

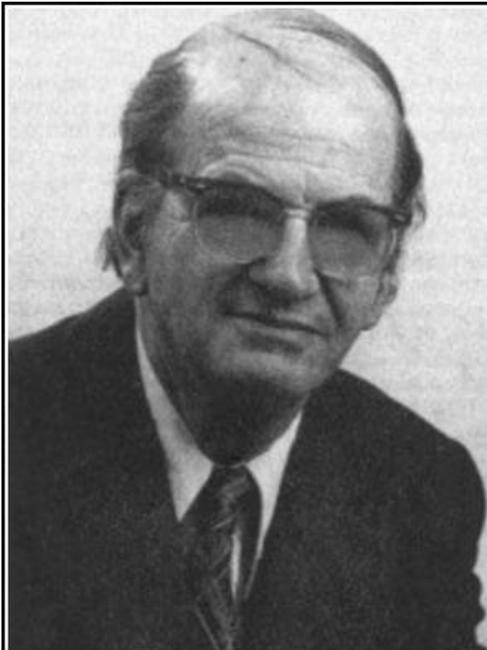
“Romans: Great News from Rome to the Ends of the Earth”
 ZGC Bible Week – 6 February 2019 – Pastor Mark Blair
 Romans 7.1 – 9.33 – Day 3



Romans is “really the chief part of the New Testament...truly the purest gospel...it is worthy not only that every Christian should know it word for word, by heart, but also that he should occupy himself with it every day, as the daily bread for the soul”
 Martin Luther, 1545

"To read the Bible as God's word one must read it with his heart in his mouth, on tip-toe, with eager expectancy, in conversation with God. To read the Bible thoughtlessly or carelessly or academically or professionally is not to read the Bible as God's Word. As one reads it as a love letter is read, then one reads it as the Word of God."

Bernard Ramm, “Protestant Biblical Interpretation”, 1950



A thousand times over, the death knell of the Bible has been sounded, the funeral procession formed, the inscription cut on the tombstone, and committal read. But somehow the corpse never stays put.

— Bernard Ramm —

AZ QUOTES

7:1-25

Romans 3	Romans 6 & 7	Romans 8
Past	Present	Future
Penalty of Sin	Power of Sin	Presence of Sin
“I was saved”	“I am being saved”	“I will be saved”
Justification	Sanctification	Glorification

Romans 6	Romans 7
Freedom from Sin	Freedom from Law
How can I stop doing bad things?	How can I begin doing good things?

The church in Rome was fractured by Jewish-Gentile tensions. This painful flame was fueled mightily when Emperor Claudius (AD 41-54) expelled the Jews from Rome (Acts 18.2). As Paul writes this letter the edict has been lifted, but their return was slow and painful. “Their place” in the church had been filled by Gentiles who were not always eager to see them back (Romans 15.7). Unity – both in guilt before God and grace from God – has been a theme of this letter. Pharisee called as Apostle to Gentiles, Paul was uniquely equipped to be a bridge builder.

In Chapter 7 the word ‘law’ occurs in every verse. It was a topic especially important to Jewish Christians. Up to this point in the letter, Paul’s references to the Law have not been very positive...

3.20 “no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.”

4.13 “It was not through law that Abraham and his offspring received the promise”

4.15 “law brings wrath. And where there is no law there is no transgression”

5.13 “before the law was given, sin was in the world. But sin is not taken into account when there is no law”

5.20 “The law was added so that the trespass might increase.”

But the full “Christian View of the Law” – or any doctrine – cannot be fully established by just a few verses. Scripture must interpret Scripture.

Romans 7.1 – 9.33

Scripture extols the Law of God –

Psalm 19.7,10 “The law of the LORD is perfect, reviving the soul. The statutes of the LORD are trustworthy, making wise the simple...The ordinances of the LORD are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb.”

Psalm 1.2 “his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.”

Psalm 119 “Your statutes are my delight; they are my counselors...for I delight in your commands because I love them...I lift up my hands to your commands, which I love, and I meditate on your decrees” (vs. 24,47,48,92,93)

As people hear the preaching of “free grace” they often carry the message to two different wrong extremes...

Legalism

Read Matthew 23

Liberty

Read Romans 14 (weaker brother/sister),
Galatians 5:1, 2 Corinthians 3:17

License

Read Galatians 5:13-15, Romans 6

Legalism is marked by:

1. Power and control
2. Externals (looking good on the outside is most important)
3. Demanding honor
4. Feeding pride
5. Blindness to their state (not self aware).
6. Judgmentalism
7. Value gold more than God
8. Lack of justice
9. Hypocrisy
10. Lawlessness
11. Persecute the innocent

Liberty is marked by:

1. Meekness and surrender
2. Internal motivation to do right (being good)
3. Grant honor to others
4. Feeding sheep
5. Awareness of their heart (Self awareness)
6. Grace-oriented
7. Value God more than gold
8. Mercy for the weak
9. Authenticity
10. Lawful with joy
11. Defend the innocent

License is marked by:

1. Lack of control
2. Lack of motivation to do right (conscience not working)
3. Lacks personal honor
4. Feeding sin nature (enslaved)
5. Awareness of heart, but don't care to change.
6. Sin-oriented
7. Value pleasure more than God
8. Blindness to needs, narcissism
9. Situational identity, chameleon
10. Lawless for pleasure's sake
11. Apathy about anyone else

LEGALIST > sees Law as Redemptive / LICENSE > Law is Repressive

Ch 6 - LICENSE answered “What then? Shall we sin because we are not under law but under grace? By no means!” (6.15)

Ch 7 - LEGALISM > I can be holy, pleasing to God, by obeying His Laws

- Seeking to be JUSTIFIED and SANCTIFIED by Keeping the Law
- Measuring our Spirituality by a list of “do’s and don’ts”
- Sees SINS (individual acts) instead of SIN (Root of the Problem)
- JUDGES by the Outward, not by the INWARD
- Leads to DECEPTION (live a lie) or DESPONDENCY (hopeless inability)
- Many Legalists VERY HARD on OTHERS > critical, unloving, unforgiving

7.1-13

1. Release from the Law (vs. 1-6)
2. Reason for the Law (vs. 7-13)

7:1-6 Our relationship to the Law and to Christ – a Metaphor about our Freedom

1. We are released from the law, because in Christ we legally “died” (v 4)
2. Becoming a Christian is a complete change in relationship and allegiance.
3. Being “married to Christ” is the final answer to the question, “Can a Christian live as he or she chooses?” No, because we are in love with Christ!

Sum: Someone might say, “If I thought I was saved totally by grace and could not be rejected, I’d lose all incentive to lead a holy life.” The answer is: “Well then, all the incentive you have now is fear. You are under the law. If you understand that you are accepted, the new incentive is grateful joy and love. That is the right incentive.”

“For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” Galatians 2.19,20

Ch 6 – Defense of Grace > It does not Encourage Sin

Ch 7 – Defense of Law > It does not Create Sin and Death

Romans 7.1 – 9.33

Romans 6 - Freedom from Sin	Romans 7 - Freedom from Law
6.2 “we died to sin”	7.4 “we died to the law”
6.3 “died to sin thru union w/ X’s death”	7.4 “died to law thru body of Christ”
6.7 “justified and freed from sin”	7.6 “released from the law”
6.4 “shared Christ’s resurrection”	7.4 “belong to Him raised from dead”
6.4 “now live in newness of life”	7.6 “now serve in newness of Spirit”
6.22 “fruit leads to holiness”	7.4 “we bear fruit to God”

Chapters 5–7 Two Destinies

Ch. 5 Death in Adam OR Life in Christ?

Ch. 6 Is your Body ... Instrument of Wickedness OR Instrument of Righteousness?

Are You...Slave of Sin OR Slave of the Savior and Sovereign Jesus Christ?

Ch. 7

v. 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.

v. 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.

1. Contrast between what we were and what we are now
2. Contrast between former and present relationships to the Law
3. Contrast between what we did as unbelievers and what we do in Christ

“The motives and means of our service has completely changed. Why do we serve? Not because the law is our master and we have to, but because Christ is our husband and we want to. Not because obedience leads to salvation, but because salvation leads to obedience”

John Stott

7:7-12 Defense of the Law

v. 7a Question: Is the law a bad thing (since bondage to the law caused evil)?

vv. 7b-13 Answer: No, it was sin in me that makes the law ineffective.

v. 7b The law exposes sin for what it is – Coveting – “the inward law”

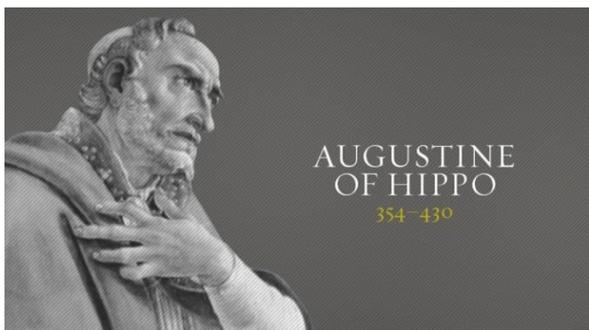
v. 8 Sin is aroused by its exposure by law.

v. 9 The law convicts of sin.

vv.10-11 Law brings both aggravation of sin and conviction of guilt

v.12 Sum: The Law is Good, but I am Sinful

Romans 7.1 – 9.33



“In a garden nearby to our vineyard there was a pear tree, loaded with fruit that was desirable neither in appearance nor in taste. Late one night... a group of very bad youngsters set out to shake down and rob this tree. We took great loads of fruit from it, not for our own eating, but rather to throw it to the pigs... we did this to do what pleased us — for the reason it was forbidden... For I stole a thing

of which I had plenty of my own and of much better quality. Nor did I wish to enjoy that thing which I desired to gain, but rather to enjoy the actual theft and the sin of theft... [Speaking to God]: “In a perverse way, all men imitate you who put themselves far from you... What therefore, did I love in that theft of mine, in what manner did I perversely or viciously imitate my Lord?... Did it please me... to do with impunity things bearing a shadowy likeness of your omnipotence? Behold how your servant flees from his Lord and follows after a shadow!... Could a thing give pleasure... which was done for no other reason but because it was unlawful?” Augustine, “Confessions” Bk 2, ch 4(9); ch 6(14)

Paul’s Testimony of the Law’s Convicting Power (vs. 7-10)

1. “Once I was alive apart from law” > Youth, Unaware of Law’s Condemnation
2. “but when the commandment came” > Bar Mitzvah / Son of Law / Accountable
3. “sin sprang to life” > Youthful Rebellion – Law aroused appetite for sin
4. “and I died” > Guilty Lawbreaker / Reap the Wages of Sin

“For if a law had been given that could impart life, then righteousness would certainly have come by the law.” Galatians 3.21

9 WAYS SIN COMMONLY DECEIVES US

1. Sin gets us to misuse the law, convincing us that as long as we have not sinned outwardly and visibly, we are all right, forgetting that with God the thoughts and intentions of the heart are important.
2. Sometimes sin changes its tactics and tells us that everything is hopeless and we might as well keep on sinning.
3. Sin tells us that it does not matter whether or not we are holy. It says, ‘why don’t you keep on sinning so grace may abound?’

4. Sin deceives us by making us angry at the law, feeling that God is against us if he prohibits anything. If he were for us, we think, he would let us do what we want and be happy.
5. Sin gets us to believe that the law is unreasonable, impossible, and unjust.
6. Sin makes us think highly of ourselves. It makes us ask why we should be bound by any law. Why shouldn't we become a law unto ourselves?
7. Sin tells us the law is oppressive, keeping us from developing the wonderful gifts and talents we have within us, all of which would emerge if only we did not have to be held back by God's commandments.
8. Sin makes righteousness look drab and unattractive.
9. Sin causes us to discount the consequences of willful disobedience. Like the serpent told Eve, "You will not die, your eyes will be opened, you will be like God"

John Gerstner preached a strong message like this about sin at one church

Afterward a woman listener said "You make me feel this small"

(Holding her thumb close to her index finger)

GERSTNER "But, Madam, that's too big. That's much too big. Don't you know that that much self-righteousness will send you to hell?"

7:13-25 Our On-Going Struggle with Sin

Introduction (v.13):

v.13a Question: Is the law a killer?

v.13b Answer: No, it is sin that is the killer.

Our experience of remaining sin (vv.14-25): (vv.18-20 recapitulates vv.14-17)

vv. 14/18 Our weakness: We have remaining sinful nature, prone to evil.

vv. 15-16/19 Our inner conflict: Sin leads us to do things we hate.

vv. 17/20 Our identity: When we sin, it is the Sin in us - not our New Self

v. 21 Our dilemma: More we seek Do/Be Good, more Evil within Presses upon Us.

vv. 22-23 The two forces of the Christian heart:

Love of God's law in my New Self ("the law of my mind")

Sin that hates the law of God ("law in my members")

vv.24-25 The two cries of the Christian heart:

Discouragement: "Who will deliver me?"

Hope: "Christ will deliver me!"

DEBATE > Identity of the "I"

Began in vs. 7 "I would not have known what sin was" / PAST TENSE

Now from vs. 14 > "I" in PRESENT TENSE > "I am unspiritual"

WHO is THIS I? > Historic Answers

1. Unbeliever – Paul before his conversion to Christ – Greek Church Fathers
 2. Almost believer – Paul midway btwn faithlessness and faith – Lloyd-Jones, Stott
 3. Mature believer – Paul the Apostle – Augustine, Luther, Calvin, Packer, Boice
- + Conclusion: Paul the Apostle– Mature Believer > most obvious meaning of "I am"

3 REASONS WHY MIGHT NOT THINK "I" refers to Mature Believer

1) v. 14 "I am unspiritual, sold as a slave to sin."

Unbeliever? 6.18 "You've been set free from sin & become slaves to righteousness"

KEY – 6.16 "when you offer yourselves to someone to obey him"

2) v. 18 "I cannot carry it out." > the Good he WANTS TO DO

WE WOULD THINK THAT > True Believer has POWER to Do God's Will

PAUL AS NON-CHRISTIAN – Filled with Cocky Self-Assurance

Philippians 3 > “If anyone else thinks he has reasons to put confidence in the flesh, I have more...as for legalistic righteousness, (I was) faultless.”

3) v. 23 “a prisoner of the law of sin at work within my members”

v. 24 “What a wretched man I am!” > Denial of Victorious Life in Christ

MORE EVIDENCE OF TRUE BELIEVER > Converted Disciple

1) v. 22 “For in my inner being I delight in God's law”

Because of what Paul has already said – 3.10,11 > “There is no one righteous, not even one; there is no one who understands, no one who seeks God.”

Also because of what Paul will say – 8.7 “The sinful mind is hostile to God. It does not submit to God's law, nor can it do so.”

2) v. 25 “I myself in my mind am a slave to God's law”

SUBJECTION of HEART and WILL is IMPOSSIBLE for UNREGENERATE

8.5 “live according to sinful nature have their minds set on what that nature desires

8.8 “Those controlled by the sinful nature cannot please God.”

3) WILL IS TOWARD THE GOOD

v. 15 “I do not understand what I do. For what I want to do I do not do”

v. 18 “I have the desire to do what is good”

v. 19 “For what I do is not the good I want to do”

v. 21 “I want to do good”

4) EVIL is in VIOLATION of that which he LOVES

v. 16 “I do what I do not want to do”

v. 19 “For what I do is not good I want to do; no, evil I do not want to do-this I keep on doing

v. 20 “I do what I do not want to do”

Romans 7.1 – 9.33



“If we are Christians we will never get anywhere by assuming that the 7th chapter of Romans is written about someone other than ourselves. Paul is writing about himself as a mature Christian and therefore about all who are true believers.”

James Boice 1938-2000

TENSION > btwn what we are and what God is making us in Christ NORMAL

JESUS “took (a) blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?" He looked up and said, "I see people; they look like trees walking around." Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly.

Mark 8.23-25

“Now we see but a poor reflection as in a mirror” 1 Corinthians 13.12

“A man in the crowd answered, "Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech...Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered. "It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us." "If you can?" said Jesus. "Everything is possible for him who believes." Immediately the boy's father exclaimed, "I do believe; help me overcome my unbelief!"

Mark 9.24

“Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.”

1 John 3.2

“The most significant aspect of this concluding description is the way in which the apostle emphatically identifies himself as the agent in both cases. ‘I myself in my mind...and in the sinful nature’...The apostle did not disavow his own personal responsibility...in the clearest terms he brings an indictment against himself...he (is not) the involuntary and helpless victim of some alien power wholly extrinsic to his responsible and voluntary agency (so that he would be relieved of all moral responsibility”

John Murray

Romans 7.1 – 9.33

v. 24 “Who will rescue me from this body of death?”

v. 25 “Thanks be to God--through Jesus Christ our Lord!”

“We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life. Indeed, in our hearts we felt the sentence of death. But this happened that we might not rely on ourselves but on God, who raises the dead. He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us”
2 Corinthians 1.8-10

PROVES DIVINE ORIGIN OF THE GOSPEL –

MAN’S GOSPEL > “I can do it!” >> Islam, Legalism, Christian Cults

OPPOSITE EXTREME > WE DO NOTHING >> Since God does Everything

GOD’S GOSPEL > We also must give OUR ALL >> Because God does Everything

“Continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.” Philippians 2.12,13

“A gospel in which we must do everything possible to attain a victory over sin – but in which, in spite of all we do or can ever do, the victory when it comes is by God alone and not by us or for our glory – a gospel like that must be from God” James Boice

“I press on to take hold of that for which Christ Jesus took hold of me...Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.” Philippians 3.12

God moves in a mysterious way
 His wonders to perform;
 He plants his footsteps in the sea,
 And rides upon the storm.

Deep in unfathomable mines
 Of never failing skill,
 He treasures up his bright designs
 And works his sovereign will.

Ye fearful saints, fresh courage take,
 The clouds ye so much dread
 Are big with mercy, and shall break
 In blessings on your head.

Judge not the lord by feeble sense,
 But trust him for his grace;
 behind a frowning providence
 He hides a smiling face.

His purpose will ripen fast,
 Unfolding every hour;
 the bud may have bitter taste,
 But sweet will be the flower.

Blind unbelief is sure to err,
 And scan his work in vain:
 God is his own interpreter,
 And He will make it plain.

William Cowper 1731-1800
 "God Moves in a Mysterious Way"

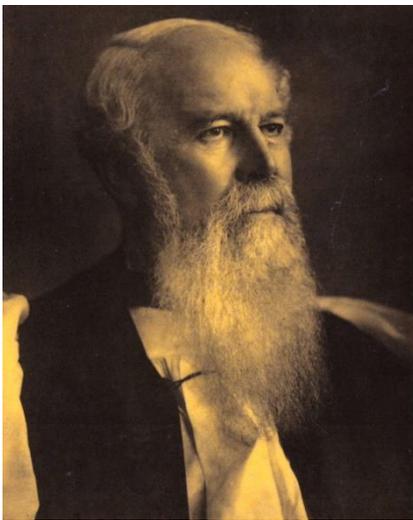
Romans 7.1 – 9.33



DESCRIPTIONS OF THE ANCIENT STRUGGLE...

“As a man nailed to the cross first struggles and strives and cries out with great strength and might [though] as his blood and life energies waste, his strivings become faint and seldom... So when a [Christian] first sets on a lust or sin to deal with it, it struggles with great violence to break loose; it cries with earnestness and impatience to be satisfied and relieved... It may have a dying pang that makes an appearance of great vigor and strength... but it is over, particularly if it is kept from considerable success...”

John Owen (1616-1683), “On Mortification”



“True Christianity is a fight... Do we find in our heart a spiritual struggle? Do we feel anything of the flesh lusting against the spirit and spirit against the flesh, so that we cannot do the things we would? (Gal.5:17) Are we conscious of two principles within us, contending for the mastery? Do we feel anything of war in our inward man? Well, let us thank God for it! It is a good sign. It is strongly probable evidence of the great work of sanctification. All true saints are soldiers. Anything is better than apathy, stagnation, deadness, and indifference. We are in a better state than many. The most part of so-called Christians have no feeling at all... I say again, let us take comfort. The children of God have two great marks — they may be known by their inward warfare as well as by their inward peace.”

J.C. Ryle (1816-1900), “Holiness”

“The most renowned and now crowned saints have, in the days of their being on earth, relapsed into one and the same sin. Lot was twice overcome with wine; Abraham did often lie, and twice lay his wife open to adultery to save his own life, which even the heathens would not have done... David in his wrath was resolved to slay Nabal and his family, but repented, and yet after this he fell into the foul murder of Uriah... Samson is by the Spirit of the Lord numbered among the worthies (Heb.11:32) yet he fell often into one gross sin. Peter you know relapsed often, and so did Jonah; and this comes to pass that they may see their own inability to stand, to resist or overcome temptations (Jude 14-16), so that they may be taken off from all false confidences, and rest wholly upon God, and only upon God, and always upon God... [But remember] God always makes even his dearest ones

Romans 7.1 – 9.33



Deliver me, O
Lord, from that evil
man — Myself!

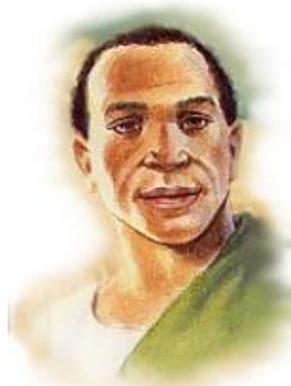
- Thomas Brooks

dearly smart for their relapses, as may be seen by his dealings with Samson, Jehoshaphat, and Peter. Ah, Lord! what a hard heart hath that man who can see thee stripping thy dearest ones for their relapses, and yet make nothing of returning to folly.”

Thomas Brooks (1608-1680) “Precious Remedies Against Satan’s Devices”

“The virtues on which the mind preens itself as giving control over the body and its urges, and which aim at any other purpose or possession than God, are in point of fact vices rather than virtues.”

Augustine, City of God Chap. 19:25



“The principle crime of the human race, the highest guilt charged upon the world, the whole procuring cause of judgment, is idolatry. For although each individual sin retains its own proper feature, although it is destined to judgment under its own proper name also, yet they all fall under the general heading of idolatry... [All murder and adultery, for example are idolatry, for they arise because something is loved more than God — yet in turn, all idolatry is murder for it assaults God, and all idolatry is also adultery for it is unfaithfulness to God.] Thus it comes to pass, that in idolatry all crimes are detected, and in all crimes idolatry.”

Tertullian (160-220), “On Idolatry” Chap. I

“A careful reading of the Old and New Testaments shows that idolatry is nothing like the crude, simplistic picture that springs to mind of an idol sculpture in some distant country. As the main category to describe unbelief, the idea is highly sophisticated, drawing together the complexities of motivation in individual psychology, the social environment, and also the unseen world. Idols are not just on pagan altars, but in well- educated human hearts and minds (Ezekiel 14). The apostle associates the dynamics of human greed, lust, craving, and coveting with idolatry (Ephesians 5:5; Colossians 3:5). The Bible does not allow us to marginalize idolatry to the fringes of life... it is found on center stage.”

Richard Keyes, “The Idol Factory” in No God but God

“The relevance of massive chunks of Scripture hangs on our understanding of idolatry. But let me focus the question through a particular verse in the New Testament... ‘Beloved, keep yourselves from idols’ (I John 5:21). How does that command merit being the final word in a 105 verse treatise on living in vital fellowship with Jesus, the Son of God?... [Keeping oneself from idols sums up what vital fellowship with Jesus is]...”

David Powlison (1949 - , “Idols of the Heart and Vanity Fair”





“[Each person] acts as if God could not make him happy without the addition of something else. Thus the glutton makes a god of his dainties; the ambitious man of his honor; the incontinent man of his lust; the covetous man his wealth; and consequently esteems them as his chiefest good, and the most noble end to which he directs his thoughts... All men worship some golden calf, set up by education, custom, natural inclination and the like... When a general is taken, the army runs. [Even so] this [the main ‘idol’] is the great stream, and other sins but rivulets which bring supply... this is the strongest chain wherein the devil holds the man, the main fort...”

Stephen Charnock (1628-1680), *The Existence and Attributes of God*

“Before you can [know you are at peace with God], you must not only be troubled for the sins of your life, but also for the sins of your best duties and performances... Before you can be at peace with God, there must be a deep conviction before you can be brought out of your self-righteousness; it is the last idol taken out of our heart. The pride of our heart will not let us submit to the righteousness of Jesus Christ. But if you never felt that you had no righteousness of your own, if you never felt the deficiency of your own righteousness, you cannot come to Jesus Christ.”



George Whitefield (1714-1770), *“The Method of Grace”*



“Your religion is what you do with your solitude.”

William Temple (1881-1944)

8:1-39 - Fighting Sin with the Spirit

Millions of Christians claim Romans 8 is their favorite chapter of the Bible. It begins with “no condemnation” – ends with “no separation” – and in between declares “no defeat”!

1. The Ministry of God’s Spirit (1-17)
 - a. The Freedom of the Spirit (2-4)
 - b. The Mind of the Spirit (5-8)
 - c. The Indwelling Spirit (9-15)
 - d. The Witness of the Spirit (14-17)
2. The Glory of God’s Children (18-27)
 - a. The Sufferings and Glory of God’s Creation (20-22)
 - b. The Sufferings and Glory of God’s Children (23-27)
3. The Steadfastness of God’s Love (28-39)
 - a. Five Unshakeable Convictions (28)
 - b. Five Undeniable Affirmations (29-30)
 - c. Five Unanswerable Questions (31-39)

8:1-4 Salvation — Total Victory over Sin

- v. 1 1st Aspect: No Condemnation for Sin.
- v. 2 2nd Aspect: No Bondage to Sin.
- v. 3 1st Aspect comes through Christ’s work.
- v. 4 2nd aspect comes through Spirit’s work.

‘no condemnation’ - Past, Present, and Future

Legal term — To be free from any liability or penalty. (5:16,18) God has nothing against us! He finds no fault in us. He finds nothing to punish us for. Even more, for Christians there is no condemnation at all. It doesn’t exist for us.

Paul is likely saying that “we know that we are out of condemnation, because God has sent the Holy Spirit into our life to free us from sin.”

2 Sides of Salvation (no guilt, no bondage)

1. Christ defeats sin legally by paying the debt.
2. Holy Spirit within us Empowers us to Obey the Law

Salvation = Work of Christ For Us + Work of the Holy Spirit In Us

Many believe that Christians who confess sin and then live a good life are forgiven and are at that moment not condemned...if he backslides into sin, he comes again under condemnation and could be lost if he died in that state...But this view doesn't square at all with the comprehensiveness and intensity of Paul's statement...the moment we come into Christ Jesus, condemnation is gone forever.

Tim Keller



The difference between an unbeliever sinning and a Christian sinning is the difference between a man transgressing the laws of... any State, and a husband who has done something he should not do in his relationship with his wife. He is not breaking the law, he is wounding the heart of his wife. That is the difference. It is not a legal matter, it is a matter of personal relationship and... love. The man does not cease to be the husband [legally in that instance]. Law does not come into the matter at all... In a sense it is now something much

worse than a legal condemnation. I would rather offend against a law of the land objectively outside me, than hurt someone whom I love... You have sinned, of course, but you have sinned against love... You may and you should feel ashamed, but you should not feel condemnation, because to do so is to put yourself back 'under the law'..."

Martyn Lloyd-Jones



"We are set free from the law as a way of acceptance, but obliged to keep it as a way of holiness. It is as a ground of justification that the law no longer binds us... But as a standard of conduct the law is still binding, and we seek to fulfill it as we walk in the Spirit."

John R.W. Stott

8:5-13 Overcoming sin with the Spirit - Setting the mind on the Spirit

- v. 5 Whatever preoccupies the mind controls the life,
- v. 6 Leading to either death or peace - inability of our minds to deal with sin
- v. 7 Our minds are naturally hostile to God and so
- v. 8 Incapable of a life pleasing to God / Ability of the Spirit to deal with sin
- v. 9 Without the Spirit you are not a Christian.
- v. 10 If we have the Spirit, we have spiritual life now
- v. 11 New, immortal bodies later - Killing sin with the Spirit

- v. 12 Our motive: we are in debt!
- v. 13a Our power: by the Spirit.
- v. 13b Our aim: the killing of our sinful nature.
- v. 13c Our reward: spiritual life.

“putting to death” - “mortification.”

1. Ruthless full-hearted resistance to sinful practice - declare war on attitudes and behaviors that are wrong — to give them no quarter, take no prisoners, to pull out all the stops.
2. Changing one’s motivation to sin by remembering to apply the gospel. Verse 12 says, “Therefore, brethren, we have an obligation — but it is not to the sinful nature...”



“What have I done? What love, mercy, what blood, what grace have I despised and trampled upon? Is this the return I make to the Father for his love, to the Son for his blood, to the Spirit for his grace? Do I thus requite the Lord? Have I defiled the heart that Christ died to wash?... What can I say to the dear Lord Jesus?... Do I account communion with him of so little value?... Shall I endeavor to disappoint the very purpose of the death of Christ?”

John Owen, “On Mortification”

Sin can only be cut off at the root if we expose ourselves constantly to the unimaginable love of Christ for us. That exposure stimulates a wave of gratitude and a feeling of indebtedness. Sin only can grow in the soil of self-pity and a feeling of “owed-ness.” “I’m not getting a fair shake! I’m not getting my needs met! I’ve had a hard life! God owes me; people owe me; I owe me!” That’s the heart-attitude of “owedness.” But Paul says, you must remind yourself that you are a debtor. You bathe yourself in the remembrance of the grace of God — that will loosen, weaken, and kill sin at the motivational level. Tim Keller



“A legalistic conviction of sin ariseth from a consideration of God’s justice chiefly, but an evangelical conviction of sin comes from a sense of God’s goodness and grace. A legally convicted person cries out, ‘I have exasperated a power that is as the roaring of a lion... I have provoked one that is the sovereign Lord of heaven and earth, whose word can tear up the foundation of the world...’ But an evangelically convicted person cries, ‘I have incensed a goodness that is like the dropping of the dew; I have offended a God who comes to me as a loving friend!... Is my heart made of marble or iron to be so hard?’” Stephen Charnock, Works, vol.4, p.199

What are the “things of the Spirit?” - Things to which the Spirit draws attention >

- v. 14 that those who are led by the Spirit are sons of God.
- v. 15-16 Spirit removes fear of rejection and assures us we are God’s beloved children.
- v. 26-27 Spirit gives us confidence to approach God in prayer

Romans 8:14-27 Living as Children of God

8:14 Requirement for being a child of God - Only those who have the Holy Spirit.

8:15-17 Benefits of being a child of God

- v. 15 Intimacy. We have access to the Father.
- v. 16 Confidence. We have security in the Father.
- v. 17 Inheritance. We have riches with the Father, but not ease and comfort.

Romans 7.1 – 9.33

8:18-25 The hope of being a child of God

- v. 18 Future glory and inheritance overshadows our present suffering.
- vv. 19-22 Nature is flawed and weakened until we are freed from sin.
- v. 23 We are flawed and weakened until we are freed from sin.
- vv. 24-25 This hope gives us patience in suffering

8:26-27 The help for being a child of God

When we are too weak to act like children of God, the Spirit helps. Example: prayer

At the Moment of Adoption he Immediately became a True Son

1. Debts and Legal Obligations were Canceled
2. New Name and an Heir of all the father had
3. New Father became instantly Liable for all his Actions, Debts, Crimes, etc.
4. Obligations to Honor and Please his Father

Privileges of Adoption

1. Security. v. 15a: “not... fear, but... sonship.”
2. Authority. v. 15a “not a slave... but sonship”
3. Intimacy. v. 15b “whereby we cry ‘Abba’.”
4. Assurance. v. 16 “The Spirit himself testifies with our spirit that we are God’s children.”
5. Inheritance. v. 17 “now if we are children, then heirs.”
6. Discipline. v. 17 “now if we are children, then we are heirs... if indeed we share in his sufferings...”
7. Family resemblance. v. 29 “for those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brethren...”

“‘Abba’ was the word that was used familiarly by children talking to their fathers... A child does not always address his father as ‘father’; he uses terms such as ‘Papa’, ‘Dad’. That is the kind of meaning represented by this word ‘Abba’. It was a...word lisped by a little child... But let us notice the word ‘cry’... we cry ‘Abba, Father’. It is a very strong word, and clearly the Apostle has used it quite deliberately. It means a loud cry... it expresses deep emotion... What then does it imply? Obviously... real knowledge of God. God is no longer to us a distant God. He is not merely a God in whom we believe intellectually, theologically, theoretically, doctrinally only. All this is possible to one who is not a child of God at all... [Our] worship and praying are spontaneous; it is the spontaneity of the child who sees the father... and not only spontaneity, but confidence.

Martyn Lloyd-Jones

It is no audible voice, but it is a ray of glory filling the soul with God... It is like... that word to Mary. The Lord only said her name, MARY, and filled her soul so she no longer doubted she was his. O how glorious is this manifestation of the Spirit.

William Guthrie (1620–1665)



“If you want to judge how well a person understands Christianity, find out how much he makes of the thought of being God’s child, and having God as his Father. If this is not the thought that prompts and controls his worship and prayers and his whole outlook on life, it means that he does not understand Christianity very well at all. [Adoption] is the highest privilege the gospel offers... That justification — by which we mean God’s forgiveness of the past together with his acceptance of the future — is the primary and fundamental blessing is not in question... But... adoption is higher, because of the richer relationship with God that it involves.”

J.I. Packer, “Knowing God”, chap 19



“Adoption is not a change in nature, but a change in status. If we fail to see this truth, we will reject the power of our adoption... Adoption is a declaration God makes about us. It is irreversible, dependent entirely upon His gracious choice, in which He says: ‘You are my son, today I have brought you into my family.’”

Sinclair Ferguson, “Children of the Living God”

“If the love of a father will not make a child delight in him, what will?”

John Owen, Communion with God

v. 19-22. Christians approach to Nature

1. Created Order has shared in the Fall of the human race

- a. Frustration. (v.20) - “vanity” - Alienated from itself.
- b. Decay. (v. 21) Caught in Cycle of Death and Decomposition
- c. Pain. (v. 22) – Relentless pain – from childbirth to death - pain and misery

2. Created physical order is going to be Redeemed along with the Spiritual

We will “bring nature with us.” v.19

- a. Frustration to Fulfillment - “free to be itself!”
- b. Decay to Newness – new heavens and earth - ever more beautiful, stronger
- c. Pain to Joy – present pains are pangs of childbirth (v.22).

Christian Attitude to Nature and the Material World.

- 1. Some people see the material world as inherently evil in itself – asceticism
- 2. Other people see the material world as all there is – materialism
- 3. Christians see the material world as inherently good, yet fallen. (v.20 – “the creation was subjected to frustration, not by its own choice...”)

v. 18-23 What is in store for us as children of God?

- 1. Redemption of our bodies” (v. 23b)
- 2. Revelation of the Sons of God” (v. 19)
- 3. Resemble the “likeness of the Son” (v. 29)

If we let Him... He will make the feeblest and filthiest of us into a god or goddess, a dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly (though, of course, on a smaller scale) His own boundless power and delight and goodness. The process will be long and in parts very painful; but that is what we are in for. Nothing less. He meant what He said. C.S.Lewis, "Mere Christianity"



vv. 23-27 How does the Spirit help in prayer?

Holy Spirit's inspiration is as necessary as the Son's mediation if we are to gain access to the Father in prayer...

It seems to be this. Sometimes, when believers do not know how to pray in words, they groan without words... 'we find ourselves brought to silence by the very intensity of our longings...' These unutterable sighs or groans are not to be despised, as if we ought to put them into language. On the contrary, when we thus sigh with inarticulate desires, it is the Holy Spirit interceding on our behalf, prompting these [deep longings]. – John R.W. Stott

Romans 8:28-39 - Facing Life with Confidence

8:28 – What our confidence is:

The sovereignty of God in history. His purpose in all circumstances is for our best. No opposition will harm us.

8:29-30 – How our confidence comes:

The certainty of God's salvation. He saves us in stages. No flaw or evil will remain in us.

"Everything is necessary that he sends; nothing can be necessary that he withholds."

John Newton

God's purpose for all of history is seen in this phrase, "to be conformed to the image of his Son, that he might be the firstborn among many brethren." It is an astounding statement. It teaches:

1. He is "conforming" us. His Son is Master Design and "all things" shape, polish, melt, smooth, sculpt, frame, cast and contour us into that master design.

"And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit"
2 Corinthians 3:18

2. We will be his "brethren" - Adopted (8:15) and "family resemblance."

"In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering." Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. He says: 'I will declare your name to my brothers; in the presence of the congregation I will sing your praises.'" Hebrews 2:10-12

A paraphrase of the five "links":

1. "Foreknow" God sets his love on us.
2. "Predestine" God plans a glorious destination for us.
3. "Called" God works his plan out in time.
4. "Justified" Guilt is Removed, Righteousness Granted
5. "Glorified" God completes the plan in eternity.

"The tense in the last word ['glorified'] is amazing. It is the most daring anticipation of faith that even the New Testament contains."
Denney

"The Apostle deliberately uses this aorist [past] tense in order to give us this final unshakeable assurance. In the mind of God, [glorification] has already been done — it is as certain as our justification... Glorification is irrevocable, it is absolutely certain. Nothing can cause it to fail, for it is the action of God."
Lloyd-Jones

"...the past tense being used, as the other past tenses, is to imply the completion in the divine counsel of all these — which to us, in a state of time, seem so many steps — simultaneously and irrevocably."
Alford

Romans 7.1 – 9.33

8:31-39 The adequacy of God. Five unanswerable questions:

- v. 31 God's power. If God is for us, who can be against us?
- v. 32 God's generosity. He did not spare his own son... how will he not also give us ... all...?
- v. 33 God's pardon. Who will bring any charge?... it is God who justifies...
- v. 34 Christ's work. Who is to condemn? Christ Jesus who died... was raised... intercedes...
- v. 35 Christ's love. Who shall separate us from the love of Christ?
- vv. 36-39 The answer to all the questions. No one and no thing!

SUMMARY: WHAT IS THE SLAVE VS. CHILD MENTALITY?

Different definitions

Slave: "Grace" is God's maintaining your strength and power to live a better life.

Child: Grace is a transforming power; to be melted by spiritual understandings of gospel truth.

Slave: "Faith" is trying hard to do good and be better, establishing your own record (a 'righteousness') so God and others will accept you.

Child: Faith is a discipline of remembering and living every moment as an accepted child of God.

Slave: "Obedience" focuses nearly completely on external duties. Examination of attitudes and motivations is too traumatic and is ignored.

Child: Obedience is seeking to please God first in our attitude of love, then in obeying his will. Concentration on principles and attitudes.

Different lifestyle

Slave: Fear-based life

Child: Faith working through love

Slave: Compulsive obedience. Obeys God and moral codes out of fear of rejection — a compulsive, driven moralism. “Driveness.” Unrealistic goals. Often a lot of self-criticism.

Child: Obeys out of joy in your Father and out of gratitude for the certainty of his love. “How can I live so ungratefully to one who will never reject me?”

Slave: Controlled by people. Expectations and opinions of others become the real moral standard. We are controlled by what people think.

Child: Integrity and courage is easier. “The only person whose opinion counts is my Father! Who cares what the rest think?”

Slave: Hiding. Lots of strategies to hide our inner and outer failings from ourselves and one another. Including: gossip, blame-shifting, anger at other races/classes, obsessions, overwork, etc.

Child: Open and transparent. Freedom from having to put up a front. Able to appreciate people who are different and hurting.

Slave: Isolation. Growing feeling that no one understands, that no one cares, no one can be trusted.

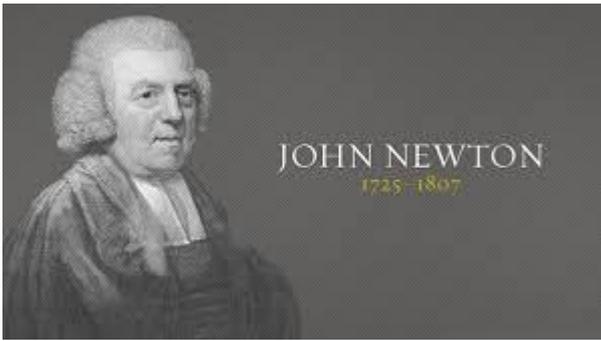
Child: Because of openness and transparency, a lack of self-pity.

Slave: Despair in troubles. Sees difficulties as “pay backs” from God. Result is either guilt (because there’s an awareness of moral failure) or bitterness (because there’s a feeling of moral accomplishment).

Child: Learns to see discipline as fatherly, loving instruction, preparing us for future tests. Learns lessons and shows patience.

Slave: Begrudging repentance. Admitting failure is destructive of one’s very basis for living (that being a sense of moral adequacy). So repentance is galling, last resort.

Child: Admitting failure is the basis of a Christian’s self-image as adopted child. Repentance reminds anew of magnitude of his love. Repentance quick, willing.



“You say you feel overwhelmed with guilt and a sense of unworthiness. Well, you cannot be too aware of the inward and inbred evils you complain of, but you may be (indeed you are) improperly controlled and affected by them. You say it is hard to understand how a holy God could accept such an awful person as yourself. You, then, express not only a low opinion of yourself (which is right!) but

also too low an opinion of the person, work, and promises of the Redeemer, which is wrong... You complain about sin, but when we examine your complaints, they are so full of self-righteousness, unbelief, pride, and impatience that they are little better than the worst evils you complain of!”

John Newton, to a pastor

9:1-29 - God’s Sovereignty

Romans 8 ends in a tremendous crescendo of confidence. But what about the Jews? God called them and went to them but most of the Jews have rejected Christ at the present time.

9:1-5 Why does not all Israel believe when the message should be clearest to them?

vv. 1-3 Paul’s anguish over his Israel

vv. 4-5 Israel’s eight great privileges

What are the benefits enjoyed by Israel (vv.4-5)

“The adoption as sons” - Exodus 4:22 - we can approach God as “abba.”

“The divine glory” - ‘shekinah’ - (Exodus 29:42ff; I Kings 8:10ff). Jesus is a greater- John 1:14 – “The word became flesh and dwelt among us, and we beheld his glory.”

“The covenants” Abraham (Genesis 15), Moses (Exodus 24:8), David (2 Sam.23:5) - relationship with them and promises to bless and responsibilities to obey (See Gen.12:1-3; Deut.18:18; 2 Sam.7:16)

“The receiving of the law” - 10 commandments and all of the law (Deut.4:7). Paul has told us in Romans 2 that if we truly understand the law, we will see that we cannot merit salvation and will look to God for a provision.

“The temple worship” - how the people could approach God (Hebrews 8:1-5)

“The promises” – many prophecies and promises about Messiah. (Gen.3:14-21; Gen.49:10; Psalm 2:2-7; Ps.16:9,10; Ps.22; Is.7:14, 9:6,7; Is.52:13ff. Micah 5:2)

“The patriarchs” - Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David...

“From them is traced the human ancestry of Christ” - Jesus was Jewish – honor and opportunity

9:6-13 NOT because God’s promises have failed.

v. 6 Not all racial Israel is true Israel

vv. 7-9 The example of Isaac and Ishmael

vv. 10-13 The example of Jacob and Esau

Jewish Unbelief – 2 Old Testament examples...

Abraham had two sons — Isaac and Ishmael / Isaac’s sons, Jacob and Esau

Only one was accepted by God - “child of promise” (v. 8) - spiritual descendants inherited the promises

vv.10-13 Why?

1. Difference in Esau and Jacob was God’s “purpose in election” (v.11). The Greek word for election is *ekloge*, which means to pull out or choose.

2. Choice of God is made prior to birth, “before the twins were born...”

3. Choice of God is not based on our performance in any way — “before the twins...had done anything good or bad” - “not by works, but by him who calls...” - “Jacob I loved, but Esau I hated” vs. 11- 13.

Romans 7.1 – 9.33

9:14-18 NOT because God is unfair in his granting mercy

vv. 14-16 God only has mercy on some, and that is not inconsistent (example: Moses)

vv. 17-18 God sends judgment on some, and that is not inconstant (example: Pharaoh)

9:19-29 NOT because God is unfair in holding us accountable

vv. 20-21 God has rights of ownership over us

vv. 22-23 God could reject all, but he doesn't!

vv. 24-29 The Old Testament predicted all this

“If God is true to his promises, why are so many Jews unbelievers?”

1. Promises of God given in the Old Testament were never given automatically to anyone who was physically descended from the patriarchs. There is a spiritual faith that is necessary to inherit the promises to Israel.

2. Spiritual faith that inherits the promises is ultimately a function of God's choice. God has not chosen all of racial Israel.

9:30-33 - Our Responsibility

Israel rejected salvation through God's righteousness instead of our own

v. 30 Gentiles, who did not seek righteousness, have obtained it!

v. 31 Jews, who did seek for righteousness, have not obtained it!

v. 32a Why not? Because they pursued an impossible goal: righteousness by works

v. 32b-33 They were “scandalized”; pride offended by Christ and his salvation

In summary, in election, God comes in and softens our hearts and makes us good, but in hardening, God simply passes over and lets people have the way they have chosen.

Common Objections:

1. “Does this mean that God is arbitrary? Does God choose people, in a sense, by saying, “eeny, meeny, miney, moe?”

No. Paul is not saying that God has no reasons. All we are told is that the reasons are not in us. There is no superiority of believers over unbelievers.

2. “Why do we have to insist on the doctrine of election? It causes so many problems.”

Yes, If the difference between the unbeliever and the believer is ultimately in us (a greater humility, a greater openness, etc.) then we are the real authors of our salvation).

3. Election is not just a Pauline doctrine; it was also taught by Jesus himself. ‘I know those I have chosen.’ (John 13:18; cf.15:16;17:6)

4. Election is an indispensable foundation of Christian worship, in time and eternity... If we were responsible for our own salvation, either in whole or in part, we would be justified in singing our own praises

‘election’ - Practical, Beneficial Effects

1. Worship - “Not unto us, not unto us, but unto thy name give glory” (Psalm 115:1) If I can take any credit, I can praise myself — but since I can take no credit, God gets all the praise.

2. Humility - “there but for the grace of God go I” We even get humbled about our humility, for even that is a gift! We now treat everyone with respect and condescend to no one.

3. Hope - motivated to witness - it is not my eloquence that will win people, nor their open minds. God can work with any kind of material.

4. Confidence - God is truly in charge, and he is committed to me!

“Paul’s way of defending God’s justice is to proclaim his mercy. It sounds like a complete non sequitur. But it is not. It simply indicates that the question itself is misconceived, because the basis on which God deals savingly with sinners is not justice, but mercy. For salvation “does not... depend on man’s desire or effort” that is, on anything we want or strive for, “but on God’s mercy.”

John Stott

God’s [salvation were totally] a matter of justice and righteousness, all would be damned; nobody has any claim upon God’s mercy.’ The fact that anybody has ever received mercy is entirely because of the character and nature of God. The real mystery is not that everybody is not saved, but that anybody is saved — that is the mystery! God owes nothing to anybody...”

Martyn Lloyd-Jones

God’s hardening of Pharaoh’s heart was a “giving him up” to his own stubbornness. When God hardens someone, he doesn’t create the hardness, but he simply allows them to go their own way.

Tim Keller

“If anybody is lost, the blame is theirs, but if anybody is saved, the credit is God’s This antinomy contains a mystery which our present knowledge cannot solve; but it is consistent with Scripture, history, and experience.”

John Stott
