

Romans

SERMON SERIES

What Kind of Math is College Math?



This Week's Sermon:
Where we have been
Romans 1-3

30,000 ft. recap of Romans so far

Thesis Statement of the Book

Romans 1:16-17

¹⁶ For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. ¹⁷ For in the gospel the righteousness of God is revealed – a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

30,000 ft. recap of Romans so far

Big Question:

**How can a just God allow anyone in his
presence?**

30,000 ft. recap of Romans so far

**Ch 1. Paul writing to the churches in Rome,
and all people including gentiles are without
excuse**

Romans 1:18-23

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ¹⁹ For what can be known about God is plain to them, because God has shown it to them. ²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Romans 1:18-23

²¹ For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.

²² Claiming to be wise, they became fools, ²³ and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.



“It would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.”

~C. S. LEWIS

30,000 ft. recap of Romans so far

Ch 1. Gentiles without excuse

Ch 2. So are the Jews

Romans 2:1-3

Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. ² We know that the judgment of God rightly falls on those who practice such things. ³ Do you suppose, O man – you who judge those who practice such things and yet do them yourself – that you will escape the judgment of God?

30,000 ft. recap of Romans so far

Ch 1. Gentiles without excuse

Ch 2. So are the Jews

Ch 3. Only by faith in Jesus

Romans 3:21-26

²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it — ²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

Romans 3:21-26

²⁵ whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶ It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Romans 3:27-31

²⁷ Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸ For we hold that one is justified by faith apart from works of the law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one – who will justify the circumcised by faith and the uncircumcised through faith. ³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Christianity is a faith that transcends all national, cultural, and racial distinctions. Neither is it time bound to a particular period of history. Rather, Paul boldly professes that it is a universal faith. This may not strike us today as a particularly profound truth, but to the ears of a first-century Jew this would have been shocking.

Charles Hodge comments on Paul's words by saying: 'We Gentiles may now look up to heaven, and confidently say, "Thou art our Father, though Abraham be ignorant of us, and though Israel acknowledge us not." ' ~Sproul, R. C. (p. 80).

Romans 1-3

Question: One of the main things I have been confused about in the series so far is the idea of big "L" Law and little "l" law.

7 purposes of the law

1. As a national charter for the people of Israel to be set apart (food laws, sabbath keeping, how to grow crops, etc.)

Deuteronomy 4:8

⁸ And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

7 purposes of the law

- 1. As a national charter for the people of Israel to be set apart (food laws, sabbath keeping, how to grow crops, etc.)**
- 2. As a means to obtain/maintain the Abrahamic promise of land, blessings, and life.**

Deuteronomy 28:1-3

If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your God will set you high above all the nations on earth. ² All these blessings will come on you and accompany you if you obey the Lord your God:

³ You will be blessed in the city and blessed in the country.

7 purposes of the law

3. To clearly define sin

Romans 3:20

²⁰ Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.

7 purposes of the law

3. To clearly define sin

4. To show the ways of God

Psalm 19:7-9

⁷ The law of the Lord is perfect,
refreshing the soul.

The statutes of the Lord are trustworthy,
making wise the simple.

⁸ The precepts of the Lord are right,
giving joy to the heart.

The commands of the Lord are radiant,
giving light to the eyes.

⁹ The fear of the Lord is pure,
enduring forever.

The decrees of the Lord are firm,
and all of them are righteous.

7 purposes of the law

3. To clearly define sin

4. To show the ways of God

5. To increase sin

Romans 5:20

²⁰ The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more

7 purposes of the law

6. To point us to Christ in regard to our need of salvation

Galatians 3:21-22

²¹ Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. ²² But Scripture has locked up everything under the control of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

7 purposes of the law

6. To point us to Christ in regard to our need of salvation

7. To foreshadow Christ with regard to the temple sacrifices

Hebrews 10:1-2

The law is only a shadow of the good things that are coming – not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. ² Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

Question: One of the main things I have been confused about in the series so far is the idea of big "L" Law and little "l" law.

- 27 Where then is ^aboasting? It is excluded. By ^bwhat kind of law? Of works? No, but by a law of faith.
- 28 ¹For ^awe maintain that a man is justified by faith apart from works ²of the Law.
- 29 Or ^ais God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also,
- 30 since indeed ^aGod ^bwho will justify the ¹circumcised ²by faith and the ³uncircumcised through faith ^cis one.
- 31 Do we then nullify ¹the Law through faith? ^aMay it never be! On the contrary, we ^bestablish the Law.

Chapter 1

| Surface ed. | By | what | kind of | law? | Of works? | No, | but | by |
|-----------------------|-------|-------------|---------|-----------------|-------------------|----------|---------|--------|
| MSS ἰσθη. 5 | διὰ 6 | ποιού 7 | ← ← | νόμου; 8 | → τῶν 9 ἔργων; 10 | οὐχί, 11 | ἀλλὰ 12 | διὰ 13 |
| MSS Trl sthē | dia | poiou | | nomou | tōn ergōn | ouchi | alla | dia |
| Lemma ο | διά | ποιός | | νόμος | ό ἔργον | οὐχί | ἀλλά | διά |
| Lemma Trl ο | dia | poios | | nomos | ho ergon | ouchi | alla | dia |
| Morph | P | JGSM RI-GSM | | NGSM | DGPN NGPN | BN TN | CLC | P |
| Strong's | G1223 | G4169 | | G3551 | G3588 G2041 | G3780 | G235 | G1223 |
| Sense xcluded (state) | | | | principle ↔ law | | duty | | |

- 11 For ^athere is no partiality with God.
- 12 For all who have sinned ^{1a}without the Law will also perish ¹without the Law, and all who have sinned ²under the Law will be judged ³by the Law;
- 13 for it is ^anot the hearers ¹of the Law who are ²just before God, but the doers ¹of the Law will be justified.
- 14 For when Gentiles who do not have ¹the Law do ^{2a}instinctively the things of the Law, these, not having ¹the Law, are a law to themselves,
- 15 in that they show ^athe work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,
- 16 on the day when, ^aaccording to my gospel, ^bGod will judge the secrets of men through Christ Jesus.

The Law Is Condemned by the Law

| | | | | | | | |
|------------|-----------------------|-----------------------|---------------------|-----------------------|-------------------------|--------------------------|----------|
| Surface | having | the Law, | are | a law | to themselves, | 15 in that they | show |
| MSS | ἔχοντες ¹⁶ | → νόμον ¹⁴ | εἰσιν ¹⁸ | → νόμος ¹⁹ | → ἑαυτοῖς ¹⁷ | → → οἵτινες ¹ | ἐνδείκνυ |
| MSS Trl | echontes | nomon | eisin | nomos | heautois | hoitines | endeikny |
| Lemma | ἔχω | νόμος | εἰμί | νόμος | ἑαυτοῦ | ὅστις | ἐνδείκνυ |
| Lemma Trl | echō | nomos | eimi | nomos | heautou | hostis | endeikny |
| Morph N | VPAP-PNM | NASM | VPAP3P | NNSM | RF3DPM | RR-NPM | VPMI3P |
| Strong's i | G2192 | G3551 | G1526 | G3551 | G1438 | G3748 | G1731 |
| Sense | to have | Torah ⇔ law | to be (similar) | law of God | | | to show |

32 and although they know the ordinance of God, that those who practice such things are worthy of ^adeath, they not only do the same, but also ^bgive hearty approval to those who practice them.

Chapter 2

The Impartiality of God

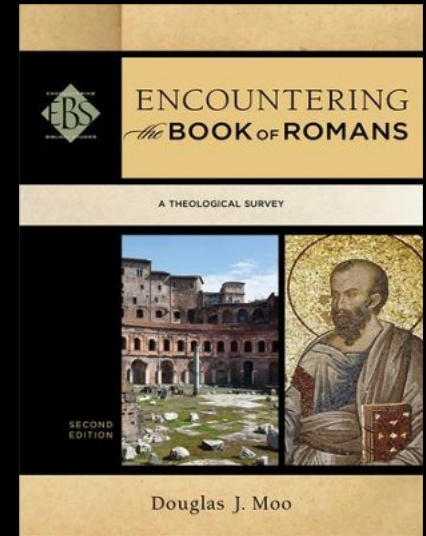
1 Therefore you have ^ano excuse, ^{1b}everyone of you who passes judgment, for in that which ^cyou judge another, you condemn yourself; for you who judge practice the same things.

| | | | | | | | | | | |
|-----------|---------------|----------------------|---------------------------|-----------------|-----------------------|--------------------|-------------------|------------------|-----------------|------|
| Surface | although they | know | the | ordinance | of God, | that | those | who | pr | |
| MSS | ▶ 6 | οἵτινες ¹ | ἐπιγινόντες, ⁶ | τὸ ² | δικαίωμα ³ | → τοῦ ⁴ | θεοῦ ⁵ | ὅτι ⁷ | οἱ ⁸ | ← πρ |
| MSS Trl | | hoitines | epignontes | to | dikaiōma | tou | theou | hoti | hoi | pr |
| Lemma | | ὅστις | ἐπιγινώσκω | ὁ | δικαίωμα | ὁ | θεός | ὅτι | ὁ | πρ |
| Lemma Trl | | hostis | epiginōskō | ho | dikaiōma | ho | theos | hoti | ho | pr |
| Morph | | RR-NPM | VAAP-PNM | DASN | NASN | DGSM | NGSM | CSC | DNPM | VF |
| Strong's | | G3748 | G1921 | G3588 | G1345 | G3588 | G2316 | G3754 | G3588 | G4 |
| Sense | | | to recognize | | righteous commandment | | | | | to |

Toward this end, Paul notes that those who engage in the activities he has listed know that what they are doing is wrong. They act “knowing the righteous decree of God, that those who do such things are worthy of death.” “Righteous decree” translates a word that Paul uses several other times in Romans, the closest parallel being 8:4, where Paul speaks of the “righteous decree of the law” that believers fulfill by the Spirit. The lack of reference here to “the law” is significant: Paul speaks of what all people, whether blessed with special revelation or not, can

know of God's just judgment. "Death" denotes here a divinely imposed punishment and reminds us, as does the earlier part of this passage, of Gen. 3.

~ Douglas Moo



Gospel Application

*We need Jesus – for our inability to obey the
Law of God and our own laws that we put on
ourselves*