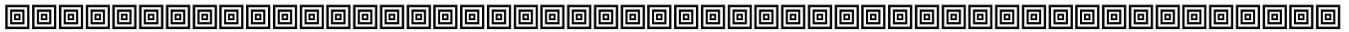




"Drowning in the Tiber (Part 11)"
Responding to Francis Beckwith's *Return to Rome:*
Confessions of an Evangelical Catholic

The Voice of Scripture 3 | *tiber080909(11)* | Selected Scriptures



Introduction:

I. Secondary Passages Beckwith and Roman Catholics Use to Deny the Gospel of Grace

A. The Teaching of Jesus (covered last week)

B. The Teaching of the Apostle Paul

1. Romans 2:12-13

a. Paul's argument builds from 1:18-32

"Paul is establishing the universality of sin, beginning with the Gentiles."

b. But what about the Jews?

(1) Verses 1-7

(2) Verses 9-13

"Moreover, works done in faith by God's grace contribute to our inward transformation and eventual justification" [Francis Beckwith, *Return to*

"Romans 2:1-3:8 comprises a whole argument meant to convince the Jewish reader that the charge of sinfulness is universal (Romans 3:9) and that the possession of the covenant promises of Israel does not put them in a separate class when it comes to the means of justification." [James R. White, *The God who Justifies*, 166]

"The question arises here again: Who are those whom Paul views as vindicated in the judgment by their doing of the law? . . . We think it more likely that Paul is here simply setting forth the standard by which God's justifying verdict will be rendered. This verse confirms and explains the reason for the Jews' condemnation in 12b; and this suggests that its purpose is not to show how people can be justified but to set forth the standard that must be met if a person is to be justified.

As he does throughout this chapter, Paul presses typical Jewish teaching into the service of his 'preparation for the gospel.' Jews believed that 'doing' the law, or perhaps the intent to do the law, would lead, for the Jew already in covenant relationship with God, to final salvation. Paul affirms the principle that doing the law can lead to salvation; but he denies (1) that anyone can so 'do' the law; and (2) that Jews can depend on their covenant relationship to shield them from the consequences of this failure." [Douglas Moo, *Romans*, 147-48]

(3) Verses 17-20

(4) Verses 21-24

(5) 3:9-18; cf. 19-20, 23

Is Paul's point that they need to buck up and keep the Law so that they can be saved? No, not any more than Jesus was teaching the Rich Young Ruler (Matthew 19) that salvation comes by keeping the commandments.

c. Therefore, understanding and being convicted of our sin and inability to keep God's laws, what do we need? Law or Gospel?

(1) This is the New Covenant – And we're back to God's sovereignty

(a) Note the end of chapter 2: Physical circumcision in verses 25-27;
Spiritual circumcision in verses 28-29

This is the New Covenant, prophesied by Moses in Deuteronomy 30:6; cf. Jeremiah 31 and Ezekiel 36.

Colossians 2:11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;

Galatians 6:15 For neither is circumcision anything, nor uncircumcision, but a new creation.

2. Philippians 2:12-13

3. Colossians 1:22-23

a. Note verses 21-22 (Genuine believers *have been reconciled* (aorist active indicative from *apokatalassō* (ἀποκαταλλάσσω) - "to reconcile completely"

b. Where genuine justification occurs, sanctification will follow

(1) The warning in verse 23 in the Greek Text in which it was originally penned forms a first class condition demonstrating future expectation

4. 2 Thessalonians 2:13

C. 1 Peter 1:2

1. Selected by the Father (election); Sanctified by the Spirit (conviction); Saved by the Son (justification)

2. The "obedience of faith" = "belief" (Acts 6:7; Rom. 1:5; 16:26; John 3:36)

a. Note the direct parallel to 2 Thessalonians 2:13:

* *God has chosen you from the beginning for salvation (Father's election)*

* *through sanctification by the Spirit (Holy Spirit's calling)*

* *and faith in the truth. (Faith in Christ/Gospel)*