

Online Grace Bible School

**With
Ken Legg, Australia**

Copyright © Ken Legg, 2012
www.kenlegg.com.au

These notes may be copied and distributed (not sold) provided that due copyright acknowledgement is given in accordance with the details on this page

Online Grace Bible School
Phase 1
Romans - Righteousness Revealed

1) The Gospel Of God - Rom.1:1-17

Romans is considered to be the greatest of Paul's epistles. It has powerfully impacted many lives. E.g.

- ✓ While Luther read *Romans* he was enlightened concerning the nature of salvation. This led to the Reformation.
- ✓ John Wesley's view of salvation was distorted until he listened to someone reading the preface to Luther's commentary on Romans. He said, "I felt my heart strangely warmed. I felt I did trust in Christ and Christ alone."
- ✓ Augustine, also, was converted by reading a few verses from this great epistle.
- ✓ John Bunyan received much of his inspiration for Pilgrims Progress while reading *Romans* in the Bedford jail.
- ✓ John Calvin said of this book, "Every Christian should feed upon it as the daily bread of his soul."
- ✓ Luther said, "This book is the chief book of the New Testament. It is the purest gospel. The more one spends in it, the more precious it becomes."

Paul, the apostle to the Gentiles, did not start the church at Rome. The gospel had already made its way there. So he was anxious to ensure that the church at the heart of the empire was firmly established in the true gospel. He tried to visit the city for that purpose several times but was hindered (1:9-13; 15:22-24). So he did the next best thing, which was to write to the church at Rome and set out systematically the nature of the gospel (1:14-17).

In v.15 Paul said that he was ready to preach the gospel. What is the gospel?

- It is the gospel of God (1:1). It is not of man, nor of the Church.
- It is promised and rooted in the Old Testament (1:2). Types, prophecies, etc. 1 Pet.1:10.
- It's all about Jesus (1:3&4). **His Person**: He has two natures. His human nature (v.3) had a beginning. He received this from Mary at birth. His divine nature (v.4) is eternal. His humanity was "*made*" and His deity "*declared*". **His work**: Christ "*through the eternal Spirit offered Himself without blemish unto God,*" on the cross for our sins (Heb. 9:14).
- It is to be preached; not discussed, argued or debated (1:15).
- It is an offensive gospel (1:16). It offends the self-righteous.
- It is good news (1:16). It's good...news!
- It is the power of God unto salvation (1:16). God's power works in our lives when we believe the true gospel.
- It is offered to everyone (1:16). Everyone needs it, whether Jew or Gentile.
- It reveals the righteousness of God (1:17). This is the theme of the epistle.
- It is received by faith and maintained by faith (1:17). "*...by faith from first to last*" (NIV)

2) The Wrath Of God Is Revealed - Rom.1:18-32

Why is the gospel such good news? Because the wrath of God has been revealed against all unrighteousness. An inaccurate understanding of these leads to an erroneous gospel.

Unrighteousness Is Revealed

In New Testament times the world was divided into two groups – **Gentiles** and **Jews**.

The Gentiles were characterized by unrighteousness.

1:18. God's wrath is revealed against all *ungodliness* and *unrighteousness*.

1:19-20. This wickedness is inexcusable because the knowledge of God is clear. They may not have had the book of *revelation*, like the Jews, but they have the book of *creation*.

1:21-23. Instead of glorifying God, man has chosen to either ignore the truth about Him or to replace Him with idols of their own imagination.

In **1:29-32** Paul lists 23 sample sins included in "*all unrighteousness*".

The Jews were characterized by self-righteousness.

- ✓ They thought that if they kept most of the laws that was sufficient. (Jas.2:10; Gal.3:10).
- ✓ Kept the law externally, i.e. the letter not the spirit.
- ✓ Respectable people commit the worst of that list of sins, i.e. they are "*haters of God*."

The Wrath Of God Revealed

1:18. The wrath of God is revealed. The wrath of God is not some uncontrolled outburst of anger. It is His complete hatred of sin because it is a direct assault upon His holiness. God is holy and hates sin with His whole being. Sin cannot abide in His presence for one moment. Therefore, He has to judge it with the ultimate punishment which is to banish it from His presence.

The truth about God's righteous judgment against sin has been revealed from heaven through:

- ✓ The conscience (Rom.1:32)
- ✓ God gives people up to their sin (1:24-28).
- ✓ The Scriptures. The idea of God's wrath is put forth 580 times in the Old Testament alone. For example, in the case of the Flood (Gen.6:7), Sodom (Gen.18:20&21), etc. In Romans the Greek word for wrath is used 12 times in Romans; always in connection with God.
- ✓ Jesus. He taught on the subject of hell more than anyone else in the Bible. He clearly said that His death was the enduring of God's wrath on our behalf.
- ✓ God is love, and love cannot rejoice in iniquity. And therein is our eternal guarantee that sin will never wreck heaven, as it did earth. "*There shall by no means enter it anything that defiles, or causes an abomination or a lie...*" (Rev.21:27).

God's Righteousness Is Revealed

When God's reveals His righteousness He does three things:

1. He places the judgment that was due to us because of our unrighteousness, upon Jesus.
2. He imputes righteousness to us and justifies us, i.e. declares us to be righteous.
3. He treats us accordingly. The believing sinner is brought into union with the Risen Christ and given the same acceptance with God as Christ Himself, so that the believer is now "the righteousness of God in Him". He is treated as a son of God, i.e. as royalty!

3) The Righteousness of God – Rom.2:4-3:24

2:4. The purpose of God's longsuffering is that people will come to repentance.

2:5. If people do not repent, God's patience works against them - it results in the accumulation of guilt. The unsaved person treasures up wrath for the day of wrath.

2:6-10. Paul is here speaking generally of the system by which God judges - according to each man's works - punishing the evil and rewarding the righteous. What is not yet under discussion is how the righteousness of God is to be obtained. That starts at 3:21.

- ✓ The wicked will be judged on account of and according to their works.
- ✓ The saved will not be saved on account of their works, but on account of the merit of Christ. But they will be rewarded according to their works (at the Judgment Seat of Christ). Later it is clear that by the works of the law no flesh can be justified.

2:11-15. Each one will be judged according to the measure of the light they have received. The Jews have received the written law; the Gentiles have a measure of the law written upon their hearts. By judging others they reveal that they know the standards. Judging is characterized by either *accusing* or *excusing*.

3:9-18. Summary: "*all under sin*". The guilt of mankind is universal (see 3:9,10,11,12,19&23).

3:19-20. Conclusion. "*every mouth may be stopped*", i.e. in self-justification. Only when we cease to proclaim our own righteousness can we receive the righteousness that God wants to give us.

"*By the deeds of the law no flesh can be justified in His sight*". The law wasn't given to justify, but the opposite - to provide the knowledge of sin.

3:21. "*But now...*" Having clearly demonstrated that there is none righteous by their own deeds we are introduced to the righteousness of God which is revealed in the gospel. Note:

- ✓ It is the righteousness of God. God, not man, is the architect of this righteousness. He instituted it and He accomplished it. It is received "*apart from the law*". The law makes demands upon *us*. The righteousness revealed in the gospel doesn't ask anything of us but to submit to God's righteousness. (Rom.10:4).
- ✓ It has been *revealed*. Put aside your own ideas and reasoning, and see what God has revealed.
- ✓ Though it is apart from the law it has been witnessed to by the law and the prophets.
- ✓ It is through *faith* in Jesus Christ. The unrighteousness of which Paul has been speaking is due to the fact that we were in Adam. 1:18 - 'Ungodliness' leads to 'unrighteous'. 'Sin' leads to 'sins'. But Christ came in the likeness of sinful flesh. 2 Cor.5:21. He received God's judgment upon sinful humanity, died, rose again, and was glorified as the very righteousness of God!
- ✓ The righteousness of God is received by faith (3:22). The one who has put his mouth over his hand, accepted God's verdict of him as "guilty" deserving of His wrath, yet has faith in Christ as the one who represents him, is justified.
- ✓ Righteousness is offered unto all, but is only "*upon all who believe*".

4) Justified Freely By His Grace - Rom.3:24-31

God's righteousness in Christ:

1) Has been given "**freely**" i.e. without a cause. Greek = *dorean*, occurs 8 times in the New Testament. Example: "*But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause'*" (Jn.15:25). Just as there was nothing in Christ that deserved the hatred He received, so there is nothing in us that made God reach down to us. Thus:

- ✓ As we did not receive it by our performance, it cannot be lost by our failure;
- ✓ This characterizes the whole Christian life, not just how we got saved. God does not bless us when we do well, but for Jesus' sake. E.g. Everything God wants to do in your life has already been paid for. Rom.8:32.

2) It has been given "**by His grace.**" If it's not because of us then it must be because of Him. It is all of God. Therefore, the righteousness of God gives glory to God and not to man (3:27). There are no grounds for boasting. All those who understand grace want to give God all the glory.

3) How can He do that? It is through the "**redemption that is in Christ Jesus**". The Greek root word for 'redemption' is *lytrosis* = deliverance brought about through the payment of a ransom; to release on receipt of a ransom; to buy back, like a slave from the market place.

Some argue that the word redemption can just mean deliverance from the mess we have got ourselves into. We reap what we have sown. If this is so it changes the nature of the gospel entirely:

- a. God is not personally affected by our sin;
- b. Sin is not a direct assault on God's holiness; it does not evoke the response of His wrath;
- c. Jesus' death is not a payment for our sin to satisfy the justice of God, but to show His love.

Contrast exegesis (leading out) vs eisegesis (into). What have we seen so far?

- a. The gospel reveals the righteousness of God, which is our greatest need because the wrath of God is revealed against all unrighteousness. Sin demands the forfeiture of life. Death is God's response to sin. This will be without restraint in the day of judgment (2:5&6)
- b. God has confined all the world under sin, guilty before Him and deserving of His wrath (3:19)

Throughout the New Testament the death of Jesus is clearly set forth as a payment for our sin. E.g. Mark 10:45; 1 Tim.2:5&6; 1 Pet.1:18&19; Gal.3:13; 1 Cor.6:20; Eph.1:7, etc.

3:25. But God has set forth Jesus to "*be a propitiation through His blood*". Not *our* sin only:

- a. God was not unjust in holding back His wrath for four thousand years, from Adam to Christ, because His mercy was with a view to Christ one day satisfying all the legal demands of the whole history of human sin at the cross.
- b. "*He Himself is the propitiation for our sins, and not for ours only but also for the whole world*" (1 Jn.2:2). See John1:29.

The Chinese have a character in their language for righteousness. It is made up of two separate characters – one representing 'a lamb', the other representing 'me'. The character for 'lamb' is placed directly above the character for 'me', and this forms a new character, 'righteousness'. When God's Lamb, Christ, is placed between God and me through faith, I am righteous in His sight. This is the righteousness of God.

5) Faith That Gives Glory To God - Rom.4:1-25

In this chapter justification by faith is illustrated in the lives of Abraham and David.

Abraham (4:1-5, 9-10)

In **4:1** Paul asks, "What has Abraham our father found or attained by the works of the flesh?" The word "flesh" is that which is external or physical; self-effort.

4:2&3. Abraham's righteousness was certainly not based on his works otherwise he would have something to boast about. He knew enough to believe in Christ for righteousness (**Jn.8:56; Gal.3:8**). When Abraham believed God, he did the one thing that a person must do to be saved without doing anything! (see Jn.6:28-29).

4:4&5. If you receive something from God for what you have done, then it is not a gift but a payment. If it were possible for a person to earn righteousness, God would owe it to that person; God would be in debt. But He bestows it by His grace. God is not in our debt; we are in His favour!

Abraham gave glory to God, as the God of truth. This is an important aspect to our understanding of faith – it's not what it says about you or me, but what it says about God.

David (4:6-8)

David pronounced "blessed" the man to whom the LORD does not impute sin. David committed two unpardonable sins. Yet he discovered that it is possible to be the most ungodly person and still be justified by God. God not only forgave him, but gave Bathsheba to him, gave him a son, Solomon, through her, and placed Bathsheba in the Messianic line (Matt.1:6). Blessed! Favour!

Yet, Paul mentions two things about us which are in contrast to David's situation:

- 1) He was blessed because his sins were not imputed to him; they were "covered". We are blessed because ours have been taken away, i.e. imputed to Christ;
- 2) Also, positively, righteousness has been imputed to us! The Great Exchange. 2 Cor.5:21.

Returning To Abraham (4:13-17)

4:13-14. Nothing God wants to give us will come via the law. The law nullifies the promise.

4:15-16. Two covenants:

- 1) **The covenant = Law - Our response = our works - The power = sin - The result = wrath**
The law produces wrath. The law does not impart life but death. It carries a curse (Gal.3:10). Since it demands perfection, and none can render perfect obedience, it is calculated to result in death.
- 2) **The covenant = Promise – Our response = faith - The power = God's grace - The result = blessing**
The promise is of faith so that it might be according to grace, i.e. God's doing not ours, so that the promise might be sure.

4:17. Abraham was but dead, and the seed non-existent! Yet he believed God's Word that he would be "Father of a multitude" and changed his own name from Abram to Abraham! We should call ourselves not as we see ourselves but as God calls us – righteous, holy, perfect, complete, etc.

4:18-20. God-given faith:

- ✓ Enables us to hope against hope
- ✓ Gives glory to God (**4:20**)

6) The End of Fear-Based Christianity – Rom.5:1-11

5:1. Six blessings that result from being justified by faith:

1) Peace with God (5:1)

- ✓ Peace *with* God is a reference to being in a right relationship with Him. Prior to being justified, we were enemies of God; the wrath of God hung over us (see 1:18). No more! God is at rest concerning us forever, however poor our understanding, however weak our walk.
- ✓ This is our permanent position. There is nothing in us, past, present or future, which can call forth the displeasure of God towards us. God will never be angry with us again!
- ✓ On the contrary, we are objects of God's love. We receive favour without deserving it. We draw near, not hoping He will bless us, but knowing that He delights to do so.

2) Access into the grace of God in which we stand (5:2a)

- ✓ We are now in a state of grace. We don't relate to God on the basis of our merit but Christ's.
- ✓ Grace is His ability in the place of our inability.
- ✓ Having access into His grace does not guarantee that we will live according to grace. We learn to access God's grace daily (Rom.5:1&2; Heb.4:16; Jas.4:6).
- ✓ Only through grace can we reign in life (Rom.5:17).

3) We rejoice in hope of the glory of God (5:2b)

- ✓ We have a hope, i.e. a certain expectation of good for the future.
- ✓ Hope is not wishful thinking. This can lead to hopelessness. Hope is not about what *could* be, or what *might* be, it is about what *will* be, because of His promise.
- ✓ Christians possess a precious hope for eternity, i.e. the hope of the glory of God. This includes seeing God (Jn.17:24; 1 Cor.13:12) and being changed into His likeness (1 Jn.3:2).
- ✓ This hope gives us a proper perspective on this life, (Rom.8:18).

4) We glory in tribulations (5:3-5)

- ✓ Matt.5:10-12; Acts 14:22; Jn.16:33.
- ✓ We glory 'in' tribulations; not in spite of them.
- ✓ This produces in us the ability to persevere. Perseverance produces approved character, i.e. character that has been put to the test and has been proven to be genuine. 1 Pet.1:7.
- ✓ This, in turn, gives us greater hope, which does not disappoint. We are not disappointed with the present because of the future.
- ✓ And in the process, God's love is shed abroad in our hearts by the Holy Spirit.

5) We are saved by the life of Christ (5:9&10)

- ✓ Did God love you more when you were a sinner than now you are a son?
- ✓ No! If Christ died for us while we were "*yet sinners*", "*much more*" will He do so now that we are in Christ.

6) We rejoice in God (5:11)

- ✓ A person who has experienced all this can only glory in God!
- ✓ The purpose of the gospel is that we might have a relationship with God.

7) Romans: Your Position Determines Your Condition - Rom.5:12-21

Our identity is based upon the one with whom we are identified. Thus, the key phrase of this passage is 'one man.' It occurs 12 times in 5:12,15-19. You and I are in 'one man' – either Adam or Christ. Everything that happens to us in life is the result of either of being in one of these two men.

Our Position 'in Adam'**1) 5:12a. In Adam we were made sinners**

- ✓ This is not referring to the fact that we got a sinful nature from Adam, Gen.5:3.
- ✓ Adam was put on trial for the whole of the human race. **5:19.** Adam sinned and therefore every person is "*made*" i.e. constituted, designated, regarded by God as, sinners.

2) 5:12b. Adam's sin is responsible for our death

Because of sin, death passed upon all mankind because all sinned, when Adam sinned. Proofs:

- ✓ **5:13&14.** Although sin was in the world during the first 2,500 years, from Adam to Moses, it is not imputed, i.e. put to account, when there is no law. Yet, "*death reigned*"—even over them. Why? Because Adam sinned. See **5:18.**
- ✓ Death comes to those who have not yet personally sinned. E.g. infants sometimes die.

3) 5:16&18. God's judgment of condemnation unto death came upon all because of Adam's one offence. "*In the day that you eat of it you will die.*" This is not a reference to eternal damnation. That is a consequence of rejecting Jesus. This is a judgment of condemnation unto spiritual death.

4) 5:17. Death reigned as king because of Adam's sin. It tyrannized the human race.

5:14. Adam is called a type of Him that was to come. Jesus, like Adam, is now our representative.

- ✓ Both Adam and Christ were appointed by God as our head and representative.
- ✓ Both are the head of a race of people. 1 Cor.15:45,47.
- ✓ God made a covenant with each one.
- ✓ Each represented his seed. Each passed on the effects or fruits of his work to his seed.

Our Position 'in Christ'

1) 5:19. Just as by one man's sin we were made, constituted, regarded by God as sinners; so by Christ's one act of obedience those who received the gift are made, constituted, regarded by God as righteous. His one act of obedience was unto death. I cannot understand how I can be declared righteous by another man's obedience, but I submit to it by faith.

2) 5:21. Just as Adam's sin was responsible for our death, so Christ's righteousness is responsible for our life. When Jesus became sin, life departed from Him on the Cross. Christ has given us life. Nothing can cause life to depart from you again because it was totally dealt with. Adam was given life; we have been given *eternal* life. Eternal life was not, and could not, be given before the cross.

3) 5:16. As God's judgment was for *one* sin; justification from *many* sins. How many sins? All.

4) 5:17. As sin reigned in death, those who *receive* the abundance of God's grace and of the gift of righteousness shall reign as kings in life. Grace supplies a power and produces a certainty. When sin reigns it compels us to sin. Because grace reigns it produces the certainty of holiness.

Summary: Our condition does not determine our position; our position determines our condition!

8) Grace Reigns – Rom.6:1-14

6:1 & 2. Rom.5:20. The emphasis in v.2 is on the word “we”. “If you teach grace you will encourage people to sin”. But we are not talking about people; we are talking about “we” who died to sin.

What does it mean to be dead to sin? Paul is not talking about anything we do but about something that happened to us. We were freed from the realm where sin reigns and have entered the realm where grace reigns. Acts 26:18; Col.1:13-14. 5:17,21;6:6,12,14,16,17,18,19,20,22.

How did this happen? **6:3-5.** The Holy Spirit baptized us into Christ. This joins us to Him (v.5). We are in union with Him in His death, burial and resurrection.

- ✓ In that He died, He died unto sin once. He is dead to the realm where sin reigns
- ✓ A person who has died and been buried is finished with the realm in which he once lived.
- ✓ Resurrection is a statement that He could not be held by death. He rose to newness of life.

What happened to Him literally, as a result of our union with Him has happened to us spiritually. We died to the realm where sin reigns and have been raised to newness of life. Eph.1:19. We are seated with Christ. I don't feel it. I only know that I am in Christ because God has told me. **See 6:5.**

6:6 & 7. Our old man is our old self in Adam (“first man”, “first Adam”). It is contrasted with the new man, which is what we are and have in Christ (“second Man”, “last Adam”). Our old man has been crucified with Christ. We are a new creation. This refers to our spirit, where Christ now dwells by His Spirit. We are partakers of Christ's very nature. We are now righteous. This can never change. This is our position, and our position is never affected by our condition. Sin cannot touch our spirit. When we sin it is not ‘I’ (the new man), but sin dwelling in our bodies (see 7:17&18).

6:8-10. Don't confuse this passage with those other Scriptures that tell us that Christ died FOR our sins (Chapters 3-5). Here Paul is saying that Christ died TO sin! Just as He died for sin once for all, so too He died to sin once and for all, i.e. its realm and reign. We died with Him in both respects.

We cannot experience the power of the resurrection if we do not believe the finality of the Cross. “We are freed from sin.” These words are addressed to our faith not feelings. Don't go to God begging for victory. I am not told to do my own dying to sin and self and the world: but to reckon it by faith, i.e. that in His death, I died. Any doctrine which teaches an ongoing dying to sin is error.

6:8 & 10. We have life! We are joined with Christ in His resurrection. Christianity that doesn't go beyond the Cross won't work. It won't bring us into that for which we were destined, i.e. to reign in Christ. What's important is not the way we were raised but the way *He* was raised! The focus of the Christian should be on the resurrection life of Jesus, and not on our death efforts.

6:11. This is a very important verse because it is the first word of application in the entire epistle. Reckon = consider, conclude or deduct. It means to make a proper assessment about who we are. This is not a matter of experience, but of fact. Therefore reckon what is true of you in Christ.

6:12. “Let not sin reign in your mortal bodies.” He does not say “in you” but “in your mortal bodies”. Sin cannot touch you anymore. It remains in our bodies; we choose whether it reigns there.

6:13. How do we prevent sin from reigning in our bodies? 2 Cor.5:15. 1 Cor.6:19&20. We cannot serve two masters. We will serve the one to whom we hand ourselves over.

9) Set Free From Sin To Serve Righteousness – Rom.6:13-23

Summary: Chapters 3-5 = Christ died *for* our sins. Rom.6:10 = Christ died *to* sin, i.e. the realm in which sin, the law and death reigned. We have been delivered from sin's *penalty* and *power*.

Two things that will bring us back into bondage to sin:

1) Choosing to (6:15-23)

6:12. *"Let not sin reign in your mortal bodies."* He does not say "in you" but "in your mortal bodies".

6:13. How can sin still reign in our bodies? By presenting our bodily members unto sin for sin to use, as "instruments of unrighteousness." **See v.16.** We serve the one to whom we hand ourselves over.

2) Legalism (7:1-25)

6:14. When Paul says, *"Sin shall not have dominion over you"* this is not a command, it is a fact; it is promised! Why? Because you are not under law, but under grace.

What if I choose to live in sin? There are consequences for choosing to live in sin:

a) Sin Will Make You a Slave

- ✓ **6:16.** Freedom is not being free to do what we want to do. That's bondage.
- ✓ Humans will always serve one master or another. Either we will serve God or sin.
- ✓ And we become slaves to the one we hand ourselves over to.
- ✓ A slave is in the total grip of the master. Whenever a person chooses to sin he is no longer in control of what will take place. That's the deceptive power of sin. It makes you think you are getting what you want. But you lose control the moment you give yourself over to its power.
- ✓ **6:17.** Believers are delivered over to a *form of teaching* in the Gospel of grace: they are forgiven all their sins; they died with Christ; their history in Adam is entirely ended before God; they now share the risen life of Christ, they are the righteousness of God in Him, they are dead to sin and alive to God, empowered by His grace. And all believers are included in these great truths, whether they understand them or not! It is the duty of every Bible teacher to teach these glorious truths as priority, i.e. foundational. This is the form of doctrine to which believers have been handed over by God.
- ✓ **6:18&19.** Real freedom does not exist outside of being one with Christ. It is like flying a kite. The kite's freedom to fly is related to the string to which it is attached. If the string is cut the kite will crash to the earth. The string, which seems to bind it, gives it the ability to fly. Our freedom is in being held tightly in the grip of God's grace.

b) Sin Will Lead To Shame

- ✓ **6:21a.** Each of us has shameful things in our past which, thankfully, God has forgiven and forgotten. Shame is replaced with glory.
- ✓ **2 Pet.2:20.** Why, then, like a dog returning to its vomit would we go back to these shameful things? Grace does not take us back to shame but forward to glory.

c) Sin Will End In Death

- ✓ **6:21b&23a.** Sin and death are inseparable. It is a law as certain as the law of gravity.
- ✓ Sin kills joy, peace, dreams, relationships, etc.
- ✓ What fruit did we have from sin? None.
- ✓ In **verses 21 and 22**, "the end" of two paths is seen: one is death; the other, eternal life.
- ✓ The purpose of our justification was not so that we might live in slavery to sin, shame and death; but to give us freedom, bring us to glory and so that we might experience life.

10) Don't Go Back Under The Law – Rom.7:1-25

In chapter 7, Paul shares the doctrine of our freedom from the law (7:1-6). Then he discusses what will happen if we choose to live under the law (7:7-25).

A) The Doctrine. The law, like marriage, has dominion over a person as long as he lives. We can't contract out of the law while we are alive. But when we are dead, it cannot touch us. Through our union with Christ we died to the law and are now married to Him. We have no further obligation to the law. God's way of holiness is in His Son. He is our life, and His grace results in holiness.

God gave the law for two reasons:

- 1) That we might know what He is like. The law is a reflection of God's image. See **7:12&14**.
- 2) That we might know what we are like. The law is good if we use it lawfully, i.e. for the purpose for which it was given (1 Tim.1:8). It was given to increase our knowledge of sin. Sin is not a measurement of how bad we are, but of how good we are not. We are not like God. We fall far short of His glory, as revealed by the law. He didn't give the law so that *He* could see what we were like, but so that *we* could see what we are like, (**7:7**). The law is designed to reveal what is already present in us - sin. It is our schoolmaster to bring us to Christ. But once it has done this work, it is obsolete.

B) What will happen if we choose to live under the law?

7:9 & 10. Paul's own experience. He attempted to deal with sin by the law and died. *"And the commandment, which was unto life, this I found to be unto death"* — its proper ministry is condemnation and death (2 Cor.3:7,9). This is the glory of the Old Covenant.

Marriage to the law is a sterile union. For two reasons:

- 1) **7:5.** The strength of sin is the law. It arouses sin in us. **7:8.** The law touches the point of our rebellion and places thoughts in the mind that were not previously there.
- 2) **8:3.** The law puts us back under the power of the flesh and therefore dooms us to failure. The flesh = will-power. See **7:15,16,18,19,20,21**. The person under law can will, but not do. Will-power will never win over sin. Note that the Holy Spirit is not mentioned in this struggle. It is Paul's flesh responding to the law prescribing a godly walk, but supplying no power for it.

7:17: *"No longer I!"* but sin which dwells in my flesh. The real me hates sin! See **7:18**.

"The law" = the Mosaic Law. 'Law' = any legalistic system we may use in an attempt to change.

7:11 Paul said that sin deceived him to believe that the law could actually help him to change.

7:24 & 25. Paul was not delivered *by* Christ, but *through* Him; i.e. through the revelation that he had died with Christ at the cross to indwelling sin, and to God's law which gave sin its power.

8:2. What is it that sets us free from the law of sin and death? The law of the Spirit of life in Christ Jesus. In Christ we do not have a *law*, but *life*. In contrast to the law working from the outside, the indwelling presence of Christ works from the inside. Consequently, *"the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."* As we walk according to Spirit that which is our position becomes our condition. Imputed righteousness translates into righteous living.

11) Led by the Spirit - Rom.8:1-27

If we are not under the law, how do we live? We walk according to the Spirit. **See 8:14**

1) The Holy Spirit imparts to us a new nature (8:5-9)

- ✓ We are not in the flesh but in the Spirit. Jn.3:6. We have a new nature.
- ✓ Those in the flesh mind the things of the flesh, i.e. time and sense. God is completely out of all their thoughts and considerations. 1 Cor.2:14. Jn.17:3. The Spirit will always lead us to Jesus. Jn.16:14. These are the things of the Spirit; we set our mind on these things.

2) The Holy Spirit gives life to our mortal bodies so that we can reign (8:10-11)

- ✓ God's answer to our sins is the blood of Jesus. His answer to sin and the flesh is the Holy Spirit. Christ is our life; and the Administrator of that life is the Spirit of God.
- ✓ The Spirit gives life to our mortal bodies. **8:12-14**. The Spirit leads us to yield our members to Him; not to sin. He will manifest the life of the risen Christ in our mortal bodies.
- ✓ He works upon our hearts and desires – Phil.2:12&13. He yearns within us jealously.

3) The Holy Spirit testifies to us that we are sons of God (8:14-16)

- ✓ We have not received the spirit of bondage again to fear. This is the Spirit's work in the unbeliever using the law to bring conviction. Now, for the believer, He is the Comforter.
- ✓ What about when we sin? He still testifies that we are sons of God.
- ✓ The Holy Spirit gives us a feeling of our sonship. The Holy Spirit has given us a spirit of adoption that makes us feel the same as Jesus in the presence of the Father (Gal.4:6).
- ✓ **8:17-19**. Being sons means that we are heirs. The sons of God have an inheritance of glory. We are already sons of God, but the world doesn't know us. One day we too will be revealed for all to see. Salvation that did not restore man's glory would be incomplete. We are being prepared for this by the Spirit (2 Cor.3:18).
- ✓ The apostles never wrote of glory without suffering. **5:2&3**. Here, Paul is referring to specific suffering, i.e. suffering with Christ. We share in His sufferings - Jn. 15:19; 17:14; 2 Tim.3:12. Our sufferings are directly linked with our glory. They are inseparable.
- ✓ **8:18**. General suffering. Our present suffering is "*not worthy to be compared with the glory which shall be revealed in us*". We need to see our sufferings in perspective. We are not disappointed with the present because of the future.
- ✓ **8:19**. God is going to put us on show. The world will witness the revealing of the sons of God

4) The Holy Spirit teaches us what to pray for in the midst of our suffering

- ✓ **8:23-25**. We also groan because of the pain we see that sin causes in our lives, and others.
- ✓ Faith looks back to the finished work of Christ, but hope looks forward with eager anticipation for the fullness of those things He purchased for us at the Cross.
- ✓ **8:26-28**. Our problem, in the midst of suffering, is what to pray for? When we are going through trials we often do not know what to pray for (Greek = 'the what'). Should we pray for deliverance or for strength to endure? There's no 'one size fits all' in the Christian life.
- ✓ When Jesus ascended He didn't give us a formula for the Christian life. He left us His Spirit. Without the Spirit we would just pray for our temporal needs to be met. But the Holy Spirit knows the will of God for us and helps us to pray in accordance with what God wants for us.
- ✓ We know that all things will work together for good. It is a part of His work of preparation for the manifestation of the sons of God. The glory of the Christian life is that there is nothing without meaning. All has purpose.

12) Nothing Shall Separate Us From The Love Of Christ – Rom.8:28-8:39

8:28. Contrast: “We know” (v.28) with “we know not” (v.26). We might not be certain about the immediate, but we are certain about the ultimate. For Christians, all things work together for good.

- ✓ We have been “called according to His purpose”. God has a definite purpose with regard to salvation. 2 Tim.1:9. This is the Bible’s central message. 1 Pet.1:10-12; Eph.1:5,9,11.
- ✓ God is right now revealing this purpose to the principalities and powers through the Church.
- ✓ His love is a purposeful love – Eph.5:25&26.
- ✓ This purpose is God’s supreme will, to which all other things are subordinated and by which all opposition is overthrown.

8:29-30. In these two verses there are 5 important words concerning our salvation which are links in a chain; and each link can only be understood in their relationship to the other links in the chain:

1) Foreknowledge

- ✓ His foreknowledge is of persons; not their conduct; it is not ‘what’ but ‘whom’ He foreknew.
- ✓ When this word is used of God it means that God has foreordained something according to His purpose, or determined it according to His counsel (Acts 2:23; Rom.11:2; 1 Pet.1:2&20).
- ✓ Foreknowledge has to do with more than prescience. It means fore-ordination.
- ✓ It is inconceivable that those who are a part of God’s eternal purpose should be finally lost.

2) Predestination

- ✓ Those whom God foreknew He has predestined to be conformed to the image of His Son.
- ✓ The ultimate proof of our glorification is that the glory of Jesus depends upon it.

3) Called

- ✓ This calling is not just an invitation; it is much more. God not only calls us, but He enlightens and quickens us so that we are able to believe, (Jn.6:44; Acts 16:14; 1 Thes.1:5).

4) Justification

- ✓ We are given a new and permanent standing of righteousness with God.

5) Glorification

- ✓ Our glorification concerns what God is going to do in restoring us to that original glory and surpass it by filling us with His own glory.
- ✓ Yet it is spoken of in the past tense. Once the first link has been established in these 5 stages, the chain process takes place and produces the certainty of our glorification.

8:31-39. What shall we say to these things? 5 questions:

i) 8:31. “If God be for us, who shall be against us?”

ii) 8:32. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”

iii) 8:33. “Who shall lay anything to the charge of God’s elect?” “

iv) 8:34. “Who is he that condemns?”

v) 8:35-39. “Who shall separate us from the love of Christ?” But what if we should fail as a result of suffering, etc? Our salvation is not based upon our love to Him, but upon His amazing and unconditional love to us. Conclusion: I am persuaded...are you?