

*sola fide*

<p style="text-align: center;"><b>Romans :</b>  <i>The Gospel of God's Righteousness</i></p>							
Divisions	Intro 1:1-1:17)	Righteous Condemnation (1:18-3:20)	Righteous Reconciliation (3:21-5:21)	Righteous Transformation (6:1-8:39)	Righteous Calling (9:1-11:36)	Righteous Living (12:1-15:33)	Conclusion (16:1-27)
Theme	Sin		Salvation	Sanctification	Security	Service	
Focus	<i>Doctrinal</i>					<i>Practical</i>	

Two principle issues of the Reformation:

1. Sola scriptura: Scripture is our final and only infallible source of revelation from God.
2. Sola fide: Justification (being made right with God) is by grace alone. Works have no contribution at all.

*nuni de*

What does it mean to have faith?

- Trust
- Rest
- Confidence

“Righteoused”

*simul iustus et peccator*

Roman Catholic Objection: This is speaking only about the mosaic ceremonial law (sacrificial system).

Problems:

- There is no mention of excluding it to one part of the law and not the other.
- Jewish people would have never made such a distinction. The entire Law is tied together.
- Paul spoke of the “law written on the heart of the Gentiles” in chapter 2. It is impossible to say that this “law of conscience” is the ceremonial law.
- Paul in 7:7 speaks about the Law and illustrates this through coveting. This is not ceremonial.

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.