

The background is a dark blue gradient with a subtle starry pattern. On the left side, there are several overlapping circular elements. A prominent one is a large circular scale with tick marks and numbers ranging from 140 to 260. Other circles include dashed lines, solid lines, and arrows, suggesting a technical or scientific theme.

ROMANS REVIEW

CHAPTERS 1-10

- 1:5 – Regarding Jesus Christ our Lord, “through whom we have received grace and apostleship for obedience to the faith among all nations for His name”
 - For what purpose did the apostles receive grace and apostleship?
 - “for obedience of faith”
 - What is to be obeyed among all nations?
 - the gospel

- 1:16-17 – “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’”
 - What should we not be ashamed of?
 - “the gospel of Christ”
 - And why not?
 - “Because it is the power of God to salvation”
 - Is salvation conditional?
 - Yes, “to everyone who believes”
 - Who is the gospel for?
 - All, “the Jew first and also for the Greek”
 - What is revealed in the gospel?
 - the righteousness of God, which is a system of faith in order to produce faith

• 1:18ff – “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.... And even as they did not like to retain God in their knowledge,”

- Can men know God exists? How?
 - Yes, “by the things that were made”
- What attributes of God can be clearly seen?
 - “His eternal power and Godhead”
- Is there excuse for not knowing these things?
 - No, “so that they are without excuse”
- Did God make men in this condition, or do they choose to go that way?
 - No, God did not make men to reject Him. Men choose to reject God. “although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their hearts and their foolish hearts were darkened....they did not like to retain God in their knowledge”

- 1:32 – “who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.”
 - What does God think of approving those who practice the sins enumerated in chapter 1?
 - It is placed alongside those who “do the same”; deserving of God’s righteous judgment

- 2:2 – “But we know that the judgment of God is according to truth against those who practice such things”
 - The judgment of God is according to what?
 - “truth”
 - What is truth?
 - John 17:17 – “Sanctify them by Your truth. Your word is truth,” Jesus said, praying to His Father in heaven
 - Can we know the truth?
- 2:6 – “who ‘will render to each one according to his deeds’”
 - Each of us will be judged according to what?
 - “according to his deeds”

- 2:7 – “eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;”
 - Is continued faithfulness necessary in order to be saved?
 - Yes, “to those who by patient continuance”
- 2:8 – “but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,”
 - What are the two possibilities for obedience?
 - “obey the truth” or “obey unrighteousness”
 - Is belief alone, faith without obedience, enough to be saved?
 - No, we must “obey the truth”

- 3:19-20 – “Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God,”

- How many are guilty of violating the law?
 - All. “every mouth may be stopped...all the world may become guilty before God”
- What would be the only way to be justified – declared not guilty – by the law?
 - Keep it perfectly, never violating it even once

- 3:21-26 – “But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, **through faith in Jesus Christ**, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by **His grace through the redemption that is in Christ Jesus**, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”

- What is now revealed?
 - **The righteousness of God**
- What is the righteousness of God?
 - **God’s way of making man right, of justifying man by grace through faith**
- God’s part is His _____ through the _____ that is in Christ Jesus
 - **His grace through the redemption that is in Christ Jesus**
- Man’s part is _____ in Jesus Christ
 - **“through faith in Jesus Christ”**

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- Define

- Faith

- Belief and trust that obeys.

- Justified / Justification

- Acquitted. Declared not guilty. Pronounced righteous

- What are two ways to have a clean shirt?

- a) never been soiled, or b) washed and made clean again

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- Define

- Grace

- Unmerited favor; a benefit bestowed without pay or merit

- Redeem/Redemption

- To buy back. Redeemer rescues another from bondage. Ransom the price paid for redeeming. Redeeming involves 1) payment of the price, and 2) deliverance of the product.

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- Define

- Propitiate/Propitiation

- To appease or to render favorable. Man deserves the wrath of God for his sin; how can God’s wrath be averted? Through propitiation by the blood of Christ.

- In what way is God both just and the justifier of the one who has faith in Jesus?

- God is just and could not let sin go unpunished. He gave His Son as a sin offering, bearing the penalty due us. In this way, He could still be just and at the same time be the one who is the justifier.

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- Justification solves the problem of man's g____t before the righteous judge.
 - Justification solves the problem of man's guilt before the righteous judge.
- Redemption solves the problem of man's sl____y to sin, the world, the devil.
 - Redemption solves the problem of man's slavery to sin, the world, the devil.
- Propitiation solves the problem of man of f_________ his Creator.
 - Propitiation solves the problem of man offending his Creator.

- 3:27-31 – “Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcised by faith and the uncircumcised through faith. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.”
 - True or False: A law of works demands perfect obedience in order to be justified.
 - True
 - Has any man done that?
 - No
 - Instead of a law of works that demands perfect obedience in order to be justified, God’s way of justifying man is through a law of faith.
 - Does that exclude all works?
 - No. The law of faith requires works of obedience
 - The contrast is between a) being justified by perfect obedience – never violating the law even once, and b) God’s way of justifying man through a system of faith – a faith that obeys – made possible through God’s grace

- 4:1-5 – “What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.” Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,”
 - What kind of works was Abraham not justified by?
 - Perfect works – never violating law
 - “Now to him who works, the wages are not counted as grace but as debt.”
 - What kind of works are these?
 - Perfect works – never violating law
 - If a man kept the law perfectly, the justification would be due as a debt to him; justification would not be by grace
 - “But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness”
 - If “him who works” is talking about keeping the law perfectly – never even once failing, then “him who does not work” is talking about men who have not kept the law perfectly. And who is that?
 - “all have sinned and fall short of the glory of God”

- 4:5-8 – “But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: **“Blessed are those whose lawless deeds are forgiven, and whose sins are covered; Blessed is the man to whom the Lord shall not impute sin.”**
- What does the word impute mean?
 - **To reckon or to put to one’s account**
 - The “imputed righteousness” of the Calvinist has the word reckon meaning “transfer” – God transfers Christ’s personal righteousness to our account
- God imputes righteousness to whom?
 - **The one “whose lawless deeds are forgiven” = “whose sins are covered”**
 - Whose sins are forgiven by God?

• 5:1-2 – “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. “

- How do we have peace with God?
 - “having been justified by faith....through our Lord Jesus Christ”
- How do we have access into God’s grace?
 - “by faith”
- How can we continue to stand in this grace?
 - “by faith”

- 5:8-11 – “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.”

- True or false: “By his blood” has reference to Christ’s death for us.
 - **Verses 8 and 9**
- Why were we enemies of God?
 - **Our sin**
- Define reconcile/reconciliation.
 - **“The restoration of the favor of God to sinners” (Thayer)**
 - **Changed from enemies to friends**
- The gospel is called the w_____ of r_____.
 - **“the word of reconciliation”, 2 Corinthians 5:19**

- 5:12-13 – “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned. (For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come...”

- Through whom did sin enter the world?
 - “one man” (Adam)
- What was the consequence of sin?
 - “death through sin”
- What kind of death in this context?
 - Spiritual death
 - Why did this death spread to all men?
 - “because all sinned”

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- Was sin in the world before the law of Moses?
 - Yes, “until the law sin was in the world”
 - Then was there law before the law of Moses
 - Yes, “sin is not imputed when there is no law”

- 5:18-19 – “Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.”

- How can it be that by one man’s disobedience many were made sinners?
 - **Go back to verse 12 – “because all sinned”**
- How can it be that by one Man’s obedience many will be made righteous?
 - **Go back to 1:16, 3:22, etc: “through faith in Jesus Christ”**
- Point: verse 19 does not tell us how many are made sinners nor how many will be made righteous!