

Calvary Church: Coordinated Curriculum 2007-2008
Romans: The Transforming Power of the Righteousness of God

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<i>Prologue</i>	Justification: The Need for it God's Righteousness reveals man's sin 1:1-17 / 1:18-3:20	Justification: What it is Way of Salvation 3:21-5:21	Justification: How it affects me Life of Salvation 6:1-8:39	Justification: Why Israel rejected it Scope of Salvation 9:1-11:36	<i>Duties Toward the Assembly</i>	<i>Duties Toward the State</i>	<i>Duties Toward Weak & Strong</i>	<i>Epilogue</i>	
What a Mess! <u>Sin</u>	What a 5:1 God! <u>Salvation</u>	What a 8:1 Difference! <u>Sanctification</u>	What a Program! <u>Sovereignty</u>	12:1 How to Live! <u>Service</u>					
Doctrine				Doctrine of Justification				Duties of the Justified <i>Practice</i>	
The Righteousness of God Revealed What to Believe				The Righteousness of God Reflected How to Live					
The Transforming Power of the Righteousness of God									
Romans 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." (ESV)				Romans 12:1-21 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. (ESV)					

Romans 1:1-17 Prologue: Paul's Commission to Preach Christ to the Nations

Paul received a special calling from God to proclaim Jesus for the obedience of faith, for the sake of His name among all nations.

He writes to the church in Rome to explain his mission and ask for their participation because the gospel is the transforming power of God in which God's righteousness is revealed.

Romans 1:18-11:36 Doctrine: Justification—The Righteousness of God Revealed

God's Gracious Provision of Righteousness is Acquired by Faith in Jesus Christ

Romans 1:18-3:20 The Need for Justification

What a Mess!

The Righteousness of God Revealed in Condemnation: The Universal Need of Righteousness

The Bad News: All condemned for sin—no exceptions

Paul makes it clear that all humanity (Gentile and Jew) are without excuse before God because they have:

1:18-32

Suppressed the truth of God's self revelation and replaced it with idolatry, immorality and all kinds of sin revealing the folly of:

- worshipping something other than God
- seeking fulfillment in unnatural relations

God has made Himself known through creation and conscience so that men are without excuse when they suppress the truth of who God is and reject the natural order. They are therefore subject to God's wrath and death.

2:1-29

Even those (Jews) who have a privileged position by having God's Word and promises, rather than dealing uprightly have become judgmental and self-righteous, condemning the sinfulness of Gentiles but make excuses or diminish their own sinfulness. God, on the other hand, is righteous and judges everyone (Jew and Gentile) impartially according to their works not their heritage, religious rights or religious rites. No one is immune from judgment.

Inward righteousness, the transformation of heart is the key issue. External behavior should be a result of inward change.

3:1-20

All are without excuse and under sin

All turn from God

None seeks God

Key point from the first section—all have sinned and fall short of the glory of God—all are justly condemnable and separated from God because of sin.

Romans 3:21–5:21 What Justification Is

What a God—The Way of Salvation

Justification: The imputation of righteousness to all who believe

Understanding the wonder of our salvation—the totality with which God provides salvation to those who are sinners (1:18-3:21; 5:8), ungodly (5:6); enemies (5:10) by nature condemned (5:12-21) solely on the basis of Christ’s cross work of justification, redemption and propitiation (3:21-31) provided by simple faith (chapter 4) allow us to have assurance of our reconciliation with God (5:1-11)—we should seek to honor God with our lives.

3:21-31

God has revealed His righteousness

but mankind has rejected it and they find themselves enslaved to sin

“But now the righteousness of God has been manifested. . .”

in Jesus Christ

through faith

for all who believe

it is a gift of God’s grace which

justifies (declared righteous in Christ)

and redeems man (purchased through exchange)

and satisfies God’s righteousness (propitiation)

so man can claim no personal accomplishment—it’s all of God

4:1-25

Paul uses Abraham as a test case of the main point of 3:27-31

—a right relationship with God—a righteous God—is only made possible by the substitutionary death of Christ which is obtained through faith

Abraham, in spite of his lofty status has nothing to boast about for he was justified by faith alone (4:1-8)

not circumcision (4:9-12) nor the law (4:13-17)

Abraham’s faith was firm, despite circumstantial evidence, allowing him to enjoy God’s promises (4:18-21)

Christians receive Christ’s righteousness through that same faith (4:22-25)

5:1-11

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. (ESV)

In light of what God has done through Christ, we can have assurance of a present and permanent relationship with Him.

Christ’s payment on the cross for our sins (debt) has settled the claims against us and judicially declared us righteous, therefore without a barrier between us and God—we have full access.

The salvation God provides is permanent because of how it was provided and it is able to withstand trials. The Holy Spirit’s presence is an assurance of the future and of God’s love in the present.

5:12-21

Sin’s entrance into the world by Adam resulted in death for all men.

The entrance of the Law revealed the sinfulness of man’s sin but this is surpassed by the sufficiency of

God’s grace and results in eternal life.

Sin affects everyone and everything.

Justification is available to everyone, everywhere.

The Gospel

Mankind is alienated from God due to sin. Sin must be punished (death).

God provides a substitutionary sacrifice for man in the God-Man Jesus Christ, Whose death enables anyone, through faith to be declared righteous in God’s eyes, to be credited with Christ’s righteousness, to have full access to God based on the removal of sin’s guilt—to be in a right relationship with God.

Romans 6:1–8:39 How Justification Affects Me

Sanctification: The Impartation of Righteousness

The Purpose of Salvation: Conformity to Christ's Image

6:1-23 *The Believer and Sin*

Paul taught us that believers are dead to the controlling authority (domination) of sin (6:1-14) and that we must be slaves to God (6:15-25). We have been transferred from the realm of sin to the realm of righteousness; we are not in a neutral state.

7:1-25 *The Believer and the Law*

Paul explained that neither the Law nor our will is capable of overcoming the allure of sin. Our struggle with present sin—even though we are dead to sin and dead to the Law (7:1-6), is heightened through the Law which arouses in us desires by making something forbidden. On our own we have a great struggle with sin and an inability to overcome sin (7:13-25). We are therefore incapable of either doing what we desire to do, or what we do not want to do.

8:1-39 *The Believer and the Holy Spirit*

Chapter 8 has 19 references to the Spirit—it is the Spirit that enables the believer to walk in a manner that pleases God. Paul seeks to help believers understand how to live out the freedom from sin that they have been granted through faith in Christ's cross-work.

8:1-11

The indwelling presence of the Spirit provides the empowerment for the transformation process which we were incapable of doing on our own and which the Law was too weak to accomplish because of sin.

8:12-25

We are children of God, with the presence of the indwelling Spirit to enable us to overcome sin—but the motivation is relationship, not rules. We have an intimate relationship with our adopted Father (Abba) which should motivate us to maintain that relationship even when suffering, in light of the wonders yet to come of our ultimate salvation and glorification.

8:26-30

God's sovereign plan is for our transformation into the image of His Son resulting in ultimate glorification.

8:31-39

We can rejoice in the certainty of our transformation and glorification because it is God who will make it happen.

Romans 9-11 Why Israel Rejected Justification

Vindication: Israel's Rejection of God's Righteousness

9:1-29 Israel's Rejection Considered in Light of God's Sovereignty, Justice and Mercy

9:1-13

Having taught about the sinfulness of all men, the means of salvation and sanctification for all men, Paul turns to the question about the place of the Israelites, God's chosen people. Had God set them aside? Paul's answer, "God is faithful to His word, He has said some will be saved."

If God is faithful to His Word (9:6) and has provided a means for Gentiles and Jews to be saved, a means which He initiates, what is man's responsibility?

9:14-29

God has the right to do as He pleases yet He is pleased to demonstrate mercy on those who are undeserving (remember 1:18-3:20) both Jew and Gentile, in order that He might save some.

God's actions are just even when we don't understand them.

God doesn't always explain Himself

God doesn't have to explain Himself

God is free to act as He chooses and He has chosen to act in accordance with His character which means He is always faithful to accomplish what He has said and He is merciful in His interaction with mankind

9:30-10:21 God's Present Dealings with Israel

Paul moves his discussion from the right God has to sovereignly initiate the salvific process, to God's justice and mercy, now to man's responsibility.

He develops two aspects of man's responsibility: the responsibility to believe the gospel and the responsibility to proclaim gospel.

11:1-36 Israel's Rejection is Not Complete or Final: God Will Save

11:1-10 Paul asserts God's continued commitment to Israel in the present by saving a remnant.

11:11-32 Paul asserts God's continued commitment to Israel in the future by promising to save "all Israel."

Romans 12:1-15:13 Duties of the Justified—The Righteousness of God Reflected

The Justified Believer is to Act According to His Position before God

12:1-8

The mercies of God motivate us to a consecrated life (living sacrifice) that does not allow the world and its belief system to force us into its mold, but which results in transformation by the renewing of our minds, leading to doing the will of God particularly in humble service within the Body of Christ.

12:1-2 (Pivot section)

Paul urges us to view God's mercies which have been delineated in chapters one through eleven, and in light of this, to offer our bodies to God as a "living sacrifice." This in fact, is a reasonable response—our worship. We are called upon to reject being pressed into the mold of the world and to be transformed by the renewing of our minds.

12:9-13:14

Love one another and the things that are good, hate what is evil. But in the midst of evil, seek to live at peace with all, not retaliating evil for evil, bless and minister to those who are against you. Submit to governing authorities who have been given authority by God. Seek to fulfill the Law by loving neighbors and doing good and living right (righteously).

14:1-15:13

It is with this kind of love that we are to approach our relationships with other Christians—especially when we disagree on disputable matters—accepting one another for the glory of God.

14:1-12

A practical demonstration of love is seen in our acceptance of other believers, differences and all. Seeking to do all we do, to the Lord and out of love and humility we seek the greater good of others to the glory of God (14:1-12).

14:13-23

Not judging their practices and it may require forgoing freedoms for the sake of the weak, so as not to cause them to stumble. Sacrificing our individual rights demonstrates love of others and a submission to God. We must seek to maintain peace and build others up (14:13-23).

Don't judge

Don't cause an offense

Don't flaunt your freedom

15:1-6

The strong are not to use their Christian liberty as an excuse for selfishness but rather they must put others first, they have an obligation to please and buildup the weak for their good—for unity is required for God to receive glory (15:1-6).

15:7-13

All believers are to accept each other—to welcome or receive each other (even into their homes), because Christ has welcomed them as a means of demonstrating God's blessing on both the Jew and the Gentile in fulfillment of Scripture (15:7-13). Therefore as Christ was a servant for the glory of God, so should all Christians be with each other.

Romans 15:14-16:27 Conclusion: Paul's Mission to Proclaim Christ where He had not been

15:14-33

Stating the reason for his delay in visiting Rome, along with the purpose for his trip to Jerusalem—to deliver an offering from the church in Macedonia and Achaia (15:14-21), as in the introduction to the letter, Paul reaffirms his desire to visit the Romans and to be assisted by them in proclaiming the gospel where it has not been proclaimed (15:22-33).

16:1-16

As Paul wraps up his letter, he greeted a wide ranging group of people present in Rome, affirming their ministry to him, the church and their significance for the expansion of the gospel.

16:17-20 Warning against false teachers: those who hurt the church

16:21-23 Greetings from Paul's companions: those who help the church

16:25-27 Benediction: climatic doxology to the enabling power of a wise God