

Key Terms In Romans

1. Faith (πιστος “pistos”) see Romans 3,4 - Faith is man’s response of commitment to the gospel of Jesus. This commitment results in discipleship and obedience. It is by faith and faith alone that a person can approach God, receive His righteousness, and so be saved from His wrath (1:16,17).
2. Flesh (σαρξ “sarx”) see Romans 7,8 - Flesh, theologically, speaks of man (the whole person) in his weakness because he is separated from God. Flesh means death because one is separated from the life and power of God. Therefore, it is the one without Jesus who is “*in the flesh*” (8:9), though even the believer can live “*according to the flesh*” when he ignores the Spirit of God and faith (8:12).
3. Glorification (δοξαζω “doxazo” < δοξα “doxa”) see Romans 8:17 - Glorification is man’s ultimate hope (Romans 8:17; 30-39; 2 Corinthians 5:2-5; 2 Peter 1:2-4). It is the hope of all who persevere in Christ (Romans 2:4-10; 1 Corinthians 9:24-27; Hebrews 12:1,2; James 1:12). At the time of glorification we will be made like Christ (1 John 3:2). Glorification completes the three phases of salvation: justification, sanctification, and glorification.
4. Gospel (ευαγγελιον “euaggelion”) see Romans 1,2,15 - Gospel is the “good news” of God that by faith in Jesus Christ one can have the righteousness of God that justifies and saves.
5. Grace (χαριτωω “charitao” < χαρις “charis”) see Romans 3:21-26 - Salvation is by grace through faith and not by the works of man’s own effort (Romans 3:20; 11:6; Ephesians 2:8-10). Salvation, on man’s part involves both the outward confession of and inward consecration to Jesus Christ as Savior and Lord (Romans 10:8-10). With God’s grace we receive what we do not deserve which is God’s favor towards us, in that while we were alienated from God by our sin, God accomplished our redemption from sin through Jesus Christ (Romans 3:24; 5:8; 15-21). Grace is seen as the believer’s relationship with God contrasting with the previous relationship bound by Law (Romans 6:1,14,15). God graciously enables us to live life which is pleasing to Him (Romans 12:3-6; 15:14-20).
6. Justification (δικαιωσις “dikaiosisis”) see Romans 4:25, 5:16,18 - Justification signifies the establishment of a person as just by acquittal from guilt. All that was necessary on God’s part for our “justification” has been effected in the death of Jesus. On this account He was raised from the dead. His resurrection is the confirming counterpart. That God “justifies” the believing sinner on the grounds of Jesus’ death, involves His free gift of life. Justification is related to “righteousness” in that it is a declaration that a person is righteous, having a right standing before God.
7. Promise (επαγγελια “epaggelia”) see Romans 4,9 - Promise describes God’s covenanted word to provide man with salvation and a holy life in relationship with Him. God’s promise is fulfilled in Jesus Christ.
8. Propitiation (ιλαστηριος “ilasterios”) see Romans 3:25 - Propitiation signifies the turning away of wrath by an offering. In Scripture the term denotes the turning away of God’s wrath. Man’s sin receives its due reward, not because of some personal vendetta on God’s part, but because the Holy God’s wrath is directed against it (Romans 1:18,24,26,28). The whole of the argument of the opening of Romans is that all men, Gentiles and Jews alike, are sinners, and that they come under the wrath and condemnation of God. When Paul turns to salvation, he presents Jesus’ death as the means (propitiation) of removing the divine wrath. The paradox, which is illustrated in the Old Testament and realized in the New Testament, is that God Himself provides the means of removing His own wrath. Atonement is the work Jesus did in His life and death to earn our salvation. Christ

obeyed the requirements of the law in our place and took the penalty for our sins (Hebrews 2:17; 10:8-14). The primary influence of Christ's atoning work is not on us but on God the Father. In other words, atonement is the means and propitiation is the result. Expiation denotes the cancellation of sin as opposed to the turning away of God's wrath. Expiation emphasizes the removal of guilt through the payment of the penalty while propitiation emphasizes the appeasement or averting of God's wrath and justice.

9. Reconciliation (καταλλάσσω "katallasso") see Romans 5:10 - Reconciliation is a change of personal relations between human beings or between God and man (cf., Romans 5:1-11; 2 Corinthians 5:18ff; Colossians 1:20; Ephesians 2:5). By this change a state of enmity and estrangement is replaced by one of peace and fellowship. It is God who brings about this reconciliation, reconciling us to Himself through the death of His Son by Jesus' shed blood (Ephesians 2:16).
10. Righteousness (δικαιοσύνη "dikaiosune") see Romans 3,4,5,6,10 - Righteousness is "rightness before God." It is a proper relationship with God stemming from meeting the demands of the will of God. Without righteousness, man is both dead and without hope. The relationship between God and man can be right only by God's own initiative. Since man has proven himself unable to provide his own rightness before God, God has provided it for him. This is the "*righteousness of God.*" Romans stresses over and over again the idea of "the righteousness of God." This is not an attribute of the godhead, but is "*righteousness from God,*" i.e., a right relationship with God provided by God. It is a rightness founded upon the meeting the demands of the will of God. Righteousness is legal and forensic through an act of imputation by God (4:3-9) or it is right conduct in accordance with the will of God under the power of God's Spirit (6:13,16; 8:4).
11. Salvation (σωτηρία "soteria") see Romans 1:16; 10:10; 11:11; 13:11 - Salvation is a broad term describing the condition of one who has received rescue or freedom from sin and death. Salvation depicts a vital relationship with God because one has been given the righteousness of God by faith. Other more technical terms may look at salvation from various perspectives - e.g., imputation (the reception of forensic righteousness), and justification (the declaration of God that one is righteous).
12. Sanctification (αγιασμος "agiasmos") see Romans 6:19,22 - Sanctification is the process of being made holy for God's use (Jeremiah 1:5). At its root meaning, sanctification is to set apart and object (or person) from ordinary use for a special (religious) purpose or function. Particularly it means to be set apart for God. Man is called to sanctify himself by separating from what defiles him (Leviticus 11:44; 20:26; 2 Corinthians 6:14-18). With man, we are seen as an individual possession of God, built up, little by little (sanctified), as the result of obedience to the Word of God and following the example of Jesus Christ, in the power of the Holy Spirit (8:13; 15:16). Each believer is sanctified for our Lord's use (2 Timothy 2:21). God sanctifies His church (1 Thessalonians 5:23). Baptism is a sign of sanctification (1 Corinthians 6:11). Justice, reverence, the Lordship of Christ over one's life, are all evidences of sanctification (Isaiah 8:13; 29:23; 1 Peter 3:15). Unbelief and disobedience indicate a lack of sanctification and the failure on man's part to sanctify God through worship and obedience (Numbers 20:12).
13. Sin (αμαρτια "hamartia") see Romans 1,3,6,7 - Sin is a violation of the will of God that ruptures the relationship between God and man. This will is found most directly in the Torah of the Jews but is also accessible, in part, to the gentiles through natural means like the creation, or human laws - so that the whole world is guilty and condemned before God for rebelling against the will of God, i.e., for sinning. The dominating aspect of sin in human lives makes sin a "power" that Christ has defeated (7:13,14,20; 8:1).

14. Spirit (πνευμα “pneuma”) see Romans 8 - Spirit is God’s personal provision of power promised under the New Covenant (Jeremiah 31; Ezekiel 36). God’s Spirit is now in the believer and so brings about life, power, and obedience to the will of God. To be “*in the Spirit*” (8:9) describes the believer, and to live in accordance with this power is the believer’s obligation (8:9).
15. Torah (νομος “nomos”) see Romans 2,3,7,8 - Torah (or Law) is the guidance and instruction of God given to mankind in the Old Testament, especially in the Pentateuch. The Torah of God is not itself evil or wrong, Paul says “the Law is holy, and the commandment is holy and righteous and good” (7:12) But because man is weak through sin, the Law is unperformable in its totality (8:3) and so serves to condemn mankind. Thus, Torah, like sin, can be viewed as a “power” that works against man and so was conquered by Jesus (4:15; 10:4). Keeping Torah to earn salvation is legalism and is condemned in Romans (3:20).
16. Works (εργον “ergon”) see Romans 2,3,4 - Works are the actual production of a person in relationship to a divine standard. Works done under the motivation of faith (as part of the new life in Jesus) are godly and make-up acceptable and essential conduct (2:6,7; 8:1-4). But works done by a person independent of God’s will and power in order to win divine approval serve only to condemn, even if they conform to the external Torah (2:6,7). In no case can works save (3:20).