

## Romans 5-8

Lionel Windsor, Moore Women, Term 3 2015

### 1. Assurance in affliction

Reminding us of the past

Pointing us to the future

Developing our character in the present

### 2. Where we're up to in Romans

1:1-15 – Paul's introduction to the Christians in Rome

1:16-17 – The theme statement of the letter

1:18-4:25 – God's righteousness and justification by faith

*1:18-3:20 – Israel's failure in God's purpose*

*3:21-31 – Jesus' death in God's purpose*

*Ch. 4 – Abraham's faith in God's purpose*

Chs. 5-8 – Christian assurance in God's purpose

### 3. Romans 5-8 as a unit

Enemies of assurance:

- Sin, aided / increased by the law of God
- Death, the wages of sin
- Suffering

Structure:

Rom 5:1-11: Confidence & hope in suffering: God's love / Christ's death / the Spirit's work

| Rom 5:12-21 **Sin, death** and the **law** → **Christ's death, righteousness and life**

| Rom 6: Freedom from **sin** in God's purpose

| Rom 7: The **law** and God's purpose

| Rom 8:1-17 **Life** through Christ and the Spirit in God's purpose

Rom 8:18-39 Victory and hope in suffering: God's love shown by Christ's death

## **Our assurance and God's purpose (Rom 5)**

### **1. God's purposes for us in the present and the future (Rom 5:1-11)**

#### **1.1. *Past justification means present peace, grace, joy and hope (vv. 1-2)***

#### **1.2. *Past justification means present hope in suffering (vv. 3-5)***

#### **1.3. *Justification: past, future and present (vv. 6-11)***

Justification in the past (6-8):

Guarantees the future (9-10):

And so transforms the present (11):

### **2. Justification and its relationship to: sin, death and the law (Rom 5:12-21)**

The cosmic view

Three threatening powers:

- Sin
- Death (physical death, yet as a sign of spiritual death)
- The law

Three elements of God's victory

- Grace
- Life (eternal life)
- Justification / righteousness

Three eras in the history of salvation:

- Adam – Moses (the reign of sin and death without the law)
- Moses – Christ (the reign of sin and death with the law)
- Christ – present and future (the reign of grace and life)

## Freedom from sin & the law in God's purpose (Rom 6-7)

Why live a good life pleasing to God? Doesn't God justify the wicked?

How to live a good life pleasing to God? God has dealt with the penalty for sin ("justification"); how then does he deal with the power of sin ("sanctification")?

Where does the law fit in to all this in God purposes?

The structure of Romans 6-7: Four questions, four answers

Introduction	Rhetorical Question	Denial	Answer in a nutshell	Extended answer
<b>6:1a</b> What shall we say then?	<b>6:1b</b> Are we to continue in sin that grace may abound?	<b>6:2a</b> By no means!	<b>6:2b</b> How can we who died to sin still live in it?	<b>6:3-14</b> <i>We should consider ourselves dead to sin. It no longer reigns over us. We are under grace.</i>
<b>6:15a</b> What then?	<b>6:15b</b> Shall we sin because we are not under law but under grace?	<b>6:15c</b> By no means!	<b>6:16</b> 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?	<b>6:17-7:6</b> <i>We are no longer slaves of sin and law, but of obedience.</i>
<b>7:7a</b> What then shall we say?	<b>7:7b</b> That the law is sin?	<b>7:7c</b> By no means!	<b>7:7d</b> If it had not been for the law, I would not have known sin.	<b>7:7e-12</b> <i>Sin is bad, the law is good, but the law shows me my sin and thus condemns me and brings death.</i>
( <i>The word "then"</i> )	<b>7:13a</b> Did that which is good, then, bring death to me?	<b>7:13b</b> By no means!	<b>7:13c</b> 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.	<b>7:14-25</b> <i>It is really sin, not the law, that produces death in me. Yet through this death I call out to Christ...</i>

## Issue: Who is the “I” / ego of Romans 7?

Major alternatives: Christian (regenerate, post-conversion) or non-Christian (unregenerate, pre-conversion)?

Advocates of regenerate interpretation: Augustine, Luther, Calvin, Murray, Morris, Barrett, Campbell, Packer, Schlatter, Cranfield, Dunn, Timmins!

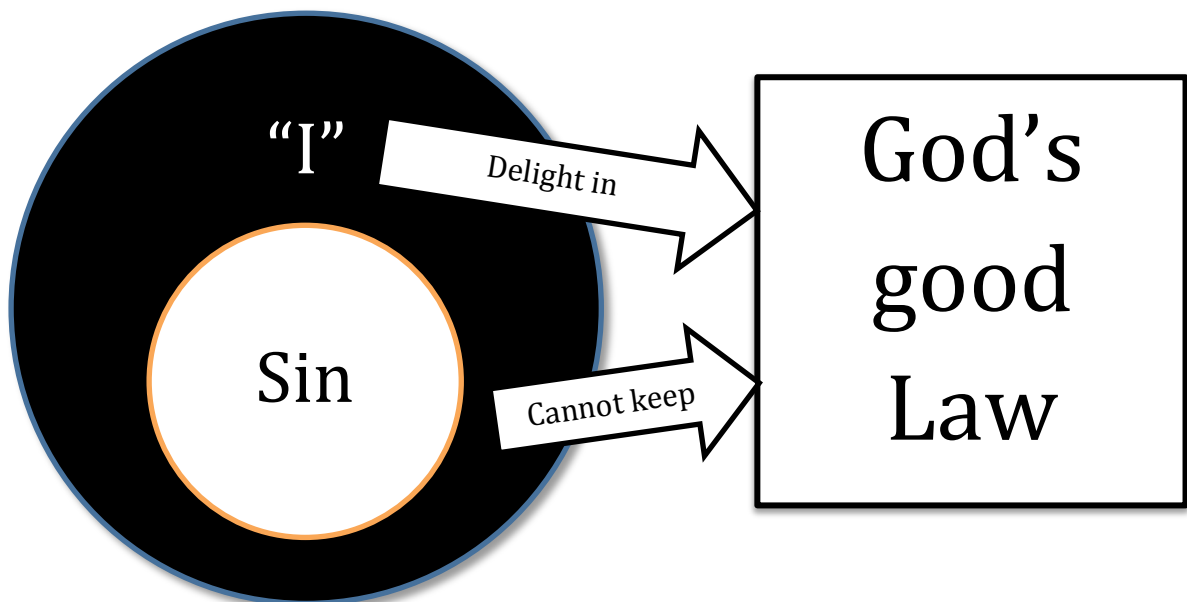
More nuances for the unregenerate interpretation:

- 1) Adam (sinful nature) in anyone (e.g. Origen, Bruce, Garlington, Longenecker, Seifrid, Wenham, Wilckens, Käsemann, Ziesler, Chester)
- 2) Israel’s particular experience (e.g. Chrysostom, Moo, Wright)

2.1.1. *Arguments for the “regenerate” interpretation*

2.1.2. *Arguments for the “unregenerate” interpretation*

2.1.3. *A “hermeneutical” interpretation?*



# **The Spirit and God's purpose (Rom 8)**

## **1. Introduction**

What the Spirit does: The Spirit as the bringer of the new age in Christ

Who the Spirit is: The Spirit as the one who brings us into the life of the Trinity

The indwelling of the Spirit

Assurance based on justification by faith: "No condemnation" (8:1) to "no separation" (8:39)

## **2. The Spirit of Life (8:1-17)**

### **2.1. *No condemnation (1-4)***

### **2.2. *Two ways to live (5-13)***

### **2.3. *The Spirit of adoption (14-17)***

## **3. Victory and hope in suffering (8:18-39)**

### **3.1. *Living now in hope of glory (18-30)***

### **3.2. *Secure in the face of suffering (31-39)***