

Romans Overview

I. INTRODUCTION:

A. Title, Date & Authorship—

1. The book is titled after its recipients (**Romans 1:7, 15**).
 - a. Written from Corinth before **Acts 20:1–4** (Goodwin, p. 106–108).
 - b. Written about Spring of 57 A.D. (*ibid.*)
 - c. Delivered to Rome from Corinth by Phoebe (**Romans 16:1–2**).
2. The church at Rome probably established early by first disciples (**Acts 2:10**).
 - a. No apostles were known to visit the church before Paul (**Romans 1:11**).
 - b. The Roman church assumed a Gentile character after [Claudius](#) expelled the Jews between 41 and 49 A.D. (**Acts 18:2**). Their return may explain some of what Paul writes (**Romans 14 & 15**).
 - c. Paul intended to develop a relationship with Rome like that with Antioch and Ephesus (**Acts 13:1–2; 14:26–27; 15:40; 19:10; Romans 1:15; 15:23–24**).
3. The book is authored by Paul, a.k.a., Saul of Tarsus (**Romans 1:1**; cf. **Acts 13:9**).
 - a. Paul asserts his authority to write as “a called Apostle” (**Romans 1:1**).
 - b. It was later revealed to Paul he would stand before Caesar in Rome (**Acts 9:15; 27:24**).
 - c. Paul had wanted to visit Rome for a long time (**Romans 15:23**).
 - d. Paul asked the Romans to pray that he might come to them (**Romans 15:32–33**).
 - e. Paul’s “advance team” was already in Rome when the letter was written (**Romans 16:1–14**).

B. Purpose & Theme—

1. Paul’s purpose is not to...
 - a. Address specific problems that exist in the church (cf. the letters to Corinth or Galatia).
 - b. Expound on teaching not previously comprehended (cf. Thessalonica).
 - c. Correct specific members for their behavior (cf. Philippi or Diotrephes).
2. Paul’s purpose is twofold:
 - a. First, to establish a relationship with the Roman Christians that will facilitate the continued spread of the Gospel into the entire world (**Mark 16:15–20; Acts 9:15–16; 22:21; 26:16–18**).
 - b. Second, make a comprehensive statement and defense of the Gospel through an explication of the premise that the Gospel is God’s power to save everyone that believes (**Romans 1:16–17**).
 - c. These purposes are not diverse, separate, or disparate. Paul combines both in **Romans 1:15**.
3. Paul’s thesis statement is expressed in both **Romans 1:16–17** and **Romans 2:11**.
 - a. In the former Paul expresses the universal truth that both Jew and Gentile, if saved, are saved by grace through faith apart from the works of the Law of Moses.
 - b. In the latter, Paul denies that there is any special advantage for the Jew because he is a Jew.
 - c. The entire premise being summarized in **Romans 3:20–26**.

Romans Overview

II. OUTLINE OF THE BOOK:

A. The Prologue (1:1–17)

1. The salutation (1:1–7)
2. The introduction (1:8–15)
3. The statement of the thesis (1:16–17)

B. The Body of the Letter (1:18–15:13)

1. The fundamental principles of the gospel (1:18–11:36)
 - a. Justification by faith (1:18–8:39)
 - b. The place of the Jew in the scheme of redemption (9:1–11:36)
2. The practical challenges of serving God (12:1–15:13)

C. The Epilogue (15:14–16:27)

1. Paul's plans for his ministry (15:14–33)
2. Greetings and exhortations (16:1–27)

III. MAJOR THEMES & ISSUES IN THE BOOK:

A. The Universal Need for Redemption:

1. Nowhere in the Bible is it more clearly stated than in Romans 3:20–23 that all men need the forgiveness of sins.
2. Likewise, the grounds for this conclusion are clearly set forth: Men chose to sin (*i.e.*, “free will,” Romans 3:23, 5:12, 18–20; 8:3).

B. The Grounds for Human Redemption:

- a. Men are justified by the death of Christ—blood atonement (Romans 5).
- b. The sinner cannot be justified by the deeds of the law—salvation is by grace (Romans 4).

C. The Means of Human Redemption Is the Gospel:

- a. God's means of making men righteous is revealed in the gospel (Romans 1:16).
- b. Justification by faith is dependent upon the faith (Romans 10).
- c. Justification by faith requires obedience to the faith (Romans 1:5; 16:26).

D. The Christian's Relationship to the Law of Moses:

- a. Justification is not by the Law of Moses (Romans 3:28–4:8).
- b. The believer is released from the Law by the death of Jesus (Romans 7).
- c. Obedience to the Gospel does not nullify God's grace (*cf.* Romans 6:15; 4:12), nor is the believer without law (Romans 8:2).

E. The Salvation of the Jews:

- a. Paul ties the rejection of the Jews to their rejection of the Christ (Romans 9:32).
- b. The salvation of Israel was always dependent upon their acceptance of Christ (Acts 3:22–26).
- c. Paul affirms that the Jews will be saved when they believe (Romans 11:23).

Romans: Salvation Is for All

I. THE GENTILE NEEDS THE FORGIVENESS OF SINS (1:18–32)

A. God's Wrath Revealed from Heaven (1:18)

1. Verse 18 to be understood in connection with the previous verses.
2. The need of salvation is expressed in terms of God's judicial wrath against sin.
3. It is a marvelous thing to consider that God would devise a way by which to save man from His own wrath.
This is grace (Ephesians 5:6; Colossians 3:6; Psalms 7:10).

B. The Knowledge of God Is Suppressed by Ungodliness & Unrighteousness (1:19)

1. Impiety and iniquity *hold* (suppress) the truth.
2. Men had known the truth, but they drifted from it through sin and became idolators.
3. God maintains a constant manifestation of Himself in the universe (1:20).

C. All Men Know There Is Right & Wrong (1:32)

1. A revelation from God does not create any new faculties within man. We possess a sense of ought, the capacity to discern right and wrong (text).
2. That does not mean we are able to intuit all that is true, but it does mean that God's revelation refines, directs, induces, and guides men to do what is right (cf. 1 Corinthians 2:7–9).
3. They indulged in the things they knew were wrong and consented with others that did likewise.

II. THE JEW NEEDS FORGIVENESS OF SINS (2:1–3:8)

A. The Jew as Guilty as the Gentile (2:1–11)

1. The Jews condemned themselves by their condemnation of the Gentile (2:1).
2. The Jews were guilty of every sin of which the Gentiles were guilty (2:3).
3. The Jew needed to realize and accept that God is no respecter of persons (2:6–11).

B. Why Both Jew & Gentile Are Lost (2:12–3:8)

1. The Gentile lost because of sin (2:12–16).
2. The Jew boasted in the Law, but he did not keep it (2:17–24).
3. Circumcision is an advantage only to those who keep the Law (2:25–29).
4. God's judgment upon the Jew is just (3:1–8).

III. ALL MEN NEED THE REDEMPTION WHICH CHRIST AFFORDS (3:9–31)

A. The Jew No Better than the Gentile (3:9–23)

1. No, the Law condemns the Jew (3:9–19).
2. The Law cannot justify the sinner (3:20).
3. Justification is through faith in Jesus Christ, to the Jew and the Gentile (3:21–23).

B. The Death of Jesus Is the Grounds of Human Redemption (3:24–31)

1. The death of Jesus is the propitiation for sin (3:24–25).
2. God is just in justifying the believer in Jesus (3:26).
3. There is no boasting in justification by faith (3:27–28).
4. There is one God who justifies all by faith in Jesus Christ (3:29–30).
5. The integrity of the Law of Moses is upheld through justification by faith in Christ (3:31).

Key Principles in Romans One

I. THE OBEDIENCE OF FAITH (1:5)

A. What Does the Phrase Mean?

1. The KJV has “obedience to the faith;” the ASV and all that follow have “the obedience of faith.”
2. “Paul received favor and apostleship in order to induce men to obey Christ, but to obey Him from belief as the principle leading to it” (Lard, p. 31).
3. “No act of obedience is acceptable to God which is not prompted by belief in Him who performs it” (*ibid.*).
4. Paul demonstrates the immutable, divine order in **Romans 6:17–18**.

B. “The Faith” Is Necessary to “the Obedience of Faith” (1:15–17)

1. There is an objective faith and subjective faith (*cf.* Galatians 1:23, 3:23; 1 Corinthians 16:13; 2 Corinthians 13:5; Philippians 1:27; Colossians 1:23).
2. In Romans, Paul calls objective faith, “the word of faith which we preach” (**Romans 10:8; 16:25–26**).
3. It is the objective faith which produces subjective faith in the heart (**Romans 10:10**).
4. The process of bringing men to justification by faith involves the preaching of the Gospel, the hearing of the Gospel, and obedience to the Gospel (**Romans 10:11–17; 6:17–18**).

C. The Obedience “of Faith” is Obedience “to the Faith” (6:17–18)

1. The objective faith produces subjective faith in the heart (**Romans 10:9–10**).
2. The heart is delivered to the mold of the Gospel and conforms to it (**Romans 6:16–18**).
3. Obedience springs from the faith one has as a result of Gospel preached (**Rom 10:10; 6:16**).

II. THE GOSPEL (1:16)

A. The Gospel Is the Power of God unto Salvation (1:16)

1. It is not “a” power, or “some” power of God, it is the “only” power of God unto salvation.
2. The Gospel is the effective means for initiating and sustaining faith (**1 Corinthians 1:18, 24**).
3. God has designed the Gospel, revealed the Gospel, and preserved the Gospel so that it alone accomplishes His eternal purpose respecting justification by faith (**Galatians 2:16; 1:6–9**).

B. The Gospel Is the Power of God to All Who Believe, i.e., Obey (2:7–8, 10, 16)

1. There is only one Gospel, one system of salvation provided that saves all who believe (*ibid.*).
2. “To everyone that believeth” expresses the principle of **Romans 2:11**.
3. The Jew and the Gentile, if saved, will be saved by Gospel (**Acts 4:2, 4, 10–12**).

C. The Gospel Reveals How Men Are Justified by Faith (Galatians 2:16)

1. The question: What must I do to be saved?
2. God’s justification by faith is revealed in the Gospel to induce men to believe.
3. We preach that Jesus is the propitiation for sin, and how men may receive that atonement according to God’s revelation to induce men to render the obedience of faith.

Key Principles in Romans One

III. THE RIGHTEOUSNESS OF GOD (1:17)

A. Righteousness in the Book of Romans—

1. An attribute of God concerned with the judgment of sinners:
 - a. The condemnation of sinners by God is just or right (**Romans 2:5–6**).
 - b. God is faithful to His promises; hence, “*justified in His sayings*” (**Romans 3:4–5**).
 - c. Paul states that the condemnation of the slanderous Judaizers is “*just*” (**Romans 3:8**).
 - d. He affirms God is righteous in having forgiven sins (**Romans 3:25**).
 - e. Paul answering the Jews complaint upholds God’s righteousness character (**Romans 9:28**).
2. Right doing, no more, no less; punctilious:
 - a. Paul uses the word literally in opposition to “good” to describe a law-keeper (**Romans 5:7**).
 - b. Such a man as Paul imagines is not without sin (**Romans 3:20, 23**).
 - c. This is the blameless man, one careful to fulfill the law (**Matthew 12:7; 23:23**).
 - d. However, he is surpassed by the “*good man*” (**John 13:37; Micah 6:8; Hosea 6:6; Psalm 15**).
3. Acquittal, declared righteous:
 - a. Right in the absolute sense (**Romans 2:13**).
 - b. The universality of sin proves “*there is none righteous, no, not one*” (**Romans 3:10**).
 - c. However, there are those who are righteous by pardon or forgiveness (**Romans 5:19**).
 - (1) “unto condemnation” vs. “unto justification” (**Romans 5:18**).
 - (2) These are “*made righteous*” (cf. **Romans 5:18; cf. 1:17**).
 - (3) This is not a transference of Christ’s personal righteousness to the believer (**Philippians 3:9**).

B. The Righteousness of God Which Is by the Faith of Christ—

1. This phrase is unique to the NT, prominent in the writings of Paul, and central to the theme of Romans (**Romans 1:17; 3:22–25; Galatians 2:14–16; 3:6–12; Philippians 3:9; Hebrews 11:7**).
2. To what does Paul refer when he writes, “the righteousness of God which is by the faith of Christ”?
 - a. He is not directing our attention to God’s personal righteousness, an attribute, or to the character of His acts (however, God’s character must be considered to understand Paul’s meaning).
 - b. He is not affirming that God is doing right, no more no less, a strict adherence to His Law (but what He does is right). If this were the case all would be lost, not saved and the Gospel meaningless.
 - c. He does not in these texts have in view the vindication of God’s actions. Though God is certainly vindicated in what He does respecting in the Gospel system.
 - d. What does our belief of the Gospel, faith, have to do with any of these respecting God’s righteousness?
3. **Romans 3:20–26** is the inspired commentary on the Apostle’s use of this phrase.
 - a. In the first place, Paul considers the Law of Moses as the great advantage of the Jew because their experience with it forever settles the question of whether man can be justified by works (cf. **Galatians 3:10–12, 22–25**).
 - b. God through His interactions with Israel and the nations proves the indictment (**Romans 3:23**). Any appeal to the Law by sinners results in condemnation.
 - c. **BUT NOW**, “*once in the end of the world*” (**Hebrews 9:26**) Christ has appeared to put away sin by the sacrifice of Himself. The death of Jesus is propitiation (atonement/redemption) for the sins of the world. What could not be accomplished then under the law is accomplished now through belief of the Gospel.

- d. This is “*witnessed*” by the Law and the prophets, that is, the Law and the prophets express the reality that the Levitical System did not provide the redemption from sin which Israel and the world must have (**Jeremiah 31:31; Hebrews 8:7–13; 9:13–15; 10:1–4**).
 - e. “The righteousness of God...even the righteousness of God which is by faith of Jesus Christ.” This phrase is equivalent to the “being justified freely through his grace...” in **Romans 3:24**. This justification is not that which the sinner may expect or demand, but it is a righteousness or justification of God (**Philippians 3:9**). It is the forgiveness of sins by faith in the death of Jesus (**Romans 4:6–8**).
4. Passages where the phrase is found in Romans which have this meaning (**Romans 1:17; 3:22, 25; 4:5, 9, 11; 9:30; 10:6**).

Key Principles in Romans One

IV. THE JUST SHALL LIVE BY FAITH (ROMANS 1:17)

A. Outline of the Book of Habakkuk—

1. Authorship and Historical Setting (**1:1**)
2. The Prophets First Dilemma (**1:2–4**)
3. Jehovah's Reply (**1:5–11**)
4. The Prophet's Second Dilemma (**1:12–2:1**)
5. Jehovah's Reply (**2:2–20**)
6. The Psalm of Habakkuk (**3:1–19**)

B. The Text in Context—

1. **Habakkuk 2:4** — In this verse Jehovah announces the fundamental principle by which He deals with all mankind. The wicked will perish and the righteous alone shall live.
 - a. Sidlow Baxter summarizes the verse well: “The just shall live by his faith. The words might almost seem to occur in a merely incidental way; yet in reality they are so significant that they are quoted in the New Testament no less than three times as a decisive factor in evangelical argument (**Romans 1:17; Galatians 3:11; Hebrews 10:38**).
 - b. “It should be understood at once that the words look beyond the body to the soul. This is indicated by the earlier half of the sentence, which God says of the proud Chaldean, Behold, his soul is lifted up; it is not upright in him. That word ‘soul’ betokens the deeper sense in which are to be read the remaining words of the sentence, namely, the just shall live by his faith. The words look beyond the outward to the inward, beyond the merely physical to the spiritual, beyond the present to the future, beyond the intermediate and episodic to the ultimate and eternal.
 - c. “It is as though God said to Habakkuk: ‘Yes, your estimate of the Chaldean is quite right; his soul is all wrong; but though I use him to chastise My people, he himself shall be brought to woe in the end; and although in the present painful process the righteous suffer with (and by) the wicked, yet the righteous shall never perish in the end like the wicked, but shall live because of his faith, as will yet be seen, for the earth shall yet be filled with the knowledge of the glory of the Lord’” (*Explore the Book*, p. 210).
2. Paul quotes the passage correctly and in perfect agreement with the Spirit's original intent. Men must trust God, have complete trust in His redemptive plan, they must render the obedience of faith (**Romans 1:5; Hebrews 11:8, 13**). This often occurs without complete knowledge of God's activities (simply because He has not revealed the details). However, I can know in whom I have believed and be persuaded He is able to perform His promises (**Romans 4:21; 1 Timothy 1:12**). Those who trust in God's redemptive will and obey Him will be saved in the judgment.
3. The prophet is announcing an expectation for the righteous through faith in his generation that goes far beyond the Captivity, and even beyond the Restoration. The expectation is that of ultimate victory over idolatry and sin through the Messiah (**Habakkuk 3:18–19**). The apostle Paul brings this hope into sharper definition in **Romans 1:17**. God's plan for Israel and the nations is realized in the Gospel (**Romans 9:1–8; 10:1–21**).

Key Principles in Romans Two

I. THE GOODNESS OF GOD (2:4)

A. The Context—

1. Paul generalizes regarding the Jewish people: “*O man, that judgest them which do such things, and doest the same...*” (**Romans 2:3**; cf. **Matthew 7:1–5**; **John 7:24**).
 - a. Paul’s point is this, “You Jews are as sinful as the Gentiles because you have done and do the same things as they. Your judgment of them condemns yourselves” (**Romans 2:2**).
 - b. Whiteside suggests that the God’s continued grace and mercy toward the Jewish people having not been properly regarded resulted in pride and arrogancy (*Romans*, p. 60–61).
 - c. This twisted perception of God’s lovingkindness is best illustrated in the Jeremiah’s reproof in *The Sermon at the Gate* (7:1–34).
2. In the context Paul is persuading the Jew of his guilt and need for a Saviour.
 - a. Their stubborn rebellion will end in their eternal damnation (**Romans 2:5, 8–9**).
 - b. Being recipients of the Law, the covenants, the service of God, and the promises was not the ground for justification (**Romans 9:4**).
 - c. Neither is having descended from Abraham, Isaac, Jacob, and the Patriarchs (**9:5–7**).
 - d. Their destruction would be on account of the Word having taken no effect (**Romans 9:6**) because it was not mixed with faith (**Hebrews 4:2, 10–12**).

B. The Principle Revealed—

1. The Secondary Application:
 - a. Men are led to repentance by the goodness of God, the offer of grace (**Romans 2:4**).
 - b. This “goodness” expressed in the will and actions of God.
 - (1) “*riches of His goodness*,” the abundance of His gentleness and kindness, (cf. **Ephesians 1:7**).
 - (2) “*forbearance*,” self-restraint, (cf. **Acts 17:30**), *i.e.*, did not punish.
 - (3) “*longsuffering*,” longanimity (cf. **1 Peter 3:20**; **2 Peter 3:9, 15**).
 - c. God’s activity since the beginning to fulfill His eternal purpose (**Ephesians 1:4–5**).
 - (1) Again, in context, what God had done specifically for the Jewish people.
 - (2) However, what God also did relative to the “*mystery*” which includes the non-Jewish people (that’s you and me); He is not the God of the Jews only (**Romans 3:29**).
 - (3) Therefore, we ought to recognize that God’s goodness calls all men to repentance.
2. Consider God’s goodness broadly:
 - a. Creation (Psalms 8:3–9; Hebrews 2:8–15).
 - b. The Flood (Genesis 6:6–8; Hebrews 11:7; 2 Peter 3:1–7).
 - c. God’s revealed interactions with the Gentiles (Melchizedek, Abimelech, Jethro, Rahab, Ruth, the Syro-Phoenician Widow, Naaman the Leper, [**Luke 4:25–27**], Jonah, Nebuchadnezzar, Esther, the Canaanite Woman [**Matthew 15:21–28**], Samaritan Leper [**Luke 17:12–19**]).
 - d. The inclusion of the Gentiles is a leading theme of the NT (Acts 11:18; Romans 1:17; 2:11; 3:20–25; 11:7, 25; Ephesians 3:1–7; Galatians 3:25–29; Colossians 1:25–29).
3. Therefore, God’s eternal love for you, His eternal desire to save you, His eternal plan to accomplish it, and His active Providence in accomplishing it should lead you to repentance.

Key Principles in Romans Two

II. LED TO REPENTANCE (2:4):

A. The Context—

1. As previously noted, Paul is establishing the universal guilt of mankind (**Romans 3:23**) in order to present to the Jew and the Gentile their need of a Saviour.
 - a. The Jews in their unique relationship to Jehovah had demonstrated the impossibility of fallen mankind working his way back into God's favor (**Romans 3:20–23**).
 - (1) Justification by Law required absolute perfection, sinlessness. A *fallen sinner* could never achieve his desire since it is impossible (**Galatians 3:10; Romans 7:7–14**).
 - (2) The Levitical system was designed to teach the need of an atonement while demonstrating there was nothing which men could provide that would effect it (**Hebrews 10:1–4**).
 - b. Whereas, the Gentiles were left to explore every possible avenue in their search for God, wisdom, peace (**Romans 1:21–24; 1 Corinthians 1:19–24**).
 - (1) The Gentiles plumbed the depths of depravity through ignorance and idolatry.
 - (2) They demonstrated the futility of human wisdom and science as a means to awareness and peace (*e.g.*, Platonism, Aristotelianism, Stoicism, Epicureanism, Skepticism, and Cynicism).
 - (3) So “*world by wisdom knew not God*” and it was God's to reveal Himself to all through the Gospel (**1 Corinthians 1:21; Romans 1:20–21, 28**).
 - c. How would God draw all men unto Himself, what must He do to get their attention and demonstrate Himself to be the one true God—“*the Creator who is blessed forever*”?
2. It pleased God through “*the foolishness of preaching*,” that is, the foolishness of the message preached (what the world regarded as foolish *cf.* **1 Corinthians 1:18, 23**).
 - a. The Gospel is God's appointed means of salvation (**Romans 1:16–17**).
 - b. Justification is by faith in the Gospel message (**Romans 1:16, 10:4–9; John 6:40, 44–45**).
 - c. There is a subjective faith, but faith is not subjective.

B. What Is the Repentance of Which Paul Speaks?

1. Repentance is best defined as a change of heart (affecting the mind, the affections, and the will) which results in a hardy amendment of life (*cf.* **Matthew 21:28–31**).
2. Again, consider the context.
 - a. “Commit such things...doest the same things...commit such things...do such things...deeds...do not obey the truth...but obey unrighteousness...” The “such things” are the sins of **Romans 1:18–31**.
 - b. Opposed to these sins is “continuance in well-doing...obey the truth...His will...the things that are excellent...not steal...not commit adultery...[not] commit sacrilege...” (*cf.* **Romans 2:7–22**).
 - c. Repentance evident in the life of Abraham (**Romans 4:16–20; cf. Genesis 21:1–3; 25:19**).
 - d. This contrast is strikingly apparent in **Romans 6:12–17**.
3. In the immediate context the Jewish people are called to repent and believe the Gospel as John and Jesus had preached (**Mark 1:15; cf. Acts 20:21; Hebrews 6:1**).
 - a. They are self-condemned and condemned by the Law as well (**Romans 2:1–3:23**).
 - b. The “*goodness of God*” to which Paul refers is that which was revealed and demonstrated by the interactions of God with the nation.

C. Repentance Is Effected By the Gospel—

1. The repentance of which Paul speaks is required of both Jew and the Gentile (*cf.* **Acts 20:21**).
 - a. The passages read in Romans 2 certainly applied to both (*cf.* **2:6–10**).
 - b. Walking in the steps of the faith of Abraham is true of Jew and Gentile (**4:11–12**).
 - c. Newness of life characterizes every baptized believer (**6:3–4, 8–11, 20–22**), Jew and Gentile.
2. This repentance is effected in both Jew and Gentile by the preaching of the Gospel.
 - a. There can be no repentance without faith.
 - b. How does one turn toward that in which he does not believe? (*cf.* **Romans 6:13**).
 - c. Compare **Acts 2** with **Romans 10**:

	“Whosoever shall call upon the name of the Lord”	Romans 10:13
Acts 2:37b–41	“How shall they call...”	Romans 10:14
Acts 2:36–37	“How shall they believe...”	Romans 10:14
Acts 2:34–37	“How shall they hear...”	Romans 10:14
Acts 2:22–33	“How shall they preach...”	Romans 10:15
Acts 2:14–21	“Them that preach the Gospel of peace...”	Romans 10:15
Acts 2:21	“Whosoever shall call upon the name of the Lord”	

3. The first conversions on Pentecost illustrate the principle that repentance is effected through the preaching of the Gospel and only through the preaching of the Gospel.
 - a. They did not believe before they heard the Gospel (God’s goodness is leading).
 - b. They did not repent before they believed (order of record not necessarily order of occurrence).
 - c. The Holy Spirit did not act directly upon anyone other than the Twelve (*cf.* **Hebrews 4:11–13**).
 - d. No one is said to have been saved before these 3,000 were baptized (**Acts 2:47**).

Key Principles in Romans Two

III. THERE IS NO RESPECT OF PERSONS WITH GOD (2:11)

A. The Context—

1. The immediate context concerns the universal problem of sin. The Gentiles are guilty (**1:18–32**). The Jews are guilty (**2:1–29**).
2. The principle expresses the great truth that all men are equal before God and His laws (**2:11**). There can be no condemnation of a Gentile overlooking the same sins committed by a Jew (**2:3**).
3. However, Paul anticipates an objection from the Jews: “*What advantage then hath the Jew?*” (**3:1**).
 - a. The Jews had many advantages expressed in **Romans 9:4–5**.
 - b. Paul focuses on their greatest advantage, namely divine revelation (**3:2**).
 - c. As observed in Romans 1, God gave the nations up to a “*reprobate mind*” which did not wish to “*retain God in their knowledge*” (**1:28**). Hence their hearts were darkened and they were alienated from God being spiritually blinded (**Romans 1:28; Ephesians 4:18**).
 - d. While the Jew certainly strayed from God, He continued to send unto them prophets (**2 Kings 9:7; 17:13; Ezra 9:9–11; Jeremiah 7:25; Daniel 9:6; Zechariah 1:4–6**). God actively worked to save a remnant of Israel (all of it an act of grace, His goodness, cf. **Romans 11:22–33**).
 - e. However, God did not show unrighteous favoritism toward them simply because they were Jews (**Romans 2:10; 3:24–29; 4:9–14**).

B. The Principle Applied—

1. As then, so now, sin is the universal problem. All are guilty, none is more guilty than another, each one needs God’s grace (**Romans 5:7–8; 1 Peter 3:18; Colossians 1:21**).
2. Universal condemnation necessitates universal access to justification, if any are saved.
 - a. God could have justly condemned all humanity (Noah in **Genesis 6:8**; cf. **1 Peter 3:18–21; 2 Peter 2:5; Hebrews 11:7**).
 - b. However, to save one without offering to save all is respect of persons (the Calvinist seeks to avoid the dilemma by acknowledging a universal call while denying the ability to answer the call; there is no “*whosoever will, may come*,” **Revelation 22:17**).
3. Therefore, the Gospel is preached to all and effective for all that believe (**Matthew 28:18–20; Mark 16:15–16; Luke 24:46–47; John 20:22–23**).
 - a. “*Without respect of persons...*” eliminates all controversy concerning race, ethnicity, station, gender, or any other consideration which may distinguish one from another (**Romans 10:12; Acts 10:34; Galatians 2:6; 3:28; 5:6; 1 Corinthians 12:13; Ephesians 6:9; Colossians 3:11, 25; 1 Peter 1:17; James 2:1–9**).
 - b. Sin is the problem; justification by grace through faith to everyone that believes is the solution.

C. What Was the Advantage of Circumcision?

1. Salvation is of the Jews, but not because one is a Jew.
 - a. Jesus affirmed, as did Paul and all the apostles and prophets, that salvation was inextricably linked to the Jewish people (**John 4:22; Romans 9:4–5; 10:4**).
 - b. However, both denied that being physical descended from Abraham was essential to acceptance with God (**John 3:1–10; Romans 2:25, 28–29; 9:7–8**).

- c. Circumcision was given as a sign of the Abrahamic covenant, not the Mosaic covenant (John 7:22; Genesis 17:5–14; Exodus 19:8; 24:3, 7; Deuteronomy 5:27; 26:17; *cf.* Hebrews 9:19–22).
- 2. How is it that circumcision is only profitable to the Jew who keeps the Law (**Romans 2:25**)?
 - a. The Jew that sins is condemned (Paul's premise **Romans 3:20; Galatians 3:10**).
 - b. The sinning Jew may as well be an uncircumcised Gentile (**Romans 2:12, 25**).
 - c. Circumcision given in the context of justification by faith (**Romans 4:10–11; Hebrews 9:19–28**).
 - d. Circumcision not a "boundary marker" (Galatians 2:16; Philippians 3:1–11; Romans 2:28–29; Acts 7:51; 2 Corinthians 11:22; Deuteronomy 10:16; 30:6; Jeremiah 4:4; 9:26; Ezekiel 44:7, 9).
 - e. Circumcision was an indicator of Abraham's justification by faith (**Romans 4:11–12**). It was given to the Jew that he might learn the same (**Genesis 15:6; Habakkuk 2:4; Romans 4:11**).
 - f. The Law came in beside the promise (**Romans 5:20; 7:13; Galatians 3:19**). The purpose and design of the Law was visibly illustrated by Moses at the time of ratification (**Exodus 24:1–8; Hebrews 9:19–24**).
- 3. The Jew had the advantage of revelation which pointed him, and the world, to Jesus (**Romans 3:1–2; 9:1–8; Galatians 3:24–25**).
 - a. Had the Jews been as well acquainted with Abraham as they claimed, they would have heeded the call of the prophets, John, and Jesus (**Matthew 3:9; Luke 3:8; John 8:39, 56**).
 - b. Israel failed because they sought the righteousness which the Law demanded by the works of the Law and not by faith (**Genesis 15:6; Deuteronomy 32:2; Romans 9:30–33; 4:1–5; Galatians 3:6; James 2:23**).
 - c. The prophets called the nation to repentance but acknowledged that only a remnant would be saved (**Romans 9:25–33; 10:18–21; 11:1–5**).

Key Principles in Romans Two

IV. THE DAY OF JUDGMENT (2:6, 16)

A. The Context—

1. Paul is establishing the need for the Jew to repent and believe the Gospel.
2. He is concerned that some will harden their hearts and be lost in the final judgment (**2:5–6**).
 - a. This hardness resulted from rejecting God's goodness manifested in Christ (**Romans 9:32**).
 - b. Christ is the end of the Law unto righteousness to those that believe (**Romans 10:4**).
 - c. They can be saved, but only if they believe on Christ (**Romans 11:20–23**; cf. **John 8:21, 24**).
3. Their condemnation is determined by the Law of Moses which they had not kept (**2:11–13**).

B. This Is a General Judgment of the Individual—

1. Consider the use of man, thee, thou, thy, thyself, and his.
 - a. Whether nouns or pronouns the reference is to an individual being judged based on what he has done (**Romans 8:13** (cf. **6:23**); **2 Corinthians 5:10**).
 - b. This is not the judgment of an entire nation, or a race, or a church; it is an *individual*.
2. This judgment is without respect of persons (**2:11–16**). The guilty Jew and the guilty Gentile will perish. The believing Jew and the believing Gentile will be saved (“*every man*,” **2:6**).
 - a. This is really the main point of the context. God will not regard descent from Abraham, but whether the Law has been kept (**2:12–13**).
 - b. *Men* in verse **2:16** includes Jews and Gentiles, wicked and righteous, the living and the dead.
3. It is a judgment of the entire world (Romans 3:6), *individually* (cf. **2 Corinthians 5:10**; **Matthew 25:31–32**; **Acts 24:15**; **John 5:28–29**).

C. This Is a Future Judgment Resulting in Rewards & Punishments—

1. It had not yet occurred when Paul wrote (**2:5, 16**).
2. For the righteous, it involves a glory that shall be revealed in us (**Romans 2:7**; cf. **8:18**).
 - a. “Present time” opposed to “waiteth for the manifestation of the sons of God” (**8:19**).
 - b. “Now” opposed to “the adoption...the redemption of the body” (**8:22–23**).
 - c. “We see not” opposed to “we with patience wait for it” (**8:25–25**).
3. For the wicked, it involves...
 - a. Indignation, “fierceness...wrath...”
 - b. Wrath, “violent passion (ire, or (justifiable) abhorrence); by implication punishment.”
 - c. Tribulation, “affliction, anguish, tribulation, trouble.”
 - d. Anguish, “narrowness of room, i.e. (figuratively) calamity or distress.”
 - e. This punishment is described as “everlasting fire,” “everlasting punishment,” “everlasting destruction,” & “everlasting chains” (**Matthew 25:41, 46**; **2 Thessalonians 1:9**; **Jude 6**).
4. This judgment occurs in conjunction with the resurrection (**2:7, 10**; cf. **John 5:28–29**; *et.al.*).
 - a. The righteous are rewarded with immortality (the word is *aphtharsia*, incorruptibility).
 - (1) In **1 Corinthians 15:50, 53–54** it is received *with* immortality in the resurrection.
 - (2) It is a characteristic of those who are immortal (**2 Timothy 1:10**).
 - (3) Respecting attributes of the believer it signifies purity (**Titus 2:7**; **Ephesians 6:24**).
 - b. The word and the context indicate more than eternal existence (Romans 8:21; cf. **Galatians 6:8**; **Ephesians 4:22**; **2 Peter 1:4**; **2:12, 19**; **Jude 10**; **Revelation 19:2**).

- (1) Notice the parallel in Romans 2:10, “glory, honor, immortality...peace...eternal life”
- (2) This is not reconciliation, as in **Romans 5:1**, we possess that “*peace*” now.
- (3) This is a peace one may possess only when we have been changed in the resurrection (**Romans 7:24; 8:6, 12–14, 23; 1 Corinthians 15:42; 54–58; Matthew 11:29; Revelation 21:27**).
- c. It is the judgment which occurs at “*the last day*” (**John 6:36–40, 44, 54, 11:24; 12:48**).
 - (1) Jesus will judge the living and the dead (Romans 2:16; 8:33 *cf.* Acts 10:42; 17:31; 1 Corinthians 4:5; 2 Timothy 4:1, 8; 1 Peter 4:5).
 - (2) The Second Coming (1 Thessalonians 4:13–18; 1 Corinthians 15:23; 2 Thessalonians 1:7).

D. Is the Judgment of Romans 2:6 and 16 the Destruction of Jerusalem in A.D. 70?

- 1. The context is against that idea:
 - a. The judgment of Romans 2 is a universal judgment: “*every man, every soul of man, every man.*”
 - b. The judgment of Romans 2 requires “*immortality*” be given to the righteous.
 - c. The judgment of Romans 2 bestows “*indignation, wrath, tribulation and anguish...*”
 - d. The judgment of Romans 2 is a judgment upon “*the Jew first and also the Gentile.*”
 - e. The judgment of Romans 2 is a judgment rendered by Christ “*according to the Gospel.*”
- 2. The context of Romans 8 is against the idea as well:
 - a. Paul clearly has in view the expectations of individual disciples (**Romans 8:12–14**), both Jews and Gentiles (**Romans 7:25; 8:1, 4–6**).
 - b. Paul specifically identifies their expectation as the “*manifestation of the sons of God*” and the “*redemption of our body*” (**8:19, 21, 23**).
 - c. Paul affirms “*we are saved by hope*,” however, the Jews saved at Jerusalem were saved by sight (**Matthew 24:15**).
- 3. Questions the Preterist must answer:
 - a. Was immortality given to believers at the destruction of Jerusalem in A.D. 70?
 - b. Was tribulation, *etc.* given to unbelieving Gentiles at the destruction of Jerusalem?
 - c. What secrets were judged by Jesus at the destruction of Jerusalem?
 - d. Would an unbelieving Jew readily understand the destruction of Jerusalem in these texts?
 - e. How does the destruction of Jerusalem render to every man according to his deeds?
 - f. How were the sons of God manifested in the destruction of Jerusalem?

Key Principles in Romans Three

I. BY THE DEEDS OF THE LAW... (3:20–22)

A. *There Is No Justification Under a Pure Law System—*

1. In the first place, the function of the Law was to condemn sin (**Romans 3:20; 7:7**).
 - a. The Law acquits only the guiltless (Galatians 3:10; Deuteronomy 27:26; Jeremiah 11:3; Psalm 119:21; Leviticus 18:5; Nehemiah 9:29; Ezekiel 20:11; Romans 8:3; 10:5–6; Acts 13:38–39).
 - b. Keeping the Law after having broken it does not atone for the prior sin (**James 2: 9–12; cf. Romans 2:21–25**).
 - c. There is no mechanism in the Ten Commandments for atonement (**Exodus 19:3–9; 20:1–28; 32:19**). After the covenant renewed Moses is established as a mediator (**Exodus 34:1–4, 27–35; Galatians 3:19–20**).
2. In the second place, the Law was designed to demonstrate both the need for blood bought redemption, and the impossibility to affect that redemption through any provision of the Law (*cf.* **Romans 5:20; 7:13; 10:3; Galatians 3:21–22**).
 - a. Sinners cannot atone for their own sins (**Romans 3:27–4:2; 5:6; 7:7–13; Galatians 2:16**).
 - b. The blood of bulls and goats could not take away sin (**Hebrews 9:1–15; 10:1–10**).
 - c. There must be something better (**Hebrews 9:19–28**).

B. *The Righteousness of God Is Without the Law—*

1. “*The righteousness of God*” refers to God’s system of justification, *i.e.*, pardon (**Romans 3:22**).
 - a. It is justification without works (Romans 3:28; 8:2; Galatians 2:16; Philippians 3:9; Titus 3:5).
 - b. It is justification by faith in Christ crucified as the grounds (**Romans 1:16–17; 10:17**).
 - c. Means of justification is by faith to everyone who believes (**Romans 2:11, 10:13; Acts 15:9**).
2. Paul does not say justification occurs without the obedience of faith (**Romans 1:5; 16:26; 3:27–31**).
 - a. He does not denigrate the deeds of the Law as worthless (Moses Lard, *Romans*, 125).
 - b. It is our failure in respect to the deeds of the Law that necessitates God’s righteousness be revealed (**Romans 3:20; 7:10, 12, 16; 8:3, 6–7**).
 - c. The Gospel does not reject divine law, rather it establishes law (**Romans 3:28**).
3. The expectation of the Gospel is adherence to the Law of Christ (**Romans 3:28; 6:11–15**).
 - a. “Walk in the steps of that faith of our father Abraham” (**Romans 4:12**).
 - b. “We also should walk in newness of life” (**Romans 6:4**).
 - c. “Walk not after the flesh, but after the Spirit” (**Romans 8:1, 4**).
 - d. “Let us walk honestly, as in the day” (**Romans 13:3**).

C. *The Law of Faith—*

1. Law and faith are not mutually exclusive (**Romans 3:21**); however, justification by the Law and justification by grace through faith are (**Romans 11:6**).
 - a. It cannot be successfully argued that the child of God is without law in the absolute (**Romans 2:12; 1 Corinthians 9:21**).
 - b. To “*perish without law*” in **Romans 2:12** is a contrast between Jews and Gentiles. The passage is nonsense if construed in the absolute (no law of any kind at all, **Romans 2:13–15; 4:15; 5:13**).
 - c. The contrast is the same in **1 Corinthians 9:21**. Paul makes it clear that he is “not without law to God, but under the law to Christ.”
 - (1) The believer is under some law; Paul says, “*as without law*.”

(2) That law is a law of Christ, which law Paul calls “*the Gospel*” (**1 Corinthians 9:18, 23**).

(3) That law is not the Law of Moses (**1 Corinthians 9:20**).

2. Paul affirms that we are justified according to the terms of the Law of Faith (**Romans 3:27**).

LAW OF WORKS	Romans 3:20–27	LAW OF FAITH
The Deeds of the Law	The Grounds of Justification	The Death of Christ
Sinless Performance	The Means of Justification	Faith in Christ’s Death
The Law of Moses	Conditions Expressed	The Gospel of Christ
BOASTING IS EXCLUDED BY THE GROUNDS OF JUSTIFICATION, NOT BY THE ABSENCE OF LAW.		

Key Principles in Romans Three

II. FOR ALL HAVE SINNED (3:23)

A. Context—

1. Paul is establishing the universality of the sin problem.
 - a. The Gentile is guilty and in need of God's righteousness (**Romans 1:16–17; 2:12; 3:9–10**).
 - b. The Jew is guilty and in need of God's righteousness (*ibid.*).
2. The OT quotations **Romans 3:9–18** support Paul's claim Israel was equally as guilty as the rest of the world (**Psalms 14:1–7; 53:1–6; 5:6–9; 140:3; 10:7; Proverbs 1:16; Isaiah 59:7–8; Psalms 36:1**).
3. Whatever the Law says, it says to them that are under it. The Jew should cease making the argument that they are accepted above the Gentile because they had received circumcision and the Law. They stand with the rest of the world guilty (**Romans 3:19**).

B. Some Things the Text Does Not Say—

1. This text does not establish *universal infant damnation*.
 - a. In the first place, Scripture specifically denies the concept (**Deuteronomy 24:16; Ezekiel 18:20**).
 - b. In the second place, Paul repudiates the idea in this very book (**Romans 7:7–13**).
 - c. The immediate context will not allow the interpretation (**Romans 3:12–18**).
2. This text does not establish the *necessity* of sin.
 - a. No one believes that accountable men are not guilty of some sin (**Context**).
 - b. However, to say, "Men must sin to fulfill Scripture" is to say too much.
 - c. The fault for sin began with Adam and continues with each of us because **Romans 5:12**.
 - d. Men are condemned because they have chosen to sin against God.
3. This text does not affirm *perpetual, human inability*.
 - a. "I'm only human."
 - b. The consequences of that position undermine faith in God.
 - (1) Where is there any justice in condemning one for what he cannot prevent (**Romans 8:3**)?
 - (2) Is this inability inherent or inherited?
 - (3) It robs man of any hope or confidence in Christ (**Romans 8:1–4, 31–35**).
 - (4) How do you explain Adam's or Eve's sin? (**Romans 5:14; 1 Timothy 2:13–15**).
 - c. Paul denies inability in Romans 7:7–13, 8:5–10, and Galatians 5:16–18.

C. What the Text Does Say—

1. All accountable men have sinned.
 - a. This is a fact (**Ecclesiastes 7:20**).
 - b. I know it is true of myself. You do as well.
 - c. The primary function of the Gospel is to convict men of sin and convince them that Jesus is the Saviour (**1 Timothy 1:15; Mark 2:17; Luke 5:32; Romans 5:8**).
2. As fallen sinners, we cannot have fellowship with God (**John 3:3; 8:21–24; 1 Timothy 6:16**).
3. The fallen can be reconciled only through the blood of Christ (**Romans 3:23–26; Matthew 5:8**).
 - a. It is not of works so no man can boast (**Romans 3:27; Ephesians 2:8–10**).
 - b. It is not of the Jews only, so no man can boast (**Romans 3:29**).

Key Principles in Romans Four

I. THE JUSTIFICATION OF ABRAHAM (4:1–25)

A. The Characteristics of Abraham's Justification—

1. It was not after the flesh (**Romans 4:1**).
 - a. Abraham was justified in uncircumcision (**Romans 4:10**).
 - b. “We have Abraham to our father” (Matthew 3:9; Luke 3:8; John 8:39, 53, 56).
 - (1) The sign of which was circumcision on the eighth day (**Genesis 17:12; Leviticus 12:1–3; John 7:22**).
 - (2) One was not a Jew without circumcision (**Philippians 3:4–5; Acts 7:8; 2 Corinthians 11:22**)
 - c. The misconception of the Jew was that their standing with God was dependent upon descent from Abraham and circumcision (**Joshua 5:3–7; cf. Hebrews 3:19; 4:6**).
2. It was not according to works (**Romans 4:2**). Abraham sinned (**Romans 4:5–8**).
 - a. He lingered (Genesis 12:1–3; cf. 11:31; Acts 7:2–3)
 - b. He lied (Genesis 12:12–20).
 - c. He delayed (Genesis 12:1, 5; 13:5).
 - d. He doubted (Genesis 16:1–4; cf. Galatians 4:29–31; Romans 9:7).
 - e. He sought compromise with God (**Genesis 17:18**).
 - f. He laid a stumbling block before Abimelech (**Genesis 20:1–16**).
3. It was not through the Law of Moses (**Romans 4:13–15**).
 - a. I believe Paul means “the Law of Moses” in verse 13.
 - b. The promise pre-dates the Law of Moses (**Galatians 3:19; Romans 5:20**).
 - c. It is a moot point to argue about Law before the Law of Moses.
 - (1) All agree there was some law from God before the Law of Moses (**Romans 4:15; 5:13–14**).
 - (2) The only Law that mattered to Paul’s audience was the Law of Moses (**Acts 15:1, 5**).
 - (3) Any “other” law would be inferior on its face (**James 4:12**).
 - d. Justification by grace ante-dates the Law and was revealed from the Garden as the divine plan and will (**Genesis 3:14–4:8; et.al.**).
4. It was by faith through grace (**Romans 4:9–12**).
 - a. The background text is Genesis 15:1–21 (cf. Jeremiah 34:18–19; Galatians 3:19–21).
 - b. This text is applied in the New Testament to many incidents in Abraham’s life (Acts 7:1–7, 17; Romans 4:13–25 [Genesis 21:1–8]; Galatians 3:6–9 [Genesis 12:1–3]; Hebrews 11:8–19 [Genesis 12, 18–21, 22–25]; James 2:22–24 [Genesis 22:1–19]).
 - c. Justification is not a once and done proposition (this is the error of all Protestantism).
 - (1) The life of Abraham was a life that was characterized by grievous sin and genuine repentance (most notably **Genesis 20** in the account of Abraham and Abimelech).
 - (2) Obedience of faith (**Romans 1:5**) is defined by the life of Abraham (**Romans 4:12, 17–25**).
 - (3) We are justified whenever God forgives sin (**Romans 4:6–8**). When sin is not imputed righteousness is imputed (**Romans 4:9**).
 - (4) Faith was reckoned or imputed to Abraham for righteousness (**Romans 4:6–10, 22–24**).

Key Principles in Romans Four

II. IMPUTATION (4:5–10, 22–24)

A. The Word Imputation—

1. According to *Merriam–Webster*:
 - a. “to lay the responsibility or blame for (something) often falsely or unjustly...
 - b. “to credit or ascribe (something) to a person or a cause: **ATTRIBUTE**...”
 - c. Clearly, the meaning has changed over the years.
2. According to the KJV text outside the writing of Paul:
 - a. The word is used almost exclusively by Paul (20 X in this epistle; 20 X more in the others).
 - b. These six quotations “account” for the remaining examples.
 - (1) “*They reasoned with themselves*,” that is, took into account the various options (**Mark 11:31**).
 - (2) “*He was numbered*” or counted, reckoned among the transgressors (**Mark 15:28**).
 - (3) “*He was reckoned*” (**Luke 22:37**).
 - (4) “*Despised*” [*lit.* “be made of no account” or “reckoned as nothing”] (**Acts 19:27**).
 - (5) “*imputed to him for righteousness*” (**James 2:23**, a quotation of **Genesis 15:6**).
 - (6) “*I suppose*,” i.e., “*I reckon*” (**1 Peter 5:12**), Silas’ estimation of the recipients’ opinion of him.
3. According to the Greek lexicographers (*logizomai*, *logizomai*, log-id'-zom-ahee):
 - a. “To reckon, count, compute, calculate, count over hence to take into account ... pass to one’s account (**Romans 4:6**) ... lay to one’s charge (**2 Timothy 4:16**) ...” (*Thayer*, 379a).
 - b. “To reckon, take into account, or metaphorically, put down to a person’s account, is never rendered in the RV by the verb *impute*...where the AV has that rendering, the RV uses the verb *to reckon* which is more suitable” (*Vine*, 582).
 - c. “To take an inventory, i.e. estimate (literally or figuratively) ...” (*Strong’s*, #3409).

B. What Is Imputed in Romans 4?

1. “Abraham believed God, and it was counted unto him for righteousness...” (**Romans 4:3**)
2. “His faith is counted for righteousness.”
3. “God imputeth righteousness without works...” (**Romans 4:6**).
4. “Blessed is the man to whom the Lord will not impute sin” (**Romans 4:8**).
5. “They be not circumcised; that righteousness might be imputed unto them also...” (**Romans 4:11**).
6. “And therefore it was imputed to him for righteousness...” (**Romans 4:22**).
7. “It was not written for his sake alone, that it was imputed to him...” (**Romans 4:23**).
8. “Us also, to whom it shall be imputed, if we believe on him that raised up Jesus...” (**Romans 4:24**).
9. In short, in these passages it refers to God’s estimation of Abraham and others on account of their faith. God forgave them their sins and, therefore, regarded them as justified.

C. Justification Is Reckoned to the Believer—

1. Faith is reckoned unto (*eis*) righteousness, that is, justification (*cf.* **Romans 10:10**).
 - a. Confession is unto salvation (**Romans 10:9–10**).
 - b. Repentance is unto life (**Acts 11:18**)
 - c. Baptism is unto remission of sins (**Acts 2:38**).
2. The man to whom righteous is reckoned, counted, is the forgiven man (**Romans 4:7**).
 - a. “*Will not impute sin*. On whom the Lord will not charge his sins; or who shall not be reckoned or regarded as guilty. This shows clearly what the apostle meant by imputing ‘faith without works’ (4:3). It is to pardon sin, and to treat with favor; not to reckon or charge a man’s sin to him; but to treat him, though personally

undeserving and ungodly, (4:5) as though the sin had not been committed. The word ‘impute’ here is used in its natural and appropriate sense, as denoting to charge on man that which properly belongs to him.” (*Barnes*).

- b. God says the believer is forgiven or pardoned (he is baptized for the remission of his sins) and upon that it is put down to his account that he is righteous, that is, justified or acquitted.

D. What Is the Contrast Before the Writers Mind?

1. Not once in this context has Paul intimated that the righteousness of Christ is given, transferred, shared, or that a sinner is covered in the personal righteousness of Jesus Christ.
2. It is a misuse of the word and a misrepresentation of Paul to use *logizomai* to indicate *transferral* or *substitution*.
 - a. What verse or verses in chapters 3 through 5 would any set forward as indicating the personal righteousness of Jesus is transferred to the believer?
 - b. What version of the Scriptures reckons *eis* as “instead of” in these chapters? (The *NIV*, *NASV*, *TCNT*, *WeyNT*, *BBE*, *RSV* do render the word “*as*”.)
- c. Here is the consequence of this faulty translation:
 - (1) It violates all the rules of etymology and lexicography. (*Humpty Dumpty*)
 - (2) Contradicts the text **Romans 4:9**.
 - (3) Makes grace ineffectual because there is no remission of sins (**Acts 10:43; Romans 3:25; Hebrews 9:22; 10:18**).

Key Principles in Romans Four

III. ABRAHAM OBEYED (4:16–22)

A. *Genesis 15:6 and the Works of Abraham—*

1. What act of obedience did Abraham perform in **Genesis 15:6**?
 - a. Abraham was in a vision (**15:1**).
 - b. Abraham made a request (**15:2**).
 - c. Abraham impatiently complains that he has no heir (**15:3**).
 - d. God gives Abraham a revelation (**15:4–5**).
 - e. Abraham believed the revelation (**15:6**).
 - (1) Abraham's future obedience at the appointed time is implied in the statement.
 - (2) This is indicated in the original promise in (**Genesis 12:1–3**; cf. **Acts 7:1–5**).
 - (3) This is Paul's argument in the context of **Romans 4:17–20**.
2. The precept of **Genesis 15:6** is specifically applied in the NT to Abraham's obedience outside that immediate context (**Romans 4:21–22**; **Galatians 3:9–11**; **26–29**; **James 2:21–24**).
3. Justification by faith is not a "one and done" process (it is not complete either "at faith" or "at water baptism"), justification requires walking in the steps of the faith of our father Abraham (**Romans 4:12**; **James 4:22**).

B. *Abraham Was Justified by Perfect Faith which Required His Obedience—*

1. "I have made thee a Father of many nations..." (**Genesis 17:5**; **Romans 4:17**).
 - a. Was Abraham a father of many nations when this statement was made? (in promise, in fact)
 - b. Can be compared to Jericho (**Joshua 6:2**; **Hebrews 11:30**).
 - c. When did Abraham realize this promise of fatherhood (**Genesis 21:1–2**; **25:19**)?
2. "Who against hope believed in hope..." (**Romans 4:18**).
 - a. Did Abraham become "*the father of many nations*" apart from obedience?
 - b. Was Abraham's faith a "*non-doing trust*"? (**Genesis 25:19**; cf. **Hebrews 11:11**).
 - c. What was involved in Abraham "hoping against hope"?
 - (1) "*He considered not his own body now dead.*" (**Romans 4:19**).
 - (2) "*He considered...neither the deadness of Sara's womb...*" (cf. **Genesis 11:30**; **16:1**; **17:17**; **18:11**).
 - (3) "*He staggered not at the promise of God...*" (**Romans 4:20**; **Luke 1:45**; **Hebrews 11:19**).
3. The precept: Saving faith leads one to do what God has said trusting God to do what He promises, as He has promised without respect to oneself, one's own ability or worth.
 - a. From Abraham's perspective alone there was no reason to believe that he and Sara would conceive a child. Abraham's experience, his knowledge, the known facts and general expectations were against the proposition.
 - b. However, Abraham believed that "all things are possible with God" there is nothing impossible for the Lord" (**Genesis 18:14**; **Luke 1:37**).
 - c. Abraham went unto Sarah being fully persuaded that God would do as He had promised; therefore, faith was imputed unto righteousness.

Key Principles in Romans Four

IV. JESUS DELIVERED & RAISED (ROMANS 4:25)

A. *The Intercession of Christ as Our Advocate Is in View—*

1. “Who was delivered for our offenses...” (**Romans 4:25**).
2. “And was raised again for our justification...” (**Romans 4:25**).
3. “We were reconciled to God by the death of His Son...” (**Romans 5:10**).
4. “Much more, being reconciled...” (**Romans 5:10**, cf. **v. 1**).
5. “We shall be saved by His life...” (**Romans 5:10**).
6. “It is Christ that died...that is risen again...who also maketh intercession for us...” (**Romans 8:34**).

B. *The Reality of Salvation Past, Present, and Future—*

1. These passages present the reality that with respect to time there is a past, present and future salvation conditioned upon the obedience of faith (**Romans 4:12; 6:4–6, 11**).
2. Are you saved?
 - a. The believer should answer in the affirmative regarding the present (**Philippians 1:18–27**).
 - b. Our former sins are washed away (**Mark 16:16; Acts 2:38; etc.**).
 - c. Today, “examine yourselves” (**2 Corinthians 13:5; 1 John 3:1–8**).
3. We know not what tomorrow brings, but we should be confident (**1 John 1:5–7; 2:1–6; James 4:13–17; Philippians 1:6–7**).

C. *This Is Not the Transferral of the Personal Righteousness of Christ—*

1. By what “life” of Christ are we saved in Romans 5:10?
 - a. The order suggests that this is the resurrection life of Christ (**Romans 4:25; 5:10**).
 - b. **Romans 8:34** seems to settle it.
 - c. Certainly **Hebrews 7:23–28** and **1 John 2:1–5** ends all argument.
2. However, some have argued that this is the sinless life of Christ on the earth.
 - a. Not to minimize His death because His sinlessness is essential.
 - b. However, the propitiation is in His death (**Romans 3:25; cf. Colossians 1:20; Hebrews 9:25**).
 - c. The death of Jesus is the atonement (**Romans 5:11, 18**).
3. **Romans 5:15–17** comprehends the death of Christ as the means of justification; it does not attribute right standing with God to a transfer of the personal righteousness of Christ to a sinner.
 - a. This is a contrast between the singular acts of two men: “*the offence and the free gift*.”
 - b. Sin entered the world by the offence of Adam’s transgression (**v. 14**).
 - c. Grace came by the obedience of one (**Romans 5:19**), His death (**v. 10**).
4. Consequences to consider:
 - a. If this passage teaches the transfer of Christ’s personal righteousness to the believer, it requires the transfer of the personal guilt of Adam.
 - b. If this passage requires the transfer of the personal righteousness of Christ to the believer, then the death of Christ is insufficient for salvation.
 - c. The great dilemma is by what rationale is the righteousness of one man divided up among the multiplied billions of sinful humanity without making Christ the minister of sin?

Key Principles in Romans Five

I. GRACE (ROMANS 5:1–2)

A. What Is Grace?

1. *Grace* means favor. The believer has been shown or received *grace* through the Gospel by the death of Jesus Christ. Salvation in Christ “*the gift of God*” (**Ephesians 2:8**); therefore, we are saved by *grace* (**Romans 3:24**).
2. *Grace* is used to describe the system of justification by faith (**Romans 4:4**). Here *grace* is held in opposition to debt or wages. What men have earned and what God is obligated to pay is the reward of sin and unrighteousness (**Romans 6:23**). However, God counting or reckoning men righteous is a matter of mercy—we are acquitted because God does not impute sin to the believer (**Romans 4:7; Psalm 32:1–2**).
3. The “*obedience of faith*” and “*works of faith*” are contrasted with “*deeds of the Law*” regarding efficacy unto justification of a sinner. By the Law is the knowledge of sin (**Romans 3:20–22**); therefore, a sinner doing the “works of the Law” cannot effect justification (**Galatians 3:10–12**).

A Study in Contrasts		
Grace	Romans 6:14	Law
Works of Faith	Romans 3:20–21, 28; 9:32	Deeds of the Law
Obedience	Romans 1:5; 16:26; cf. 6:17	Sin
Gift	Romans 4:4; 6:23	Debt/Wages
Of the Promise	Romans 4:16; 9:8	Of the Flesh
Life	Romans 5:17, 21; 6:23	Death

B. We Stand in Grace, a Relationship to God Established through Faith—

1. “I am knee deep in grace...”
 - a. Grace is not a substance into which one wades or is immersed.
 - b. *Grace* is the saved relationship in which we “*abide*” (2476; cf. **Romans 3:21; 10:3; 11:20; 14:4**; see: **Romans 5:15–20**).
 - c. It is established by faith through the faith of Christ (1 Peter 5:12; Galatians 3:20; 2 Corinthians 1:24; 1 Corinthians 15:1; Galatians 1:6; 1 Timothy 2:5–7).
2. The grace of God is revealed through Jesus Christ in the Gospel (**John 1:14, 17; Romans 3:24; Ephesians 1:7; Colossians 1:14; Titus 2:11–15**).
 - a. Knowing one cannot be saved by the works of the Law; we have believed (**Galatians 2:16**).
 - b. The law of faith is not substituted for the law of works (**Romans 3:27–28**).
 - c. Our faith is no more the “Saviour” than the deeds of the Law. Christ is the Saviour.

Key Principles in Romans Five

II. THE HOLY GHOST WHICH IS GIVEN UNTO US (ROMANS 5:3–5)

A. The Context—

1. “*And not only so...*” that is, not only do we rejoice in God’s grace, but we also boast on account of tribulations which we endure for Christ’s sake (**Matthew 5:11–12; Acts 5:41; 2 Corinthians 12:10**).
2. These tribulations work fully to effect endurance which builds character which in turn begets hope in the believer (**Romans 4:18; 8:24–25; 12:12; 15:13**).
3. Having hope, we are not ashamed of the Christ for whom we are persecuted (**1 Peter 1:6–9; Philippians 1:20; Psalm 22:4–5**).
4. Paul attributes this the fact that the love of God has been poured out in our hearts by the Holy Spirit who was given to us (**Romans 5:5**).

B. What Not How—

1. The passage certainly affirms that the Holy Spirit has been given to believers and that He has poured out the love of Christ in our hearts.
2. What the passage does not affirm is a direct operation or personal, bodily indwelling of Holy Spirit.
 - a. The pronouns throughout the context point to all believers not just the Apostles.
 - b. Paul does not speak just of the Twelve regarding hope, tribulation, love or grace.
 - c. Whatever is attributed to the Holy Spirit is on behalf of all disciples.
3. The context reveals how the Holy Spirit does this; it is through belief of the Gospel preached (Romans 10:17).

C. Because Christ Died for the Ungodly—

1. Paul uses the preposition *gar* in verse 6. It is a primary particle; properly, assigning a reason (used in argument, explanation or intensification; often with other particles).
2. The Holy Spirit has poured out the love of God in our hearts by revealing the redemptive love of God for man in the Gospel (**Romans 5:6–11; 1 John 3:16; 4:9–10, 19; Revelation 1:5**).
3. This love is unfailing and will sustain us in the trial, temptations and tribulations that befall us because our hearts are assured of God’s love for us (**Romans 8:31–39; Hebrews 6:6–12; 10:15–23**).
4. The believer is confident because he has received the atonement/reconciliation which is in Christ. The Holy Spirit has poured out the love of God into our hearts through faith in the faith.
 - a. The Spirit declared it (**Romans 1:4**).
 - b. The Spirit revealed it (**Romans 10:8–17**).
 - c. The Spirit confirmed it (**Romans 8:23; cf. Acts 5:32**).

D. God Demonstrated His Love—

1. “*God commendeth his love toward us, in that, while we were yet sinners, Christ died for us*” (**Romans 5:8**).
2. If we were reconciled by the death of his Son, we shall be saved by his life (**Romans 5:10**).
3. Therefore, we glory in the death of Jesus now and always (**Romans 5:11; 8:34; Hebrews 7:25**).
4. The believer is confident in the sufficiency of the sacrifice of Christ and the desire of heaven to save us from sin (**Romans 8:30–39**).
5. Therefore, we magnify Christ whether we live or we die (**Romans 8:19; Philippians 1:20**).

Key Principles in Romans Five

II. THE RIGHTEOUSNESS OF ONE (ROMANS 5:12–21)

A. Context—

1. Paul is contrasting Adam and Christ, the respective defining acts of their lives, and the consequent affect that these actions had upon humanity (all in respect to the point just made in **5:11**).

What Did Adam Bring?	
"By one man sin entered the world..."	Romans 5:12, 14;
"...and death by sin"	Genesis 2:17; 3:22–24; 5:5
"So, death passed upon all men..."	2 Corinthians 5:14; 1 Timothy 5:5–6
"For that all have sinned..."	Genesis 2:17; Ezekiel 18:18–23
"Death reigned from Adam to Moses..."	Romans 3:20; 4:15; 5:20; 7:8; 1 Corinthians 15:56
"Even over them that had not sinned..."	Genesis 3:6; 1 Timothy 2:13–14; 2 Corinthians 11:3

- a. The sin of Adam occasioned the entrance of "sin," the text does not say all became guilty of Adam's sin. Neither does it say that Adam's guilt was imputed to his posterity.
 - b. Consequently, spiritual death had dominion over mankind because all followed the example of his rebellion against God (*cf.* **1 Timothy 5:5–6**).
 - c. Physical death did not pass to all mankind because all sinned, physical death came as a result of Adam's sin in order to redeem not only Adam but all mankind from sin (**Genesis 3:22; Hebrews 2:14–15**).
 - d. All sinned (**Romans 3:23**); some willfully, some through deception (**Romans 5:14**).
2. The defining act of Adam's life resulted in the enslavement of the world to sin; whereas the defining act of the life of Christ resulted in righteousness (justification) for all.

What Did Christ Bring?	
"the free gift is not like the offense..."	Romans 5:15; 6:20–23
"the gift by grace, which is by one man..."	2 Corinthians 5:14; Hebrews 2:9
"not as the offence ... abounded unto many"	Romans 5:15; Isaiah 53:10; Matthew 20:28; 26:28
"the free gift...by grace...which is by one man..."	Romans 5:15; John 3:16; Isaiah 53:10–12
"they which receive abundance of grace..."	Romans 5:20; John 1:16; 1 Timothy 1:14;
"by the righteousness of one the free gift came upon all men unto justification of life"	Romans 5:18; <i>cf.</i> 3:25–26; Isaiah 53:11; Hebrews 5:8–9; John 10:17

- a. Adam's one act resulted in many transgressions unto condemnation (**Romans 3:20; 5:15**).
- b. While Adam's sin produced many sins (**Romans 5:16**), the death of Christ covered many sins.
- c. The atonement in Christ's death is abundant in provision for the sins of mankind (**Isaiah 53:11**).
- d. Christ is righteous and we are righteous having received the atonement (**Romans 5:8–11**).

B. Important Teaching Points—

1. Salvation is expressed in terms of acquittal, justification, pardon and forgiveness, reconciliation.
2. The death of Jesus is an atonement or sacrifice for sin; that which expiates sin and reconciles sinners to God.
3. The atonement renders those who receive it righteous, just, acquitted, pardoned, forgiven.
4. There is no indication that the personal righteousness of Christ is transferred, imputed or given to one who believes on Jesus (John 5:16).
5. The life by which we are saved is the life that was “poured out” (**Isaiah 53**) and the life that Jesus lives making intercession for us (**Romans 4:24–25; 5:10; 8:34; Hebrews 7:25**).
6. Neither in chapter five, or elsewhere does Paul imply that there is an imputation, that is, transfer of Adam’s sins to his posterity, or our sins to Christ, or Christ’s personal righteousness to believers.
7. Grace is defined in terms of the “gift” which was given, namely, the life of Christ offered at Calvary. We are said to stand in grace, because we are in a relationship with God based upon the abundant provisions provided by the death of Jesus on the cross (**1 John 1:5–10; Hebrews 7:25; Romans 8:34**).

Key Principles in Romans Six

I. SIN & GRACE (ROMANS 6:1–2)

A. Grace Is Not...

1. A license to sin (**Jude 4; Galatians 5 :1, 13; 1 Peter 2 :16**). The believer who lives like that is returned to bondage (**Galatians 2:4; 2 Peter 2:19**).
2. A bonus or extra credit (**Galatians 10–12; Romans 3:23; Luke 17:10**). The believer is not saved by his works in any measure. Christ saves, He does not “make up the difference.”
3. A covering of righteousness (a robe, an umbrella, whitewash). We do not possess the personal righteousness of Christ by transfer or infusion.
4. A substitution of our faith instead of righteousness (**Romans 4:7; Psalm 32:1–2**). NASV in **Genesis 15:6; Romans 4:3, 5, 9, 22; Galatians 3:6 and James 2:23** mistranslates the preposition *eis* (never means “as” except adverbially, “reckon righteously” is senseless in this context).

B. Cheapening the Grace of God—

1. “*Let us do evil that good may come*” (**Romans 3:8; 5:20; 6:15**).
 - a. The Judaizing opposition to Paul slandered him through misrepresentation.
 - b. However, the Judaizers do correctly represent some moderns on the grace of God: “*continue in sin, that grace may abound*” (**Romans 6:2**).
 - (1) “Even if a believer for all practical purposes becomes an unbeliever, his salvation is not in jeopardy... believers who lose or abandon their faith will retain their salvation.” ([*Eternal Security: Can You Be Sure?*](#), Charles Stanley, 1–5).
 - (2) “Look at that verse [John 3:18] and answer this question: According to Jesus, what must a person do to keep from being judged for sin? Must he stop doing something? Must he promise to stop doing something? Must he have never done something? The answer is so simple that many stumble all over it without ever seeing it. All Jesus requires is that the individual ‘believe in’ Him” (Stanley).
 - (3) “The Bible clearly teaches that God's love for His people is of such magnitude that even those who walk away from the faith have not the slightest chance of slipping from His hand ... and we are not saved because we have an enduring faith. We are saved because at a moment in time we expressed faith in our enduring Lord” (Stanley, 74 and 80).
 - c. This cheapens the grace of God and sullies the death of Jesus making Him the “minister of sin” (**Galatians 2:17**).
 - (1) In the first place, *faith is not a one and done experience* (**Romans 4:12**). Abraham’s faith worked in circumcision and uncircumcision (**Genesis 12; 15; 17; 18; 22; 25**).
 - (2) The believer is dead in sin, dies to sin and is raised to walk in newness of life (**Romans 6:1–4**).
 - (3) The old man is crucified with Christ, henceforth we do not serve sin (**Romans 6:6–7**).
 - (4) We are raised with Christ and are no longer under the dominion of death (*spiritual*) we are alive in Christ Jesus (**Galatians 2:20; Romans 6:8–11**).
 - (5) Therefore, sin does not rule or reign in us; we are not practicing sin (**Romans 6:12–15**).
 - (6) The believer who “practically becomes an unbeliever” is the servant of sin (**Romans 6:16–18**).
 - (7) The saved believer has no fruit among things of which he was ashamed (**Romans 6:19–23**).

Key Principles in Romans Six

II. BAPTISM INTO DEATH (ROMANS 6:3–17)

A. Two Deaths in View—

1. There is the death of Christ, this is the atonement (**Romans 5:10–11**).
 - a. The death of Jesus is the grounds upon which believers are justified (**Romans 3:25–26**).
 - b. Christ's blood, His life as a sacrifice, atones for sin as the ransom for the world (**Matthew 20:28; 26:28; cf. 1 Timothy 2:6; Titus 2:14; Isaiah 53:10–11; 1 Peter 1:19**).
 - c. Our baptism is into His death (Romans 6:4–6; Colossians 2:11–12; 3:1–5, 10; Ephesians 4:22–24).
2. There is the death to sin wherein the old man is crucified (**Romans 6:4–8**).
 - a. This is the “man” that practiced sin; it is he that “dies.”
 - b. The “new man” is the one that is raised with Christ and walks in newness of life.
 - c. The “likeness” of which Paul speaks is the enduring life in Christ (**Romans 6:5, 8–11**).
 - d. We are raised to “newness” of life; we are “new creatures” (**2 Corinthians 5:17**).
3. There is an analogy here between the life of Christ and baptism, but this passage does not say that baptism is a picture of the death, burial and resurrection of Jesus.

B. In Baptism We Are Delivered to the Mold of the Teaching—

1. In dying to sin we yield ourselves to the transforming power of the Gospel (**Romans 6:17**).
 - a. The result of yielding to the Gospel is the obedience of faith (**Romans 1:5; 6:17; 16:26**).
 - b. This obedience is from the heart (*cf.* **1 Peter 1:21–23; cf. Romans 4:12; Hebrews 11:8**).
2. The word “*form*” is the word for “a die as struck” indicating “a model for imitation” (*Strong's*, 5179). A type face would be an example or an engraving stamp. The word “form” is used similarly referring to the “forming of concrete” (the lumber that is built into a form into which the newly mixed concrete is poured and allowed to set). Similarly, a form into which molten metal is cast.
3. Even so, we are delivered to “*the form of the Gospel*” which gives us our “shape” as sons of God through obedience to it (**Romans 6:16–17; cf. Hebrews 5:8–9; 1 Peter 1:2**).
4. Baptism is not “that form of doctrine” in that it pictures the death, burial and resurrection of Christ in some imitation of that which is revealed therein. There is much more to it than that, as has been shown from considering the text.

C. Gospel Obedience Is Unto Righteousness—

1. Obedience is unto righteousness in the sense of “justification, forgiveness, pardon” of sins.
 - a. It must be so, or else Paul is affirming works of merit.
 - b. The obedience which is in view is not a work of merit, but it is an act of faith from the heart.
 - c. It is certainly not faith *only*, neither is it a one time, moment of faith.
2. Throughout the book, Paul is concerned with justification or acquittal.
3. This justification is by faith, a working, living, active, trusting, obedient faith that abides in the heart of the believer.
 - a. It may begin small and waver (**Mark 9:24; Luke 8:25**).
 - b. But, it can and does grow (2 Thessalonians 1:3; Hebrews 5:12–13; 2 Corinthians 13:15–16).
 - c. It is intended to be perfected, completed (Romans 5:1–5; Ephesians 4:13–15; Philippians 3:12–15).

Key Principles in Romans Six

III. SERVANTS OF RIGHTEOUSNESS (ROMANS 6:18–23)

A. *Being Then Made Free from Sin—*

1. “*He that is dead is freed from sin*” (**Romans 6:7**).
 - a. The “*dead man*” is the baptized believer. The old man of sin was crucified with Christ in water baptism (**Romans 6:6; Galatians 2:20; 5:24; 6:14; Colossians 2:11; 3:1, 5, 9**).
 - b. That old man served the flesh and its lusts (**Galatians 5:24; 2 Timothy 2:11; 1 Peter 4:1–6**).
 - c. The new man, the new creature, lives differently by faith (**2 Corinthians 5:17–18; Galatians 6:15**).
2. “*Let not sin therefore reign in your mortal body...*” (**Romans 6:12**).
 - a. The walk of faith is not a sinlessly perfect walk (**1 John 1:7–10; 2:1–5**).
 - b. Repenting, confessing and praying are all part of the walk of faith (**1 John 3:1–10**).
3. “*For sin shall not have dominion over you: for ye are not under the law, but under grace*” (**Romans 6:14**).
 - a. Just as physical death no longer has dominion over Jesus, so by analogy sin does not have power over the obedient believer.
 - b. This does not mean that the believer may sin with impunity. Neither does it mean that the personal righteousness of Christ is imputed to the believer.
 - c. Rather, it means that the obedient believer is resisting sin, repenting of sin and rejecting the habit of sin in his life.
4. “*Being then made free from sin, ye became the servants of righteousness*” (**Romans 6:18**).
 - a. Paul here expresses the truth of Christ, “*No man can serve two masters*” (**Matthew 6:24**).
 - b. The believer chooses to live righteously (**Romans 6:19**).
 - c. The righteous life is incompatible with service to sin (**Romans 6:20**).
 - d. Logically, being under grace does not free men to sin (**Romans 6:21–22**).
 - e. The life devoted to sin must receive its wages (**Romans 6:23**).
 - f. Whatever the righteous receive they receive as a gift (**Romans 6:23**).

B. *Your Members Are Instruments of Righteousness Unto God—*

1. The members of the “*mortal body*” are employed in obedience to sin through lust (**Romans 6:12; 8:11, 13; 2 Peter 1:4; Colossians 3:1–5**).
2. This is a choice which the mind, heart or spirit of man makes (**Romans 6:13; 8:13–14; Colossians 3:7, 10; 2 Corinthians 5:14–17**). Therefore, the body is a tool of the mind used in either in service to sin or service to righteousness.
3. While we may struggle in making the decision (**James 1:8; 4:7–8; cf. Isaiah 1:16; 2 Chronicles 15:2**), we are nevertheless capable of making the decision (**Galatians 5:13–17**).
4. Sin does not have dominion because we are not under the Law (**1 Corinthians 15:56**), which is to say we are under grace (**Romans 4:16; 5:20; Galatians 5:4**).
5. Remember, Paul is answering an objection and a twisted application of the Judaizers (**Romans 3:8; 6:1**). Grace cannot have as its purpose to set me free to do that which brings them back into bondage. If grace abounds by our continuing in sin, Christ has not redeemed anyone from sin.

Key Principles in Romans Seven

I. YE ARE ALSO BECOME DEAD TO THE LAW (ROMANS 7:1–4)

A. Context—

1. This is not an isolated, disjointed thought from the Apostle on marriage.
 - a. We often rush to the secondary, or even tertiary application and never make the connection in the context.
What is the point in the **CONTEXT**?
 - b. Verses one through four are the introduction to Paul's thoughts in this chapter and are essential to understanding the completion of this part of the treatise in Chapter Eight.
 - c. Notice the transition out of Chapter Six (**6:18–23**).
 - (1) Consider the pairing of **6:21** and **7:9–10, 25**.
 - (2) Also take note of **7:8, 9, 10, 13, 24**.
 - (3) Now, observe the contrast between **7:25** and **8:1**.
2. Remember to whom Paul is speaking, the Roman church composed of Jews and Gentiles, seemingly untouched by the negative influences of the Judaizers (*cf.* **Acts 28:21–29; Romans 16:1–16**).
 - a. His illustration is first and foremost for Jewish believers (**Romans 7:1**).
 - b. However, if the Jews are properly taught and convicted, the application to the Gentiles must follow (**Acts 15:7–11; Galatians 2:15–16**).
 - c. The illustration is one which the Jew will readily perceive and accept (Exodus 20:14; Deuteronomy 24:1–4; Matthew 19:3; Mark 10:5–9; Malachi 2:14–15; Proverbs 2:17; 5:18).
3. Paul is affirming that the Jews were released from the former covenant through the death of Jesus. He has fulfilled all its obligations and predictions, and provided the atonement which the Law could not provide (**Matthew 5:17–21; Romans 10:1–4; Hebrews 7:26; 1 Peter 2:22; 2 Corinthians 5:21; Hebrews 10:1–10**).

B. My Brethren Ye Also Are Become Dead to the Law by the Body of Christ—

1. Paul compares the Jewish Christians to a widowed woman.
 - a. The woman is bound only as long as her husband is alive (**7:2** *cf.* **Malachi 2:14; Proverbs 2:17**).
 - b. Once her husband dies, she is free to marry whomsoever she will (**7:3; 1 Corinthians 7:39**).
 - c. She is not an adulteress should she choose to remarry (**7:3; Matthew 5:32; 19:9**).
2. What is Paul's point? Covenants do not survive death (**Romans 7:1; Matthew 5:32; 1 Corinthians 7:39; Genesis 2:24–25; Luke 20:28**).
3. Consider the illustration in the light of the previous chapter.
 - a. These Jewish believers "died" in Christ (**Romans 6:5–8**).
 - b. However, they were also raised in newness of life to no longer serve sin (**6:9–11**).
 - c. Having been justified, they were no longer held by the law, it had no claim on them (**Romans 7:6**).
 - d. Dead to sin and alive unto God they were free to be in a new covenant with Christ (**7:4–5**).
4. Paul is affirming what is true of the believing Jew in Christ. Consequently it is implied that there is no relationship left to the Law of Moses (Jeremiah 31:31–34; Ezekiel 16:60–63; Hebrews 8:6–13). Paul does not develop the idea here but affirms it in Galatians (Galatians 2:4; 5:1–6, 16–18).

Key Principles in Romans Seven

II. WHEN WE WERE IN THE FLESH (ROMANS 7:5–13)

A. *In the Flesh*—

1. Paul is establishing a contrast between “*now...in Christ Jesus*” (**8:1**) and “*when we were in the flesh.*”
 - a. This is Paul’s retrospective on his awakening to the futility of justification under the Law .
 - b. He clearly represents a man whose conscious is smitten with guilt for the sin in his life (**7:8–11**).
 - c. It is a man who understands “the man that doeth them shall live in them” (**Leviticus 18:5**).
2. The phrase “*in the flesh*” does not refer to corporeal existence among the living (possessing a mortal body) since all living Christians qualify as “*in the flesh*” (**Galatians 2:20; Philippians 1:22–24**). Nor can it refer to his descent from Abraham (**Romans 2:28; Galatians 3:26–28; 6:12**).
3. Rather, to be “*in the flesh*” or “*after the flesh*” is to have a mind, heart and will that submit the body to the lusts that so often lead to sin (**Romans 7:5; 8:3, 5, 8, 9; cf. 6:12**).
 - a. **Moses Lard**, ““Now of course, I cannot serve both the law of God, with the mind, and the law of sin, with the flesh, at one and the same time. To serve the one is to slight the other. And since I cannot serve the law of sin continually and be a Christian; it follows that the service of sin is only occasional and exceptional. Hence, the meaning must be that with the flesh, and not with the mind, I serve the law of sin whenever I sin at all. I sin but seldom, suppose, but whenever I do sin, it is with the flesh as an instrument, or through its influence.”
 - b. **R. L. Whiteside**, “But Lard misses the mark, for the word here translated ‘serve’ means to be a slave, or subject. An occasional act does not constitute slavery in any relationship. You do not become a slave to your neighbor by helping him occasionally. An occasional sin does not make one a slave of sin. A person becomes a slave of sin only when he gives himself up to the rule of sin... The Christian serves with the mind the law of God; the sinner with the flesh serves the law of sin. In the life of a Christian, the mind—the inner man—dominates the flesh; in the sinner’s life the flesh dominates the mind. But in either case, the mind does the planning and willing. In the sinful life the mind yields to the appetites and passions of the flesh and plans for their gratification; in the Christian life the mind keeps the body under and uses it in acts of service to God. Hence, the use we make of the members of our bodies determines whose servants we are.”

B. *Dead Wherein We Were Held...*

1. This is the only way to make sense of what Paul says. What was the dilemma? There was no means for redemption: the Law condemned, and animal sacrifice provided an inadequate atonement.
2. Sin had the dominion and death was the consequence. It was a perpetual cycle that produced sin and condemnation (**Romans 6:19–21**).
3. Paul does not fault the Law, rather he exalts and esteems the Law (**Romans 7:7–8; cf. Hebrews 8:8**). The Law exposed his sin and educated him respecting its nature (**Romans 7:9–13**).
4. Paul being slain by the Law was the necessary outcome of his transgression and the means by which he was pointed to Christ.
5. Paul personifies sin to expose the deceit and power of lust (**Ephesians 2:2–3; 4:22; 2 Peter 1:4**). Satan is walking about seeking someone to devour, without the death of Christ we all would be lost.

Key Principles in Romans Seven

III. I AM CARNAL, SOLD UNDER SIN (ROMANS 7:14–25)

A. I Am Carnal—

1. What does Paul mean?
 - a. I cannot accept that Paul describes himself as a Christian (7:14, 24–25).
 - b. **R. L. Whiteside** quoting from **McKnight** writes, “Most of the ancient Greek commentators, all the Arminians and some Calvinists, held that though the apostle speaks in the first person, he by no means describes his own state, but the state of an unregenerated sinner awakened, by the operation of law, to a sense of his sin and misery.”
2. What is the contrast before his mind: “*The Law is spiritual, but I am carnal...*”
 - a. At that uncomfortable moment Paul realizes his predicament and acknowledges the reason for it, I am in the flesh, I think with a heart and mind deceived by the desire for evil things. Therefore, I am sold under sin; I am a slave of sin and to sin. I yield my members servants to uncleanness and iniquity (Romans 6:16–19). Sin reigns (Romans 6:12).
 - b. The Law killed him, pierced his heart through and through (Hebrews 4:12; James 1:23). Sadly, it is his undoing (hence the lament of 7:24–25). He is convicted in conscience, but without Christ, the Law condemns (Romans 7:8–11; Galatians 3:10–12).
3. Paul exclaims, “*I don’t know what I am doing!*” (7:15).
 - a. Paul does not affirm a demented mind (1 Timothy 1:13; Luke 23:34; Acts 3:17; 1 Corinthians 2:8); however, he does confess ignorance to the consequences of his actions.
 - b. Every sinner who has come to the realization of his sins, their effects, and eternal consequences cries out, “*What did I think I was doing?*”
 - c. The sinner does not know what he accomplishes by a life of sin. He cannot so much as know how far reaching is the influence of his life of sin. In his thoughtful moments he desires a different life from the things he practices, but without Christ, sin has him under its dominion. He may delight in gratifying his flesh, but he hates the results produced by his dissipation.
 - d. As much as I dislike the BBE, it comes close, “And I have no clear knowledge of what I am doing, for that which I have a mind to do, I do not, but what I have hate for, that I do.” The ESV comes in as well giving some help, “For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.”

B. Inner War or Devastating Realization?

1. “I admit that God is right, and I am justly condemned a sinner” (7:16; cf. Luke 23:40).
2. “My mind is convicted, but sin is still there” (7:17).
3. “I can’t work my way out of this hole; sin has me under its dominion” (7:18).
4. “I want to serve God, be in communion with Him, but I cannot find a way out of sin” (7:19).
5. “This is my dilemma, the Law and conscience have brought me this far, but I am undone” (7:20–21).
6. “I acknowledge the Law in my awakened spirit, but my members have sinned” (7:22–23).
7. “What am I to do? I am trapped in bondage to the sin of my flesh.”
8. “Thank God for Jesus on the cross!”

Before, Then, & Now

Without the Law	In the Flesh	After the Spirit in Christ Jesus
	Ye have yielded your members servants to uncleanness... iniquity... (6:19a)	Being then made free from sin, ye became the servants of righteousness (6:18)
	When you were the servants of sin ye were free from righteousness	Now yield your members servants to righteousness unto holiness
	Those things whereof ye are now ashamed, the end of those things is death (6:21)	But now being made free from sin and become servants to God ... holiness (6:22)
I speak to them that know the Law (7:1) ... (<i>cf.</i> Hebrews 8:11)	Ye also are become dead to the law by the body of Christ (7:4)	That ye should be married to another, even to him who is raised from the dead (7:4b)
I had not known sin...I had not known lust... (7:7)	The passions of sins worked through the Law to bring forth fruit unto death (7:5)	The righteousness of the Law might be fulfilled in us (8:4)
Without the Law sin was dead (7:8)	Dead wherein we were held (7:6b)	We are delivered from the Law (7:6a)
I was alive once without the Law (7:9a)	Serve[d]...in the oldness of the letter (7:6d)	We serve in the newness of the Spirit (7:6c <i>cf.</i> 2 Corinthians 3:6)
The commandment ordained to life I found to be unto death (7:10)	The commandment came... sin “revived” [jumped to life] ...I died (7:9b, c)	To be carnally minded is death, but to be spiritually minded is life and peace (8:6).
Sin deceived me... (7:11)	...by the commandment slew me (7:11b) ...I am carnal sold under sin... (7:14) ... captivity (7:23–24) ...Sin working death in me (7:13) ...evil is present with me (7:21)	The Law could not do, in that it was weak through the flesh...His Son... condemned sin in the flesh...who walk not after the flesh, but after the Spirit (8:3–4)
	The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God (8:8).	The Law of the Spirit of Life has made me free from the law of sin and death...subject to the Law of God (8:7)
		But ye are not in the flesh, but in the Spirit...if the Spirit of God dwell in you (8:8–9)

Key Principles in Romans Eight

I. NO CONDEMNATION IN CHRIST (ROMANS 8:1–4)

A. Context—

1. As already noted, Chapters Six through Eight are very closely related and must be understood giving heed to the immediate and remote context of the letter.
 - a. This is particularly true respecting how Paul uses the words: *Spirit*, *flesh*, and *law*.
 - b. The immediate context provides essential clues regarding the way Paul employs these words.
 - c. It is important one completely shed the conventions of Protestant theology when reading and rereading these chapters. Assumptions concerning human inability, the imputation of the personal righteousness of Christ, and penal substitution will skew one's view.
2. Chapter Six presents the new life in Christ, the new man in Christ, and the new hope in Christ. Past sins are forgiven, and we are free from the dominion of sin. At conversion we are created in Christ Jesus to walk in newness of life (**Romans 6:1–14**).
3. In Chapter Seven, Paul typifies the Jew under the Law awakened to the reality of the guilt of sin and the inability of the Law of Moses to justify the sinner. This reality, played out in the life of every Godfearing Jew, ended in desperation and yearning for remission of sins (**Romans 7:13–14, 24–25**).
 - a. Paul represents sin as dwelling in his members and warring against his mind (**7:20**).
 - b. This “war” must be between the dominion of sin through the weakness of the flesh (**Romans 8:3**) and a mind awakened to the futility of justification by the Law (*cf.* **Galatians 5:17**).
 - c. Paul does not represent the Christian as being under the dominion of sin. Neither does he affirm that grace is a cover which prevents the believer from being brought into judgment for unrepented sin.

B. The No Judgment Doctrine—

1. Paul has in view the present standing of the believer who is forgiven and walking in the steps of the faith of Abraham (**Romans 4:24–25; 5:9–10; 8:34**). This is the believer that is not condemned.
 - a. There is a past salvation (**Romans 5:1**).
 - b. There is a present and continuing salvation (**Romans 5:9–10**).
 - c. There is an ultimate final salvation (**Romans 6:22**).
2. Believers will stand in judgment, as will all men.
 - a. Paul affirms a final judgment in this letter (**Romans 2:5–11, 16; 14:10–12**).
 - b. Paul preached the same from the beginning (**Acts 17:31; 24:15**).
 - c. He wrote of it in other epistles (1 Corinthians 4:5; 2 Corinthians 5:10; 2 Timothy 4:1, 8; 2 Thessalonians 1:6–10).
 - d. Jesus taught that He would ultimately judge all men (**Matthew 25:31–46; 7:21–23; John 5:27–29**).
3. Errors answered:
 - a. The Preterist view
 - b. The Eternal Security view
 - c. No Judgment

Key Principles in Romans Eight

II. THE LAW OF THE SPIRIT OF LIFE IN CHRIST (ROMANS 8:2)

A. In the First Place, It Is a Law—

1. Christians are not without Law to God.
 - a. The Law of God (**Romans 7:22, 25; 8:7**) refers to something other than “the Law of Moses.”
 - b. Boasting is excluded by the “*law of faith*” which is the Gospel (**Romans 3:27; cf. 2:12, 14–16; Philippians 3:9**).
2. We are under law to Christ (**1 Corinthians 9:21; James 1:25; 2:8, 12**).
3. Justification is not by the works Law of Moses but by the faith of Abraham (**Romans 4:13–16**).

B. In the Next Place, It Is the Law of the Spirit of Life—

1. It is revealed by the Spirit (**John 14:26; 15:26; 16:12–14; 1 Corinthians 2:9–16; 2 Timothy 3:15–17**).
2. Being “*of the Spirit*” it is life (**John 6:63, 68; 2 Corinthians 3:6; cf. Romans 2:9; 7:6**).
 - a. Both the Law and the Gospel were inspired by the Spirit (**Nehemiah 9:20**).
 - b. The Law was “*old*” and “*of the letter*” because it was a revelation written on stone intended to be temporary (**2 Corinthians 3:6; Hebrews 8:8–13**).
 - c. Its purpose and design was to point out sin and convict the conscience (**Romans 7:13**).
 - d. Paul illustrates in **Romans 7** what he affirms in **Galatians 4:24**.

C. Finally, It Is the Law of the Spirit of Life in Christ Jesus—

1. The life which the Spirit reveals in the Gospel is “*in Christ Jesus*.” This is not just the revelation of a person, but the revelation of a relationship.
2. We are “*in Christ*,” and He is “*in you*” (**1 John 1:7; 2:4–5, 27–28; 3:6, 24; 4:12–18; 5:14, 20**).
3. We enter this relationship by faith in water baptism (**Romans 6:1–4; Colossians 2:11–13**).
4. This relationship is created by “*walking after the Spirit*” and “*minding the things of the Spirit*.”
 - a. Walk is always used in the epistles to signify a manner of life, a conversation, our behavior or conduct (**Galatians 5:16; Ephesians 4:1, 17; etc.**).
 - b. Paul further describes this as “*minding*,” or having a mind that is spiritual (**Romans 8:5–6, 27**). This spiritual mind is possessed by those “*in the spirit*” and in whom the Spirit of God dwells, that is, the Spirit of Christ (**Romans 8:9**).
 - c. Paul is talking about the relationship between the disciple and Christ (**Romans 8:10–11**). All three members of the Godhead are in this text (**Matthew 28:18–20**).
 - d. The Spirit of God, not the person, but a mind which is spiritual, given life through belief of the Gospel (**Romans 8:14–15**). This is the Spirit that bears witness with our spirit that we are the Children of God (**Romans 8:16–17**).

D. They That Are After the Spirit—

1. There is nothing in the text when considered within its context that leads to the conclusion that the Holy Spirit literally, bodily dwells within the child of God directing his life with urgings, leadings, promptings, that can only be subjectively determined.
2. Rather, the spiritually minded man is that man who has set his mind to be directed by the teaching of Christ revealed by the Holy Spirit in the Gospel.

Key Principles in Romans Eight

III. WHAT THE LAW COULD NOT DO (ROMANS 8:3)

A. What Paul Does Not Affirm—

1. Any inherent weakness or flaw in the Law of Moses itself (Romans 7:7–14; Hebrews 8:7–8).
2. Any inherent flaw or defect in man by design (Genesis 3:1–13; Romans 5:13–14; 1 Timothy 2:13–15).
3. Any defective, corrupt nature which the posterity of Adam inherited from him (Hebrews 2:17; 4:15).
4. That Christ was human only in appearance (Romans 8:4; 1 Timothy 2:5; Hebrews 7:23–25; Romans 4:25; 5:10; 1 Corinthians 15:20–23).
5. That sin is any part of human nature (Romans 8:3, “*condemned sin in the flesh*”).

B. What Paul Did Affirm—

1. “For what the law could not accomplish, in that it was weak through the flesh, God accomplished by sending his own Son in the likeness of Sinful flesh, and for sin (or, and as an offering for sin —marginal reading) condemned sin in the flesh. The law of Moses could not free a person from the law of sin and death, but God did that very thing by the plan of salvation perfected by the mission of his Son into the world, including his death as a sin offering. The death of Christ procured for all who accept him release from the condemnation that rests upon all sinners. And thus in his flesh he condemned sin. Formerly sin reigned as master, and held the sinner in captivity. When a person accepts Christ, sin as his master is destroyed-blotted out. So far as we know, there was no way to destroy the reign of sin except through the death of Jesus Christ; but that death benefits only those who yield obedience to him as their King.”
2. “Because the desires, appetites, and passions of the flesh so often lead to sin, flesh is called sinful. But we should remember always that fleshly desires lead to sin only when the mind, or heart, purposes to gratify the flesh in an unlawful way. The law was not weak in itself; it was weak because in man's folly the urgings of the flesh are stronger than man's regard for law, and because in his ignorance and selfishness man could not meet its requirements.”

C. What May We Conclude—

1. The fault and the weakness is with man who gave himself over to “*minding the things of the flesh*” (Romans 8:5–6).
2. Herein is why Paul says, “*That which was ordained to life, I found to be unto death.*” God’s purpose was not to create sinners but obedient sons.
3. But, deceit, lust, ignorance resulted in transgression (Romans 7:8–11).
4. The life of Christ is the one we all should live, but do not because of the “*weakness of the flesh.*”
5. Herein, the abundance of grace should impress the heart. We are where we are, and the world is what it is, because we have ignored God and gone everyone in his own way (Romans 3:10–12).
6. The fault for this condition can not be placed upon God without repudiating God, mercy, free-will and ultimately our very existence (Romans 9:20).
7. The only reasonable, sound, and righteous thing to do is yield to the Gospel and rejoice in the grace of God (Romans 7:24–25).

Key Principles in Romans Eight

IV. THE EARNEST EXPECTATION OF THE CREATURE (ROMANS 8:19)

A. The Whole Creation—

1. Serious objections to the idea that “*the whole creation*” refers to all things created at the beginning:
 - a. From where does the idea that all things living at the time of Adam’s sin were placed under the curse of death come (**Genesis 2:9, 17; 3:22–24; cf. Matthew 10:6; Mark 13:9; Romans 1:20; 2 Peter 3:4; Revelation 3:14; Colossians 1:15, 23**)?
 - b. It seems very unlikely that Paul, by a figure of speech would represent animals and vegetables as expecting and awaiting the revealing of the sons of God (**Jeremiah 7:20; Ezekiel 14:13, 17, 20–21; Joel 1:10, 18–20**).
 - (1) The beasts and the land suffer on account of the Israel’s sin, but the entire creation is never represented as having any expectation of participation in the second coming.
 - (2) There are joyous figures of agricultural prosperity associated with the Advent of the Messiah (**Hosea 2:22; Joel 3:18; Amos 9:13**). However, there is never any language that suggests that the lower creation has any expectation regarding “*the redemption of the body*” (**Romans 8:23**).
 - (3) Even the “*new heavens and new earth language*” of **Isaiah 65:17–23** or **66:18–24** do not use the figure which is asserted as in use here (**Romans 8:18–23**). Furthermore, that language as used by the prophet is fulfilled in the first Advent and certainly was not literal. It can be argued that Peter uses the language the same way in **2 Peter 3:13**. There is nothing in Scripture remotely parallel to the idea that the whole creation awaits the Messiah.
 - c. The language in the passage assigns intelligence, will, hope, and spiritual suffering which cannot be true of the lower created order.
 - d. Finally, it is a figure of speech, the object of which is to be determined by the context. This renovation theory forgets the first rule of exegesis, “What is the contrast before the writers mind?” (Where does the unbeliever fit in here if “*whole creation*” means whole creation?)
2. Please observe about whom the Apostle is speaking in the context:
 - a. “As many as are led by the Spirit of God, they are the sons of God...” (**Romans 8:14**).
 - b. In **v. 15** Paul refers to “ye” (the plural you), the antecedent of which is “*the sons of God*” in **v. 14**.
 - c. Paul next includes himself (and I believe all the Apostles) in “we” in **vv. 15–17**.
 - d. Paul concludes, stepping into the first person, “I reckon...” then applies his conclusion to all the sons of God in view, himself, the other apostles, and the remaining sons using the 2nd person plural pronoun “us” (**Romans 8:18**).
 - e. Paul speaks distributively of each one’s hope in Christ under the figure of a “*new creature*” (**2 Corinthians 5:17; Galatians 6:15; Ephesians 2:15**). He repeats in typical fashion in **vv. 23–25**, again uniting the Apostles with the all the sons of God indicating that their sufferings were no less severe (**2 Corinthians 11:18–29; Philippians 3:7–11**).

B. Who Is the Creature & the Whole Creation?

1. The “*creature*” would be every son of God walking after the Spirit, a joint heir with Christ (**8:17**).
2. The “*whole creation*” would be all such ones collectively, the church of Christ, whose suffering Paul describes (**8:22–23**).

Key Principles in Romans Eight

V. THE SPIRIT ALSO HELPETH OUR INFIRMITIES (ROMANS 8:26)

A. The Popular Interpretation of this Passage—

1. The Holy Spirit prays to God on our behalf (www.crosswalk.com/faith/prayer/ways-the-holy-spirit-prays-for-you.html).
2. According to this position the Holy Spirit prays for us in six ways:
 - a. The Holy Spirit prays for us in power we don't own.
 - b. The Holy Spirit prays for us in wisdom we lack.
 - c. The Holy Spirit prays for us in mercy we could never fathom (8:1).
 - d. The Holy Spirit prays for us with a connection we do not possess (8:35).
 - e. The Holy Spirit prays with God's will in mind.
 - f. The Holy Spirit prays for us with love we cannot contain (8:38–39).
3. How do we know that the Spirit has presented our desires and they are answered? “After your prayer, you can listen to the feelings and intents that come to your heart. One of them may be the answer to your prayer” (<https://site.churchofjesuschrist.org>). But consider (cf. **1 John 5:14–16**).

B. What Does the Text Say?

1. Is this “the Holy Spirit” or “the mind of the Spirit,” or is it both? (Read the text.)
 - a. It appears to me to be the “spiritual mind” (**Romans 8:6, 27**) that helps with our infirmities or sufferings (cf. **2 Corinthians 5:4**).
 - b. It is these groanings expressed by the spiritual mind which Christ, the heart searcher, knows (**Romans 8:34**).
 - c. Paul is describing the advocacy of Christ on behalf of saints (1 John 2:1–3; Hebrews 2:17–18; 4:14–16; 7:24–28; Romans 4:24–25; 5:10; 8:34).
2. Paul explains why these sufferings are necessary.
 - a. In the first place, we are saved by hope which necessitates a process intended for spiritual perfection that requires suffering (cf. **Romans 5:1–5; 8:24–25**). We are not saved and sent to glory.
 - b. In these sufferings we are not alone or without help, we have the intercession of Christ (**8:26–27**).
 - c. Finally, these things are intended to produce good (**Romans 8:28**).
 - (1) Paul does not say that the suffering is good or comes from a source that is good.
 - (2) Paul does not say that it is infallibly certain that God will bring a good outcome from an evil consequence (the proverbial “silk purse from the sow's ear”).
 - (3) What Paul does say is that God allows suffering because by doing so His eternal purpose is realized in the saints (**Romans 8:29–30; 1 Peter 1:3–9**).
3. “What shall we say then to these things?”
 - a. What things? It is the sufferings which produce the groanings.
 - b. Five rhetorical questions are uttered as answer to the question in **v. 31**.
 - c. The point being, there is no suffering one may experience for the sake of Christ that proves that God no longer loves or cares for His people. The faithful disciple will overcome all adversity if he continues in the grace of God (**Romans 8:37–39**).