

Dr. Craig Keener, Romans, Session 6

Romans 3:24-5:11

Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

1. Abstract of Keener, Romans, Session 6, Romans 3:24-5:11, Biblicalelearning.org, BeL

This lecture by Dr. Craig Keener **explains** Romans 3:24-5:11, focusing on **justification by faith**. He **examines** Paul's use of Old Testament themes like redemption and atonement, **comparing** Jesus' sacrifice to the Day of Atonement. Keener **addresses** potential objections to Paul's arguments, **highlighting** the concepts of God's wrath and the importance of perseverance in faith. Finally, he **connects** the themes of Abraham's faith and the implications for believers, concluding with the profound significance of God's love demonstrated through Christ's sacrifice.

2. 17 - minute Audio Podcast Created on the basis of Dr. Keener, Romans, Session 6 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Pauline Epistles → Romans).



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3. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided lecture excerpts by Dr. Craig Keener on Romans 3:24-5:11:

Briefing Document: Romans 3:24-5:11 - Dr. Craig Keener

Introduction:

This briefing document summarizes Dr. Craig Keener's lecture on Romans 3:24-5:11, focusing on key themes of salvation, justification, atonement, and the role of faith versus works. Keener emphasizes the unified approach to salvation for both Jews and Gentiles, highlighting God's grace as the foundation, and the significance of Jesus' death and resurrection.

Main Themes & Key Ideas:

1. Salvation as a Gift of Grace:

- Paul argues that all people, Jew or Gentile, come to God through the same means, a gift of God through Jesus Christ.
- Being "made righteous" is presented as a gift, a favor from God "by grace," reflecting God's generosity.
- This grace requires a response of honor towards God.
- Quote: "all of us come to God in the same terms, and God has provided those terms for us as a gift in Jesus Christ...He speaks of being made righteous as a gift, as a favor from God by grace"
- This contrasts with the idea of earning salvation through works.

1. Redemption and Liberation:

- Redemption, drawing from the Old Testament concept of liberating slaves during the Exodus, signifies the freedom from sin and its consequences.
- This freedom is both present ("already" - liberation from sin) and future ("not yet" - complete bodily redemption at the resurrection, Romans 8:23).
- Jesus has already paid the price for liberation, though the full manifestation of this redemption is in the future.

- Quote: "The price has already been paid, certainly. God has already accomplished what needs to be done to bring this to fruition in our lives...Redemption means you've been set free."

1. **Atonement and Propitiation:**

- Jesus is compared to the "hilasterion," the cover of the Ark of the Covenant, a place of divine presence and atonement, particularly on the Day of Atonement.
- The shedding of Jesus' blood is a sacrificial act of atonement, a means of reconciliation with God.
- Quote: "Jesus is where forgiven people meet God because God has provided the atonement for us."
- The concept of propitiation (turning away God's wrath) is present in the text, with the blood of Jesus seen as a way to appease God's justice.
- Quote: "sin and atonement offerings did propitiate wrath...Also, this appears elsewhere in early Christianity, propitiation and purification, 1 Peter 1:2.19, 1 John 1:7."
- This concept is not solely within Christianity, but seen in other cultures as well.

1. **God's Righteousness & Justice:**

- God's righteousness encompasses both His justice in punishing sin and His faithfulness to His covenant.
- God's provision of a way to be forgiven, through Christ, demonstrates His covenant faithfulness, allowing Him to be "just and the one who puts His people right with Him."
- God previously "passed over" sins, postponing punishment to demonstrate His righteousness.
- Quote: "God is just to punish sin. God is also just to forgive sin and to be true to his covenant because God is so faithful that he's provided a way for us to be forgiven."

1. **Faith vs. Works:**

- Justification comes through faith, not through works of the law.

- The law, according to Paul, is a standard which reveals our failures and need for God's grace, not a means of earning righteousness.
- The law's goal is to point toward faith as the appropriate response to God.
- Quote: "If the law's goal was works, well, one might boast, but the law's goal is faith... the law attests to God's righteousness, not humanity's"
- Keener emphasizes that faith "establishes the law", rather than undermining it.

1. **Abraham as a Model of Faith:**

- Abraham's faith in Genesis 15:6, where he believed God's promise and was "reckoned" righteous, is a key example of justification by faith.
- His faith was elementary and imperfect initially, but grew over time.
- Abraham is both an ancestor of the Jewish people and a model for Gentiles as one justified by faith, a key example of a "model Gentile convert".
- His example shows that justification happens *before* the act of circumcision, showing it was faith and not works which were important.
- Quote: "Abraham was not credited with righteousness due to righteous deeds...God reckoned righteousness to Abraham's account."

1. **The Inclusive Nature of God's Plan:**

- God's plan of salvation is for all humanity, not just the Jewish people.
- There is only "one God" for all people, underscoring the universal reach of the Gospel.
- Paul argues against the idea that God's favor is solely limited to the Jewish people.

1. **Peace with God through Christ:**

- Through faith in Jesus, believers are reconciled to God and receive "peace with God."
- This peace is an accomplished fact and we are "no longer enemies" with God.
- Quote: "Believers have been righted by faith...Well, now he says that we have peace with God."

- We have been ushered into grace through faith and are to remain in this state of grace.

1. **Boasting in Hope and Suffering:**

- Believers can boast in the hope of eternal salvation and in their sufferings, knowing that these lead to endurance, character, and ultimately hope.
- Suffering in the present reinforces hope.
- Quote: "in Jesus, believers can boast in hope. And also we boast in our sufferings, joyfully boast in our sufferings."

1. **God's Love Demonstrated through the Spirit and Cross:**

- God's love is poured into our hearts by the Holy Spirit as an assurance of our salvation.
- This love is defined by Christ's sacrificial death for us while we were still sinners and enemies of God.
- Quote: "God poured out his love in our hearts. Through the Holy Spirit, it was given to us...the Holy Spirit comes into our hearts, pointing to the cross and saying, that's how much I love you."

1. **The Significance of Jesus' Death and Resurrection:**

- Jesus' death is not merely an event, but carries deep theological meaning.
- It is both the necessary act for our transgressions *and* also the cause of our resurrection.
- Quote: "The first clause is a cause requiring Jesus' death. The second is the goal or the ultimate teleological cause of the resurrection."
- The resurrection is crucial for salvation, and these two events are linked together as a key part of the Gospel narrative.

Conclusion:

Dr. Keener's lecture emphasizes that salvation is a unified experience for all people. It is not achieved by works or by adhering to specific cultural or ethnic standards, but through faith and the undeserved grace of God. This grace has been given as a gift and was made possible by Christ's sacrificial death and resurrection. The Holy Spirit further assures believers of this salvation by illuminating the love of God. The lecture also contrasts faith with the Law, indicating that the Law's purpose is to point towards the need for saving faith, not to be a means of salvation itself.

4. Romans Study Guide: Session 6, Romans 3:24-5:11

Romans Study Guide: Chapters 3:24 - 5:11

Quiz

Instructions: Answer each question in 2-3 sentences, based on the provided source material.

1. How does Dr. Keener describe the concept of "redemption" as used by Paul in Romans?
2. What does the term "hilasterion" refer to in Romans, and what is its significance?
3. How does the concept of "propitiation" relate to the Day of Atonement and the death of Jesus?
4. According to the lecture, what is the relationship between faith and the law?
5. How does Dr. Keener explain Paul's use of the Abraham narrative in Romans 4?
6. What is the significance of Genesis 15:6 in Paul's argument about faith and righteousness?
7. How does Paul contrast Abraham's "spiritual heirs" with his ethnic descendants?
8. What does the term "logizomai" mean in the context of Romans 4, and why is it important to Paul's argument?
9. According to the lecture, how does Paul describe the peace with God that believers experience in Romans 5:1?
10. How does the Holy Spirit play a role in assuring believers of God's love, according to Romans 5:5?

Quiz Answer Key

1. Redemption, as used by Paul, is a term that evokes the Old Testament concept of liberation of slaves in the Exodus. It signifies being set free from something, and, in this context, it is being set free from sin through the work of Christ.
2. "Hilasterion" refers to the cover of the Ark of the Covenant, the mercy seat. It was the place where atonement was made on the Day of Atonement, and Paul uses it to symbolize where Jesus' blood was spilled, making atonement for us.

3. Propitiation relates to the Day of Atonement because the annual consecration of the holy place took place through sacrificial blood, turning away God's wrath. Jesus' death is seen as a propitiation, where his sacrificial blood is offered to appease God's wrath.
4. The law attests to God's righteousness, not humanity's, and the law is established by faith. The law's goal is faith, as a response to God. Therefore, faith does not undermine the law, but it fulfills its true purpose.
5. Paul uses the Abraham narrative to demonstrate that justification comes by faith and not by works. He emphasizes that Abraham was declared righteous before he was circumcised, showing that righteousness comes through faith in God's promises, not by adherence to the law.
6. Genesis 15:6 is important because it shows Abraham was declared righteous because he believed God's promise. This is seen as elementary saving faith and demonstrates that righteousness can come by faith rather than through law works.
7. Abraham's spiritual heirs are those who follow the model of faith, both Jews and Gentiles. This is not based on ethnic lineage but on their faith in God.
8. "Logizomai" means "reckons" or "accounts," and it's an accounting term that emphasizes that God credits righteousness to Abraham's account. This highlights that righteousness is given as a gift from God through faith rather than earned through works.
9. Paul says believers have peace with God because of Jesus' death and resurrection. This peace is something God has already accomplished, removing the enmity between believers and God.
10. The Holy Spirit assures believers of God's love by attesting to God's love within their hearts. The Spirit points to the cross as evidence of the love that God has poured out for them, granting them the assurance of a good outcome because God is with them.

Essay Questions

Instructions: Answer each question in essay format, drawing upon the themes and ideas presented in the provided source material.

1. Analyze the significance of the Old Testament concepts of redemption, atonement, and propitiation in Paul's argument in Romans 3:24-5:11.
2. Explore how Paul uses the example of Abraham in Romans 4 to make the case for justification by faith, especially as it relates to both Jews and Gentiles.
3. Discuss how Dr. Keener describes the relationship between the law and faith in the provided lectures, and how this relates to Paul's broader theological argument in Romans.
4. Explain the significance of suffering, endurance, and hope in Paul's understanding of the Christian life, as presented in Romans 5:1-5.
5. Critically assess the ways in which Dr. Keener argues the importance of understanding God's love and the atonement in relation to the work of the Holy Spirit in Romans 5:5-11.

Glossary of Key Terms

Atonement: The act of making amends for a wrong, often through sacrifice. In this context, Jesus' death is seen as an atoning sacrifice for the sins of humanity.

Covenant: A sacred agreement or pact, especially between God and his people. The lecture discusses the covenant with Abraham.

Grace: The free and unmerited favor of God; divine generosity. It is through God's grace that believers are made righteous, as Keener explains, as a gift, not by any works they have done.

Hilasterion: A Greek term referring to the cover of the Ark of the Covenant, or the mercy seat. Paul uses it to connect the atonement of Christ to the Old Testament Day of Atonement.

Justification: The act of being declared righteous in the sight of God. It's a legal term in Paul's time, representing the state of being put right before God.

Logizomai: A Greek term meaning "to reckon," "to account," or "to credit." It emphasizes that God imputes or credits righteousness to believers.

Midrash: A method of interpreting scripture, often involving detailed commentary, stories, and analogies. Keener describes Paul as using midrash.

Propitiation: The act of appeasing or turning away wrath, often through sacrifice. Jesus' death is seen as propitiating God's wrath.

Redemption: The act of being set free or liberated, often by paying a ransom. In this context, it refers to believers being set free from sin and its consequences.

Wrath: God's righteous anger toward sin and injustice. Keener notes that many modern theologians do not like the concept, but it is essential to the context of Romans.

5. FAQs on Keener, Romans, Session 6, Romans 3:24-5:11, Biblicalelearning.org (BeL)

Frequently Asked Questions About Romans 3:24-5:11

1. **What does it mean to be "made righteous" as a gift from God, and how does this relate to the concept of grace?**
2. Being "made righteous" is not something we earn through our actions, but is instead a free gift from God, given through grace. Grace signifies generosity, where God, as a benefactor, provides salvation as a favor. Our appropriate response to this grace is to give God honor, recognizing the generosity and sacrifice involved in providing salvation.
3. **What is "redemption" in the context of Romans, and how does it relate to freedom?**
4. Redemption is described as the liberation of slaves, drawing parallels to the Exodus from the Old Testament, and is connected to the idea of a ransom. Although our full redemption, particularly the resurrection of our bodies, is still future, we experience a foretaste of it now. We have been set free from sin and death through Christ's work, and redemption means we have been liberated. The price has been paid by Jesus, making redemption something that is already accomplished in principle, when we accept Christ, but not fully realized in practice, until the future resurrection.
5. **What is the significance of the term "hilasterion," and how does it relate to Jesus?**
6. *Hilasterion* refers to the cover of the Ark of the Covenant, specifically where the Day of Atonement ritual took place. The concept implies a place where God's presence meets humanity and where sacrifice is offered to atone for sin. Jesus' death, particularly the shedding of his blood, is seen as the ultimate *hilasterion*, the place where forgiven people meet God. It also highlights that God has provided the atonement for us. Jesus' death, like the cover of the ark, is the place where God's wrath is propitiated, meaning, that the wrath is turned away.

7. How does the idea of propitiation fit into the overall message of this passage?

8. Propitiation refers to the turning away of God's wrath, a concept that is present throughout the Old Testament and in ancient Near Eastern thought. Sin and atonement offerings, including Jesus' sacrifice, did turn away God's wrath. God's wrath is based on justice, not mere anger. It is not that God is arbitrarily angry, but that his justice requires payment for sins. The idea that Jesus's death propitiates God's wrath is consistent with early Christianity, and is mentioned throughout the New Testament.

9. What does it mean to be "justified by faith" as opposed to by works of the law?

10. To be justified by faith means that we are made right with God by depending on Him and accepting the gift of salvation he has provided, not by our own merit or by performing the works of the law. This is a contrast with the approach that assumes righteousness can be achieved through works. The goal of the law is to point us to the necessity of faith, the proper response to God, as exemplified by Abraham in Genesis 15:6. The law reveals our failures but it cannot make us righteous.

11. How is Abraham presented as a model of faith in this passage, and what does his example teach us?

12. Abraham serves as a key example, illustrating that even the father of the Jewish people was "righted" with God by faith, not by his own works. He is an example of trusting God's promise, not personal merit, and was counted righteous when he believed. His faith wasn't perfect, but was basic and saving faith. Abraham's faith is a model for believers and also a model for Gentile converts.

13. What is the relationship between the law and faith, according to Romans?

14. Faith does not undermine or void the law but rather establishes it. The law attests to God's righteousness, not humanity's. The law reveals failures, it sets a standard, it's not a means to achieve righteousness. The law's true purpose is realized when it leads to a faith approach to God. Both the law and the prophets point to faith as the means by which we are made righteous. The law, when written in the heart by the Spirit, becomes a source of life instead of judgment.

15. How does suffering relate to hope, and what is the role of the Holy Spirit in our assurance of salvation?

16. Suffering, or tribulation, can lead to endurance and ultimately to hope. The hope believers have is eschatological, rooted in the end-time salvation, and based on the promise of sharing God's glory. We have confidence in God's spirit attesting God's love for us. The Holy Spirit, as a gift from God, assures us of his love through his indwelling in us, which leads to a profound understanding of God's love, which was demonstrated through the cross. This love, experienced through the Spirit, provides us assurance of eternal life with God.