




Genesis 1.31

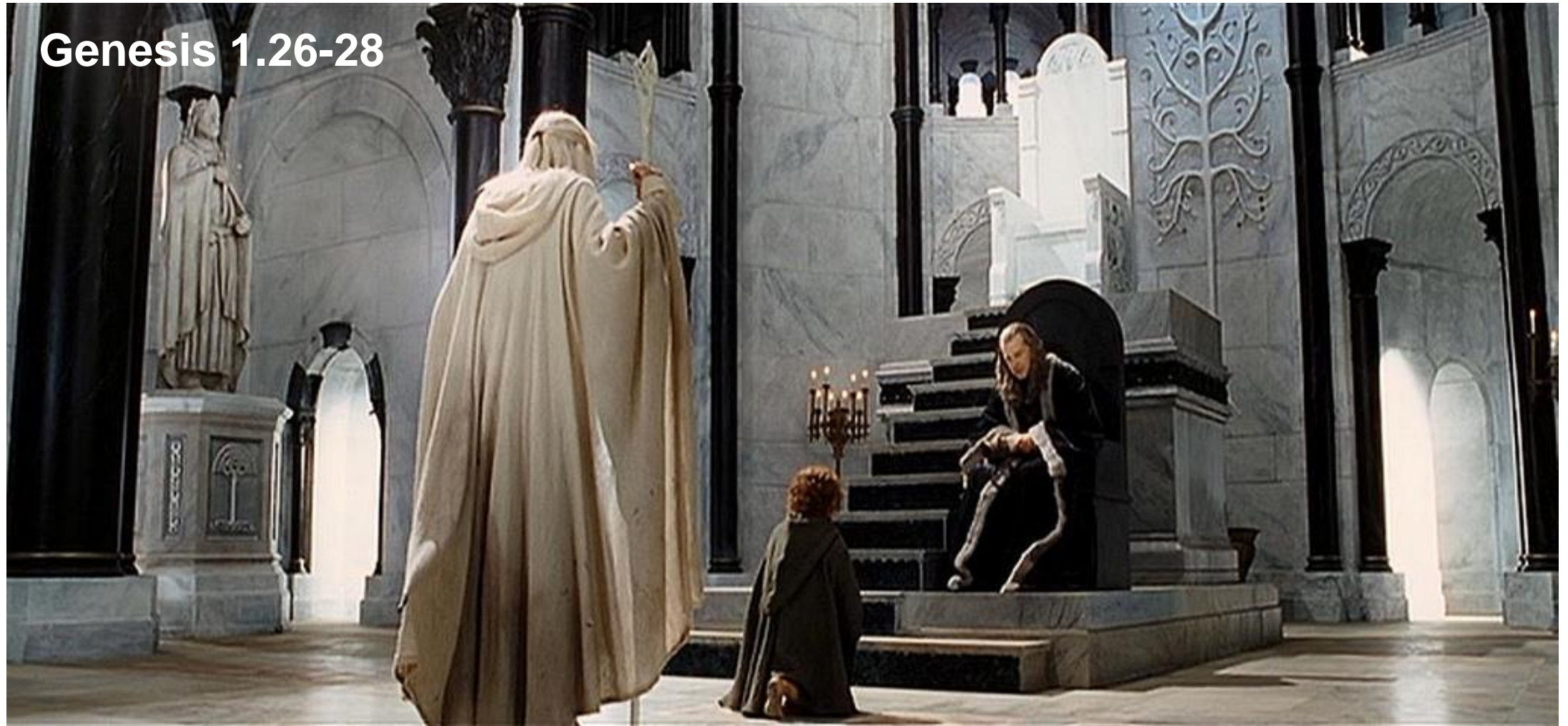
BOOK 6



Romans
Complete Treatise of Paul's Gospel

BY GUY HESS

Genesis 1.26-28

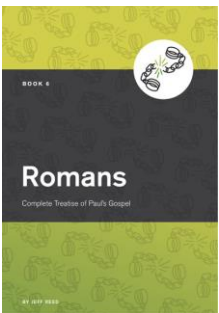




Genesis ch. 3, Ro 1.22

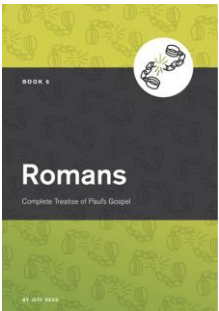


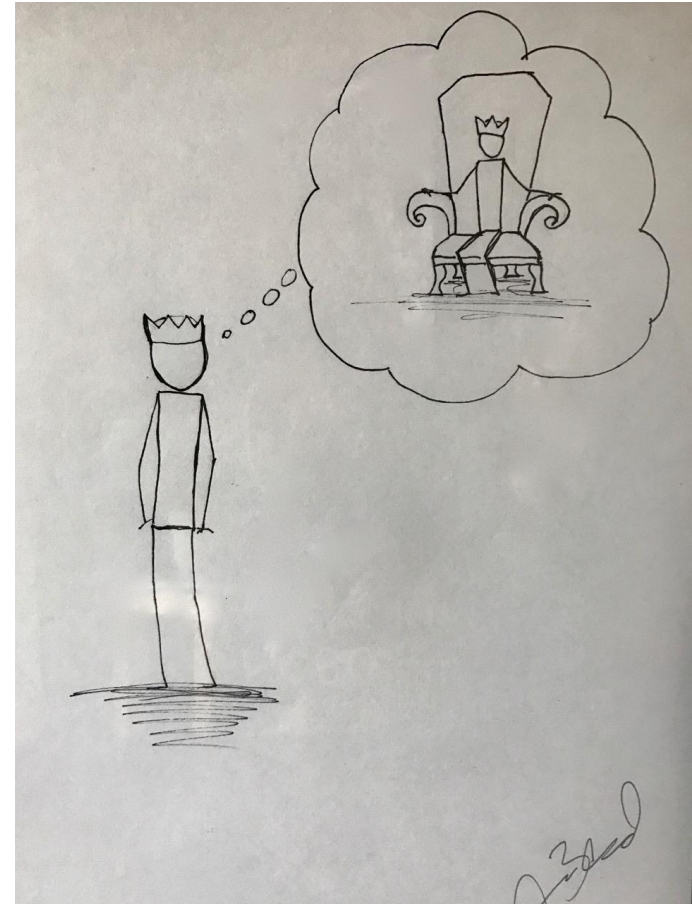
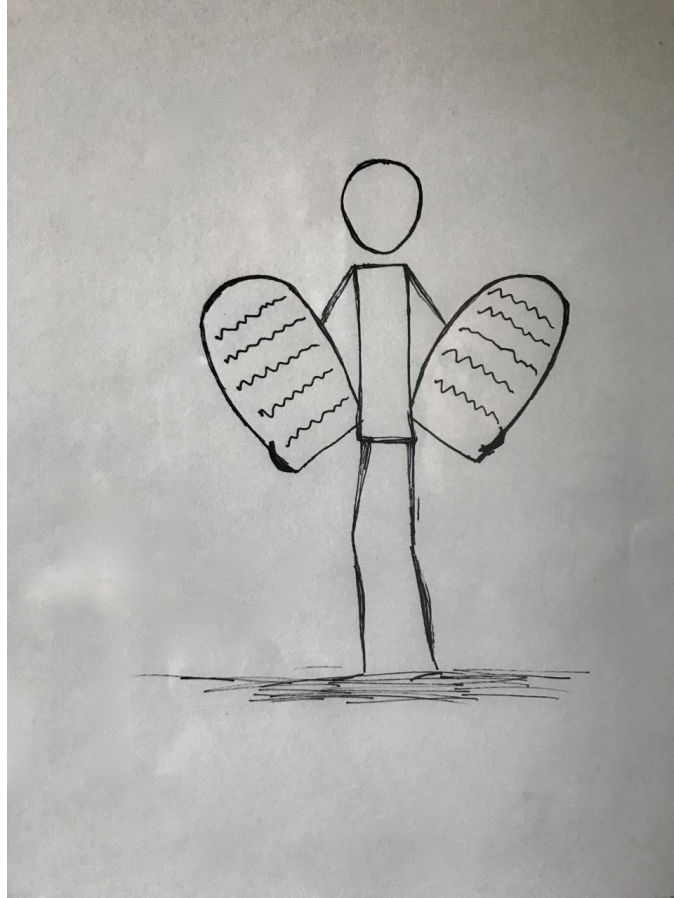
Ge 2.16-17, Ro 5.12

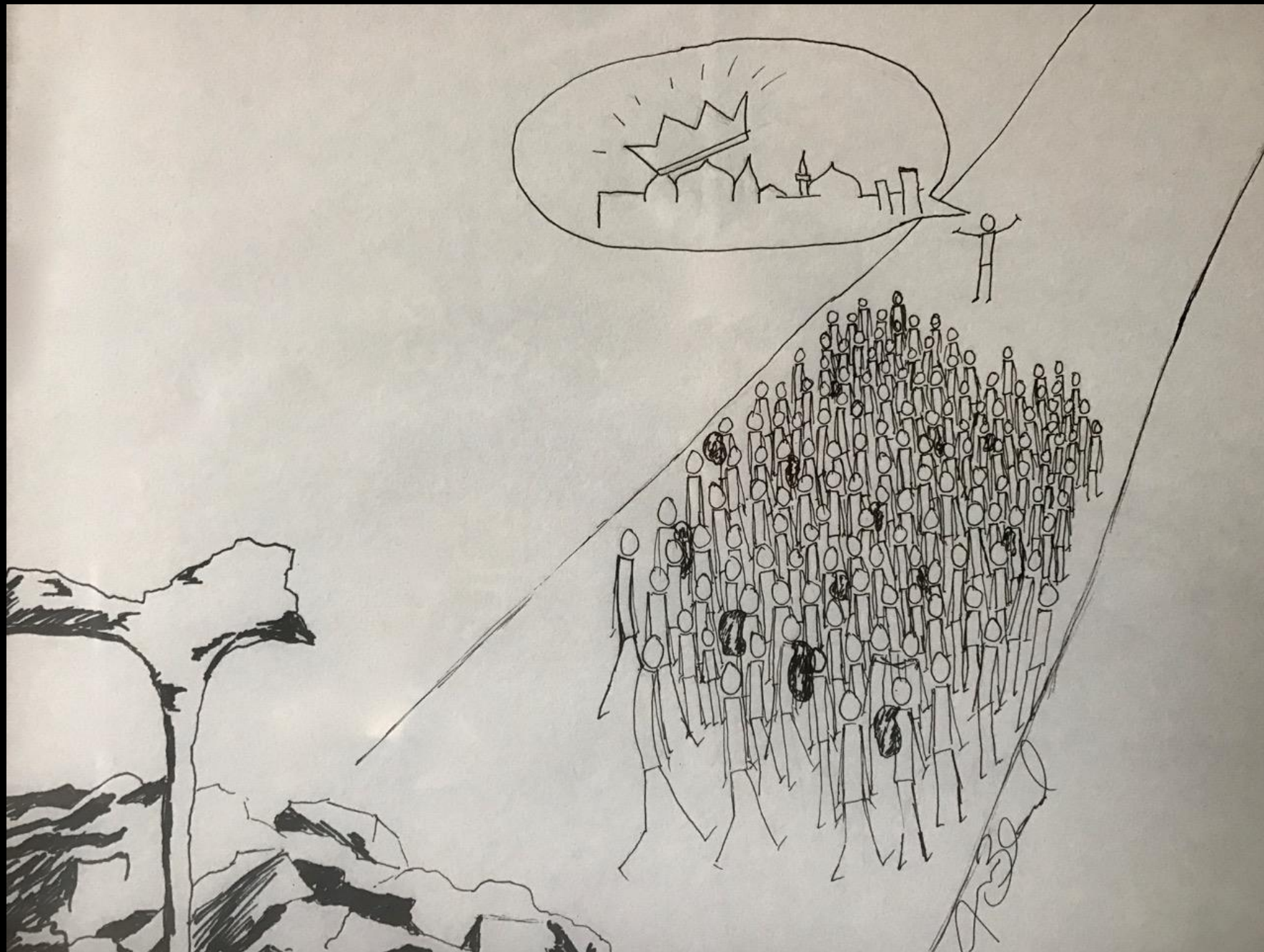


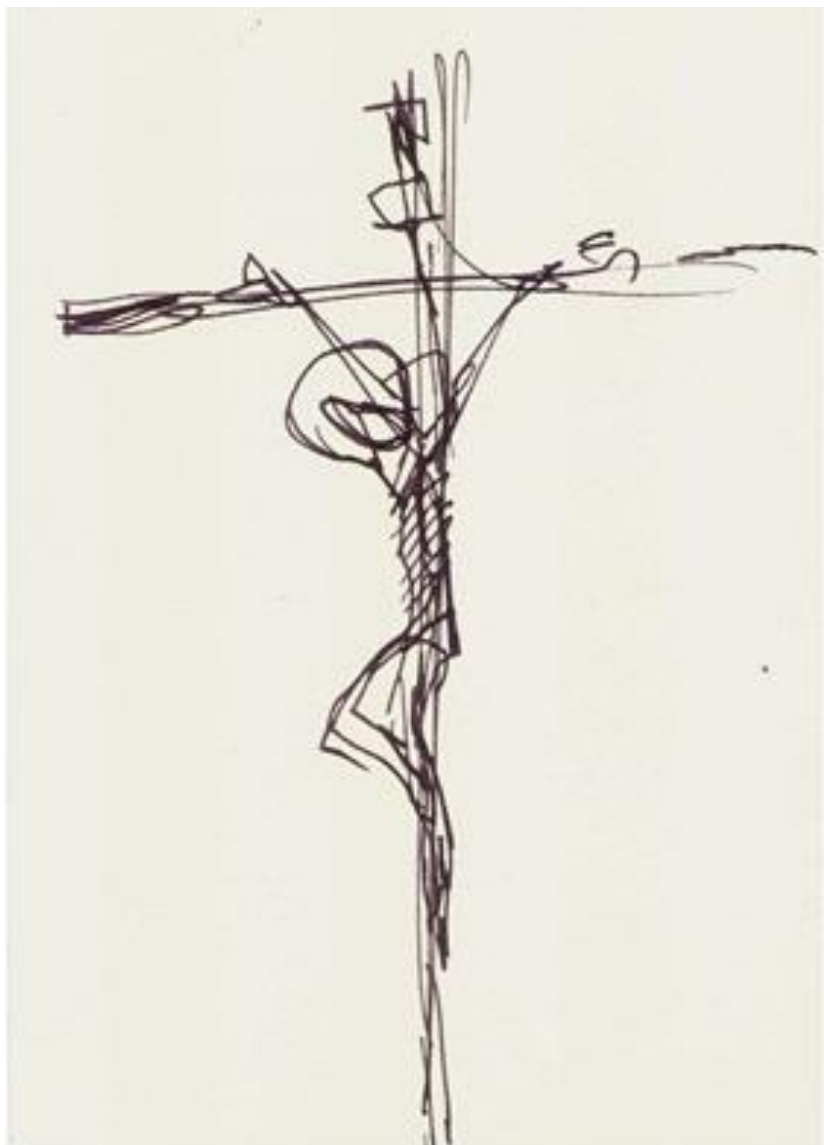
Ge 3. 17-19, Ro 8.18-24a



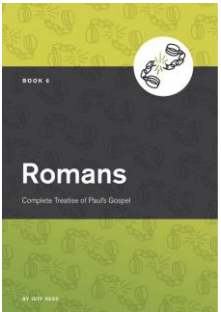


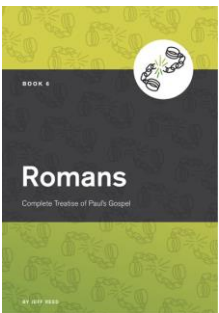


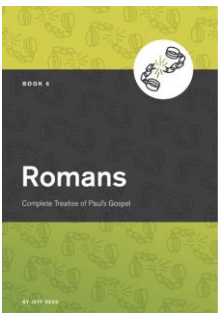
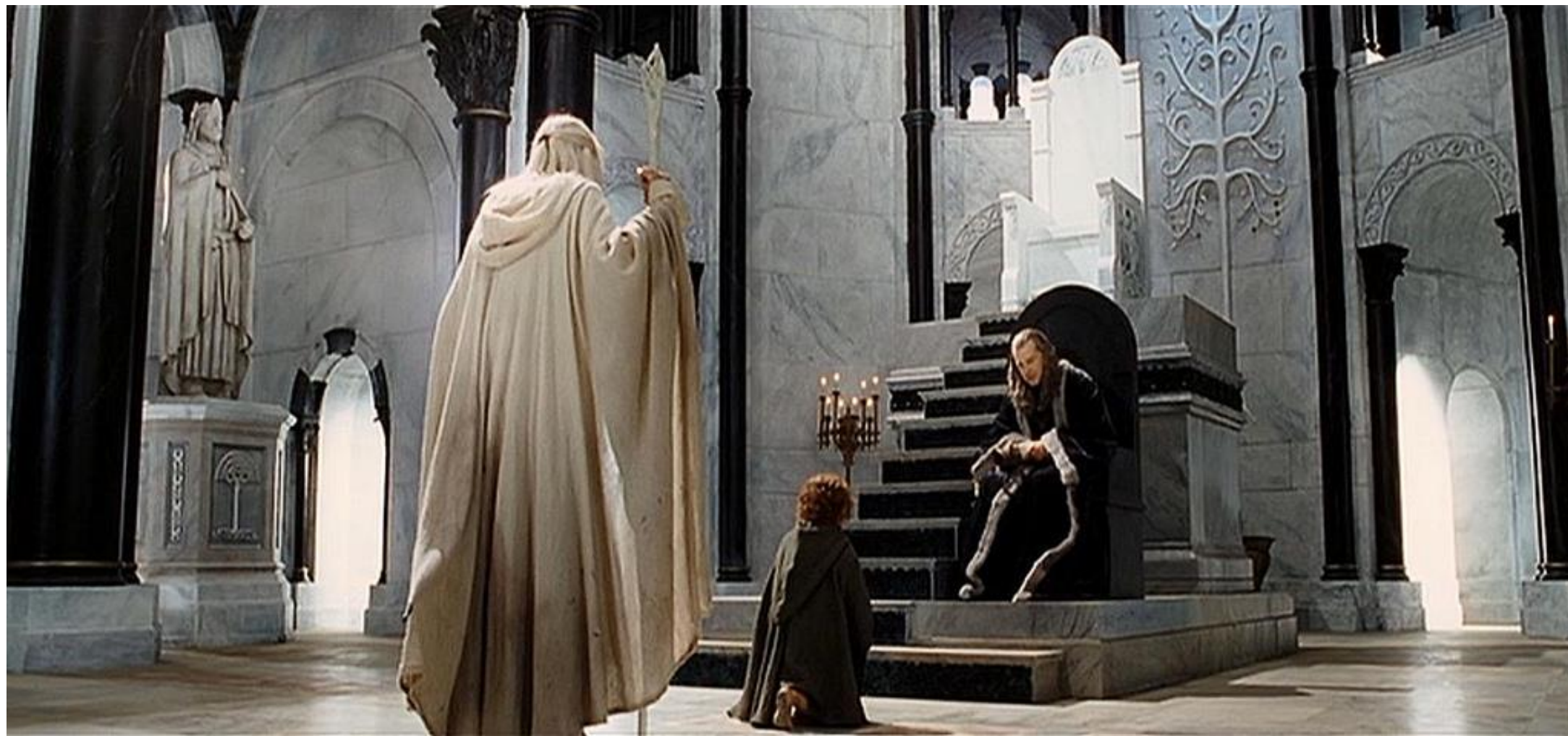




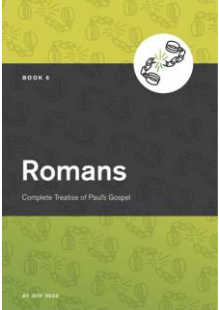




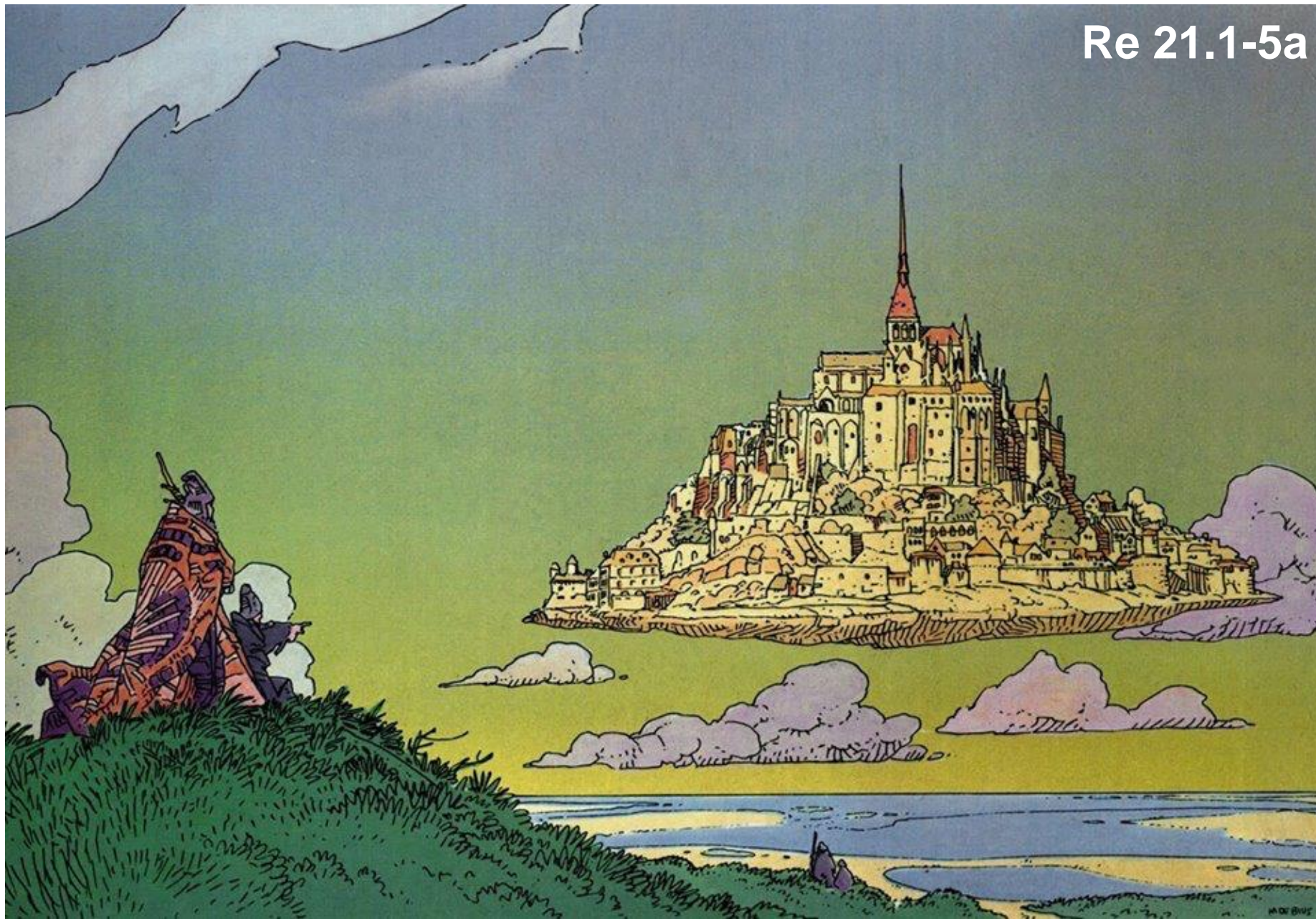




2 Co 5.17



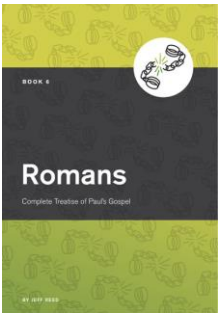
Re 21.1-5a

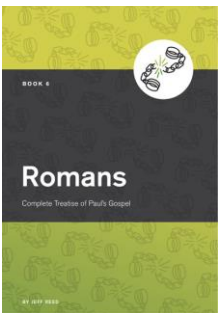
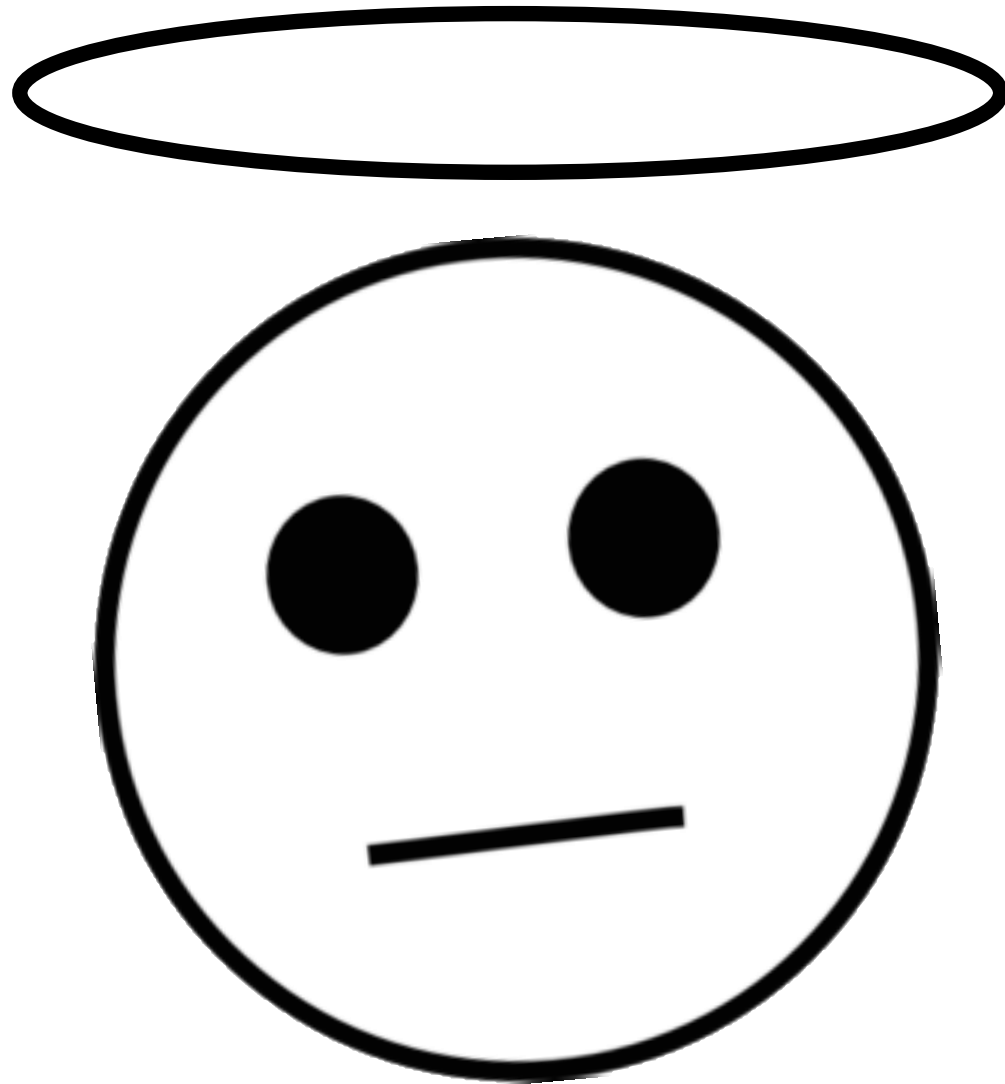


Hb 2.14: “For as the waters fill the sea, the earth will be filled with an awareness of the glory of the LORD.”



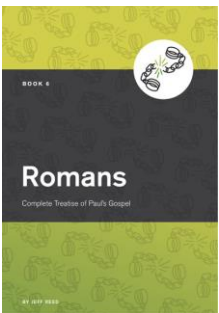
**But
now what?**

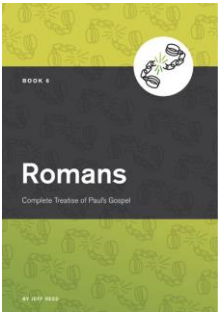






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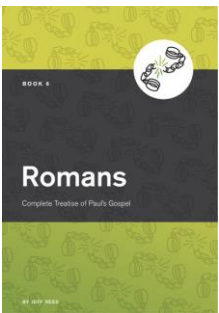




Romans 6.1-11

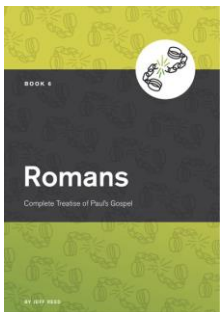
“Well then, should we keep on sinning so that God can show us more and more of his wonderful grace? Of course not! Since we have died to sin, how can we continue to live in it? Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined him in his death? For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives.

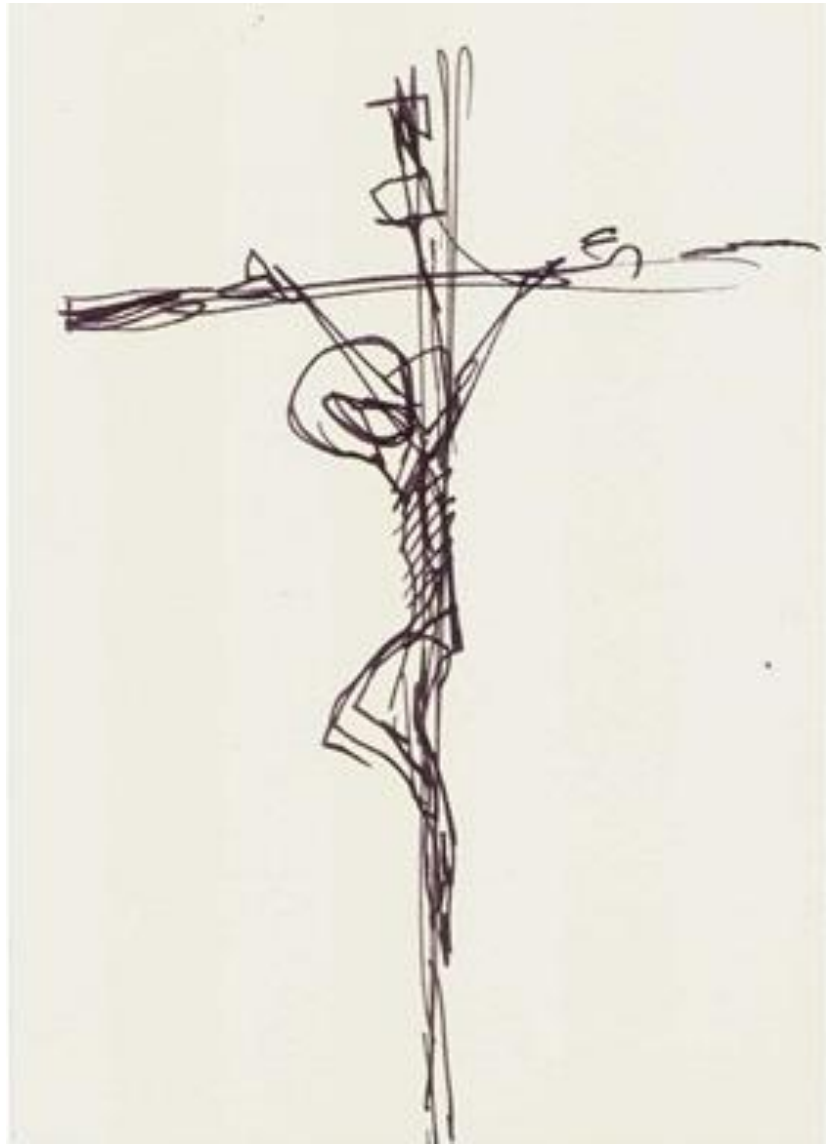
“Since we have been united with him in his death, we will also be raised to life as he was. We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin. For when we died with Christ we were set free from the power of sin. And since we died with Christ, we know we will also live with him. We are sure of this because Christ was raised from the dead, and he will never die again. Death no longer has any power over him. When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God. So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.”

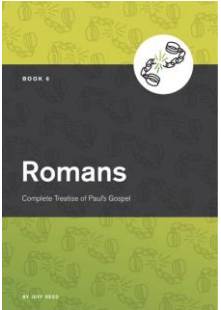


Discuss: Romans 6.1-11

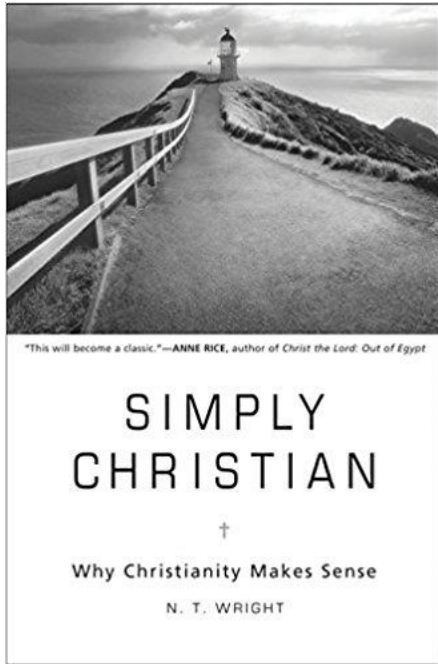
- Do you have the sense that most Christians make a clear link between what they believe and what they do? Why, or why not?
- What link is Paul drawing between belief and behavior in Ro 6.1-11?
- What does our behavior have to do with the Story?
- Does this mean we are abandoning *sola fidei*?



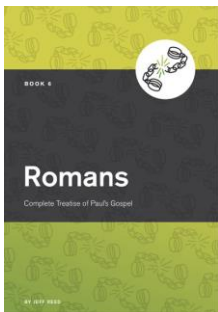


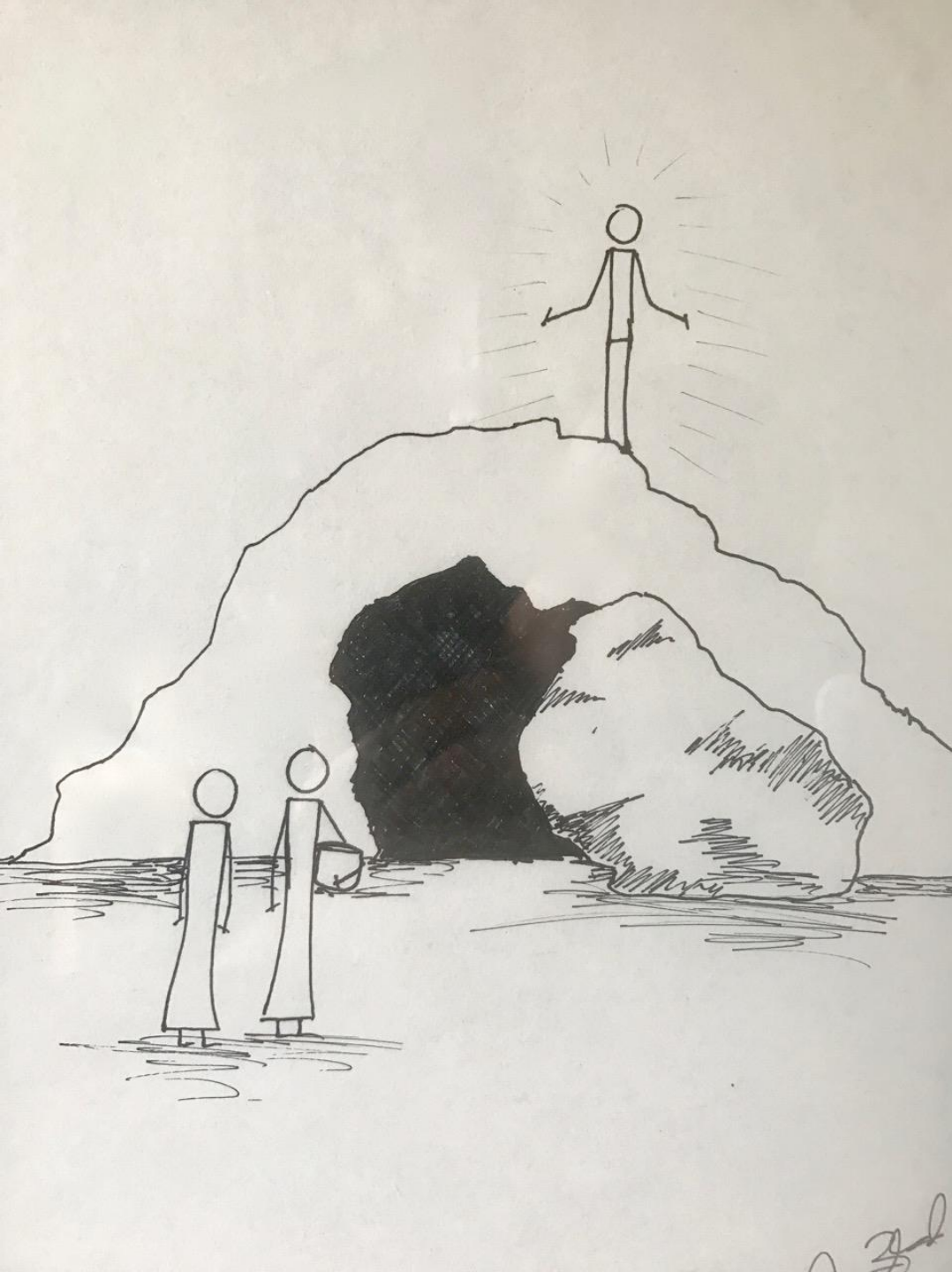




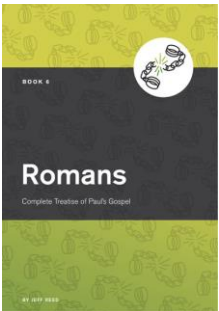


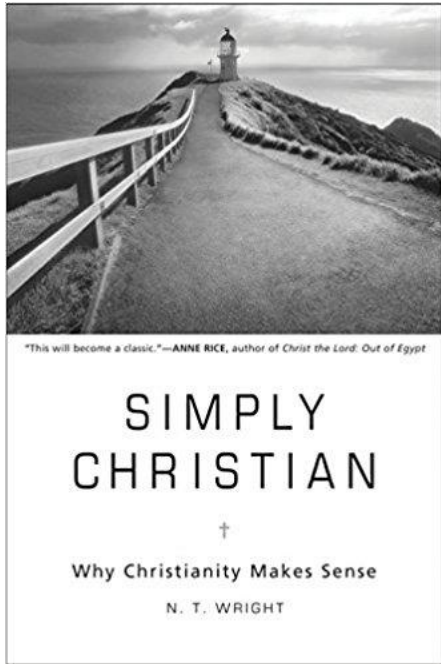
“The earliest Christians believed ... that resurrection was what every human being really needed—not just in the end, in the new world that God will eventually make, but in the present life as well. God intends, in the end, to give us a new life, in comparison with which the present one is a mere thing of shadows. He intends to give us a new life within his ultimate new creation. *But the new creation has already begun with the resurrection of Jesus*, and God wants us to wake up *now*, in the present time, to the new reality. We are to come through death and out the other side into a new sort of life; to become daytime people, even though the rest of the world isn’t yet awake.” N.T. Wright, Simply Christian, 205-206



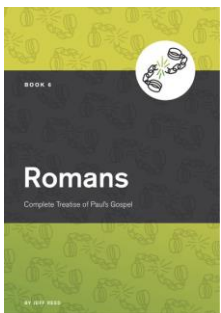


“For Paul, the impact of resurrection on behaviour is obvious: the Messiah is raised; if you are in him you are raised as well; so reckon that it’s true and **behave accordingly!**” N.T. Wright, Paul and the Faithfulness of God, 409

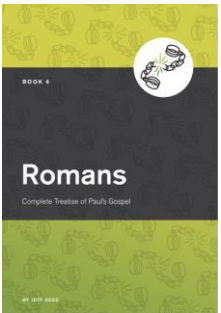




“The rules [of the Christian faith] are to be understood, not as arbitrary laws thought up by a distant God to stop us from having fun (or to set us some ethical hoops to jump through as a kind of moral examination), but as the signposts to a way of life in which heaven and earth overlap, in which God’s future breaks into the present, in which we discover what genuine humanness looks and feels like in practice.” N.T. Wright, Simply Christian, 225





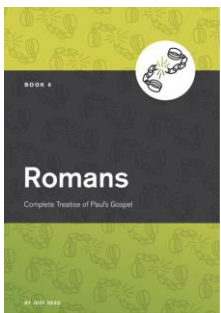


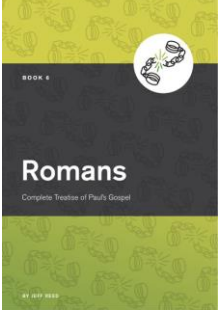






“In a world whose icons had been reflecting non-gods, the renewed iconography which informs and sustains the material symbolic universe of the Messiah-people begins with renewed human behavior.” N.T. Wright, Paul and the Faithfulness of God, 442







“Saving faith ... is a trusting faith that flows into deeds of mercy; non-saving faith is creedal faith without deeds of mercy.” McKnight, The Letter of James, 256



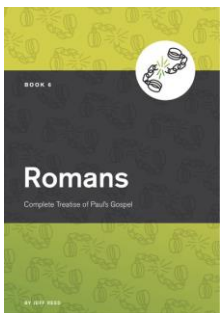
“What good is it, my brothers, if someone says he has faith but does not have works? Can his faith save him? If a brother or sister is without clothes and lacks daily food and one of you says to them, ‘Go in peace, keep warm, and eat well,’ but you don’t give them what the body needs, what good is it? In the same

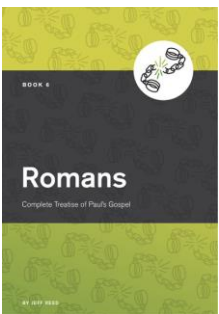
way faith, if it doesn’t have works, is dead by itself. But someone will say, ‘You have faith, and I have works.’ Show me your faith without works, and I will show you faith from my works. You believe that God is one; you do well. The demons also believe—and they shudder.”





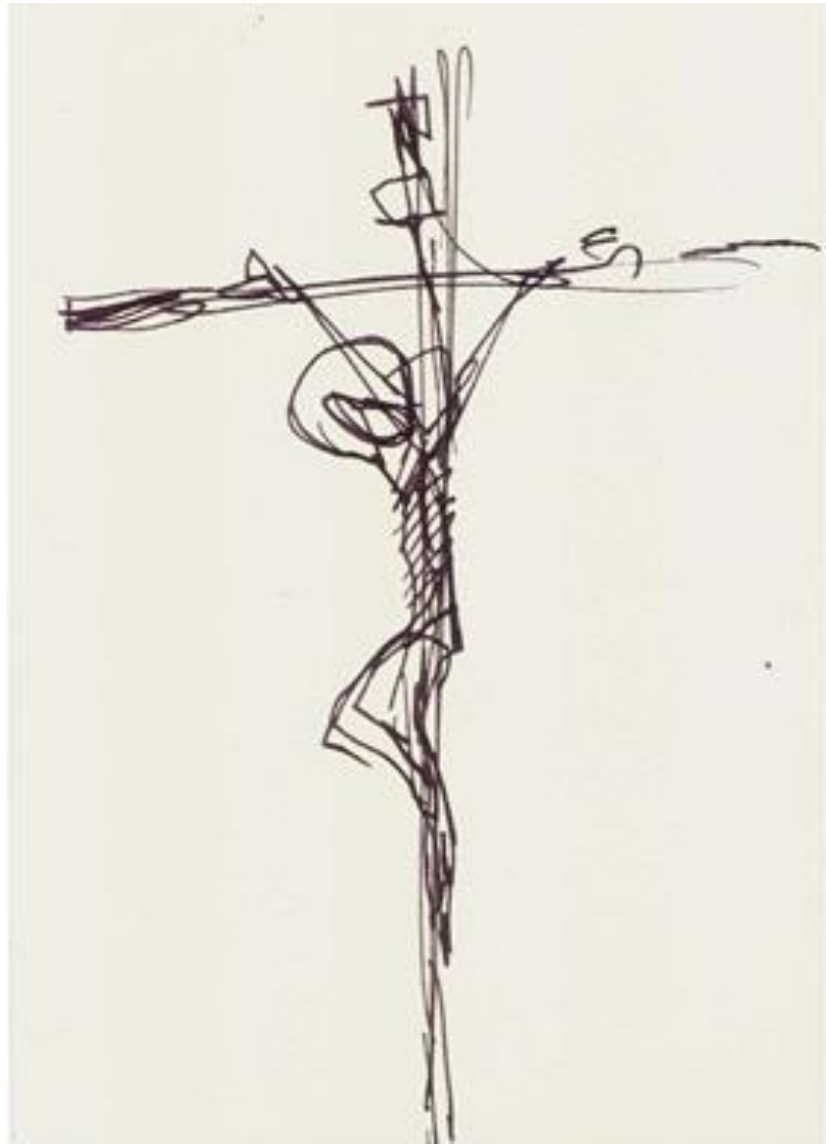
“For Paul a faith that does not issue in good dispositions and deeds was incomprehensible; for James it was reprehensible. Both writers wanted a faith that acts.” Verhey, *Ethics, Dictionary of the Later New Testaments and Its Developments*, 351a

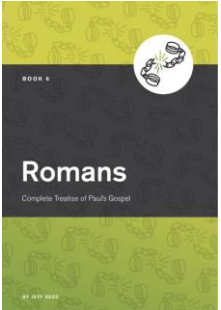


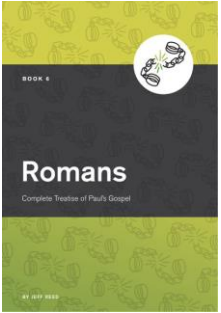


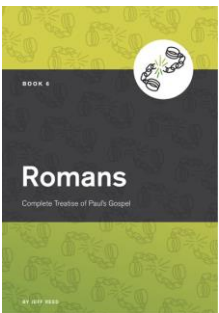
Romans

Complete Treatise of Paul's Gospel

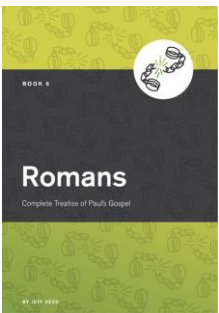


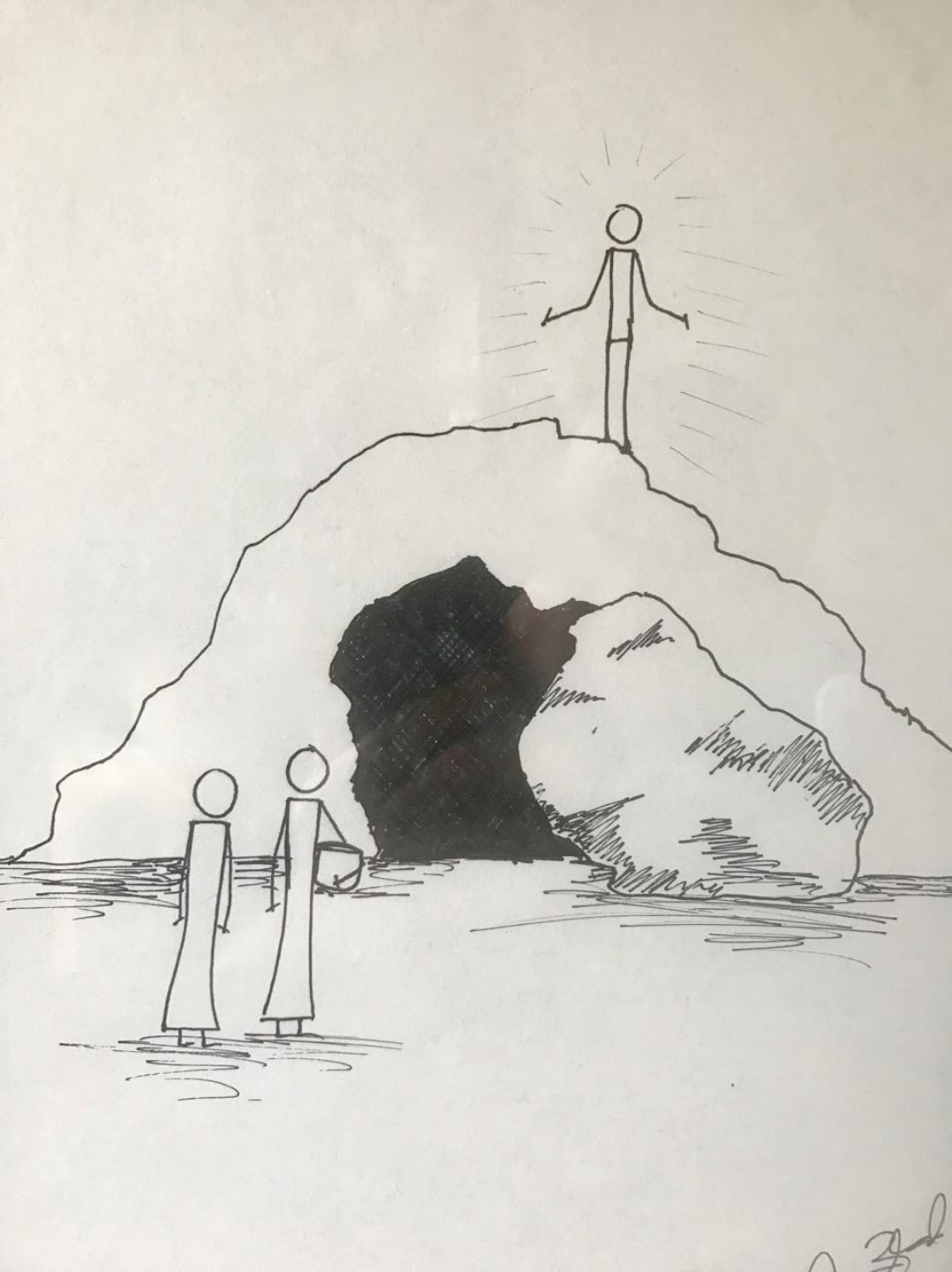












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Discuss

- Does a cosmic perspective help you think better about behavior/holiness? If so, how? If not, why?
- Do you still see tension between what we believe and what we do? Or does the Story help resolve this tension?
- How does your perspective toward holiness change in light of the story?

