

S T U D Y G U I D E

# The Life and Theology of Paul

Guy Prentiss Waters



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# Introduction

Much of what we know about theology—about justification, adoption, sanctification, and glorification—comes directly from the writings of the Apostle Paul. If we removed Paul’s writings from Scripture, we can only imagine how deficient our understanding of these truths would be. We, like Augustine, Luther, and Calvin before us, owe much to this great Apostle. In this series, Dr. Guy Waters leads us on a doctrinally enriching and spiritually edifying journey from Paul’s life, conversion, and call to key themes in his theology.

# Paul's Life

## MESSAGE INTRODUCTION

Imagine if you were a first-century Christian meeting the Apostle Paul—or Saul of Tarsus, as he was called by his Jewish name. Instead of admiring him, you likely would have feared him as you faced this violent persecutor of believers. With this fact and other details in mind, we start this study of Paul's thought with an examination of his life. Why not just jump into his theology? Because, as Dr. Waters affirms, we "can't separate Paul the theologian from Paul the man, and Scripture certainly does not." In this lesson, then, we will learn of Saul before his conversion on the road to Damascus. His life and experiences were shaped by the Lord for His purposes.

## SCRIPTURE READINGS

Acts 7:54–8:4; 9:1–2; Philippians 3:1–6

## LEARNING OBJECTIVES

1. To understand the importance of Paul's life for his theology
2. To learn key details of Paul's unique Jewish and Roman upbringing
3. To discern the providence of God in preparing Paul for life after conversion

## QUOTATION

*An out-and-out zealot for those traditions such as he declares himself to have been would certainly have offered vigorous opposition to any tendency to "change the customs delivered by Moses." Gamaliel might counsel patience and moderation but, as Paul viewed the situation, it was too serious for such temporizing measures. If Stephen saw the logic of the situation more clearly than the apostles, Paul saw it more clearly than Gamaliel. In the eyes of Stephen and Paul alike, the new order and the old were incompatible. If Stephen argued, "The new has come; therefore the old must go," Paul for his part argued, "The old must stay; therefore the new must go." Hence the uncompromising rigor with which he threw himself into the work of repression.*

—F.F. Bruce

## LECTURE OUTLINE

## A. Paul's Jewish heritage (Phil. 3:5)

1. He was circumcised and raised in a Jewish home.
2. He was an Israelite from the tribe of Benjamin.
3. He eagerly embraced his heritage in a Greco-Roman culture.

## B. Paul's unimpressive physical stature

1. He mentions a weak "bodily presence" in 2 Corinthians 10:10.
2. A fuller description of such occurs in a later apocryphal book.
3. Later physical suffering would have added to this condition (2 Cor. 11:24–30).

## C. Paul's Jewish family

1. He likely grew up in a devout household with connections to the synagogue.
2. He gained Roman citizenship from his father.
3. We learn of his nephew, the son of his sister (Acts 23:16).
4. We never hear of him having a wife, but he may have had one at one point.

## D. Paul's birth in Tarsus

1. It was a city in the province of Cilicia, in what is today southeastern Turkey.
2. It was no "ordinary" city (Acts 21:39) but a Greek university town, major port city, trade center, and sizeable community.

## E. Paul's Roman citizenship

1. It came at birth (Acts 22:28).
2. It granted him certain rights used to his advantage (Acts 16:37; 22:25).
3. It saved his life on at least one occasion (Acts 25).

## F. Paul's thorough education

1. He studied in the Pharisaic tradition under Gamaliel in Jerusalem (22:3; 23:6).
2. He excelled as a student (Gal. 1:14).
3. He learned several languages.
4. He knew Scripture thoroughly.
5. He studied pagan philosophy and secular literature (Acts 17).

## G. Paul's living as a tentmaker (Acts 18:3)

1. Such a vocation was not below learned Jews as it was with Greeks.
2. Such a vocation as a builder and mender of tents was very much in demand.
3. Such a vocation safeguarded his role as a preacher who did not peddle the gospel (2 Cor. 2:17).
4. Such a vocation kept him from being a burden to others (1 Thess. 2:9; 2 Thess. 3:8).

#### H. Paul's persecution of the church

1. He mentions his former hostility as a “blasphemer, persecutor, and insolent opponent” (1 Tim. 1:13).
2. He rejected the idea that Jesus could be the Messiah.
3. He was on his way to arrest Christians in Damascus the day the Lord confronted him.

#### STUDY QUESTIONS

1. Paul possessed a Jewish heritage and eagerly embraced it in the face of a resistant Greco-Roman culture.
  - a. True
  - b. False
2. One of the things that made Paul so influential both before and after his conversion was his imposing physical appearance.
  - a. True
  - b. False
3. The following are true of Paul as we encounter him before his conversion.
  - a. He was called by his Roman name, Saul.
  - b. He was being prepared by the Lord for His purposes.
  - c. He was a fierce persecutor of Christians.
  - d. Both a and b
  - e. Both b and c
4. Regarding Paul's family, \_\_\_\_\_.
  - a. He was raised in a nominal Jewish household
  - b. He had a nephew, the son of his sister
  - c. Both a and b
5. Regarding Tarsus, the city where Paul was born, \_\_\_\_\_.
  - a. It was found in the province of Cilicia
  - b. It was a major port and trade city
  - c. It was known for its uneducated citizens
  - d. Both a and b
  - e. All of the above
6. Regarding Paul's Roman citizenship, \_\_\_\_\_.
  - a. He gained it from his father by birth
  - b. It granted him certain rights, which he used to his advantage
  - c. It saved his life on at least one occasion
  - d. Both a and b
  - e. All of the above

7. Regarding Paul's education, \_\_\_\_\_.
  - a. He studied in the Pharisaic tradition under Caiaphas in Jerusalem
  - b. He studied exclusively in the Hebrew language in order to master it
  - c. He did not shy away from Greco-Roman literature and philosophy
  - d. Both a and b
  - e. All of the above
  
8. Regarding Paul's trade as a tentmaker, \_\_\_\_\_.
  - a. Such manual labor was not below learned Jews as it was with Greeks
  - b. It released him from the suspicion that he was a peddler of God's Word
  - c. It helped him from becoming a financial burden to others
  - d. Both b and c
  - e. All of the above

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Study Philippians 3:1-7. As Paul looks back on his past and his "confidence in the flesh," what does verse 7 tell us about the value of such a life?
2. Consider Paul's weakness mentioned in 2 Corinthians 10:10 and how the Lord used it to teach him about success in ministry. If you are a Christian, why should you not be afraid of admitting physical weakness in a world where such is hardly popular?
3. When speaking of God's providence, we affirm His control over everything in our life including how He prepared Paul for future ministry. Think back on something (for example, location, family, education, or sin) in your life that, unknown to you at the time, God was using to prepare you for the future. How should this affect our attitude toward even the worst times we face?
4. Christians in this world face persecution on various levels. Knowing that God later subdued Paul, a fierce opponent of the Christian faith, how should this affect our attitude towards those who persecute Christians, such as Muslims or Communists?

#### FOR FURTHER STUDY

F.F. Bruce, *Paul: Apostle of the Heart Set Free*

Sinclair Ferguson, *Let's Study Philippians*

J. Gresham Machen, *The Origin of Paul's Religion*

## 2

# Paul's Conversion and Calling

### MESSAGE INTRODUCTION

In Acts 8, Saul of Tarsus was on his way to Damascus to apprehend Christians fleeing from persecution in that city. Little did he realize that the Lord was shaping his entire life for this decisive moment. Both Paul (Gal. 1, Phil. 3, and 1 Tim. 1) and Luke (Acts 9, 22, and 26) would one day look back on this event as a watershed in Paul's life. On this very Damascus road, as Dr. Waters observes, "grace burst into the life of Saul of Tarsus." In this lesson, then, we will study the details of Paul's conversion and calling. We observe a wonderful relationship between what happened to Paul specifically and all sinners generally when Christ enters their lives. In the process, we will consider the claims of some scholars that while Paul's call occurred here, his conversion did not.

### SCRIPTURE READINGS

Acts 9:1-30; 2 Corinthians 4:1-6

### LEARNING OBJECTIVES

1. To affirm the reality of not only Paul's call but also his conversion on the road to Damascus
2. To relate Paul's conversion specifically to that of Christians generally
3. To learn lessons for the Christian life from the conversion and call of Paul

### QUOTATION

*Saul heard the words, "Why are you persecuting Me?" and he knew that whoever was addressing him out of this blinding light was not some passerby from Damascus. He knew that he was in touch with a supernatural someone, but he was not sure who. So he asked, "Who are You, Lord?" (v. 5). Here Saul did not use the Greek term kyrios in the lower sense of simple polite address, but in the supreme, imperial sense. He knew that he was being addressed by the Sovereign One of heaven.*

—R.C. Sproul

## LECTURE OUTLINE

- A. The reality of Paul's conversion on the road to Damascus
  - 1. We set the scene of Paul's conversion (Acts 9) with the martyrdom of Stephen and persecution of Christians (Acts 7 and 8).
    - a. Saul of Tarsus takes an active role in this oppression.
    - b. He travels to Damascus to arrest Christians taking refuge there.
  - 2. Close to Damascus, the Lord Jesus confronts and converts Saul.
    - a. Saul is blinded by a heavenly light.
    - b. Saul hears the Lord's voice, "Why do you persecute me?"
    - c. Saul fasts for three days reflecting on this experience and his life.
  - 3. The disciple, Ananias, comes to Paul.
    - a. Ananias calls him, "Brother, Saul," which affirms his conversion.
    - b. Paul receives his sight.
    - c. Paul gets baptized.
    - d. Paul receives a commission to be a witness to Jews and Gentiles.
    - e. Paul's call comes directly from the Lord.
- B. The similarity between Paul's conversion and that of the Gentiles
  - 1. Gentiles would hear the voice of the Lord through Paul (Acts 16:14).
  - 2. Gentiles would be delivered from darkness to light (Acts 26:18; Col. 1:13).
  - 3. This pictures the new birth of sinners blinded by Satan then brought into the light of the Gospel (2 Cor. 4:4-6).
  - 4. Paul experienced this very deliverance from darkness.
- C. Lessons from Paul's conversion
  - 1. Those whom God saves, He delivers by His grace alone (1 Tim. 1:15).
  - 2. Those whom God saves, He places into His family (Acts 9:17).
  - 3. Those whom God saves, He puts into His service (Acts 9:20-22).

## STUDY QUESTIONS

- 1. In Acts 7, Saul of Tarsus was on his way to Damascus to arrest Christians.
  - a. True
  - b. False
- 2. Paul did not realize that God had been shaping his life for this decisive encounter on the road to Damascus.
  - a. True
  - b. False

- 
3. As he approached Damascus, the Lord confronted Paul who \_\_\_\_\_.
    - a. Was blinded by a supernatural light
    - b. Heard a voice from heaven
    - c. Like Zechariah before him, was unable to speak
    - d. Both a and b
    - e. Both b and c
  
  4. Concerning Paul's Damascus road experience, \_\_\_\_\_.
    - a. Paul would later look on it as a watershed event
    - b. Luke would later look on it as a watershed event
    - c. Grace burst into the life of Paul
    - d. Both a and c
    - e. All of the above
  
  5. Regarding the similarity between Paul's experience and the conversion of the Gentiles, \_\_\_\_\_.
    - a. They, like him, hear the voice of the Lord
    - b. They, like him, are delivered from darkness to light
    - c. They, like him, become speechless
    - d. Both a and b
    - e. All of the above
  
  6. The idea that those whom God saves, He does so by grace alone, is found in \_\_\_\_\_.
    - a. 2 Corinthians 4:4–6
    - b. 1 Timothy 1:15
    - c. Acts 9:17
    - d. Acts 9:20–22
  
  7. The idea that those whom God saves, He puts into service, is found in \_\_\_\_\_.
    - a. 2 Corinthians 4:4–6
    - b. 1 Timothy 1:15
    - c. Acts 9:17
    - d. Acts 9:20–22
  
  8. The idea that those whom God saves, He places into His family, is found in \_\_\_\_\_.
    - a. 2 Corinthians 4:4–6
    - b. 1 Timothy 1:15
    - c. Acts 9:17
    - d. Acts 9:20–22

### BIBLE STUDY AND DISCUSSION QUESTIONS

1. While New Testament verses such as Ephesians 5:8, 1 Thessalonians 5:5, and 1 Peter 2:9 clearly equate light with salvation and darkness with sin, what about passages in the Old Testament that use similar images? For example, is it acceptable to say that the light and darkness in such passages as Genesis 15:12, 17 and Exodus 10:21–23 point to salvation in Christ? 2 Corinthians 4:6 provides a helpful key here.
2. Consider the suspicion of Ananias toward Paul and the eventual embrace of this notorious persecutor as a “brother.” What does this say for our welcoming into the church of such converted people as repentant homosexuals or ex-convicts?
3. Reflect upon 1 Timothy 1:15. Even as a mature Christian, why do you need to keep repeating to yourself something like this, “Those whom God saves, He delivers by His grace alone”?
4. Reflect upon Acts 9:17. As you consider the idea that those whom God saves, He places into His family, discuss how this should affect the life of your church.

### FOR FURTHER STUDY

- F.F. Bruce, *Paul: Apostle of the Heart Set Free*  
J. Gresham Machen, *The Origin of Paul's Religion*  
R.C. Sproul, *Acts*

## 3

# The Two Ages

### MESSAGE INTRODUCTION

In our last message, we witnessed Paul’s glorious conversion to and call from the Savior. At this time, Paul received the charge to proclaim the gospel of Jesus Christ. In the remainder of our studies, we will focus on that message in detail. In this lesson, after giving us an introduction to the gospel Paul preached, Dr. Waters shows how we must view it as necessarily rooted in history or in terms of the “Two Ages” connected to it. We learn of the present age and the age to come in Christ. As believers, we live in the overlap of the ages—in tension—but not in despair, with our eyes upon our coming Savior.

### SCRIPTURE READINGS

1 Corinthians 15:1–4; Matthew 12:30–32; Ephesians 1:16–23

### LEARNING OBJECTIVES

1. To understand in summary the gospel Paul preached
2. To see the gospel as necessarily rooted in history with Christ at the center of it
3. To grasp the importance of the two ages in which the gospel is rooted

### QUOTATION

*The work of Christ as sacrificing priest has ended, now has begun the epoch in which his victory over death, sin, and Satan is being worked out. He reigns. Indeed He towers over all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come (1:21). There is no rule greater than Christ’s; there is no authority that can thwart His purposes; there is no power that can withstand His; there is no dominion that can prevent His advance. That is true in the present age and also in the age to come.*

—Sinclair Ferguson

## LECTURE OUTLINE

- A. Starting to get our arms around the gospel Paul preached
  1. The long approach comes in Paul's Epistle to the Romans.
    - a. Paul writes this letter at the end of his third missionary journey.
    - b. Paul hopes to visit the church in Rome, where he had never been (Rom. 1:1-13).
    - c. Paul in this letter summarizes the gospel he longs to bring in person (Rom. 1:15-18).
  2. The short approach comes in Paul's testimony in 1 Corinthians 15:1-4.
    - a. The gospel centers on the death and resurrection of Christ.
    - b. The gospel assumes that we are sinners.
    - c. The gospel must be preached in order to save.
  
- B. Stepping back to see this gospel rooted in the "Two Ages"
  1. Paul possessed a comprehensive understanding of history.
    - a. History begins with creation.
    - b. History ends with creation's redemption at Christ's return (Rom 8:19-22).
    - c. History centers on Christ's work in the "fullness of time" (Gal. 4:4-5; Eph. 1:9-10).
    - d. History focuses on Christ's role in history in terms of the "Two Ages."
  2. Before New Testament times, present and future eras were distinguished.
    - a. The Old Testament presents history in terms of creation, fall, and hope in the coming Messiah.
    - b. Inter-testamental Jewish writers set forth a present order marred by sin and a new future order of redemption.
  3. The New Testament distinguishes "this age" from "the age to come."
    - a. Jesus speaks in this way (Matt. 12:30-32; Luke 20:34-35).
    - b. Paul writes in this way (Eph. 1:21).
  4. Paul elaborates on "this age" or world.
    - a. It is evil, denoting sinners in rebellion to God (Gal. 1:4; Eph. 2:1).
    - b. It is comprehensive, seen in the whole person (Rom. 12:2; Eph. 2:2).
    - c. It is corporate, involving more than the individual (1 Cor. 2:5-8).
  5. Paul elaborates on "the age" or world "to come," which Christ initiated with His saving work.
    - a. It came into history with Christ's saving work.
    - b. It refers to a kingdom (Col. 1:13).
    - c. It denotes a new creation, into which we enter (2 Cor. 5:17).
    - d. It entails our union with Christ by the Spirit and through faith.
  6. Within these two orders, we live in the "overlap of the ages."
    - a. We have been transferred from an evil dominion into the age to come (Gal. 1:4; Col. 1:13).
    - b. We have yet to experience the age to come in full (1 Cor. 15:53).
    - c. We are not of this present age, but we live in it (Titus 2:11-12; Rom. 8:13, 18).

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C. Lessons from Paul's teaching on the "Two Ages"

1. We must understand how our sin remains a real and present threat.
2. We must understand how grace rescues us from the bondage of sin.

STUDY QUESTIONS

1. We must see the gospel as firmly rooted in history.
  - a. True
  - b. False
2. Paul's theology emerges out of his understanding of the "Two Ages."
  - a. True
  - b. False
3. In his letter to the Romans, Paul \_\_\_\_\_.
  - a. Sets forth the gospel in detail, yet still as a summary
  - b. Expresses his desire to be with them again, since he planted a church there
  - c. Writes at the end of his second missionary journey
  - d. Both a and b
  - e. Both b and c
4. Regarding Paul's comprehensive understanding of history, \_\_\_\_\_.
  - a. He shows us that history begins with creation
  - b. He shows us that history will never end
  - c. He shows us that history centers on Christ's saving work
  - d. Both a and b
  - e. Both a and c
5. Regarding 1 Corinthians 15:1–4 as a brief summary of the gospel, \_\_\_\_\_.
  - a. It centers on the death and resurrection of Jesus Christ
  - b. It assumes that we are sinners
  - c. It does not save automatically; it must be proclaimed
  - d. Both a and c
  - e. All of the above
6. Regarding the "Two Ages," Paul speaks of both "this age" and the one "to come" in \_\_\_\_\_.
  - a. Ephesians 1:21
  - b. Galatians 1:4
  - c. Colossians 1:13
  - d. 2 Corinthians 5:17

7. Regarding the “Two Ages,” Paul calls the present age “evil” in \_\_\_\_\_.
  - a. Ephesians 1:21
  - b. Galatians 1:4
  - c. Colossians 1:13
  - d. 2 Corinthians 5:17
  
8. Regarding the “Two Ages,” Paul speaks of the age “to come,” initiated with the saving work of Christ, as a kingdom in \_\_\_\_\_.
  - a. Ephesians 1:21
  - b. Galatians 1:4
  - c. Colossians 1:13
  - d. 2 Corinthians 5:17

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Examine 1 Corinthians 15:1–4 in connection with what Paul says of the resurrection in verses 12–14. Why are the historical facts of the death and resurrection of Christ so important to the good news that Jesus saves sinners? With Romans 6:23 in mind, why is the preaching of the gospel in vain if Jesus stayed dead?
2. Look at Galatians 4:4–5, which speaks of God sending His Son at “the fullness of time.” Clearly, Jesus came at a time specifically set by the Father as the history of the world unfolded to that crucial new age. How does this affect how we look at the past and current events?
3. Read Ephesians 1:20–21, which speaks of the Father’s power at work in the exalted Savior, in connection with Dr. Ferguson’s quote at the beginning of this lesson. What encouragement does this give the Church as we struggle within the “overlap of the ages”?
4. In this lecture, we learn of the grace that rescues us from the dominion of sin. Dr. Waters notes, “And we have in Christ (every believer) resources of grace that He has won for us and that He gives us freely by the Holy Spirit, so we can live the Christian life in confidence.” How do we access those “resources of grace” in this life?

#### FOR FURTHER STUDY

D.A. Carson, *Scandalous: The Cross and Resurrection of Jesus Christ*  
 John Owen, *Biblical Theology: The History of Theology from Adam to Christ*  
 Herman Ridderbos, *The Coming of the Kingdom*  
 R.C. Sproul, *The Work of Christ: What the Events of Jesus’ Life Mean for You*

## 4

# Sin, Part 1

### MESSAGE INTRODUCTION

In the last lesson, we began with a summary of the gospel from 1 Corinthians 15. As we continue our studies, we will open up this message in more detail from Paul's epistle to the Romans. In this lesson, we see that Paul begins with sin, a topic not discussed much today. In Romans 1:16–17, arguably the thesis statement of Romans, Paul shows us that Christ's righteousness is at the heart of the gospel. However, instead of speaking of this righteousness in detail right away, Paul discusses sin at length (Rom. 1:18). He knows we need to see our unrighteousness before we can see our need for the gift of righteousness in Christ.

### SCRIPTURE READINGS

Romans 1:14–2:5

### LEARNING OBJECTIVES

1. To understand that the preaching of sin lays the foundation for proclaiming the gospel
2. To recognize that unrighteousness is a universal problem affecting all mankind
3. To realize that sin, or the breaking of God's law, is defined in personal terms as rebellion against God himself

### QUOTATION

*Paul is about to expound a wonderful salvation. But first he establishes the need for it by showing that all people are sinful. . . . It has always seemed to most people that they are, on the whole, pretty decent people. They may not be perfect but they have done no great wrong. Since they are conscious of no really disastrous sin they feel that they must be right with God. But for Paul the significant thing is not that people have met their own standard but that they have not met God's. They have come short of his demand. They are in the greatest danger because they are subject to his wrath.*

—Leon Morris

## LECTURE OUTLINE

## A. The unrighteousness of the Gentiles

1. The wrath of God has been revealed against the Gentiles (Rom. 1:18).
  - a. Wrath denotes God's displeasure towards sin.
  - b. Wrath is displayed now and later (See also Rom. 2:5).
2. Even the Gentiles know God (Rom. 1:19–20).
  - a. Even without a Bible this knowledge exists.
  - b. God reveals Himself in the created order.
  - c. Such knowledge renders them inexcusable.
3. The Gentiles rebel against this knowledge of God (Rom. 1:18, 21–25).
  - a. Though they know God, they do not honor Him as God.
  - b. They worship the created order rather than the Creator.
  - c. They exchange the truth of God for lies.
  - d. This includes world religions, which are not expressions of sincere piety (see Acts 17).
4. God gives Gentiles over to the sins they desire (Rom. 1:26–28).
  - a. This has profound effects on how they relate to each other.
  - b. This includes homosexual sins.
5. Gentiles are filled with all manner of unrighteousness (Rom. 1:29–32).
  - a. They remain guilty of many sins.
  - b. They continue in their sin aware of God's judgment.
  - c. They not only commit such sins but approve of others who do the same.

## B. The unrighteousness of the Jews

1. The Jews have nothing of which to be proud (Rom. 2:1–11).
  - a. While passing judgment on others, they too are condemned.
  - b. They do the very things they accuse others of doing.
  - c. God will not be partial towards them as His covenant people.
2. The Jews have the law but fail to live according to it (Rom. 2:12–24).
  - a. The Gentiles have the law written on their hearts, while the Jews have the advantage of the full written law.
  - b. The law is of no advantage to those who do not live by it.
3. The Jews have the covenant sign of circumcision (Rom. 2:25–29).
  - a. Circumcision gives no benefit to lawbreakers.
  - b. Circumcision of the heart is what really matters.
4. In the end the Jews are declared as guilty as the Gentiles (Rom. 3:1–9).
  - a. They possess the Word of God.
  - b. They remain unfaithful to God.
  - c. God shows righteousness towards them.
  - d. If anyone should be faithful, it should be them.
  - e. God will judge them even though they are Jews.

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### C. Lessons on unrighteousness

1. The gospel addresses the problem of human sin.
  - a. Sin refers to the breaking of God's law.
  - b. Sin denotes personal rebellion against God.
2. There exists no solution in us to this problem.
  - a. Our sin makes us fit for judgment.
  - b. Our hope exists outside ourselves.
  - c. Our hope is in the very God we have offended.
  - d. Our hope comes in the Son whom God sent to deal with our sin.

### STUDY QUESTIONS

1. In order to discuss the gospel, Paul begins with sin.
  - a. True
  - b. False
2. We do not need to see our own unrighteousness before we can grasp the glorious gift of God's righteousness in Jesus Christ.
  - a. True
  - b. False
3. Regarding the wrath revealed against the Gentiles, \_\_\_\_\_.
  - a. It denotes God's displeasure for sin
  - b. It will be revealed later
  - c. It has not been revealed yet
  - d. Both a and b
  - e. Both b and c
4. Regarding Gentiles' knowledge of God, \_\_\_\_\_.
  - a. It does not exist without the Bible
  - b. It does not truly exist in the created order
  - c. It renders them inexcusable
  - d. Both a and b
  - e. Both a and c
5. Regarding the Gentiles' rebellion against their knowledge of God, \_\_\_\_\_.
  - a. They know God but do not honor him as such
  - b. They worship creation rather than the Creator
  - c. They exchange the truth of God for lies
  - d. Both a and c
  - e. All of the above

6. Regarding the unrighteousness of the Jews, \_\_\_\_\_.
  - a. They are condemned for passing judgment on others
  - b. They do the very things of which they accuse others
  - c. God remains partial towards His covenant people
  - d. Both a and b
  - e. All of the above
  
7. Romans 2 tells us that the Jews in their unrighteousness get no advantage in the end from \_\_\_\_\_.
  - a. The law
  - b. Circumcision
  - c. Temple sacrifices
  - d. Both a and b
  - e. All of the above
  
8. The gospel addresses the problem of human sin, which \_\_\_\_\_.
  - a. Denotes the impersonal breaking of God's law
  - b. Makes us fit for judgment without any hope at all
  - c. Only leaves room for hope totally outside of ourselves
  - d. Both a and b
  - e. All of the above

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Martyn Lloyd Jones said, "A gospel which merely says 'Come to Jesus', and offers Him as a Friend, and offers a marvelous new life, without convicting of sin, is not New Testament evangelism." In connection with this lesson, what do you think of this quote?
2. Read Romans 1:18–21 in relation to people knowing God but suppressing the truth in unrighteousness. While many people say, "There is no God" (Psa. 14:1), does anyone really qualify as a true atheist?
3. Read Romans 11:17–22. With this passage in mind, what lessons does the church need to learn from the warnings given to Jews in Romans 2:1–3? How do these warnings lead us to Christ?
4. Consider the fact that the gospel addresses the problem of human sin as the breaking of God's law and personal rebellion against Him. Discuss whether this continues to be a problem with Christians. If so, what is the solution?

#### FOR FURTHER STUDY

Leon Morris, *The Epistle to the Romans*

R.C. Sproul, *The Gospel of God: An Exposition of Romans*

## 5

# Sin, Part 2

### MESSAGE INTRODUCTION

In the last lesson we began to look at the gospel Paul preached by considering the sin that makes the good news necessary. In Romans, Paul shows us how widespread and deep-rooted this plague of sin is. For hearts in rebellion against God, His gift of righteousness only makes sense if we lay hold of our unrighteousness and incapability of becoming righteous on our own (Rom. 3:20). In this lesson, we find Paul continuing to open up for us the seriousness of sin. Specifically, Dr. Waters, through Paul, shows us the landscape of humanity and traces the problem of sin to Adam as our representative.

### SCRIPTURE READINGS

Romans 5:12–21

### LEARNING OBJECTIVES

1. To understand Adam as the first man and federal representative
2. To realize that we have become guilty of Adam's first sin through his representative headship
3. To grasp our hopeless condition as we stand under condemnation with all men united in Adam our federal head

### QUOTATION

*It was by one man's sin that we all fell through the first Adam. Does anyone object to the justice of that? I pray you, do not object to what is your only hope. If you and I had each one sinned for himself or herself apart from Adam, our case would probably have been hopeless, like the case of the fallen angels, who sinned individually, and fell never to be set up again, but inasmuch as we fell representatively in Adam, it prepared the way for us to rise representatively in the second Adam, Christ Jesus our Lord and Savior. As I fell by another, I can rise by another; as my ruin was caused by the first man, Adam, my restoration can be brought about by the second Man, the Lord from heaven.*

—Charles Spurgeon

## LECTURE OUTLINE

## A. Encountering Adam in Romans 5

1. Paul starts discussing the gift of righteousness at the end of chapter 3 and through chapter 4.
2. In chapter 4, we learn of Abraham who received the gift of righteousness by faith.
3. At the beginning of chapter 5, Paul speaks of the blessings that come with the gospel.
4. As chapter 5 continues, we find the surest foundation for the gift of righteousness in Jesus Christ.
5. In the process, Paul sets Christ alongside Adam (5:12–20) as a figure parallel to him, which clarifies our understanding of the gift of righteousness.

## B. Who Adam is

1. Adam is the first human being.
  - a. He is clearly called “the first man,” a living being, in 1 Corinthians 15:45.
  - b. He was created with Eve by God as recorded in Genesis 1 and 2.
  - c. He stands alongside Jesus Christ as an historical figure.
2. Adam is a representative figure.
  - a. What he does, he performs not only for himself but for others.
  - b. He stands for all humankind in his actions.
  - c. He is the “one man” (Rom. 5:12, 15, 16, 17, 19) who acts on behalf of “all men” (5:12, 18) or the “many” (5:15, 19).
  - d. The only man not included in the “all” or “many” is Jesus Christ, the last man or “Adam” (1 Cor. 15:45).

## C. What Adam has done

1. He has committed the “one trespass,” the sin of eating the forbidden fruit (Rom. 5:16, 18).
  - a. God warned him of the penalty for this sin (Gen. 2:17).
  - b. Death is the penalty as the wages of sin.
2. The one trespass has become ours.
  - a. The sin of Adam has been “imputed” (Rom. 5:13) to us or set to our account.
  - b. This transfer is analogous to money credited to one account from another.
  - c. Adam’s sin has been credited to our account, and so death as the penalty for sin has come to us as well.
  - d. We “all sinned” in Adam and stand guilty for it (Rom. 5:12–14).
3. There are consequences for the one trespass.
  - a. We are all reckoned sinners (Rom. 5:19).
  - b. We stand condemned (Rom. 5:16, 18).
  - c. We are under the reign of death (Rom. 5:17).
  - d. We cannot extract ourselves from this condition (Rom. 5:20).

#### D. Lessons from Adam

1. We know more about unbelievers than they know about themselves.
  - a. We know this from Paul's assessment in the Scriptures.
  - b. Part of our aim in evangelism is to help people see their helpless condition.
2. What unites people in Adam remains more important than what divides them.
  - a. Many things divide people in the world such as race, language, culture, politics, and so on.
  - b. Our hopeless condition in Adam brings a greater solidarity than any division we experience.
  - c. Jesus Christ remains the only hope anyone has to be rescued from this helpless estate.

#### STUDY QUESTIONS

1. As Romans unfolds to chapter 5, where we encounter Adam in his sin, we have already heard something of the gift of righteousness in the previous two chapters.
  - a. True
  - b. False
2. As Romans unfolds to chapter 5, where we encounter Adam in his sin, we first hear of Abraham as a descendent of Adam who lived in unrighteousness.
  - a. True
  - b. False
3. As Romans unfolds in chapter 5, where we encounter Adam in his sin, Paul in no way sees Christ alongside Adam as a figure parallel to him.
  - a. True
  - b. False
4. Adam was \_\_\_\_\_.
  - a. Called the "first man," a living being, in Genesis 1 and 2
  - b. Created out of nothing with Eve as recorded in 1 Corinthians 15:45
  - c. An historical figure parallel to Jesus Christ
  - d. Both a and b
  - e. Both b and c
5. As a representative figure, Adam \_\_\_\_\_.
  - a. Acted not just for himself but for others
  - b. Stands for all humankind in his actions
  - c. Is the "one man" from whom all descended by ordinary generation, including Jesus Christ
  - d. Both a and b
  - e. Both a and c

6. Regarding the one trespass committed by the one man, Adam, \_\_\_\_\_.
  - a. God warned him of the penalty for sin
  - b. The guilt of it has been infused in us through human reproduction
  - c. It has made us more inclined to sin, but has not infected us entirely
  - d. Both a and c
  - e. All of the above
  
7. Regarding the consequences for the sin of Adam, \_\_\_\_\_.
  - a. We are all reckoned sinners
  - b. We all stand condemned
  - c. We are all under the reign of death
  - d. Both a and b
  - e. All of the above
  
8. Regarding the lessons we learn from Adam's fall, \_\_\_\_\_.
  - a. We know more about sinners than they know of themselves
  - b. What divides people in Adam is more significant than what unites them
  - c. We can evangelize people without showing them their hopeless condition in Adam
  - d. Both a and b
  - e. All of the above

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Read Romans 5:16 and Isaiah 59:2 in connection with Genesis 2:17 and Romans 5:12. What is it about the judgment of death for sin that is more than the physical act of dying?
2. Considering the fact that Adam's sin is reckoned to our account and so death with it, how would you respond to someone who declares, "That's not fair!"?
3. How can knowing more about unbelievers than they know about themselves be helpful in relating to unbelievers, and what must we avoid as we seek to reach them?
4. Reflect on the fact that many things divide people in the world and (even within a given culture) such as race, language, politics, and religion. How does the solidarity we experience in Adam with others help to lessen the tendency towards prejudices over differences with them?

#### FOR FURTHER STUDY

John Murray, *Epistle to the Romans*

R.C. Sproul, *The Gospel of God: An Exposition of Romans*

## 6

# Justification, Part 1

### MESSAGE INTRODUCTION

In this lesson and the next, we will explore the doctrine of justification, which Dr. Waters calls “the crown jewel of the gospel of Jesus Christ that Paul preached.” Likewise, Calvin labeled it “the main hinge on which religion turns,” while Luther claimed, “if the article of justification is lost, all Christian doctrine is lost at the same time.” We will begin at Romans 3:21, which reads, “But now the righteousness of God has been manifested apart from the law.” Once sinners see the need for the righteousness of God, that gift can be presented to them. As Martyn Lloyd Jones has said of the beginning of this verse, “there are no more wonderful words in the whole of Scripture than these two words —‘but now.’”

### SCRIPTURE READING

Romans 3:21–4:8

### LEARNING OBJECTIVES

1. To understand that justification entails the forgiveness of sins and the imputation of Christ’s righteousness
2. To realize that justification becomes ours through faith alone
3. To recognize that the doctrine of justification by faith alone provides a dividing line between the gospel and every other religion

### QUOTATION

*Indeed, as iniquity is abominable to God, so no sinner can find favor in his eyes in so far as he is a sinner and so long as he is reckoned as such. Accordingly, wherever there is sin, there also the wrath and vengeance of God show themselves. Now he is justified who is reckoned in the condition not of a sinner, but of a righteous man; and for that reason, he stands firm before God’s judgment seat while all sinners fall. . . . Justified by faith is he who, excluded from the righteousness of works, grasps the righteousness of*

*Christ through faith, and clothed in it, appears in God's sight not as a sinner but as a righteous man. Therefore, we explain justification simply as the acceptance with which God receives us into his favor as righteous men. And we say that it consists in the remission of sins and the imputation of Christ's righteousness.*

—John Calvin

## LECTURE OUTLINE

- A. What Paul says about this gift of righteousness (Rom. 3:21–26)
  1. Jesus provides redemption, the deliverance from our sin through the payment of a ransom (Rom. 3:24).
  2. Jesus acts as our propitiation, the turning away of God's wrath for sin (Rom. 3:25).
  3. Jesus accomplishes our justification, the forgiveness of sin and the imputation of His righteousness (Rom. 3:24).
    - a. This is not an inward transformation whereby we become more and more righteous.
    - b. This is an outward declaration of righteousness to those who stand condemned before a righteous God (Rom. 5:16; 8:33, 44).
    - c. This declaration involves the pardon of our sins (Rom. 4:8; Col. 2:13).
    - d. This declaration involves acceptance in God's sight through the righteousness of Christ (Rom. 8:1, 39).
  
- B. How this righteousness becomes ours
  1. Righteousness is imputed to the sinner.
    - a. It is reckoned, accounted, and made over to us in God's courtroom (Rom. 4:5).
    - b. It is credited to the ungodly not because of anything they have done.
    - c. It is reckoned to the sinner because Christ alone has purchased it.
  2. Righteousness is received through faith alone (3:28).
    - a. We are declared righteous apart from the works of the law (Rom. 3:28).
    - b. Faith, apart from works, does not earn justification but lays hold of it as a gift (Rom. 4:4–5).
    - c. Faith trusts in Him who justifies the ungodly.
    - d. Faith looks not within but outside oneself to Christ and His righteousness.
    - e. Faith receives what God freely gives and is itself a gift from Him (Phil. 1:29).
    - f. Faith has no power to justify but only lays hold of Christ who justifies.
  
- C. Lessons on justification by Christ through faith
  1. This doctrine provides a dividing line between Christianity and every other religion.
    - a. All other religions spring from the mind of man.

- b. As Warfield claims, “All other religions say do, but the gospel says done.”
  - c. We are accepted as righteous before God not because of what we have done but only because of what Christ has done.
2. The Christian life is one carried out by faith.
    - a. We live by faith in the Son of God (Gal. 2:20).
    - b. The faith that trusts in Christ never stops trusting.
    - c. Righteous in Christ, our faith is busy, active, and fruitful.

## STUDY QUESTIONS

1. Luther called justification the main hinge on which religion turns.
  - a. True
  - b. False
2. Calvin said that the loss of justification leads to the loss of all Christian doctrine.
  - a. True
  - b. False
3. Martyn Lloyd Jones said, “there are no more wonderful words in the whole of Scripture than these two words—‘but now’” at the beginning of Romans 3:21.
  - a. True
  - b. False
4. Paul says the following of the gift of righteousness in Romans 3:21–26:
  - a. Jesus provides redemption, the turning away of God’s wrath for sin.
  - b. Jesus acts as our propitiation, the deliverance from our sin through the payment of a ransom.
  - c. Jesus accomplishes our justification, the forgiveness of sin and the imputation of His righteousness.
  - d. Both a and b
  - e. Both b and c
5. The righteousness accomplished by Jesus involves \_\_\_\_\_.
  - a. An inward transformation whereby we become more and more righteous
  - b. An outward declaration of righteousness to those who stand condemned before a righteous God
  - c. The pardon of our sins
  - d. Both a and b
  - e. Both b and c
6. The righteousness imputed to the sinner \_\_\_\_\_.
  - a. Is reckoned, accounted, and made over to us in God’s courtroom
  - b. Is credited to the ungodly not because of anything they have done
  - c. Is reckoned to the sinner because Christ alone has purchased it
  - d. Both a and b
  - e. All of the above

7. The righteousness received through faith alone \_\_\_\_\_.
  - a. Involves being declared righteous apart from the works of the law
  - b. Is a gift we lay hold of by faith
  - c. Involves looking within to stir up a faith that receives the free gift
  - d. Both a and b
  - e. All of the above
  
8. Regarding the dividing line justification makes between Christianity and all other religions, \_\_\_\_\_.
  - a. All other religions spring from the mind of man
  - b. "All other religions say do, but the gospel says done"
  - c. We are accepted as righteous before God not because of what we have done but only because of what Christ has done
  - d. Both a and b
  - e. All of the above

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Some believe that God graciously rewards those who do the best they can. Why is this impossible according to Romans 3:23?
2. From Romans 3:21–26, why is it not enough to say, "Jesus died for me"?
3. Why is the idea that "the faith that trusts never stops trusting" so important to the Christian life?

#### FOR FURTHER STUDY

John Owen, *The Doctrine of Justification by Faith*

John Piper, *The Future of Justification*

R.C. Sproul, *Faith Alone: The Evangelical Doctrine of Justification*

# 7

## Justification, Part 2

### MESSAGE INTRODUCTION

In the last lecture, we looked at justification by the imputed righteousness of Christ through faith alone as a gift from God. In Romans 5, Paul tells us the blessings that come with justification: peace with God, the presence of the Holy Spirit, access into his presence, and joy in the Holy Spirit. Then in verses 12 through 21, Paul wants us to know that our justification rests on the surest possible foundation to give us comfort in the midst of suffering. Thus, in this lecture, we will see how Paul takes up the work of the second Adam, Christ, to show what he has done for us to lay this foundation.

### SCRIPTURE READINGS

Romans 5:12–21

### LEARNING OBJECTIVES

1. To understand justification in relation to Adam as a parallel to Jesus Christ, the second Adam
2. To see our condemnation imputed from Adam in connection with the gift of righteousness imputed from Christ
3. To discern the ultimate dividing line between the two groups of humanity as those in Adam or in Christ

### QUOTATION

*By one man's disobedience we were plunged into ruin, but by the obedience of one man, the new Adam, we are justified. Saying that we are justified by faith alone is simply shorthand for saying that we are justified by Christ alone. Justification by faith alone means that we cannot make it on the basis of our works but by trusting in someone else's works. Our works will never save us, but Christ's works are perfect, and they meet all the requirements of the covenant of works.*

—R.C. Sproul

## LECTURE OUTLINE

- A. The second Adam, Christ, and our bond with Him
  - 1. Paul sets Adam alongside Jesus Christ, the second Adam.
    - a. Adam's sin has been imputed to us (Rom. 5:12).
    - b. Adam was a type of another Adam to come, Christ, as our representative or federal head (Rom. 5:14–15, 17, 19).
  - 2. The Second Adam's righteousness leads to justification.
    - a. The reference to "all men" does not teach universal salvation (Rom. 5:18–19; 2 Thess. 1:8–9).
    - b. The "all" and the "many" are to be understood together in terms of Jew and Gentile (Rom. 1:15; 3:9, 22).
    - c. Jesus Christ as the second Adam represents all people, Jew or Gentile.
  
- B. What Christ, as the second Adam, has done for us
  - 1. He has given us a new standing in God's courtroom (Rom. 5:16,19).
    - a. In Adam, we stand condemned as guilty in God's sight.
    - b. In Christ, we have received a new sentence as those declared righteous in God's sight.
  - 2. He has given the free gift of righteousness by way of imputation (Rom. 5:15–16, 18–19).
    - a. Adam's sinful rebellion was credited to us.
    - b. In the same way, Christ's righteous obedience was credited to us.
  - 3. He has brought us unto life through His victory over death (Rom. 5:17, 19, 20; Phil. 2:8).
    - a. It is not enough to say that the damage of Adam is undone through the forgiveness we have in Christ.
    - b. We go beyond Adam with a perfect righteousness in Christ and a reign in new life.
    - c. Faith trusts in Him who justifies the ungodly.
    - d. Faith looks not within but outside oneself to Christ and His righteousness.
    - e. Faith receives what God freely gives and is itself a gift from Him (Phil. 1:29).
    - f. Faith has no power to justify but only lays hold of Christ who justifies.
  
- C. Lessons on justification by Christ, the second Adam
  - 1. People are divided as either in Adam or in Christ.
    - a. In Adam, this division goes beyond the division of race, religion, etc.
    - b. In Christ, what unites believers far outweighs anything that might divide us.
  - 2. The gospel not only releases us from the penalty of sin, but it also brings the gift of life.
    - a. We indeed are forgiven in Christ.

- b. We also are given righteousness, a new life, blessedness, fellowship, and communion with God.
- c. We have a hope that cannot be cut off, since it stands on the very work of Christ (Rom. 5:1–11).

### STUDY QUESTIONS

1. Justification in Christ was not a truth that Abraham knew as an Old Testament saint.
  - a. True
  - b. False
2. Abraham was justified by faith as we are.
  - a. True
  - b. False
3. The blessings that accompany justification include \_\_\_\_\_.
  - a. The presence of the Holy Spirit
  - b. Peace with God
  - c. Joy in the Holy Spirit
  - d. Both a and b
  - e. All of the above
4. Setting Adam alongside Jesus as a parallel means that \_\_\_\_\_.
  - a. Adam is a type of Christ
  - b. We can still fully understand Christ as a representative even without Adam
  - c. Adam is a representative but not a federal head
  - d. Both a and b
  - e. Both b and c
5. How should we understand the “all” of Romans 5:18 who are justified by the one act of righteousness?
  - a. Not in a universalistic way
  - b. With the “many” of Romans 5:19
  - c. As referring to all people whether Jew or Gentile
  - d. Both a and b
  - e. All of the above
6. What Jesus has done for sinners includes \_\_\_\_\_.
  - a. Bringing justification to those not condemned
  - b. Providing a righteous standing by imputation
  - c. Releasing from death by the free gift of life
  - d. Both a and b
  - e. Both b and c

7. Regarding division that exists between people in the world \_\_\_\_\_.
  - a. It involves such matters as race and religion
  - b. The greatest of such concerns whether we are in Adam or in Christ
  - c. In Christ, it is far outweighed by our unity
  - d. Both a and b
  - e. All of the above
  
8. What the gospel does for sinners in Christ includes \_\_\_\_\_.
  - a. Release from the penalty of sin
  - b. Providing a hope that does not disappoint
  - c. A promise for the reign of life only fulfilled in glorification
  - d. Both a and b
  - e. All of the above

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Consider Romans 4 in light of the fact that Abraham was justified by faith. What does this tell us about the connection between Old Testament Israel and the New Testament Church?
2. In what way does the teaching on the two Adams provide for the overarching story of the Bible? Tell that story in a sentence or two.
3. What does the truth of unity in division say about how we relate to other believers in our own congregation? How should it affect our outlook on the body of Christ spread throughout the world?
4. Read Ephesians 2:6 in light of what we have learned about the courtroom of God and our current standing before him. How does this verse encourage us in the spiritual battles we face in this life?

#### FOR FURTHER STUDY

John Murray, *Epistle to the Romans*

John Owen, *The Doctrine of Justification by Faith*

R.C. Sproul, *Faith Alone: The Evangelical Doctrine of Justification*

## 8

# Sanctification, Part 1

### MESSAGE INTRODUCTION

We have just studied justification by faith alone, which is at the heart—but is not the totality of—the gospel Paul preached. Indeed, we are delivered not only from the guilt and penalty of sin in justification, but also sin’s dominion, presence, and power in sanctification, which entails becoming “slaves to righteousness” (Rom. 6:19). Thus, we move from the standing of justification by imputed righteousness to the renewed life of sanctification by transformational righteousness. Paul opens up sanctification at length in Romans 6, 7, and 8, which concern us in this and the next two lessons. In this message from Romans 6, Dr. Waters shows us from two perspectives the resources available to believers in this life as they battle against sin and live unto holiness.

### SCRIPTURE READING

Romans 6

### LEARNING OBJECTIVES

1. To understand justification and sanctification as distinct yet inseparable doctrines related to the Christian life
2. To realize that sanctification, and the renewal in life that it brings, begins with the transformation of the mind
3. To recognize that renewal in life moves beyond our thought processes to taking an active role in a life of holiness

### QUOTATION

*Those to whom His righteousness is imputed do thereupon become inherently righteous, through inherent grace communicated to them from Him by the Spirit. “For if by one man’s offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Rom. 5:17). How did death reign by Adam’s offense? Not only in point of guilt, whereby his posterity were*

*bound over to destruction, but also in point of their being dead to all good, dead in trespasses and sins. Therefore, the receivers of the gift of righteousness must thereby be brought to reign in life—not only legally in justification, but also morally in sanctification, begun here and perfected hereafter.*

—Thomas Boston

## LECTURE OUTLINE

### A. The Christian's mind in sanctification (Rom. 12:2)

1. We need to know that, united to Christ, we are dead to sin.
  - a. We are dead to sin through our union with Christ who died for sin (Rom. 6:5).
  - b. Those who are dead to sin can no longer live in it (Rom. 6:2).
  - c. He overcame the dominion of sin (Rom. 6:14).
  - d. Our old man in Adam has been crucified (Rom. 6:6).
  - e. We are no longer enslaved to sin (Rom. 6:6).
2. We need to know that, united to Christ, we have been raised to life.
  - a. We are raised to life through our union with Christ in His resurrection (Rom. 6:5).
  - b. We will one day possess resurrection bodies (1 Cor. 15:51–54).
  - c. We share in the resurrection now with victory over death (Eph. 2:5–6; Col. 3:1–4).
  - d. We are now alive to God in Christ Jesus (6:8, 11, 13).
  - e. We have been brought into all the resources of grace to live for Jesus (Rom. 6:11, 13).

### B. The Christian's mandates for sanctification

1. We must view ourselves as slaves to Jesus Christ (Rom. 6:16, 18, 21–22).
  - a. Holiness does not come automatically.
  - b. We must actively say no to self and yes to our new Master.
  - c. We possess the freedom to submit to our Master.
2. We must submit to Jesus Christ (Rom. 6:13, 16–17, 19).
  - a. We can no longer bow before our former master.
  - b. We must bow before our new master from the heart and according to the Word.

### C. Lessons on these resources for sanctification

1. Justification always comes with sanctification.
  - a. We are not declared righteous on the basis of our sanctification but because of what Christ has done.
  - b. Justification is distinct yet inseparable from sanctification.
  - c. Every person justified will also be sanctified.

2. The Christian life comes entirely out of union with Christ.
  - a. We are declared righteous in union with Christ.
  - b. We are renewed inwardly in union with Christ.

### STUDY QUESTIONS

1. Justification is at the heart—but is not the totality of—the gospel that Paul preached.
  - a. True
  - b. False
2. We are delivered not only from sin's dominion, presence, and power in justification but also the guilt and penalty of sin in sanctification.
  - a. True
  - b. False
3. Justification and sanctification are distinct yet inseparable doctrines related to the Christian life.
  - a. True
  - b. False
4. Regarding the foundational renewal of the mind in sanctification, we need to know \_\_\_\_\_.
  - a. We are dead to sin through our union with Christ
  - b. We can no longer live in sin
  - c. We are no longer enslaved to sin
  - d. Both a and b
  - e. All of the above
5. Regarding the foundational renewal of the mind in sanctification, we need to know \_\_\_\_\_.
  - a. We are raised to life through our union with Christ
  - b. We will one day possess resurrection bodies
  - c. We must wait to share in this resurrection life
  - d. Both a and b
  - e. All of the above
6. Regarding the Christian's mandates for sanctification, \_\_\_\_\_.
  - a. We must view ourselves as slaves to Christ
  - b. Holiness comes automatically, yet it is also commanded
  - c. We do not yet have the ability to say no to ourselves
  - d. Both a and b
  - e. All of the above

7. Regarding the relationship between justification and sanctification, \_\_\_\_\_.
  - a. We are declared righteous only when we are internally made righteous
  - b. Justification and sanctification are separated yet indistinct
  - c. Every person justified will also be sanctified
  - d. Both a and b
  - e. Both b and c
  
8. Regarding the Christian life in connection to our union with Christ, \_\_\_\_\_.
  - a. The Christian life comes almost entirely from our union with Christ
  - b. We are declared righteous in union with Christ
  - c. We are renewed inwardly in union with Christ
  - d. Both a and b
  - e. Both b and c

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Martin Luther was famous for saying that the Christian is *simul justus et peccator*, “at the same time just before God and sinful.” Some people believe that this makes a mockery of the Christian life by suggesting that I am justified by Christ and can live any way I want. Qualify Luther’s statement and show from Romans 6 that every justified person will be sanctified.
2. Read Romans 12:1–2 in light of the renewal of the mind in sanctification. What role do theological truth in general and the essentials of the gospel in particular have to do with keeping the world from squeezing us into its mold?
3. Consider Romans 6 and how sanctification in some sense is trading one form of slavery (to sin) for another (to Christ). Why is this not an appealing concept to most people? How is this new slavery the truest freedom that ever existed?
4. Consider the idea that the Christian life comes entirely out of our union with Christ. Why is it so important that all preaching, even that on sin and obedience in the believer, be distinctly Christ-centered?

#### FOR FURTHER STUDY

Sinclair Ferguson, *Grow in Grace*

R.C. Sproul, *Pleasing God: Discovering the Meaning and Importance of Sanctification*

## Sanctification, Part 2

### MESSAGE INTRODUCTION

In our last lesson, we began studying sanctification, which is very much a part of the gospel Paul preached (Rom. 6:19). Those who are justified become slaves of righteousness in glad submission to Christ and in the power of His resurrected life. However, we must not see sanctification as a steady succession of victories completed in weeks or months, but as a constant battle against sin in this life. In this lesson, Dr. Waters opens up Paul's teaching on this struggle in Romans 7, which finds connections to Paul's teaching on the battle fought between the flesh and the Spirit (Gal. 5:17) and in the armor of God (Eph. 6) and his own personal fight for self-discipline (1 Cor. 9:27). We come, then, to consider this battle for ourselves and will do so in light of Paul's teaching on the law and remaining sin.

### SCRIPTURE READING

Romans 7

### LEARNING OBJECTIVES

1. To understand that sanctification involves an ongoing conflict against sin in the Christian life
2. To realize that while the law no longer condemns the justified, Christians remain committed to it as that which is good for the Christian life
3. To come to grips with the fact that, while sin no longer has dominion over the Christian, it will always remain and provide a source of constant struggle in the Christian life

### QUOTATION

*As part of Christ's army, you march in the ranks of gallant spirits. Every one of your fellow soldiers is the child of a King. Some, like you, are in the midst of battle, besieged on every side by affliction and temptation. Others, after many assaults, repulses, and*

*rallyings of their faith, are already standing upon the wall of heaven as conquerors. From there they look down and urge you, their comrades on earth, to march up the hill after them. This is their cry: "Fight to the death and the City is your own, as now it is ours! For the waging of a few days' conflict, you will be rewarded with heaven's glory. One moment of this celestial joy will dry up all your tears, heal all your wounds, and erase the sharpness of the fight with all the joy of your permanent victory.*

—William Gurnall

## LECTURE OUTLINE

### A. What Paul says about the law of God (Rom. 6:14; 7:6)

1. He looks at the law of God in the life of an unbeliever (Rom. 7:7–13).
  - a. The law shows us what sin is (Rom. 7:7).
  - b. The law leads us into further sin (Rom. 7:8).
  - c. The law brings death (Rom. 7:11, 13).
  - d. The law cannot be blamed (Rom. 7:20).
2. He moves from the role of the law in an unbeliever to that of a believer (Rom. 7:14–25).
  - a. This switch is supported by the transition from the use of the past tense (up to Rom. 7:13) to the present tense (Rom. 7:14).
  - b. This switch is supported by his mention of the “inner man” (Rom. 7:22), a phrase he only uses of Christians (2 Cor. 4:16; Eph. 3:16).
  - c. This switch is supported by his agreement in, delight of, and service to the law (Rom. 7:16, 22, 25), which is contrary to the hostility of the unbeliever to the law (Rom. 8:7).
3. He looks at the law of God in the life of a believer (Rom. 7:14–25).
  - a. The law continues to expose sin (Rom. 7:16).
  - b. The law is good (Rom. 7:16).
  - c. The law is spiritual relating and belonging to the Holy Spirit (Rom. 7:14).
  - d. The law is vindicated from the charge of promoting sin.

### B. What Paul says about remaining sin

1. He has not retracted his claims in Romans 6.
  - a. Even with remaining sin, the law is good (Rom. 7:16).
  - b. Paul in his core being remains aligned to the law (Rom. 7:22, 25).
2. He sees the remnants of the old man within him (Rom. 7:18).
  - a. Sin keeps him from carrying out his core desires to the full (Rom. 7:21).
  - b. His true self (“mind”) wants to obey, but his sinful flesh (“members”) resists (Rom. 7:22–23).
3. He sees the power and reach of sin (Rom. 7: 14, 23).
  - a. In the war of the Christian life, Jesus is Lord.
  - b. In some battles, sin gets the upper hand.

4. He remains hopeful about deliverance (Rom. 7:24–25).
  - a. He sees how wretched he truly is in this battle (Rom. 7:24).
  - b. He knows that Christ will win the victory (Rom. 7:25).

C. Lessons on remaining sin

1. The Christian life is a battle.
  - a. New believers sometimes get a shock when they see the power and reach of sin in their lives.
  - b. That the battle exists is not evidence *against* but *for* their Christian faith.
2. Our hope for victory is not in ourselves, but in Christ.
  - a. Even as we live in holiness, our hope must always be in Christ.
  - b. At a high or low point, this hope remains the same.

STUDY QUESTIONS

1. Those who are justified will become slaves of righteousness in Christ.
  - a. True
  - b. False
2. Victorious Christian living pursues sanctification as a steady succession of victories completed in a short time.
  - a. True
  - b. False
3. Paul's teaching on the conflict with sin in Romans 7 is connected to the battle fought between the flesh and the Spirit (Gal. 5:17).
  - a. True
  - b. False
4. Regarding Paul's teaching on the law of God in an unbeliever, \_\_\_\_\_.
  - a. It shows us what sin is
  - b. It does not lead to further sin
  - c. It leads to life for those who obey
  - d. Both a and b
  - e. Both b and c
5. Regarding Paul's teaching on the law of God in a believer, \_\_\_\_\_.
  - a. The law no longer exposes sin
  - b. The law is not spiritual but legal
  - c. The law cannot be charged with promoting sin
  - d. Both a and b
  - e. All of the above

6. Regarding Paul's teaching on remaining sin, \_\_\_\_\_.
  - a. Romans 7 does not contradict Romans 6
  - b. Sin keeps him from carrying out his core desires to the full
  - c. His true self wants to obey but his sinful flesh resists
  - d. Both a and b
  - e. All of the above
  
7. Regarding the victory over sin that is ours in Christ, \_\_\_\_\_.
  - a. Sometimes sin gets the upper hand in this life
  - b. We need to be reminded how wretched we continue to be
  - c. We need to remember that victory comes by striving more diligently against the flesh
  - d. Both a and b
  - e. All of the above
  
8. Regarding our view of the Christian life as a battle, \_\_\_\_\_.
  - a. Sometimes new believers get a shock when sin raises its ugly head
  - b. A battle present is evidence *for* not *against* true faith
  - c. We must never find hope in our own holiness
  - d. Both a and b
  - e. All of above

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Read Romans 7:14–25 and review the section of the outline (along with the attached verses) above that shows the transition in Paul's discussion from an unbeliever to a believer. Why is it so important to see that this passage indeed refers to the battle of the believer against remaining sin?
2. Why must we qualify the idea, "Sin *remains* in the believer," with, "Sin no longer *reigns* in the believer"?
3. Meditate upon Romans 7:24–25. In the Christian life, why must we keep the realities of being *wretched* yet *victorious* always in view and in view together?
4. In some sense, our obedience to the law provides evidence of God's grace at work in us (see, for example, 1 John 2:3). Related to assurance, what is the difference between finding encouragement in such obedience and placing our trust in it?

#### FOR FURTHER STUDY

Kris Lundgaard, *The Enemy Within: Straight Talk about the Power and Defeat of Sin*  
John Owen, *The Mortification of Sin*

## Sanctification, Part 3

### MESSAGE INTRODUCTION

In our last two lessons, we looked at Paul's teaching on sanctification from Romans 6 and 7, especially as it related to our union with Christ in His death and resurrection and how we live under His rule. In Christ, sin no longer reigns in our lives, but it does remain, leaving us to struggle against it throughout the entire Christian life. In this lesson, Dr. Waters opens up one more area in Paul's thought related to sanctification. Specifically, he shows us that this Christian life of dying to sin and living to righteousness remains impossible without the ministry of the Holy Spirit. The work of the Spirit is absolutely indispensable to the victorious Christian life. We will look at His ministry in connection to His indwelling presence and role as the Spirit of adoption.

### SCRIPTURE READING

Romans 8

### LEARNING OBJECTIVES

1. To realize that the ministry of the Holy Spirit is indispensable to the Christian life
2. To understand the indwelling of the Holy Spirit in the believer especially in connection to the Christian life
3. To comprehend the concept of adoption as heirs of God and co-heirs with Christ and how such a privilege affects our approach to the Christian life

### QUOTATION

*While we continue to be influenced by our past life, "in the flesh," it is no longer the dominating influence on our present existence. We are no longer in the flesh but in the Spirit (Rom. 8:9). Christ's past (if we may so speak) is now dominant. Our past is a past in "Adam"; our present existence is "in Christ," in the Spirit. This implies not only that*

*we have fellowship with him in the communion of the Spirit, but that in him our past guilt is dealt with, and our bondage to sin, the law, and death has been brought to an end.*

—Sinclair Ferguson

## LECTURE OUTLINE

### A. The indwelling of the Spirit

1. The Spirit dwells within all believers (Rom. 8:9).
  - a. No Spirit? No Christ.
  - b. The very Spirit who raised Jesus (Rom. 1:4; 8:11).
  - c. The Spirit of Christ, distinct from the Savior yet one in mission (Rom. 8:9).
2. The Spirit manifests His presence in the present.
  - a. He dwells (or takes up residence) now in the believer (Rom. 8:9,11).
  - b. We now share in His blessings.
  - c. We are part of a new order in the Spirit because of Christ (Rom. 8:10).
  - d. We are led by the Spirit against the ways of the flesh (Rom. 8:13–14; Gal. 5:18).
3. The Spirit manifests His presence in the future.
  - a. He who raised Jesus will give glorious resurrection life to our mortal bodies (Rom. 8:11).
  - b. He will finish the work He started in us.

### B. The Spirit of adoption

1. He gives us access to the Father (Rom. 1:4; 8:15–16; Eph. 2:2–3; 3:12).
  - a. We have boldness to come through our faith in Christ (Eph. 3:12).
  - b. We cry, “Abba, Father,” in prayer and our time of need (Rom. 8:15–16).
2. He makes us heirs of God and fellow heirs with Christ (Rom. 8:17).
  - a. United with Christ, we will suffer with Him.
  - b. United with Christ, we will be glorified with Him.
3. He conforms us to the image of Christ (Rom. 8:28–29).
  - a. Suffering as an entrance into glory was the life pattern of Christ (Phil. 2:6–11).
  - b. Our life experience is patterned after the suffering and glory of Christ (Rom. 8:17).

### C. Lessons on the sanctifying Spirit

1. He is the Spirit of Christ.
  - a. He delights to give us Christ that our Savior may be exalted.
  - b. He delights to conform us to the image of Christ.
  - c. He wants us to “keep in step” with Him as we live by the Spirit.

2. He has brought us into the family of God.
  - a. As the Spirit of adoption, He is at work in us even when we are at our very lowest.
  - b. Let us not forget the great privileges that are ours as the children of God.

### STUDY QUESTIONS

1. The Christian life of dying to sin and living to righteousness remains impossible without the ministry of the Holy Spirit.
  - a. True
  - b. False
2. Christians always have the Spirit because they believe in Christ.
  - a. True
  - b. False
3. Regarding the indwelling of the Spirit in believers, \_\_\_\_\_.
  - a. The Spirit resides in those who have Christ
  - b. It is the very Spirit who raised Jesus
  - c. He is one with Jesus in essence yet with a distinct mission
  - d. Both a and b
  - e. All of the above
4. Regarding the present presence of the Spirit in believers, \_\_\_\_\_.
  - a. The Spirit dwells in the believer
  - b. He will finish the work He started
  - c. He gives resurrection life to our mortal bodies
  - d. Both a and b
  - e. All of the above
5. Regarding the future presence of the Spirit in believers, \_\_\_\_\_.
  - a. He will finish the work He started
  - b. He gives resurrection life to our mortal bodies
  - c. We will become part of a new order because of Christ
  - d. Both a and b
  - e. All of the above
6. Regarding the Spirit of adoption in believers, \_\_\_\_\_.
  - a. He gives us access to the Father
  - b. He makes us heirs of God and fellow heirs with Christ
  - c. He conforms us to the image of the Christ
  - d. Both a and b
  - e. All of the above

7. Regarding the Spirit making us heirs of God and conforming us to the image of Christ, \_\_\_\_\_.
  - a. We share in his glory but not His unique redemptive-historical suffering
  - b. Suffering as an entrance into glory was a life pattern for Christ
  - c. Our life experience is patterned after the suffering and glory of Christ
  - d. Both a and b
  - e. Both b and c
  
8. Regarding the Spirit of adoption bringing us into the family of God, \_\_\_\_\_.
  - a. He is at work in us when we are at our lowest
  - b. He provides great privileges for the children of God
  - c. He prompts us to cry, Abba, Father in our time of need
  - d. Both a and b
  - e. All of the above

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Read Ephesians 4:30 as you consider the indwelling presence of the Spirit. When we sin, of what are we guilty? How should this indwelling affect our attitude toward the sins we commit as believers?
2. Some theologians call the Holy Spirit, the “vicar” of Christ, the one who takes the place of Jesus during His bodily absence. With this in mind, and in light of Romans 8:9, how can we respond to the often repeated desire, “If only Christ were physically here to guide us, life would be so much easier”?
3. The Westminster Shorter Catechism speaks of adoption as one of the benefits of salvation in this life. It calls adoption, “an act of God’s free grace, whereby we are received into the number, and have a right to all the privileges of, the sons of God.” In light of Romans 8:17 (see also John 1:12 and 1 John 3:1), how should this affect your counsel of other Christians in the troubles they face?
4. Romans 8:15 tells us that the Spirit of adoption prompts us as God’s children to cry, “Abba, Father,” an address of great intimacy. Our Heavenly Father will remain the God who is above us and beyond us in every way, yet amazingly as our loving Father. Do Christians tend to take this seriously in times of trouble in the Christian life? Why or why not?

#### FOR FURTHER STUDY

Sinclair Ferguson, *The Holy Spirit*  
John Owen, *The Spirit and the Church*

# The Church and the Christian Life

## MESSAGE INTRODUCTION

That we are delivered from the guilt, penalty, and dominion of sin in our justification and sanctification, respectively, makes the gospel very personal to us all. Yet personal does not mean individualistic. The gospel gathers people into a community of fellow believers, the church of Jesus Christ. We are called to live as believers corporately—not in isolation from one another. After all, Paul more often than not writes his letters to churches, gives commands to believers existing together, and continually uses “one another” language to speak of our relationships with fellow believers. In this lesson, Dr. Waters wants us to think of the church particularly in connection to the Christian life. In the process, he examines Paul’s understanding of the church as a body, gifts within the church, and Christ as the head of the church.

## SCRIPTURE READINGS

Romans 12; 1 Corinthians 12; Ephesians 1:22–23; Colossians 1:18; 2:19

## LEARNING OBJECTIVES

1. To realize that the Christian life is meant to be lived corporately within the context of the church—not in isolation from others
2. To understand and apply the image of the body for the church with Christ as its authoritative and nourishing head
3. To attain a proper perspective on the Spirit’s distribution of gifts to individuals in connection with the church

## QUOTATION

*The life of holiness is the life of faith in which the believer, with a deepening knowledge of his own sin and helplessness apart from Christ, increasingly casts himself upon the*

*Lord, and seeks the power of the Spirit and the wisdom and comfort of the Bible to battle against the world, the flesh and the devil. It is not a lonely or cheerless struggle, for Christ gives the Spirit to the members of his body to help one another. Even suffering can be borne with joy, for the Christian walks in the steps of Jesus Christ who takes us by the hand. Maturing in holiness means maturing in love, love that knows God's love poured out in our hearts, and answers with love that tastes the goodness of the Lord. Growth in true holiness is always growth together; it takes place through the nurture, the work and worship of the church.*

—Edmund Clowney

## LECTURE OUTLINE

### A. The church in Romans and 1 Corinthians

1. We must understand the unity of the body (Rom. 12:4; 1 Cor. 12:12).
  - a. We are one in Christ and such has implications for the way we live.
  - b. Even in the midst of division this unity is emphasized (1 Cor. 1; Rom. 14, 15).
  - c. Since this unity exists it must be pursued.
2. We must understand the gifts given to the unified body.
  - a. Our focus must be on the Giver of the gifts, the Holy Spirit (1 Cor. 12:13).
  - b. The One Spirit gives a variety of gifts (1 Cor. 12:4, 11).
  - c. The Spirit gives various gifts for building up the church, not exalting self (1 Cor. 12:7).
  - d. Each of us needs the others' gifts, each member needs the others (1 Cor. 12:15, 19, 21).

### B. The church in Ephesians and Colossians

1. Christ exercises headship over the church as its authority (Eph. 1:22).
  - a. He is the king.
  - b. The Father has put all things under His feet.
2. Christ exercises headship over the church as its source of life and growth (Col. 2:19; Eph. 4:7-14).
  - a. He gives grace and gifts for growth as the victorious king sharing the spoils of war.
  - b. He gives a variety of Word gifts for equipping the saints to build up the church (Eph. 4:12).
  - c. He gives the gifts ultimately that the church would grow in unity and maturity by way of the truth (Eph. 4:13, 15).

### C. The church in 1 & 2 Timothy and Titus (The Pastoral Epistles)

1. Paul seeks to equip the church for life after the apostles.
2. The apostolic foundation has been laid and his life is about to end (2 Tim.).
3. The ministry of the Word is to be entrusted to faithful men in ability and character (1 Tim. 3; Titus 1).

#### D. Lessons on the church

1. The Christian life is not a solitary life.
  - a. Private devotion is important, but there is more.
  - b. We need to be with God's people to worship.
  - c. We need fellowship with other believers.
  - d. We need one another's gifts.
2. Unity in the church is expressed as a fact and a command (Eph. 4:3).
  - a. It is something that is true of the church.
  - b. It is something that must be lived out by the church.
  - c. It is something that can never be pursued at the expense of the truth.

#### STUDY QUESTIONS

1. The gospel is very individualistic and impersonal.
  - a. True
  - b. False
2. We are called to live as believers corporately—not in isolation from one another.
  - a. True
  - b. False
3. The following passage is used primarily to emphasize the unity of the church as one body with many members.
  - a. Romans 12
  - b. Ephesians 4
  - c. Colossians 2
  - d. 1 Timothy 3
4. The following passage is used primarily to emphasize the gifts given to the church as a body with many members.
  - a. Romans 1
  - b. Titus 1
  - c. 1 Corinthians 12
  - d. 1 Timothy 3
5. The following passage is used primarily to emphasize the gifts given to the church for equipping saints to build up the body of Christ.
  - a. Romans 1
  - b. Ephesians 4
  - c. Colossians 2
  - d. 1 Timothy 3

6. The following passage is used primarily to emphasize the headship of Christ in the church in terms of His authority.
  - a. Romans 12
  - b. 1 Corinthians 12
  - c. Ephesians 1
  - d. 1 Timothy 3
  
7. The following passage is used primarily to emphasize the headship of Christ in the church in terms of the life and growth He provides.
  - a. Romans 1
  - b. 1 Corinthians 12
  - c. Ephesians 4
  - d. Colossians 2
  
8. The following passage is used primarily to emphasize the ongoing ministry of the Word in the church after the time of the apostles.
  - a. Romans 12
  - b. 1 Corinthians 12
  - c. Ephesians 1
  - d. 1 Timothy 3

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Carefully read 1 Corinthians 12:14–27 concerning the church as one body with many members. What does this passage say (especially verses 22, 23, and 26) about how we treat and relate to others in the church?
2. How successful is the church today at focusing on the Giver and not the gifts as well as the goal for these gifts in building up the body rather than exalting self? Explain your answer.
3. From what does the focus on the headship of Christ (as authority and source of life) in the church protect us?
4. From the passages opened in this lesson and from the idea that the Christian life is not a solitary one, how would you answer the common protest, “I do not need to be in a church to be a Christian”?

#### FOR FURTHER STUDY

Edmund Clowney, *The Church*

Mark Dever, *The Church: The Gospel Made Visible*

R.B. Kuiper, *The Glorious Body of Christ*

# The Future

## MESSAGE INTRODUCTION

Our focus in this series has been on the gospel that Paul preached, one that meets us at our point of need as sinners and continues with us all the way. Thus, it is fitting that Dr. Waters in our last lesson brings us to the end as we wrap up all that Christ purposes for us in the future. In many respects, we have seen already in the gospel that the future breaks into the present. Whether it is our justification or sanctification, we grasp to some extent now what awaits us in the end. Through the Spirit, as we behold the Lord's glory, we are by degrees being transformed into the image of Christ now, which makes the future a real and present hope to us as Christians. In this lesson, then, we will concern ourselves with the future in connection with the individual believer and the entire world.

## SCRIPTURE READINGS

Philippians 1:21–30; 1 Thessalonians 4:13–18; 1 Corinthians 15:42–58; 2 Corinthians 5:1–10; Romans 8:11–25

## LEARNING OBJECTIVES

1. To observe the connection between what we have now in Christ and what awaits us in the future
2. To understand our future as individual believers from the intermediate state to our resurrection from the dead
3. To discern the future of the world in which we live as it awaits redemption from the sin corrupting it and the renewal of all creation

## QUOTATION

*“But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” The victory here meant is, of course, the victory over death and the grave. Thanks be to God, who delivers us from the power of death, redeeming even our bodies from the grave, and*

*making us partakers of everlasting life. This is done through Jesus Christ our Lord, our divine possessor and absolute ruler. It is through him, and through him alone. . . . He rescues our bodies from the grave, and fashions them like unto his glorious body, even by that power whereby he is able to subdue all things unto himself. Had it not been for Christ, death would have reigned forever over our fallen race; but thanks be to God, Christ hath given us the victory; so that the believer may even now say, "O death, where is thy sting? O grave, where thy victory?"*

—Charles Hodge

## LECTURE OUTLINE

### A. The future related to the individual

1. There exists an intermediate state between the death of a believer and the return of Christ.
  - a. For believers, death can be gain (Phil. 1:21).
  - b. The souls of those who die enter the presence of Christ (Phil. 1:23; 2 Cor. 5:8).
  - c. Their bodies decay in the grave, yet "in Christ" (1 Thess. 4:16).
2. There remains a Day of Judgment to come for unbelievers.
  - a. Those who die without Christ will face God's vengeance (2 Thess. 1:7-8).
  - b. They to some extent already taste God's wrath (Rom. 1:18).
  - c. They lose the glorious presence of God.
  - d. They gain only eternal judgment and suffering (2 Thess. 1:9).
  - e. The bodies of unbelievers will be reunited with their souls in this judgment (Acts 24:15).
3. There remains a future for Christ's people.
  - a. They have a hope of a glorious resurrection body (1 Cor. 15:42-58).
  - b. This body will be "spiritual" in the sense of being Spirit-transformed (1 Cor. 15:44).
  - c. This body will be imperishable, never to die again (1 Cor. 15:42).
  - d. This body will be in the likeness of our resurrected Savior, with whom we will appear in glory (Phil. 3:21; Col. 3:4).
  - e. Believers will also appear before the judgment seat (2 Cor. 5:10) to have our works evaluated and hopefully rewarded (though not meritoriously).
  - f. In light of such judgment, believers should seek to please Christ (2 Cor. 5:9).
4. The confidence of God's people for future glory.
  - a. It comes by way of the Spirit's promise and intercession in our weakness (Rom. 8:11, 26).
  - b. It comes by way of the Father's purpose for His people (Rom. 8:30).
  - c. It comes by way of the Son's redemption that releases us from condemnation (Rom. 8:32-35, 39).

## B. The future related to the world

1. The world is under the curse of sin and in bondage to decay (Rom. 5:12; 8:20–21).
2. The world groans in the pains of childbirth awaiting redemption (Rom. 8:19, 22).
3. God will transform and renew this present world in which resurrected believers will dwell.

## C. Lessons on the future

1. A strong hope for the future sets its mind on Christ now.
  - a. We possess a taste of the future in the present in Christ.
  - b. We must strive to enter in to our full salvation yet to be revealed (Phil. 2:12).
2. Our hope for the future is personal but not individualistic.
  - a. Eternity is attractive, since we will be in the vast company of the redeemed from all ages.
  - b. Eternity will reveal the glorious bride of Christ, the church in splendor without any blemish (Eph. 5:27).

## STUDY QUESTIONS

1. Whether it is our justification or sanctification, we grasp to some extent now what awaits us in the end in Christ.
  - a. True
  - b. False
2. Through the Spirit, as we behold the Lord's glory, we are by degrees being transformed into the image of Christ now, which makes the future a real and present hope to us as Christians.
  - a. True
  - b. False
3. Regarding the intermediate state between the death of a believer and the return of Christ, \_\_\_\_\_.
  - a. For believers, death can be gain
  - b. The bodies of those who die enter the presence of Christ
  - c. Their souls rest in Hades yet "in Christ"
  - d. Both a and b
  - e. All of the above
4. Regarding the Day of Judgment to come for unbelievers, \_\_\_\_\_.
  - a. Those who die without Christ will face God's vengeance
  - b. They to some extent already taste God's wrath
  - c. Their bodies will not be reunited with their souls in judgment
  - d. Both a and b
  - e. Both b and c

5. Regarding the future for Christ's people, \_\_\_\_\_.
  - a. They have a hope of a future "spiritual" or quasi-physical bodies
  - b. Their resurrection bodies will be imperishable never to die again
  - c. Believers will also appear before the judgment seat
  - d. Both a and b
  - e. Both b and c
  
6. Regarding the confidence of God's people for future glory, \_\_\_\_\_.
  - a. It comes by way of the Spirit's promise and intercession in our weakness
  - b. It comes by way of the Father's purpose for His people
  - c. It comes by way of the Son's redemption that releases us from condemnation
  - d. Both a and b
  - e. All of the above
  
7. Regarding the future related to the world, \_\_\_\_\_.
  - a. The world is under the curse of sin and in bondage to decay
  - b. The world groans in the pains of childbirth awaiting final destruction
  - c. God will destroy this present world and create a new one out of nothing
  - d. Both a and b
  - e. All of the above
  
8. Regarding our hope for the future, \_\_\_\_\_.
  - a. It is personal but not individualistic.
  - b. We rejoice that we will be in the company of the redeemed from all ages
  - c. We rejoice in the coming revelation of the glorious bride of Christ
  - d. Both a and b
  - e. All of the above

#### BIBLE STUDY AND DISCUSSION QUESTIONS

1. Given the fact that our bodies remain "in Christ" (1 Thess. 4:16) in the intermediate state awaiting future resurrection, how should we respond to the common statement about a dead person in a casket, "That's not really him, he is with the Lord"?
2. Study Philippians 1:21-23. Given the fact that death is gain for the believer and that the souls of those who die enter the presence of Christ, how should this affect the lengths to which we go to sustain the life of a terminally ill believer?
3. Study 1 Corinthians 15:42-58. Given that believers will one day possess glorious resurrection bodies, what encouragement does this give us as we pray for a Christian's physical healing?
4. A common tendency among Christians is to view the eternal state as floating in the heavenly clouds forever. In light of Romans 8:19-22, how should the truth of a transformed world inhabited by resurrection bodies affect our outlook upon eternity?

FOR FURTHER STUDY

Charles Hodge, *1 & 2 Corinthians*

Cornelius Venema, *Christ and the Future*

THE THEOLOGY OF PAUL  
ANSWER KEY FOR STUDY QUESTIONS

**Lesson 1**

1. a
2. b
3. e
4. b
5. d
6. e
7. c
8. e

**Lesson 2**

1. b
2. a
3. d
4. e
5. d
6. b
7. d
8. c

**Lesson 3**

1. a
2. a
3. a
4. e
5. e
6. a
7. b
8. c

**Lesson 4**

1. a
2. b
3. d
4. c
5. e
6. d
7. c
8. c

**Lesson 5**

1. b
2. a
3. c
4. d
5. a
6. e
7. e
8. a

**Lesson 6**

1. b
2. b
3. a
4. c
5. e
6. e
7. d
8. e

**Lesson 7**

1. b
2. a
3. e
4. a
5. e
6. e
7. e
8. d

**Lesson 8**

1. a
2. b
3. a
4. e
5. d
6. a
7. c
8. e

**Lesson 9**

1. a
2. b
3. a
4. a
5. c
6. e
7. d
8. d

**Lesson 10**

1. a
2. a
3. d
4. a
5. d
6. e
7. e
8. e

**Lesson 11**

1. b
2. a
3. a
4. c
5. b
6. c
7. d
8. d

**Lesson 12**

1. a
2. a
3. a
4. d
5. e
6. e
7. a
8. e