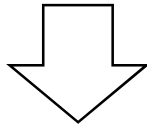


ROMANS

The Message of the Gospel



1 - 3	4 - 5	6 - 8	9 - 11	12 - 15	16
Our problem: sin	God's solution: justification	The New Life: sanctification and glorification	Parenthesis: Israel's history & future	Application: living out the Christian Life	Conclusion and personal greetings



5	6	7	8
<i>Peace with God</i>	<i>Union with Christ</i>	<i>Freedom from the Law</i>	<i>Life in the Spirit</i>
declared righteous Adam or Christ	our new identity our new master	under grace still struggling	He empowers us we wait for glory His plan is good

Key Principles:

- I am at peace with God. He will never condemn me for my sin, because it has been paid for by Christ. I am righteous in God's sight because of justification.
- I do not have to live like I did before Christ, because I am not the same person I used to be. The "real me", in the deepest sense, belongs to God, loves Him like a father and wants to follow Him fully.
- I am under grace, not law. My acceptance by God is not based on my performance. His loving opinion of me (my standing before Him) does not change. I am motivated by love and gratitude, not fear and guilt.
- When I try to live my life on my own strength, I struggle and fail, because sin still lives in me. I am tempted to legalism on the one hand, and irresponsibility on the other.
- When I live life depending on God's strength, the Holy Spirit empowers me, encourages me, and enables me to "put to death" the evil I see in myself. He is the source of the life and goodness that I experience.
- In this life I will experience pain and difficulty, but the Spirit always indwells me, prays for me, assures me that I am God's child, and ensures that I will be with Him one day in heaven.
- Although my life may feel chaotic, I am part of God's eternal plan, which He initiated and which He will bring to a glorious conclusion. Meanwhile, nothing can separate me from His love.

Key terms:

- **Justification:** when we trust in Christ (expressing faith, not works), God cancels our guilt and transfers Christ's righteousness to us. ("justify" means "to declare to be righteous")
- **Redemption:** the transfer of ownership by the payment of a price; God's purchase of our freedom through Jesus' death on the cross. (1 Cor. 6:20)
- **Sanctification:** the process by which God, through the Holy Spirit, brings progressive spiritual growth into a believer's life. ("sanctify" means "to set apart, to make holy" – 1 Thess. 4:3,4)
- **Glorification:** the fulfillment of God's promise to bring believers into His eternal presence, with new bodies and new hearts free from sin, the final goal in His plan of salvation.

A Chronological Table of the Apostolic Age

Harold W. Hoehner, 1972

Crucifixion	Friday, April 3, 33
Pentecost (Acts 2)	Sunday, May 24, 33
Peter's second sermon and brought before the Sanhedrin	summer 33
Death of Ananias and Sapphira (Acts 4:32-5:11)	33 - 34
Peter brought before Sanhedrin (Acts 5:12-42)	34-35
Deacons selected (Acts 6:1-7)	late 34 - early 35
Stephen martyred (Acts 6:8-7:60)	April 35
Paul's conversion (Acts 9:1-7)	summer 35
Paul in Damascus and Arabia (Acts 9:8-25; Gal. 1:16-17)	summer 35 - early summer 37
Paul in Jerusalem, first visit (Acts 9:26-29; Gal. 1:18-20)	summer 37
Paul went to Tarsus and Syria-Cilicia area (Acts 9:30; Gal. 1:21)	autumn 37
Peter ministers to Gentiles (Acts 10:1 - 11:18)	40-41
Barnabas sent to Antioch (Acts 11:19-24)	41
Paul went to Antioch (Acts 11:25-26)	spring 43
Agabus predicts a famine (Acts 11:27-28)	spring 44
Agrippa's persecution, James martyred (Acts 12:1-23)	spring 44
Relief visit, Paul's second visit to Jerusalem (Acts 11:30; Gal. 2:1-10)	autumn 47
Paul in Antioch (Acts 12:25-13:1)	autumn 47 - spring 48

First Missionary Journey (Acts 13-14)

April 48-September 49

Departure from Antioch	April 48
Cyprus	April - June 48
Pamphylia	first of July - middle of July 48
Pisidian Antioch	middle of July - middle of September 48
Iconium	October 48 - last of February 49
Lystra-Derbe	March - middle of June 49
Return visit to churches	middle of June - August 49
Return to Antioch of Syria	September 49
Peter at Antioch (Gal. 2:11-16)	autumn 49
• Galatians written from Antioch	autumn 49
Jerusalem council, Paul's third visit (Acts 15)	autumn 49
Paul in Antioch (Acts 12:25-13:1)	winter 49/50

Second Missionary Journey (Acts 15:38-18:22)

April 50-September 52

Departure from Antioch	April 50
Syria-Cilicia	April 50
Lystra-Derbe	May 50
Iconium Pisidian	last of May - middle of June 50
Antioch	middle of June-first of July 50
Antioch of Troas	July 50
Phillipi	August-October 50
Thessalonica	November 50 - January 51
Berea	February 51
Athens	last of February - middle of March 51
Arrival at Corinth	middle of March 51
Silas and Timothy arrive from Berea	April/May 51
• 1 Thessalonians written	early summer 51
• 2 Thessalonians written	summer 51
Departure from Corinth	first of September 52
Ephesus	middle of September 52
Jerusalem, Paul's fourth visit	last of September 52
Return to Antioch	first/middle of November 52
Paul's stay at Antioch	winter 52/53

Third Missionary Journey (Acts 18:23-21:16)

spring 53-May 57

Departure from Antioch	spring 53
Visiting Galatian churches	spring - summer 53
Arrival at Ephesus	September 53
• 1 Corinthians written	early spring 56
Departure from Ephesus (riot)	first of May 56
Troas	May 56
Arrival in Macedonia	first of June 56
• 2 Corinthians written	September/October 56

Departure from Macedonia	middle of November 56
Arrival in Corinth	last of November 56
• <u>Romans</u> written	winter 56/57
Departure from Corinth	last of February 57
Philippi	April 6 - 14, 57
Troas	April 19 - 25, 57
Troas to Assos	Monday, April 25, 57
Assos to Mitylene	April 26, 57
Mitylene to Chios	April 27, 57
Chios to Trogyllium	April 28, 57
Trogyllium to Hiletus	April 29, 57
Ephesian elders see Paul	April 30 - May 2, 57
Miletus to Patara	May 2 - 4, 57
Patara to Tyre	May 5 - 9, 57
Stay at Tyre	May 10 - 16, 57
Tyre to Caesarea	May 17 - 19, 57
Stay at Caesarea	May 19 - 25, 57
Caesarea to Jerusalem	May 25 - 27, 57
Jerusalem, Paul's fifth visit, eve of Pentecost	May 27, 57
Meeting with James (Acts 21:13-23)	May 28, 57
Paul's arrest and trial before Felix (Acts 21:26-24:22)	May 29 - June 9, 57
Five days of purification	Sunday, May 29 - June 2, 57
Paul before the Sanhedrin	June 3, 57
Appearance of the Lord (night)	June 4, 57
Conspiracy (day)	June 4, 57
Journey to Antipatris (night)	June 5, 57
Journey to Caesarea (day)	June 5, 57
Waiting in Caesarea for trial	June 5 - 9, 57
Trial before Felix	Thursday, June 9, 57
Paul before Felix and Drusilla (Acts 24:24-26)	June 57
Caesarean imprisonment (Acts 24:24-26)	June 57 - August 59
Trial before Festus (Acts 25:7-12)	July 59
Trial before Agrippa (Acts 26)	first of August 59
Voyage to Rome (Acts 27:1-28:29)	August 59 - February 60
Departure from Caesarea	middle of August 59
Myra	middle of September 59
Fair Havens	October 5 - 10, 59
Shipwreck at Malta	last of October 59
Departure from Malta	first of February 60
Arrival from Rome	last of February 60
First Roman Imprisonment (Acts 28:30)	February 60 - March 62
• <u>Ephesians</u> written	autumn 60
• <u>Colossians</u> and <u>Philemon</u> written	autumn 61
• <u>Philippians</u> written	early spring 62
James, Lord's brother, martyred	spring 62
Paul in Ephesus and Colossae	spring - autumn 62
Peter went to Rome	62
Paul in Macedonia	late summer 62 - winter 62/63
• <u>1 Timothy</u> written	autumn 62
Paul in Asia Minor	spring 63 - spring 64
Paul in Spain	spring 64 - spring 66
Christians persecuted, Peter martyred	summer 64
Paul in Crete	early summer 66
Paul in Asia minor	summer - autumn 66
• <u>Titus</u> written	summer 66
Paul in Nicopolis	winter 66/67
Paul in Macedonia and Greece	spring - autumn 67
Paul arrested and brought to Rome	autumn 67
• <u>2 Timothy</u> written	autumn 67
Paul's death	spring 68
Destruction of Jerusalem	September 2, 70

Old and New Man

Chapter Three

From A Christian Looks at Himself, by Anthony Hoekema

But, someone may still say, what about our "sinful nature"? What about our "depravity"? Does not the Bible teach that even after we have been born again, even after we have become believers, we continue to have a sinful nature and therefore to keep on sinning? And does this not imply that the Bible teaches us to continue to have a negative image of ourselves even after we have been converted?

In fact, such a person might go on to say, even when I accept the fact that in Christ all my past sins have been forgiven and all my past guilt has been removed, if I am as bad a sinner as the Bible describes me to be, don't I keep on increasing my sins and piling up my guilt every day? Though, to be sure, I confess these new sins daily and receive forgiveness for them, doesn't all this add up to a pretty negative self-image? Mustn't I continue to see myself as a person perpetually dogged by failure, constantly trying to do the right things but just as constantly failing to do them? If the very holiest of men, as one Christian creed puts it, have only "a small beginning of this obedience," how can any believer avoid having a negative image of himself?

This is the problem with which we must now deal. In trying to find a solution to it, let us first of all consider what the Scriptures teach about the concepts "old man" and "new man." A better understanding of these concepts than is sometimes held will, I believe, help us to answer the question posed above.

It has been rather commonly held by Christians that in the believer there is a continual struggle between two aspects of his being, the "old man" which he is by nature and the "new man" which he puts on at the time of regeneration and conversion. According to this view, the old man and the new man are distinguishable "parts" of the believer. Before conversion he is only an old man; at the time of conversion he is said to put on the new man without, however, totally losing the old man. The converted person, or believer, is understood to be partly new man and partly old man. At times the old man is in control, whereas at other times the new man is in the saddle; the struggle of life, therefore, is the struggle between these two aspects or parts of his being (also sometimes called the "new nature" and the "old nature").

This understanding of the old and the new man can easily lead to a negative self-image. One may, of course, think of himself as primarily new man, and only secondarily old man, but even in such a case his self-image will be of a person who is partly new and partly old - partly obedient to God and partly in rebellion against God. One might, however, also think of himself much more pessimistically, as primarily old man and only occasionally and rarely new man - in which case his self-image would be negative indeed.

It is to be seriously questioned, however, whether the view of "old man" and "new man" described above is the right one. In his *Principles of Conduct*, John Murray has rejected the idea that the believer is both old man and new man. It is just as

wrong to call the believer both a new man and an old man, he argues, as it is to say that he is both regenerate and unregenerate (p. 218). Murray contends that since according to New Testament teaching the believer has put off the old man and put on the new, we must think of him as a new man - though a new man not yet made perfect, and still the subject of progressive renewal. This renewal, however, is not to be conceived of as the progressive putting off of the old man and putting on of the new (pp. 218-219).

In his study Paul, Herman Ridderbos offers an interpretation similar to Murray's. When Paul speaks about the old man and the new man, writes Ridderbos, he is not concerned primarily with the change which takes place in the life of an individual Christian after conversion, but with what took place once and for all in Christ (pp. 63-64). Christ, as the second Adam, died on the cross and arose from the grave for His people. Since Christ's people are one with Him in corporate unity, what happened to Christ has therefore also happened to His people. By His death on the cross Christ dealt a death-blow to sin as the power which had been enslaving His people; by His resurrection He opened up a new way of living for His people: the way of living associated with God's new creation.

The "old man" and the "new man" Ridderbos claims, ought to be understood in this salvation - history setting. They designate the great transition from spiritual death to spiritual life which came into existence through the death and resurrection of Christ, and which is now to be appropriated by faith. In other words, we may think of these concepts in both an objective and a subjective way. Objectively, "old" and "new" man mean that in Christ's death and resurrection the old, sinful way of living has once for all been done away with, having lost its power over Christ's people, whereas the new way of living associated with God's new creation has once for all been inaugurated. Subjectively, "old" and "new" man mean that believers enter into this new way of living as they appropriate by faith - not only initially but continually - what happened in the death and resurrection of Christ. Another way of putting this is to say that "old" man refers to the old age in which man as incorporated in Adam is a slave to sin, whereas "new" man designates the new age in which man as a member of the body of Christ is now liberated from the slavery of sin and is free to live to the praise of God.

I believe that what Murray and Ridderbos are saying is of great significance for our subject. The old and the new man, it seems to me, ought not to be seen as aspects or sides or parts of the believer which are both still somehow present in him. How, then, should we understand these concepts? Murray can help us here. He says, " 'Old man' is a designation of the person in his unity as dominated by the flesh and sin" (p. 218). If this is so, it is obvious that the regenerated person is no longer an "old man." Paul says in Romans 6:6, "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bond-

age to sin" (ASV). This crucifixion of the old man happened in salvation history. When Christ died on the cross, our old man - that is, our total person as enslaved by flesh and sin - was put to death with Him. This means that we who have been united with Christ through faith are no longer "old men." Our old man or old self has been put to death with Christ.

What happened when Christ was crucified, however, has also been subjectively appropriated by us. This is taught by Paul in the two other passages where the terms "old man" and "new man" occur: Ephesians 4:22-24 and Colossians 3:9-10. To quote just the latter passage, Paul there writes, "Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of Him that created him" (ASV). After the analogy of what has just been said about the old man, we conclude that the new man must mean the person in his unity ruled by the Holy Spirit. In this passage, therefore, Paul appeals to his readers not to lie to each other because they have once and for all put off the old man or old self and have once and for all put on the new man or the new self.

Our self-image as Christians, therefore, must be of ourselves as those who have decisively rejected the old self or old man (the total person enslaved by sin), and have just as decisively appropriated the new self or the new man (the total person ruled by the Spirit). Because of what Christ has done for us, and because we, enabled by His Spirit, have grasped all His benefits by faith, we are now to look upon ourselves as no longer identified with the old self or old man, but as identified with the new self or the new man. We are to see ourselves, therefore, not as partly old selves and partly new selves, but as new persons in Christ.

Does this mean that for the believer the struggle against sin is over? No! The New Testament is full of the language of struggle: the Christian life is called a battle, a race, and a wrestling against evil spirits; we are told to be good Christian soldiers, to fight the good fight of the faith, to resist the devil, to take heed lest we fall, and to put on the whole armor of God. Moreover, in this struggle we do not always win, we do not resist every temptation. On the contrary, we hear New Testament saints confessing that they are far from perfection, that they have not yet attained, that in many things they all stumble. We hear John saying in his first epistle, "If we say we have no sin, we deceive ourselves and the truth is not in us" (1: 8). The point is, however, that when we do fall into sin, we are momentarily living according to the old man, or the old self, which we have actually repudiated. We are then living contrary to what we really are in Christ. Though we are regenerate: we are then living contrary to our regenerate life. Though we have put on the new man, we are then living contrary to the new man, as if we were still the old man.

But the fact that this does happen - and may, indeed, happen frequently - does not mean that we must therefore revise our self-image as having to include both old man and new man. For - and this is a most important point - when we slip into an old man way of living, we are living contrary to our true selves; we are denying our true self image. Paul does not say in Romans 6: 11, "Consider yourselves to be mostly alive to God and mostly dead to sin."

What he says is, "Consider yourselves dead to sin and alive to God." This, then, must be our Christian self-image. We must consider ourselves to be new persons in Christ, who have once and for all turned our backs upon the old self, and who therefore refuse to be identified with it any longer.

The old man or old self reveals itself in an old life-style, that of enslavement to sin. The new man or new self should reveal itself in a new life-style, that of joyful obedience to God. But it does not always do so. There are times when even the believer, who is a new person in Christ, lives in accordance with the old life-style. When he does so, however, he is being inconsistent with the person he truly is. Therefore Paul calls on believers to make their life-styles consistent with the new selves they have put on.

It might be well at this point to say something about the use of the word "depraved" as a term with which to describe believers. If it is true that the believer is to look upon himself as a new man in Christ, is it then proper to refer to such a person as still "depraved" or even as still "totally deprived"?

Perhaps a bit of historical background would be in order here. The concept of "total depravity" was developed by theologians in the Reformed or Calvinistic tradition to designate the condition of man as a fallen creature, apart from the regenerating and sanctifying influences of the Holy Spirit. The term was intended to convey two thoughts: (1) that in man as he is "by nature" the corruption or pollution of sin extends to every part of his being: to his mind as well as his appetites and impulses, to his aesthetic appreciation as well as his capacity to choose, and so on, and (2) that man in his natural state cannot do what is fundamentally pleasing to God, and cannot in his own strength change his basic preference for sin to love for God.

But now the question arises, is "depravity" or "total depravity" a proper expression to use in describing a regenerate man - a person to whom the Holy Spirit has given new spiritual life? We have just noted that the term was introduced to describe man apart from the regenerating and sanctifying work of the Spirit. That being the case, it should be obvious that the term ought not to be used to describe a person in whom the Spirit has begun the process of renewal and sanctification.

One might conceivably counter: But is it not true that even a regenerated person must still struggle against sin in every area of his life, in his thoughts as well as in his feelings, in his mind as well as in his appetites? Must not the believer still contend with the flesh, put to death the deeds of the body, and fight against indwelling sin? Indeed he must. But since the believer is now in Christ, indwelt by the Holy Spirit, he has been endowed with power to resist temptation and to overcome sin - a power which the unregenerate man does not have.

For these reasons I conclude that one ought not to say that a regenerate person is still "totally depraved." Though the believer is still inclined to all kinds of sin, the indwelling Spirit now enables him more and more to say no to sin. We ought therefore to see him, think of him, and describe him as a person who is a new creature in Christ, who is being progressively renewed in the image of God.