

# **Romans Chapter 7 – Review**

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# **Romans Chapter 8 - Preview**

There was a fascinating discussion between Mark Levin and Newt Gingrich recently. In it, Newt characterized Donald Trump in various ways. Just one quip from Newt that put a smile on my face, “He (Trump) doesn’t think outside the box because he doesn’t think there is a box.”

I recommend listening to it. You can access it via YouTube:

<https://www.youtube.com/watch?v=R8xrQET5Kdg>

Let us get up to speed by reading Romans chapters 6-7.

There are several ways to approach and teach these chapters. What is evident to me is a simple message from Paul: You should not sin. You don’t have to sin. You have the ability to not sin. Eventually there will be a hint of divine discipline if you do sin.

The answer to the obvious question, “How do I accomplish that?” will be dealt with in chapter 8.

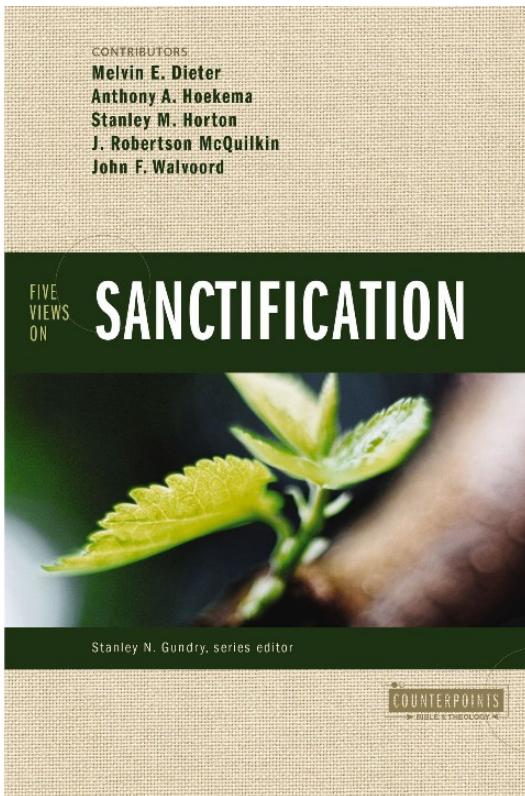
We read chapters 6 and 7. These two chapters force us to ask the question, “How do I live the Christian life avoiding the tyranny of the sin nature?” That is chapter 8. We won’t get there today. When we get there, it will take us more than a single lesson to address it.

OK, let us take a peak at something that will need to be covered. It is my desire to teach not just what I believe is taught in Scripture but also to understand that there are several other views on “sanctification.” It is important to know about them because you may encounter them and wonder how they differ from what we believe. And very important: to

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understand why we believe what we believe. There is a book that I may use which explores five main views of sanctification found in Protestant theology. The publishing date is 1996 but the information is pertinent to discussions today. It is available on Amazon.



Wesleyan View – represented by Melvin E. Dieter

Reformed View – represented by Anthony A. Hoekema

Pentecostal View – represented by Stanley M. Horton

Keswick View – represented by J. Robertson McQuilkin

Augustinian-Dispensationalism View – represented by John F. Walvoord

This does not include the views of other Christian denominations like Catholic Church or Greek Orthodox Church. There are important

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doctrines that I teach, like Eternal Security, that some churches do not believe.

Let me read the forward to the book Five Views on Sanctification. It is helpful to frame that eventual discussion...

The Bible is so full of information that it is difficult to cover many of the different aspects in a single pass. As a result, it is necessary to highlight specific perspectives.

One way is to look at the various words used in the text. This is especially true when Paul uses one or more words repeatedly. We have seen this technique used in the books of Zephaniah and Judges. Also in the gospel of John (remember all the “I am” statements Jesus uses of Himself). Repetition.

Robby Dean used a chart put together by Ron Merryman<sup>1</sup>. It points to words that are repeated in Romans 6-8 linking them to themes in these chapters. They trace the flow of Paul’s argument.

Romans 1:19-3:20 is highlighted by the word “condemnation.” There is a need for salvation. There is a need to be delivered from condemnation.

Romans 3:21-5:21 is highlighted by the word “faith.” Paul uses the word “justification” to identify what we sometimes call salvation or salvation 1.

Romans 6:1-8:39 is highlighted by the word “life.” Paul uses the word “sanctification” for what we call “living the Christian life,” or salvation 2.

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<sup>1</sup> <https://deanbibleministries.org/dbmfiles/slides/2010-Romans-082b.pdf>

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As we know, our salvation depends upon the judgment of sin on the cross and the imputation of life and righteousness. Paul uses the word righteousness throughout the book of Romans. It is particularly conspicuous in chapters 3, 4 and 6. There are other words besides sin, faith and life in these chapters. Like Law and Holy Spirit. We address them as they appear.

<b>KEYWORDS in Romans</b>			
	SIN	JUSTIFICATION BY FAITH	SANCTIFICATION
KEYWORD	1:19–3:20	3:21–5:21	6:1–8:39
<i>krino</i> <i>krima/</i> <i>katakrima</i> condemnation	10  3/0	0 1/2 <small>(these refer back to judgment)</small>	0  1
<i>pisteuw</i> <i>pistis</i> faith	0  1	7 17 <small>24</small>	1  2
<i>zao</i> <i>zoe</i> life	2  1	0	12 12 <small>24</small>

Now on to our lesson.

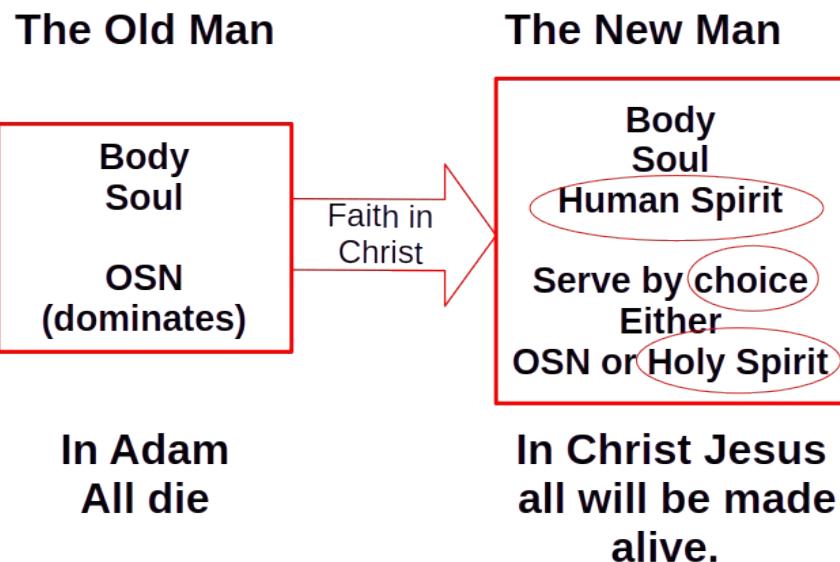
We have learned that the Old Man is dead but the sin nature is still alive and operational in a believer's body. But the sin nature is no longer in complete domination. The believer can depend upon the Holy Spirit for the empowerment in the Christian life. Sanctification, or phase 2 salvation, is now a choice. Paul is preparing the reader, in chapter 7, to be ready to jump at the opportunity to be spiritual. It is like a person cooped up in a prison or under extreme slavery to be offered the chance to escape

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into freedom. Paul is preparing the reader by making the case that the believer should not sin. It is like in a movie where one actor asks the other, “When were you going to tell me?” The other actor says, “Now, because you now need to know this information. You are now ready to grab it and apply it to your life.” Question is, will you the reader grab spirituality? Your choice.

Romans chapter 6



Let us look at some of the logic of Romans 7:1-4. My translation tries to address the meaning and “punch” of Paul’s wording.

Verse 1: Challenge – Are you stupid, believers? I speak to those who (think they) are smart about the Law.

Statement: The Law rules over a man as long as he lives.

Statement: The married woman is bound to the living husband (literally “man”). If however the husband should die (1<sup>st</sup> subjunctive) (then) she is cleared from the Law of the Husband.

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Application 1: (Husband alive) While the husband is alive should she be (2<sup>nd</sup> subjunctive) with another (then) she will wear the title: adulteress (shades of the “scarlet letter”).

Application 2: (Husband dead) If however the husband should die, she is free from the Law and is not an adulteress.

Paul uses the illustration of a dead husband to show a woman is not an adulteress if she goes with another man after he is dead. The point that is assumed by Paul is that the reader will understand that death of either party breaks the bond of the Law. So, when Paul identifies us as the woman in the analogy, when we die with Christ, then the bond between our souls and the sin nature is broken.

Then Paul uses that illustration as an analogy to apply to the believer right here right now.

My (fellow) believers you have been put to death to the Law into belonging to the (One) who was raised from death so that (purpose) we should bear fruit to God.

Something a pastor once said: Fruit trees do not initially produce fruit. They have to have a measure of maturity before they produce fruit. It is necessary for the new believer to gain some knowledge of the Christian life before he can live that life. Most important is the faith dependence upon the Holy Spirit. Walking by faith in the Holy Spirit.

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Before we complete this week's lesson, let us briefly look at some "purpose statements" that Paul makes about the believer.

Romans 6:4 so that ... we should walk in newness of life

Romans 6:6 in order that our body of sin might be done away with

Romans 7:4 so that we would produce fruit to God

Romans 7:6 so that so that we serve in newness of the [d]Spirit and not in oldness of the letter