

The School of Biblical Law

Introduction to Law and Grace

Lesson Thirty Five: "Understanding the Law from Romans – Part 1"

A cursory reading of some New Testament passages can seem to position the Law in a negative light or even appear to be communicating that the Law was cancelled and has no continuing application for today's believer. These passages need to be examined and balanced with other portions of scripture. We will begin in the book of Romans remembering that the Apostle Paul admonished Timothy, "Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth." We must likewise heed that admonition.

1. We must be a workman that rightly divides the word of truth.
 - a. Workman (Strong's #2040 – *erates* – laborer, toiler, worker)
 - b. Rightly divides (Strong's #3718 – *orthotomeo*, from #3717 – *orthos* – right, erect, level, or straight and #5114 *tomoteris* – to cut as if by a single stroke, sharp, sharpness)
 - c. Word (Strong's #3056 – *logos* – something spoken, including reasoning and intent)
 - d. Truth (Strong's #225 – *aletheia* – truth, truly, verity)
2. In the first chapter of Romans, Paul introduces himself and declares his commitment to preaching the gospel and redemptive truth that applies to all men. Romans 1:16-17, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Gal 3:11; Heb. 10:38; Hab. 2:4)
 - a. Righteousness (Strong's #1343 – *dikaioyne* – justification, rightness - Noun)
 - b. Just (Strong's #1342 – *dikaios* – equitable in character or act - Adjective)
 - c. Justified (Strong's #1344 – *dikaioo* – to render innocent, just or free - Verb)
 - d. Galatians 3:11, "But that no man is justified (*dikaioo*) by the law in the sight of God, it is evident for the just shall live by faith."
 - e. Romans 2:24-25a, "Being justified (*dikaioo*) freely by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood."
 - f. Romans 5:8-9, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified (*dikaioo*) by his blood we shall be saved from wrath through him."
3. The Gospel is for both Jew and Gentile unto salvation and unto a life of faithfulness, which is placed in contrast to a life of unfaithfulness (verses 18-32).

God is against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

- a. Ungodliness (Strong's #763 – *asebia* – impiety, wickedness, lawlessness)
- b. Godliness (Strong's #1342 – *eusebia* – consistency of life with God and his covenant)

Every atom in man's being witnesses to and is revelational of the Creator, His invisible qualities, His eternal and omnipotent power, and His deity

- a. Man's sin is unfaithfulness to the revelation, to God's covenant, and his Law.
- b. Just shall live by faith while the unjust are characterized by unfaithfulness.
- c. A God-repressing life not only rejects righteousness in salvation in but also rejects righteousness of God's covenant law (Adam's transgression).
- d. God's wrath is against those who wage war against his righteousness and deliberately try to overturn His moral order.

Paul begins his epistle by calling all, Jew and Gentile, to the Gospel and a covenant life of faith. He then proceeds to differential between the life of faithfulness and the life of unfaithfulness to God as is possible because of God's immutable Word written upon the creation. Therefore, all men "are without excuse"