

# Romans 21 - Changed by God: Reconciliation

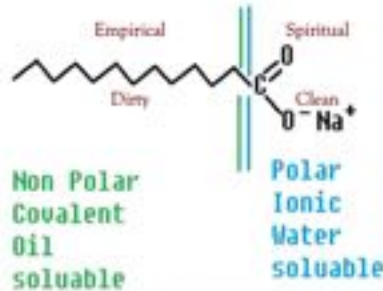
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Romans 5:7-11

## Prologue: Soap: Metaphor for ...

Faith is bridge between empirical and spiritual

Jesus is bridge between Father and believer(s)

Spirit is bridge between Father and son and believer(s)

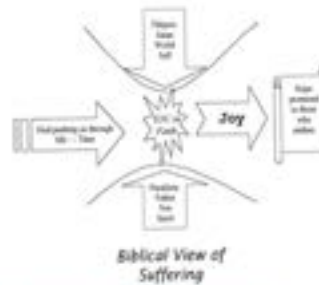


Totally dependent on the strength of the soap molecule; i.e., faithfulness of Christ alone  
When this universe is melted with heat, those to whom Christ is attached are saved in Him from punishment

## Prologue: Tribulation Develops...

This aspect of God's Hagiazō Process shows how God uses Tribulation (θλίψις/thlipsis) to develop character

θλίψις (Pressing down) is part of the testing (πειρασμός / peirasmos) either used or allowed by God via Satan to develop us in Christ (Job 1-2; Co 2:20)



One never goes through peirasmoi alone though it may appear so in the moment  
Not only are the advocates the anvil against which the hammer presses  
Father, Son and Spirit keep us from being pushed beyond what we are able to endure (1Co 10:13)

## Prologue: Justification

Paul segues into doctrine of justification not discussed in the Gospels nor Acts; hinted in Romans (Ro 3:20-26)

Δικαιόω (dikaioō) Gk punishment (dikē) and instruction; declaring one acquitted of *punishment* of sinning against God and instruction in righteousness

Acquittal is based on Christ's payment for sin, as sin in one's place, when accepted *by faith* by the sinner (Ro 4:25)

Justification approved when God approved His sacrifice

Punishment requires acknowledgement of guilt, repentance, before acquittal can occur  
Innocent do not need acquittal; They are *guiltless*; however, all have sinned, hence *guilty*

## Christ Died for the Ungodly

Religious man tries to show God how *godly* they can be; unfortunately, Christ did not die for the godly (Ro 9:31)

Died (Aorist, Active, Indicative) means that Christ died once in the past only for the **ungodly** (ἀσεβής) (1Pe 3:18)

Sinners are weak (ἀσθενής), unable to please God: Do not seek God; Do not understand God (Ro 3:10-18)

Paul compares Christ to actions of a righteous Jew

## Jews Were Not Self-Sacrificers

Paul segues into a comparison between Christ who came and died for the ungodly with *self-righteous* Jews

Christ had already shown the Jews that their *godliness* was not of God in the Parable of the Good Samaritan (Lk 10:25-37)

Jews believed in karma: everyone received what they deserved; i.e., no mercy or intervention (Jo 9:1-2; Lk 13:1-9)

Thus, Jews did not believe anyone needed to die for sin

## Who Volunteers to Die?

Historical accounts replete with stories of honor and glory; however, honor is a form of works and glory is only a dim remembrance by those who benefited from another's sacrifice: Avails *nothing* for righteousness

Why should anyone die for a righteous person, they are going to God; it would be pointless

One might die for a good person to preserve the state [conveys idea of community good, not God's good]

## Think Peter

Christ confronted Peter that Satan wanted to grind him, but Christ had prayed for Peter's faith; Peter said he was ready to die for Christ (who was both righteous and good (God's good)) (Lk 22:31-34)

Peter, rather than die for or with Christ, denied being His disciple three times (complete denial) (Mk 14:66-72)

Jews never thought of dying for sinners; hated them (Jo 7:45-49)

## Love Beyond Capacity of Lost

God's love was demonstrated by Christ dying for those who did not seek nor want Him

Man's love is given to those who return it, showing it is not true love but a *tit for tat* works arrangement (Mt 5:44-47; 1Co 13:12)

Religious man demands outward signs of conversion (works) before acceptance is granted

Thus, godly love is beyond capacity of the lost (1Co 13:4-8)

## Justified by His Blood Means?

Jesus paid for sin when separated from God on the stauros between 1200-1500; then He gave up His soul  
(Mt 27:45-50; Mk 16:33-39; Lk 23:44-46)

Life of the flesh is the blood: Equating life and blood  
(Le 17:11)

Separating animal blood for sacrifice, killed the animal  
Christ separated from Father, becoming sin, paid sin penalty, is death for sin; when completed He willingly left His fleshly body, it no longer being needed (1Pe 3:18-20)

## Blood Sprinkled Where?

The earthly tabernacle of Moses was a copy of God's heavenly (spiritual) residence which only Christ entered (He 9, Re 4)

Levitical priesthood sprinkled actual, but worthless, blood annually, awaiting the coming Messiah

Messiah paid sin penalty once, gave up life, arose and ascended into Heaven to present Himself to the Father  
(He 12:6-18; Jo 20: 15-18; Ep 4:8-10)

## Blood in Heaven???

Remember, Father is Spirit and His abode, Heaven, is spiritual not material ; i.e., thus a metaphor (Jo 4:23-24)

Christ presented Himself before the Father, under the eyes of the Seraphim of Judgment (Holiness) when His payment for sin was already approved: Resurrection (Jo 4)

Appearing in Heaven was to announce His victory so all Heaven could rejoice with the Father over the Son  
(Re 5:9-14)

## Justified by His Blood {Death}

Because Christ successfully paid for sin for the ungodly, all who believe(d) are *justified* {acquitted}

Like the pall of judgment hung over Mt Horeb so it hangs over all who do not believe (Ex 19:16-18)

Paul began his discussion with the revelation of God's **wrath** (Ro 1:18)

The wrath of God passes over those hid in Christ, those acquitted {covered} by the blood {life} of Christ (Ex 12:21-30, Ep 2:13-16, He 11:28)

## Reconciled by Death of Son

Reconciled (καταλλάσσω; katallasso) means to be changed; i.e., this is the New Covenant (2Co 5:17)

Changing one's nature is **impossible** for every created being; thus, the rigid adherence to evolution (scientism)

Changing from ungodly to godly by works does not change the nature; hence, failure to become righteous

Only by *miracle* of salvation based on Christ's sacrifice does God change (reconcile) believers to Himself

## Being Changed is Being Saved

Curious statement: We shall be saved by His life

Shall be saved {Future, Passive, Indicative} shows that complete salvation remains future, will be accomplished at its appointed time (indicative) but apart from our effort; i.e., it is only in Christ's completed work that we realize our complete salvation (1Co 15:35-50)

Dispensation of First Fruits: New Nature (Ro 8:22-25, 1Co 15:16-23)

## Between New Mind and New Body

What occurs between receiving the *new nature* and the *new body*?

Hagiazo Process whereby Christ and the Holy Spirit (παράκλητος; paraklētos) continually make intercession for us (Ro 8:26-27, 33-34)

Our advocates are making us into the image of the indwelling Christ, removing our sinful worldviews (Jo 17:20-26; 2Co 4:3-6; Ep 3:14-19)

## We Rejoice {Boast} in Christ

Whereas the lost seek to boast in their self-works, only to stand ashamed before God at the White Throne judgment; the saved continually boasts in Christ alone (Ro 4:2, 4)

This boasting, rejoicing (καυχάομαι kauchaomai) is a deponent verb meaning action occurs apart from the subject; i.e., we having nothing in ourselves to boast, it is in Christ and Christ alone by which we are saved (Ac 4:11-12; Re 5:6-14)

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## Rejecting Paul Rejects Salvation

Historical rejection of Romans, and thus Paul's theology rejects the very truth of Christ's atonement

Christ is the Cornerstone of salvation; Peter agrees (1Pe 2:4-6; 7:13-14; Ep 2:19-22; 1Pe 2:4-6)

Paul builds on Christ's atoning work via Scripture to develop Doctrines: Salvation, Justification, and Reconciliation

To reject Paul's Romans is to reject Christ and salvation