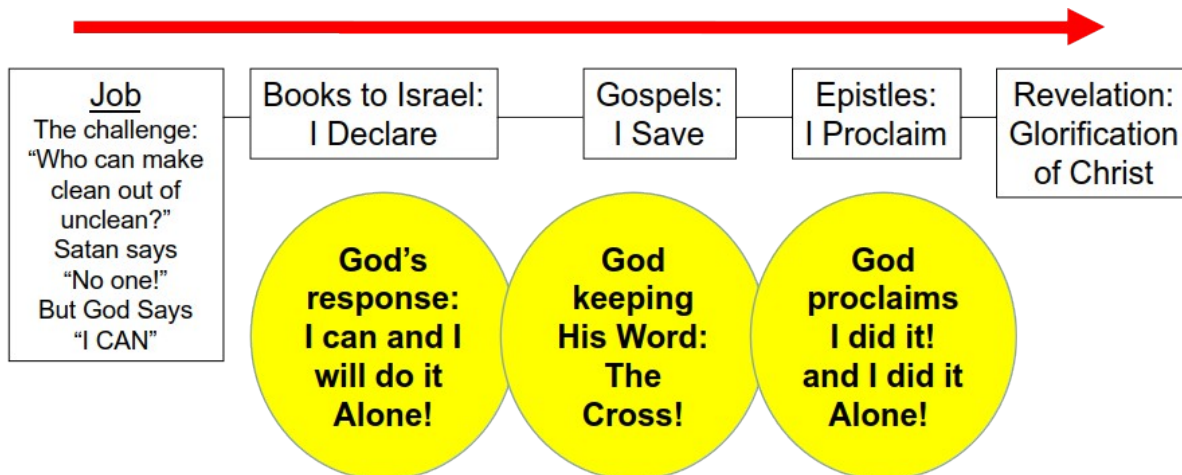


Review: From Justification to Sanctification
Romans 1-7

Review: From Justification to Sanctification

This lesson is a review of Romans chapters 1-7 with a preview of chapters 9-11. These chapters have been covered already. But, we have been away from the text for a few weeks, so we need to refresh our memories of where we have been.

Let's start with an overview of the Bible. I am picking out topics to visit. There is only a single hour for this review so I may miss your favorite topic. The focus is on the logic of salvation. This illustration is my illustration based upon Herman Mattox' teaching.



[from Herman Mattox]

Remember that the book of Job was the first book of the Bible chronologically. It was composed around the time of Abraham¹. It is possible that the book was composed early and transmitted verbally and written at a later date. However, the "dialect" used in Job is different than much of the rest of the Bible so it is not likely that it was written later than Moses. Job's questions concerning righteousness, man and God are

¹ <https://soniclight.com/tcon/notes/pdf/job.pdf>. The dating of the book of Job varies widely. However, Constable provides a good rationale why the events in Job are to be taken around the time of Abraham, Isaac and Jacob.

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essential topics for the Bible. The book of Romans answers Job's questions. Revelation is complete in the New Testament concerning salvation, or as Paul calls it, justification.

We understand that revelation in the Bible is progressive. Not all details of God's plan are revealed in detail early on in the Bible. Genesis provides a framework for world history. Without that book, especially Genesis chapters 1-11, much of the Bible would not make sense. Starting in Genesis 3:15 God gives the beginning of the gospel promise. This promise follows the concept of the "seed" throughout the Old Testament. It is traced through the genealogies pointing eventually to Jesus.

The gospels document the qualifications of Jesus to go to the cross having been verified by the Devil and God the Father (Matthew 4). His miracles provide His credentials as the Messiah. In particular the healing of the blind man, blind from birth, was a clear signal that Jesus is the Messiah. Then the death, burial, resurrection fulfilled prophecy concerning the Messiah. God had provided salvation.

The epistles explain justification (phase 1 salvation), sanctification (phase 2 salvation) and glorification (phase 3 salvation).

Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Sin	Saved from Penalty of sin Eph 2:8-9 Titus 3:5	Saved from Power of sin Phil 2:12	Saved from Presence of sin Heb 9:28
Righteousness	Imputation of +R	Production of +R Rom 8:4	Receiving awards
Life	Imputation of eternal life	Walking by the Holy Spirit Romans 6:8, 8:6	Reigning with Christ

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Now for our book, Romans. Let us start with Herman's outline of Romans. I added a comment about chapters 9-11. Some say that those chapters are like a parenthesis in Romans. Did Paul purposefully do this, remembering that the Christian era is a parenthesis within the Jewish dispensation of the Law? Here is a comment by Arnold Fruchtenbaum in his commentary on Romans, at the start of his comments on chapter 11:

“By presenting Israel’s rejection of the Messiahship of Yeshua from the standpoint of both divine sovereignty (Rom. 9) and human responsibility (Rom. 10), Paul just demonstrated that God has every right to deal severely with Israel. However, so far, the apostle has not given an answer to the original question: “Can God’s promises to the church be trusted if His promises to Israel remain unfulfilled?” In Romans 11, Paul finally turned to this question and showed that God is moving in such a way as to bring about the salvation of mankind in general and of Israel in particular. By doing so, Paul offered some consolation: God has not forgotten His people and His promises to them.²”

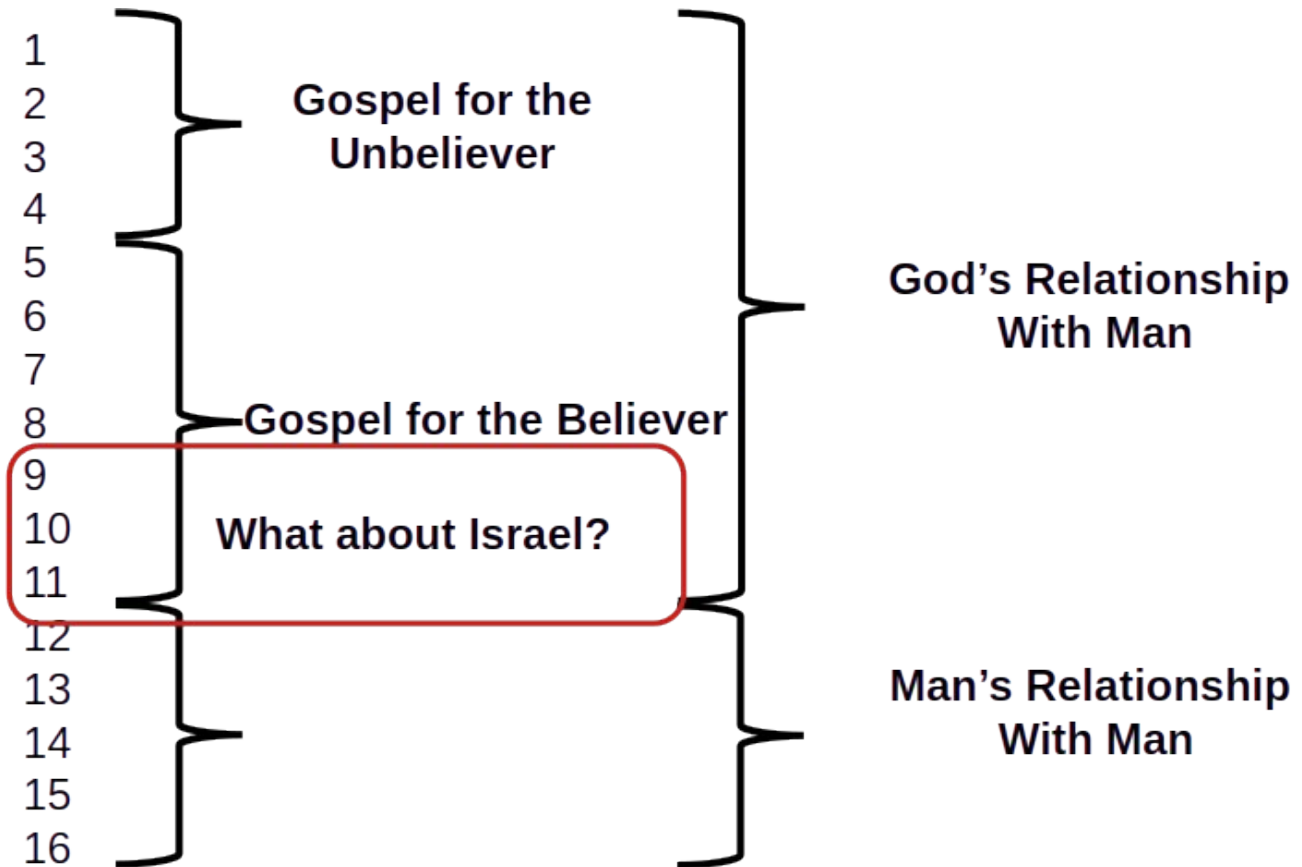
We are in the midst of chapter 8 which deals with the issue of spirituality in the Christian life.

As I start looking ahead to Romans chapters 9-11, it is obvious that those chapters deal with the question of Israel. Covenant theology deals with Israel as if God has abandoned them and Christianity has replaced the Jews. Dispensational theology deals with Israel as God’s people who will populate the Millennial Kingdom of Christ in the future. As such they are protected under the Abrahamic covenant. The New Covenant has been “ratified” by the cross but not yet implemented. God specifically made the covenant with “the House of Israel and the House of Judah.” There is no mention of the Church.

² Fruchtenbaum, A.G. (2022). *Ariel's Bible Commentary: The Book of Romans* p213.

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In Dispensational theology, the Church is understood to be a “parenthesis” in the middle of the Dispensation of the Law.



Romans is an epistle, a New Testament Letter to believers in Rome.

In General terms, chapters 1-4 are about the need for Justification. That is Paul's word for what we often call salvation. It is geared toward the unbeliever. Chapter 5 is a “hinge” or transitional chapter taking us from justification to sanctification, the term for the Christian life.



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Chapters 6-8 deal with the spiritual life.

Romans chapter 1 praised the Roman church for their faith. That is high praise coming from Paul. Compare that with the criticisms Paul had for the Corinthians church.

There is an important word that Paul uses in the first chapter: encouragement. This is something Christians should do. Encourage one another. Biblehub.com says, “The term emphasizes reciprocity: encouragement is not delivered from a superior to an inferior but shared among believers who stand shoulder to shoulder.”³

Here is Paul’s introduction to the theme of Romans: the gospel. Romans is about the gospel. Herman’s outline stresses that. Paul is approaching this subject with an emphasis on the righteousness of God.

Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 1:17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.”

Paul finishes the letter with the gospel in mind:

Romans 16:25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the

3 <https://biblehub.com/greek/4837.htm>

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revelation of the mystery which has been kept secret for long ages past,

Romans 16:26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading to obedience of faith*;

Romans 16:27 to the only wise God, through Jesus Christ, be the glory forever. Amen.

Paul is addressing both Jews and Gentiles in Rome. At the Pentecost celebration in Acts chapter 2, there were Jewish visitors from Rome present (Acts 2:10). It is logical that they returned to Rome and gave the gospel to other Jews and Gentiles. Paul is writing to them.

Paul starts the argument of the book with his attack on “all ungodliness and unrighteousness of men.” Paul’s logic is that most of the listeners would be nodding their heads in agreement with Paul. In chapter 1 Paul criticizes the immoral sinner. He is getting them to agree with him, setting them up for criticism in chapter 2.

There is another important verse in chapter 1 that documents the universal knowledge of God:

Romans 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Before an atheist becomes an atheist, they know there is a God.

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In chapter 2, after Paul has his readers nodding in approval at his criticism at the immoral man. But now he goes after those who judge them, the moral sinner. There are those who would not do any of the “body” sins mentioned in chapter 1. But they engage in legalistic judging and do these sins in their minds. In chapter 7, Paul applies this logic to himself concerning coveting. Mental attitude sins.

Romans 2:1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

In all this, he has not given the solution, faith, other than the brief mention in chapter 1. He appears to like to set up a problem so that his audience will be asking, “So, what is the solution?” He will answer, “Glad you asked...”

In chapter 3, Paul brings the need for salvation to the fore:

Romans 3:9 What then? Are we better than they? (He is talking from a Jewish perspective) Not at all; for we have already charged that both Jews and Greeks are all under sin;

Romans 3:10 as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

Romans 3:11 THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

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Romans 3:12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”

So now we are at a fever pitch. “OK, Paul, what is the solution?”

Romans 3:21 But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

Romans 3:22 even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

There is the answer: faith in Jesus Christ. Again, Paul is emphasizing the need for righteousness in salvation. As I have mentioned previously, there are two things an unbeliever requires for salvation: everlasting life and righteousness. John emphasizes the life aspect of salvation in his gospel. John 3:16 says the same as Romans 3:22 but from a “life” perspective. Refer back to my chart on the three phases of salvation. Sin is taken care of by Jesus on the cross. At the point of salvation God “imputes” or provides life and righteousness. These are needed for eternal fellowship with God. They are received by faith in Jesus Christ.

Romans 3:23 for all have sinned and fall short of the glory of God,

Romans 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

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Romans 3:25 whom God displayed publicly as a propitiation (i.e. satisfaction from God's perspective) in His blood through faith.

In chapter 4 Paul invokes documentation about Abraham who is the “father” of the Jews. The seed promise from Genesis 3:15 is traced through Old Testament genealogies to Abraham. God made a covenant with Abraham that has three paragraphs. We label them as the Land, Seed, Blessing. Each of these paragraphs resulted in separate covenants. Land: Land Covenant; Seed: Davidic Covenant; Blessing: New Covenant.

The point Paul makes is that Abraham was saved by faith just like we are saved by faith. He is like a template. Believe and you are imputed with God's righteousness. Just like Abraham.

Romans 4:1 What then shall we say that Abraham, our forefather according to the flesh, has found?

Romans 4:2 For if Abraham was justified by works, he has something to boast about, but not before God.

**Romans 4:3 For what does the Scripture say?
“ABRAHAM BELIEVED GOD, AND IT WAS CREDITED
TO HIM AS RIGHTEOUSNESS.”**

Again, Paul is emphasizing the need for righteousness and the imputation of it at the point of faith. Paul didn't just make up the quote. No, he is quoting from the Torah.

**Genesis 15:6 Then he believed in the LORD;
and He reckoned it to him as righteousness.**

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In chapter 5 we encountered a textual problem with verse 1. Most translations get it correct.

Romans 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Romans 5:2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

Having been justified in the past, we now continue in peace with God. We look forward into our Christian lives. The purpose of creation is to glorify God.

Even the Pharisees understood that glory belongs to God.

John 9:24 So a second time they (the Pharisees & Jews) called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.”

Chapters 6 and 7 ask questions related to living. Paul is setting the reader up so he asks the question about living as a Christian. Now that we are saved/justified can we sin at will without regard to the consequences?

Romans 6:1 What shall we say then? Are we to continue in sin so that grace may increase?

Romans 6:2 May it never be!

In chapter 7 Paul deals with the struggle in the soul between the sin nature and the Holy Spirit. He focuses on the “flesh” or sin nature’s

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power over the believer before giving the solution in chapter 8. This comes to a climax in his frustration:

Romans 7:22 For I joyfully concur with the law of God in the inner man,

Romans 7:23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.

Romans 7:24 Wretched man that I am! Who will set me free from the body of this death?

Just as in the case of salvation, Paul puts us in the position of demanding an answer from him. How can I escape this domination of the sin nature, as a believer?

Next week, let us look forward to chapter 8.