

2020-2021 Bible Study

#24

3/16/21

Review of our Last Class

- Last week, we discussed that “righteousness” and “justification” meant the same thing – to be right with God
- We also saw the development of the RSV Bible from the King James, through the American Standard to the RSV
- Father pointed out that when Paul spoke of the Law, he was referring to the *Torah*
- Further, that God had revealed his righteousness apart from the Law (which was a concept that was misunderstood by the Protestants)

Review of our Last Class (Cont)

- Paul also indicated that “grace” came from the blood, death, and resurrection of Jesus, and if someone (Jew or Gentile) had been baptized, he had been made righteous
- This meant that God was the God of both groups
- Then, Paul proved this to his listeners by demonstrating that Abraham was deemed righteous by his faith in God, before he was circumcised, and obviously, before the Law had been given to the Jews

Romans 5

Romans 5

- **Romans 5:1** *“Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ”*
 - Father asked, “What does Paul mean by faith?”
 - Remember that Paul was writing to “apostolic Christians” in the Church in *Rome*
 - Many of his phrases are confusing for us today, since few of us are knowledgeable of “apostolic Christian theology”
 - Father said that: *“put to death for our trespasses”* and *“raised for our justification”* are very important concepts (as in **Romans 4:25**)

Romans 5 (Cont)

- Since we are “justified by faith,” we come into this situation in which we are justified to Him by faith
- We have all fallen short of the “Glory of God;” we are all under His wrath
- But, if you have faith in Jesus Christ, you are no longer under the wrath of God
- It meant that they had become “sons of God” and were “at peace with God”

Romans 5 (Cont)

- **Romans 5:2-5** *“Through him we have obtained access to this grace in which we stand,...because God’s love has been poured into our hearts through the Holy Spirit who has been given to us”*
 - Father directed us to look at this word “hope” here
 - “Hope” is something that was going to happen to them
 - When they express their “faith,” then they would receive “hope”
 - This “hope” meant that they could share in the “Glory of God,” which he meant was the resurrection of Jesus

Romans 5 (Cont)

- **Romans 5:6-11** *“While we were yet helpless,...through whom we have now received our reconciliation”*
 - Father said that we need to read this section carefully as *“justification by his blood,”* meant *“by His death”*
 - This meant that His death canceled their trespasses, and His resurrection gave them *“righteousness”*
 - Since the sequence was: Jesus’ death, then His life, He was talking about His resurrected life
 - Further, the terms reconciled (to God) and justified mean the same thing

Romans 5 (Cont)

- **Romans 5:12** *“Therefore as sin came into the world through one man and death through sin,...who was a type of the one who was to come”*
 - So, Paul asked, “What is death?”
 - He answered that it was the “result of sin,” but not the “punishment for sin!”
 - As seen in **Genesis 2**, God is the author of life, not the author of death
 - The devil is the author of death and the one who tricked Adam and Eve into doing what they did

Romans 5 (Cont)

- He conned them because he knew that once he could get them to turn away from God, they would find not life, but death
- That is why Paul says here *“sin came into the world through one man”*
- Therefore, death is the result of sin

Romans 5 (Cont)

- **Romans 5:15** *“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 in the grace of that one man Jesus Christ abounded for many”*
 - Paul was saying that it was **not** like Jesus was the new Adam, and Adam did these things, then all of a sudden Jesus came on to the scene and kind of levels it out
 - What Adam did, his sin and death, resulted in our **finite sin** (original sin)
 - But, Jesus’ death, resurrection, and life are infinite

Romans 5 (Cont)

- **Romans 5:18** *“Then as one man’s trespass led to condemnation for all men,...Law came in, to increase the trespass”*
 - This was to clarify for men what was wrong
 - One cannot call an act a sin, unless one was aware of what it is
 - A person must know what he is doing
 - A person may not discern from Natural Law that adultery is a sin because their mind is clouded by sin, they cannot be held accountable for that sin of adultery
 - But then, the Law came in identifying adultery as a sin

Romans 5 (Cont)

- So now, all of a sudden, the awareness of this sin has increased
- Now, one is culpable for this sin if committed
- Paul was telling them that the Law was not what made a person evil, but a person became aware of the evil through the Law

Romans 6

Romans 6

- **Romans 6:1-4** *“What shall we say then?...we too might walk in newness of life”*
 - Paul said that the more sinful people were, the more grace God gave to them
 - So, he asked them that if sin produced more grace, perhaps they should sin more!
 - He correctly answered that by no means should they do that as *“how can we who died to sin still live in it?”*
 - He pointed out that since they have already died to sin, then it has already happened
 - Father asked: *“When did they die to sin?”*

Romans 6 (Cont)

- At this point, Paul is saying the same thing he said in **Romans 4:25** (*that Jesus was put to death for our trespasses and raised for our justification*)
- Paul was once again asking: *“How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?”*
- This means that we were baptized into his death, and therefore buried him

Romans 6 (Cont)

- **Romans 6:4-5** *“So that as Christ was raised from the dead by the glory of the Father,...we too might walk in newness of life”*
 - All of this happened so that as Christ was raised from the dead, we too might be raised from the dead (that is walk in the newness of life)
 - When Paul said (in his other epistles), *“I was crucified with Jesus; I have been raised with Jesus in the resurrection,”* he was referring to his baptism
 - Father said that unfortunately today, we no longer understand this image

Romans 6 (Cont)

- Father discussed what most people experience at an infant baptism
- Unfortunately, this modern liturgy does not really reflect the true theology where the candidate was immersed into the water and then raised from the water as though coming out of the tomb (from death to life)

Romans 6 (Cont)

- **Romans 6:6-11** *“We know that our old self was crucified with him so that the sinful body might be destroyed,...Alive to God in Jesus Christ”*
 - When Paul speaks about being crucified, he is talking about their baptism
 - This means that we will become a member of his body
 - We see this here where it says, “in Christ”
 - Paul will talk more about this in **Romans 12**, where he reminds his listeners that after baptism, they are members of the body of Christ