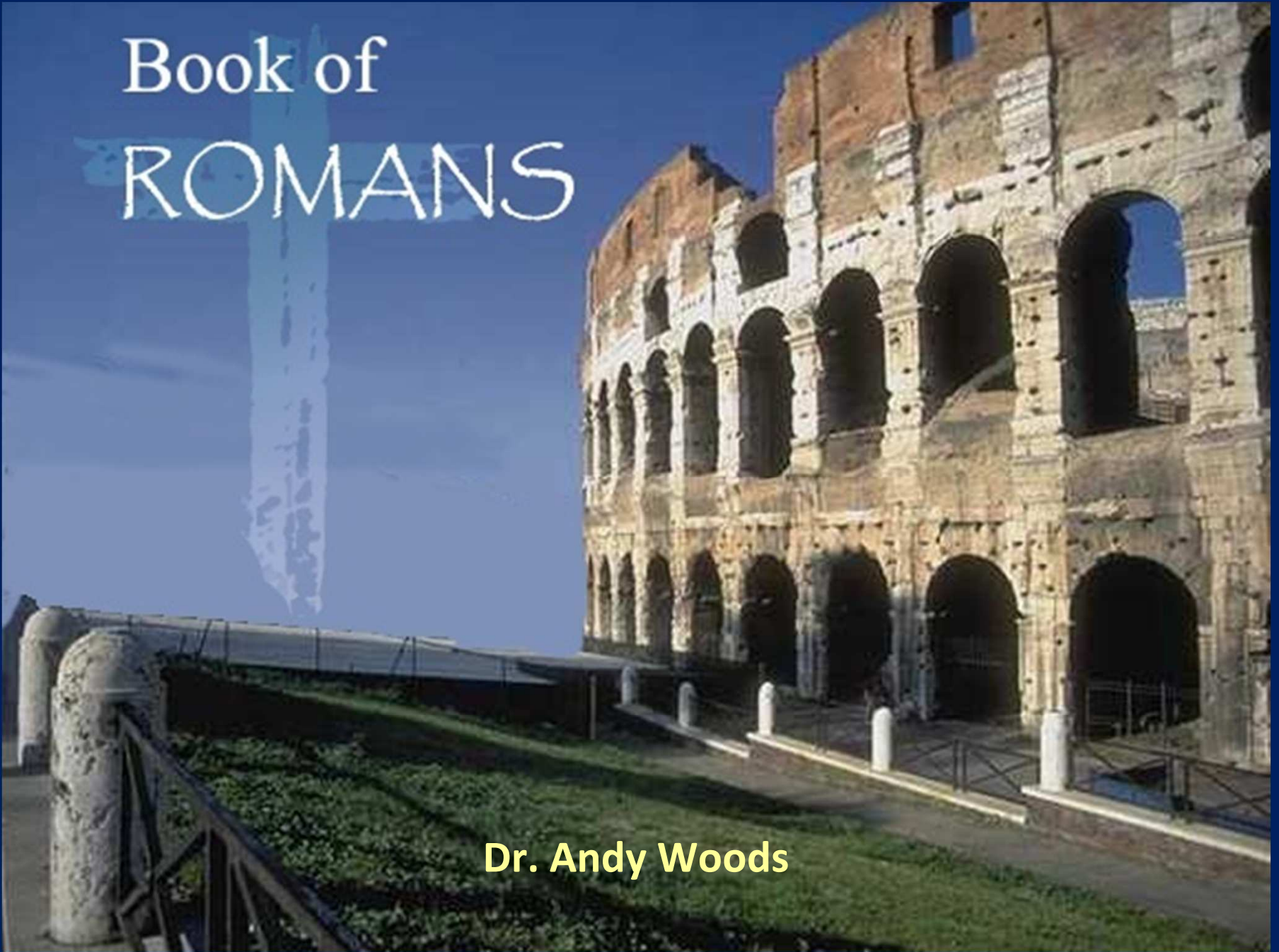
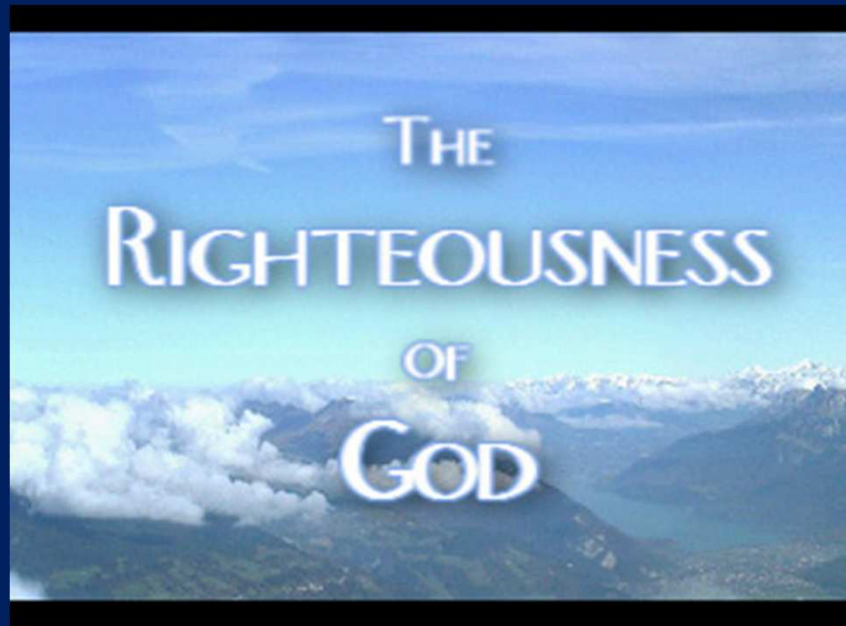


# Book of ROMANS

**Dr. Andy Woods**



# Divine Righteousness *Revealed!*



**Review**

# Answering Eight Questions

- 1) Who wrote it? – Paul
- 2) Who was it written to? – Roman Believers
- 3) Where was it written from? – Corinth
- 4) When was it written? – A.D. 57
- 5) Why was it written? – Doctrinal Foundation
- 6) What is inside? – 7 Part Outline
- 7) What is it about? – Righteousness
- 8) What makes the book different? – Theological formality



# Structure

- I. Salutation (1:1-17)
- II. Sin (1:18–3:20)
- III. Salvation (3:21–5:21)
- IV. Sanctification (6–8)
- V. Sovereignty (9–11)
- VI. Service (12:1–15:13)
- VII. Summation (15:14–16:27)



# Three Tenses of Salvation

Phase	Justification	Sanctification	Glorification
Tense	<b>Past</b>	<b>Present</b>	<b>Future</b>
Saved from sin's:	<b>Penalty</b>	<b>Power</b>	<b>Presence</b>
Scripture	<b>Eph 2:8-9; Titus 3:5</b>	<b>Philip 2:12</b>	<b>Rom 5:10</b>

# Sanctification (6–8)

Believer's relationship:

- to sin – 6
- to the Law – 7
- to the Spirit – 8



# Believer's Relationship to Sin (Chapter 6)



- Believers set free from sin – 6:1-14

- Believer as a slave to righteousness – 6:15-23





# Believer's Relationship to the Law (7:1-25)

- 1) Believer's freedom from the Law  
(7:1-6)
- 2) Although the Law is holy sin used it to usher in death (7:7-12)
- 3) Although the Law is holy, it is powerless to deliver someone from sin (7:13-25)

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# 1. Believer's Freedom From the Law (7:1-6)

1. Legal illustration (7:1)
2. Marriage illustration (7:2-3)
3. Application to our union into Christ (7:4a)
4. Possibility of fruit bearing (7:4b)
5. Past fruit bearing (7:5)
6. Present fruit bearing (7:6)

## 2. Although the Law is Holy Sin Used it to Usher in Death (7:7-12)

1. Is the Law sin? (7:7a)
2. Emphatic denial (7:7b)
3. Purposes of the Law (7:7c-11)
  - a) The Law defines sin (7:7c)
  - b) The Law provokes sin (7:8)
  - c) The Law = instrument of sin/death; not life (7:9-11)
4. Conclusion: the Law is good (7:12)

# Believer's Relationship to the Law (7:1-25)

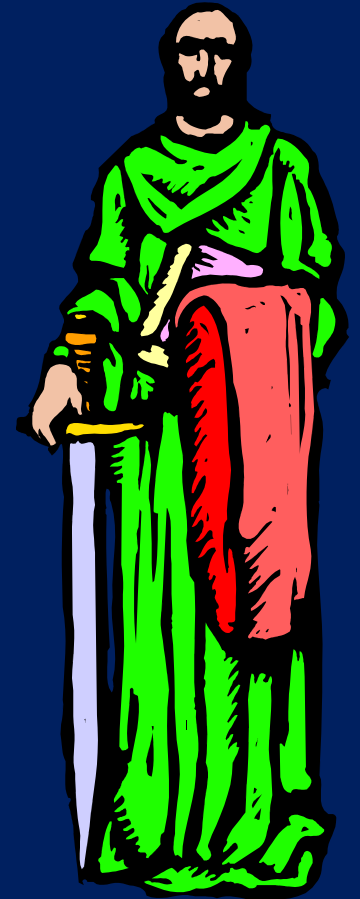
- 1) Believer's freedom from Law (7:1-6)
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View 1	View 2
Pre-conversion	Post-conversion
Before salvation	After salvation
Unregenerate view	Regenerate view

# Pre-Conversion View Arguments

1. Bondage to sin
2. Contrast between Rom 7 & 8
3. No reference to the Spirit in Rom 7



# 1. Bondage to Sin



- Argument – Because Rom 6 & 8 depict the believer's liberty from sin and Rom 7 depicts bondage to sin Rom 7 depicts a pre-conversion experience
- Response – While Rom 6 & 8 depict the believer's ability to resist sin, they also depict the fact that believers must wrestle with sin



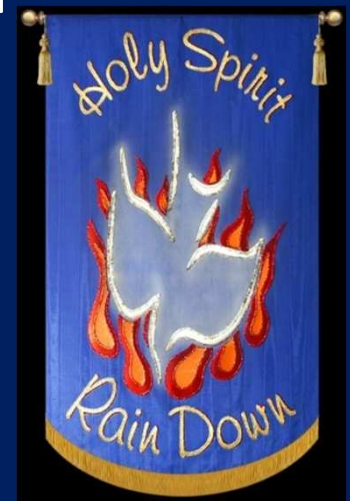
## 2. Contrast Between Rom 7 & 8

- Argument – Transition from Rom 7 to 8 is too dramatic to indicate a post-conversion experience in both chapters
- Response – Contrast indicates a believer attempting to live the spiritual life without the Spirit's empowerment (Rom 7) in comparison to the believer who lives with the Spirit's enablement (Rom 8)



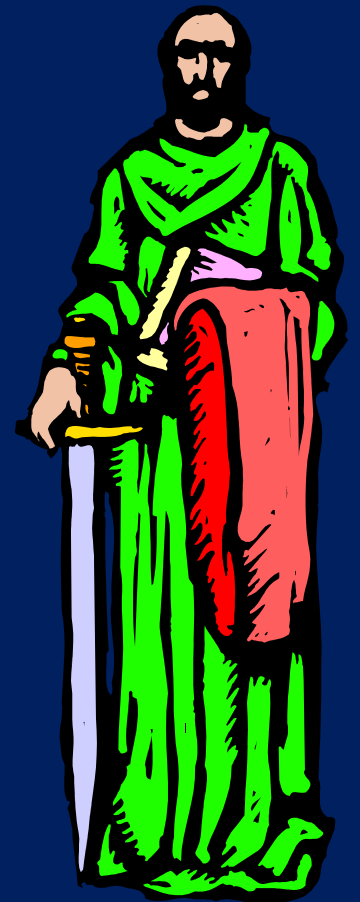
### 3. No Reference to the Spirit in Rom 7:14-25

- Argument – The Spirit's lack of mention in Rom 7:14-25 indicates that an unbeliever is in view
- Response – Rom 7 represents the believer attempting to fulfill the spiritual life through his own power and Rom 8 represents the believer attempting to do so through the Spirit



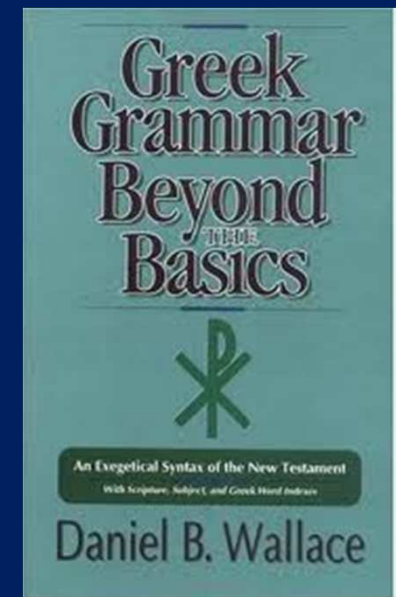
# Post-Conversion View Arguments

1. Change of tenses
2. Desire of the “I” to keep God’s Law
3. Desire of the “I” to be rescued
4. Similarities between Rom 7 and Gal 5
5. Duality of the two “I’s”
6. Overall flow of Romans
7. Personal experience of the believer



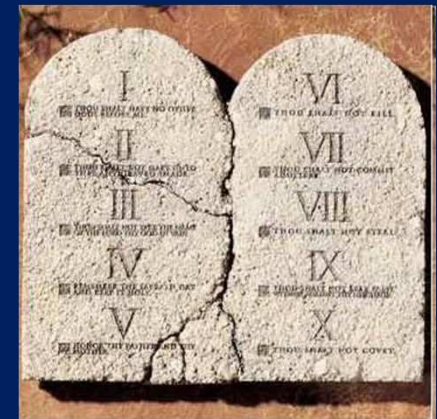
# 1. Change of Tenses

- Argument – The change of verb tenses from the past (7:7-13) to the present (7:14-25) indicates that Paul is speaking of a present experience 7:14-25



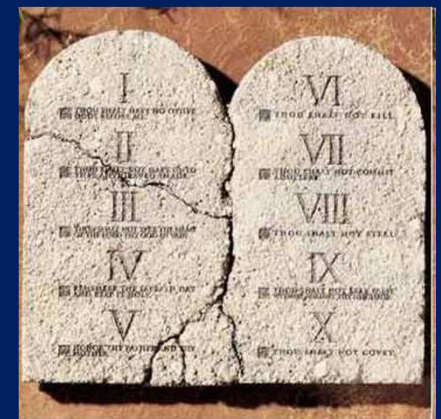
## 2a. Desire of the “I” to Keep God’s Law

- Argument – The desire of the “I” to keep God’s Law (7:22) cannot be describing an unbeliever (3:11)
- Response #1 – It is possible for unregenerate Jews to delight in God’s Law (Rom 9:31-32; 10:1-2)
  - ◆ Pharisees delighted in tradition rather than the Law (Mark 7:13)



## 2b. Desire of the “I” to Keep / Delight in God’s Law

- Argument – The desire of the “I” for God’s Law (7:22) cannot be describing an unbeliever (3:11)
- Response #2 – God has placed his Law in the hearts of all men including unbelievers (Rom 2:14-15)
  - ◆ Rom 2:14-15 only says God’s Law in the hearts of unbelievers convicts them



### 3. Desire of the “I” to be Rescued

- Argument – The desire of the “I” for deliverance from the present body (7:24) is consistent with the believer's call for the redemption of the body (8:23)
- Response – Future tense of *ruomai* indicates a call for salvation
  - ◆ Call for glorification rather than justification



# Three Tenses of Salvation

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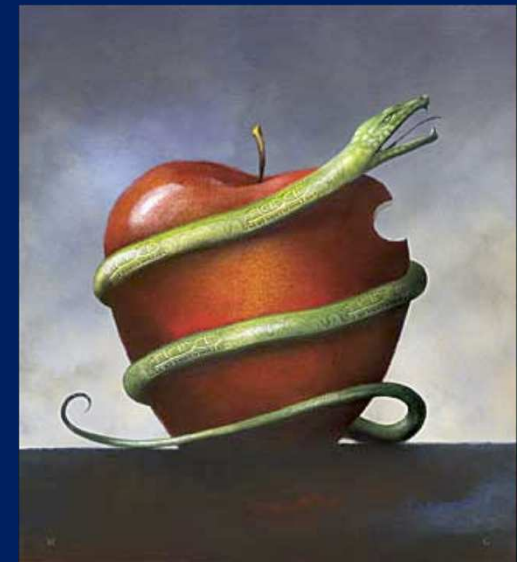
## 4. Similarities Between Rom 7 & Gal 5

- Argument – Because of the similarities between Rom 7:14-25 and Gal 5:16-18 and because believers are in view in Gal 5, a believer must also be in view in Rom 7:14-25



## 5. Duality of the two “I’s”

- Argument – Because Rom 7 is a description of a divided man (7:25) and because unbelievers are unilaterally under sin’s control (Eph 4:17) a believer must be in view in Rom 7.



# Romans Structure

- Salutation (1:1-17)
- Sin (1:18–3:20)
- Salvation (3:21–5:21)
- Sanctification (6–8)
- Sovereignty (9–11)
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Ryrie Study Bible, p. 1786-88

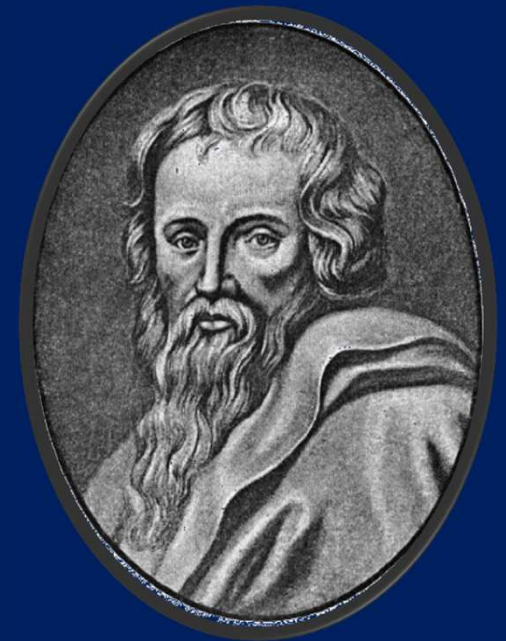


## 6. Overall Flow of Romans

- Argument – Because Paul has left behind his discussion of unbelievers (1:18–3:20) and moved into the salvation (3:21–5:21) and sanctification section of the letter (6–8), a believer must be in view in Rom 7
- Response – Occasional Pauline flashbacks to his unsaved life (Rom 8:7-8)
  - ◆ Whole chapter?

## 7. Personal Experience of the Believer

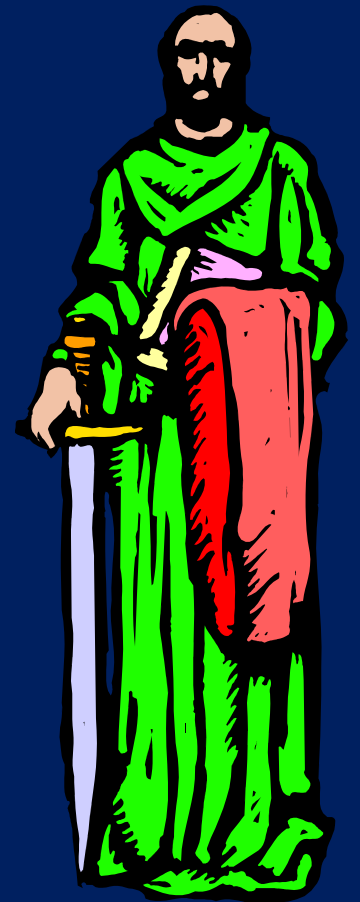
- Argument – Because believers identify with Paul's struggle in Rom 7:14-25, a believer must be in view in these verses



# Rom 7:14-25

## Conclusion

- Paul is describing his personal experiences
- Paul had these struggles during his Christian life



# Dual Natured View of the Believer

1. Paul's use of *sarx* in Rom 7:14-25
2. Numerous theologians have advocated the dual nature view
3. The dual nature view does not advocate spiritual schizophrenia



# 1. Paul's Use of the *Sarx* in Rom 7

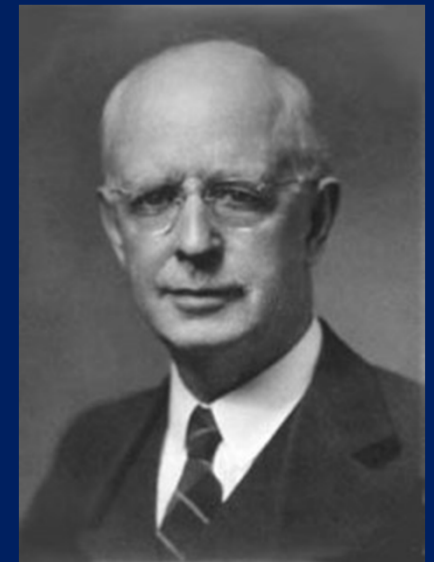
- *Sarx* used in Rom 7:5, 18, 25
- *Sarx* is not always a negative term
- Paul's use of *sarx* is typically negative
- Residue of the old self remains even after conversion



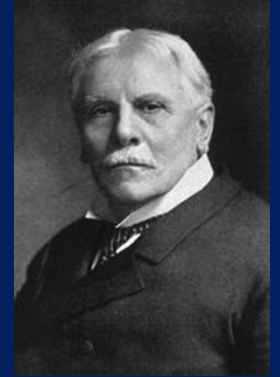


## 2. Numerous Theologians Have Advocated the Dual Nature View

- Augustine
- Reformers – Calvin, Luther, Melancthon
- 19-20<sup>th</sup> century Calvinists – Hodge, Hokema
- Dispensationalists
  - ◆ Scofield
  - ◆ Chafer
  - ◆ Ryrie



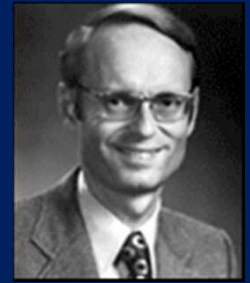
# Scofield



- “In this passage (7:15-25) of profound spiritual and Psychological insight, the apostle personifies the struggle of the two natures within the believer – the old Adamic nature, and the Divine nature received through the new birth (1 Peter 1:23, 2 Peter 1:4, Galatians 2:20, Colossians 1:27).” (underlining added)

C. I. Scofield, ed. *The NIV Scofield Study Bible* (New York: Oxford University Press, 1967), 1184.

# Ryrie

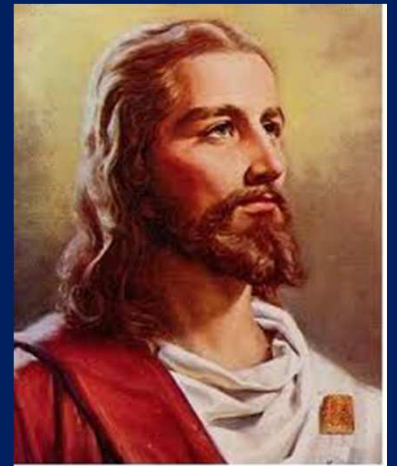


- “The moment someone accepts Jesus as his personal Savior he becomes a new creation (2 Cor. 5:17). The life of God within him begets a new nature which remains with him along with the old as long as he lives. Understanding the presence, position and relationship of the old and new within the life of the believer is essential to experiencing a wholesome and balanced spiritual life.” (underlining added)

Charles C. Ryrie, *Balancing the Christian Life* (Chicago: Moody, 1969), 34.

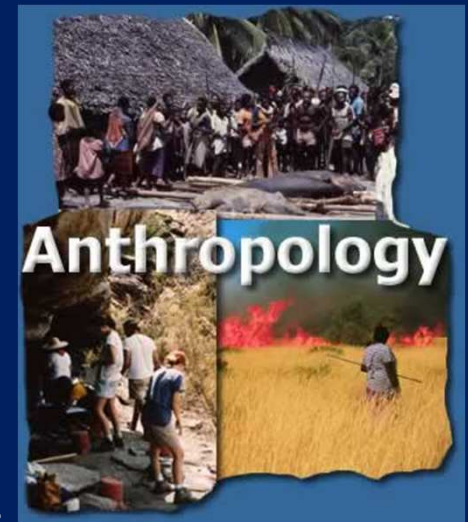
### 3. Dual Nature View Does Not Teach Spiritual Schizophrenia

- Jesus had 2 natures (human and divine)
  - ◆ Jesus was not schizophrenic
  - ◆ Christ was one person with two natures
  - ◆ Believers are one person with two natures



# Implications and Conclusion

- A saved person has an old and new nature
- Old nature – a complex set of attributes with a disposition toward sin
- New nature – a complex set of attributes that incline and dispose the believer toward holiness



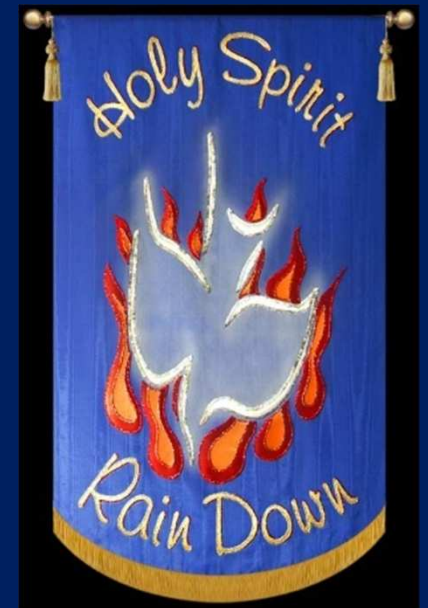
## So What?

1. Believers with two natures can only achieve sanctification by availing themselves to the divine resources
2. Human responsibility plays a role in the sanctification process
3. Ultimate perfection will occur in heaven rather than in the present



# 1. Believers Can Experience Sanctification Through the Divine Resources

- Paul's struggle shows that the new nature cannot by itself produce a righteous life
- Divine resources
  - ◆ Believer's identification with Christ (Rom 6); position informs condition
  - ◆ Provision of the Holy Spirit (Gal 5:16; Rom 8)



## 2. Human Responsibility Plays a Role in the Sanctification Process

- Christians do not automatically experience sanctification
- A volitional response must be made toward the appropriation of the divine resources
- Otherwise the biblical exhortations are meaningless





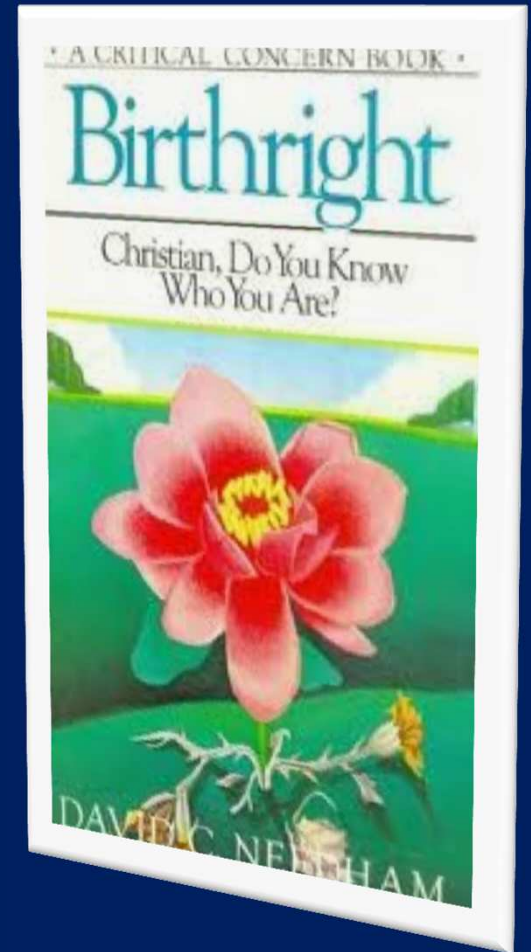
### 3. Ultimate Perfection Will Occur in Heaven; Not in the Present

- Perpetual conflict between the old and new nature as long as the believer remains in the body
- Some degree of sin will always be present (Rom 7:24; Philip 3:12; 1 John 1:9)
- Ultimate perfection will only occur at death or the rapture (Eph 5:27; 1 John 3:2; Rev 21:8)



# Needham

“...if you have received Jesus Christ as Lord and Savior, you are not a sinner.”

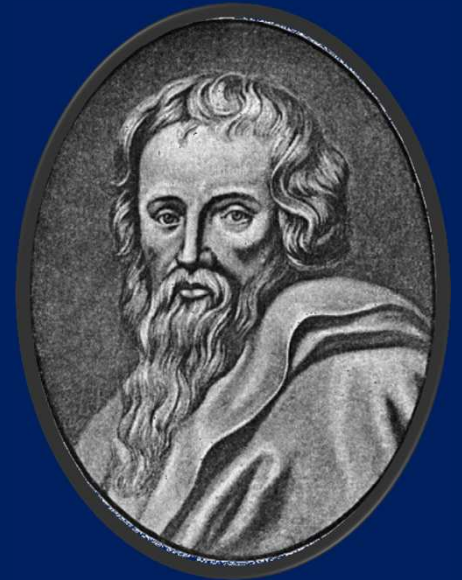


David C. Needham, *Birthright! Christian, Do You Know Who You Are?* (Portland: Multnomah, 1979), 47.

Conclusion

## Review: 4 Issues

1. Paul is speaking of his personal experience in Rom 7:14-25
2. Paul's struggle here represents a post conversion experience
3. The believer is dual natured
4. This dual natured view of the believer shapes our understanding of sanctification



# Believer's Relationship to the Law (7:1-25)

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