

**Welcome to**

# Journey through the Bible

**Book by book Bible study**



## Romans: God's Good News for the World



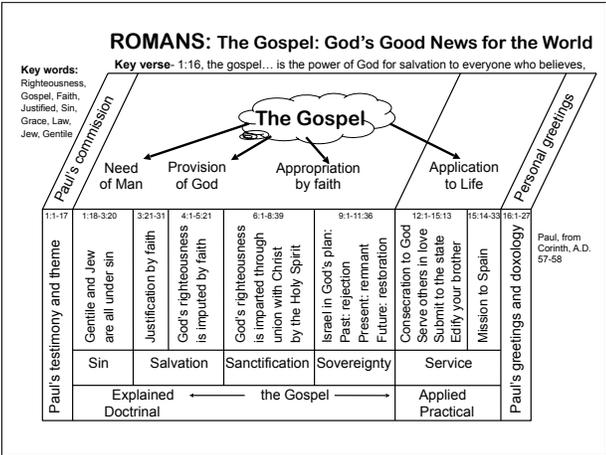
### The City of Rome

- ☆ Strategic and influential
- ☆ Commercial hub
- ☆ Over 4,000,000 population
- ☆ Law supported by military
- ☆ Polytheistic religion- bankrupt
- ☆ Greek language common

### Development of Thought in Romans

The gospel:

- Paul's call to it- 1:1-17
- Need for it-sin- 1:18-3:20
- Heart of gospel- 3:21-31
- Nature of gospel- 4:1-5:21
- Effect of gospel- 6:1-8:39
- Response to it- 9:1-11:35
- Application of it- 12:1-15:13



### Heart (essence) of the Gospel

I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.” (1:16–17)

### Romans 1:18 – 3:20

#### The Need for the gospel: the universal sinfulness of man

1:18-32	2:1-29	3:1-20
“They”	“You”	“We”
Gentile	Jew	All
“Pagan”	religious	everyone
Without the Law	With the Law	All are accountable

### Humanity is willfully ignorant of God

The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, ... For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse. (1:18–20)

### **Sin is a universal reality and problem**

Just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice ... they have no understanding, no fidelity, no love, no mercy. (1:28–32)

### **Romans 2:1–11**

God will give to each

according to what he has done:

To those who seek – eternal life

To self-seeking who reject the truth and follow evil – wrath and anger

Trouble & distress for all evil doers

First for the Jew - then for the Gentile

“God does not show favoritism”

### **Romans 2:1–29**

**Jews also need the gospel:**

self righteousness of the Jew

Note the major change/shift:

1:18-32

2:1-29

**They**

**You**

Gentile/Greek  
past/present  
1:20 no excuse

wrath

“Religious” Jew  
pending/future  
no escape 2:3

### **Romans 2:12–16**

Basis of judgment is equitable =

Measured by response to revelation

Sin → apart from law → perish

Sin → under the Law → perish

“Not those who hear but those who do”

This will take place on the day when God will judge men’s secrets through Jesus Christ, as my gospel declares

### **Jew and Gentile are both/all sinners!**

- their throats are open graves;
  - their tongues practice deceit.
  - the poison of vipers is on their lips.
  - their mouths are full of cursing & bitterness
  - their feet are swift to shed blood;
  - ruin and misery mark their ways,
  - and the way of peace they do not know.
  - There is no fear of God before their eyes.
- (3:13–18)

### **Why then the Law? What does it do?**

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin. (3:19–20)

**Like an x-ray, the law reveals sin!**

### **Righteousness is by faith in Christ**

But now apart from the law the righteousness of God has been made known, ... This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus.

(3:21–24)

### **Christ is the all-sufficient sacrifice**

God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus

(3:25–26)

### **Justification is by faith — faith alone!**

Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith. For we maintain that a person is justified by faith apart from the works of the law. Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. (3:27–30)

### **Imputation of righteousness by faith**

“Abraham believed God, and it was credited to him as righteousness.” Now to the one who works, wages are not credited as a gift but as an obligation. However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works: (4:3–6)

### **Justification & imputation are by faith**

Justification, “Just as if I had never sinned”  
We are declared righteous through faith, that is, our sin is no longer held against us—we do not receive what we rightly deserve

Imputation, we are made righteous through the impartation of Christ’s righteousness, that is, we are clothed in the righteousness of Christ and accepted before God, by faith we receive what we have not earned

### **What we have now through Christ—**

Therefore, since  
we have been justified through faith,  
we have peace with God through  
our Lord Jesus Christ,  
we have gained access by faith into  
this grace in which we now stand.  
we rejoice in the hope  
of the glory of God. (5:1–2)

### **Character is shaped by suffering!**

Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us. (5:3–5)

### **We know God loves us because—**

At just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. (5:6–8)

### **We ‘have been’ and ‘will be’ saved**

Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him! For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! (5:9–10)

### **Romans 5:12-21**

#### **The two imputations**

Sin – entered ↔ Grace came as a gift  
Death followed ↔ Brought life  
Through one man ↔ Through one man  
Death came to all ↔ Many made righteous  
Because all sinned ↔ Obedience of one  
Death has reigned ↔ Grace now reigns

### **Grace does not give us a license to sin!**

Shall we go on sinning so that grace may increase? By no means! We are those who have died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. (6:1–4)

### **Our 'old self' died with Christ!**

Now since we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. (6:8–11)

### **Freedom from the Law does not give us freedom to keep on sinning!**

Shall we sin because we are not under the law but under grace? By no means! Don't you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? (6:15–16)

### **God's incomparable gift—eternal life!**

But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (6:22–23)

### **Remember, we are not who we were!**

For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been set free from sin. (6:5–7)

### **Recognize we are under a new master!**

Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. For sin shall no longer be your master, because you are not under the law, but under grace.(6:12–14)

### **Freedom from Law vs freedom to sin**

But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. You have been set free from sin and have become slaves to righteousness.

(6:17–18)

### **See you next week!**

### **Romans 7-16**

