



## CLASS DETAILS

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**Sundays:** 9/4—11/20

**Time:** 10:30 a.m. — 12:00 p.m.

Don't enter until 10:15 a.m.

**Room:** W129

**Class Website:** [TheologyClass.org/romans22](http://TheologyClass.org/romans22)

## GHCC CLASSES: NORMS & VALUES

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Norms are behaviors and practices (ground rules) that a class agrees to in order to help establish a safe, predictable environment.

Norms are observable and are easy to see if they are being followed or broken.

These are some standard norms that we ask all GHCC Class leaders and participants to commit, and hold one another accountable to:

## GHCC CLASSES: NORMS & VALUES

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**COMMITMENT TO CONFIDENTIALITY** Our Classes, while open, are considered CONFIDENTIAL when anything is shared that might be personal in nature. Please exercise discernment and avoid gossip.

**COMMITMENT TO WELL-BALANCED CLASS SHARING** We ask all class members to be aware of the amount of time they have shared and to not monopolize sharing opportunities.

**COMMITMENT TO STAYING ON TOPIC** While much of theology is connected, we ask that questions/comments stay focused on the topic at hand. This will help accomplish class objectives and will show respect for the other class participants.

**COMMITMENT TO NOT INTERRUPT** We ask that you do not interrupt when someone is talking during a class discussion.

## **GHCC CLASSES: NORMS & VALUES**

**COMMITMENT TO NOT TO FIX OTHERS** The class environment provides the freedom to safely share and process theological ideas. While the teacher has the duty to safeguard sound doctrine and maintain an orderly classroom, we ask class participants to engage in gentle and kind interactions with one another, refraining from judging, shaming, or excessively advising others.

**COMMITMENT TO TRUST** As brothers & sisters in Christ, we expect that maturity and reconciliation will be used anytime a conflict may arise within a class, especially involving theological or personality differences with others (including the teacher). This means that we first must assume the best of intentions in others, and fill any questionable interactions with trust, and not with suspicion or ill-motive. If a situation arises where you have a question or concern, or have been offended, please contact the teacher, the Adult Education Director, or another pastor, as soon as possible to engage in reconciliation.

## **LOVE YOUR NEIGHBOR....**



## **THE 4 BOXES**

### **OUR PURPOSE IN THIS CLASS**

Scripture	Biblical Theology	Systematic Theology	Practical Theology
Systematic Theology	Scripture	Biblical Theology	Practical Theology

## **I. WHO IS PAUL?**

### **A. LETTERS IN THE ANCIENT WORLD**

1. The Background of letters
  - a. Situational
  - b. We hear one end of the conversation
  - c. Need to understand the background of the culture

## I. WHO IS PAUL?

### A. LETTERS IN THE ANCIENT WORLD

2. Letters are not exhaustive teachings
  - a. Romans is a “statement of faith” but is not a “systematic theology”
    - i. No eschatology proper; has a low Christology; no established ecclesiology
  - b. Letters bring theological correction and instruction for that congregation’s situation

## I. WHO IS PAUL?

### B. 1:1

- 1:1** Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God
1. 56/57 CE
  2. 3rd missionary journey (writing from Cenchrea, Corinth)

## I. WHO IS PAUL?

### B. 1:1

3. Co-authors?
  - a. **16:21** Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.
  - b. **16:22** I Tertius, who wrote this letter, greet you in the Lord.
  - c. **16:23** Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

## I. WHO IS PAUL?

### C. WHY IS PAUL WRITING?

1. To gain support on his way to Spain
  - a. Planned to return to Jerusalem
  - b. Then go west
  - c. Had never been to Rome



**15:13-33** May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

14 I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. 15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. 17 In Christ Jesus, then, I have reason to be proud of my work for God.

**15:18** For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, 19 by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; 20 and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, 21 but as it is written, “Those who have never been told of him will see, and those who have never heard will understand.”

**15:22** This is the reason why I have so often been hindered from coming to you. 23 But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, 24 I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. 25 At present, however, I am going to Jerusalem bringing aid to the saints. 26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. 27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. 28 When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. 29 I know that when I come to you I will come in the fullness of the blessing of Christ.

**15:30** I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, 31 that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, 32 so that by God's will I may come to you with joy and be refreshed in your company. 33 May the God of peace be with you all. Amen.

## II. TO WHOM IS PAUL WRITING?

### A. 1:7

**1:7** To all those in Rome who are loved by God and called to be saints

1. The church in Rome = 4—8 house churches

## II. TO WHOM IS PAUL WRITING?

### B. MIXED GROUPS OF JEW/GENTILE

1. AD 49 edict of Claudius expelled the Jews (all/some?) from Rome because of their fighting about “Chrestus”
  - a. Mentioned in Acts 18:2
  - b. *Chrestus* is a corruption of “Christ”
  - c. Under Nero, Jews were allowed to return at the death of Claudius (54)
2. Many Gentile-Romans became Christians
  - a. 5-year lack of Jewish believers, Gentiles temporarily constituted the bulk of the Roman churches, developing their leadership, mission, and theology
3. Clash of cultures once the Jewish believers returned

## II. TO WHOM IS PAUL WRITING?

### C. WHAT ISSUES AROSE?

1. Gentile inclusion into the people of God
  - a. Gentiles are justified by faith, not by adopting a Jewish way of life
  - b. What do we do with the Law?

## II. TO WHOM IS PAUL WRITING?

### C. WHAT ISSUES AROSE?

2. A conflict between weak (Jewish) and strong (Gentile) believers

a. **14:1-4, 10** As for the one who is weak in faith, welcome him, but not to quarrel over opinions. 2 One person believes he may eat anything, while the weak person eats only vegetables 3 Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. 4 Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand... 10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God.

## II. TO WHOM IS PAUL WRITING?

### C. WHAT ISSUES AROSE?

“[Paul] saw the church as microcosmos, a little world, not simply as an alternative to the present one, an escapist’s country cottage for those tired of city life, but as the prototype of what was to come. That is why, of course, unity and holiness mattered. And, because this microcosmos was there in the world it was designed to function like a beacon: a light in a dark place...a place of reconciliation between God and the world; a place where humans might be reconciled to one another.”

## II. TO WHOM IS PAUL WRITING?

### C. WHAT ISSUES AROSE?

3. Paul’s exhortation to the church

**16:17-27** I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. 18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. 19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you...

**16:25** ... Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— 27 to the only wise God be glory forevermore through Jesus Christ! Amen.

## II. TO WHOM IS PAUL WRITING?

### C. WHAT ISSUES AROSE?

“They [Roman Christians] are called and enabled to be communities of Spirit-enabled, Christlike Godlikeness, of righteousness and (cruciform) glory, in anticipation of God’s final glory and their participation in it as whole, resurrected persons in eternal celebration with the entire creation.”

## III. THE THEOLOGY OF ROMANS

### A. GOSPEL DOCTRINE

1. God is faithful to His covenant to Israel, but the Gentiles have a place in Salvation history
2. Jesus is declared to be God’s Son in power by means of His resurrection, and is Lord over God’s Kingdom
3. God’s people are righteous by faith
4. God’s people are conformed to the image of Jesus (the new/better Adam)
5. While God’s children have been justified by faith and have peace with Him, they also suffer with Jesus in order that they may be glorified with Him.

## III. THE THEOLOGY OF ROMANS

### B. GOSPEL CULTURE

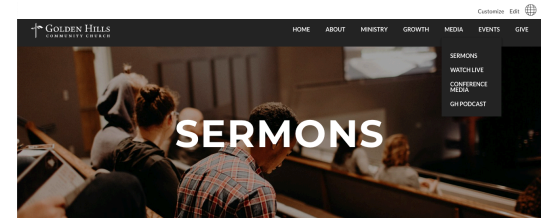
1. Jesus people have genuine love (for neighbor and enemy) in a radical, counter-cultural way
2. Jesus people bear the failings of the weak
3. Jesus people are reconciled to God by grace, not race
4. Jesus people avoid those who cause division and create obstacles
5. Jesus people have no Lord but Jesus, and are completely

## Next week:

**1:1-17** *The Gospel as the Revelation of the Righteousness of God*



## LOVE YOUR NEIGHBOR....



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## HOW TO STUDY THE BIBLE

1. What does it say?
2. What does it mean?
3. Where is Jesus?
4. How do I apply this to my life?

(1:1) Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God

**Isaiah 40** Comfort, comfort my people, says your God.  
2 Speak tenderly to Jerusalem,  
and cry to her  
that her warfare is ended,  
that her iniquity is pardoned,  
that she has received from the Lord's hand  
double for all her sins.  
3 A voice cries:  
"In the wilderness prepare the way of the Lord;  
make straight in the desert a highway for our God.  
4 Every valley shall be lifted up,  
and every mountain and hill be made low;  
the uneven ground shall become level,  
and the rough places a plain.  
5 And the glory of the Lord shall be revealed,  
and all flesh shall see it together,  
for the mouth of the Lord has spoken" ...

9 Go on up to a high mountain,  
O Zion, herald of good news;  
lift up your voice with strength,  
O Jerusalem, herald of good news;  
lift it up, fear not;  
say to the cities of Judah,  
"Behold your God!"  
10 Behold, the Lord God comes with might,  
and his arm rules for him;  
behold, his reward is with him,  
and his recompense before him.  
11 He will tend his flock like a shepherd;  
he will gather the lambs in his arms;  
he will carry them in his bosom,  
and gently lead those that are with young

### Isaiah 52

How beautiful upon the mountains  
are the feet of him who brings good news,  
who publishes peace, who brings good  
news of happiness,  
who publishes salvation,  
who says to Zion, "Your God reigns."  
8 The voice of your watchmen—they lift up  
their voice;  
together they sing for joy;  
for eye to eye they see  
the return of the Lord to Zion.

9 Break forth together into singing,  
you waste places of Jerusalem,  
for the Lord has comforted his  
people;  
he has redeemed Jerusalem.  
10 The Lord has bared his holy arm  
before the eyes of all the nations,  
and all the ends of the earth shall  
see the salvation of our God.

### Three C's of the gospel

**Context:** the Redemptive History of scripture

**Content:** what actually happened in history

**Consequence:** its effect on us individually, collectively, and cosmically

(1:2-3) which he promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son, who was descended from David according to the flesh

**Gal 3:7-9** Know then that it is those of faith who are the sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." 9 So then, those who are of faith are blessed along with Abraham, the man of faith.

**Gen 12:1-3** Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

**2 Sam 7:12-16** When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever. 14 I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, 15 but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. 16 And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever."

(1:4) and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord

(1:5-6) through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6 including you who are called to belong to Jesus Christ.

(16:26) Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— 27 to the only wise God be glory forevermore through Jesus Christ! Amen.

(1:7) To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

(1:8-12) First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you 10 always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. 11 For I long to see you, that I may impart to you some spiritual gift to strengthen you— 12 that is, that we may be mutually encouraged by each other's faith, both yours and mine.

(1:13-15) I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. 14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. 15 So I am eager to preach the gospel to you also who are in Rome.

(1:16) For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

(1:17) For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

**Ps. 50:3-6** Our God comes; he does not keep silence;

before him is a devouring fire,  
around him a mighty tempest.

4 He calls to the heavens above

and to the earth, that he may judge his people:

5 “Gather to me my faithful ones,

who made a covenant with me by sacrifice!”

6 The heavens declare his righteousness,

for God himself is judge! Selah

**Isa 51:4-8** My righteousness draws near, my salvation has gone out...

my salvation will be forever, and my righteousness will never be  
dismayed. 7 “Listen to me, you who know righteousness...my  
righteousness will be forever, and my salvation to all generations.”

**Isa 46:10-13** 12 “Listen to me, you stubborn of heart, you who are far  
from righteousness: 13 I bring near my righteousness; it is not far off,  
and my salvation will not delay; I will put salvation in Zion, for Israel my  
glory.”

### **Take Away**

A. The **content** of the *Euangelion* is that Jesus is Lord (Ceaser is not)

1. We must avoid making the modern “Ceaser” Lord

### Take Away

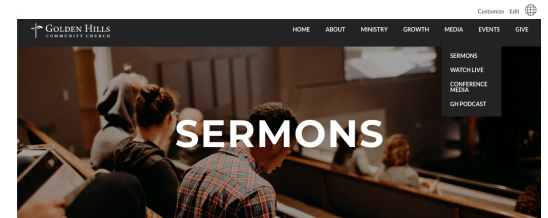
B. The **consequence** of the *Euangelion* is that we not only preach that we have been made right with God, but we can be made right with one another

1. Salvation that was once promised to Israel as a nation (OT) is now promised to anyone who has faith in Christ
2. Practicing justice

## Next week:

**1:18—2:29**

**To the Gentile first...and then also to the Jew...**



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## **Romans review**

what do we remember so far?

**1:16-17** For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

**1:18-20** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

**1:21-28** For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. 22 Claiming to be wise, they became fools, 23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. 24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, 25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. 26 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; 27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. 28 And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done

**1:28-31** They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, 30 slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, 31 foolish, faithless, heartless, ruthless.

“The whole pagan world has been caught up in and corrupted by the fall of Adam and Eve. This fallen nature is visibly expressed in humanity’s hostility toward God, their descent into idolatry, the futility of their thinking, and contamination of their bodies by sexual immorality.”

—Bird, *Romans* p. 71

**1:32** Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

**Cf. 1:19** For what can be known about God is plain to them, because God has shown it to them.

God’s purposes for humans have been aborted because humans have rebelled, resulting in radical distortions of the creator’s purposes

—Wright/Bird, *TNTiIW*, p. 514



**2:1-5** Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. 2 We know that the judgment of God rightly falls on those who practice such things. 3 Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? 4 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? 5 But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

**2:6-11** He will render to each one according to his works: 7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; 8 but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. 9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, 10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek. 11 For God shows no partiality.

### CHIASM

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- a. 2:6 God renders according to one's works
- b. 2:7 God gives eternal life to those who in well-doing seek for glory/honor/immortality
- c. 2:8 Those who are self-seeking/don't obey truth will receive wrath
- c'. 2:9 There will be tribulation/distress for evil Jews/Gentiles
- b'. 2:10 But Jews/Gentiles are given glory/honor/peace for doing good
- a'. 2:11 Because God shows no favoritism

**2:12-16** For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. 13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. 14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. 15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them 16 on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

“Their behavior accords with God’s verdict declared in the present and enacted in the future.”

—Bird, *Romans*, p. 79

**Jer 31:31-34** “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. 33 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.”

**2:17-24** But if you call yourself a Jew and rely on the law and boast in God 18 and know his will and approve what is excellent, because you are instructed from the law; 19 and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, 20 an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— 21 you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? 22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who boast in the law dishonor God by breaking the law. 24 For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

**2:25-29** For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. 26 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? 27 Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. 28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

**IV. GOSPEL-CULTURE TAKE AWAY**

**A. GOSPEL-DOCTRINE AND SALVATION**

1. Right theology matters...but...
  - a. Even the demons are monotheists and shudder at the sight of God
2. Don't boast in your "saying a prayer"

**IV. GOSPEL-CULTURE TAKE AWAY**

**B. TRUE GOSPEL-CULTURE WILL NEVER BE SELF-RIGHTEOUS**

1. The dangers of developing a superiority complex
2. We can have a superiority complex within the church and/or within society

**IV. GOSPEL-CULTURE TAKE AWAY**

**C. TRUE GOSPEL-CULTURE AVOIDS SELF-RIGHTEOUS HYPOCRISY**

1. If we understand the gospel, then we don't need to fake it
2. If we've been given the law (on our hearts), then we seek to do works that validate that we are doers of the law

**Next week:**

**3:1 – 4:25**

*Righteousness through Faith*



## Romans review

**1:18-19, 32** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them...32 Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

**2:1, 28-29** Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things...28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

**3:1—4:25**

*Righteousness through Faith*

**3:1-4** Then what advantage has the Jew? Or what is the value of circumcision? 2 Much in every way. To begin with, the Jews were entrusted with the oracles of God. 3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? 4 By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.”

**Rom 9:4-5** They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

**3:1-4** Then what advantage has the Jew? Or what is the value of circumcision? 2 Much in every way. To begin with, the Jews were entrusted with the oracles of God. 3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? 4 By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.”

**Ps. 51** Have mercy on me, O God,  
according to your steadfast love;  
according to your abundant mercy  
blot out my transgressions.  
2 Wash me thoroughly from my iniquity,  
and cleanse me from my sin!  
3 For I know my transgressions,  
and my sin is ever before me.  
4 Against you, you only, have I sinned  
and done what is evil in your sight,  
so that you may be justified in your words  
and blameless in your judgment.

**2:28-29** For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

**3:5-8** But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.)  
6 By no means! For then how could God judge the world? 7 But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? 8 And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

**3:9-18** What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, 10 as it is written: "None is righteous, no, not one;  
11 no one understands;  
no one seeks for God.  
12 All have turned aside; together they have become worthless;  
no one does good,  
not even one."  
13 "Their throat is an open grave;  
they use their tongues to deceive."  
"The venom of asps is under their lips."  
14 "Their mouth is full of curses and bitterness."  
15 "Their feet are swift to shed blood;  
16 in their paths are ruin and misery,  
17 and the way of peace they have not known."  
18 "There is no fear of God before their eyes."

**Ps 14:1-3** The fool says in his heart, "There is no God."

They are corrupt, they do abominable deeds;  
there is none who does good.

2 The LORD looks down from heaven on the children of man,  
to see if there are any who understand,  
who seek after God.

3 They have all turned aside; together they have  
become corrupt;  
there is none who does good,  
not even one.

**Ps 53:1-3** The fool says in his heart, "There is no God."

They are corrupt, doing abominable iniquity;  
there is none who does good.

2 God looks down from heaven  
on the children of man  
to see if there are any who understand,  
who seek after God.

3 They have all fallen away;  
together they have become corrupt;  
there is none who does good,  
not even one.

**3:19-20** Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

**3:21-26** But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

"The cross of Christ is this new covenant age where God deals with the sins of His People...no longer behind a veil, God's atoning work is now displayed for all to see."

—Doug Moo

**3:27-31** Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. 28 For we hold that one is justified by faith apart from works of the law. 29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30 since God is one—who will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Jas 2:24 A person is justified by works and not by faith alone

Rom 3:28 A person is justified by faith apart from works of the law

**4:1-8** What then shall we say was gained by Abraham, our forefather according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." 4 Now to the one who works, his wages are not counted as a gift but as his due. 5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not count his sin."



**4:9-12** Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. 10 How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, 12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

**Jer 31:31-34** "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. 33 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

**4:13-15** For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. 14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath, but where there is no law there is no transgression.

**Gen 12:1-3, 7** Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."...Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him.

**Gen 15:3-6** And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” 4 And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” 5 And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” 6 And he believed the Lord, and he counted it to him as righteousness.

**Gen 17:4-11** God said to him, 4 “Behold, my covenant is with you, and you shall be the father of a multitude of nations. 5 No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. 6 I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. 7 And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. 8 And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.” 9 And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. 10 This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. 11 You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you...

**Gal 3:1** O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. 2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 4 Did you suffer so many things in vain—if indeed it was in vain? 5 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— 6 just as Abraham “believed God, and it was counted to him as righteousness”?

7 Know then that it is those of faith who are the sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” 9 So then, those who are of faith are blessed along with Abraham, the man of faith.

**Gal 3:10** For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” 11 Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” 12 But the law is not of faith, rather “The one who does them shall live by them.” 13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— 14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

**Gal 3:15** To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. 16 Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. 17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. 18 For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

**Gal 3:19** Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. 20 Now an intermediary implies more than one, but God is one. 21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. 22 But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

**Gal 3:23** Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

**4:16-18** That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, 17 as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.”

**4:19-25** He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. 20 No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21 fully convinced that God was able to do what he had promised. 22 That is why his faith was "counted to him as righteousness." 23 But the words "it was counted to him" were not written for his sake alone, 24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25 who was delivered up for our trespasses and raised for our justification.

"The result, in chapter 4, is that all those who believe in 'the God who raised Jesus from the dead' constitute the single family promised by covenant to Abraham. Abraham's own faith in the God who promised to give him this family despite his and Sarah's old age becomes the paradigm for the faith by which the sin-forgiven family is now marked out."

—Wright, Bird, *The New Testament in Its World* (p. 517)

### III. GOSPEL-CULTURE TAKE AWAY

#### A. Gospel-Doctrine is our foundation, not (solely) our identity

1. Biblical religion is good
2. There is great advantage to having and knowing the word of God
3. Don't rely on your Gospel-Doctrine as the end-goal

#### B. Gospel-Culture will produce our faithfulness

1. God's people don't boast in their knowledge of what's right, but demonstrate that they have internalized what's right through their relationships

### Next Week:

*5:1—6:23 Peace through Faith*



## Romans review

### **This Week**

*5:1—6:23 Peace through Faith*

**5:1-2** Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

“peace in a political sense is not only the absence of war in a purely negative sense, but it includes the idea of friendly relations between two peoples”

**Eph 2:11-22** Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— 12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, 16 and might reconcile us both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached peace to you who were far off and peace to those who were near. 18 For through him we both have access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole structure, being joined together, grows into a holy temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit.

**5:3-5** Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

**Rom 8:26-31** Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 28 And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. 31 What then shall we say to these things? If God is for us, who can be against us?

**5:6-11** For while we were still weak, at the right time Christ died for the ungodly. 7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8 but God shows his love for us in that while we were still sinners, Christ died for us. 9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

- **Past (1 Cor 6:11)** 9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, 10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. 11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.
- **Present (2 Cor 2:15)** For we are the aroma of Christ to God among those who are being saved and among those who are perishing
- **Future (Eph 1:14)** 13 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

**5:12-14** Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

**5:15-21** But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

**6:1-4** What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who died to sin still live in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

**6:5-11** For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For one who has died has been set free from sin. 8 Now if we have died with Christ, we believe that we will also live with him. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. 10 For the death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

**6:12** Let not sin therefore reign in your mortal body, to make you obey its passions. 13 Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.

**6:15** What then? Are we to sin because we are not under law but under grace? By no means! 16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, 18 and, having been set free from sin, have become slaves of righteousness. 19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.



**6:20** For when you were slaves of sin, you were free in regard to righteousness. 21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. 22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**Next Week:**

7:1—8:39

*Life in the Spirit, not in the Law*



**Romans review**

Week 6: 6:1—7:29

*Life in the Spirit, not in the Law*

**6:1-4** What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who died to sin still live in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

**6:5-11** For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For one who has died has been set free from sin. 8 Now if we have died with Christ, we believe that we will also live with him. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. 10 For the death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

**6:12** Let not sin therefore reign in your mortal body, to make you obey its passions. 13 Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.

**6:15** What then? Are we to sin because we are not under law but under grace? By no means! 16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, 18 and, having been set free from sin, have become slaves of righteousness. 19 I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

**6:20** For when you were slaves of sin, you were free in regard to righteousness. 21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. 22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**7:1-6** Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress. 4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

**5:20-21** Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

“Recognizing the validity of the principle that ‘death severs one’s bondage to the law’, you believers can understand that, like this woman, you have through a death been severed from your bondage to the law and been enabled to be joined to another.”

—Doug Moo, *Romans*, p. 414

**1 John 4:4-5** Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. 5 They are from the world; therefore they speak from the world, and the world listens to them.

“The absence to the Spirit in Romans 6 is probably because Paul wants to emphasize that union with Christ is the conduit for life in the Spirit.”

Bird, *Romans*, p. 222

**7:7-12** What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” 8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. 9 I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10 The very commandment that promised life proved to be death to me. 11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and righteous and good.

**7:13-20** Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14 For we know that the law is spiritual, but I am of the flesh, sold under sin. 15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree with the law, that it is good. 17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. 20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

**7:21-25** So I find it to be a law that when I want to do right, evil lies close at hand. 22 For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. 24 Wretched man that I am! Who will deliver me from this body of death? 25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

#### IV. TAKE AWAY

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A. You are not under law but under grace...

1. Under grace is not antinomian

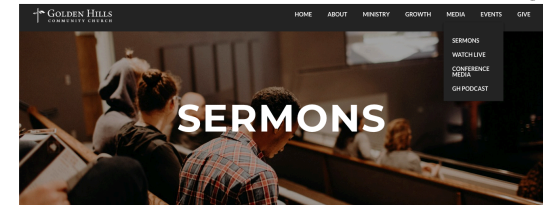
B. For I do not do what I want, but I do the very thing I hate

1. Paul isn't excusing sin

**Next Week:**

8:1-39

*Life in the Spirit*



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## **Romans review**

Week 6: 8:1-39

*Life in the Spirit*

**The New Creation have no condemnation**

**8:1** There is therefore now no condemnation for those who are in Christ Jesus.

**8:39** For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

**8:1-8** There is therefore now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. 3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. 8 Those who are in the flesh cannot please God.

**Ezek 36:26, 27** And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

**8:9-11** You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

**8:12-17** So then, brothers, we are debtors, not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. 14 For all who are led by the Spirit of God are sons of God. 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" 16 The Spirit himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

**Luke 9:23** Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me."

**Acts 14:22** When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.

**Phil 3:5-11** 7 But whatever gain I had, I counted as loss for the sake of Christ. 8 Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ 9 and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— 10 that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, 11 that by any means possible I may attain the resurrection from the dead.

**Rev 3:21** The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.



**8:18** For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

**8:19-25** For the creation waits with eager longing for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22 For we know that the whole creation has been groaning together in the pains of childbirth until now. 23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. 24 For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? 25 But if we hope for what we do not see, we wait for it with patience.

"Horrified by the excess of radical environmentalists, who often deny the special nature of human beings as created in the image of God, many Christians have taken a strong anti-environmental position. It is true that the NT says little about the world of nature (it mainly focuses on redemption). But passages like Romans 8 remind us that God has a concern for the world of nature itself. He created it, and he plans to redeem it one day. The environment, therefore, has value in itself, and Christians need to practice good stewardship of that environment. We are called under God to resist the materialism that makes our own comfort the standard by which we make decisions and to give God's creation the protection it deserves." —Doug Moo



**8:26-27** Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

**8:22** For we know that the whole creation has been groaning together in the pains of childbirth until now

**8:23** And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

**8:26** Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

**8:28-30** And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

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Open Theist

i. God's ignorant of what happens in the future (sometimes even mistaken)

ii. God changes His mind, becomes frustrated with people

iii. God's chosen to not know the future; instead engage with his creation in "real time"

Arminian/Catholic

i. God sees/knows the choices people make

Sovereign/Reformed

i. God has decreed all things that come to pass

ii. God eternal choice, not based on anything known about people

**Gen 50:20** As for you, you meant evil against me, but God meant it for good, to bring it about that many people[a] should be kept alive, as they are today.

**8:31** What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33 Who shall bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”

**8:37-39** No, in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

**Next Week:**

9:1—11:36

*God's Faithfulness to Israel*



## Romans review

**Week 8:** 9:1—11:36

*God's Faithfulness to Israel*

**9:1-5** I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— 2 that I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

**9:6-13** But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. 9 For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” 10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— 12 she was told, “The older will serve the younger.” 13 As it is written, “Jacob I loved, but Esau I hated.”



**9:14-23** What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills. You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—

**9:24-29** even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea,  
"Those who were not my people I will call 'my people,'  
and her who was not beloved I will call 'beloved.'"  
26 "And in the very place where it was said to them, 'You are not my people,'  
there they will be called 'sons of the living God.'"  
27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted,  
"If the Lord of hosts had not left us offspring,  
we would have been like Sodom  
and become like Gomorrah."

**9:30-33** What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written,  
"Behold, I am laying in Zion a stone of stumbling, and a rock of offense;  
and whoever believes in him will not be put to shame."

**10:1-5** Brothers, my heart's desire and prayer to God for them is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

**10:6-13** But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); 9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Everyone who believes in him will not be put to shame." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. 13 For "everyone who calls on the name of the Lord will be saved."

**Deut 30:12-13** It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' 13 Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'

**Joel 2:32** And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

**10:14-17** How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? 15 And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" 16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" 17 So faith comes from hearing, and hearing through the word of Christ.

**10:18-21** But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth,  
and their words to the ends of the world."  
19 But I ask, did Israel not understand? First Moses says,  
"I will make you jealous of those who are not a nation;  
with a foolish nation I will make you angry."  
20 Then Isaiah is so bold as to say,  
"I have been found by those who did not seek me;  
I have shown myself to those who did not ask for me."  
21 But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

**11:1-6** I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2 God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? 3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." 4 But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." 5 So too at the present time there is a remnant, chosen by grace. 6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

**11:7-10** What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8 as it is written,  
"God gave them a spirit of stupor,  
eyes that would not see  
and ears that would not hear,  
down to this very day."  
9 And David says,  
"Let their table become a snare and a trap,  
a stumbling block and a retribution for them;  
10 let their eyes be darkened so that they cannot see,  
and bend their backs forever."

**11:11-16** So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. 12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! 13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry 14 in order somehow to make my fellow Jews jealous, and thus save some of them. 15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? 16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

**11:17-24** But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, 18 do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. 19 Then you will say, "Branches were broken off so that I might be grafted in." 20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. 21 For if God did not spare the natural branches, neither will he spare you.

**11:17-24** 22 Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. 23 And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. 24 For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

**11:25-27** Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26 And in this way all Israel will be saved, as it is written,  
"The Deliverer will come from Zion,  
he will banish ungodliness from Jacob";  
27 "and this will be my covenant with them  
when I take away their sins."



**Gal 6:16** It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. 13 For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. 14 But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. 15 For neither circumcision counts for anything, nor uncircumcision, but a new creation. 16 And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

**11:28-32** As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are irrevocable. 30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience, 31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. 32 For God has consigned all to disobedience, that he may have mercy on all.

**11:33-36** Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

34 “For who has known the mind of the Lord,  
or who has been his counselor?”

35 “Or who has given a gift to him  
that he might be repaid?”

36 For from him and through him and to him are all things. To him be glory forever. Amen.



## Romans review

**Week 9:** 12:1-21

*Loving your brothers & sisters*

*....and even your enemies*

“Don’t read Romans as ‘what must I do to be saved’...read it as ‘who are God’s people and how can I tell?’” — Mike Bird

“This will manifest itself in the humble use of one’s gifts in service of the church (12:3-8) and the world (12:9-21)—though the two categories overlap). Paul knows that there will be opposition, and urges the church members to bear witness to the victory of the cross by their forgiving spirit and renunciation of revenge” (12:15-21)

—Wright/Bird, *The New Testament in Its World* p. 522

**12:1-2** I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

**12:3-8** For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. 4 For as in one body we have many members, and the members do not all have the same function, 5 so we, though many, are one body in Christ, and individually members one of another. 6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; 7 if service, in our serving; the one who teaches, in his teaching; 8 the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

**Rom 12:6-8**

- Prophecy
- Service
- Teaching
- Exhortation
- Generosity
- Leading
- Acts of mercy

**Eph 4**

- Apostle
- Prophet
- Evangelist
- Pastor
- Teacher

**1 Cor 12**

- Apostles
- Prophets
- Teachers
- Miracles
- Healing
- Helping
- Administrators
- Tongues

**1 Pet 4**

- Whoever speaks
- Whoever renders service

“Spiritual Gifts are capacities or abilities imparted to Christians by the Holy Spirit to enable them to exceed the limitations of their finite humanity in order to serve other believers to the glory of God”

—Sam Storm, Understanding Spiritual Gifts, p. 18

**12:9-13** Let love be genuine. Abhor what is evil; hold fast to what is good. 10 Love one another with brotherly affection. Outdo one another in showing honor. 11 Do not be slothful in zeal, be fervent in spirit, serve the Lord. 12 Rejoice in hope, be patient in tribulation, be constant in prayer. 13 Contribute to the needs of the saints and seek to show hospitality.

**12:14-16** Bless those who persecute you; bless and do not curse them. 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.

**12:17-21** Repay no one evil for evil, but give thought to do what is honorable in the sight of all. 18 If possible, so far as it depends on you, live peaceably with all. 19 Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” 20 To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” 21 Do not be overcome by evil, but overcome evil with good.

Passage	Romans 1	Romans 12	Passage
1:18	For the <b>wrath</b> of God is revealed from heaven	never <b>avenge</b> yourself, but leave it to the wrath of God	12:19
1:21	but they became <b>futile</b> in their thinking	but be <b>transformed</b> by the renewal of your mind	12:2
1:24	to the dishonoring of their <b>bodies</b> among themselves	For as in one <b>body</b> we have many members, and the members do not all have the same function, so we, though many, are one <b>body</b> in Christ, and individually members of one another.	12:4-5
1:25	<b>worshiped</b> and <b>served</b> the creature rather than the Creator	present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual <b>worship</b>	12:1
1:27	men committing <b>shameless</b> acts with men...	repay no one evil for evil, but give thought to do what is <b>honorable</b> in the sight of all	12:17
1:28	God gave them up to a <b>debased mind</b> to do what ought not to be done	Do not be conformed to this world, but be <b>transformed by the renewal of your mind</b>	12:2
1:29	<b>covetousness</b>	if your enemy is hungry/thirsty feed them/ <b>give them</b> drink	12:20

Passage	Romans 1	Romans 12	Passage
1:30	<b>Slanderers</b>	the one who <b>exhorts</b> , in his exhortation; love one another with brotherly affection	12:8, 10
1:30	<b>haughty</b>	Do not be <b>haughty</b> , but associate with the lowly	12:16
1:30	<b>boastful</b>	the one who <b>exhorts</b> , in his exhortation	12:8
1:30	<b>inventors of evil</b>	do not be overcome by evil, but <b>overcome evil with good</b> .	12:21
1:32	Though they know <b>God's decree</b>	by testing you may <b>discern what is the will of God</b> , what is good and acceptable and perfect	12:2
1:32	but <b>give approval</b> to those who practice them	<b>Abhor what is evil</b> , hold fast to what is good	12:9

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## II. INTERPRETING CHAPTER 13 IN LIGHT OF 12

### A. PAUL ASSUMES THAT CHAPTERS 13—16 WILL BE UNDERSTOOD IN LIGHT OF 1—12

1. A key theme of living the Cruciform life
  - a. We respond to the world with a Jesus ethic
2. Read Rom 13 in light of Rom 12
  - a. We're not conformed to this world, but are transformed by the renewal of our minds
  - b. Don'ts/Do's

## II. INTERPRETING CHAPTER 13 IN LIGHT OF 12

### B. POSTURE TOWARDS THE WORLD

**12:14** Bless those who persecute you; bless and do not curse them

**12:17** Repay no one evil for evil, but give thought to do what is honorable in the sight of all.

**12:18** If possible, so far as it depends on you, live peaceably with all.

**12:19** Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.”

**12:20** To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.”

**12:21** Do not be overcome by evil, but overcome evil with good.

## III. BACKGROUND ISSUES

### A. THE FIRST-CENTURY WORLD OF ROME

1. Imperial Cult

a. State religion

b. Deification of emperors

2. Nero’s early reign (54—68 AD)

3. Growing resistance towards Rome, especially with the tax revolts

a. Anti-tax/government disposition from its citizens

## III. BACKGROUND ISSUES

### B. CHRISTIANITY AND FIRST-CENTURY ROME

1. Christians may have become imbalanced in their view of government

2. Vigilante attitude existed

a. Cf. **Rom 12:19-21** If possible, so far as it depends on you, live peaceably with all. 19 Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” 20 To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” 21 Do not be overcome by evil, but overcome evil with good.



### III. BACKGROUND ISSUES

#### C. PAUL'S CONNECTION TO ROME

1. Paul was a citizen & had privileges (Acts 16:37; 22:28)
2. Rome killed Jesus (30/33 AD)
3. Rome killed Paul (64/65 AD)

### III. BACKGROUND ISSUES

#### D. OUR INTERPRETATIVE STRUGGLE

1. Discover how Paul wanted Roman Christians to apply this to their original context; and for us to do the same
2. Read Romans 13 in light of the following
  - a. Its immediate context
  - b. The letter's larger context and overall purpose
  - c. The political and religious situation of the Roman churches at the time of the letter
  - d. Paul's overarching theological perspectives and concrete practice

### III. BACKGROUND ISSUES

#### D. OUR INTERPRETATIVE STRUGGLE

Romans 13:1–7 is among the most difficult, potentially disturbing, and even possibly dangerous of all Pauline texts. Over the centuries it has too often been used to support the divine right of kings, blind nationalism, and unquestioned loyalty to rulers—even tyrants. It is, however, neither a full-blown treatise on church-state relations nor the only passage in Paul with political overtones. Simply to confess Jesus as Lord and royal Messiah has political implications, especially in an imperial context, ancient or modern.

—Michael Gorman, *Romans*

**13:1-7** Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2 Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. 3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, 4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. 5 Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. 6 For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. 7 Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.



**13:1-2** Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2 Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.

John 19:11 “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

**Matt 28:18-20** And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

**Col 1:15-18** He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together.

**13:3-4** For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, 4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

**13:5** Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.

**13:6-7** For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing.  
7 Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

## **Part 2: Citizenship for the Christian Exile**

(adapted from *"Christ-Centered Politics in an unCivil World"*)

### **V. CITIZENSHIP: SACRED & SECULAR**

#### **A. CITIZENSHIP & ALLEGIANCE**

1. **Citizenship:** the state of being a member of a particular country and having rights because of it
2. **Allegiance:** The loyalty of a citizen to his or her government, or of a subject to his or her sovereign or government. The obligation of an alien to the government under which the alien resides; devotion or loyalty to a person, group, or cause.

V. CITIZENSHIP: SACRED & SECULAR

**B. HEAVENLY CITIZENSHIP**

1. Christians are citizens of God
  - a. **Phil 3:20 (17-21)** Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. 18 For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. 19 Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. 20 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.
  - b. Cf. Eph 2:19 (11-22)

V. CITIZENSHIP: SACRED & SECULAR

**B. HEAVENLY CITIZENSHIP**

2. Christians are ambassadors for Christ
  - a. **2 Cor 5:20** Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.
  - b. This makes the local church an embassy of God's Kingdom
3. The church are citizens of God's Kingdom, living in a foreign nation
  - a. The nations of this earth rage against Yahweh's Kingship (Ps 2:1-6)

V. CITIZENSHIP: SACRED & SECULAR

**C. THE PEOPLE OF GOD AS EXILES**

1. Exile: The state or period of voluntary absence from one's country or home, or expulsion or banishment from one's native land by an authoritative decree.
2. In the world but not of it (John 17:14-19)
  - a. We're displaced from our Kingdom and have a temporary residence in a kingdom that is hostile towards our king
  - b. **1 Pet 1:1** Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia
  - c. **James 1:1** James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion

V. CITIZENSHIP: SACRED & SECULAR

**C. THE PEOPLE OF GOD AS EXILES**

3. Exiles still seek the welfare of their temporary home (Jer 29:7)
  - a. Through submission to earthly authorities, God's people are stewarding their freedoms from our true King, with uncompromised allegiance to Him
  - b. We're like termites: we're not a threat, but we are a threat

## VI. KEY AFFIRMATIONS FOR THE FAITHFUL EXILES

### A WARNING FOR CHRISTIAN-CITIZENS OF THE KINGDOMS OF THIS WORLD

1. America (et al) is not analogous to (biblical) Israel
2. While the military/police of any nation is God's servant (Rom 13:4), the U.S. Military/Police are not "God's Soldiers"
3. No nation is tied to God's Kingdom, but all nations are raging against God's Kingdom
  - a. **Ps 2:1-6** Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, 3 "Let us burst their bonds apart and cast away their cords from us." 4 He who sits in the heavens laughs; the Lord holds them in derision. 5 Then he will speak to them in his wrath, and terrify them in his fury, saying, 6 "As for me, I have set my King on Zion, my holy hill."

## VI. KEY AFFIRMATIONS FOR THE FAITHFUL EXILES

### B. RIGHTFULLY THINKING ABOUT KINGDOM AND KINGDOM

1. The church is to serve as an embassy in a foreign kingdom
2. Democrats (or Republicans) are NOT the enemy
3. The Christian cannot separate His/Her Heavenly citizenship from how they engage in the public square—at all times we are functioning as ambassadors for Christ
4. Being deliberate when we say the phrase "God Bless America"?
  - a. Is this a stated fact?
  - b. Is this a petition of lament? (if so, what are we lamenting?)
  - c. Is this something that a Christian of any other country could rightfully pray for their country in the same way?

## VII. GOD'S STUFF AND CAESAR'S STUFF

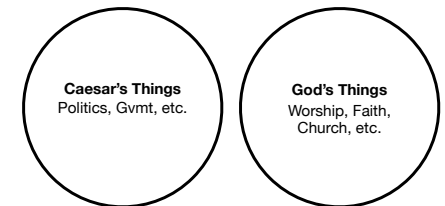
### A. JESUS' TEACHING ON GOVERNMENTS

1. **Mark 12:13-17** And they sent to him some of the Pharisees and some of the Herodians, to trap him in his talk. 14 And they came and said to him, "Teacher, we know that you are true and do not care about anyone's opinion. For you are not swayed by appearances, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?" 15 But, knowing their hypocrisy, he said to them, "Why put me to the test? Bring me a denarius and let me look at it." 16 And they brought one. And he said to them, "Whose likeness and inscription is this?" They said to him, "Caesar's." 17 Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at him.

## VII. GOD'S STUFF AND CAESAR'S STUFF

### A. JESUS' TEACHING ON GOVERNMENTS

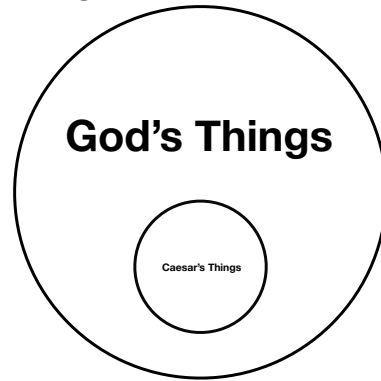
2. Jesus was not separating "two circles" of things



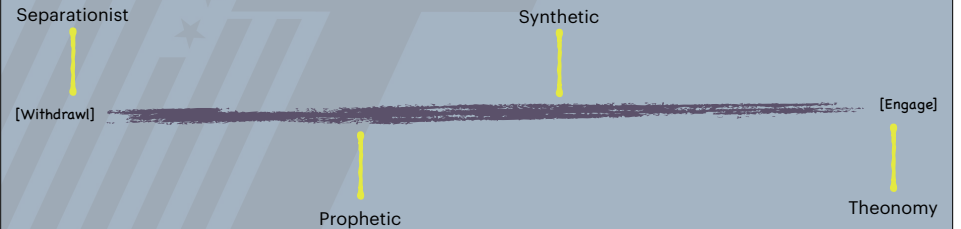
## VII. GOD'S STUFF AND CAESAR'S STUFF

### A. JESUS' TEACHING ON GOVERNMENTS

3. Jesus' theological implications
  - a. "Whose likeness and inscription is this?" (12:16)
  - b. Jesus is not falling for the trap
  - c. The Jewish background of image?
  - d. Jesus' point: Respect and honor the legitimate institutions of the present age
  - e. All of Caesar's stuff belongs to God



## III. Spectrum of The Church & Politics

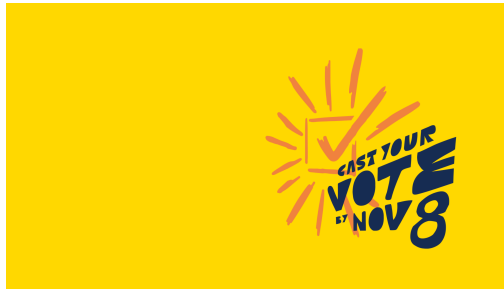


\*\*Five Views on the Church & Politics\*\*

## IX. APPLICATION

### A. GOD'S PEOPLE ARE FULL-TIME CITIZENS OF HEAVEN (AND TEMPORARY CITIZENS OF THE WORLD)

1. This makes us exiles living in a foreign land
2. We must be faithful exiles



## IX. APPLICATION

### B. EVERYTHING IS UNDER THE CONTROL OF KING JESUS

1. Even the kingdoms of this world

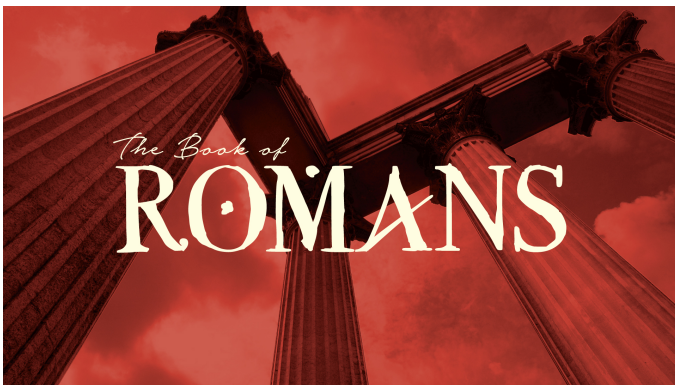
IX. APPLICATION

**C. USING WISDOM TO NAVIGATE**

1. The NT doesn't prescribe nation-building
2. We must use wisdom (and show charity) when engaging in this world, realizing that Christians have different convictions in how to be involved

Next Week: **13:8—15:7**

*Loving the family and not stumbling them*



**Romans review**

**Week 11:** 13:8—15:7

*Loving the family & not stumbling them*



**13:8-10** Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. 9 For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” 10 Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

“New Covenant Christians are released from the commands of Torah, and so if we love as Christ, then we will be guided by Christ to automatically fulfill the purpose of the Law...we are under the new law of Christ, the law of love”

— Doug Moo, *Romans*

**13:11-14** Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. 12 The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. 13 Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

**14:1-6** As for the one who is weak in faith, welcome him, but not to quarrel over opinions. 2 One person believes he may eat anything, while the weak person eats only vegetables. 3 Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. 4 Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand. 5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. 6 The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.

**1 Cor 8:1-13 (NIV11)** Now about food sacrificed to idols: We know that “We all possess knowledge.” But knowledge puffs up while love builds up. 2 Those who think they know something do not yet know as they ought to know. 3 But whoever loves God is known by God. 4 So then, about eating food sacrificed to idols: We know that “An idol is nothing at all in the world” and that “There is no God but one.” 5 For even if there are so-called gods, whether in heaven or on earth (as indeed there are many “gods” and many “lords”), 6 yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

**1 Cor 8:7-13 (NIV11)** 7 But not everyone possesses this knowledge. Some people are still so accustomed to idols that when they eat sacrificial food they think of it as having been sacrificed to a god, and since their conscience is weak, it is defiled. 8 But food does not bring us near to God; we are no worse if we do not eat, and no better if we do. 9 Be careful, however, that the exercise of your rights does not become a stumbling block to the weak. 10 For if someone with a weak conscience sees you, with all your knowledge, eating in an idol’s temple, won’t that person be emboldened to eat what is sacrificed to idols? 11 So this weak brother or sister, for whom Christ died, is destroyed by your knowledge. 12 When you sin against them in this way and wound their weak conscience, you sin against Christ. 13 Therefore, if what I eat causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall.



**1 Cor 10:23–11:1** “All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things build up. 24 Let no one seek his own good, but the good of his neighbor. 25 Eat whatever is sold in the meat market without raising any question on the ground of conscience. 26 For “the earth is the Lord’s, and the fullness thereof.” 27 If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. 28 But if someone says to you, “This has been offered in sacrifice,” then do not eat it, for the sake of the one who informed you, and for the sake of conscience— 29 I do not mean your conscience, but his. For why should my liberty be determined by someone else’s conscience? 30 If I partake with thankfulness, why am I denounced because of that for which I give thanks? 31 So, whether you eat or drink, or whatever you do, do all to the glory of God. 32 Give no offense to Jews or to Greeks or to the church of God, 33 just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved. 11:1 Be imitators of me, as I am of Christ.

**Rom 14:5** One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind.

**14:7-12** For none of us lives to himself, and none of us dies to himself. 8 For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord’s. 9 For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. 10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; 11 for it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.” 12 So then each of us will give an account of himself to God.

“What is required of believers is not to squabble over the rightness or wrongness of minuscule matters, but to live out their convictions in such a way as to make clear that Jesus has preeminence...judging each other on disputable matters is simply wrong because the right to judge belongs to God alone... On matters of secondary importance, believers should refrain from degrading remarks and instead defer to divine judgment. God is the one who will judge the behavior of his subjects.” — Bird, *Romans* p. 472, 473

**14:13-19** Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. 14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. 15 For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. 16 So do not let what you regard as good be spoken of as evil. 17 For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. 18 Whoever thus serves Christ is acceptable to God and approved by men. 19 So then let us pursue what makes for peace and for mutual upbuilding.

“Placing a stumbling block/obstacle in someone’s way pertains to that which is done for the purpose of creating offense or manufacturing a disturbance toward a believer.”

—Bird, *Romans* p. 474

“Paul is not telling Gentiles to keep kosher; but he is telling them not to try to talk Jewish Christians out of doing so.”

—Keener

**14:13-19** Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. 14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. 15 For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. 16 So do not let what you regard as good be spoken of as evil. 17 For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. 18 Whoever thus serves Christ is acceptable to God and approved by men. 19 So then let us pursue what makes for peace and for mutual upbuilding.

**14:20-23** Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. 21 It is good not to eat meat or drink wine or do anything that causes your brother to stumble. 22 The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. 23 But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

“The strong must avoid putting any stumbling block in front of the weak, while the weak must protect their conscience as they recognize the freedom of the strong on matters of food and drink. By such respect for each other, they respect the Lord who died for them, who reigns over them, and will one day even judge them.”

—Bird, *Romans*, p. 480

**15:1-7** We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. 2 Let each of us please his neighbor for his good, to build him up. 3 For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” 4 For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. 5 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, 6 that together you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Therefore welcome one another as Christ has welcomed you, for the glory of God.

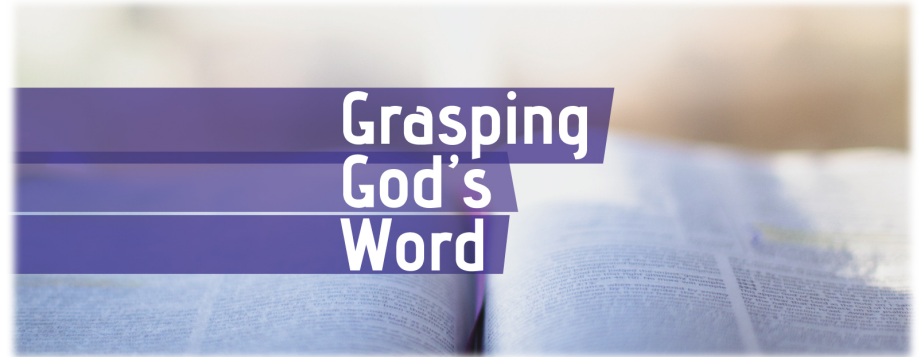
Next Week: **15:7—16:16**

*Greeting One Another with a Holy Kiss*





Spring Classes: Feb—April



**Romans review**

Next Week: **15:7—16:27**

*Greeting One Another with a Holy Kiss*

**15:14-21** I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. 15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. 17 In Christ Jesus, then, I have reason to be proud of my work for God. 18 For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience —by word and deed, 19 by the power of signs and wonders, by the power of the Spirit of God —so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; 20 and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, 21 but as it is written, "Those who have never been told of him will see, and those who have never heard will understand."

**15:22-29** This is the reason why I have so often been hindered from coming to you. 23 But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, 24 I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. 25 At present, however, I am going to Jerusalem bringing aid to the saints. 26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. 27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. 28 When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. 29 I know that when I come to you I will come in the fullness of the blessing of Christ.

**15:30-33** I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, 31 that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, 32 so that by God's will I may come to you with joy and be refreshed in your company. 33 May the God of peace be with you all. Amen.

STUART ZIFF, DAVID SCOTT

Production Managers BOB SHEPHERD, LON TINNEY  
Production Staff PATRICIA ROSE DUIGHAN, MARK KLINE,  
RHONDA PECK, RON NATHAN  
Assistant Editor (Opticals) BRUCE MICHAEL GREEN

Additional Optical Effects VAN DER VEER PHOTO EFFECTS  
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**16:1-2** I commend to you our sister Phoebe, a servant of the church at Cenchreae, 2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

**16:3-16** Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. 6 Greet Mary, who has worked hard for you. 7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. 8 Greet Ampliatus, my beloved in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11 Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. 12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 13 Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.

16:1-2	Phoebe	Deacon, benefactor
16:3-5	Priscilla	Co-worker, church planter, teacher, fellow prisoner
16:6	Mary	Someone who works hard for others
16:7	Junia	Missionary-apostle
16:12	Tryphena, Tryphosa & Persis	Women who work hard in the Lord
16:13	The mother of Rufus	Modelling mothering care for others

**16:17-20** I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. 18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. 19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

**Gen 3:14-15** The LORD God said to the serpent, 'Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. 15I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise (crush) your head, and you shall bruise his heel.'

**16:21-24** Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen. 22 I Tertius, who wrote this letter, greet you in the Lord. 23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

**16:25-27** Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— 27 to the only wise God be glory forevermore through Jesus Christ! Amen.

## Spring Classes: Feb—April

