



Romans Chapters 5 to 8:

Men Made New

Outline - Flow of the Argument

Section 1: The Justified Have Peace with God - Romans 5:1-19
2

Section 2: The Justified Are United With Christ Thus Alive -
Romans 5:20-6:23 6

Section 3: The Justified Experience Freedom from the Law -
Romans 7:1 - 8:4 11

Section 4: The Justified Have Rich Life in the Spirit - Romans
8:5 - 8:39 19

Introduction: This section of Scripture is personal to me. John Stott, who ministered at All Saints Church in London in the 20th century, did a four part lecture series at a conference on these four chapters of Romans. It was later published in a little book called Men Made New. John Piper, writer and retired pastor from Bethlehem Baptist Church in Minneapolis, said this book is one of the books that changed his life when he read it at Wheaton College, where I graduated too. Stott shows how Scripture argues. He moves beyond showing what a verse means to tracing Scripture's logical flow of thought showing how each argument connects to the ones around it. This changed Piper's life and thinking who inspired me to read it about 15 years ago. Then it was the first book I grabbed when Jackson died at 16 in 2013 to read it slowly again. These are the notes I took as I spent months of healing "steeping" in the only drink that would soothe my scorched soul after losing my son. God has not given up on mankind. He is making all things new through his Son, through whom we have intimate communication with God now and one day see the bad undone.

Key Question: Romans 5-8 answers really one question: Since everyone is found guilty before God (Romans 1-3), and the sinner is made clean or "justified" by faith alone in the work of Christ for him (Romans 4), what benefits do they now receive?

Answer: The justified receive the following (outline above): I. Peace with God (5:1-29); II. Union with Christ (5:20-6:23); III. Freedom from the law (7:1-8:4); IV. Life in the Spirit (8:5-8:39);



NOTES:

Thesis - the Romans 5-8 Key Question: Since everyone is found guilty before God (Romans 1-3), and the sinner is made clean or "justified" by faith alone in the work of Christ for him (Romans 4), what benefits do they now receive?

Answer - The Justified have the following:

- I. Peace with God. 5:1-19
- II. Union with Christ 5:20-6:23
- III. Freedom from the law 7:1-8:4
- IV. Life in the Spirit. 8:5-8:39

What does justification mean? God declares me as a believer 1. "Just as if I'd never sinned", and 2. "Just as if I'd done all the obedience Christ did."

Past, present, and future: our enmity with God is past now that we are justified, we stand in grace every moment of every day now, and we have sure, joyful certainty for glory one day.

What types of suffering is included (vs 3)? ALL kinds of suffering are for Satan to discourage our faith. "All experiences of suffering in the path of Christian obedience, whether from persecution or sickness or accident, have this in common: They all threaten our faith in the goodness of God and tempt us to leave the path of obedience. Therefore, every triumph of faith and all perseverance in obedience are testimonies to the goodness of God and the preciousness of Christ—whether the enemy is sickness, Satan, sin, or sabotage" (Piper, *Desiring God*, p257) - 1 Thes 3:4-5, Heb 12:3-11, 2 Cor 12:7-10, 2 Cor 11:27

The Grand Upward Spiral: We rejoice in hope of the glory of God and suffering, when it doesn't destroy in bitterness, produces more hope by which to rejoice! Repeat... :-). The "twin engine of items for rejoicing" - glory and suffering's results

Main Study Source: *Men Made New*, John Stott

Section 1: The Justified Have Peace with God - Romans 5:1-19

I. There are Great Fruits of our Justification.

A. The fruits are defined.

1 Therefore, since we have been justified by faith, we have **peace** with God through our Lord Jesus Christ.

2 Through him we have also obtained access by faith into this **grace** in which we stand, and we rejoice in hope of the **glory** of God.

B. Suffering is on the pathway to this glory.

3 Not only that, but we rejoice in our sufferings, knowing that

suffering produces endurance,

4 and endurance produces character¹,

and character produces hope,

C. We have assured hope because of God's love.

5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

Paul anticipates two objections: A. "But how do I know that this hope is not just wishful thinking?" Vs5 because God's love for his own is deep and sure and will faithfully carry us through the end. B. "Yes, but how do I know God's love is real?" Vs5 because the one-time given Spirit continually floods our hearts with divine love making us vividly and inwardly aware of it, experiencing his love more than just a fact but not less than a fact. Also see Rom. 8:16

¹ **What kind of character?** Jesus was a man of deep character who unselfishly loved the unlovely of society. He was an amazing leader who on his knees used his power to serve and cause his disciples to thrive and grow. Read the gospels looking for Christ's character. I want to act like that - not to gain God's pleasure over me but because I forever have it in Christ. That is what suffering does as a main means God uses to accomplish this deep character in the lives of his own.



NOTES:

Tie to previous section: Just as peace and hope were linked with OUR suffering in the last section, now peace and hope are linked with CHRIST'S suffering in this section.

We need a savior not merely a good example: In this passage we are described as weak / helpless vs 6, ungodly because of our revolt against God vs 6, sinners who miss the mark vs 8, and enemies that are hostile toward God vs 10.

Lessor to greater argument vs9-11: Stage 1 of our salvation is justification which guarantees stage 2 glorification.

Contrast 1 - the WHAT vs9: if justified now, no more wrath later.

Contrast 2 - the HOW vs10: "The risen life of Christ is going to complete in heaven what the death of Christ began on earth" (Stott).

Contrast 3 - the WHO vs10: "If God reconciled his enemies, he will surely save his friends" (Stott). This serves as a guarantee we will not fall away but make it in belief to heaven. We have real assurance of our salvation.

What do we have for the present? It is important to look back at the costly forgiveness by God in Christ becoming flesh and spilling his blood for enemies. It is important to look forward that this costly salvation guarantees final glorification to the new friends of God. However, verse 10 says even more than both of those we rejoice TODAY "now" in having God. "We rejoice in hope vs2. We rejoice in sufferings also vs3. But above all we rejoice in God Himself; and we do it through Jesus Christ" (Stott p20). God is the One who accomplished these great blessings for us in these two passages through Jesus Christ.

D. Christ died for people who are not godly.

6 For while we were still weak, at the right time² Christ died for the ungodly.

7 For one will scarcely die for a righteous person -though perhaps for a good person one would dare even to die-

8 but God shows his love for us in that while we were still sinners, Christ died for us.

E. Justification is contrasted with glorification.

9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Summary of the first two partner sections: Our being reconciled to God now in peace guarantees future salvation, and it is ALL grounded in his love - objectively we know he loves us because he sent Christ to die for enemies vs 8 - subjectively the Holy Spirit in us causes us to taste his love personally and deeply vs 5.

² **What is the right time?** In Galatians 3 Paul calls the first coming of Christ at "the fullness of time." At Jesus' first miracle changing water to wine he says his hour has not yet come referring to his death on a cross. The whole Old Testament foreshadows the coming of the true "Seed" of the woman (Genesis 3:15) in Promises Made. The whole New Testament is about Promises Kept in Christ at the perfect time in God's redemptive history (Mark Dever, OT & NT commentaries)



Gene Leahy Mall, Omaha

NOTES:

Tie to previous section: Paul anticipates an objection: With the immense blessing of peace with God through Christ (5:1), how on earth can only ONE man's work affect so many people? Answer: the one man's work by Adam sure did - so did Christ's work as the "Second-Adam".

The logic behind why we ALL die - vs 12: Sin entered the world because of one man - death entered because of sin - sin spread to all mankind because all have sinned. So our "present situation of universal death is due to the original transgression (sin) of one man" (Stott 25).

Sinning does not make us sinners - we sin because we already are sinners vs13-14: How do we know people born right after Adam were guilty of sin when the Law wasn't given to Moses yet for another 1,000 years or so? Answer: because they died. Dying proved they were already guilty somehow in Adam's sin first even though Moses's law was not yet given to further condemn them. They died because they were sinners who sinned.

Christ is the SAME as Adam vs14: The result of both men's work affected huge numbers of people.

Verse 14 launches Paul into the next section of verses comparing how Adam and Christ are drastically different.

II. Christ is the Mediator of this Justification.

A. The history of man before Christ is bleak.

12 Therefore,
just as sin came into the world through one man,
and death through sin,
and so death spread to all men
because all sinned-

13 for sin indeed was in the world before the law was given,
but sin is not counted where there is no law.

14 Yet death reigned from Adam to Moses,
even over those
whose sinning was not like the transgression of Adam,
who was a type of the one who was to come.

What is typology? What does it mean when Paul uses the word "type" here in verse 14? How is it that Adam was a "type of Christ"?

Answer: Adam pointed to Christ. Paul compares and contrasts these two men. In the good that Adam did, Christ worked in an even bigger way for good later in history. In the bad that Adam did, Christ did the exact opposite - where Adam failed to trust that God is good, for instance, the Perfect Adam, Christ, trusted God even to the point of death on a cross.

In using both "lesser to greater" comparisons pointing out similarities as well as using "foils" or deep contrasts, the Old Testament directs our attention to history's climax, namely Jesus.



NOTES:

Tie to previous section: After saying that Adam and Christ are both the same in how many people one person can impact, Paul now highlights how Christ is also totally different than Adam.

Christ is DIFFERENT than Adam - 3 main ways:

- A. Christ's work had a different motive vs15:
Adam was self-indulgent - Christ was self-denying. "Trespass" means to deviate from the path and "free gift" denotes free willingness. Adam lived the motto "my life for me" - Christ lived "my life for you."
 - B. Christ's work had a different outcome vs16:
Adam's sin resulted in **condemnation** and **death** - Christ's work resulted in **justification** and **life** vs16-17. We were slaves under the tyrant sin. Now, not only are we freed from the tyrant and under God's benevolent reign, it says WE also reign in life v17. We share the Kingship of Christ. In literature, this is Peter, Susan, Edmund, and Lucy being referred to as Kings and Queens of Narnia.
 - C. Christ's work had a different nature vs19:
Adam's disobedience broke the Law of God for the first time in all of history. Christ's perfect obedience fulfilled the Law of God for the first and ONLY time in all of history AND counts now for me!! That is MY resume now.
- This is the point that Christ is making when he wants John the Baptist to baptize him instead of Jesus baptizing John: "But Jesus answered him (John), 'Let it be so now, for thus it is fitting for us to fulfill all righteousness.' Then he (John) consented." Matthew 3:15.

B. Paul makes an analogy between Adam and Christ.

15 But the free gift is not like the trespass.

For if many died through one man's trespass,
much more have the
grace of God and
the free gift by the grace of that one man Jesus Christ
abounded for many.

16 And the free gift is not like the result of that one man's sin.

For the judgment following one trespass brought
condemnation,
but the free gift following many trespasses brought
justification.

17 For if, because of one man's trespass, death reigned
through that one man,
much more will those who receive
the abundance of grace and
the free gift of righteousness
reign in life through the one man Jesus Christ.

18 Therefore,
as one trespass led to condemnation for all men,
so one act of righteousness leads to
justification and
life for all men.

19 For as by the one man's disobedience
the many were made sinners,
so by the one man's obedience
the many will be made righteous.

Section Summary Quote: "Peace, grace, and glory (the three privileges of the justified - *that started chapter 5*) are not given to those who are in Adam, but only to those who are in Christ" (Stott p29).

NOTES:

The Big Picture here - Holiness: Union with Christ leads to holiness. Sin is inadmissible as a Christian. The argument to holiness is grounded in this double fact: we are united with Christ - Part I from 5:20-6:14, and we are slaves to God - Part II from 6:15-23.

The Critics: Paul anticipates what some will say to this free justification by grace - "if God justifies the ungodly which he delights to do, 4:5, then there is no point in being godly." Jude similarly addresses this issue and writes, "....ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ" (Jude 4).

The Answer to the Critics is a Key question: How and in what sense have we died to sin? "Now, what is this death to sin, the death which Christ died vs10 and the death that we therefore have died with Him (vs2 'we...died to sin' and vs11 'consider yourselves dead to sin')?" (Stott p37).

What "death to sin" does NOT mean (vs2 and following): It does NOT mean that we become like a corpse, and when the stimulus of temptation comes we neither feel it nor react to it as some have believed. Why? "Died to sin" is used three times here, once to describe Christ and twice to describe us so the meaning has to be the same for both. Also, commands to not yield our members to sin and to mortify the flesh by the Spirit would be meaningless.

Step 1 vs3 United to Christ: "Being a Christian involves a personal, vital identification with Jesus Christ, and that this Union with Him is dramatically set forth in our baptism" (Stott p36).

If a boat named Sun-runner is leaving Florida sailing to the Bahamas, a passenger on that boat can be said to be IN Sun-runner. She will be in the Bahamas soon.

Another passenger getting on a boat on the slip right next to Sun-runner in Florida and ends up in Iceland is not IN the Sun-runner. This is a visual of what it means to be IN Christ and identified with Him. Where he has gone, so I have I, and where he is going, me too!

Section 2: The Justified Are United With Christ Thus Alive - Romans 5:20-6:23

I. Believers are Made ONE with Christ like in Marriage

20 Now the law came in to increase the trespass,
but where sin increased,

grace abounded all the more,

21 so that,

as sin reigned in death,

grace also might reign through righteousness

leading to eternal life through Jesus Christ our Lord.

A. Paul anticipates what critics will say of this justification.

1 What shall we say then?

Are we to continue in sin that grace may abound?

2 By no means!

How can we who died to sin still live in it?

B. Paul gives five steps to counter the critics.

Step 1: Christian baptism is baptism into Christ not water.

3 Do you not know that all of us

who have been baptized³ into Christ Jesus

were baptized into his death?

Summary Quote: "On the cross Christ broke the power of the little kingdom (I.e. living for me as king in a kingdom of one vs. for God's kingdom)...On the cross Christ paid the debt for every selfish desire, thought, word, or deed to which you will ever give yourself...On the cross Christ purchased power for you to obey...Although the **power** of the little kingdom over your heart has been broken, the **presence** of little kingdom thoughts and desires still remains...The cross of Christ guarantees that some day your kingdom conflict will be over" (*A Quest for More*, Paul Trip, chapter 5).

³ What is baptism? The Westminster Confession of Faith says this about baptism: The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time. Chapter 28.6

NOTES:

Step 2 vs4-5 death and resurrection: Union with Christ also means we get his death as our death. It means his physical resurrection becomes ours too - now, to live in this newness of life (vs4 or the abundant life John 10) and one day our physical bodies will come out of the grave because he did (vs5 future tense shall certainly).

Step 3 vs6-10 Sin's tyrannical power over us is broken: The whole of me before I was converted died when Christ died. Gal 5:24 - crucify the flesh and Like 9:23 - take up your cross, are both about a death to SELF. In contrast, Romans 6:6 is a declaration of a follower of Christ's death to SIN.

The Logic in vs6: "We became identified with Him by faith and baptism, and so we shared in the His death to sin. We were thus crucified with Christ, secondly, in order that our sinful nature might be deprived of its power. And this took place, thirdly, in order that we should no longer be enslaved to sin" (Stott p46).

What "death to sin" DOES mean (vs9-10 contrast to vs2): It means the same for us as it does for Christ, namely that "He bore sin's penalty...He took upon Himself our sins and their just reward...and He did it 'once', once and for all. As a result sin has no more claim or demand on Him. So He was raised from the dead to prove the satisfactoriness of His sin-bearing, and He now lives for ever to God...We have died to sin [then] in the sense that in Christ we have borne its penalty. Consequently our old life has finished; a new life has begun" (Stott p43).

If we don't understand death to sin in this way, we deceive ourselves to thinking that sin is not really a temptation to us. However, we know by experience daily that it is! This is also why we have been given the Spirit of God to fight sin because it is a real fight. But now, with the Spirit, it is beatable and is no longer our sole master.

This is why Christ could say something counterintuitive and shocking: "Nevertheless, I tell you the truth: it is to your **advantage** that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you" - John 16:7. We have the Spirit IN and WITH us!

Step 2: Baptism is both into Christ's death & resurrection.

4 We were buried therefore with him by baptism into death, in order that,

just as Christ was raised from the dead
by the glory of the Father,
we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

Step 3: Christ's death was to sin & a resurrection to God.

6 We know that our old self⁴ was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

7 For one
who has died
has been set free⁵ from sin.

8 Now if we have died with Christ, we believe that we will also live with him.

9 We know that Christ,
being raised from the dead,
will never die again;
death no longer has dominion over him.

10 For the death he died he died to sin, once for all, but the life he lives he lives to God.

Do the crime - do the time: If you get caught for car theft, you are innocent or justified of that crime after you serve your five years. You are free of that event you did. In the same way, a murder convict is justified of his crime if he dies in capital punishment - but a lot of good that does, he is dead! Paul says something radical here: we are convicted of worse than murder in God's courtroom and sit, as it were, on death row. Our penalty is the eternal death penalty because it is sin against an eternal, infinitely Holy God. But, the perfect Man HAS served that eternal sentence already when the Eternal Christ satisfied that debt on the cross. The good news: I walk off of death row to live another day. So what do I do now? By the Spirit in me employ all my effort to enlist the members of my body in making God's name famous (also Hebrews 9:28).

⁴ Old Self = unregenerate self, pre-conversion life

⁵ "Set free" is better translated "Justified" - used 25x in NT and 15 in Romans and always means justified. Once a criminal has done his time, there is nothing else to pay so he is justified of that crime. How much greater with Christ!

NOTES:

Step 4 vs11 reckon: Reckon means to consider and to remind ourselves and to meditate on what we know to be true. Volume 1 of our life before Christ deserved the death penalty which was served for us in Christ's death. United to him means when he rose to new life so did we and thus starts Volume 2 of our life, closing Volume 1.

"...the apostle does not state the impossibility of sin in the Christian, but the utter incongruity of it" (Stott p50).

Step 5 vs12-14 live: The command is to live in holiness. Why? Because sin and the law have no more claim on us, (v14) and we have changed sides now as his loved children, we can live like who we are - under one new King - God, not the tyrant sin.

Step 4: Since we have died to sin and live to God, we must reckon it or consider it so.

11 So you also must consider yourselves
dead to sin
and alive to God in Christ Jesus.

Step 5: As those who are alive from the dead, we must not let sin reign within us, but submit ourselves to God.

(-) 12 Let not sin therefore reign in your mortal body,
to make you obey its passions.
(-) 13 Do not present your members to sin
as instruments for unrighteousness,
(+) but present yourselves to God
as those who have been brought from death to life,
(+) and your members to God
as instruments for righteousness.

14 For sin will have no dominion over you,
since you are not under law but under grace.

How do we change? Saint Augustine said that what you are is defined by what you love. Therefore it is only through adoration that we will change. John Calvin defines "hallowed be thy name" to have your entire heart captivated with wonderment and awe of Him. So how do we find God beautiful and thus change? Unmerited Grace - on the cross Jesus got the abandonment that we deserve so that we would never be abandoned by God. - Tim Keller sermon series on the Lord's Prayer. Reminder: in step five we can't let yielding become a work by which we get proud or depressed. Lord, melt out hearts... (Tim Keller Podcast)

NOTES:

"Same song second verse" - vs15 is the same argument as vs2: Paul changes his metaphor from marriage to slavery to explain the same thing: what does it mean to be united with Christ?

United with Christ means slavery to God:

Slavery to God is not the kind of slavery from the 1800's that we think of here - that was race based, involuntary, chattel, full of oppression and hate. Instead, think contract for employment by the ultimate, benevolent boss.

Slaves to God or sin? You will be under someone's leadership: the benevolent, perfect king-father or the malevolent, lying-tyrant.

1. Different beginnings: We became slaves to sin through our parents all the way back to the fall. In contrast, slavery to God and thus righteousness happened when you believed. "Our slavery to sin, then, began when at our birth; it is our natural condition; but our slavery to God began when by grace we obeyed the gospel" (Stott p54).

2. Different development: "Each slavery develops; neither stands still...slavery to sin is the grim process of moral deterioration (think Dr. Jekyll not able to hide any longer Mr. Hyde as he downward spirals), whereas the slavery to God results in the glorious process of a moral sanctification" (Stott p54). Romans 8 says we are being made into the character of Jesus in order that He might be the first born among many brethren rising from the dead in glory!

II. Believers are Slaves of God

15 What then?

Are we to sin because we are not under law but under grace?

By no means!

16 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?

A. Paul contrasts being slaves to God or slaves to sin.

1. The two slaveries have different beginnings.

17 But thanks be to God⁶,

that you

who were once slaves of sin

have become obedient from the heart

to the standard of teaching

to which you were committed,

18 and,

having been set free from sin,

have become slaves of righteousness.

2. The two slaveries have different development.

19 I am speaking in human terms,

because of your natural limitations.

For just as you once presented your members

as slaves to impurity

and to lawlessness leading to more lawlessness,

so now present your members

as slaves to righteousness

leading to sanctification.

Hymn: *Let Us Love & Sing & Wonder*

Public Domain. Words: John Newton. Music: Darmstadt Gesangbuch.

1. Let us love and sing and wonder / Let us praise the Savior's name
He has hushed the law's loud thunder / He has quenched Mount Sinai's flame
He has washed us with His blood (3x) / He has brought us nigh to God.

We have been saved from
sin's penalty.

We are being saved from sin's
power.

We will be saved from sin's
presence.

— Alistair Begg Podcast

⁶ Why does Paul thank God? If we found God, then why thank him? It is his grace that spoke into our dead hearts, "be alive." Spiritually this is visually the same as Christ speaking to dead Lazarus and he lives and walks out of the tomb!

NOTES:

3. Different endings: Being slaves to sin is like investing hard earned money into a stock that continues to drop in price. Not only are you not harvesting interest, you lose all your principle and then you get paid in death.

In contrast, slaves to God don't earn but are granted eternal life as the outcome of mercifully being united with Jesus.

Vs23 sums it up: "Sin pays the wage we deserve, which is death, while God gives us a gift that we don't deserve, which is eternal life" (Stott p55).

Come to God if you want to live - really live.

3. The two slaveries have different endings.

20 For when you were slaves of sin,
you were free in regard to righteousness.

21 But what fruit were you getting at that time
from the things of which you are now ashamed?
For the end of those things is death.

22 But now that you have been
set free from sin
and have become slaves of God,
the fruit you get leads to sanctification
and its end, eternal life.

23 For the wages of sin is death,
but the free gift of God is eternal life in Christ Jesus our Lord.

Jesus talked about these two slaveries: 13 "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard that leads to life, and those who find it are few. - Matthew 7:13-14

ESV study Notes - are you for or against Jesus? "Matt. 7:13–14 narrow gate. The way to eternal life is "narrow" in that it is through Jesus alone (cf. note on Acts 4:12). Though the way is hard, those who choose the way that is easy (by seeking the approval of man rather than God) will find that the easy way only leads to destruction—ultimately to eternal punishment and separation from God.

Matt. 7:13–29 Warning! With Jesus or Against Him? Jesus concludes the Sermon on the Mount by giving the disciples, the crowd, and the religious leaders four basic warnings: they must choose between two gates and roads (vv. 13–14), two kinds of prophets (vv. 15–20), two kinds of disciples (vv. 21–23), and two foundations (vv. 24–27). They are either with Jesus or against him.

NOTES:

Tie to previous section: Paul says in chapter 6 that because of our union to Christ we are no longer under the law - vs14-15. So for believers, what then is the role of the law in our lives each day? It is not legalism - obeying to get justification or favor; it is not antinomial - the law has no role for the believer; it is a gospel-third way - delight in the perfect law of God.

What is the believer's relationship to the law now? Wisdom literature describes God's world how it is best run. Believers are freed from using performance to law to gain acceptance or a verdict of not guilty. Rather, they obey OUT OF being free. The performance is never over because the verdict is never in - unless Christ's performance gets the verdict we need, then we are free to live OUT OF this!

"The law can only point out flaws, but it cannot transform our character - Paul Tripp marriage conference" (Mar 2018).

Sweet relationship with no fear in love: Paul is careful to use the word picture here of marriage - not even moving from one boss at work who is terrible to one that is good - but marriage! We no longer live in fear of the hammer coming down from a never pleased, angry boss or grand-dad figure. Satan's lie from the garden really is, "doubt God's unfailing, tender mercies and love - did not God say...?" There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love (1 Jn 4:18)

Section 3: The Justified Experience Freedom from the Law - Romans 7:1 - 8:4

I. The Law is hard, and my marriage to it is a wreck.

1 Or do you not know, brothers
-for I am speaking to those who know the law-
that the law⁷ is binding on a person only as long as he lives?

2 For a married woman is bound by law to her husband
while he lives,
but if her husband dies
she is released from the law of marriage.

3 Accordingly, she will be called an adulteress
if she lives with another man
while her husband is alive.

But if her husband dies,
she is free from that law,
and if she marries another man
she is not an adulteress.



“WHAT’S LEFT FOR THE LAW? Of all the thorny theological issues in the Bible, the most difficult, in my opinion, is the role of the law in the life of the Christian. On the one hand, the Christian is no longer under the law, but under grace (Rom. 6:14; 7:6). The law of Moses was only a temporary tutor, leading us to Christ (Gal. 3:23–26). On the other hand, we know the law is holy, righteous, and good (Rom. 7:12) and that God still expects us to obey his “perfect” and “royal” law (James 1:25; 2:8). The same Paul who says we are not “under the law” (1 Cor. 9:20) also says he is “under the law of Christ” (v. 21). Christians often speak of the three uses of the law. The first is to lead us to Christ by convicting us of sin. The second is to restrain wickedness in the world. The third use is to help us learn the nature of the Lord’s will, acting as a kind of blueprint for holiness” - Hole in our Holiness.

⁷ What is meant by "the law": Calvin talked in terms of three parts to the law - the moral law, civil law (finished), and the ceremonial law (finished). I believe Paul has in mind moral here.

Vs 4 - To WHOM am I married? I am married to the law at birth - to the good self-evident, moral truths that God has revealed both in his world and through his Word. "I present to you all: Mr & Mrs. Gas & Ember Smith."

Vs 5 - HOW is my first marriage going? My marriage is a wreck: it holds me captive so that I live life in a prison (v6); this prison is death row leading to my looming death (v5); my good passions/desires have been corrupted to truncate on the passion not God for whom I was made (v5).

Vs 5 - WHO is the problem in my marriage? This is an embedded question that pops up here but not answered fully until the next section. When good-spouse-law marries me bad-spouse-sinner, it is like pouring gas - not water - on dying embers to put my fire out. Does it work? No, I actually sin on fire MORE! There is nothing wrong with the gas - the problem is me.

Vs5 - the Ground of the argument: **Because we can't NOT produce fruit, the only way to bear fruit not leading to death is to get a new marriage.** The only way to get a new marriage is one of you two has to die. Since the Law won't die, that leaves you (vs4). What if you could die before you die? Notice this passage assumes that we are ALL married to someone. There are no widows or widowers and singleness is not an option here - we live under God's good rule/law or Jesus is our spouse.

What is "fruit"? Fruit is good work that we do that God receives as glory to him. It is worship and satisfaction.

4 Likewise, my brothers, you also have died to the law through⁸ the body of Christ, so that⁹ you may belong¹⁰ to another, to him who¹¹ has been raised from the dead, in order that we may bear fruit for God.

5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.

6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

New Spouse brings indwelling power with companionship:

"In the husband-wife relationship, it is the death of one which renders the other free to marry again. In the Christian life it is our own death (in Christ) which sets us free to marry again. We who were bound to the law have now died to it. So now we are free to be joined to Christ, with whom we not only died but rose again, in order to bear fruit for God... And the power by which we serve is the Spirit, not the letter [inside-overflowing not outside-crushing-falling-short]. The Christian life is serving the risen Christ in the power of his indwelling Spirit" (Stott p64/66).

⁸ HOW did we die to the law? WHEN Christ died, I died.

⁹ WHY did we die to the law (because it was costly so we should know why)? Because my first marriage to it was a train wreck of a prison (see note on left).

¹⁰ "Don't weep for me" - Chandler: Matt has talked about when he dies don't weep for him because he has drunk deeply of the beauties here pointing to God to be satisfied in him. I have known deep intimacy, soul known and intertwining oneness in Jodi. This gives me an even deeper picture of what God must be for me in Christ captured in this marriage metaphor. I BELONG to Christ - let that hit you. You don't have to weep for me either :-)

¹¹ WHO is this "another" to whom we belong - what about him does Paul focus our thoughts on here? It is Jesus. Specifically, it is the Jesus (passive verb) that God's power was used to bring him back to life. As death was reversed for Jesus by God, so our deadness to love and treasure him (fruit to God) was reversed by the same power. If that power did that, look how secure that new marriage is!



NOTES:

Tie to previous section: If we need to be freed from the law to produce fruit to God (vs 4), does that not mean that the Law is bad and leads to my death?

If the Law is not sin, what is the relationship between the Law and sin?

1. The Law reveals or exposes sin (vs 7). That is how I know what coveting looks like in my life. Previously Paul just said, “For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin” - Romans 3:20.

2. The Law provokes sin (vs 8). A “keep off grass” sign makes me want to walk all over it. My natural response is, “Why should I” or “who says I can’t do this?” Instead of leading me to holy living, the Law hits my sinful, smoldering flesh like gasoline and instead of putting my fire of rebellion out it explodes my sin.

3. The law condemns sin (vs 8b).

When Paul says I died vs 9 means I fell under the judgment of the law (Stott p68). The Law promises life for obedience vs10, and the Old Testament says, “You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD” - Leviticus 18:5. But, because the Law revealed and incites more sin when it hits my flesh, I sin more facing more condemnation which results ultimately in death.

II. The inherent weakness of the law is in us who are not able to obey it and not somehow a defect in the Law itself.

A. Is the law defective because it causes me to sin? No.

7 What then shall we say?

That the law is sin?

By no means!

Yet if it had not been for the law,

I would not have known sin.

For I would not have known what it is to covet¹²

if the law had not said, "You shall not covet."

8 But sin,

seizing an opportunity¹³ through the commandment,
produced in me all kinds of covetousness.

For apart from the law, sin lies dead.

9 I was once¹⁴ alive apart from the law,

but when the commandment came,

sin came alive

and I died.

10 The very commandment that promised life

proved to be death to me.

11 For sin,

seizing an opportunity through the commandment,
deceived me

and

through it

killed me.

12 So the law is holy,

and the commandment is

¹² Covet: sums up breaking all of the law. " 'Thou "shalt not covet,' is a commandment.... it is not in any "man's power not to covet; and the same is the drift of " all the commandments, for they are all equally impossible to us."—(Luther, de lib. Chris., tom. iv., 2.). <http://beggarsallreformation.blogspot.com>

¹³ Opportunity: this military word literally implies a forward deployment base for launching more offensive operations.

¹⁴ When is Paul referring? Stott says that Paul either means when he was a young boy before age 13 when Jewish boys entered manhood for years he did not know what the Law said really. Or he is referring to the history of mankind getting the 10 commandments which pointed out sin and incited it. Or Paul means both. There was also Law from the Garden even though it was centuries before the 10 commandments.

NOTES:

Vs12 - So then what is the Law? If the Law is not sinful though I sin more and it reveals my sin more, then what is it? The Law is holy, and righteous, and good. Psalm 19 confirms this: 7 The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; 8 the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; 9 the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. 10 More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. 11 Moreover, by them is your servant warned; in keeping them there is great reward.

“Forest of the trees” - wider context:

So I am left with, if the Law is gasoline, how does my heart change from smoldering embers to an 8 cylinder engine? How do I love this Law like the Psalmist? Answer: fully in heaven - until then with my new life married to another I can obey with deep affections and indwelling Spirit but I have embers of indwelling sin around my new 8 cylinder. Another reason I can make headway in holiness is that my sins are all behind me (Romans 8:1). I have permanently been sprung from death row with no possibility of double jeopardy for any of my sin - past, present, or future.

Why did I die to the Law?: to get a new relationship (married to another), new obedience (bear fruit to God), and a new ability to obey (serve in the new way of the Spirit) (Guthrie contact);

holy
and righteous
and good.

B. Is the law defective because it brings me death? No.

13 Did that which is good, then, bring death to me?

By no means!

It was sin,

producing death in me through¹⁵ what is good,
in order that

sin might be shown to be sin,
and

through the commandment
might become sinful beyond measure.



Section Summary Quote: “These antinomians who say our whole problem is the law are quite wrong. Our real problem is sin, not the law. It is thus indwelling sin, our ‘flesh’ or fallen nature, which explains the weakness of the law to save us. The Law cannot save us, for the simple reason that we cannot keep it; and we cannot keep it because of indwelling sin” (Stott p70).

¹⁵ Sin exploits the good law: the convicted criminal who really did kill someone is not upset that he is on death row because it is the law’s fault - it is his for doing what he has done.

NOTES:

Tie to previous section: Being married to Another now includes a true delight in the Law of God with our mind and fulfilling its righteous commands by the indwelling Spirit. So why do I still sin? Answer: indwelling sin.

Paul is describing his Christian

experience: A. Vs1-14 the verb tenses used are mainly past tense, describing what Paul was like before he was saved. This section is mainly present tense. B. In man's pride the non-believer does not describe himself as a "miserable creature" vs 24. C. Unbelievers do not love God's law more than they love their own.

The "Mirror" (v15-17 & v18-20): I am a reluctant slave of sin, I sin against my new will, and HS in me is my only hope.

"The situation changes: In Romans 7, Paul showed us that Christians still wrestle with remaining, indwelling sin [1]. He says: "But what I hate I do" (7:15). But, at the same time, **Christians have experienced a revolution in consciousness—a real disgust over sin and (now) an inability to find any lasting pleasure in it:** "But what I hate I do." These two facts keep us from either the legalism that says: Real Christians don't struggle with sin anymore, or the permissiveness that says: Real Christians are human; they sin just like anyone else. The Spirit of God has come in and transformed our "inner being" and self (7:22) so we want God and holiness, but our "flesh" or "sinful nature" is still powerful enough to keep us from doing what our new desires want." -Tim Keller Romans Commentary, location 71 Kindle.

III. The Law is in fact righteous.

A. Segment one mirrors segment two below.

14 For we know that the law¹⁶ is spiritual,
but I am of the flesh, sold under sin.

15 **For** I do not understand my own actions.

For I do not do what I want,
but I do the very thing I hate.

16 **Now** if I do what I do not want,
I agree with the law,
that it is good.

17 **So now** it is no longer I who do it,
but sin that dwells within me.

B. Segment two mirrors segment one above.

18 **For** I know that nothing good dwells in me,
that is, in my flesh.

For I have

the desire to do what is right,
but not the ability to carry it out.

19 **For** I do not do the good I want,
but the evil I do not want is what I keep on doing.

20 **Now** if I do what I do not want,
it is no longer I who do it,
but sin that dwells within me.

We may summarize the teaching of these two parallel sections thus. First comes our condition: I know myself to be indwelt by the flesh, which contains no good but (if I am left to myself) holds me captive. Next the resulting conflict: I cannot do what I want, but I do do what I detest. Finally the conclusion: if my actions are thus against my will, the cause is sin which dwells within me. All along, what Paul is seeking to do is to expose the no-goodness of our flesh, to convince us that only the Holy Spirit can deliver us.

¹⁶ Law is recorded revelation of who God is. Kelly Kapic in A Little Book for New Theologians defines Law as referenced in Psalm 119: "The "law" of the Lord in Hebrew here is God's tōrâ, his teaching. God teaches us through his revealed and recorded Word. Consequently, whether we rise or lie down, are home or in a foreign land, God's Word serves as the lamp to our feet and the light for our path (Ps 119:105).

NOTES:

Tie to previous section: Paul tells us his summary of what he “finds”. His renewed mind finds deep joy in God’s word, but his flesh when not subdued by the Holy Spirit fights at every turn.

The fight changes: “How can the mind gain ascendancy over the flesh?.. The conflict at the end of Romans 7 is between my mind and flesh. The conflict at the beginning of Romans 8 is between the Holy Spirit and the flesh, the Holy Spirit coming to my rescue, allying himself with my mind, the renewed mind he has given me, and subduing my flesh” (8:5ff) (Stott p79).

“O wretched man that I am! Who will deliver me from this body of death?” (Rom 7:24). I say that this word picture borders on crudeness because of the source of the phrase “body of death.” There was a tradition in many ancient cultures whereby a person guilty of cold-blooded murder was forced to go about chained to the victim’s body. Imagine being bound to a decaying corpse. Having to drag a dead body around while it underwent the process of putrefaction was enough to drive a person mad. This is a fitting analogy for the Christian life. Our old nature is crucified with Christ (Gal. 2: 20). The old nature is under a death sentence. We are to reckon it already dead in Christ (Rom. 6: 11). The Christian is a new creation, made alive by the Holy Spirit (2 Cor. 5: 17). But while the old nature may be declared dead, we are not altogether free of it. We still carry around that old nature of wretchedness with us. It is as though that corpse does not know that it has died. - Pleasing God, RC Sproul, p128

21 So I find it to be a law
that when I want to do right,
evil lies close at hand.

22 For I delight in the law of God, in my inner being,
23 but I see in my members another law
waging war against the law of my mind
and making me captive to the law of sin
that dwells in my members.

24 Wretched man that I am!
Who will deliver me from this body of death?
25 Thanks be to God through Jesus Christ our Lord!

So then, I myself serve the law of God with my mind,
but with my flesh I serve the law of sin.
1 There is therefore now no condemnation



Double servitude is the normal Christian experience: We do not get Paul telling us we move from sinning to continual, unbroken perfection on earth by jumping to chapter 8. While we are in the broken, fallen world, we will sin. We sin because of indwelling sin. However, sin’s bondage and domination has been broken, and NOW we CAN make headway in holiness. How? Through the indwelling Spirit of God, the Spirit of Christ who subdues our flesh (8:5-9).

NOTES:

Tie to previous section: If the conflict is between my mind loving to delight in God's will / Law and my flesh where indwelling sin lies, WHO can subdue my flesh and bring it into line? I can't. So who can? The indwelling Spirit can AND not only do we delight in God's law (which we hated) but the Holy Spirit actually FULFILLS the Law in our flesh. Though not in perfection, it is more like a child learning to walk and every step actually taken thrills the father.

WHAT: In the scope of our salvation, from what TWO things have we been delivered?

1. Condemnation coming to sinners (v1)
2. Bondage to sin now (v2)

HOW: How have we obtained this two-fold deliverance? How did that happen?

1. God did it (v3) - because we could not do it by keeping the good Law.
2. By sending his Son - who kept the Law which counts for us
3. AND he gives us his Spirit to make headway now in obeying the Law for our joy and God's glory (v3b).

WHY: Why did Christ die? Yes, for our two-fold rescue (no condemnation and no bondage) but this passage makes something else abundantly clear: so that holiness would appear in us (v4). Holiness is a fruit of our righteousness that we have been given; holiness is not the root of our righteousness but its fruit or overflow of a born-new nature. Holiness is the work of the Holy Spirit IN us (v4).

for those who are in Christ Jesus.

2 For the law of the Spirit of life¹⁷ has set you free in Christ Jesus from the law of sin and death.

3 For God has done
what the law,
weakened by the flesh,
could not do.

By sending his own Son
in the likeness of sinful flesh¹⁸
and for sin,
he condemned sin in the flesh,

Our holiness really CAN please God because the Spirit indwells me: "If the possibility of holiness is so plain in the Bible, why do we find it so hard to believe? Probably the biggest reason is because we equate obedience with perfection."

"It is a dangerous thing to ignore the Bible's assumption, and expectation, that righteousness is possible. Of course, our righteousness can never appease God's wrath. We need the imputed righteousness of Christ. More than that, we cannot produce any righteousness in our own strength. But as born-again believers, it is possible to please God by his grace." - Hole in our Holiness, Kevin DeYoung. My five year old daughter sending me artwork reflecting the two of us playing to bring to my office at work is GOOD and I don't yell at her and say it is no good and I would rather have a Halmark card!

We don't end at Romans 7 with an endless yin and yang battle of mind and flesh - we DO grow in holiness because the Holy Spirit FULFILLS righteousness in our flesh.

¹⁷ Or "the life giving Spirit" (Stott p79)

¹⁸ **Christ was both sinless flesh AND had real flesh:** "God condemned our sins in the sinless flesh of his son who bore them." Our sin was placed on Christ - his real, sinless flesh. Paul says in 2 Corinthians 5:21, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

NOTES:

WHY did God do it? Why did he send his only Son whom he loved? Our justification was only part of it, a necessary first step down a bigger path - holy living. This is living for God's kingdom vs. kingdom of one.

Here are three major truths of the Christian doctrine of holiness from this passage / verse:

1. Holiness is the purpose of Christ's incarnation and death. WHY should we be holy? It was Christ's purpose in coming to die.
2. Holiness consists of what the Law says and is found in its pages. WHAT is holiness? The nature of holiness is conformity to God's will expressed in his law.
3. Holiness is the work of the Spirit. HOW do we get holiness in our lifestyle? The means of holiness is the power of the Holy Spirit in us as believers.

Tie to the next Section, Book 4 -

Romans 8:5-27: So then "HOW does the mind get ascendancy over the flesh?" If we can't simultaneously serve two masters - the law of the flesh and the law of the mind - how does the law of the mind string together many victories?

Answer: Book 4's outline - the Spirit brings me true life now by doing four activities:

1. He subdues my flesh.
2. He reminds me of my sonship, and that I am not a slave.
3. He guarantees my invaluable inheritance.
4. He helps me pray and also groans translating my prayers.

4 in order that

the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.



Summary quote: "How can I be at the same time both free from the law and obligated to keep it? The paradox is not hard to resolve. We are set free from the law as a way of acceptance, but obligated to keep it as a way of holiness" (Stott p83).

We move from "ought to" keep the law to be saved (which Paul proved is not possible) to "out of" our new marriage we overflow in holiness by the Spirit who dwells in us.

Why do we obey God's word if it is not for his

approval?: the Heidelberg Catechism gives four reasons for doing good:

1. to show we are thankful for what God has done, 2. so he may be praised through us, 3. so we may be assured of our faith by its fruits, 4. and so that by our godly living our neighbors may be won over to Christ (Q/A 86).

Likewise, John Owen mentions several gospel grounds for our obedience: 1. good works are necessary because God has appointed them; 2. our holiness is one special end of God's love which is meant to redound to God's glory; 3. our obedience brings God glory and honor; 4. It brings us honor and peace and makes us useful to God; 5. it benefits the world by convicting sinners, converting others, benefiting society; 6. it testifies that we are justified and is a pledge of our adoption; 7. it is a means of our thankfulness (Communion with the Triune God, ed. Kelly M. Kapic and Justin Taylor. Quoted in Hole in our Holiness.

NOTES:

Where do you belong - flesh or spirit (vs5)?:

What is your mind's future outlook (flesh or spirit)? What is your conduct according to (flesh or spirit)? What are the results (flesh is death and war with God or spirit is life and peace)?

Set the Mind = How we occupy ourselves

(vs6-7): How do we spend our time, money, energies, day dreams, and dreams (Keller Psalm 1 sermon)? What gives our life meaning? Proverbs 23:7 our thoughts govern our behavior.

Tough Question: Does holiness mean we miss out (vs6)? Are we REALLY convinced that holiness IS REAL life and the path of REAL peace? Isn't sin just more desirable at times? Ironically, sin never delivers what it holds out. Contrast: Death (vs6) and war (vs7) vs. life and peace (vs6b).

Two categories of people (vs9): A. The Unregenerate (the ones who walk according to the flesh), B. The Regenerate (those in the Spirit vs9 and belong to Christ);

The Trinity (vs9-10): To have the Spirit is to have the Spirit of God and Christ in us - blessed Trinity!

So what if Christ dwells in us? 1. He gives LIFE to our spirits NOW (v10) and 2. He gives LIFE for our bodies at the end (v11b); "Because of Adam's sin we die physically; because of Christ's righteousness we live spiritually" now and new bodies at the end (Stott p89).

Debtors (vs12): Paul doesn't finish his thought here. Inferring from his logical flow he could have finished with something like this: "we are debtors to the Spirit to live according to the Spirit."

Debtors? A blessed "obligation to holiness to act like who we are" (Stott p90). How to discharge our debt? 1. Aspiration (vs6): giving ourselves with all our might to Phil 4:8 in the means of grace (Word & communion); 2. Mortification (vs13): ruthless rejection of all wrong by the Holy Spirit's power to see as better the True beauty.

Section 4: The Justified Have Rich Life in the Spirit - Romans 8:5 - 8:39

I. The Holy Spirit does four main jobs for the believer.

A. Job 1: The Holy Spirit Subdues our Flesh.

5For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

6To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

7For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.

8Those who are in the flesh cannot please God.

9You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you.

Anyone

who does not have the Spirit of Christ does not belong to him.

10But if Christ is in¹⁹ you,

although the body is dead because of sin, the Spirit is life because of righteousness.

11 If the Spirit of him who raised Jesus from the dead dwells in you,

he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

12So then, brothers, we are debtors, not to the flesh, to live according to the flesh.

13For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.

¹⁹ **Contrast the word "dwells":** in 7:17, 20 sin dwells in us but (vs10) Christ now dwells in us as believers to wage war and subdue our flesh.

NOTES:

Synonymous terms (vs14): to be considered sons of God is to be led by the Spirit. Not all people are sons of God in this sense - just the Jesus-followers.

Two Concurrent Witnesses (vs16): both the Holy Spirit and my spirit concur on my sonship. "It is in our access to God in prayer that we sense our filial relationship to Him." P.93.

What two things do we get in our inheritance (vs17)? We get God! And we get the same riches that are Christ's who is our true older brother.

What is inescapable on this pathway to our inheritance? Suffering is the pathway to glory. Christians are not exempt from suffering and from this broken world. Expect it.

Why can we call God 'Father' when we pray (vs15)? When we see Jesus praying in the Gospels, he always addresses God as 'Father' like we are encouraged to do in this passage. The exception to this is on the cross when Jesus cries out, "My God, my God, why have you forsaken me?" God turned his back on his own son bearing our guilt and shame so that we could cry Abba Father and never be forsaken at any moment! "What wondrous love is this, O my soul, O my soul / what wondrous love is this O my soul." - hymn Wondrous Love

B. Job 2: The Holy Spirit reminds us of our sonship.

14 For all
who are led by the Spirit of God
are sons of God.

15 For you did not receive the spirit of slavery to fall back into fear,
but you have received the Spirit of adoption as sons,
by whom we cry, "Abba! Father!"

16 The Spirit himself bears witness with our spirit
that we are children of God,

17 and if children,
then heirs

-heirs of God and
fellow heirs with Christ,
provided we suffer with him
in order that we may also be glorified with him.

Our three-fold identification with Christ: the whole Christian life is identification with Jesus - we share his sonship vs14, his inheritance vs17, and his sufferings vs17.

In contrast to what the older brother did not do, our true older brother comes after us at great expense to himself as seen in the Prodigal sons story of Luke 15 (Ask 'what is missing' when overlaying all three parables in Luke 15 on top of one another - only two have someone searching).

C. Job 3: The Holy Spirit guarantees our inheritance.

NOTES:

Tie to previous section: If suffering is to be expected verse 17, then how are we to view this suffering? Where is this suffering going? Will it be worth it? Why?

Paul gives two reasons why present broken-world suffering can't be compared to future glory:

Ground (Reason 1) vs19-22: the creation has a real sense of something greater to come.

Ground (Reason 2) vs23: we feel that too. Our belief about the future directly shapes our present (Keller quote): verse 18 is the ground explaining the suffering that is part of our identity with Christ in verse 17. We can feel the weight but be undeterred by grievous suffering because the future realities are sure. Example: supposed one guy is promised \$25,000 at the end of one year for making widgets 10 hours a day. The other guy is promised 1 million. Same work - one grumbles and one whistles. Why? Their beliefs about the future impacts their present. Are we sure about this future described here?

The twin Burdens and the twin Hope: Burden 1: physical frailty (vs20-21) decaying earth and (vs23) broken bodies; Burden 2: indwelling sin (vs7:17 & 8:23) body and spirit inward groaning; Hope 1: redeemed bodies (vs23); Hope 2: no sin corruption!

Connect the 'top and the tail' - the road to patient waiting: 'revealed' in verse 18 with 'not see' in verse 25 - if we HOPE for this sure glory (not despair or deny) which includes our bodies restored perfectly, we will be patient as we wait!

Why is this hope in a sure thing? Because we have the Holy Spirit as a guarantee AND a foretaste - the first installment payment verse 23; 'first-fruits' is a harvest metaphor - the rest of the field will be as good as this first pass with the combine and the grain that is now in the storehouse!

18 For I consider that the sufferings of this present time are not worth comparing with the glory²⁰ that is to be revealed to us.

19 For the creation waits with eager longing for the revealing of the sons of God.

20 For the creation was subjected to futility²¹, not willingly, but because of him who subjected it, in hope

21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.

22 For we know that the whole creation has been groaning together in the pains of childbirth until now.

23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

24 For in this²² hope we were saved.

Now hope that is seen is not hope.

For who hopes for what he sees?

25 But if we hope for what we do not see, we wait for it with patience.

²⁰ **What glory is Paul talking about?** A. Beholding God's glory, B. Creation's new glory in the new heavens and earth, C. Our glory as perfect mirrors reflecting as we were originally made to do, reflecting God's beauty and all-surpassing glory back to himself.

²¹ **Futility defined:** frustration, vanity - all of the book of Ecclesiastes expounds on this word, "vanity, vanity, all is vanity under the sun."

²² **What hope?** What does THIS refer to? The fact that we can't see creation longing for future glory, and we have to remind ourselves we long for something better that IS coming.

NOTES:

Believers praying with groans? "...we find ourselves brought to silence by the very intensity of our longings... sometimes we feel so burdened by our mortality or by indwelling sin that we can only groan (vs23)... When we thus sigh with inarticulate desires, it is the Holy Spirit himself interceding on our behalf, prompting these groans... We should not be ashamed of such wordless prayers. God the Father understands prayers which are sighed rather than said, because he searches hearts, and can read our thoughts" (p98).

God listens and responds: The Spirit helps us because we are weak, he intercedes for us because we don't know what to pray for, and he intercedes according to God's will so he listens and responds (Stott, Romans p246).

D. Job 4: The Holy Spirit helps us pray.

26 Likewise the Spirit helps us in our weakness.

For we do not know what to pray for as we ought,
but the Spirit himself intercedes for us
with groanings too deep for words.

27 And he who searches hearts knows
what is the mind of the Spirit,
because the Spirit intercedes for the saints
according to the will of God.

NOTES:

Tie to previous section: We know that our suffering and weakness is expected (vs17) and that it prepares for us an eternal weight of glory (vs18) and that the Holy Spirit helps us weak, suffering people pray (vs26), and now in this section we see that that is all according to His loving purposes - it's not made up on the fly.

Five undeniable affirmations: These five are guaranteeing that verse 28 is true for the lovers of God (the "chain of five unbreakable links" - John Piper):

- The foreknown
- Were predestined
- And effectually called
- And justified
- And glorified (past tense even though not in heaven yet showing its complete certainty!)

What is the purpose of God (vs29)? to bear joyfully the image reflection of Jesus. Why reflect Christ? So he is preeminent and most glorious, the worthy older brother of all who triumphantly follow after him.

What was Jesus' character like (vs29 - image)? It was one of greatness, a deep character of loyal love, and a costly sacrifice for others. Do we want that? Yes! It is good news that it is guaranteed the Holy Spirit works that into the lives of his own!

II. God Has Invincible Purposes.

A. God purposes to hold the 5 unbreakable chain-links.

28 And we know that

for those who love God
all things work together for good,
for those who are called according to his purpose.

29 For those whom he foreknew

he also predestined to be conformed to the image of his Son,
in order that he might be the firstborn among many brothers.

30 And those whom he predestined

he also called,
and those whom he called
he also justified,
and those whom he justified
he also glorified.

Three points from Jonathan Edward's first sermon (vs28-30): In Tim Keller's sermon entitled Christian Happiness, he recaptures many of Edward's themes in this passage: as believers, vs28 says that our bad things in life will be undone, vs29 says that our good things can never be taken away, and vs30 says that the best is yet to come.

Jesus did not suffer and die so we could somehow have better circumstances than unbelievers. He suffered so our suffering would not be in vain but rather be the very thing God would use to polish us to the image of his Son. Jesus is not offering us better circumstances but a better life, a life of greatness and glory (vs30).

What does it mean to made into the image of Christ (vs29)? We often overthink this, but it can be simple: it is the kind of life Jesus lived showing the character of unselfishness, deep compassion, pure anger, and focused passion of Jesus in the Gospels. Do you know how to read the Gospel narratives in such a way as to see the image of God in Jesus that somehow by the in dwelling Spirit he is faithfully shaping us to begin to act more in the exact same ways? That is a life of true greatness that he is not only calling us to but faithfully shaping us into so that Christ is the firstborn of many brethren - us! Verse 29 says he guarantees this radical, beautiful transformation to character of greatness.

NOTES:

Tie to previous section: Verse 31 "these": **What "things" does he have in mind?** The FIVE Unbreakable Links of the Invincible Purposes of God from the previous section. If the last section is true, and it is, how will my life change?

What is the assumed answer to each of these FIVE questions? Answer: NO ONE NO WAY!

The Accuser: Satan is called the accuser of the brethren in Revelation 12:10. Christ died not you - that is the answer Paul gives to why Satan's accusing of us fails.

Possible answers (vs35): In our experience, here is a list of things we think might be able to separate us from God's love. At times it may even feel like it but it is not true.

The list (vs38-39): neither the crisis of death, calamities of life, superhuman agencies, time, nor space, nor the catch-all phrase can do it!

Two aspects of God's love (vs39): a. It is historical in the actual death of Christ; B. It is poured out into our hearts by the Holy Spirit, Romans 5:8.

Theology of Suffering: Verse 37 doesn't say AFTER tribulation and distress in verse 35's list are we triumphant but rather DURING and IN! If we expect we are in a wilderness now heading to the ultimate promised land, then we won't have the additional distress that we are experiencing distress and suffering. We won't ask, "Why me?" Somehow in this broken world we are more than conquerors even when we are weak.

Verse 35 does not say these things won't happen to followers of Christ. Expect them, AND expect them not to separate you from his immense love!

B. God purposes blessing in 5 unanswerable questions.

31 What then shall we say to these things?

**(1) If God is for us,
who can be against us?**

32 He who did not spare his own Son
but gave him up for us all,

**(2) how will he not also with him graciously give us all
things?**

33 **(3) Who shall bring any charge against God's elect?**

It is God who justifies.

34 **(4) Who is to condemn?**

Christ Jesus is the one who died-more than that,
who was raised
-who is at the right hand of God,
who indeed is interceding for us.

35 **(5) Who shall separate us from the love of Christ?**

Shall tribulation, or distress, or persecution, or famine, or
nakedness, or danger, or sword?

36 As it is written²³,

"For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered."

37 No, in all these things we are more than conquerors
through him who loved us²⁴.

38 For I am sure that

neither death nor life, nor angels nor rulers,
nor things present nor things to come, nor powers,

39 nor height nor depth,

nor anything else in all creation,

will be able to separate us from the love of God
in Christ Jesus our Lord.

²³ **Your = For God's sake:** Quote from Psalm 44:22 where Israel is persecuted by other nations because of their loyalty to Yahweh (Stott, the Message of Romans p257).

²⁴ **He loves us:** "Christ has proved his love by his sufferings; therefore our sufferings cannot separate us from his love." Page 106. In suffering, at least it has to mean that God DOES love you because he already did the hardest deed to send Christ.