

“As I Read It”

1:16-17, According to Harkrider, the theme which climaxes in 8:1-4 is started here. (“the gospel...is the power of God for salvation to everyone who believes... in it the righteousness of God is revealed from faith to faith; as it is written, ‘But the righteous man shall live by faith.’”)

Rom. 2:4, the kindness of God leads you to repentance

2:12, first use of “law”

- 'For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; ' NASB 1995
- Earlier allusions to the law...
 - 1:5, “obedience of faith”
 - 1:32, “although they know the ordinance of God, that those who practice such things are worthy of death,”
 - 2:1-9, concept of judgment (which only comes as a result of some law)
- “Law” is capitalized in 8 of 26 Bible versions (NASB, AMP, CEV, NLT, et al)
- Is this the Law, or law?
 - Does it matter?
 - Beforehand, Paul talks of *natural law*.
 - *If you sin not knowing the natural law, you perish w/o natural law.*
 - *If you sin not knowing the Law, you perish w/o the Law.*
 - Hmm...
 - He is saying that sin is sin; it doesn't matter if you had “L” or not.
 - NLT sheds light. “When the Gentiles sin, they will be destroyed, even though they never had God's written law. And the Jews, who do have God's law, will be judged by that law when they fail to obey it.”
 - Robert Harkrider (*Salvation by the System of Faith* from “Bible Speaks Series”)
 - God's Righteous Judgment is Based On The Law Each Man Is Under.
 - ...here is a contrast between the Jew, serving God under the law of M, & the Gentile, who was not given that same law, but whose works manifested more righteousness than the hypocritical Jew.
 - See Comments on 7:1 from Hamilton

2:13, Justification comes from *doing* the Law, not *hearing*.

2:14, *Things of the law* can be done *instinctively*.

2:15, “The work of the law”

- Written in the heart
- *Shown* to conscience, which *bears witness*.

2:16, “God will judge the secrets of men”

- God will judge based on things that can't be seen by mankind.

2:25-29, Entering into God's covenant and keeping the law are two separate things.

- If you enter into the covenant (circumcision), but do not keep the law, the covenant is nullified.
- Keeping the law makes for a covenant relationship. (26)
- Simply *having/hearing/knowing* the law does nothing for you. (27)
- The covenant (circumcision) “is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.” (29)

3:20, “through the Law comes the knowledge of sin.”

3:21, “apart from the Law the righteousness of God has been manifested”

3:24, “**justified** as a gift by His grace through the redemption which is in Christ Jesus”

3:26, God is “the **justifier** of the one who has faith in Jesus.”

3:27, “law of faith”

3:28, “a man is **justified** by faith apart from works of the Law.”

3:29, God is god of both Jews and Gentiles

3:30, God will **justify** both the circumcised and the uncircumcised through faith

3:31, The law is not nullified by faith.

5:9, “**justified** by His blood”

5:6-11, A Timeline, of Sorts

1. God loved us (not explicitly stated here)
2. We were helpless ungodly sinners--enemies (6, 8)
3. Christ died for us (which caused the shedding of His blood; 6, 8)
 - 3.1. We were reconciled to God through this death, even though we were enemies at the time (we also “have now received the reconciliation;” 10, 11)
 - 3.2. We were justified by His blood (“having now been;” present tense; 9)
4. “We shall be saved from the wrath” (through Christ’s death; in the future; 9, 10)

5:16, Results of Adam: transgression, then judgment, then condemnation; Results of Christ: transgressions, then (gift of) grace, then justification

6:1-2, 4, 6, 11-19

- Harkrider references 5:1 - 6:23 as teaching that the saved have responsibility to live a different lifestyle, not allowing sin to reign in their body.
- I believe that the verses under which I put this in ch. 6 specifically teach that.
- Said verses depend partially on the rest of Harkrider’s reference.

6:11, “consider yourselves to be **dead to sin**, but alive to God;” similar language will be used again, beginning in 7:4.

6:14, “you are not under law but under grace”

7:1, Speaks to “brethren”

- “those who know the law”
- “the law has jurisdiction over a person as long as he lives.”
- Hamilton makes a good point that *law*, at least in vv. 1-4, is probably not The Law, as that would not fit in the context, and would apply to *any* law one was under.

7:1-25, Harkrider’s final point about the Christian’s assurance of forgiveness in Christ (8:1) is “without God’s grace, man is in a hopeless, wretched struggle in his attempt to keep a perfect law.”

7:4, “brethren, you also were made to **die to the Law**”

7:5, The law *brought to light* our *sinful passions*, while we were *in the flesh*. See also 7:7.

7:6, "we have been released from the Law"

- Is this only meant for Jews, i.e. "brethren" (v. 4)?
 - "having died to that by which we were bound,"
 - The Gentiles weren't *bound* to the law. (2:25-29; see points below)
 - "so that we serve in newness of the Spirit and not in oldness of the letter."
 - Hamilton comments "that men are now delivered from" the law.
 - After reading Hamilton's commentary, as well as re-reading the book's greeting, it becomes mostly evident Paul is not talking only to Jews.
 - Rome would have been comprised mostly of Greeks.
 - 1:5 mentions Gentiles
 - 1:7 says "to all who are...called as saints."
 - 7:1 simply makes the point that these people knew a person's relationship to law.
 - There is no article before "law" in 7:6.

7:7, The law taught them about sin (covetousness).

7:14, the Law is spiritual, but we are of flesh

7:14-20, the good that I want, I do not do, but I practice the very evil that I do not want.

7:23, I am a prisoner of the law of sin which is in my members

7:24, who will set me free?

7:25

- God, through Jesus
- With the mind I serve the law of God
- With the flesh, I serve the law of sin

8:1, no condemnation for those who are in Christ Jesus

- According to Hamilton, Paul "now states the summary conclusion from all that he has thus far argued so powerfully and effectively." (1:16 - 7:25)
- This is his intro to Ch. 8, as a whole.
- Those who are in Christ are the same "who walk not after the flesh but after the spirit."
 - Hamilton - walking after flesh "means that one is dominated by the appetites and passions of the fleshly ethical behavior."
 - Also, "walking after the spirit would be that behavior that is controlled by one's own spirit following the teaching of the will of God..."

8:2, the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death

8:3, the Law was not able to satisfy for sin; therefore Christ did that

8:4, Those who have no condemnation "do not walk according to the flesh but according to the Spirit."

8:5, this means setting one's mind on the spirit, and not the flesh

8:6, the mind set on the spirit brings life and peace

8:7-8, a mind set on the flesh does not subject itself to the law of God, therefore cannot please God.

8:13, We will live if, by the Spirit, we are putting to death the deeds of the body.