his faith theology with Christians there. Watch for the main theme repeated, “justification by faith.” What does it mean?*
2. *All men need salvation. The Greek in his way, the Jew in his. How does belief in Jesus meet the need for salvation for both? Chapters 1,2,3.*
3. *Chapters 7 and 8 present the conflict of spirit and flesh. What is the flesh? What causes a conflict? Do you experience what Paul did? 7:21-25. What resolves the conflict? How are the Holy Spirit’s gifts involved?*
4. *How does Paul explain the role of the Jews in God’s overall plan of salvation? What does the future hold for them? See 9,10, 11.*

Habakkuk 2:2-4 and prayer. “The just shall live by faith.”

St. Paul writes this letter to outline his theology. The Epistle to the Romans was written by the Apostle Paul from Corinth at the end of the Third Missionary Journey. He states that he is taking up the collection in Achaia for needs in Jerusalem; then, because his work in the east is finished (he infers that the established churches are well able to evangelize the rest of their areas - chapter 15), he is hoping that the Roman church will approve of him and support him as he goes west to evangelize Spain. He writes not to correct false teaching, but to give the best presentation yet of the salvation of Jesus Christ in his appeal for their support for his further missionary work.

He knows many of the people in the Roman church. This is evident from the sixteenth chapter where he sends greetings to many friends active in the cause of Christ. We may wonder how this is, because he has never been to Rome and had nothing to do with the founding of the church there. We have noted how the Emperor Claudius, putting down constant rebellions in the Jewish community over some “Chrestus” finally exiled all Jews in AD49. Priscilla and Aquila, already Christians

when Paul first met them in Corinth, were such exiled “Jews.” The Romans obviously knowing nothing about the trouble caused in the Jewish community by some becoming Christians, sent out the whole pack into exile. Scattered back over the communities in Greece and Asia Minor were these Jewish converts to Christ, where Paul met them and appreciated their help in founding churches in these cities. After the death of Claudius in AD54-55 (or perhaps he lifted the edict before), they naturally went back to their homes and occupations in Rome. There was a great deal of travel and correspondence among Christians throughout the Roman empire. Paul wasn’t the only one who traveled; we see people coming and going often in the New Testament. The carrier of this particular letter seems to be Phoebe, a woman going from Corinth to Rome. Paul names these persons in the Roman church thanking each one whom he has either known personally, or with whom he has corresponded. Some he has only heard about in their work for Christ. The letter reveals that he is hoping for their further support as he heads west with the gospel.

The Roman church was started, we don’t know how, but early. There is a tomb of a Pomponia Graecina, a Roman matron, and apparently a Christian, buried in the catacombs in AD43, just ten years after the death and resurrection of Jesus. Perhaps some of the stories about the conversion of Roman soldiers at the site of the crucifixion are not fictional - somehow the faith spread to Rome quickly. After the death of Claudius, Peter arrived in Rome; perhaps he came about the same time that Paul was released from house arrest. After Peter’s arrival, Paul may have sailed off for Spain. In about ten years they will both be in Rome to meet their deaths under Emperor Nero.

The book is addressed to Gentile and Jewish believers. Neither of them, says Paul, would have any assurance of salvation outside of faith in Jesus Christ. Both are under the wrath of God, the Jew is not saved by the Law and the Gentile is not saved even if he has observed something like the Law by nature. None are without sin. All have fallen short and live under wrath. This wrath needs careful definition. A Greek word is used in Romans 71 times in various forms. Its root is the Greek *di* or *dik*. From this Greek root we get all our words like division, divisive, dichotomy, direct. This root means or signifies direction, a point at

which it is possible to move either way. In English this same root word is translated as either righteousness or justice. Paul writing this letter used this particular word and its various forms over and over. In the Greek we get more of the impact he meant to impart. Our translations instead of using one definition vary the translation so the impact is lost. Seeing the emphasis on righteousness - both the *righteousness* of God, his *justice* and the *righteousness* he imparts to Man; all these words are **dikaïoma** or forms of it - we realize that this letter is written to put forth a clear, unitary teaching about **dikaïoma**.

God's righteousness Is HIS Holy nature. In accepting Jesus we are given the capacity to be righteous, in denying Him we remain unrighteous - the **dik** point is His Being - Jesus separates and divides. Some are righteous and some are under wrath, not because of God's anger with some and His pleasure with others, but because of the acceptance of the gift of faith by a person, or the refusal of that faith. Confronting Jesus who is the **di** or **dik**, the righteousness of God either condemns or saves in the same moment. Wrath and justice are not two successive temporal moments, but the same action of God which reconciles the sinner to Himself by the sinner's acceptance or removes the sinner from His presence by the sinner's rejection, simply two sides of the one coin. Righteousness in its definitive form is Jesus in person. Jesus enters into the realm of wrath to save, a sinner is confronted by Him, and that is the moment of decision. Does he turn toward Him, or away? Jesus is the **di** Acceptance of Jesus gives righteousness or justification. *Dikaïoma*, righteousness or justification - man cannot have it of himself, it is God alone who renders just, makes right, who justifies. He pardons the impious one, the one living under wrath, not in virtue of His works or observance of the Law, but in virtue of the grace of Jesus Christ, the just one who has been raised up, to whom the believer is united by faith. To justify has the implication of something crooked that must be righted - a shim must be driven in to right what is off-balanced; that shim is grace. Once justified by faith, the believer must persevere to the end to be saved. Sanctification is possible only because of justification. There are many more mysteries here than we are able to

address here, including the gift of faith itself - to some, not to others.

Without the saving faith in Jesus Christ, we live under wrath - the condition of original sin. Popular definitions of righteous may be "good," "right", "conformed to the commands of God", or "one with God." Man was created by God to be a creature living in unity with Himself. When man in freedom turned from full acceptance of God's will and love, he went off, not just on the same plane, where he could repent and become one with God again when he felt like it, but he "fell" into the other side of God's righteousness - the state of wrath, which is the other side of the coin. If there is righteousness, or right relationship, or conformity with God's nature, then there must be the possibility of the opposite. Otherwise there is no freedom. So Adam and Eve (who involve you and me, original sin being the nature of us all) fell into wrath. No matter how "good" we may be, we live under wrath because of original sin.

Conformity to God means love and obedience: to be His friend. This capacity was lost in the fall. Man, male and female, lost tremendous spiritual gifts which had given him supernatural capabilities beyond his human nature. There is no power on earth to replace these gifts; nothing Man does can replace them. Using the idea of a chemical formula, as we have earlier, Man's nature is H, to which God in His goodness added inseparably His own Spirit O. In the Fall Man forfeited O and was left with good human nature H. The loss is comparable to a pure substance, water, H₂O, losing one of its molecules O to become just hydrogen, an element good in itself but incapable of the qualities and functions of water. Nothing mankind in this state does or doesn't do can restore this gift that God had added to his original nature; it is beyond his ability to restore. With the Fall, man's nature, good but temporal, will experience sin and death. No amount of repentance will restore the lost Holy Spirit, which is the divine dimension of his nature mankind lost in turning from God. More than repentance must be present - "Repent, turn from your wrong ways, (step one) **and** believe the good news" is Jesus' admonition in Mark 1:15. No good works whatever are mentioned. Belief in Jesus lifts man out of Wrath back to Righteousness, a gift which for salvation must be maintained till the end.

God alone has provided a way of return. He has sent His Son, a Person of the Trinity, to be the way back. With faith in Him, Jesus bestows the missing divine dimension. With each person's humble acceptance of His Work of forgiveness for his sins, the gift He gives is the Holy Spirit, the Third Person of the Holy Trinity. Then God: Father, Son and Spirit have done the necessary work and Man is restored by grace to union with God.

In this need Jew and Gentile are the same. The Law does not have the power to return mankind to oneness with God. It has been instead a guardian - it has prepared the Jew for acceptance of the free gift of salvation, because it has frustrated him to the point of recognizing his need. Paul tells his heartfelt love for his people, the Jews, and his belief that their hardness of heart in refusing Jesus and His salvation has been for the benefit of the Gentiles. It was their refusal that turned the apostles to the Gentiles. When the full number of the Gentiles are saved, then the Jews will accept what they rejected at first, and they too will know the one and only salvation. These sections are the heart of Paul's argument: 3:9-12, 3:21-23, 3:25-26, 5:1-2, 6:5, 6:10-11, 6:17-18, 6:22-23, with a number of others. What does it mean to accept Jesus by faith? What does *faith* mean? It is the opening of the heart and the whole being to the Lordship of Christ, so that we say with Paul, "It is not I who live, but Christ who lives in me." As Catholics we believe that this faith is a gift given to infants in Baptism (sometimes adults), to be accepted and claimed by the mature will at Confirmation.

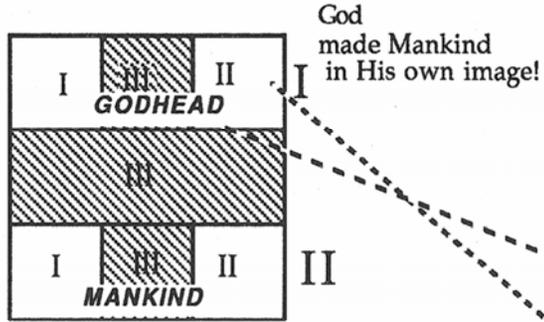
Without this faith in place nothing else matters Accepting Jesus as Lord isn't the whole pie - but it is the pie tin, nothing else is possible without it. But there is a very important filling yet to come: works, perseverance, and suffering. Accepting Jesus by faith, appropriating our Baptism, is what is meant by evangelicals by "being born again." All Catholics who with faith have received their First Communion, and have appropriated that baptism in Confirmation, have received Jesus. Nothing else we do matters if this faith is not in place. Faith in Jesus Christ, results in our justification with ultimate fulfillment of the

promise of oneness with God within reach. Without that faith the gulf cannot be breached.

The Spirit bestows many gifts. In the eighth chapter we have a different insight into the gifts of the Holy Spirit - that is, when the spiritual dimension we have likened to the oxygen molecule is united to hydrogen making H₂O. The God "molecule" has been added to our otherwise human nature H. Thus gifted, the H person first of all has peace (5:1). In Paul's Hebrew thinking, shalom, peace, is very close to shalem, completeness. We are agitated and without peace as long as we are missing our true divine inheritance. It reminds us of Augustine's statement, "My soul is restless until it finds rest in you, O Lord." This is what righteousness given by faith in Christ brings - completeness and peace. There are further gifts, however. Importantly, in 8:1 Paul tells us that we have freedom from condemnation. There is no condemnation for those who have faith in Jesus. They are living beyond the state of wrath. When that voice accusing us of lack of worth comes, it does not come from God, it comes from "the Adversary who condemns the brethren night and day." (Rev. 12:10) When that voice whispers, we claim our status as sons/daughters of God and deny its power over us. This is amplified in 8:17 where we are assured that we are joint heirs with Christ. "Joint heirs," we can't meditate on this too much. (Some translations use "fellow heirs.") We are given equality with Jesus. Not equal in the sense of *the same as*, but equal in the *sense of worth*. We are worthy because of our faith in Christ. This is the great gift bestowed by the Holy Spirit. Then we experience the diminishment of the spirit of disobedience till finally it fades to nothing. This is found in 8:7 and is stated in the negative, "For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot, and those who are in the flesh cannot please God." Stated positively it would read, "The mind set on the Spirit is not hostile, it submits to God's law for those in the Spirit please God." We are given a spirit of submission, of true love, so that hostility and rebelliousness gradually pass away. Another gift is the gift of supernatural prayer 8:26; a new communication with the Father is ours because of faith in Jesus. We aren't left to struggle along here in this world of wrath without a new communication system to help us. This may be the gift of prayer in tongues with which we bypass limitations of human language to express ourselves to God, and there

are other ways of communication in the Spirit, “melting” was given as a definition by one class member, He may have been describing the gift of contemplation. The last gift in this passage is the supernatural gift of faith, We know that everything works together for good for those who love God. We can live under all the tests and trials of this world believing that God will turn them to good. That belief rests on a supernatural gift of faith. These gifts are down payments on eternal life; they are essential to our life here, but they are nothing compared to the promised eternal life which is ours because we have died with Christ, joining ourselves to Him so that we may live with Him eternally.

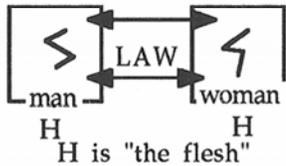
Lesson 53 Romans



PERFECT UNION IN THE HOLY SPIRIT
 Dependent on God's grace (HOLY SPIRIT)
 given to human nature H₂O

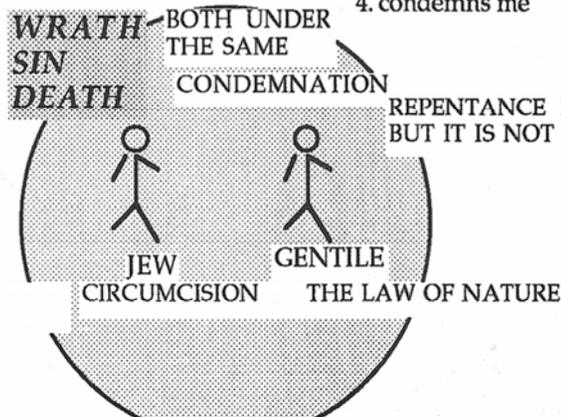
THE FALL
 the loss of that grace

No way back for mankind

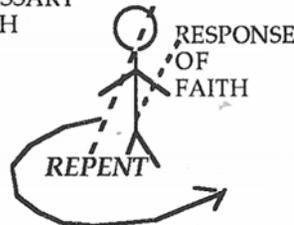


THE LAW IS A DISAGREEABLE GOVERNOR BUT IT:

1. brings knowledge of SIN
2. reveals my basic disobedience
3. brings out the worst that I otherwise would deny
4. condemns me



REPENTANCE IS NECESSARY BUT IT IS NOT ENOUGH



It's your decision, yes, or no; turn toward Jesus and you have chosen righteousness, or turn away from Jesus and you have chosen wrath.

THIS IS MEAT NOT MILK

RIGHTEOUSNESS IS CONFORMITY TO THE DIVINE WILL
 NATURAL TO US BEFORE THE FALL

THE WORD PAUL USES FOR THIS :variations of DIAKAI

NEW LIFE
 RIGHTEOUSNESS
 SPIRIT
 PEACE (SHALOM, SHALEM)

Living it out:
 ethics and morality
 use of spiritual gifts
 LOVE CHARITY

grace restored
 RECEIVE THE HOLY SPRIT
 H₂O

ONLY GOD CAN BRING US THROUGH THE BARRIER



adhering to Jesus with faith
 BAPTISM
 FREE GIFT OF H.S.
 GRACE
 LOVE

one side is "right relationship"

THE DI

the other side is "wrath"

confess with the mouth
 believe in your heart
 that God raised him from the dead. Romans 10:9

JUSTIFIED NOT BY WORKS OF THE JEWISH LAW BUT BY FAITH IN JESUS CHRIST

used by Paul:

- dikaiosune just, conformed to God, righteous
- dikaiosis justification
- dikaionia righteous
- dikaiokrisia righteousness
- dikaioo to justify
- dike right punishment

di
 divide
 direction
 diverse
 divest etc.

no condemnation
 remission of rebellious spirit
 new life in our body
 joint heirs with Christ
 gift of self-worth, icon of Jesus, II person
 supernatural prayer
 supernatural faith

Lesson 53 Romans Synopsis

1. Paul, an apostle for the gospel to the beloved of God in Rome called to be saints the Roman church is well known I want to come to share the gospel for mutual encouragement the gospel is God's righteousness His wrath is against the wicked because God has been revealed Greek immorality brings its penalty homosexuality is unnatural passion not acknowledging God brings all manner of wickedness they know God's decree and that those who do evil deserve to die, yet they do evil and approve of others who do evil
2. when you judge you are condemned because you do the same things don't presume; God's kindness is meant to lead to repentance disobedience leads to God's wrath glory, honor and peace are for those who do good all have sinned, Greek and Jew the Greeks against law in the heart the Jew does not live by the Law but tries to teach it to others circumcision means nothing only obedience to the Law which is ignored, real circumcision is a matter of the heart
3. the Jew's advantage is that

he is entrusted with oracles of God his wickedness shows the justice of God Jews and Greeks alike are under sin the Jews not justified by the Law the righteousness of God comes only through faith in Jesus Christ all have fallen short all are justified by grace as a gift the redemption is in Jesus Christ God justifies him with faith in Jesus faith upholds the Law

4. Abraham was justified by faith faith is reckoned as righteousness righteousness is apart from works Abraham was called righteous before there was a given Law he is the father of all who believe the Law brings wrath without Law there's no transgression a person doesn't know he's sinned Abraham believed against hope that he should be the father of many righteousness will be reckoned to us who believe that God raised Jesus from the dead that He died for our trespasses and was raised for our justification we are
5. justified by faith through Jesus we have peace we rejoice in suffering suffering produces endurance endurance produces character character produces hope hope does not disappoint God's love has been poured out

- through the Holy Spirit which has been given to us Christ died for the ungodly while enemies of God we were reconciled through Christ sin came into the world thru one man sin begat death death reigned from Adam to Moses the free gift of grace in Jesus brings justification one man's righteousness brings acquittal and life through one man's disobedience many made sinners, thru one man's obedience many made righteous
6. do we continue sinning so there is more grace? no, we have died to sin baptized into the death of Jesus united in death we shall be united in resurrection, the old self crucified dying with Him, we shall live with Him do not obey the passions yield yourself to God not under Law, but under grace don't be a slave of sin then you are set free be a slave of righteousness the end of shameful things is death free gift is eternal life in Christ Jesus
 7. a law is binding only during life the marriage bond ends with death death frees from one then you may belong to another through Christ you died to the Law you can belong to another

- we are dead to what held us captive, is the Law sin? not at all yet the Law acquaints us with sin I die through sins the commandment promising life was death for me the commandment is holy but it is sin that works death the Law is spiritual, I am carnal I do the things I hate sin does evil in men I am captive to the law of sin which opposes the law of my mind only Christ can deliver me
8. there is no condemnation for those who are in Christ God has done what the Law couldn't the requirement of the Law is met we walk not according to the flesh but the Spirit; it's flesh versus Spirit the mind of the flesh is death the mind in the Spirit is life, peace flesh doesn't submit to God's Law if the Spirit dwells in you the body is dead because of sin the spirit is alive by righteousness Spirit gives life to our mortal body the Spirit helps us cry "Abba" children of God, and heirs fellow heirs with Christ provided we suffer with Him the whole creation eagerly waits the revealing of the sons of God then creation is set free from death we wait for this with patience the Spirit helps us pray

- in everything God works for good
for those who love Him
if God is for us, who is against us
God justifies, He does not condemn
nothing can separate us from the
love of Christ
9. this is the truth Paul sorrows over
the Israelites have rejected Jesus
he would choose rejection himself
for their salvation
the word of God has not failed only
children of the promise are
reckoned as descendants salvation
depends not on man's will but on
God's mercy
the mystery about why
some called to mercy, some are not
wrath and mercy contrasted
Hosea and Isaiah say
only a remnant will be saved
Gentiles may attain righteousness
the Jews pursued it, did not attain it
because they did not pursue it
through faith, but by works they
stumble over a stumbling stone
10. Paul's zeal for them is for salvation
they did not submit to Christ who is
the end of the Law
confess with your lips Jesus is Lord
believe in your heart God raised Him
from the dead and you will be saved
no distinction between Greek or Jew
all who call upon Him will be saved
they must hear by preaching
Israel is disobedient and contrary
11. but God has not rejected them
- at the present time there's a remnant
those who haven't accepted Jesus
stumbled and fell
so that Gentiles could be grafted in
making the Jews jealous
God will graft back natural branches
then all Israel will be saved
they are beloved for the sake
of their forefathers, all men
are consigned to disobedience
so that all men may have mercy
12. give your bodies as a living sacrifice
do not be conformed to this world
be transformed by the renewal
of your minds
one body has many members
with different functions
use the gift God has given you
love genuinely, never flag in zeal
be aglow with the Spirit
Paul's mini-sermon on the mount
do not be overcome by evil
overcome evil with good
13. be subject to lawful authority
because all authority is from God
pay taxes, pay honor to authority
love fulfills the Law
wake up, Second Coming is soon
make no provision for the flesh
14. don't argue over diet
God's the master judging a servant
do all in honor of the Lord
what ever your observance
live or die to the Lord
don't judge your brother
judgment is at the judgment seat
- never hinder a brother
pursue peace and mutual upbuilding
do not cause your brother to stumble
by what you eat
what does not come from faith is sin
bear with the failings of the weak if
you think you are strong
Christ did not please Himself the
scriptures give hope live in
harmony with each other Jesus
came to the circumcised to prove
God's truth to the prophets so that
the Gentiles might glorify Him
may the Holy Spirit help me who
offers priestly service
I am proud of my work of preaching
from Jerusalem to Illyricum
I have no more room to work
there I am coming to Rome
looking for help in getting to Spain I
am raising a collection for the poor
in Jerusalem, when that is raised I
shall come to Rome, if God wills
and I am spared from unbelievers
15. Phoebe a deaconess of Cenchræ
carries this letter, she is my helper
greet Prisca and Aquila and the
church in their house greet
Epaenetus, first Asian convert greet
Mary a hard worker
Andronicus and Junias, kinsmen
fellow prisoners, Ampliatus-beloved
Urbanus, co-worker; Stachy- beloved
Apelfes-approved; Aristobulus and
family, Herodian-kinsman
Narcissus and family; Traepaena
- Tryhosa-workers; Persis-beloved
hard worker, Rufus and his mother
who is like my own
Asyncristus, Plegon, Hermes,
Patrobas, Julia, Nereus and his
sister, Olympias; and all the saints
greet with a holy kiss watch for
teachers of false doctrine they flatter
by words and deceive you are
obedient, now be wise God will
crush Satan under your feet
Timothy, Lucius, Jason, Sosipater
and Tertius (secretary) greet you
Gaius, Paul's host, greets you
Erastus, the city treasurer, Quartus
greet you according to the gospel of
Jesus, Glory to God

Lesson 53 Romans Outline

I. Background to the letter to the Romans

- A. Written from Corinth at the end of the Third Missionary Journey 15:26, 16:1, 2 in AD57-58
 - 1. written after the fourth letter to Corinth (see outline II Car.)
 - 2. Paul goes to Corinth the third time, after all 15:26, 16:23
 - a. he wants to see them after their repentance and reconciliation
 - b. also to pick up the collection they have gathered 15:25
 - 3. Phoebe of Cenchreae one of Corinth's ports, will carry the letter 16:1
 - 4. Erastus, 16:23, is referred to in I Tim as being left in Corinth
 - 5. Paul writes from Gaius', whom he baptized in Corinth I Car 1:14
 - 6. mention's Timothy and Sopater (Sospater) 16:21 who accompany him to Jerusalem from Corinth at the end of the Third Journey Acts 20:4
- B. The church of Rome founded early, but not by Paul, or Peter
 - 1. A riot there over "Chrestus" in AD49. Jesus died about AD33
 - a. Emperor Claudius exiles all Jews (and Christians) Acts 18:2
 - b. Aquila and Prisca exiled to Corinth AD51 meet Paul
 - 2. Peter may have arrived after Claudius' death between AD56-59
 - a. Silvanus (Silas) mentioned as his secretary in I Peter
 - b. Silvanus was with Paul till AD55
 - c. nothing known in N.T. about Peter's ministry in Rome
 - 3. Pomponia Graecina, Roman Christian, buried in catacombs AD43
 - 4. the church there is both Greek and Jewish
- C. Tradition says Peter and Paul killed in Rome about AD64-65 under Nero
- D. Paul's reasons for writing
 - 1. he is coming to Rome
 - a. he's completed evangelizing from Jerusalem to Illyricum (modern Bosnia-Herzegovina, Albania) 15:19, 23
 - b. the churches in the area can now finish the job
 - 2. he wants to preach Christ where He's not been preached before 15:20
 - a. he will go to Spain if possible 15:24
 - b. he hopes for their support 15:24, 1:12
 - 3. he has long wanted to come to Rome 1:13
 - a. this letter will pave the way for his coming
 - 1) to make a full statement of his doctrine
 - a) gives the impression that Rome was a strategic church even at the time this letter was written
 - b) was Peter there in AD 57-58? or on his way? he isn't

addressed, he is probably in Antioch still
(1) He wasn't in Jerusalem when Paul arrives there in the next few months Acts 20:18.

- (2) James is at this time head of Jerusalem community
- 2) well reasoned presentation of Paul's ideas
- 3) this letter marks a turning point in his ministry
- b. he wants to "reap some harvest in Rome" 1:13
- c. he will strengthen them, they will strengthen him 1:11
- 4. there is no anti-heretical purpose

II. Theological Ideas

- A. The need for salvation by both Greek and Jew
 - 1. the gospel is the power of God for salvation to all 1:16
 - 2, the Gentiles their wickedness suppresses truth 1:18
 - a. God is clearly seen in His creation 1:19, 20
 - b. they did not honor God, but honor idols 1:23, 24, 28
 - 1) the result is impurity
 - 2) and exchange of truth for lies
 - a) lesbians 1:26
 - b) homosexuality 1:27
 - c) receive in their persons penalty for error 1:27
 - 3) improper conduct - wickedness, evil, covetousness,
 - a) envy, murder, strife
 - b) deceit, malignity, gossips, slanderers
 - c) haters of God, insolent, haughty, boastful
 - d) inventors of evil, disobedient to parents
 - e) foolish, faithless, heartless, ruthless
 - 4) those who practice, those who approve, deserve death 1:32
 - 3. the Jews - don't judge the Gentiles 2:1
 - a. you do the very same things 2:3
 - b. God has given you kindness and forbearance
 - c. you have presumed, and are impenitent
 - d. God's wrath - tribulation and distress for Greek or Jew who do evil
 - 4. all have sinned 2:12
 - a. the Greeks without the Law 2:14
 - 1) the Law is written in nature, on hearts
 - 2) God will judge their consciences
 - b. the Jews with the Law

- 1) you boast of your relationship to God
 - 2) you have been instructed in the Law - His Will 2:18
 - 3) you teach like a guide, like one who has light 2:19
 - 4) yet, you dishonor God by breaking the Law 2:24
 - 5) your circumcision means nothing
 - a) if you break the Law 2:27
 - b) true circumcision is of the heart 2:29
5. the Jews should have an advantage
- a. entrusted with the oracles of God 3:1
 - b. their unfaithfulness does not nullify God's faithfulness 3:4
 - 1) their evil brings out God's goodness 3:8
 - 2) but God's condemnation of them is just 3:8
 - c. but Jews are no better off 3:9
 - 1) no human being is justified through works of the Law 3:20
 - 2) all have sinned and come short of the glory of God 3:23
- B. The *righteous shall live (be saved) by faith* - the theme of the letter 1:17 or "he who through faith is righteous shall live."
1. righteousness (dikaiosune), right relationship with God, is a free gift 3:24 through Christ Jesus available through Baptism.
 - a. Baptism brings expiation for sin through His blood 3:25, 5:9
 - 1) former sins passed over
 - 2) divine forbearance
 - 3) reconciled to God 5:10
 - 4) saved by His life 5:11
 - b. to prove He is righteous 3:26
 - c. He justifies him who has faith in Jesus 3:26
 - d. therefore, no one can boast
 2. God is God of Jew and Gentile, both saved in the same way 3:29, 30
- C. The righteousness of God (dikaiosyne or -sane) Notes from Dictionary of the New Testament, Xavier Leon Dufour 1. use of the root *di* or *dik* 71 x in Romans
- a. signifies *direction* - one way or the other
 - b. a *div*ision - between two choices
 - c. the *di* or *dik* considered in its definitive form was Jesus in person. I Cor 1:30, 11 Cor 5:21
 - d. wrath is the other side of righteousness, inseparable 1) separated by the dik
- 2) wrath, the "turned- away side, the Fallen level"
 - a) adhering to Jesus justifies, restores
 - b) turning away from Jesus condemns to wrath
2. dikaiosyne (or dikaiosune) - just, conformed to God; *dikaiosis* - justification, *dikaionoma* - righteous; *dikaio krisis* - righteousness; *dikaioo* - to justify; *dike* - right, punishment, vengeance
- a. signified an attitude that undergirds and sustains a covenant existing between two
 - 1) that attitude was lost by disobedience and could not be regained by any effort on the part of man
 - 2) the about face, and the falling away in Eden's story
 - 3) the need is to be restored by God
 - a) a sinner can repent - turn around
 - b) they can't restore themselves to covenant relationship
 - b. God alone can restore them to that relationship
3. God justifies, He renders just, makes right, sets free Rom 4:5ff
- a. not by works of the Law - doing "right" things
 - b. by grace through acceptance of Jesus Christ as Saviour
 - 1) who has been raised up, dying for us sinners 5:6
 - 2) to whom the believer is united by faith. 1:17, 2:21-26, 3:27, 4:24,25, 5:19:30-32,10:3-10
 - c. to the justified Christ gives the life of the sanctifying Spirit 3:13
 - 1) source of works of charity
 - 2) a life in conformity with the divine will
4. Abraham's righteousness (dikaiosune) God's gift thru faith alone 4:5
- a. he believed God before any law of works or circumcision 4:10
 - b. circumcision was a sign of his righteousness (dikaiosune), not the other way around
 - c. God justified (dikaioo) him through his faith 4:3,17
 - 1) the father of those who believe through faith
 - 2) the promise to his descendants
 - a) because of faith not the Law 4:13
 - b) rested on grace 4:16
 - c) he believed God for progeny; it seemed impossible 4:20
5. death (wrath) reigned through one man - Adam, life (righteousness) through one man - Jesus Christ
- a. sin and death were in the world from Adam to Moses
 - b. sin was in the world before the Law but it was not counted 5:13

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- c. free gift (4x , dikaioma) of life through Jesus 5:15
- d. through one man's act of righteousness all are acquitted 5:18
- e. where there was sin, grace abounded all the more 5:18
 - 1) we avoid sin because we have died to it 6:1ff
 - a) baptism unites us to Christ's death 6:3
 - b) raised to newness of life
 - 2) old self crucified, sinful body destroyed 6:6
 - 3) consider yourself dead to sin, like Christ, alive to God 6:11
 - 4) no longer obey passions 6:12
- 6. relationship of the unsaved, and the saved to the Law 6:15
 - a. through the Law comes knowledge of sin 3:20
 - b. the Law must be upheld 3:31
 - c. as death releases a wife from the law of marriage; so the Law 7:1ff
 - 1) she may remarry; Christian dead to Law, attaches to Christ
 - 2) in this way we are dead to the Law through the death of Christ
 - 3) we may be joined to Christ in the new life of the Spirit
 - d. is the Law sin?
 - 1) no, it just makes us know sin 7:7; it is holy 7:12
 - 2) the Law told me what sin was
 - a) revealed me to myself, how truly disobedient I am
 - b) brings out the worst in us
 - c) without the Law I wouldn't have known my sin
 - 3) what the Law condemned, I was stimulated to do 7:11
 - a) therefore I was condemned to death
 - b) did the Law kill me? No, it is sin that killed me 7:13
 - 4) I do the thing I don't want to do 7:16 - sin in me
 - a) I want to do the right thing, but don't 7:21
 - b) I am wretched 7:24 how do I get out of this? a. Jesus Christ alone gives righteousness 7:25, 8:10
- D. Gifts of grace given by the Holy Spirit; impossible for "the flesh"
 - 1. gift of peace with God 5:1
 - a. God is now for us 8:31
 - b. Jesus now intercedes for us 8:34
 - 2. gift of God's love poured into our hearts 5:5
 - a. nothing can separate us from this love 8:37ff
 - b. we conquer through Him who loved us 8:37
 - 3. gift of relief from condemnation 8: 33ff
 - a. all condemnation of the Law is lifted 8:1 we now walk in the Spirit
- b. no longer walk according to the flesh (the unsaved man struggling under the Law) 8:5
- c. Jesus has set us free from condemnation 8:2
- 4. gift of submission - now possible - we can grow in obedience 8:7
- 5. gift of new life in our body
 - a. without the Spirit you do not belong to Christ 8:9
 - b. with Him our bodies will be given life 8:11
 - c. live by the Spirit and have life: by the flesh, and die 8:12
 - d. present your body as living sacrifice 12:1
 - 1) do not be conformed to this world
 - 2) be transformed by the renewal of your mind 12:2
- 6. gift of self-worth is based on Christ 8:15 ff
 - a. not a spirit of slavery
 - b. we call God, "Abbe, Father" (dearest Father, the Lord's Prayer is being prayed by oral Tradition)
 - c. we are children of God, heirs with Christ
 - 1) provided we suffer with Him 8:17
 - 2) sufferings nothing compared to glory that will be ours 8:18
 - a) creation waits eagerly for this revealing of sonship
 - b) subjected to futility for now
 - c) we groan while we wait for adoption as sons 8:23
 - d) to be like Jesus, His image (eikon) II Cor 4:4
 - e) predestined, called, justified, glorified 8:30
- 7. gift of supernatural prayer 8:26 a, we don't know how to pray
 - b. the Spirit prays to God through us
 - c. intercedes according to the will of God 8:27
- 8. gift of supernatural faith, believing God works for good in everything E. The future salvation of the Jews
 - 1. Paul loves them so much he'd give up his own salvation for them 9:3
 - a. sonship, glory, covenants, law, worship, promises, patriarch, belong to them according to race 9:4
 - b. not children of flesh, but children of promise to Sarah and Abraham 9:8
 - c. they have zeal for God, but are unenlightened 10:2
 - 2. God has mercy on whom He will 9:14 ff a. does He still find fault with the Jews? 9:19

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- 1) He has not rejected His people 11:1
- 2) there is always a remnant chosen by grace 11:5
- b. He is the potter and determines what He makes 9:21
- 3. God promised only a remnant would be saved 9:27
 - a. Jews have not attained righteousness or salvation
 - 1) not obedient to God's righteousness
 - 2) they set up their own standards 10:3
 - b. they have thought it based on works 9:31
 - c. it was based on faith
 - 1) confess with lips Jesus is Lord 10:9 -13
 - 2) believe in your heart that God raised Him from the dead
 - 3) everyone who calls on the name of the Lord will be saved
- 4. they have stumbled over the need of faith in Christ 9:32ff
 - a. they have been disobedient and contrary 10:21, 11:28,32
 - b. God continues to offer them salvation - He loves them 11:28
 - c. He hardened hearts
 - 1) so that salvation could come to Gentiles 11:11,25,31
 - 2) Gentiles will make them jealous
- 5. to hear the gospel 10:17 they need preachers, senders
- 6. eventually they will accept
 - a. they are the natural branches 11:19
 - b. they have been lopped off so Gentiles could be grafted in 15:8,9
 - c. regrafted back, if they do not persist in their disbelief 11:23,26

III. Living the Christian Life

- A. See the life in the Spirit above
- B. General ethics
 - 1. be humble, realistic about yourself 12:3,16
 - 2. use Holy Spirit gifts with faith 12:6
 - a. prophecy, service, teaching, exhortation, contributing, giving aid, acts of mercy
 - b. be aglow with the Spirit 12:11
 - 3. let love be genuine 12:9,10
 - a. live in harmony with one another 12:16, 18, 5:5
 - b. loving your neighbor fulfills the Law 13:8-10
 - c. please your neighbor, not yourself this is what Christ did 15:3
 - 4. hate evil, love good 12:9 overcome evil with good 12:21

- 5. rejoice in hope, patient in tribulation, constant in prayer
 - a. bless those who persecute you 12:14,17
 - 1) never avenge yourself 12:19
 - 2) vengeance is God's 12:19
 - 3) feed your hungry enemy 12:20
 - b. rejoice with those who rejoice 12:15
 - c. weep with those who weep
 - d. Jesus is coming soon 13:11
- 6. contribute to need 12:13
- 7. make no provision for the flesh 13 1 4
- 8. owe no one anything 13:8
- 9. do not judge different diets or observances 14:2,6,13
 - a. only God is to judge 14:4
 - b. we will all stand before the judgment seat 14:10
 - c. don't injure anyone by what you do - you are responsible for your brother 14:15ff
 - 1) everything is clean 14:20
 - 2) but wrong to make the weak fall
 - 3) do what you do from strong faith 14:23

C. Obedience to authority

- 1. be subject to all governing authorities 13:1
- 2. all authority comes from God
 - a. if you resist, you resist God
 - b. rulers are no problem to good lives 13:3 only wrongdoers
- 3. pay your taxes 13:6
- 4. give honor that is due 13:7

IV. Personals

- A. Paul is pleased with his ministry - priestly service 15:15
 - 1. won obedience from the Gentiles 15:18
 - 2. proud of his work 15:17
- B. His plans to extend his ministry see above section I
- C. The greetings to all his many friends see I above
 - a. known from associations of many churches
 - b. much communication and travel in the world.