

*SERMON OUTLINES
ON THE
BOOK OF ROMANS*

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The following outlines are sermon outlines which were preached at Grace Memorial Baptist Church. They are included here with some modification and editing. This exposition of the book of Romans is not intended to be deep and scholarly. When preaching this series, it was my desire to give an honest exposition of the text using proper hermeneutics to obtain the correct interpretation of inspired Scripture. At the same time, I tried to make the truth applicable to my listeners.

Of course, the outline and interpretation on any given text, reflects my understanding at that time. I do not claim to know all the truth and I am quite sure that I have erred along the way. All I can do is proclaim the truth as I know it. As God continues to teach me and reveal His Word unto me, I trust that I shall make the proper corrections. Therefore, if you find a point or two with which you disagree, don't take me to task but pray that my eyes might also be opened.

I did not review these outlines with "a fine tooth comb." There may be places which give a reference, a phrase, or even a single word, which might not make any sense to you, but at the time, it did for me. If I should ever come to publish these outlines in another form, I would ensure such would not occur. You will also find where I looked up terms from the original language – I have parsed the word and have given definition as I understand it. I have chosen to keep these within the text, perhaps, it will be of some aid. I used the *Analytical Greek Lexicon Revised*, edited by Harold K. Moulton, 1978.

R. Douglas Meadows, 2011

Romans 1:1-7

The greatest doctrinal discourse in all of Scripture is the book of Romans. Majestic Bible teachings are found here. The Apostle Paul focuses on salvation by grace through faith and related subjects. But that is not all. As you know, there is a practical section to Paul's teaching which begins in chapter twelve. If you are interested in serious Bible study, Romans is well worth your attention.

The book of Romans was designed as a doctrinal treatise to expound the complexities of the faith. Christians should observe "that Romans makes great use of the Old Testament. Of all the Old Testament quotations in Paul's writings, more than half of them are found in this book. No one could accuse Paul of destroying either the law or the prophets."

[Gromacki, New Testament Survey, 1974, pp. 181-84]

INTRODUCTION TO HIS LETTER

I. THE GOSPEL SERVANT vs. 1

A. Paul, a free man among men (Acts 22:27-28) was yet a servant of Jesus.

~ a recognition of position and obligation

cf. I Co. 7:22; I Pet. 2:16

B. An Apostle:

Gal. 1:1 "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)"

I Co. 15:9-10a "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am:"

C. Set apart unto the gospel

~ "separate" – to limit off; to separate, sever

1. "good news" – *euangelion* viz., glad tidings

2. Acts 26:18

3. Gal. 1:11-12...vs. 15a, vs. 16a

II. THE GOSPEL PROMISE vs. 2

~ parenthetical referring to the "gospel," vs. 1

A. God promised the gospel.

~ "promised before" – *proepangeileto* viz., promise before (a declaration of)

B. The promise is found within the "holy scriptures" viz., the O.T.

C. God used prophets both to preach and to write (inspired).

cf. II Pet. 1:21 "For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost."

D. Note, that the topic at hand is **the gospel**.

III. THE GOSPEL FOCUS vss. 3-4

A. The gospel is directly involved in Jesus. “concerning”

1. His Son ~ regards Jesus’ deity
2. Jesus ~ regards salvation / Savior & His humanity
3. Christ ~ regards His office – “Messiah” – the anointed
4. Our Lord ~ regards His sovereignty

B. Such an One took a body in David’s lineage... “flesh”

1. As prophesied:

Ps. 132:11 “The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.”

Isa. 11:1 “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:”

2. As recorded, Matt. 1:1, 2:1

“The book of the generation of Jesus Christ, the son of David, the son of Abraham.”

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,”

3. In a human body, Jn. 1:14; Heb. 2:16

C. Declared to be the Son of God with power.

~ “declared” – *horithentos* viz., to settle; decree; appoint; to set forth distinctively

Interlinear: was marked out

1. by John the Baptist, Matt. 3:11ab
2. by the Father, Matt. 3:17
3. by Jesus, Jn. 5:17-19 also, “thou sayest”
4. by the disciples, Matt. 16:15-16

D. According to the Spirit of holiness. cf. Rom. 8:11

~ *hence*, the resurrection defines Jesus as being the Son of God...

E. By the resurrection from the dead.

1. Jesus foretold it.
2. The Father wrought it.
3. It was testified to by the disciples. cf. I Co. 15:5-8

IV. THE GOSPEL EFFECT vss. 5-6

- A. Whereby the receipt of grace (in regard to salvation).
- B. And, receipt of the ministry of the Apostleship (as noted).
- C. The ministry being (in the last half of the verse...)
 - 1. “the faith” ~ system or body of belief, in this case, salvation
 - 2. It must be obeyed ~ believed or followed
 - a. it is the way of grace
 - b. it is by the provision by Christ
 - c. it is repentance and faith, as in, Matt. 7:21

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

- 3. Anyone, in any nation, may believe it and submit to it. “among all nations” i.e. *ethnesin*
- 4. For His name ~ for His glory, by Him and thru Him
- D. And they are an example of such who believed, (vs. 6).
 - 1. “the called” – *klatoi* viz., called, invited
 - 2. A term referring to the saved, i.e. the elect.
 - 3. Expresses the *means* whereby they believed.

V. THE GOSPEL RECIPIENTS vs. 7

- A. The greeting then, extended to the saints of Rome.
 - 1. Written to the saved. “beloved of God”
 - 2. Those entitled “saints.”
 - ~ “called” - *klatois*
 - 3. Ones who became sanctified. “called **saints**”
 - ~ “saints” – *hagiois* **root idea**, separated, dedicated, hallowed i.e. holy
- B. The intro...
 - ~ a common salutation by the Apostle Paul
 - 1. He desires them to have grace.
 - 2. He desires them to have peace.
 - 3. Both from God the Father, and His Son, Jesus.

Romans 1:8-16

Last time, as we began in this letter, I emphasized the subject of the gospel. We found the gospel servant, the gospel promise, the gospel focus, the gospel effect, and, the gospel recipients. We looked into the first seven verses which amount to Paul's salutation to the saints at Rome.

We pick up where we left off and we find here a personal expression from Paul concerning their faith and his interest / desire. His reasoning is expressed in the last portion of our text (vss. 14-16). This, by the way, basically sums up the theme of the book. Further, consider the continued premise in Paul's thoughts, i.e. "the gospel" (vs. 15) and "gospel of Christ" (vs. 16).

My method for covering our verses will be to discuss the text and get a general overview of the content. Much of what we find is expression of thought which mainly requires an understanding of message he wishes to convey. I will spend a little more time on verse sixteen. After which, there are some thoughts I would like for us to consider.

THE PREMISE OF HIS EPISTLE

I. GENERAL OVERVIEW OF THE PASSAGE

A. Public Knowledge, vs. 8.

1. He gives praise / thanks to God because many throughout the world knows of their faith in Christ.
2. No doubt an active witness as well as a passive one

B. Private Prayers, vs. 9.

1. God is his witness that he prays for them without ceasing.
~ some see this as confirmation that he cares
2. Of course, he serves God and he labors in the gospel.

C. Prosperous Journey, vs. 10.

1. He requests that if it be possible at all, that God should give him a good journey – if He will – and that he could visit them.
 - a. he desired it, Acts 19:21
 - b. God told him he would, Acts 23:11
 - c. he did, Acts 28:16

2. His prayer in their behalf included his visit.

D. Purpose Expressed, vs. 11.

1. He desired to see them and to teach them of the truth so that they could be established (firm, stable, solid).
2. Notice, Rom. 15:29

E. Plus, Personal Benefit, vs. 12.

1. He desires comfort and encouragement from them.
2. The common faith binds us together.
~ what a blessing it is to share in it...
cf. Rom. 15:30-33

F. Purpose Hindered, vs. 13.

1. He wants them to know that he often wanted to come to them but he was hindered;
2. He wanted to have fruit among them even as he did among other Gentiles.
3. Note: God sometimes answers prayer with a “no.”

G. Premise Declared, vss. 14-16, ref.

~ what is his Motivation? Heartbeat? Strength?

1. His motivation, vs.14.
~ he owes a debt to all people

“debtor” – *opheiletas* – *opheilo* – a debtor; one who is in any way bound or under obligation *to perform any duty*
2. His heartbeat, vs. 15.
~ therefore, he desires to preach the **gospel** to those in Rome
3. His strength, vs. 16.
~ the gospel itself, of which he isn’t ashamed

II. DIGRESSION ON VERSE SIXTEEN vs. 16

A. He speaks the gospel of Christ, which is... cf. I Co. 15:3-4

B. It is the power [*dunamis* – power, strength, ability] of God unto salvation.

* The gospel is what God uses to save men!

Hence, I Co. 1:17-18

C. It is to everyone who believes. cf. I Co. 1:21b

~ i.e. true belief expressing faith, commitment, trust, submission,...that belief which follows repentance

1. Extended to everyone – to any, to all. “everyone”
2. It is to Jew or Gentile...Greek or barbarian...
...wise or unwise.
3. That is why he is a debtor to all.

III. THOUGHTS

A. Are we thankful that others partake of the gospel, (vs. 8)?

B. Are others aware that we have faith in Christ, (vs. 8c)?

- C. Do we serve in the gospel of Christ, (vs. 9a)?
 - D. Do we pray for other believers, (vs.9b)?
 - E. Are we concerned about helping others to be “established,” (vs. 11)?
 - F. Are we comforted and a comfort to the brethren, (vs. 12)?
 - G. We too are debtors to all...
 - H. We too must carry the gospel...
- * *Pray that God would grant us grace not to be ashamed...*

Romans 1:17-25

Beginning in this book we found Paul's great interest in the gospel. He had been separated unto the gospel and now desired to write to the Roman believers. Last time we noted Paul's concern for them and his intent to minister to them. Why? Because he saw himself a debtor to all men.

He was ready to preach the gospel to them. Of this gospel, he was not ashamed. "For" as he said in vs. 16 "it is the power of God unto salvation to every one that believeth;". What follows is a digression on the doctrine of salvation.

He begins by expounding upon the depravity of man and thus, the need for the gospel. Further, he explains the necessity of faith. His discussion runs all the way through chapter three.

For us, we must begin right here...

MAN HOLDS THE TRUTH IN UNRIGHTEOUSNESS

I. TWO THINGS REVEALED IN THE GOSPEL vss. 17-18

"therein" ~ the Gospel

"revealed" (both places) – apokaluptetai – 3PS PI PASS – apokalupto – *pr.* uncover; to reveal; distinctly declared, to be set forth, to be discovered, to be manifested

A. The **righteousness** of God is revealed. cf. Rom. 3:21-22

1. It is God's righteousness. cf. Rom. 10:3-4
2. It is apart from works.
3. It is procured by faith. See II Pet. 1:1

B. The just shall live by faith.

1. Found also, 3x ~ Hab. 2:4; Gal. 3:11; Heb. 10:38
2. Note also, Phil. 3:9
3. Why is it by faith?...

C. Because the gospel also reveals the **wrath** of God, (vs. 18).
~ the *gospel* deals with sin

1. Man is guilty and receives justly.
2. God has the right to administer judgment.
3. God punishes sin [Jesus had to die to pay its punishment.].

D. God's wrath is toward sin and sinners! cf. Acts 17:30-31

E. Note the depravity of man, vs. 18c.

"who hold" – katechonton – GPM PRES ACT PART – katecho – to hold down, retain, hold in a firm grasp, to have in full and secure possession

~ Refers to their lifestyle, practice, and desire for sin.

Note: II Thess. 2:11-12

II. REASONS WHY GOD'S WRATH IS UPON MAN vs. 19-25

~ God judges man and rightly so, for they know better.

A. They are aware of God and responsible before Him, (v. 19)
~ God has made them aware cf. Jn. 1:9 How so?... (vs. 20)

1. By the **creation** cf. Ps. 19:1-3
2. Note: "they are without excuse"
3. Also, know by their **conscience**, Rom. 2:14-15

B. Why are they without excuse? (vs. 21)

1. When proper response was required, they didn't do so:
 - a. they glorified Him not
 - b. they were not thankful
 - c. but, were vain in their thoughts ~ they went away from God
 - d. their hearts were darkened
2. Thinking themselves wise they became fools, (vs. 22).
3. Further indicators proved their foolishness...(vs. 23):
 - a. idol worship
 - b. created images

Recall Israel? They made the golden calf.
Recall God's command? Ex. 20:3-5a

C. Because of their response...(vs. 24) "God gave them up"

1. They follow their heart. Note: Jas. 1:14-16
2. They are given to dishonor:
 - a. perhaps, sexually
 - b. or, giving over to vice
 - c. or, entering the temples of sin
3. Again, why? (vs. 25)
 - a. they changed the truth into a lie. cf. vs. 21
 - b. they worshipped the creature. cf. vs. 23

III. A FEW NOTES

A. Those who are such, and the like, are without excuse.

B. God is the Creator.

C. The creator God will bring wrath upon the ungodly.

D. But revealed to us is God's righteousness.

1. via the Gospel
2. We need righteousness.
3. It becomes ours by faith.

Romans 1:26-32

Two sessions ago we found the Apostle Paul stating his concern for the gospel. Last time we covered his digression wherein he began to expound upon the depravity of man. Technically, his argument runs through chapter three; we began by looking at man's departure from God. We learned that man holds the truth in unrighteousness. We also noted that starting to depart from God, men go further and further away. *Without God, men will go downhill!*

We continue in our text which tells us how far men will go. As we do, recall that Paul is speaking of a group of people – those who hold the truth in unrighteousness (vs. 18). God's wrath is upon them. Please keep in mind, not every individual will possess every evil character trait in this section. But, ungodly men are "filled with" one or more of these characteristics. [Of course, individuals make up a group, wherein, all of these sins are prevalent.]

MAN IS FILLED WITH ALL UNRIGHTEOUSNESS

I. SECOND TIER REJECTION vss. 26-27

~ the first mention is in vss. 21-24

A. In response to man's rejection,... "For this cause"

"God gave them up" – paredoken – 3PS 1AOR IND ACT – paradidomi – to give over, deliver up, abandon, yield up

"vile" – atimias – GEN S – atimia – dishonor, vileness

"affections" – patha – ACC PL – pathos (passion / affection) – *of pascho* – to be affected by a thing

B. Lesbian acts, vs. 26b

~ not just acts, but, it is their heart's desire

C. Homosexual acts, vs. 27a

~ again, not just an act, but the intent of the heart

1. A very unnatural shameful sin.

"unseemly" – aschamosunan – ACC S – aschamosuna *pr.* external indecorum; nakedness, shame; indecency, lewdness

Interlinear: shame

2. Arriving at a destination of which they have chosen.

~ the actions correspond with the error in heart

3. For **both** ~ Lev. 18:22; Lev. 20:13

D. NOTE:

1. Such activity is **against** nature.

2. Such activity is vile...an abomination before God.

3. These are folk who “knowing of God” forsook Him. See, vs. 21
 - a. they think themselves wise, vs. 22
 - b. God gave them up, vs. 24

E. *The downhill slide continues!*

II. THIRD TIER REJECTION vss. 28-32 ref.

A. Those who practice such, one with the *lifestyle*, are **not** saved, vs. 28.

1. They didn’t want God in their knowledge.
2. God gave them over (same as in vs. 26) to a...

“reprobate mind” – adokimon – ACC S M – adokimo – rejected, refuse, worthless

3. They do things *not* “convenient” – kathakonta – ACC PL NEUT PRES PART – kathako – it is (*not*) fitting; what is (*not*) fit; what is (*not*) right
4. A description of the lifestyles follows...

B. NOTE:

1. God gave them up, vs. 24.
2. God gave them up, vs. 26.
3. God gave them over, vs. 28.

* *Such a lifestyle is **not** fitting!*

C. Paul lists a variety of character traits exhibited by such people, vss. 29-31.

“filled” – peplaromenous – ACC PL M PERF PASS PART – plaroo – to fill, make full, fill up; influence fully, possess fully
main root: full of, abounding in, completely under the influence of

“unrighteousness” – adikia – DAT S – adikia – injustice, wrong; iniquity, falsehood, deceitfulness

the list...

“fornication” – porneia – DAT S – porneia – whoredom, concubinage, adultery, incest, lewdness

“wickedness” – ponaria – DAT S – ponaria – badness, bad condition, evil disposition *of the mind*, wickedness

“covetousness” – pleonexia – DAT S – pleonexia – an inordinate desire of riches, covetousness
main root: to have more *than another*, to overreach, make gain of

“maliciousness” – kakia – DAT S – kakia – malice, wickedness, depravity, evil, trouble
main root: of bad quality, corrupt

“full” – mestous – ACC PL M – mestos – full, full of, filled with

“of envy” – phthonou – GEN S – phthonos – envy, jealousy, spite

“murder” – phonou – GEN S – phonos – killing, slaughter, murder

“debate” – epidou – GEN S – epis – altercation, strife; contentious disposition

“deceit” – dolou – GEN S – dolos – fraud, deceit, guile
pr. a bait or contrivance for entrapping

“malignity” – kakoatheias – GEN S – kakoatheia – disposition for mischief

“whisperers” – psithuristas – ACC PL – psithuristas – a whisperer, a *calumnious* whisperer,
detractor

(vs. 30)

“backbiters” – katalalous – ACC PL M – katalalos – slanderous, a detractor, to speak against

“haters of God”

“despiteful” – hubristas – ACC PL – hubristas – an overbearing, wantonly violent person

“proud” – hyperathanous – ACC PL – hyperathanos – super-eminent, haughty, arrogant

“boasters” – alazonas – ACC PL M – alazon – vain-glorious, arrogant, boasting

“inventors of evil things”

“disobedient to parents” – apeitheis – N & ACC PL M – apeithas – who will not be persuaded,
noncompliant, disobedient

“without understanding”

“covenant breakers”

(vs. 31)

“without natural affection” – astorgous – ACC PL M – astorgos – devoid of natural or instinctive
affection, without affection to kindred

“implacable” – aspondous – ACC PL M – aspondos – unwilling to make a treaty, irreconcilable

“unmerciful” – aneleamonas – ACC PL M – aneleamon – unmerciful, uncompassionate, cruel

D. Further, note their investment / commitment to such sin, vs. 32.

1. They know God says it is sin.
2. They know God will judge them.
~ they know they are worthy of death...
3. But, they could care less!
4. Worse yet, they have pleasure in others who do the same!
5. Note:
 - a. they sin, following their hearts, vs. 24a.

- b. they are without excuse, vs. 20d.
- c. God is angry with sinners, vs. 18.
- d. God will judge them!

III. CONCLUSION

- A. We have witnessed such depravity in our lifetimes.
 - ~ it is possible that some of us have gone that far down
- B. Aren't you glad?...Rom. 5:8
 - ~ although not given over to a reprobate mind, we are still sinners...
 - 1. We were children of wrath ~ Eph. 2:3
 - 2. We were just like that ~ I Cor. 6:9-11a
 - 3. But,...Eph. 2:4 "but God"
 - See, I Co. 6:11
- C. Paul said,
 - 1. The gospel reveals "God's wrath from heaven" (1:18)
 - 2. But, better, it reveals "the righteousness of God" by faith (1:17)
 - 3. Hence, 1:16

Romans 2:1-6

In chapter one Paul states he was a debtor to both the Jews and the Greeks, that is, toward the Jews and Gentiles. Reason being, God's wrath will be poured out upon all wicked men; all men need to hear the gospel. We also learned from chapter one that men are wicked by various degrees, but are wicked nonetheless.

Lest any should develop a self-righteous attitude, Paul continues his discussion by showing that all men are guilty of sin and are therefore "inexcuseable" (vs. 1). So if you conclude you aren't like those given over to reprobate minds, or as one who has become a fool, you are still guilty of sin and will not escape the judgment of God. In fact, our passage tells us that if you pass judgment upon others, it shows you know the law, and this proves your guilt because you also break the law.

JUDGES ARE ALSO JUDGED

I. ALL MEN ARE WITHOUT EXCUSE vs. 1

A. There is no excuse to *any* man.

1. Speaking to anyone who judges another. cf. Lk. 18:9-12
2. By judging someone else, one condemns himself.
~ for, he does the same things (or, similar)
3. Note: He doesn't say the judgment is in error.
4. Note: By the use of the Law / Authority, one is judged. See, Rom. 3:20 cf. Gal. 3:21-22, 24

"inexcuseable" – anapologatos – inexcuseable

"doest" – 3PS PIA – prasso – to do, execute, perform

II. ALL MEN ARE JUDGED IN TRUTH vs. 2

- A. God will judge sinners.
- B. God's judgment is according to truth. cf. Ps. 89:14
- C. God is not hypocritical in His judgment.
- D. Man is worthy of being judged because he works evil.

"commit" – prassontas – ACC PL M PRES ACT PART – prasso – to do, execute, perform (*see above*)

III. SELF-RIGHTEOUS MEN LOOK DOWN ON GOD vs. 3-4

** By self-righteous I do not mean those who think themselves perfect (though they be included in this category), rather, I mean those who don't think themselves as bad as others. They think they are somewhat good and will bypass the judgment of God.*

- A. Common sense says that if we do the same, we can expect God's judgment, vs. 3.

B. This implies:

1. The judgment is not in error ~ that thing is sin.
2. God shall judge the sinner.
3. We prove we are doing the same.
4. God shall judge us likewise.

C. We should also realize that God's judgment is on us because we despise his goodness, vs. 4.

“despisest” – kataphroneis – 2PS PI – kataphroneo – to scorn, to despise

** One commentator said this word has the idea of looking down from above (“looking down our nose”), thus, it is to look down on God's goodness.*

D. Three things are mentioned:

“goodness” – chrastotatos - GEN S – chrastotas – goodness, kindness

“forbearance” – anochas – GEN S – anocha – forbearance, patience

“longsuffering” – markothumias – GEN S – makrothumia – patient enduring of evil, longsuffering, slowness of avenging injuries

E. By these things God directs man to repentance.

“goodness” – chraston – NOM S NEUT – chrastos – useful, profitable, good

“repentance” – metanoian – GEN S – metanoia – a change of mode of thought and feeling

** The goodness of God leads us to repentance.*

1. God's grace makes it possible.
2. God draws us with “His goodness.”
 - a. daily blessings
 - b. provision of the gospel
 - c. patience in judgment
 - d. manifestation of His love
3. Repentance is necessary.
4. If we were not lead, we would not repent.

IV. SELF-RIGHTEOUS MEN ARE GUILTY AND WILL BE JUDGED BY GOD vss. 5-6

A. Instead of drawing to God, men are thrust away.

“hardness” – sklarotata – ACC S – sklarotas – hardness, obstinate
main root: dry, hard

“impenitent” – ametanoaton – ACC S F – ametanoatos – impenitent, obdurate [stubbornly persistent in wrongdoing, resistant to persuasion]

B. Men make deposits into their “account.”

“treasurest” – thasaurizeis – 2PS PI – thasaurizo – to collect and lay up in store, to accumulate, to heap up

1. Our response is negative!
2. We are adding on to the list of offenses.

** Note the contrast between “riches of his goodness” and “treasurest up...wrath.”*

C. Man’s investment in sin will one day pay out.

1. There is a day in which the world would be judged. cf. Acts 17:31
2. Wrath and righteous judgment will be revealed. cf. Rev. 20:11-12
3. It will be according to his own deeds, vs. 6. ...vss.7-11 ref.

V. THOUGHTS

A. What are you laying up?

1. our text (wrath?)
2. Matt. 6:19-21

B. Do you realize you are a lawbreaker?

C. Judgment is upon sin.

D. Will you have excuse or escape?

E. God will judge everyone righteously.

F. Are you saved?

1. Have you been led to repentance?
2. Have you trusted Jesus?

Romans 2:6-11

Sometimes a passage of Scripture will appear to say one thing, but the actual meaning is different. For example, Acts 2:38 “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”; James 2:24 “Ye see then how that by works a man is justified, and not by faith only.”; and, Hebrews 10:38 “Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.”

The text before us is one such passage. There are those who use these verses to teach that a man is saved by the type of works he produces. Personally, I don’t agree with that interpretation. It is, therefore, my objective to carefully consider this passage in an effort to determine its true meaning.

I will take two sessions to cover this text. In the first, I will give you reasons why the “works” interpretation is not as it might appear. In the second, I will explain the true meaning of the text.

NO RESPECT OF PERSONS

Part One

Keep in mind that Paul had proven the depravity of man in the first chapter. Entering into the second chapter, he deals with those who might have reason to claim self-justification. Perhaps, these people have not sinned in the manner described in chapter one, thus, they think they are excused. But, we know that Paul teaches that all men are without excuse, and that the good person will be judged also. As our text states, God “will render to every man according to his deeds.”

Last time we left off with verse six. That is where we begin.

I. THE CONFLICT

- A. Either, eternal life comes by living right, living after God, keeping His law.
- B. Or, eternal life is a gift which comes by grace through faith apart from works.

II. IF IT IS AS IT MIGHT APPEAR

A. Two types:

- 1. “...in well doing seek...” vs. 7
“...that worketh good...” vs. 10
“...doers of law...justified...” vs. 13
- 2. “...do not obey...” vs. 8
“...doeth evil...” vs. 9
“...hearers of the law...” vs. 13

B. Salvation comes by keeping the Law, vss. 7, 10, 13b.

C. Such is true for every man, vss. 9b, 10b, 11.

III. IF IT ISN’T AS IT MIGHT APPEAR

A. Two types still appear:

- 1. Those in lifestyle follow God and keep His laws.

2. Those in lifestyle follow after sin and disobey God's laws.

B. There must be a different teaching...

1. Main idea is rendering to men IAW works.
2. Hidden: salvation is still by grace.
3. Hidden: (possible) "render" ...it is that –
Saved, I Co. 3 ~ then, rewards in Heaven (II Co. 5)
Lost, Rev. 20 ~ then, degrees in Hell
4. Is this a hypothetical?
~ to prove to all they are sinners and there is judgment upon sin...

IV. I MUST REJECT THE FIRST APPEARANCE

** Eternal life by works goes against the mainstream of biblical thought.*

A. Internal Evidence ~ references within Romans:

Rom. 2:29; 3:20; 3:28; 4:5-6; 8:2-3; 9:31-32; 10:4; 11:5-6

B. External Evidence ~ other biblical references:

Gal. 2:16; 2:21; 3:11; 3:24; Eph. 2:8-9; Phil. 3:9; Titus 3:5; Acts 13:38-39

C. Doctrinal Evidence ~ the first idea destroys or greatly hinders other great Bible truths:

1. Total Depravity
~ also, man's inability to choose
2. Substitutionary Death of Christ (Gal. 3:21)
3. Propitiation – the blood covering not needed
4. Redemption – we redeem ourselves
5. Election / Predestination
6. Eternal Security

D. Pictorial Evidence ~ salvation by works destroys the types of the Bible

1. Sarah (= Isaac) & Hagar (= Ishmael)
~ Gal. 4:24-31 ref.
2. The scapegoat into the wilderness
3. Entire blood sacrificial system.

In an effort to discuss the true meaning, I will revisit these verses next time.

Romans 2:6-11

Having looked into these verses last time, we concluded that the text does not appear as some would have us to believe. For some think that Paul enlisted a *works for salvation* paradigm. Hopefully, I trust I was able to dispel any notion of it. No, my friend, Paul is not teaching that a man is saved by his works. But then, what is he teaching? That, beloved, is the objective of our lesson tonight.

NO RESPECT OF PERSONS

Part Two

As we continue in this text, please keep in mind that Paul proves the depravity of man in the first chapter. Entering into the second chapter, he deals with those who might have reason to claim self-justification. There, we find, he teaches that all men are without excuse, and that the good person will be judged also. As our text states, God “will render to every man according to his deeds.”

I. PRELIMINARY REMARKS

- A. Key: *Since it is not salvation by works then it is by grace.*
~ thus, our text carries a different meaning...
- B. The text speaks of a “rendering” IAW the works, vss. 6, 16.
- C. Again, two types of “works” are mentioned...
 - 1. “...in well doing seek...” vs. 7
 - “...that worketh good...” vs. 10
 - 2. “...but obey unrighteousness...” vs. 8
 - “...that doeth evil...” vs. 9
- D. The conclusion is reached that both the lost and saved are spoken of here and that both evidence their position. cf. Matt. 7:16-20
- E. Verse 6 tells us of the equality in judgment.

II. CONSIDERATIONS FROM THE TEXT vss. 7-11

~ which is an explanation / digression of verse six...

- A. The description that is given and the works produced **are** a result of the kind of person he/she is, i.e. lost, saved.
~ Ex. of contrast – Gal. 5:17-23 [fruits of the flesh vs. spirit]
- B. Note: the one may “heap up wrath,” the other may well “lay up in heaven.”
 - 1. vs. 5
 - 2. Matt. 6:20
- C. The final outcome shall be...

1. Saved – eternal life, vs. 7
glory, honour, peace, vs. 10
2. Lost – indignation, wrath, vs. 8
tribulation, anguish, vs. 9

D. We see, then, in this text...

1. The judge, vs. 6 “who...” ~ which is God (vs. 11)
2. The judged, i.e. those who do good / bad
3. The courtroom:
 - a. good ~ bema seat
 - b. bad ~ great white throne
4. The testimony, i.e. that IAW their works. cf. vs. 6
 - a. the saved ~ II Co. 5:10
 - b. the lost ~ Rev. 20:12-13
 - c. both, and ~ Matt. 12:34-36
5. The justice system used, vss. 11-12, 15.
6. The verdict:
 - a. saved ~ II Co. 5:9; Matt. 25:21 “well done”
 - b. lost ~ Rev. 20:14; Matt. 23:14 “greater damnation”

E. Rest assured that in such judgment all will receive a fair trial, vs. 11.

III. FINAL ANALYSIS

- A. God will judge **every** man.
- B. He will judge each one according to the light / knowledge that they have.
- C. The judgment will be perfectly just.
- D. Both lost and saved are laying up treasure.
- E. Since the character descriptions manifest who we are...what kind of lifestyle should we have?

May we seek...

“glory” – doxan – ACC S – doxa – reputation, credit, glory, honorable consideration

“honour” – timan – ACC S – tima – price, value, worth; state of honor, dignity; preciousness

“immortality” – aphthoria – incapability of decay; incorruptness, integrity, purity

to “obey the truth” (vs. 8)

May we...

“worketh good” – ergazomeno – DAT S M PRES PART – ergazomai – to labor, work, perform

What do the works of your life manifest?

Romans 2:12-16

If you would recall, Paul demonstrated the sinfulness of man in chapter one, but then addressed the self-righteous in the first part of the second chapter. All men are sinners, even those who think they are good. Proof is in the fact that when they sit in judgment upon others, they are guilty of the same or similar things.

We then took two sessions to cover verses 6-11. In the first session I tried to dispel any notion that this text might teach that a man is saved by the works of the Law. In the second I gave exposition of this text showing that all men will be judged in some capacity. All men will give an account for the deeds done in the body. Remember, “there is no respect of persons with God” (vs. 11).

Our text continues the thought from verse eleven; in explanation of “no respect of persons” we find equality. Thus, whether Jew or Gentile, all are guilty, all shall be judged.

ALL SHALL BE JUDGED

I. COMMONALITY AMONG MEN vs. 12

A. Basically, one classification of people – all are sinners.

B. Two types of sinners expressed:

1. Those without the Law ~ Gentiles
2. Those with the Law ~ Jew

C. Both will be judged, vss. 6, 9c, 10c.

D. “Convicted” sinners will perish.

E. Remember (*from last time*):

1. The Judge
2. The courtrooms
3. The judged
4. The testimony
5. The verdict – rewards in Heaven / degrees in Hell

II. CONSCIENCE OF MAN MAKES HIM CULPABLE vss. 13-15

A. Further explanation as to how those with / without the Law are judged.

1. Possession of the Law is insufficient, there must be obedience.
2. There is not only the formal Law but the conscience of a man.
~ again, possession alone is insufficient
3. Law and conscience are enough to prove guilt.

B. Paul gives an example in vss. 14-15, note the elements:

1. Gentiles
2. No Law / revelation
3. Naturally respond to things within the Law.

4. Though without the Law, they are bound to it.
5. This shows Law written in their hearts.
 - ~working in their conscience
 - a. excusing their action
 - b. accusing their action / guilty

* Remembering, God Who will judge, vs. 6.

* Remembering, God will do so justly, vs. 11.

* Remembering, God will judge IAW their knowledge, vs. 12

III. COMPLETE CONFIDENCE IN FUTURE JUDGMENT vs. 16 [reading vss. 12 & 16 together...]

A. There is an appointed day (of judgment). cf. Acts 17:31

B. God will bring about the judgment of Jesus.

C. The basic distinction between men is the Gospel!

~ the following verses warn the Jews of their self-righteousness and trust in the Law...

IV. CONTEMPLATIONS

A. vs. 13 Just because you are Jewish and have and hear the Law doesn't mean you are righteous.

B. vs. 12a This would also include the "heathens" who have never heard!

C. The entire tone of the whole passage is judgment, sin, sinners, perishing.

"We are going to find some 'things hard to be understood' (2 Pe 3:16). Some say, for instance, that Paul teaches salvation by works, and at first glance it looks that way too. But remember that Paul is not trying to show men how to be saved; he is trying to show men why they are lost. So you will find no gospel in this section. He is dealing with a crowd of men who stand off and say, 'We are righteous in ourselves.' He is trying to sweep away their refuge, to cut the foundation from beneath them. God is talking about judgment!"

McClain, Alva J., Romans, p. 73

D. This "justification" (vs. 13) is the righteousness in relation to a deed / work.

Ex.: "Thou shalt not kill."
Jew ~ read it in the Law
Gentile ~ in the heart

Ex.: "Thou shalt not steal."
Jew ~ read it in the Law
Gentile ~ in the heart

If not a murderer or a thief...

- ~ a person is righteous in that point
- ~ they will not be tried as one guilty

If guilty...

- ~ they have transgressed the Law & their heart
- ~ they will be judged by the Law
- ~ penalty will be administered

- E. The Jews have the Law written in their hearts as well as the Gentiles.
- F. Neither group is able to keep the Law perfectly in order to enter into Heaven.
- G. Truly, both are guilty before God Who will judge them!
 1. Saved ~ rewards or loss
 2. Lost ~ degree of damnation
- H. The Gospel is the distinction between the two; what have you done with the Gospel?

Romans 2:17-24

As we come to our text, I remind you that the first portion of this chapter is directed to the self-righteous. Paul basically argues, “If you judge someone to be guilty, and you do the same, aren’t you guilty too? You won’t escape.” Then, he makes it clear that **every** man will be judged and, that God will judge all men *justly*. As we noted last time, God holds each person accountable to the laws which they knew, either by the written law, the law in their heart (viz., the conscience), or, by both.

Yes, judgment falls on the lost “of the Jew first, and also to the Gentile;” (vs. 9); and salvation belongs to the saved “of the Jew first, and also to the Gentile;” (vs. 10). Paul now turns his attention toward the Jews as a nation. They, above all men, have the likelihood of depending on their divine resource, religious favor, and upon their own righteousness. Thus, Paul addresses...

THE HYPOCRITICAL JEW

INTRODUCTION vs. 17 “Behold, thou art called a Jew”

A. According to William S. Plumer,...

“We first find the word Jew in Jer.34:9. It is often found in the book of Esther. That evangelical prophet, Zechariah, speaks of the honor of being a Jew in high terms.”

William Plumer, Commentary on Romans, p. 98

B. The word “Jew”

“Jew” – ‘Ioudaios – *pr.* one sprung from the tribe of Judah; or a subject of the kingdom of Judah
N.T. a descendant of Jacob, or a Jew

C. Their character is briefly described (vss. 17-20).

~ see also, Rom. 9:1-5

~ as seen in our text...note:

- a. their confidence (vs. 17b)
- b. spiritual insight (vss. 18-19)
- c. spiritual guidance to the world (vs. 20)

* Do you sense an air of pride? Note, Phil. 3:4-6

I. SELF-CONCEPT vss. 17-18

A. Rest in the Law.

“retest” – epanapaua – 2PS PIM – epanapauo – to rest up; to abide with; to rely on

B. Boast of knowing God and being known of Him.

~ Jehovah...Yahweh...the Messiah

C. They know God’s will (after examination and trial).

D. Know the best way because of being taught in the Law.

II. SELF-CONFIDENCE vss. 19-20

A. Confident of being a guide to the blind.

“confident” – pepoithas – 2PS PERF 2 IND – peitho – persuaded, convinced, confident
cf. Matt. 15:12-15

B. A light to those in darkness. cf. Matt. 23:15

C. Instructors of those who are foolish.

~ theirs is a way of knowledge, Jn. 7:14-15; Acts 4:13
cf. Matt. 23:16a, 17a, 19a, 24a

D. Teachers of babes. cf. Matt. 15:1-2, 7-9

E. Have knowledge and truth as found in the Law.

~ the Law is their foundation, Matt. 23:1-2 cf. Rom. 10:1-3

III. SELF-CONDUCT vss. 21-23

A. Read the Old Testament, you will see this...even the corruption of the priests and prophets.

1. Theft / usury (vs. 21)
2. Adultery (vs. 22a)
3. Idols, etc (vs. 22b) ~ sacrilege – robbing temples

B. The main point is vs. 23...they boasted in the Law!

~ yet, not keeping it, they dishonored God,...see, Matt. 15:3-6

IV. SELF-CONSIDERED vs. 24

A. God’s name is blasphemed because of their behavior.

cf. ex: David, II Sam. 12:14

B. “as it is written”

~ different views: Ezek. 36:23-24 / Isa. 52:5

C. Lesson, refer back to vs. 13...

~ Paul digresses on this in the following verses...

V. CONCLUSION FOR OUR TEXT

A. Recall that Paul had spoken that both Jew and Gentile needed the gospel (1:16).

1. He deals with the Gentiles, 1:20.
2. He addresses the self-righteous, 2:1.
3. He applies it toward the Jews, 2:23.
4. He proves that both Jew and Gentile will be judged by God according to that which they knew, 2:12.

- B. Paul deals directly with the Jews and their character in an effort to prove they are **guilty!**
~ he shows their “two-facedness” in order to remove their security so that they would be in a position to come to Christ.

VI. THOUGHTS

- A. Just because someone has spiritual opportunities doesn't mean they will respond properly.
- B. False teachers are usually convinced that they have the truth.
- C. People sometimes think they are doing good when they are not.
- D. As God's people, we should do all that we can to ensure we don't cause God's name to be blasphemed.

Romans 2:25-29

Reaching back to one Old Testament text, “As a he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee” (Prov. 23:7). The New Testament is very clear on the necessity of truth with a root in the heart: “Out of the abundance of the heart the mouth speaketh” (Matt. 12:34b). “Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh” (Jas. 3:11-12). “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21).

So, we read about false prophets coming in sheep’s clothing, “but inwardly they are ravening wolves” (Matt. 7:15). And of the Pharisees who “make clean the outside of the cup and of the platter, but within they are full of extortion and excess” (Matt. 23:25). Along with the scribes they “indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness” (Matt. 23:27).

God looks on the heart. He sees the inward and the outward. And, He is not pleased with the outward when there is nothing inward. For, we are who we are, *in our hearts*. So, let there be truth in the inward parts (Ps. 51:6 ref.). Further, if truth and faith be in our hearts, let it be seen outwardly; for, “faith without works is dead” (Jas. 2:20).

Let us learn the lesson Paul expresses to the Jews about...

THE INWARD FOUNDATION

Because of the complexity of the text and the description found here – it almost sounds like double-talk – I am going to spend some time conveying the sense of the passage. Afterward, I shall mention some notes which emanate from the text.

I. RECALL IMMEDIATE CONTEXT

In speaking to the Romans Paul taught that all men were sinners, even the self-righteous ones. Then, beginning in 2:17 he turned his focus upon the Jews only. Thus, last time we found the Jews had religious opportunity and privilege but they failed to be obedient. The reason being, they too were sinners. But, their failure within this glorious position also gave rise to God being dishonored; that is, those without the Law criticized those who had the Law. Because of them the Gentiles blasphemed God (vs. 24).

The idea is, a mere profession of faith or the simple possession of religious things doesn’t mean that the faith or religion is authentic. Keep in mind the Jews were very good at being self-righteous; they saw themselves as law-keepers. Paul’s explanation in our text rebukes the Jews who had the outward but failed in the inward.

II. REPHRASE THE TEXT / APPLY TO JEWS

Religious activity is good if you are obedient in the heart. But if you are disobedient in heart, the religious activity is equal to those who have no outward religion. Therefore, those without formal religious activity, if they are obedient in heart, it is as though they have the outward. And if that be true, the man who is naturally lost, if he is obedient in his heart, will condemn the outwardly religious; because those with the outward show have nothing in the heart, and they manifest it by their sinful lifestyle. For a real Jew is not one who has the outward religious activity alone, rather, he is one who holds the activity in the heart first. The outward has its foundation on the inward.

III. BARNHOUSE'S ILLUSTRATION

“It is the equivalent of saying to a woman, ‘Your wedding ring is an honorable thing if you are faithful to your husband, but if you are an adulteress your wedding ring is just a piece of metal.’ What is circumcision? Or what is baptism? Or what is church-joining? What do these outward forms amount to in the sight of God? The clear answer in all of Scripture is that they do not amount to anything by themselves. The heart must be turned toward the Lord. Our ears must be open to His Word. We must desire to walk in His way.”

Donald G. Barnhouse, Romans. Vol. 1, pp. 138-9

IV. SIMILAR “PARAPHRASE” / APPLY TO CHRISTIANITY

vs. 25 For in Christian profession there is profit, if you keep the law in your lifestyle: but if you, in lifestyle, be a breaker of the law or wicked in deeds, then the profession becomes as though you had none.

vs. 26 Therefore, if the non-professing person by lifestyle keeps the righteousness of the law, will not the non-profession actually be interpreted as a profession in Christ.

vs. 27 And shall not the non-professing person, (who naturally conveys wickedness), if he fulfills the law, judge you, although you have profession, ceremony, and practice, yet you break the law and live wickedly?

vs. 28 For he is not a Christian, which is one in outward appearance only; neither is it true Christian practice, which is just an outward motion of the flesh:

vs. 29 But he is a true Christian, which is one inwardly; and the profession, practice, and ceremony is that of the heart, in spiritual action and not in outward motions and appearance; such has praise, not of men, but of God.

IV. READ THE TEXT AGAIN

V. POINTS

A. vs. 25 Circumcision

1. Covenant ~ Gen. 17:9-14
2. Symbolism / sign ~ Acts 7:7-8; Rom. 4:11-12
3. Identification

* Outward activity without inward conformity makes the outward null and void.

B. “profits” vs. 25

“profiteth” – ophelai – 3PS PIA – ophleo – ophelos – help, profit, benefit
main root: profit, advantage (ophello, to further, augment)

Note 3:1 → answer → 3:2

* It only profits if we keep the “spirituality” of the law.

* There is *profit* to the outward things; do not neglect them.

C. Law-breaking makes us appear as Gentiles, (vs. 26)

i.e. law-breakers, wicked, godless...uncircumcised (w/o covenant privileges)

D. Likewise, Gentiles keeping the law [as written in their heart, vss. 14-15], although uncircumcised, lives as the circumcised (Jews), vss. 26. i.e. law-keepers
~ I am made to think of Cornelius, Acts 10:34-35

* Note: if unnatural (v 27a), an outside force is needed!

E. Gentiles who keep the law, are a witness against the Jews and judges them guilty, for the Jews break the law (ref. vs. 24).
~ yet, it is the Jew who has the benefits of the law and the covenant of circumcision...still, they transgress against it! Recall, vs. 1!

F. The outward show alone proves nothing, vs. 28.

G. The inward circumcision is most important.

1. Spiritual Jew?
 - a. does this mean all the saved
 - b. or, is a Jew truly a Jew only by faith?
2. Note: Col. 2:10-11; Gal. 6:12-15

* *The key is the inward foundation. Is your heart different?*

Romans 3:1-8

If you would recall, the Apostle Paul turns his attention directly toward the Jews in 2:17. He acknowledges the divine favor they have received but rebukes them for their misuse, or should I say, neglect, of their opportunities. He then exposes them for what they are, self-righteous and self-reliant.

The Jews had come to depend upon their national blessings and religious heritage. For them, to have and to hold was sufficient. As long as they held to the outward forms of the Law they thought they had favor with Jehovah. If they kept the ceremonies and followed the covenants, they believed they had a home in the kingdom. For them, the letter of the Law was enough. Being Jewish was enough.

Paul, on the other hand, decries their hypocritical practices. He states that if they break the law, their circumcision is just as if they were uncircumcised (vs. 25). And, as we noted last time in the last two verses of chapter two, a true Jew is not one who is outward in appearance, but one who is circumcised in the heart. He is one who has been affected by the Spirit of God, possesses a new heart, and one who responds by faith.

That being said, the rebuke is clear; the failings of the average Jew are apparent. However, some might conclude that Judaism was worthless. Christians might even condescend upon the Jews. Thus, in our text, Paul's next argument elicits the good of Judaism. Though they failed to believe, that doesn't eliminate or invalidate the truths preserved in their Scripture.

Paul approaches this subject matter by introducing a series of questions. These, we will notice.

AS IT IS WRITTEN

I. THE ADVANTAGE vss. 1-2

A. The question is, "What is the advantage of being a Jew and of the covenant of circumcision?"

1. There were many benefits! cf. Rom. 9:4-5
2. Primarily, because they had God's Word.

"oracles" – logos i.e. the Scriptures
cf. II Pet. 1:20-21; Lk. 24:44

II. THE AUTHORITY vss. 3-4

A. Another question, "But, what of those Jews who didn't believe God's Word?" Such as:

1. Those who blasphemed God, Rom. 2:23-24.
2. Those were Jews outwardly, Rom. 2:28-29.
3. See, Heb. 3:10-12; 4:2

B. Further, "Will their unbelief make God's Word useless?" What about:

1. Judas Iscariot?
2. Hymeneus and Philetus? (II Tim. 2:17-18)
3. Achan?
4. Demas? (II Tim. 4:10)
5. Peter? (his denial)
6. Any preacher you know...
7. Or, family member...
8. Or, neighbor...

C. Absolutely not! God will be vindicated! vs. 4

1. The phrase “God forbid” is a strong declaration of “Let it not be!” Actually, there is no word “God” in the text.
2. Key: **“Let God be true, but every man a liar.”**
3. Man is always the guilty party and cannot make excuse...
~ quote referred to is Ps. 51:4 (read, vss. 1-5)
4. *God is just and always does justly.*

III. THE (FALSE) ACCUSATION vss. 5-8 ref.

~ almost as a side-note / a digression on the quote from vs. 4

A. Paul speaks *as a man* and brings up an objection, vss. 5-6.

1. What if our unrighteousness commends the righteousness of God?
2. Is it wrong for God to punish unrighteousness?

* I think in the back of his mind he has his future argument of Rom. 11:11.
~ this was preceded by God’s sovereign will, Rom. 9:11-16

3. How would He then judge the world?

B. He gives an example, vs. 7.

1. Human wrongs may produce / lead to right.
~ *my lie makes truth to abound*
2. Human wrongs will work to God’s glory.
3. Question is, “Why am I then judged as a sinner?”

C. Further, humanly speaking, “Shouldn’t we do evil so that good may come?”, vs. 8.

1. Christians have been slanderously accused of such.
2. It is the “ends justify the means” argument.
3. Yet, the principle of vs. 4a rings true... **“Let God be true, but every man a liar.”**
4. Those who think that way deserve judgment.

* Though Paul reaffirms the Jews place in religious blessings, there is still no cause for them to elevate themselves, vs. 9a.

IV. THOUGHTS

- A. There is benefit in being a Jew, but it must be sought by faith; and that, either by Jew or Gentile.
- B. We should be careful not to find fault with God! God is true. We are the ones who stray!
- C. God’s Word is still useful and truth, no matter how others have responded.
- D. This teaches us to get our eyes off of man and put them on God.

E. (vs. 6) God shall judge the world!

F. It is no surprise if the world should misinterpret / lie about God's people and practices (vs. 8).

Romans 3:9-18

Considering chapter two, the failings of the average Jew are apparent. Yet, in the beginning of chapter three, Paul elicits the good of Judaism. Through them we have the Bible. Although they failed to believe, that doesn't eliminate or invalidate the truths preserved in their Scripture.

That being said, a Jewish person might conclude that he/she is superior to the Gentiles. Therefore, Paul turns right around and nixes such an idea. He states in our text that both Jews and Gentiles are under sin. His proof for this is a collage of verses from the Scriptures which demonstrate man's sinfulness. In fact, this text not only tells us of man's sinful condition, we find in it the extent of man's corruption. We call it the depravity of man. More plainly, we define it as *total depravity*. By that, we mean that every part of man is defiled by sin, yes, even the will.

THE TOTAL DEPRAVITY OF MAN

I. INTRODUCTION TO THE TEXT

A. Who are the "we"? vs. 9a

1. Most likely a reference back to the Jew (vs. 1) who does have advantages (vs. 2; 9:4-5).
2. But, does that make him (the Jew) better "than they" (Gentile)? **No!**
3. Proof has been given that **both** are under sin.
 - a. chapter One ~ Gentiles
 - b. chapter Two ~ Jews
 - c. and, what follows is proof...

B. Man's natural position is described, vss. 10-18.

1. vss. 10-12 General description
2. vss. 11-18 Character description

* Discuss, then go to Ps. 10:2-11, re-address Rom. 3:13

II. EXPOSITION OF THE TEXT

A. The universal sinfulness of man, vss. 10-12.

Note: Ps. 14:1-3 (cf. Ps. 53:1-3)

1. None righteous
2. None understand
3. None seeks God cf. Ps. 10:4
4. They have erred

"unprofitable" – achreiothasan – 3PP 1AOR IND PASS – achreioo – to render useless...to become corrupt, depraved

5. None does good Isa. 1:6

B. Man's depravity evidenced through his body, vss. 13-18 ref.

1. Through his mouth, voice, speech, vss. 13-14.
 - a. for vs. 13, *Note:* Ps. 5:9
 - b. as an open grave...leads only to the dead, bones, stink, etc.
 - c. Ps. 140:3 ~ deceitful tongue is poison! Jas. 3:5, 8
 - d. for vs. 14 *Note:* Ps. 10:7

“cursing” – aras – GEN S – ara – a prayer for evil; curse, cursing

“bitterness” – pikrias – GEN S – pikria – bitterness, harshness

2. By use of his feet, vs. 15. *Note:* Prov. 1:16
3. Their very lifestyle shows depravity, vss. 16-17. *Note:* Ps. 5:10
4. His eyes see no fear, vs. 18. *Note:* Ps. 36:1
 - a. the eyes are the window of the soul
 - b. see, I Jn. 2:16

III. THOUGHTS FROM THE TEXT

A. Though physical members are mentioned, this is not just a physical depravity.

1. Out of the heart proceeds adultery, fornication, etc.,
Matt. 15:19 “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:”
2. Sin begins in the heart.
ex.: Matt. 5:27-28 “Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

B. Sin has reached our entire being:

1. Spiritually, we are dead
2. Emotionally
3. Psychologically
4. Intellectually
5. Physically

C. All of which lends itself back to # A and proves we have a corrupt nature. We have had it since birth.

~ Hence, the need for a new birth...a cleansing...and our sin must be dealt with!

D. Man needs to look into the Bible for an accurate description of himself. Then and only then, can he come to grips with the necessity of salvation and the imperative of forgiveness.

E. Remember, this text is following on the idea of proof beforehand given, and thus, all men are sinners, (vs. 9).

IV. CONCLUSION

- A. I mentioned Matt. 15:19 a moment ago, ...note,
Matt. 12:34b “for out of the abundance of the heart the mouth speaketh.”
- B. Note: Prov. 6:16-19; Jer. 17:9
- C. Out of the heart comes the works of the flesh...
 - 1. Gal. 5:19-21
 - 2. And, Eph. 5:5
- D. Know, Ps. 7:11; Ps. 5:5
- E. Then, I Co. 6:9-10 note esp. vs. 11
- F. Man’s total depravity confirms the necessity of receiving God’s grace.

Romans 3:19-23

Up to this point in our study of this book, and following his opening remarks, we have found Paul speaking on the sinfulness of man. He proves the guilt of the Gentiles in chapter one. He proves the guilt of the Jews in chapter two. Here in chapter three he speaks to all men and demonstrates the universal sinfulness of man. In fact, verses ten through eighteen not only address the wickedness of man, it teaches the total depravity of man.

Our text almost appears to be a transition. For, in our passage there is a restatement that all men are sinners, at the same time, there is a glimmer of hope presented. Thus, the verses which follow (vs. 24f) introduce the way of salvation by grace through faith. Until now man's condemnation was the focus; from 3:24 through chapter five, the remedy will be discussed.

That is why I see our text as a transition. We are sinners, yes; but, we can also be justified from our sin. The question is, "How?" Our passage mentions the cure.

RIGHTEOUSNESS OF GOD WITHOUT THE LAW

I. MAN'S CULPABILITY vs. 19

A. People are under the Law.

1. Jews ~ by revelation – 2:17; 3:2; 9:4
2. Gentiles ~ by conscience – 2:14-15

B. That every mouth is stopped.

“stopped” – phrago – 3PS 2AOR SUBJ PASS – phrasso – close up, put to silence (*literally*, to fence in)

~ the sinner has no excuse, cf. Gal. 3:19, 22-24

C. That all the world is guilty before God. Rom. 7:7, 12-13

II. MAN'S INABILITY vs. 20

A. The conclusion to this is... “therefore...”

1. By keeping the Law no one can be justified.
~ Gal. 2:16; 3:10-11; 2:21 → 6:15
2. Justification is by faith, Rom. 4:13-16.

B. The whole purpose of the Law is to realize sin. ~ it is like a mirror

* The Law shows we are guilty, and it cannot justify us, yet it remains, we need righteousness!

III. MAN'S OPPORTUNITY vs. 21

* This is the turning point, the transition. “But now...”

- A. The righteousness of God is manifest.
~ I Co. 1:30-31; II Co. 5:21; Rom. 3:26
- B. God's righteousness is *without* the Law.
~ Rom. 4:5-8
~ true of Jesus' righteousness too [He IS righteous, but He evidenced it in keeping the Law]
- C. It was prophesied by the Law and the prophets.
~ Scripture foretold of the Messiah and His provision
- D. And, that righteousness is received by faith (vs. 23a)...
~ To whom? Jews only?

IV. MAN'S EQUALITY vs. 22-23

- A. The righteousness of God and not man.
 - 1. Jesus atoned for our sins, Heb. 9:12
 - 2. Jesus redeemed us from the Law, Heb. 9:14-15
 - 3. Jesus bore our sin debt, Heb. 9:28. Cf. Isa. 53:11
- B. One which comes by faith in Christ.
~ Rom. 10:4; Rom. 1:16-17
- C. One which come to **ANY** who believe.
~ Jn. 3:16; Rom. 10:13

* "Upon all" because there is no difference between Jew and Gentile when it comes to sin or salvation.
- D. Evidence is given, vs. 23.
 - 1. For ALL (Jew and Gentile) have sinned.
~ Rom. 3:9; remember, Gal. 3:22
 - 2. All have come short of God's glory.

*** Proof of sin has been given, by faith will you come to Jesus?**

Romans 3:24-31

As we come through chapter three we find a universal condemnation, that is, all men are sinners (vss.10-18). Next, there is a transition between the sin and the remedy (vss. 19-23). Then, in our text, there is a continued discussion on what brings true salvation; this, while confirming that no one is justified by the keeping of the Law.

As I mentioned last time, the dialogue over genuine salvation by grace through faith will continue down through chapter five. But, we get a good start on it here.

JUSTIFIED BY FAITH

I. JUSTIFIED BY HIS GRACE vs. 24

A. “being justified freely” is a continuation of the foregoing text...
(the sentence begins in vs. 21 and runs thru vs. 26)

1. Since by the Law is the knowledge of sin (vs. 20).
2. The righteousness of God without the Law is manifested, (vs. 21).
3. This righteousness is by faith of Jesus Christ, (vs. 22a).
4. Such righteousness is available to any who believe, (vs. 22b).
...Jew or Gentile, there is no difference
...all have sinned, (vs. 23)
5. And those who would believe are...
...justified freely by His grace (vs. 24)

* *Believers have the righteousness of God when justified.*

B. This verse tells us something about justification:

1. It is free (from our viewpoint).
2. It is by grace.
3. The agent used is redemption.
4. That redemption is in Christ.

II. JUSTIFICATION IS THROUGH JESUS CHRIST vss. 25-26

A. “whom” ~ Jesus

1. He is a covering. “propitiation” i.e. mercy seat
2. Received by faith.
3. And, that in the proper object. “blood”

B. Whereby several declarations can be made.

~ via “his righteousness” (the same that was *manifested*, vss. 21-22)

1. For past sins to be remitted (under O. T.)
~ possible by God’s forbearance

Note: Heb. 9:6-9, 14-15; 10:1-5, 10

2. "AT THIS TIME his righteousness" (vs. 26)
~ past & present (O.T. and N.T.)

C. God must be just.

i.e. in dealing with transgression = Jesus' righteousness fulfills the Law and justice is served...the demands of the Law are met (for both Old and New Testament believers).

D. God justifies others – only those who believe in Jesus!

III. CAN WE BRAG ABOUT BEING JUSTIFIED? Vs. 27

A. Where is boasting then? It is excluded.
cf. Rom. 4:4 then, Eph. 2:8-9

B. Is boasting excluded by the law of works? NO.
~ but, by faith cf. Rom. 4:15

C. The gift of faith excludes any boasting. cf. I Co. 4:7

"For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?"

IV. PAUL'S CONCLUSION vs. 28

A. There are things which may be concluded.

B. A man needs justified and can be justified.

C. **Justification is by faith** without the deeds of the Law.

D. Simple isn't it?

~ see Gal. 2:16d, "for by the works of the law shall no flesh be justified."

~ recall, Rom. 3:20

V. DOES JUSTIFICATION BY FAITH VOID THE LAW? vss. 29-31 ref.

A. Note the universal headship of God, vs. 29.

1. Are the Jews the **only** ones privileged with salvation? NO.

2. But, the Gentiles also

~ why? vs. 23 → 3:9b and... 1:16

B. God deals with both groups in the same way, vs. 30.

1. Realize:

a. one God with Whom all men must deal

b. men must be justified to enter Heaven

c. God must be the One to justify

2. He will do so for either the circumcised (Jew) or uncircumcised (Gentile).

3. Key word here: *faith*

C. Knowing they shall question the value of the Law...vs. 31.

1. “is the Law useless? (because of faith)”

God forbid.

2. The Law is established. It has purpose.

BUT, WE ARE SAVED BY GRACE THROUGH FAITH.

Romans 4:1-8

Having addressed the fact that all men are sinners, Paul began to make a transition from the problem to the solution. Over the past couple of sessions we have looked at that transition. In it we found a very clear statement that justification from sin was by grace through faith apart from the works of the Law. Our text continues that discussion by listing Abraham as an example.

Think of that, my friend, if Abraham, the father of the Jews, was justified by faith, then upon what premise would any Jew have for saying it was by works? Are they better than he? Could they do what he could not do, even though he was called “the friend of God”? Further, it demonstrates that salvation in the Old Testament is the same as in the New – by faith.

Let us continue our study by looking into our text and seeing that...

ABRAHAM WAS JUSTIFIED BY FAITH

I. EXAMPLE OF ABRAHAM vss. 1-3

A. Abraham mentioned, (vs. 1).

~ biblical references for his background...

~ Gen. 15:1-6; Gal. 3:5-9, 18; Rom. 4:20-22; Jn. 8:56; Heb. 11:8-13

B. Was he saved by works? (vs. 2)

~ Gal. 3:10-12

~ note: Rom. 4:4

C. Biblical confirmation he was saved by faith, (vs. 3).

~ Gal. 3:13-18; Rom. 4:13-17

D. Text overview:

1. Paul uses Abraham as an example.
2. If he was justified by works, he could boast.
~ but, not before God
~ cf. Rom. 3:27
3. But the Bible tells how he was saved.
~ “Abraham believed God”
4. Thus, Abraham received necessary righteousness.
5. He received it because of faith.

“counted” – *elogistha* – 3PS 1AOR IND PASS – *logizomai* – *lego* – pr. to count, calculate; to set down *as a matter of account*; to impute; to regard, deem; to infer, conclude

“[*logizomai*] is used forty-one times in the New Testament, thirty-five times by Paul, and nineteen times in this epistle. In fact, it is a word that we are going to meet eleven times in this fourth chapter alone. It is necessary, therefore, that we understand rather fully its meanings and implications. Mark uses it for the statement that Christ was ‘numbered’ with the transgressors (15:28). In the Book of the Acts, in the account of the harangue which Demetrius made to the silversmiths of Ephesus, he said that it was no small thing that Diana should be ‘despised,’ or literally, ‘counted’ as nothing. In the fourth chapter of Romans alone it is translated ‘counted’ (vv. 3, 5) ‘reckoned’ (vv. 4, 10) and ‘imputed’

(vv. 6, 8, 11, 22, 23, 24). In the eighth chapter, it will be found as ‘accounted,’ and in the fourteenth chapter as ‘estimate.’ It can readily be seen, therefore, that there is an idea of mathematical reckoning and the application in the depths of its meaning. Thayer’s lexicon defines it: ‘To reckon, count, compute, calculate, count over.’

We have, therefore, as plain as it is possible to express it, the truth that God has with fixed determination made a precise and mathematical calculation in which He was written off as gone forever all of the sin of the one who trusts in the vicarious atonement which He has provided in Jesus Christ, and that He with thought and care placed the deposit of His own righteousness to their credit so that the books which once declared them bankrupt now manifest them as the possessors of all that God could ever require of them.”

Barnhouse, Romans, vol. 2, pp. 210-11

II. EXPOUNDING ON THAT THOUGHT vss. 4-8 ref.

A. Explanation, vss. 4-5

1. Work is rewarded with a paycheck and is considered a debt.
2. To receive a reward is **not** defined as an act of grace.
3. The contrasting conjunction “but” declares how Christ’s righteousness is given to us, (vs. 5).
4. Salvation does not come to the worker but to the believer.
5. God justifies the “ungodly” not the “godly.”
6. Through faith, righteousness is imputed.
7. cf. Rom. 11:6; Eph. 2:8-9

B. Quotation, vss. 6-8

~ Ps. 32:1-2

~ by the way, in vs. 7, sin is *hamartia* & iniquity is *anomos*

C. Note especially, verse 6...

1. “righteousness” ~ which we need
2. IT is “imputed” ~ credited to our account
3. BY “God” ~ cf. Rom. 3:30a
4. IT IS “without works” ~ cf. Rom. 3:20, 28
5. SUCH A MAN “is blessed”

D. Re: vs. 8 ~ What should be imputed (sin) is not, and what shouldn’t be (righteousness) is.

III. SNEAK PREVIEW vs.. 9

IV. FINAL THOUGHT

~ notice, Rom. 4:23-25

Romans 4:9-13

In the beginning of this chapter the Apostle Paul refers to Abraham as an example of salvation. Simply considered, was he saved by works or law-keeping, or by faith? The answer is faith. Paul then offers confirmation by referring to David. He refers to Psalm 32 where David recorded that a man is truly blessed if his sins are not taken account of, but rather, righteousness is reckoned. Yea, blessed is the man whose sins and iniquities are forgiven. Blessed is the man whose sin is covered by the blood of Jesus and who receives the righteousness of God.

Our text continues Paul's discussion. Here we find two crucial questions: Can only Jews be saved, or can Gentiles be saved also; and, when Abraham was saved, was he uncircumcised or circumcised? The answers are found in our text. Actually, the answer to the latter question serves to answer the first also.

WHEN WAS ABRAHAM SAVED?

I. IS SALVATION TO THE JEW ONLY? vs. 9

A. "blessedness" refers back to vss. 6-8
i.e. salvation by grace

B. Upon the Jew only or for Gentile also?

1. Jews had knowledge of God working with them, Rom. 2:17-19.
2. God, at first, mainly worked grace in them. cf. Acts 11:17-18
3. Also, Rom. 1:16 [emphasizing "first"]

C. He doesn't really answer this yet; he does, however, state Abraham's position of being saved.

~ "faith was reckoned to Abraham for righteousness" vs. 3 see also, 4:20-22

II. WHEN WAS ABRAHAM SAVED? vs. 10

A. This is the question, "When was it reckoned? In circumcision or uncircumcision?"

B. The answer? While uncircumcised!
Gen. 15:1-6 ref. → Gen. 17:9-14

III. THEN, WHY CIRCUMCISION? vss. 11-12

A. "sign of circumcision" cf. Gen. 17:11 "token"

"sign" – sameion – a sign, mark, token, *by which anything is known or distinguished*

Hebrew term "token" – oth (Strong's # 226) – a signal, *as a flag, beacon, omen, evidence, etc.:-*
mark, sign, token

B. "a seal of the righteousness"

"seal" – sphragida – ACC S – sphragis – a seal, a signet ring; an inscription on a seal, motto;
token, proof

* Circumcision came **after** faith (which he had not being circumcised).

C. Thus:

1. He is the Father of all believers (also, vs. 17a).
2. Even though they were not circumcised.
3. Righteousness is imputed to believers (circumcised or not). cf. Rom. 3:21-22; 4:24
- (vs. 12) 4. “the father of circumcision” i.e. the first to implement it

D. Is he the father to the Jews only? But also, “who...,”
that is, to those who walk in the steps of *that* faith of our father Abraham.

1. The kind of faith which Abraham had not being circumcised.
2. “that” – specific – ...not “whatever you believe as long as you have faith!”

E. The answer to the first question is now understood! Is salvation to the Jews only? NO!

F. He then is the father of all who believe (vs. 17a) just as God said.

* It was his faith in regard to a promise.

IV. THAT PROMISE, WAS IT BASED UPON THE LAW OR FAITH? vs. 13

A. “heir of the world”

1. The promise began, Gen. 12:1-3.
2. The promise continued, Gen. 13:14-16.
3. The promise confirmed, Gen. 15:1.
“I go childless...” vs. 2
“given no seed...” vs. 3
“word of the Lord...” vs. 4 → then, vs. 5 → “believed” vs. 6

B. Thus, Heb. 11:10 ~ he looked for a city
:13 ~ he died in faith...but was *persuaded!*

* Not through the Law but by faith.

* Not works-righteousness but “righteousness of faith.”

~ the text which follows differentiates between law and faith, between works and promise.

V. CONCLUSION ~ Gal. 6:14-15

Romans 4:14-22

When we left off in verse 13 there was a mention of the promise of God unto Abraham. Reading that verse once again (*text*), we find the foundation of the promise: it was not through the Law, rather, by faith.

As a matter of fact, the distinction between those two will take us back to verses one thru three – was Abraham’s justification by the Law or by faith? The answer is faith. Then, in verse six we see the blessedness of being justified by imputed righteousness *without works*. If there are no works, it must be by faith. Further, Paul simply asked when it was that Abraham was justified, while uncircumcised or circumcised (vss. 10-12)? Of course, the correct response is *while uncircumcised*. Paul follows that discussion by mentioning the promise of God. Again, what is the foundation for the promise, Law or faith? The last part of verse thirteen tells us it is faith.

Our text, then, pursues the example of Abraham and what he found to be true. He heard-tell of a promise from God. It was a promise based in faith. It was received by faith. And, since the promise was rooted in God and not in anything which Abraham was or in anything he could do, you can rest assured that the promise would be kept.

Therefore, our passage tells of God’s promise to a man who had absolutely no reason to believe it would ever happen. That is, aside from the One Who was making the promise. It tells of his response to God. Yes, it is a response in faith. Oh, perhaps an imperfect faith to some degree, but nevertheless, he believed. As we have seen before, his faith was imputed unto him for righteousness.

WITHOUT ANY PROOF, ABRAHAM BELIEVED

I. THE LAW INVALIDATES FAITH vss. 14-15

A. We see an “if – then” proposition:

1. *If*, law-keepers are the heirs...
2. *Then*, faith is made void,
3. *and*, the promise is made of none effect.

“void” – kekenotai – 3PS PERF IND PASS – kenoo – to empty, evacuate; to deprive *a thing* of its proper function

main root: empty; *met.*, vain, fruitless, void of effect

“none effect” – katargatai – 3PS PERF IND PASS – katargeo – to render useless or unproductive; to render null, to cancel; to bring to an end; to free from

B. There are differences of opinion, but I see “those who keep the Law” as being Jews.
~ it could apply to anyone relying on the Law for righteousness

C. The result is clear: “faith is made of none effect, and, “the promise” is made worthless and canceled.

1. With the Law, faith is not necessary.
2. With works, the promise means nothing.

As vs. 14 follows on vs. 13 and why faith surpasses Law...verse 15 likewise gives reason to the Law’s faults...

D. Two things about the Law is noted (vs. 15):

1. “the Law works wrath”

“wrath” – organ – ACC S – orga – anger, indignation wrath; punishment

~ the Law points out sin! See, 3:20b

2. Where no law is, there is no transgression.

~ Abraham did not yet possess the Law

~ how then can it be used for righteousness?

Turning back to the promise and the necessity of faith...

II. THE PROMISE GUARANTEES RESULTS vss. 16-17

A. “Therefore”

1. Since the Law is completely contrary to faith...

2. Since the presence of the Law works wrath...

3. Since Abraham did not possess the Law...

B. It is by faith that it might be by grace.

1. Notice that faith is reliant upon grace.

2. If it isn't by faith, then it isn't by grace.

Why is the promise of faith by grace?

C. “To the end” the promise might be **sure**.

“sure” – bebaian – ACC S F – bebaios – firm, stable; sure, certain, established

1. To all the seed and not just to Abraham alone.

2. Not just toward Jews but also toward Gentiles.

3. Toward any who share the same type of faith. cf. vss. 11-12

4. Those of faith are promised seed. Note: Rom. 9:7-8

5. By faith because the Law could not do it.

Note: Heb. 8:7; 7:18-19

D. Thus, Abraham is “the father of us all.”

~ scriptural proof...(vs. 17a)...Gen. 17:5

E. Did he have faith? Yes,...(vs. 17b)

1. He believed in God Who quickens the dead.

2. He believed in God Who calls that which isn't as though it is.

III. ABRAHAM IS OUR GREAT EXAMPLE vss. 18-22 ref.

~ WITHOUT PROOF, HE BELIEVED...

A. Despite circumstances and without a shred of proof, he believed, vs. 18.

1. Although in full human *impossibility*, he believed in hope.
2. He believed God's promise the he would be a father of many nations.
3. He believed God's word that it would be his heir.
"so shall thy seed be" Gen. 15:5

B. He was not weak in faith, vs. 19.

1. The facts of human anatomy and biological functions did not influence his faith.

"considered **not**" – katenoasen – 1PS 1AOR IND – kataneo – to perceive, understand; to observe; to discern **not**
~ cf. Prov. 3:5-6

2. Despite his great age...
~ regarding his inability to give seed
3. Or, for Sara's inability to bear a child.

C. However, he staggered not at God's promise, vs. 20.

"staggered **not**" – diekritha – 3PS 1AOR IND PASS – kiakrino – contend, hesitate, doubt ~ **not**

1. But he was strong in faith.
2. He gave glory to God (rendered thanks to Him).

D. He did so because he was fully persuaded, vs. 21.

1. His faith was in God.
2. It was God Who had promised.
3. The burden lay upon God to keep His word.
4. Abraham believed God *would* keep His word.

E. The result of such faith was imputed righteousness, vs. 22. cf. vs. 3

IV. CONCLUSION

A. The promise is absolutely guaranteed, Gal. 3:16-18.

B. The promise is founded upon God alone, Heb. 6:13-14.

C. Without proof, other than God Himself, Abraham believed!

Romans 4:23 – 5:2

As we have studied this book to this point, we have found that the first two and one-half chapters teach man's sinful condition. And, that the next one and one-half chapters teach of salvation by grace through faith. Our text marks a change in attitude. From here on out we will find Paul addressing the Christian walk.

Donald Barnhouse, quoting Bishop Anders Nygren, "...what does it mean to live...? Chapter five says it means to be free from wrath, chapter six says it is to be free from sin, chapter seven says free from the law, and chapter eight says free from death." (Barnhouse, D. B. Romans, vol. 2, "God's River" p. 44) We also find chapters nine through eleven address other doctrinal issues which are important to every believer. Then, chapters twelve through sixteen deal with the practical godly living of the believer.

For us, in this session, we finish chapter four and dip into chapter five. In sum, what do we learn from Abraham's experience? And, what impact does justification have upon the life of a believer?

WE HAVE ACCESS TO GOD'S GRACE

I. ABRAHAM'S LESSON FOR US 4:23-25

A. Paul has been making reference to things documented in the Scriptures. "written"

B. The purpose of the record was not just to tell of Abraham's experience.
i.e. that righteousness was imputed to him

C. But, it was written for us as well, (vs. 24).

D. Note: righteousness can be imputed to us!

E. "if" ~ a subjunctive (vs. 24):

1. We believe on God, Jn. 5:24

2. We believe in Jesus our Lord, Jn. 14:6; Acts 4:12

* See, Jn. 14:8-11 & Jn. 10:30

3. We believe that Jesus died, and why, Jn. 3:16; Rom. 5:8.

4. We believe that God raised His Son from the dead, Rom. 10:9.

* Recall the gospel? I Co. 15:1-4

He, being further defined...vs. 25

F. Jesus was delivered (to judgment & death) for our offenses.
cf. Isa. 53:5; Heb. 9:28; I Pet. 3:18

G. And, He was raised again for our justification.
cf. Heb. 7:22-25 note, vs. 16

II. THE IMPACT JUSTIFICATION HAS ON THE BELIEVER 5:1-2

A. "Therefore"
~ looking backwards...

1. *Through* our Lord Jesus Christ...
2. We can have peace with God.
3. Which only comes by being justified
4. And, such is *by faith*

* But, this is a statement of experience, one of fact!

1. They **are** justified (by faith).
2. They **have** peace with God.

B. The dual impact of His grace, vs. 2.

1. In our position:
 - a. accessibility to: God, forgiveness of sins, righteousness, etc.
 - b. the chosen mean is “by faith”
 - c. partakers of saving grace “into this grace”
2. In our condition:
 - a. accessibility to: God, mercy, grace, strength, throne of grace, living faith, etc.
 - b. still, only by “faith” cf. Gal. 3:11b; Col. 2:6
 - c. partakers of living grace

B. And it is so because of Jesus. “by whom”

C. They have complete trust in God’s grace. “wherein we stand”
~ not just for salvation, but for living, for this may be a statement of fact, viz., “We are standing in this position!”

D. And, they rejoice in the hope of the glory of God.

i.e. the glorious provision of the “hope of eternal life”

1. The “lively hope” ~ I Pet. 1:3-5
2. The “blessed hope” ~ Titus 2:11-13
3. In this hope we *rejoice*...
4. At the same time, we can give thanks to God for the tribulations, etc.
(as found in vs. 3 and following...)
 - a. because of His grace
 - b. and, encouraged by the “hope” which awaits

Romans 5:3-8

As we entered into chapter five, we began to see the impact (or, effect) of salvation. True enough, when a person is saved – he is justified – and a result is, *peace with God*. But there is more for the believer than a right relationship and standing with God. There are the graces available for life and living.

From this point forward we will be looking at doctrinal lessons which impact the believer. Last time I mentioned a general overview of the next few chapters, which is, and I gave you a quote, “...what does it mean to live...? Chapter five says it means to be free from wrath, chapter six says it is to be free from sin, chapter seven says free from the law, and chapter eight says free from death.”

Continuing then, from where we left off, we consider God’s great working in our lives by His Holy Spirit.

GOD’S LOVE IS IN OUR HEARTS

I. PROGRESSION OF SPIRITUAL MATURITY vss. 3-5a

A. “and not only so”

1. Not only can we rejoice in what He has done for us, we can also joy for what He will do, (vs. 2b).
2. We can also rejoice in what He does for us while in this world!

B. We can glory in tribulation also, (vs. 3a).

1. Certainly an unusual idea isn’t it?
2. The Christian can face the negative as well as the positive.
3. By its mention...we know tribulation will come upon us.

Why is it so?

C. We know tribulation works patience.

“worketh” – *katergazetai* – 3PS PRES IND – *katergazomai* – to work out, to effect, bring out as a result

“patience” – *hupomonan* – ACC S – *hupomona* – patience, perseverance
main root: to remain, to bear up under, endure

1. It shows our inability and manifests the *need to rely* upon God.
2. God gives grace to endure.
3. Although we long for eternal bliss, tribulations come, so, we wait for glory.
4. We know Rom. 8:28 ~ trust and confidence develops...and a strengthening as well.

D. vs. 4 Patience → Experience

“experience” – *dokiman* – ACC S – *dokima* – prove, tried (by trial), evidence

1. i.e. documented proof, as it were, that God is with us in the valleys as He is on the mountaintops.
2. Also, God’s Word is proven true, over and over.

Experience → Hope

- ~ The hope which comes with evidence not from doubt.
 - a. that Christ abides with us always
 - b. He will carry us through
 - c. the heavenly hope remains

E. vs. 5a ~ And hope makes us not ashamed (confounded).
~ for we know in Whom we have believed!

II. FOUNDATION FOR SPIRITUAL MATURITY vss. 5b-8

A. The love of God is shed abroad in our hearts.

1. We understand and believe God loves us even if He allows tribulation to come upon us.
 - a. He is too kind to be cruel and too wise to make a mistake...
 - b. He loves us as much as He loves His own Son, (Jn. 17:23)
 - c. we should not doubt that love...
2. Further, His love is demonstrated in daily living as well as in eternal matters.

B. This is a working of the Holy Spirit, (vs. 5b).

1. It is that Spirit which was given unto us.
 - ~ yes, it is the Spirit who abides with us!
2. The Holy Spirit teaches us of His love.

C. When was it that God loved His own? (vss. 6-8 ref.)

1. An outline of verse 6

- I. People “for when we”
- II. Position “were without strength”
- III. Proper Time “in due time”
- IV. Person “Christ”
- V. Provision “died for the ungodly”

2. Is this marvelous? Reason with me...(vs. 7)

- a. with difficulty, you will find very few to die for a righteous man (stiff, rigid, cold)
- b. perhaps, some may even die for a good man (kind, benevolent, warm, friendly)

* Implication: if this is the case, who would die for the unrighteous man? The bad man? The wicked?

D. The answer is found (vs. 8):

1. The first outline of verse 8

- I. Father “but God”

- II. Forwarded “commended”
- III. Favor “His love”
- IV. Fortunate “toward us”
- V. Forsaken “that while we were yet sinners”

2. The second outline of verse 8, ...*Such that,*

- I. Son “Christ”
- II. Suffered “died”
- III. Substitute “for us”

I would conclude...

God’s love was toward us when we were ungodly, without strength, and sinners by nature and choice, **HOW MUCH MORE**, now that we are His children, and in whom abides His Spirit? Will His love falter? Will He leave us or forsake us? No. Rather, we can rejoice in Him; and that, even in tribulation, for we know He is watching over us and working all things out for our good and His glory.

Romans 5:9-11

Last time we covered some wonderful and very familiar verses. Most Christians know Romans 5:8 and many have it memorized. But, we started with verse three, not with verse eight. Therefore, I remind you that in verses 3-5a we uncovered a progression toward spiritual maturity. There, we found that not only do we have a hope for heaven (as recorded in the last part of verse two), we may also have confidence in this life. In fact, we can glory in our tribulations! While that seems odd, the reason we can rejoice in our troubles is because tribulation works patience; patience, experience; experience, hope; and such hope does not confound us or bring us to doubts – we are not ashamed.

After that we studied from verse 5b thru verse 8 wherein we discovered the foundation for the progression to maturity. That foundation is the love of God. Aren't you thankful for God's love? Isn't God's love wonderful? Yet, I remind you that when we were saved, the Holy Spirit poured out God's love in our hearts (vs. 5). And the great thing about that is, God loved us when we were in a state of rebellion, weakness, corruption, and total depravity. So, we finished last time with the well-beloved text, verse eight.

We pick up where we left off, so we begin in verse nine. Here, the Apostle Paul takes it a step further. Yes, Christ died so that we might be justified, but God doesn't stop there. He was raised, so His life affects our life, even to this very moment. The grace of God came upon us and we have been saved; God's grace is still upon us, giving us all we need to live for Him.

RECONCILIATION

I. ABUNDANT BLESSING IN JUSTIFICATION vs. 9

A. "much more than" ~ if vs. 8 is true, how much more is this true!
Beyond all of this...over and above...

B. Since we are justified by His blood...

1. What is justification?
2. **We are justified:**
 - a. we were not before
 - b. a stated fact now
3. Justified by His blood. cf. Col. 1:14

C. We will be saved (delivered) from wrath through Him.

1. What is this wrath? cf. I Thess. 1:10; 5:9
 - a. eternal condemnation
 - b. also, the internal sense of condemnation
 - c. further, tho God chastens His children, we can have forgiveness in this life which may remove God's wrath
2. Note that it is "through Him."

II. THE PERK OF BEING RECONCILED vs. 10

(verse 9 is explained...) "for if..."

- A. *When enemies*
~ as noted in Eph. 2:2-3; Rom. 8:7-8

B. We were reconciled through Christ's provision.

reconciliation (i.e. "back into joint") to God.

reconcile (Webster's 10th) ~ 1a: to restore to friendship or harmony b: SETTLE, RESOLVE
[~ differences]

"reconciled" – katallagamen – 1PP 2AOR IND PASS – katallasso – to change, exchange; to reconcile

"The word 'reconcile' comes from the Latin and means 'to bring a person again into friendly relations to or with oneself or another after estrangement.' That there has been estrangement between the soul and God has been made abundantly evident in the early chapters of Romans."

"The Greek word translated 'reconciled' comes from the world of the moneychanger. If you give two dimes and a nickel in exchange for a quarter, or vice versa, you have made an equal exchange. This was the original meaning of the word as used by Aristotle and others. Later the word was used for the adjustment of a difference in business dealings, and finally for a difference between two personalities who had become estranged."

D. G. Barnhouse, Romans, vol. 2, "God's River", pp. 198-9

1. We are the ones to be reconciled.
~ we left Him
2. We must be reconciled.
3. By the death of His Son. "Christ died for our sins"
~ I Co. 15:3; Jn. 3:16

Beyond that...much more...

C. The fact of reconciliation. "being reconciled"

1. See, II Co. 5:18-19
2. We also have the responsibility to share this word.

D. We are saved by His life. cf. I Co. 15:20

1. His resurrection ensures eternal life.
 - a. Heb. 7:16, 24 "power of endless life"
 - b. Heb. 2:14-17 "destroy him who has power"
 - c. Rom. 6:7-10
 - d. also, Rev. 1:18a
2. His life empowers us unto righteousness.
 - a. Rom. 5:21
 - b. Rom. 6:12, 22
 - c. Rom. 7:22
 - d. Rom. 8:4

III. CHRISTIANS REJOICE IN GOD FOR THIS PRIVILEGE v 11

A. "and not only so" ~ *Also...*

B. We can joy in God through Christ. cf. I Pet. 1:3-9

C. And, it is by Jesus we have received the atonement.

“atonement” – katallagan – ACC S – katallaga – katallasso - *pr.* an exchange; reconciliation, restoration to favor

* this is the same word as translated “reconciled” above...

The remainder of this chapter discusses our deliverance from sin and death. At the very end there is a brief mention of the involvement of righteousness in our daily lives. That discussion will be continued into chapters six and seven, and the first portion of chapter eight.

Romans 5:12-14

Two sessions ago we looked into the first part of this chapter and found that, not only do we have grace for salvation, we have grace for this life. I had mentioned a progression toward spiritual maturity. After which we noticed the foundation for such progression was the love of God – yes, that love shown us while we were sinners.

In the last session we covered the doctrine of reconciliation. Our position as an enemy is removed and we have a restored relationship with God. Because of this we joy in God through our Lord Jesus Christ (vs. 11).

We continue in our passage where we will discover a few comparisons and contrasts between the first Adam and the second Adam. Paul had taught in the early chapters about man's sin, now he talks about man's pardon. We have been justified (vs. 1) and reconciled (vs. 10) and it is all because of Jesus. Note: actually, this comparison will run from verse 12 down through verse 19, but we will only cover from vss. 12-14.

FEDERAL HEADSHIP OF ADAM

I. WHY IS MAN A SINNER? vs. 12

A. Sin entered the world. cf. Gen. 3

B. Sin brings forth death.

1. God's statement to Adam
2. Rom. 6:23
3. Jas. 1:14-15

C. "...by one man..." ~ Adam cf. I Co. 15:21-22

D. All men have sinned. cf. Rom. 3:23

E. All men shall die. Note:

1. Death is inherited by nature.
2. Death is a consequence of practice.
3. Regeneration is an absolute must for every person, Eph. 2:1-3.

~ we enter a parenthetical, which, explains the lesson on both sides (i.e. vs. 12 → vs. 18)

II. MAN WAS STILL A SINNER THOUGH THERE WAS NO LAW vss. 13-14

A. Before the Law (i.e. Moses) sin was in the world.

1. Gen. 4:7 ~ Cain
2. Gen. 6:5 ~ anti-deluvian world
3. Gen. 18:20 ~ Sodom and Gomorrah

B. Sin is not imputed when there is no Law.

1. I John 3:4
2. Also, Rom. 2:12, 14-15

3. Hence,
 - a. Jews received the “formal” Law
 - b. all men have the law of God written in heart
 - c. Adam knew the command
 - d. Cain knew what to bring
 - e. the *Old World* knew the Way
 - f. Sodom and Gomorrah knew
~ even as Lot said, Gen. 19:7
4. As already shown, Rom. 1:18-19, 22, 26, 28

C. The Law reveals sin:
Rom. 3:20; Rom. 4:15; Gal. 3:19a

...*sin is not imputed*...

Either, all men before and Gentiles since (the Law) are saved.
Or, accountability is correspondent to “light” / knowledge.

* We must choose the latter!

* Without a doubt, every person (including back to Adam) needs a Savior.

D. Though there were no Ten Commandments, death reigned.

1. Death came to all men.
2. Even to those who didn’t sin as Adam did.
3. They still had his nature and inherited death.

E. The first Adam was a figure (typos) of the second Adam.
~ some comparisons, yet, some contrasts

F. Notes:

1. FACT ~ sin was there although without the Law
2. FACT ~ death has overshadowed all, even before the Law, Rom. 5:14
3. FACT ~ men have died in their sin w/o warning, Ezek. 3:18
4. FACT ~ the Law entered to reveal sin, Rom. 5:20a; Gal. 3:24
5. FACT ~ we need to be set free of the bondage of sin and the Law, Rom. 6:22
6. FACT ~ forgiveness is found in Christ alone, Rom. 6:23

Romans 5:14c-21

Since entering this chapter we have found that salvation is by grace, followed by a spiritual progression from tribulation toward unashamed hope, both founded upon the love of God. After which we discussed the doctrine of reconciliation wherein we joy in God through our Lord Jesus Christ. Last time we barely got a start in the final portion of the chapter (vss. 12-21). As you may recall, from verse 12 down through verse 19 there are comparisons and contrasts between the first Adam and the second Adam. These things involve, what is called, the *Federal Headship of Adam*.

The Federal Headship of Adam is the teaching that Adam represented the entire human race. When he sinned, we sinned in him. That is, we inherited his fallen nature and justly receive the consequence which is condemnation and death. We are born with a fallen and depraved nature; we can thank Adam for that. However, if we would have been in Eden we would have done the same. And though we have original sin, we also sin by choice.

In like manner, there is the *Federal Headship of Jesus*. That is, He represented all that would come to Him by faith. When He was crucified, we were crucified with Him; when He rose again, we were risen with Him. The saved elect have a new nature because in Him was life. We pursue sanctifying righteousness because He is holy, pure, and righteous in nature.

What these two Adams did affected those who would follow and whom they represent. The first Adam represents the unregenerate man; the second Adam represents the regenerate man. The main lesson of our text, as it describes the comparisons and contrasts, is singularly the Federal Headship principle. Other lessons may be learned, but the thrust is the effect of one upon many.

FEDERAL HEADSHIP OF JESUS

I. COMPARISONS AND CONTRASTS vss. 14b-19

A. Adam is a figure of Jesus, vs. 14c.

“figure” – tupos – tupto – an impress; a print, an image; type

1. The following verses show comparison / contrast.
2. I Co. 15:45

“And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.”

B. We see a comparison yet by way of **contrast**, vs. 15.

“but not as...so also”

1. Thru Adam and the offense, there is death.
~ death comes to many
2. Thru Jesus, the grace of God and gift.
~ free gift comes to many

C. Another contrast..., vs. 16. “and not as...so is”

1. The result of sin, it is judgment.
~ judgment comes (upon all men)
2. The result of the free gift, it is justification.
~ free gift comes (upon all elect)

3. Notice that one event brought condemnation, whereas, the free gift covers “many offences.”

Here is an explanation...

D. By Adam’s sin death reigns, vs. 17.

E. The effect / impact of Jesus is much greater than Adam...

1. “much more” ~ better than that; beyond that; exceeding that
2. There is the “abundance of grace”
3. In Adam death reigns over us; in Jesus we reign in life.
4. cf. note, vs. 20

F. Two things which those who are saved receive:

1. The abundance of grace
2. The gift of righteousness

G. The Federal Headship...

1. One is by Adam, the other by Christ.
2. One is to death, the other is to life.

H. Now, a comparison of **likeness**, vs. 18.

“therefore as...even so by”

~ there is a similarity between these...

1. By sin (of Adam) condemnation came upon all men.
2. By righteousness (of Jesus) the free gift came upon all men.

* Not being a “universal salvation” it is either:

- ~ to whom they represent
- ~ or, the gift was available; the offer genuine

I. Again, further explanation...,vs. 19

1. By Adam’s sin, men are sinners. “many”
2. By Jesus’ obedience, men are righteous. “many”
~ this obedience was unto death, Phil. 2:6-8
3. “many be made righteous”

“...returning to our verse in Romans we discover that we are to be made righteous in practical living, by the obedience of Christ. We are to be made rulers in righteousness....[We might read it like this,] ‘For as by one man’s disobedience many were brought under the rule of sin, so by the obedience of one shall many be made rulers in righteousness.’...We are to conquer; we are to reign in life.”

Barnhouse, Romans, vol. 3, “God’s Grace”, pp. 98-99

II. QUICK NOTES

A. The gift is eternal life.

1. Thru Christ only, vs. 17c
2. We can have life, vs. 18c
3. We are made righteous, vs. 19c
4. We are justified, vs. 16c
~ Rom. 6:23

B. Although “free” to us, it was paid for by Jesus.

C. This gift must be received! vs. 17 “which receive”

1. It is available by grace.
2. We can partake of His righteousness.

* This is not saying all the world is saved!

3. I could view it as “available to all, effectual to them that believe.” Hence,
~ Jn. 1:12; Jn. 3:16; II Co. 5:14-15

III. QUESTION ANTICIPATED vss. 20-21 ref.

A. Note: no discussion of the **Law** to this point in regard to justification, righteousness, the gift, or grace...

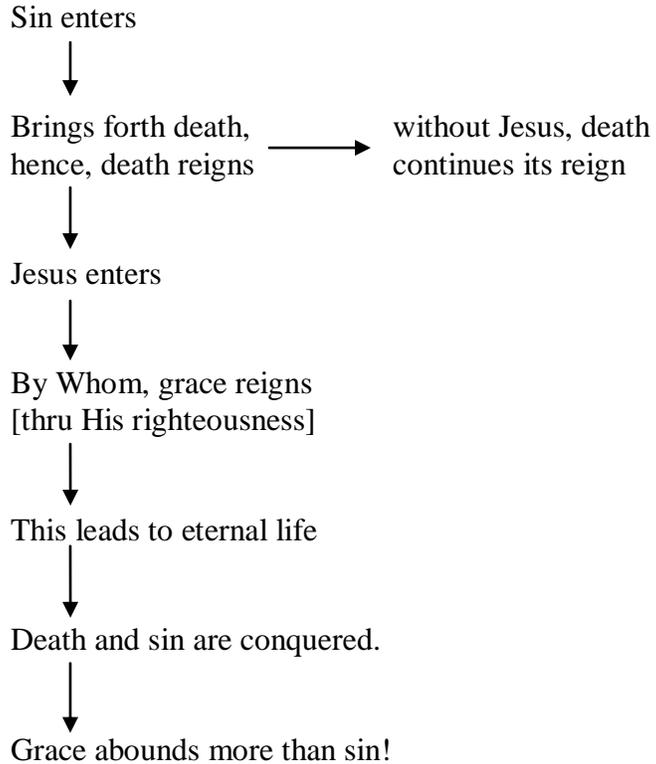
B. The Law entered so that sin would appear sin, vs. 20a.
cf. Gal. 3:19ab; Rom. 3:20; I Tim. 1:9-10; Rom. 7:13

C. Grace abounded greater than sin, vs. 20b.

D. How does grace abound? vs. 21
~ sin reigns unto death, but life enters and death is conquered...

See next page...

E. In flow chart form:



SALVATION IS BY GRACE ALONE

THROUGH FAITH ALONE

IN CHRIST ALONE

Romans 6:1-2

We just finished with chapter five where Paul emphasizes justification by faith. He did so by demonstrating the effect that the Federal Headship of both Adams had upon their progeny. The first Adam – the Garden of Eden Adam – left behind a sinful depraved nature and death. The second Adam – the Lord Jesus Christ – left behind a regenerated new nature and eternal life. Then, at the very end of the chapter he rejoins the issue of the Law. The thought being, Jesus’ provision not only saves us but allows those who are saved to live a righteous life, for “shall many be made righteous,” why then the Law? So, we are told that the Law’s purpose was to point out sin, and that sin had its impact upon man, but the grace of God super-exceeds anything that sin can do. In fact, sin reigns unto death (vs. 21a), yet, “grace reign[s] through righteousness unto eternal life” (vs. 12b).

This brings us to chapter six and a new direction in Paul’s thinking. He leaves the subject of justification to embrace the doctrine of sanctification. The thoughts on this subject run through chapters six and seven, and mid-way through chapter eight.

I start out slowly, as we will consider only the first two verses:

WHO ARE WE ANYWAY?

I. QUESTION: DO THE ENDS JUSTIFY THE MEANS? vs. 1

~ it is necessary to remember, 5:20

~ we may imply, “What is **our** response then?”

A. Question...Do we continue in sin so that grace abounds?

~ first of four questions/answers to describe our position and a proper response

1. Rom. 6:15 (similar, but not the same)
2. Rom. 7:7
3. Rom. 7:13

B. The clear points of the question:

1. The issue involves **sin** of any sort.
 - a. sin, which produces sinners, Rom. 5:19a
 - b. sin, which brings condemnation, Rom. 5:16b
 - c. sin, which results in death’s reign, Rom. 5:17
 - d. sin, which took Jesus to the cross, Rom. 5:8
2. It is a personal reference. “shall we...sin?”
3. It is a Christian reference. “we”
4. Is this acceptable conduct for the Christian?
~ shall we continue...

“continue” – epimenoumen – 1PP FUT IND – epimeno – to stay longer, prolong a stay, remain on; to continue, persevere; to persist

5. In theory, lawlessness sounds good.

C. Should the Christian pursue ungodly unsanctified lives?

Note: this is in regard to practice in a lifestyle; a Bible example to define it → I Co. 6:9-10

D. The end does not justify the means.

II. ANSWER: IMPURITY DOESN'T CORRESPOND TO NEW LIFE vs. 2

A. Answer...God forbid!

B. Now, why is this the case? vs. 2bc

1. We are dead. i.e. separated from / unaffected by...
 - a. "dead to the world"
 - b. when physically dead, dead to life
 - c. spiritually dead (Eph. 2:1), *but alive to sin!!!*
2. Dead unto sin.
 - a. II Co. 5:14-15
 - b. I Pet. 4:1-2
 - c. Gal. 5:24-25
 - d. Col. 3:1-7, 10
3. We cannot and should not live any longer in sin.
 - a. I Co. 6:11
 - b. Eph. 4:18-24
 - c. Eph. 5:8-11
4. More of this discussion will be developed as we travel through chapter six.

C. *Learn something more*, I Jn. 3:4-9

~ a Christian, in his spirit (new nature) does not sin!

1. You say, "But, we do sin."
2. True, but we answer, Rom. 7:15-24 ref.
3. What may we conclude?
 - a. the old nature, abiding in the flesh will continue to sin
 - b. there is a warfare going on
 - c. spiritual growth is to produce greater victory over the flesh
 - d. the exhortation is to live godly lives...**not** continuing in sin
 - e. the victory comes through Jesus Christ

III. CONCLUSION

- A. Regardless of the faulty reasoning, the Christian is not to live contrary to the new nature within.
- B. We once were dead but made alive; yet, wherein we were alive, we have been made dead.
- C. The end does not justify the means.
- D. We are risen from the dead and have exited the graveyard, let us live as God intends. We are Christians!
- E. We can only live through Jesus...Jn. 15:5. cf. Gal. 2:20ab

Romans 6:3-5

If you would recall, we have entered into a section where Paul speaks regarding Christian sanctification. He has soundly demonstrated that all are sinners and need a Savior. He also has shown that salvation is by grace through faith in Jesus Christ apart from works. Now, he takes up the subject of Christian living. And though we are still in the doctrinal section of his letter – he will speak practically in chapters twelve through sixteen – we can learn many things about living in this world; we can glean practical lessons.

My outline for this section and the follow-up on vss. 1-2 is as follows:

The identity in baptism, vss. 3-5

The old man's state, vss. 6-7

Christ's position, vss. 8-10

The proper response, vss. 11-14

Through these things we will see the connection between our position in Christ and our condition in this world. In Him we have victory. In the power of the flesh we find defeat. In Jesus we shall be obedient unto righteousness. In the flesh we will be disobedient unto unrighteousness. By faith, then, we must appropriate our position in order to properly live out our condition.

His first argument involves our identity in baptism...

BAPTISM'S EXPRESSION OF SANCTIFICATION

I. CO-CRUCIFIXION PRINCIPLE

A. Explain ~ the idea is that when Christ suffered and died, we suffered and died with Him. All that we are, we are in Him. All that we need must be appropriated from Him. Paul speaks of the old man being crucified with Christ, and that he, himself, was crucified with Christ (Gal. 2:20). Thus, the Christian should see himself as dead to the world but alive unto God.

B. Not confined to death **but includes** *resurrection* as well.

C. Christians need to receive this truth...

1. By appropriation

2. Also, with the knowledge God is working

II. CONDITION vs. POSITION

~ Examples:

Positional, dead → vs. 6a but, conditionally, vss. 11-12

Positional, risen → Col. 3:1a but, conditionally, vs. 1b-2

Positional, live in Spirit → Gal. 5:24-25a but, conditionally, vss. 25b-26

III. CONFLICT

A. Spirit baptism

B. Water baptism ~ regenerative

C. Water baptism ~ symbolic

1. Baptism is obedience.
2. Baptism is symbolic.
3. Baptism is an identification. cf. I Co. 10:1-2

IV. CONNECTION vss. 3-5 ref.

A. Re: His death, vs. 3

1. These things are true for **Christians only!**
2. We are to be aware of such great truths.
3. The main point is that we are linked with Jesus' death.
 - ~ remember, Jesus is the Federal Head
 - ~ see, Rom. 6:6a; Gal. 2:20; Col. 3:3

B. Re: His resurrection, vss. 4-5

1. "therefore" ~ further explanation of vs. 3 to include the resurrection principle.
2. Christ was raised from the dead!
 - a. by the Father, Rom. 10:9; I Co. 15:15
 - b. for our benefit, Jn. 3:16; Rom. 5:8
 - c. to secure salvation, I Co. 15:17-19...then, vs. 20a
 - d. for daily living, Rom. 6:10-11
3. Hence, as He was raised, we "also should walk in newness of life" (vs. 4c).
 - cf. II Co.5:17; Col. 3:3 also, vs. 10
4. Co-Resurrection Principle, vs. 5.

"planted" – sumphutoi – N PL M – sumphutos – grown together, closely entwined or united with

- a. this is true in regard to His death
- b. this is also true in regard to His resurrection
- c. the Redwood trees in CA "grow together"

V. CONCLUSION

- A. Baptism pictures death, but it also pictures life, let us live a resurrected life!
- B. We can only do so through Jesus Christ.
 - ~ He does make and will make a difference in a life!
- C. A Christian's life **will** begin **and continue** in conformance to a resurrected life.

Romans 6:6-7

We have learned that where sin abounded, grace has much more abounded (5:21)! There are, then, some things a Christian should know: vs. 3 ~ our identity with Christ's death and resurrection; vs. 6 ~ our old man is crucified with Him; vs. 9 ~ death has no more dominion over Jesus; vs. 16 ~ yielding shows servanthood; 7:1 ~ the Law has dominion as long as a man lives; and, vs. 14 ~ the Law is spiritual. These are some things Christians need to learn if they are going to properly fight the spiritual battle.

Last time I gave you a brief outline of the first half of chapter six, which included:

The identity in baptism, vss. 3-5

The old man's state, vss. 6-7

Christ's position, vss. 8-10

The proper response, vss. 11-14

We have seen our identity with Christ in our baptism. Now, we continue our study of Paul's message concerning Christian sanctification by looking into verses six and seven.

OUR OLD MAN IS CRUCIFIED

I. THE PROPOSITION vs. 6

A. We have an old man.

1. That is, in the presence of a new man.
cf. II Co. 5:17; Rom. 7:22 "the inward man"
2. It is that which is of the world and sin.
cf. Eph. 2:2-3; I Co. 6:11a
3. It cannot respond to spiritual things.
cf. I Co. 2:14; Rom. 8:7-8

B. It is linked to the body of sin, Matt. 15:19-20.

~ not specifically physical, rather spiritual, Col. 2:11

1. Yet, the old man affects the body, Rom. 3:12-18.
2. The body has a "pull" on the spirit, Gal. 5:17.
3. Sin is the product! See, Rom. 7:18 then, vs. 24.
4. The flesh and natural depravity are both hindrances to the Christian

C. The old man is crucified with Christ.

1. This is a passive act – you cannot crucify yourself. See, Gal. 2:20
2. Yet, a practical response is due! Gal. 5:24

D. The new man is alive!

1. Hence, II Co. 5:15; I Pet. 4:1-2
2. And, Rom. 6:4c, 5b

E. The body of sin is destroyed.

“destroyed” – katargatha – 3PS 1AOR SUBJ PASS – katargeo – to render useless or unproductive; to render powerless

1. This is passive:
 - a. action must be taken against the body
 - b. it will not cease itself
2. This is subjunctive:
 - a. it will still produce and have effect
 - b. how much is the question?!
3. Rom. 6:21-23

F. The results ~ “that henceforth we should not serve sin”

1. Positionally (in the new man) this is always true.
2. Conditionally it corresponds to the effects of the old man and the body of sin.
3. Co-crucifixion does not remove responsibility.
 - cf. See, Eph. 4:20-24; Col. 3:9-10

II. THE PRINCIPLE vs. 7

A. This is a fact.

B. Example (using the Law) ~ Rom. 7:1-3

C. “freed” – dedikaiotai – 3PS PERF IND PASS – dikaioo – to make or render right or just; to be held acquitted

1. Justified by His blood, thru faith, and by grace.
2. Conditionally, as in vs. 6 “rendered unproductive”

* No longer to serve sin.

* With ability to serve God!

“Imagine an unarmed American soldier on Guadalcanal standing helpless before a rifle aimed by the enemy. That was our position before Christ died for us. Our old man had the power and we were the prisoner. But when Christ died, the rifle was knocked from the hands of our captor. Now he must stand with hands raised, while the rifle points at him. He will tell us that our rifle is not loaded, that the bayonet is only paper mache’. He will challenge us to lay it aside and fight him with judo, of which he is a master. But when we realize that the weapon of triumph has been put into our hands, that our captor is now our prisoner, we can have practical victory over sin.”

D. G. Barnhouse, Romans, vol. 3, “God’s Freedom” p. 95

Romans 6:8-10

In the context for our verses, Paul is addressing Christian sanctification. To properly respond regarding this issue it is necessary to understand the position of the Christian as well as the condition of the Christian. The *position* of a Christian is spiritual truths upon which we may rely. These are facts accomplished by God and, which the Christian receives as a spiritual foundation. Such truths include the co-crucifixion principle, the co-resurrection principle, and even, the fact that Christians are seated in heavenly places in Christ Jesus. The *condition* of a Christian is how those truths are lived out in the Christian life. One may have a victorious Christian walk appropriating the positional truths, or a defeated walk; not living by the positional principles, rather, following after a carnal lifestyle.

I have given you two of the three positional truths found in this portion of Scripture. We noted our identity in baptism, vss. 3-5 and the old man's state, vss. 6-7. The third is Christ's position, vss. 8-10. After this, Paul begins to state the conditional response, which, should be "the proper response, vss. 11-14."

WE SHALL ALSO LIVE WITH HIM

Part One

- ~ Rehearse four questions found in 6:1, 15; 7:7, 13
- ~ In response to continuing in sin, reckon the new life in Christ.
- ~ Facts (positionally):
 - Christians are dead (to sin) with Christ.
 - Christians are raised with Christ (Col. 3:1)

I. DEATH AND LIFE vs. 8

A. "Now if..." ~ subjunctive

~ Not that a Christian may or may not be, rather, is such a one a Christian?

1. Being dead with Christ is certain – our old man is crucified with Him (vs. 6).
2. The result – we are justified from sin.

B. "with Christ" ~ this is our source

cf. Jn. 14:6; Jn. 10:9; Acts 4:12; I Co. 1:30

C. Hence,

1. We have recognized Christ.
2. We have realized our condition.
3. We have repentance and contrition.
4. We have received Christ.

D. We, who are saved, further... "believe that we shall live with him"

1. "we" ~ only those pertaining to Jesus
2. "shall" ~ a future state
3. "live" ~ exist, experience
4. "with" ~ in the presence of
5. "him" ~ the Lord Jesus Who was crucified, buried and risen again

E. Therefore, notice:

1. This does **not** exclude His abiding presence right now. Rather, seems to emphasize it...
 - a. vs. 4c “should”
 - b. vs. 5b “shall be”
 - c. cf. Gal. 2:20; Col. 3:3, notice, vs. 4
2. This *does* pertain to spiritual life now.
 - a. “God is a Spirit” ~ Jn. 4:24
 - b. Jn. 11:25-26
3. But, it also expresses a *future* condition of His beloved.
 - a. as addressed by Jesus, Jn. 14:4
 - b. as told by angels, Acts 1:11
 - c. as mentioned by Paul, I Thess. 4:16-18
 - d. and, by John, I Jn. 3:2
 - e. and, by Paul again, II Co. 5:1-4

II. OUR RESPONSE

- A. Verse 1 ~ shall we? NO!
- B. Realize our position in Him.
- C. Live our present life accordingly.

“Find out the leading characters of Christ’s new life, and you will find out the leading characters of the Christian’s new life.”

John Brown, Romans, p. 94

- D. Seek to live a “resurrected life” now.

Romans 6:8-10

Of the things we have discussed in the past several months is the federal headship of Adam. We found that Adam was our representative, and what he did, we also did in him. And we, being of the same mold, would have done exactly the same. On the same token, Jesus Christ is the Christian's federal head. What He did, He did for us, and, as our representative, we enter into what He accomplished. Therefore, I have spoken unto you about our co-crucifixion and our co-resurrection. By definition, we are dead in Christ but we also live in Christ. That means we have everything we need to live a victorious Christian life while residing in our flesh. *Our position in Christ needs to become our condition.* Being of the same mold, as it were, we should do exactly the same. This is expressed in our title, ...I declare unto you,...

WE SHALL ALSO LIVE WITH HIM
Part Two

I remind you that in the context for our verses we find the Apostle Paul addressing the subject of Christian sanctification. I have given you two of the three positional truths found in this portion of Scripture. We noted our identity in baptism, vss. 3-5 and the old man's state, vss. 6-7. I started on the third last time, dealing with Christ's position, vss. 8-10. In this message we will complete the subject. After this text Paul begins to state the conditional response, which, should be "the proper response, vss. 11-14."

I. REVIEW vs. 8

Review verse 8

- ~ death unto life concept
- ~ two aspects: future state, more so, our present state
- ~ What do we base such belief on? Is it "blind" faith? Is it unfounded?

II. RESURRECTION vs. 9

A. Knowledge is power! "knowing"

~ this is the third of six things a Christian should know...first two, vs. 3 and vs. 6

B. "that Christ being raised from the dead"

1. In this is an acknowledgement of Christ (Jesus, the Son of God).

2. It is an affirmation of His death.

~ no "swoon theory."

3. Questions:

Q: How could He die?

Ans. ~ He was the incarnate, "the Son of God"

Q: Why did He die?

Ans. ~ death is a result of sin but not His, for He never sinned (vs. 10 ref.)

4. It is an admission of His resurrection.

a. no one "stole" His body

b. He was raised – 6:4; 8:11; 10:9

c. hence, He **is alive!**

C. “dieth no more”

~ He is alive forever! He did not die again, as Lazarus, etc.

D. “death has no more dominion over him”

cf. II Tim. 1:10; Heb. 2:14; Rev. 1:18; Heb. 7:24

III. REASONING vs. 10

A. “for in that he died he died unto sin once”

1. He did so in our behalf, as our substitute.

cf. II Co. 5:21; I Pet. 2:22-24a; Isa. 53:5

2. Only once! Heb. 9:28a

3. This is what it means in Hebrews...Heb. 10:10-18.

vs. 10 we were sanctified by Christ **once**

vs. 11 earthly priesthood/service cannot remove sin

vs. 12 but by Christ! “**one** sacrifice for sins forever”

vs. 13 He is expecting complete submission (future)

vs. 14 “for by **one** offering” He perfected the sanctified

vs. 15 the Holy Spirit is witness to us

vs. 16 God making a new covenant

vs. 17 remembering our sins **no more**

vs. 18 where remission ~ **no more** offering

1) not needed

2) Jesus won't die again anyway!

Hence, Heb. 7:25-27

B. “but in that he liveth”

~ He does live! We have seen this already.

C. “he lives unto God”

1. So should we! I Pet. 2:24bc

2. The exhortation follows! Rom. 6:11-13

(more next time)

Romans 6:11-13

Once again I remind you that in the context for our verses we find the Apostle Paul addressing Christian sanctification. I have given you three positional truths found in this portion of Scripture. We noted our identity in baptism, vss. 3-5, the old man's state, vss. 6-7, and Christ's position, vss. 8-10. Truths such as these belong to our position in Christ and are foundational to our daily condition. If we would appropriate these truths into our experience, our condition would improve. If we fail to apply them, then our condition will be more carnal than spiritual.

The verses before us involve the practical application of spiritual truth. The question may arise in our minds, "Okay, now that we know these things, how should we then live?" Thus, Paul begins to state the desired conditional response; our response, then, should be "the proper response, vss. 11-14." This is *how* we should live.

YIELD YOURSELVES UNTO GOD

Every so often we hear the rhetoric involving gun control. It is the idea that we need to eliminate guns, that way we can reduce murder. This was brought forth recently in the wake of the Tucson shootings. Guns are bad. Do away with guns! Personally, I like the response found on the internet:

If guns kill people, then pencils misspell words, cars drive drunk, and spoons make people fat.
Remember: Hold the person accountable for their actions, not the means they chose to utilize!!!

The retort *guns don't kill people, people do*, is also true. If you take away the gun a different weapon will be found. People are the problem. The gun is a weapon, a tool, an implement. In fact, in many ways, guns are very good. Hunting is easier with a gun. Self-defense is easier with a gun. Alas, guns may be used for evil: to rob, to kill, to control.

Please keep in mind that the gun is amoral; it is neutral. It all depends on how it is used. It is an instrument whose impact depends on who wields it. This, my friends, is what Paul is talking about in our text. But, he isn't talking about the gun, he speaks about the members of our body: our hands, our feet, our eyes, our ears, our thoughts, and so on. Let's see what he says...

I. APPLY CHRIST'S POSITION TO YOUR CONDITION vs. 11

- A. "likewise" ~ in the same manner; the same way – in regard to vs. 10
- B. "reckon" ~ an accounting term, meaning *to mark down; to figure* – account it to be so!
- C. To be dead unto sin.
 - 1. It is a fact ~ vs. 6a; vs. 7; for the saved, vs. 8
 - 2. It is thru Jesus ~ vs. 6a "with Him"; Gal. 2:20a
 - 3. It is personal ~ "yourselves"
 - 4. It is death ~ a separation from; "...dead to..." – we are unaffected by, also, vs. 18
 - 5. It is pointed ~ i.e. with purpose, "unto sin" – as in vs. 6bc; vs. 10a; vs. 22a
 - 6. It is permanent
 - a. our death to sin is through Jesus
 - b. it is either so or not
 - c. if it is so, "reckon it to be!"

D. “But” ~ note the follow-up contrast

E. Alive unto God

1. This too, is a fact ~ vs. 4c; vs. 5b; vs. 8b; vs. 10b
2. This too, is thru Jesus ~ “through”; vs. 8b “live **with** him”
3. This too, is personal ~ text; Gal. 2:20; Col. 3:1-3
4. It is *life* ~ “alive” – eternal life, vs. 23; new birth
5. This too, is pointed ~ “unto God”
 - a. as Jesus did, vs. 10b
 - b. as exhorted, II Co. 5:15
 - c. as by example, I Pet. 4:1c-2

II. EXERT INFLUENCE FOR SPIRITUAL VICTORY vs. 12

A. Positionally, death to sin is true; what of our response?
~ How are we to live in our condition?

B. Sin is not to reign in the flesh.

“reign” – basileuteto – 3PS PRES IMPERA – basileuo – rule, govern, prevail, reign

C. We are not to obey sin in its desires.

“obey” – hupakouein – PRES INFIN – hupakouo – to obey, listen to, hearken

D. Note the active involvement, “Let not sin therefore...”

III. INSTRUMENTS NEED TO BE IN THE RIGHT HANDS vs. 13

A. There is the matter of yielding.

“neither **yield**” – paristanete – 2PP PRES IMPERA – paristano – paristami – to be at disposal of; dedicate; *I understand this is a military term as in giving up a weapon*

“but **yield**” – parastasate – 2PP 1AOR IMPERA – paristami – above

B. What is to be in subjection? “your members”; “yourselves”

C. Negative view ~ “unto sin”

1. As alive unto it.
2. As you used to do ~ vs. 19ab; I Co. 6:11a “such were some of you”
3. As servant unto it ~ vs. 20a; vs. 17a

D. Positive view ~ “unto God”; “as those that are alive from the dead”

1. As *with* Him ~ vs. 8b
2. As by example ~ vs. 10b
3. As with new purpose ~ i.e. II Co. 5:17; Rom. 6:22

- E. This regards our *members* being used as “instruments.”
“instrument” – hopla – NOM & ACC PL – hoplon – an implement, weapon, arms
1. Negatively ~ “unto sin”
 2. Positively ~ “unto God”

** This is an active, conditional response based on positional truth!*

The title of this message is, *yield yourselves unto God*. That is Paul’s admonishment. He is telling us to recognize our position in Christ, and then live out such truth in our condition. We are dead; be dead. We are alive; be alive. We are dead to sin but alive unto God. Therefore, we should live our lives that way. Yet, in a practical way, how can we do so? Account your death to sin to be a reality (vs. 11). Actively overthrow the control of sin in your life (vs. 12). Actively submit yourselves and yield your members unto God (vs. 13).

Remember the gun? It all depends in whose hands it is. Your life as a Christian is the same. If your life is in your hands, you will yield it to the old nature unto sin. If your life is in His hands, you are yielded to Him and the new nature, which leads unto righteousness.

YIELD YOURSELVES UNTO GOD

Romans 6:14

Our text is the completion of Paul's section covering the first question posed in verse one. But, it is also the final verse of the portion I had entitled, "the proper response, vss. 11-14."

Last time we covered verses eleven through thirteen. In them we found an exhorted conditional response of the Christian based upon their position in Christ. Which is, account your death to sin to be a reality (vs. 11). Actively overthrow the control of sin in your life (vs. 12). Actively submit yourselves and yield your members unto God (vs. 13). Our verse gives us, not only the reason for doing so, but also the encouragement to do so.

YE ARE NOT UNDER THE LAW, BUT UNDER GRACE

I. DOMINION

"dominion" – kurieusei – 3PS FUT IND – kurieuo – to be lord over; to exercise sway over;
main root: lord, master, sovereign

A. Sin is not in the position to reign over us. "shall not"

B. Sin should not, therefore, have dominion over us.

1. We should not:
 - a. think we are alive to it (vs. 11)
 - b. let it reign in our flesh (vs. 12a)
 - c. render obedience unto it (vs. 12b)
 - d. yield our members to its leading (vs. 13)
2. Not in *power* ~ ruling and reigning in us
3. Not in *results* ~ sin leading unto other sin, onward, downward
4. Nor, in *consequence* ~ physical and spiritual retribution, and alas, Hell

II. DOMINATION

A. What does **not** dominate the believer:

1. Specifically, law of any kind. "ye are not **under law** but under grace"
 - a. Decalogue
 - b. ceremonial
 - c. civil

2. Generally, the Ten Commandments. "under law"

"under" – hupo (both places) – prep – *pr. under; hence, used to express influence, causation, agency*

- a. origin – the law is spiritual, 7:14
- b. by the law is the knowledge of sin, 3:20
- c. the law proves our guilt, 3:19
- d. the law brings us a curse, Gal. 3:10 → Deut. 27:26

- e. the law is a schoolmaster, Gal. 3:21-24
- f. the law yields in us “work”, Gal. 3:12 → Lev. 18:5 ref.
- g. sin (iaw law, 7:7) brings bondage, Rom. 6:16-17a

The entire purpose of the law is to prove sin sinful; for, it (sin) keeps not the righteousness of God as revealed by the law. Hence, we are sinful; we are guilty; we are legally doomed.

To be under the law positionally, then, states our standing as being in sin; without question we are guilty in our sin; and, it manifests that we are dead in trespasses and sins. The law demands payment which is death; and there is nothing in the law to help us avoid punishment. But, “ye are not *under law*.”

B. What **does** dominate the believer: “but under grace”

- 1. We are sinful, yet redeemed.
- 2. Our guilt is removed by our substitute.
- 3. We are legally “free” in Christ.

To be under grace is to be transposed from the law unto a new position in Christ – by GRACE. To be under grace and not under the law removes our guilt, our punishment, and we are now alive unto God. The demands of the law are met in Christ and credited to our account. By grace!

- 4. Christ bought us out from the curse, Gal. 3:13.
- 5. We are not under a schoolmaster, Gal. 3:25.
 - ~ and, are as sons, Gal. 4:4-5
- 6. We are not in bondage to:
 - a. the law ~ as example, Gal. 4:9-10
 - b. sin ~ Rom. 6:17b-18 then, Rom. 8:2
- 7. Noting further:
 - a. there is fault in the law (by us), Rom. 8:3a
 - b. Christ’s provision by grace, Rom. 8:3bc
 - c. we are in the Spirit, by grace, 8:4
- 8. Therefore, Gal. 5:16-18
 - a. walk in the Spirit
 - b. the flesh and spirit are contrary
 - c. if led by the Spirit, we are not under the law

- ~ positionally, this is true, vs. 18
- ~ conditionally, this is the promise, vs. 16

“Sin may struggle in a believer, and may create him a great deal of trouble; but it shall not have dominion; may vex him, but it shall not rule over him. Hagar troubled Sarah not a little, but Sarah was Hagar’s mistress all the time.”

Evans, in William Plumer’s Romans, p. 300

9. Thus, Rom. 6:6, 11

- ~ positionally, dead, buried, but alive unto God
- ~ conditionally, vs. 12 the response demanded

10. Basis ~ we have the victory! vs. 14

C. The exhortation,

Gal. 5:1 ~ stand in the liberty

Gal. 5:13 ~ warning!

Before we were saved, the law is all that we had to avert us from sin. It is obvious that in such a standing we were dominated by sin. But now, under grace, all things are new in Christ Jesus, and we have been given a spirit whereby to follow God. All that we need to avert from sin is found in Him – and He freely gives it to us! Thus, sin does not dominate us! And, all by grace!

Romans 6:15

We have a saying in our society which says, “If you give an inch, they will take a mile.” You know that means that others will take advantage of you, or of the situation. This sentiment is conveyed in the unlearned who struggle with eternal security; they will say, “If I believed once saved always saved, I would sin all I want.” Yes, give them an inch, and they will take a mile!

Is that really the proper attitude of a Christian? Should we sin all we want? Should we take a mile of evil? Or, does the Bible teach that Christians ought to have some discipline? That the Christian, while free, is still a servant of Jesus Christ and righteousness?

We find Paul addressing such issues in the context of our verse. We have already found that as Christians we have a position in Christ, and, that every Christian should strive to live out the truths of our position *in our condition*. We are dead, we are alive unto God. We are dead, we are free. We are dead, reckon it to be so, yet, we are alive – that should motivate us to not let sin reign in our bodies, nor obey it in its lusts, nor yield our members as instruments of unrighteousness unto sin. Why? Because we are under grace! That leads Paul, and us, to further ask,...

IS SALVATION A LICENSE TO SIN?

I. INTRODUCTION

- A. Specifically, within the context, remember the emphasis of verse 14...
- B. This is the second of four questions which Paul asks. The first was found in 6:1...*(text)*
- C. The inquiry basically boils down to this, “What is our response now that we have been transformed?”

II. PRELIMINARY CONSIDERATIONS

~ before we answer, please note (for those under grace):

- A. We *have* obedience from the heart (vs. 17). cf. I Pet. 1:22-23
- B. We **are** servants of righteousness (vs. 18).
 - 1. liberty? ~ yes! Gal. 5:1
 - 2. servants? ~ yes! I Co. 7:23; I Pet. 2:16; Rom. 6:22
- C. We *have* eternal life through Jesus Christ (vs. 23).
 - 1. Not under sin any longer, Rom. 6:21, 23a.
 - 2. We have been born again, Jn. 3:3.
 - 3. We have eternal life, Jn. 3:16; Jn. 3:36a.

* Under grace? Free? Shall we continue on in sin?

III. POSSIBLE RESPONSES TO THIS QUESTION

~ I will give four ways in which we might respond [I will use the same pattern for each...]

- A. As in our text, we may freely sin (vs. 15).

1. If so, what is our attitude toward sin?
 - a. we would have a desire for it
 - b. we think it is acceptable
 - c. we think it is better than God's way
2. What does it manifest about the heart?
 - a. we have the wrong attitude toward sin
 - b. it is an improper response to grace
 - c. it is a lack of submission toward God
3. Does such behavior correspond with our position? *No!*
4. Does this behavior respond to biblical exhortation? *No!*
5. The Bible says: Rom. 6:2; Gal. 5:13; Rom. 13:14

B. We may continue as before but without an increased intent to sin (i.e. we do nothing to curb sin).

1. If so, what is our attitude toward sin?
 - a. we still find sin acceptable
 - b. we think God doesn't demand a change
2. What does it manifest about the heart?
 - a. we still have a wrong attitude toward sin
 - b. it is still an improper response to grace
3. Does such behavior correspond with our position? *No!*
4. Does this behavior respond to biblical exhortation? *No!*
5. The Bible says: II Co. 5:17; I Co. 6:19-20

C. We might make "somewhat of an effort" to increase in the faith, but it isn't a priority.

1. If so, what is our attitude toward sin?
 - a. we view sin is wrong
 - b. we often divide between *big* and *little* sins
2. What does it manifest about the heart?
 - a. we have a less than ideal attitude toward sin
 - b. we have a good response to grace, but weak
 - c. it shows a desire to submit
3. Does such behavior correspond with our position?
~ for the most part
4. Does this behavior respond to biblical exhortation?
~ in part
5. The Bible says: I Pet. 2:2; II Pet. 3:18;
Phil. 3:10-11

D. We make a conscious effort to wholly yield to God and it is our priority to render to God that which is His.

1. If so, what is our attitude toward sin?
 - a. we view **all** sin is wrong
 - b. we understand sin is to be forsaken
2. What does it manifest about the heart?
 - a. we have the proper attitude toward sin
 - b. we have the proper response toward grace, plus, we are strong in faith

3. Does such behavior correspond with our position? *Yes!*
4. Does this behavior respond to biblical exhortation? *Yes!*
5. The Bible says: Rom. 6:12-13

* What is the obvious response to the question in our text? **God forbid!**

Romans 6:16-23

Most people who have problems do not recognize the thing as a problem. For example, a person with an anger issue merely sees himself as passionate or zealous, not angry. A person with a loose tongue who says whatever she wishes despite how hurtful it is, claims she is only telling the truth. An alcoholic or drug abuser knows he uses but doesn't see it as a problem because it doesn't control him, he controls it, and, he can quit any time.

These things remind us that it isn't our profession it is our possession. It isn't about our talk, it is about our walk. Therefore, if we say we are Christian but there is little or no evidence to prove the claim, it is likely we are not Christian. The Bible tells us "ye shall know them by their fruits" (Matt. 7:16).

That is not to say that Jonah won't run, Peter won't deny, Thomas won't doubt, or Christians won't sin. Very soon, in chapter seven, Paul will address such difficulties. But the Christian will do these things in spite of who they are; when they do, they are giving in, or, surrendering to the old man. At which point they are rendering service to another master other than their Lord and Savior.

Now, in our context, Paul answers questions pertinent to our Christian walk. In 6:1 an excuse is raised so we might continue in sin. Paul says, "God forbid" and then explains how the saved person is dead to sin but alive unto God. Therefore, we need to count it to be so and live accordingly. Next, in verse 15, Paul raises a similar inquiry but with a different reason. Basically, it is "Okay, we can sin because we are saved by grace." Which, of course, he answers, "God forbid."

His reasoning for answering this way is in our text. Simply, the attitude and approach is one of license; and this view betrays the heart of the individual. Whenever we yield to sin we demonstrate, at least at that moment, that sin is our master. So, to have a freestyle way of living without restraint manifests the nature of the person and the master to whom they obey. Thus, his argument against sinning "willy-nilly" is a matter of servitude. Who is the master? What type of servant are you? This, my friends, should motivate us to yield to our true Master, Jesus Christ and not to another. Of course, we know that Jesus' will does not include "sin all you want, after all, you are saved by grace and cannot lose salvation."

WHOM DO YOU SERVE?

I. SERVICE PROVES YOUR MASTER vs. 16

A. Again, this is in further answer to vs. 15.

B. Paul raises two things in our passage:

1. Whose servant are you? (vss. 16-19)
2. What has sin done for you? (vss. 20-23)

C. He begins with "know ye not"...

~ this is something which should be common knowledge among believers

D. We have...

1. The servant ~ "you"
2. The served (or, master) ~ flesh or spirit
3. The service ~ unto sin or unto righteousness

E. Note that a servant is not his own but yields to the master.

F. It is assumed that “obedience” speaks of *allegiance / servanthood*.

G. The results of obedience in our service to our master.

1. If unto sin ~ death → unto iniquity, vs. 19b
2. If unto “obedience” ~ righteousness → unto holiness, vs. 19c

II. THE CHRISTIAN IS A SERVANT UNTO GOD vs. 17-18

A. There is a reason to praise God! “But God be thanked”

1. We **were** servants of sin.
2. We **are** servants of God because we “obeyed.”
3. Now, we **are** “made free from sin” (vs. 18a). cf. vss. 6-7
4. We **are** “servants of righteousness.”

B. We aren’t what we used to be! “ye have obeyed”
~ there is obedience from the heart, i.e. re: salvation.
~ obedience will follow in practical living...

C. A result of the obedience is our *new position*, vs. 18.

1. Who is the Master?
2. Who is the servant?
3. What is the service?

But, from the practical standpoint, in our condition...

III. THE PRACTICAL OUTCOME FOR GOD’S SERVANTS vs. 19

A. “Humanly speaking and that because of the weakness of the flesh...”
~ yield unto holiness!

B. Note:

1. We have members.
2. We will yield them to someone or something.
3. It *used* to be unto sin.
4. But *now*, it should be unto holiness.

C. This sounds a lot like vss. 12-13.
~ is “yield” the same? (from vs. 13 to vs. 19) YES!

IV. BY THE WAY, WHAT HAS SIN DONE FOR YOU? vss. 21-23

A. When in sin, we were free from righteousness, vs. 20.

B. What was the product (fruit) of our service? vs. 21

1. The answer is *death!* cf. vs. 23a
2. Note: you are now ashamed of such things! cf. Eph. 5:11-12

C. In contrast, **Now**,...you are free from sin, but servants unto God, vs. 22.

1. We are free from our prior master / service.
2. We are now servants to God.
3. Since our service is new, our fruit is new!
 - a. it involves holiness
 - b. it regards, in the end, everlasting life
 - c. we are not ashamed of these things...

D. Therefore, in summary, vs. 23.

1. When a servant of our first master, the product was sin which results in death.
2. When a servant of our second Master, the product is holiness which results in eternal life.
3. Note the contrast:
 - a. we work for one, we receive the other "gift"
 - b. the first is to death, the second is to life

V. CONCLUSION

- A. What does the characterization of your life say about your service (i.e. servanthood)?
- B. Positionally, we are servants to God.
- C. Conditionally, yield to God.

WHOM DO YOU SERVE?

Romans 7:1-6

When we look into our text we find two similar but slightly different concepts emerge. Perhaps a reference to Israel and Egypt will help. When Israel was in harsh bondage the Egyptians were cruel taskmasters. As slaves, the children of Israel could do nothing but try to appease their masters. The Egyptian treatment was so cruel untold numbers died from abuse and neglect, and some, simply died from overwork. But if you would consider it, when a slave died, he was then free from his master. However, we also know that God sent Moses and the nation of Israel was delivered out of Egypt's hand. Thus, when Egypt was nearly destroyed and her power over Israel was useless, Israel was free.

We, therefore, see these two things: the death of the individual wrought freedom; and, the death of the master also produced freedom. As Christians we possess liberty. This liberty comes in two facets. Although there are differences of interpretation for our passage, both of these concepts may be seen.

HOW LONG ARE YOU BOUND?

I think it needful to remember Paul's discussion about the saved person's attitude toward sin. In 6:1 he asked if the end justified the means, thus, shall we sin that grace may abound? He replied, "God forbid." Then, in 6:15 he asked "shall we sin because we are saved and free?" Again, he replied, "God forbid." Both of these thoughts are connected because the answer to the first question was summed up with the fact that we are not under the law but under grace (6:14). To which, the second question refers to sinning freely because we are under grace (6:15). Paul's explanation to this second inquiry extends from 6:16 down through 7:6.

As we noted last time (looking at the end of chapter six) Paul extended an object lesson on servants and masters. To which master will you yield? And, what benefit did you receive from serving sin? Our text appears to be a secondary argument to 6:14 and follows up on the thoughts of 6:15f. Thus, 6:14 says we are not under law but under grace. In practical fashion, then, are we still bound by the law? The answer is found in our text.

I. COMMON KNOWLEDGE vs. 1

- A. "know ye not" ~ this is common knowledge, or should be
- B. Speaking to those familiar with law (of any sort).
~ in application applies to civil, ceremonial, spiritual
- C. Law demands response...and for how long?

"dominion" – kurieuei – 3PS PIA – kurieuo – to be lord over, to have mastery over

Answer: as long as he lives

II. CLEAR ILLUSTRATION vss. 2-3

- A. An example is given, viz., marriage relationship

* The purpose is not to teach about divorce but the example of being bound by the law.

- B. A few terms:

"bound" – dedetai – 3PS PERF IND PASS – deo – to bind, tie, confine

“loosed” – katargatai- 3PS PERF IND PASS – katargeo – to render useless, unproductive, bring to an end

“free” – eleuthera – N S F – eleutheros – free, *in a state of* freedom, unfettered, unrestricted

C. Facts of the illustration:

1. Law is a binding relationship.
2. Death alone ceases the relationship.
3. Freedom is non-restriction; opposite of being bound.

III. APPLICATION OF THE EXAMPLE vs. 4

A. Implied: we were bound by the Law.

B. Death enters in.

1. The saved are dead to the Law. cf. Rom. 6:6-8a; Gal. 2:20
2. The Law has been destroyed / killed, vs. 6ab. cf. Col. 2:14-15

C. Being once joined to the Law, we are now free and joined to Christ.

D. An end result is bringing fruit to God, (vs. 4d).

~ this being the case, we should not sin because we are under grace...

E. **Fruit production** is further explained...(in vss. 5-6)...

1. Evidences which master we are obeying (6:17).
2. Elicits the fruit we are producing (6:22).

IV. UNDER GRACE, WE SERVE IN NEWNESS OF SPIRIT vss. 5-6

A. Note the old *Position* “in the flesh”

B. Note the *Passion*

“motions” – pathamata – NOM & ACC PL – pathama – emotions, passions, afflictions
main root: to be affected by; to suffer; endure

C. Note the *Prodding*

1. Without the law there is no sin.
2. By the law is the knowledge of sin.
3. The law’s presence provokes us to break it.

D. Note the *Power* (of sin) “did work in our members”

cf. Rom. 6:17a, Rom. 6:20, also, Eph. 2:2-3

E. Note the *Product* “fruit unto death”

~ as in Rom. 6:19b “...as ye have yielded...unto iniquity”; Rom. 6:21, 23a

F. Note the new *Position* (vs. 6)

“delivered” – katargathamen – 1PP 1AOR IND PASS – katargeo – (same as “loosed” in vs. 2)

G. Note the old *Power* is removed. “that being dead”

i.e. the power and enslavement of sin

~ again, as we were bound (as in vs. 2) we are dead unto it and thus, no longer bound

...“dead” as in vs. 4a

H. Note the new *Product* “serve in newness of Spirit”

~ exhortations previously given: Rom. 6:11; 6:13b; 6:19c

~ Why do we do what we do? Because the Law says so? It shouldn't be that way, rather, by the leading of the Spirit!

V. THOUGHTS

A. “dominion” in vs. 1 is the same as in 6:14.

B. “loosed” in vs. 2 (and “delivered” in vs. 6) is same as “destroyed” in 6:6.

C. Though the husband is no longer bound and free, he will not, nor can he, marry, for he is dead (physically).

~ Yet for us, we are dead...but alive unto God!

See, Rom. 6:11; Gal. 2:20 “nevertheless I live”

D. We are married (joined) to another.

~ “re-bound” ; “confined” ; “tied”

1. By Law? No, by grace... thus, Rom. 7:6c “serve in newness of Spirit”

2. We serve a new Master, and that out of love, I Co. 7:22-23.

Romans 7:7-8ab

Sometimes the relationship between objects is not clearly visible. For instance, when you consider a particular school system, it may appear that the system is poor. But when you truly give it consideration, you discover the problem lies with the student and not with the school system. This is a little bit like what we find in our text. Paul just finished a discussion about the law's authority; that is, that law is in effect as long as a man lives. However, death separates us from the obligation to the law. He also indicated that the law stirred up the passions of sin in us. But, when you think about it, where does the problem lay, with the school system or with the student? Is the law at fault or is the sinner? It is the sinner (or, the student), thus, there is nothing wrong with the law.

Paul understood that his readers might find fault with the law so he embarks upon an explanation to vindicate the law. Yes, I know that he said the law does not hold sway over us any longer; and, I know we "serve in newness of spirit and not in oldness of the letter;" but that does not devalue the law. So, in our text, he raises a question regarding the law. As my first point will state, "Is there something wrong with the law?" Therefore, I have entitled this message...

SIN'S RELATIONSHIP TO THE LAW

I. IS THERE SOMETHING WRONG WITH THE LAW? vs. 7

A. Here is the query, "is the law sin?"
~ missing the mark? in error?

– this is the third of four major questions which Paul has asked in this section
(from 6:1 through chapter 7).

B. Why would this thought enter in?

1. vs. 5 "passions of sin, which were by the law"

a. sin is exposed by it, Rom. 3:20; Rom. 7:7

b. also appears, that the Law provokes sin!

Ex. Eve in the Garden
human nature

2. vs. 8a "sin taking occasion by the commandment"

3. vs. 11 "for sin, taking occasion by the commandment" (same word as in vs. 8)

C. *Answer:* Sin takes such advantage of the Law it would appear the Law is guilty.

1. Sin is the one who "takes occasion."

2. Sin is the one who "deceives" (vs. 11).

3. Knowing Paul knows (for he taught), I Co. 15:56, "strength of sin is the law"

"strength" – dunamis – dunamai – power, strength, ability

main root: to be able

D. Answer to Paul's question: "God forbid"

1. The Law actually points out sin. cf. Rom. 3:20 ref.; Rom. 5:20; text, vs. 7b
~ the intent is the Ten Commandments
2. Again, sin is the culprit.
3. Note, true character of the Law – vs. 12.

E. The particular example given, vs. 7c.

“I had not known” – ouk_adein – 1PS PLUPERFECT – oida – to know, to know how
Interlinear: I had not been conscious of

“lust” – epithumian ACC S – epithumia – epithumeo – earnest desire; irregular desire; lust

“covet” – epithumaseis – 2PS FUT IND – epithumeo – to set the heart upon; to desire, long for;
to lust after; covet

II. SIN TAKES ADVANTAGE OF THE LAW vs. 8ab

A. “but sin taking occasion by the commandment”

“taking” – labousa – N S F 2AOR ACT PART – lambano – to take, receive, to seize

“occasion” – ophorman – ACC S – aphorma – *pr.* a starting point, a base of operations; occasion,
opportunity

1. The Law seems to provoke “wrong-doing.” cf. vs. 5
2. Human nature despises it. cf. Rom. 8:7

“enmity” – echthra – echthros – hated, hostile; an enemy, adversary

“subject” – hupotassetai – 3PS PI MID – hupotasso – to place or arrange under; to subordinate

3. The Law is good, but the flesh is at fault. cf. Rom. 8:3; Heb. 7:18-19

B. Sin’s impact upon the Apostle, (vs. 8b). “wrought in me all manner of concupiscence”

1. Sin works in the person.
2. Sin brings forth **concupiscence**.

epithumian – ACC S – epithumia – earnest desire, lust

~ notice, a variety of, ... “all manner”

C. Sin’s lasting effects, Rom. 6:21 ~ fruit? cf. 6:23a → death

III. CONCLUSION

A. We have two things with a direct relationship.
~ sin and the Law

1. Without the Law there is no sin.

2. The Law points out the fact we are sinners.
 3. The Law was given to show us that truth.
 4. The presence of the Law stirs up the sinner.
- B. On the surface it might appear that the problem is the Law.
- C. Truth is, however, the problem is with the person – the sinner.
- D. Though we know the issue is the sinner and sin, there is still a relationship between sin and the Law.
- E. Paul, will continue his discussion by vindicating the Law and bringing guilt upon the sinner.
~ the problem isn't the school system, it is the student!

Romans 7:8c-12
Read, vss. 5-12

Paul understood that his readers might find fault with the Law so he embarks upon an explanation to vindicate the Law. Last time we began in the immediate passage (in vss. 7-8b). By way of background information, we found that on the surface it might **appear** that the problem is the Law. But as we discovered in the text, the truth is, *the problem is with the person – the sinner*. Sin is what takes advantage of the Law. Sin is what produces all manner of lusts/desires in him. Paul then continues his discussion by vindicating the Law and bringing guilt upon the sinner.

We pick up our text in the last phrase of verse eight. I know I broke up the verse, but I thought it was necessary to do so. The truth is, the passage before us is not the easiest in the world to interpret. Even the transition of thought from the first portions of verse eight to this last phrase is a bit bulky. That is why I split the study up. Hopefully, having understood the first part, we shall correctly understand the second part.

THE LAW VINDICATED

I. WHEN THE LAW FAILS TO IMPRESS THE SOUL vs. 8c

A. “for without the law sin was dead”

“without” – *choris* – apart from, parted from, alien from, without

B. Sin is **dead** (*nekra*) ~ death is a separation; not affected by external stimuli; dormant

* In his mind he thought he had victory over sin. That sin was not a problem for him. He had it under control, thus, he did not sin. It appeared as though sin was dead.

C. When might being *without the Law* possibly be so?

1. Does he mean its actual presence?

- a. before a knowledge of it ~ example, babies
- b. as a Gentile
- c. as a saved person
- d. at death

Though one must keep in mind:

- a. though not aware, babies by nature are sinners, Ps. 58:3; Ps. 51:5
- b. though not having the official law, Gentiles still have it in their heart, Rom. 2:14-15
- c. though free from its bonds the saved are under law to Christ (I Co. 9:21)...
~ the still law reveals God’s character and will → we *should* obey!
- d. at death, this is true, but then, he is *alive*...

2. Or does he mean the vibrant effectual soul-baring, sin-exposing impact of the Law?

- ~ that is, the Law was not brought to bear upon the conscience
- ~ there is a misunderstanding of righteousness

Hence, if the conscience is not aware of the law, then sin appears to be dormant, ineffectual. The ignorant would see himself as just. I did not say sin was **not** present, only that the person would see himself as being without sin.

This may help us explain verse 9...

II. WHEN THE LAW IMPRESSES THE SOUL vs. 9

A. “for I was alive without the law once...”

- ~ the Law did not impress him, thus, he concluded that sin was dead
- ~ he thought he had real life, spiritual life

1. Some said *alive* means, his previous life – no way!
2. Some say *alive* means his natural life, i.e. he was alive but the Law was not actually present...
 - ~ likely not so, for then the death would be a natural one too, but, he was yet alive
3. If one would make the case that the saved do not have the Law over them anymore, contextually, it would make no sense, for upon the return of the Law, sin came revived, did he then lose his salvation?

B. The most plausible explanation is the absence of the viable impact the Law upon his soul. That is, before the law was brought to bear upon his conscience?

1. Jews at 12 years of age, the boys become “sons of the law.”
2. Yet, he thought he had life as a righteous Pharisee.
 - a. as a Pharisee ~ impeccable – Phil. 3:4-6
 - b. not until later did he see his guilt

C. “but, when the commandment came, sin revived, I died”

“came” – elthousas – GEN S F 2AOR PART – erchomai – the one who came

“revived” – anezasen – 3PS 1AOR IND – anazao – to live again, recover life, recover activity

* The commandment coming would be the law coming to bear upon the conscience. He finally saw his true condition.

1. Sin was not as “dead” as he thought.
2. He recognized the presence and power of sin.
3. “sin revived” – came out of dormant status; became active; effective ~ recognizable

My opinion – there was a time in his life wherein the law was not revealed to him in such a way as to show sin – or, at least he could not see it. *He thought that he had life* (vs. 10a). He thought he could keep the law. Finally, the commandment hits home to his soul, he sees his sin, his inability to truly keep the law and he recognizes that he is dead in trespasses and sins, hence, he died!

III. THE RESULTS OF ACUTE AWARENESS OF THE LAW vss. 10-12

A. The true assessment of the Law, vs. 10.

B. The real culprit is sin, vs. 11.

1. Sin deceived him regarding the commandment.
2. Sin was indeed present in him.
3. Sin brought death to him via the law.

C. The Law is vindicated! vs. 12

1. So, in answer to the rhetorical question in vs. 7a.
2. We have the proper position of the law, (vs. 12).

IV. IN SUMMARY

A. William Plumer wrote in his commentary:

“Calvin: ‘When I sinned, having not the knowledge of the law, the sin, which I did not observe, was so laid to sleep, that it seemed to be dead; on the other hand, as I seemed not to myself to be a sinner, I was satisfied with myself, thinking that I had a life of my own. But the death of sin is the life of man, and again the life of sin is the death of man.’ Paul was bred a Pharisee, and was early made acquainted with the letter of the law. But the letter convinces no one of sin. None were more self-righteous than the Pharisees. But when God’s Spirit opens the eyes to see the extent and spirituality of the law, a very different state of things is produced in the mind of even a Pharisee. His self-esteem *dies*; his hope of heaven by his own worthiness *dies*; his peace of mind leaves him; his false ideas of safety all forsake him.”

Plumer, William S. Romans. pp. 326

B. From my personal view:

Paul explains why sin had such free reign in him, working in him “all manner of concupiscence [*earnest desires, lust*].” Simply considered, there was a time when the Law did not exert influence over him (vs. 9), and as a result, he thought he had life. Sin was unnoticed and went unchecked. But, when the Law came to bear upon his heart, then he noticed the permeation of sin, he recognized its control and power over him, and he realized he was truly dead – yea, dead in trespasses and sins (vs. 10). Thus, what he thought was his savior (self-righteousness through the Law) turned out to be his judge (vs. 11). Sin was to blame and not the Commandment, because sin had deceived him (vs. 11). Therefore, Paul concludes the Law is holy, just, and good (vs. 12).

Romans 7:13-16

When you think about the war on drugs, you must conclude that the battle will be ongoing. There will always be someone who will start to use illegal drugs and there will always be the repeat offenders. As long as there are drugs there will be someone to use them. And, there is no practical possible way to eliminate drugs. That means the war will be without end. Because of this, some have concluded the best way to wage the war is to change the laws. Make the drugs legal. Like that is really going to fix anything!

Now, I realize that not all laws are just, but when they are, to blame the law instead of the offender or the offense, is simply wrong. That is a bit like what we find in our passage. Paul recognizes that there will be some people who will blame the Law for their wrong-doing. Instead of looking inward they look outward. Their conduct is not their fault. They conclude the problem is with the law, so the law must be changed. However, we know that the true problem lies with sin. Like drugs, it will always be present and readily available, so there will be no shortage of sinners.

I remind you that earlier in this text Paul vindicated the Law. Although the Law condemned sin, exposed sin, provoked sin, and although the problem appeared to be weakness in the Law, Paul taught the Law was holy, just, and good. The real culprit was sin and the sinner who was deceived by sin. So, when Paul had asked in verse seven, "Is the law sin?", his answer of "God forbid" was clear. Yet, one other thing lingers in the mind of Paul with which he must deal, and that is the real end result of the Law. On one hand the Law is good, and on the other hand, the Law brings about death. Therefore, he asks, "Was then that which is good made death unto me" (vs. 13)?

What follows gives credit where credit is due. Throughout we will find that the Law is good and that the wrong-doer is sin. Thus, if death comes, the Law is not to be blamed. We also find in this passage a discourse involving personal Christian sanctification and the spiritual battle every Christian faces. Once again it will be seen, the debilitating effect is not the fault of the Law. Paul rightly gives the answer to his inquiry, "God forbid" (vs. 13).

As we look into this passage which runs through the end of the chapter, I am going to break it down into three sections. In this session, we will look at the first four verses of this text...

THE LAW IS GOOD DESPITE CHRISTIAN MISCONDUCT

I. PAUL AGAIN VINDICATES THE LAW vs. 13

~ the last of four main questions (6:1, 6:15; 7:7, here)

A. Did that "good" thing (i.e. the Law) enter in to bring forth death?

1. The Law is indeed good ~ vs. 12
2. On the surface, it seems the Law is appointed to bring forth death ~ vss. 8-11
3. Paul's Answer? ~ God forbid!

B. The purpose of the Law's legal entrance?

1. Sin would be manifested as such. "that it might appear sin"
cf. Rom. 7:7; Rom. 3:20; Gal. 3:24.
2. Sin would be revealed as the culprit which brings death. "sin...working death in me"
3. Sin exploits the Law. "by that which is good" cf. vss. 8, 11.
4. Sin, is more horrible than first thought of. "might become exceeding sinful"
~ the Law exposes sin's absolute hideousness

II. THE TRUE NATURE OF THE LAW AND MAN vs. 14

A. Note the contrast of the two...

1. The Law is spiritual ~ i.e. of God, manifesting divine desire
2. The flesh is sinful ~ i.e. departing from divine desire
3. cf. I Co. 2:11-14
 - ~ we have seen, man without God cannot but follow corruption
 - ~ also, looking ahead, Rom. 8:7-8

B. Difference of opinion as to this verse and following:

1. The speech of the unconverted.
2. The normal experience of a Christian.
3. The occasional experience of a Christian.

C. "But I am carnal, sold under sin"

1. Expression of the lost? I don't think so, vs. 22.
2. Must be that of a Christian ~ it would appear then that sin does have power and influence over us in some regard
 - a. we are not in bondage, Rom. 6:6
 - b. but truth is, we still sin, I Jn. 1:8; I Jn. 2:1
 - c. sin is much ingrained in the flesh, Rom. 7:24 cf. Gal. 5:16-19a

An explanation of sin's power and sway over us follows...

III. PROOF OF MAN'S DEPRAVITY vs. 15

~ will find a repeat in vs. 19

A. Explain

B. Does this seem typical to you?

C. Before we go further, please consider (for example):

1. I Co. 15:9
2. Eph. 3:8
3. I Tim. 1:15

~ progressive sanctification (explain)

4. It is outward.
5. It is inward.
6. It is onward.
7. Note also, Phil. 3:6b...
 - ~ the Pharisee looked good but at heart was bad
 - ~ as noted last time, the Law had not yet really impressed his heart "blameless"

- ~ if he *kept* the Law before salvation, what did he do with it after salvation?
- ~ has Paul progressed in sanctification? Yes.

D. Do you recognize a genuine honesty in this verse?

Back to the verse...

E. We find a conflict in him.

F. Note, he does **hate** sin.

G. Key: the Law which could not be kept prior to salvation, cannot be kept after salvation!

1. The Law is spiritual, part of me still is fleshly.
2. Recall, Gal. 5:17
3. Therefore, the Law is not a means of achieving holiness.

IV. THE LAW IS NOT AT FAULT vs. 16

A. Paul still defends the Law, knowing the fault is not in the Law!

B. If he sins contrary to what he desires, he knows that the Law is proper,...yes, good.

C. Sin is at fault, vss. 8a, 11a

D. The flesh is at fault, Rom. 8:3ab. *Intro to verse 17...*

Romans 7:17-23

Paul understood that his readers might find fault with the Law so he embarked upon an explanation to vindicate the Law. By way of background information, we found that on the surface it **appeared** that the problem was with the Law. But we discovered the truth, *the problem is with the person – the sinner*. Sin is what takes advantage of the Law. Sin is what produces all manner of lusts/desires in a person. We also found that Paul vindicated the Law and brought guilt upon the sinner.

So, when Paul had asked in verse seven, “Is the law sin?”, his answer of “God forbid” is clear. Yet, one other thing lingered in his mind, that is, the real end result of the Law. On one hand the Law is good, and on the other hand, the Law brings about death. Thus, he asked, “Was then that which is good made death unto me” (vs. 13)?

The passage of concern (vss. 13-25) answers this question. Throughout we will find that the Law is good and that the wrong-doer is sin. Thus, if death comes, the Law is not to be blamed. We also find in this a discourse involving personal Christian sanctification and the spiritual battle every Christian faces. Once again, the debilitating effect is not the fault of the Law. Paul rightly gives the answer to his inquiry, “God forbid” (vs. 13).

Last time we began in this passage by looking at vss. 13-16. We continue by covering the next seven verses (down through vs. 23). Next time, the Lord willing, we will finish the chapter by discussing vss. 24-25.

THE PRESENCE OF EVIL IN A CHRISTIAN

Recall verse fourteen. Is this: 1) the voice of a lost man? 2) That of an occasional Christian experience? Or, 3) that of the normal Christian experience? I mentioned last time that this is not the voice of a lost man, but definitely regards a Christian. Which one, the occasional experience or the normal experience, I hope to establish later.

I. PAUL MENTIONS INDWELLING SIN vss. 17-18

A. Remember the conflict (vs. 15).

B. Paul blames indwelling sin.

1. He is not claiming that he is **not** responsible for sin.
2. He is not claiming that sin is uncontrollable.
3. We do see him admitting sin in his life.
4. Yet, it is important to realize, it is not “his new nature” which is sinning.

Notice, vss. 17-18a → I Jn. 3:9

“born” – gegennamenos – N S M PERF PASS PART – gennao – bring forth, produce, born

“commits” – poiei – 2PS PRES IMPER ACT – poieo – makes, accomplishes, causes

“seed” – sperma – speiro – seed, semen

- a. this is from a positional view
- b. this is in regard to the new spiritual life
- c. John is **not** saying that sin will be totally devoid in his life, I Jn. 1:8; I Jn. 2:1

C. He personifies sin. “Sin is the guilty party!”
~ seemingly a person distinct from him “no more I”

D. The problem is tied to the flesh (vs. 18a). cf. vs. 23a...c

* Occasional or normal? Both views would quickly admit to the sinless new life of the spirit which we have in Christ, but as readily would admit a sin principle which is still with the believer.
~ further proof: Gal. 5:17; Rom. 7:18b, 23b

II. THE SPIRITUAL BATTLE IS EVIDENT vss. 19-21

A. Once more, compare vs. 19 with vs. 15.

B. What is the source of the conflict? vs. 20

1. We see good vs. evil / Paul vs. sin.
2. Sin (personified) lives in his life.
3. Both are opposite and contrary.

C. The principle of life is – the rule of thumb – “a law”...

D. **I must conclude** this to be a practical discussion of the Christian life.

- ~ it is a normal experience not occasional
- ~ it is a continual issue not a sporadic one

III. THE FOUNDATION FOR THE SPIRITUAL BATTLE IS EXPLAINED vss. 22-23

A. Two entities, as it were: the inward man vs. the old man

1. That of the body
 - a. follows the old nature
 - b. involves his “members”
 - c. won’t submit unto God
 - d. follows evil
2. That of the Spirit
 - a. follows the new nature
 - b. called the “inward man”
 - c. wholly submitted unto God
 - d. follows good

Note, II Co. 4:16

B. Spiritually, we delight in the things of God.

“delight” – sunadomai – to be pleased; to delight in, approve

C. But a spiritual warfare rages within.

“warring” – antistrateuomenon – ACC S M PRES PART – antistrateuomai – (anti & strateuo ~
serve as a soldier, to battle) to war against; to oppose

leading us into...

“captivity” – aichmalotizonta – ACC S M PRES PART – aichmalotizo – to lead captive; *by impl.*
to subject

IV. THOUGHTS

A. Does verse 15 and vs. 19 sound familiar?

B. Realize the “old man” is still present.

~ we do **not** believe in *eradication* or *entire sanctification*

C. Know there is a battle going on!

~ doesn't a *battle* demand of us to be good soldiers?

Romans 7:24-25

As we have come through this passage we have found that while a person may be saved, he is still bound in the flesh. He has the indwelling Spirit of God which has given a new nature within, but he also is stuck with the old man, or, the depraved nature as received from Adam. As a result, there is a constant battle between good and evil. The desires of the flesh and the old nature strive to get their way, while the new nature desires the will of God and the things of God. Truth is, though the new man has complete victory, sometimes the old man wins a battle or two. Sarah was the master but Hagar stirred up trouble. Israel controlled the land but the remaining defeated enemy made its presence known.

We have spent adequate time developing that subject while covering verse thirteen thru twenty-three. So, I remind you of Paul's conclusions in that: 1) when he would do good, evil was present, vs. 21; and, 2) he delighted in the law of God after the inward man, but the sin in his members would occasionally gain the upper hand, vs. 22-23.

Now, as we finish out this text we discover the message of victory. Permit me to make it clear, that when sin wins the battle, it is because we have failed to be watchful and faithful. Like contaminates in a large body of water, trace amounts will always be present, but it will only do real damage if left unchecked. Sin will always be with us, but it doesn't have to break out into a full-fledged onslaught. Why is this so? Because we already have the victory in Christ Jesus. We have been saved by His grace, we are sanctified by His grace, and we shall be ultimately delivered from sin by His grace.

VICTORY IS THROUGH OUR LORD

I. PAUL DECLARES THE REAL PROBLEM vs. 24

A. He sees himself, though saved, as a "wretched" man.

"wretched" – *talaiporos* – *pr.* enduring severe effort and hardship; *hence*, wretched, miserable, afflicted

B. The affect of the body.

1. Physical affliction ex.: pain, hunger, pleasure, etc.
2. We seek to please the flesh.
~ motivated by the heart (and its desires)
3. We seek to please ourselves (emotionally, conditionally etc.).
~ the flesh calls for it and we answer
~ again, motivated by the heart
4. Example: Indian viewpoint, two dogs inside... "sick 'em!"
5. Physical effects may be used as an humbling agent → II Co. 12:7

C. "the body of this death"

In biblical times, there was a punishment of attaching a corpse to the back of the offender. He could not get free of it. Everywhere he went, the body went. It was vile, putrid, decaying, disease ridden, foul, defiling, and contaminating.

D. Paul desires "deliverance" from the body.

"shall deliver" – *hrusetai* – 3PS FUT IND – *hruomai* – to drag *out of danger*, to rescue, save

E. Although he needed deliverance, he took responsibility:

1. Paul's control of the body.
 - a. I Co. 9:24-27
 - b. Rom. 13:14
 - c. Gal. 5:13, 16
 - d. I Thess. 5:22
 - e. Col. 2:10-12
2. He did not rely upon the flesh, Phil. 3:7.
3. Paul's desire, Phil. 3:13-14. cf. Col. 2:6

II. PAUL DECLARES THE MEANS OF VICTORY vs. 25

A. Victory comes through Jesus.

1. In regard to the law of sin and death ~ *hence*, Rom. 8:1-2.
2. In regard to life after salvation ~ *hence*, Rom. 8:3-4.
3. II Cor. 12:9a
4. John 15:5

B. This is cause for the giving of thanks.

C. Truth is, our spirit seeks the godly, our flesh follows sin.

III. THOUGHTS

A. Know that the old man is present.

~ we cannot control it, nor cause it to reform, it can only be crucified...

B. Actively seek after the spiritual.

C. True victory is always and only found in Christ.

Romans 8:1-2

The last half of chapter seven demonstrates for us the spiritual warfare which occurs in every believer. Paul's expression of the conflict is clear. He would do things he didn't want to do and he wouldn't do the things he desired to do. Oh, not all the time, of course, but often enough that he recognizes that sin found a dwelling place in him (vs. 20). Many Christians call it the battle between the old nature and the new nature. Paul defines it as the principle of the things of God as opposed to the principle of sin (which still plagues him).

We finished last time by discovering the message of victory. Such victory, my friends, is found only in Jesus Christ. After which, Paul gives a summary explanation, "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Entering the eighth chapter we learn something of the position of every believer in conjunction with their condition. That is, our true standing before God should be effectual in our experience. If we be dead to sin, let us live like it. If we be alive in Christ, let us live a resurrected life. Let us take the principle and put it into practice. In general, we shall discuss what the believer has in Jesus, including, intercession by the Holy Spirit. We shall also see precious truth regarding God's purpose and even the great love of God for us and that we cannot be separated from such love.

As we start into this chapter we begin with a declaration of the Christian's new nature.

WE ARE FREE

I. NO CONDEMNATION vs. 1

A. Victory is ours in Christ (7:25)

- ~ for salvation
- ~ for godly living, hence,
- ~ despite the spiritual warfare

B. "no condemnation" - **ouden** katakrima - katakrino - condem-nation, condemnatory sentence
main root: to give judgment against, condemn

C. This is to those "in Christ Jesus."

- via...
1. The realization of sin, 3:10, 3:23
 2. Christ's provision, 5:8
 3. Salvation by faith, 10:4, 8
 4. Response in repentance and faith, 10:9

D. *Relating to those who, with the mind, serves the law of God (7:25),...8:1...*

E. Such walk not after the flesh but after the Spirit.

"walk" - peripatousin - DAT PL MASC PRES PART - peripateo - walk, walk about; to roam;
to maintain a *certain walk of life and conduct*

II. REGENERATION vs. 2

A. There is no longer a judgment against us.

1. We are free from the law of sin and death, vs. 2. cf. 6:6-7, 18, 22; 7:6

2. The Holy Spirit lives within, vs. 9.
3. We look forward to our future change, vs. 11.

B. There is life. cf. Eph. 2:1, 4-5

1. Victory over sin, I Jn. 3:4-5. cf. Rom. 5:13b
2. Victory over death, Heb. 2:14-15.

C. There is freedom.

1. “hath made [me] free” - aleutherosen - 3PS 1AOR IND - eleutheroo - to free, set free
main root: free, in a state of freedom
2. This is not to say we are sinless, (7:21-23 ref.).
3. There **is** a distinction between the *flesh* and *spirit*, vs. 5.
4. The spirit **will** seek the spiritual.
cf. II Co. 5:17; Rom. 7:25, ...22

III. SUMMATION

A. This is a statement:

1. Of salvation ~ deliverance from the judgment of God
2. Of security ~ (eternal)
3. Of saintly living
4. Of the Savior ~ “in Christ” cf. 7:25 ref.

B. We will also see:

1. The contrast between the *flesh* and the *spirit*.
2. The characteristics of each.
3. The conversion of the soul.
4. Consecrated living expressed.
5. The keeping hand of God.

Romans 8:3-4

Normally, behavior is consistent with nature. We say, “If it looks like a duck, walks like a duck, and sounds like a duck,...it is a duck.” Therefore, we expect a dog to behave like a dog; an apple tree to bear apples; kids to act like kids; and adults to be mature. Spiritually speaking, we expect the lost person to behave as a sinner, and a Christian to live like Jesus. In other words, our conduct manifests our nature. Jesus expressed the concept this way in Matthew 12:35, “A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.”

Last time we found our text to describe the Christian’s new nature; in verse 1b he said, those who were saved “walk not after the flesh, but after the Spirit.” It is our duty, then, to live according to our nature. Our text pursues this thought.

PROGRESSION CONSISTENT WITH POSSESSION
our condition should match our position

Recall:

we are no longer under condemnation
the Spirit of God dwells within us
we follow after the Spirit
we have been set free from the law, from sin, and from death

How was this possible? vs. 3
~ Resulting in sanctification, vs. 4

I. INABILITY...ABILITY vs. 3

A. Inability

1. The law cannot bring life. cf. Rom. 7:10; Gal. 3:21; *Heb. 7:18-19*...

“weakness” - *asthenes* - NOM & ACC S NEUT - *asthenas* - without strength, weak, infirm; inefficient; sick

“unprofitableness” - *anopheles* - ACC S NEUT - *anophelas* - useless, unprofitable

2. Because it is weak through the flesh.

- a. the body is tainted by sin
 - > the body draws us away
- b. the soul is permeated with sin
 - > the soul chooses to disobey
- c. the spirit is dead toward God
 - > no spirit to bring us to God

3. In the flesh...

- a. we have not kept the law
- b. we cannot keep the law
- c. we will never be able to keep the law
 - ~ that is, until in his image. Even then, it shall be by His grace and mercy and not by our power to keep it...

B. Ability

1. Jesus came in the likeness of sinful flesh. Heb. 2:9, 14-18
2. And He condemned sin in the flesh. Heb. 4:15; 5:7-9; II Co. 5:21
 - a. He fulfilled the law perfectly, I Pet. 2:22
 - b. He took sin upon Himself (tho not guilty), I Pet. 2:23
 - c. He suffered being condemned (by substitution), I Pet. 2:24
 - d. He arose from the dead cf. I Pet. 1:3

II. SANCTIFICATION vs. 4

* I used only to view this as the imputing of Christ's righteous-ness to the believer...This is certainly a precious truth, but it is not the intent of the text.

A. This is the Christian keeping the righteousness of the law in his/her daily life.

“fulfilled” - plarotha - 3PS 1AOR SUBJ PASS - plaroo - to make full, to fill up, to perform fully, influence fully

1. This is the intent of doing so [in the subjunctive].
 - ~ positionally this is accomplished
 - ~ conditionally this is desired
2. This is an effect upon us [in the passive].
 - ~ it is the working of the Spirit Who is in us

B. It is our **new** nature to do so! (i.e. walking after the Spirit).

“walk” - same as in vs. 1 - peripatousin - DAT PL M PRES PART - peripateo - to walk, to roam [from a Hebrew term meaning, to maintain a certain walk of life and conduct]

1. It is expected, Eph. 2:10.
2. It is our foundation, Rom. 7:22, 25b.
 - ~ *position* should work out in *condition*
3. It is a matter of focus, Gal. 5:16-17.

III. CONCLUSION

A. Living for Christ,...walking after the Spirit...

1. Is pleasing
2. Is practical (i.e. consistent with the profession)
3. Is permanent (until redemption)
4. Is planned (i.e. it is God's intention we do so, and we are exhorted to do so.)
5. Is promoted, Rom. 12:1-2

Romans 8:5-8

The Apostle Paul, in rebuke of the divisive Corinthian church, called them carnal. The word “carnal” means *relating to the flesh*. That is not a flattering term for a Christian. In fact, it is a word in opposition to spiritual things. Obviously, in their clique-ish state, the resulting division and strife led Paul to conclude they acted like lost people. They were carnal.

Please understand, it is possible for a Christian to display carnal characteristics. Yet, those are contrary to the new nature. On the other hand, unbelievers live their lives in a carnal state because of their nature. Our text draws a comparison between the two and then emphasizes the carnal viewpoint.

A LOOK AT “THE FLESH”

I. DISTINCTION vs. 5

A. We find a contrast of character / desire.

| | |
|-------------------------|----------------------------|
| flesh minds the flesh | spirit minds the spirit |
| it is “carnally minded” | it is “spiritually minded” |

* It is, the position affects the condition

“do mind” - phronousin - 3PP PIA - phroneo - phran - to think, to mind; to be of opinion; to take thought; to incline to, be set upon

main root: the mind, intellect

1. Without question, dual natures exist in a Christian, 7:22-23.
2. Each follow their own nature.
3. Each have their own outward display, Gal. 5:19-23 ref.

Note: I John 2:15-16

4. The righteousness of the law (vs. 4a) is **NOT** fulfilled in those who walk after the flesh.

B. Characteristically, a Christian will be identified by righteousness, 8:1b, 4b.

II. DEATH vs. 6

“minded” - phronama - phran - frame of thought, will , mind

A. Being carnally minded is death.

1. It is being spiritually dead toward God.
~ dead in trespasses and sins
2. It is conduct which results in death. cf. Rom. 6:21
3. It is a disposition which receives eternal death.

B. Being spiritually minded is life and peace.

1. It is spiritual life and peace, Rom. 5:1.
2. It is an everyday life, Jn. 10:10b.
3. It is conduct which results in peace, Rom. 6:22.

III. DISOBEDIENCE vs. 7

- A. “enmity” - echthra - echthros - hated, hostile *thus*, an enemy, adversary
- B. “subject” - hupotassetai - 3PS PRES IND MID - hupotasso - to place or arrange under; to subordinate
~ **will not...**
- C. “neither indeed can be”
~ **cannot...**
- D. Evidence of the hatred and insubordination:
 - 1. Follow Sin, Eph. 2:2-3
 - 2. Fruit of Sin, Gal. 5:19-21
 - 3. Free from the Spirit, I Co. 2:14
 - 4. Fearless Sight, Rom. 3:18
 - 5. Faulty Servant, Rom. 6:17a, 20a, then, vs. 19b
 - 6. Fully Subdued, Rom. 7:11
 - 7. Fleshly Slave, Rom. 8:5a

Why is it that the lost man in all of his attributes, descriptions, character sketches, and biblical references is summed up as “evil, corrupt, and ungodly?”

Because the carnal mind is an *enemy, adversary* of God! The attitude is just like Satan’s, Isa. 14:13-14

IV. DISPLEASEING vs. 8

A. Note:

- 1. Such a mind (carnal) is not subject to God.
- 2. Neither is it possible for it to do so.
- 3. Conclusion, vs. 8 ~ the lost man **cannot** please God.
~ they are void of saving faith. cf. Heb. 11:6

B. For this reason (vs. 8)...

- 1. We need Christ’s provision.
- 2. We need God’s mercy and grace.
 - a. without it, we are like Satan, Isa. 14:15
 - b. with it, Eph. 2:4-5
- 3. Man needs the new life that is found only in Christ, Jn. 14:6. cf. II Co. 5:17

Romans 8:9-11

We read verses like:

God has made known His mystery among the Gentiles “which is Christ in you, the hope of glory:” (Col.1:27)

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me” (Gal. 2:20).

“...as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (II Co. 6:16b).

“I in them, and thou in me, that they may be made perfect in one;” (John 17:23a)

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (I John 4:15).

What we find is, when a person is born again the Holy Spirit of God (the third person of the Trinity) takes up residence in their heart. So we hear things like, “Salvation is not just a profession, it is a possession.” And, “If the Holy Spirit is resident, He should also be president.”

Yes, salvation brings about a new creature in Christ Jesus and God dwells in our hearts by faith. Our text deals with the indwelling of the Holy Spirit in those who are saved. Notice...

THE SPIRIT OF CHRIST WORKS IN US

I. DISTINCTION vs. 9a

A. “But...”

1. Not in the flesh but in the spirit (saved, not lost).
2. This is a fact!
~ conditional in that “if so be that the Spirit of God dwell in you.”
3. This is a matter of *position*.

B. Therefore,

1. You walk after the Spirit, vs. 4b.
2. You mind the things of the Spirit, vs. 5b.
3. Being spiritually minded you have life and peace, vs. 6b.
4. You are not an enemy of God and you are subject to the law of God, vs. 7.
5. You are able to please God, vs. 8.

II. DWELLING vs. 9b

A. “if so be...”

1. “dwell” - oikei - 3PS PIA - oikeo - to dwell in, inhabit
2. The Holy Spirit lives within, I Co. 6:19.

B. As manifested:

convicts, I Co. 2:9-11
indwells, Jn. 14:23; I Jn. 4:16

testifies, Rom. 8:16
seals, II Co. 1:21-22; Eph. 1:13-14
leads, Gal. 5:18; Rom. 8:14

C. How can this be? By being born again, Jn. 3:3, 5-8.

1. Such are justified, 8:1
2. Such are sanctified, 8:4

III. DECLARATION vs. 9c

A. If you are not in the spirit, you are none of his
~ this is a fact! – you are still in the flesh...and, vss. 7-8

B. If you have the Spirit, then you are His...!

IV. DIFFERENCE vs. 10

A. The result: *If Christ is in you...*

1. The body is dead because of sin (just as it always has been).
2. The Spirit is life because of righteousness.

B. Notice the results of sin (= death) and righteousness (= life).

C. Know ~ whose righteousness is it? II Co. 5:21; I Co. 1:30
~ it is Jesus' righteousness cf. Rom. 8:3...4

V. DELIVERANCE vs. 11

A. Same concept of indwelling by the Spirit.

“dwell” - oikei - (*above*)

“dwelleth” - enoikoun - ACC S NEUT PRES PART - enoikeo - (en & oikeo) to dwell in, inhabit;
in N. T. met. to be indwelling spiritually

B. Know something else, if this is true in you...(i.e. you are saved)...vs. 11b is also a fact!

1. We have a hope of a future physical resurrection.
 - a. Christ is physically risen
 - b. Jesus' resurrection is a work of the Holy Spirit
 - c. we have mortal bodies
 - d. we shall be “made alive”
 - ~ if living, we will be changed
 - ~ if dead, we will be raised cf. I Thess. 4:16-17
2. That will also be a work of the Holy Spirit.
3. It is the same Spirit that dwells in us.
 - ~ see, Rom. 8:23

Romans 8:12-15

Every now and then you will run into a professing Christian who believes that since they are saved they can do anything. That is, sin is no longer a concern to them. They believe they have liberty so they can now do as they wish. If that means living a backslidden life fulfilling the lusts of the flesh, then, so be it. They believe they have a license to do anything they want. They believe they have some sort of “diplomatic immunity.” But, I submit unto you that any reasonable thinking child of God will look into the Scriptures and find a different precedent for life. Surely we cannot believe that God rescued us from the penalty of sin just so we could wallow in sin without fear.

Don’t misunderstand me. I believe in once saved always saved. I believe the saint is free from the law of sin and death. But I believe we are set free from those things in order to be obligated to our Lord and Savior. I, therefore, believe in perseverance of the saints. I believe that we should live for Him Who died for us. I am convinced that the Apostle Paul taught the same thing. We find responsibility attached to freedom. We find application attached to truth. So it is in our text. The answer to Francis Schaffer’s question, “How Shall We Then Live?” is found in the words obedience, love, and holiness.

WE ARE DEBTORS

I. INTRODUCTION

A. We have seen contrasting positions and contrasting character.

B. I remind you of the character of one who is *in the Spirit*...

1. One who has a new nature.
2. One who is no longer in bondage to the law or to sin.
3. One who desires righteousness.
4. One whose salvation is a product of the Spirit.
5. And one whose salvation is being “worked out” by the Spirit.

~ Paul, more often than not in his writings, states great truth and then follows up with personal responsibility. He does that here.

II. CONCLUSION vs. 12

~ Based on the great truth of vss. 10-11, “Therefore, brethren...”

A. A debt is owed.

There is a responsibility...

either to the flesh, or, to the spirit

B. “not to the *flesh*”

The old nature

The old desires

The bodily fulfilment without regard to God

The disobedient character

C. The debt is to “**live**”...but not after the flesh.

Rom. 14:7-9; II Co. 5:14-15; I Pet. 4:1-2

III. CONSEQUENCES vs. 13

A. Two concepts:

1. A restatement of fact regarding the outward response is in accordance with the nature: to live for the flesh, is of the flesh and leads to death (vs. 13a, 6a); killing off such deeds, is of the Spirit, and leads (in the end) to eternal life (vs. 13b, 6b).
2. A declaration speaking of the responsibility of the saved to live godly. To do so (killing off the old deeds of the flesh) means a blessing of physical life whereas to live ungodly would bring a pre-mature death.

* I am inclined to apply point # 2...

B. The points contained in the verses (vss. 13-15) appear to go back to the statement in vs. 12.

- | | |
|-------------------------------|---------|
| ...”for if” (vs. 13) | life |
| ...”for as many” (vs. 14) | leading |
| ...”for ye have not” (vs. 15) | love |

IV. CAUSE AND EFFECT vs. 14

A. A blank statement listing a great truth...

1. Such as have the Spirit, (vs. 9a)
2. Are led by the Spirit ~ i.e. the directing activity
3. “They are” ~ these **are** the sons of God

B. Gal. 5:16-18 cf. vss. 24-25

V. CONNECTION vs. 15

A. There is a different position producing a different attitude.

1. Not in bondage
~ bringing forth an attitude of fear
2. But that of a son
~ bringing forth an attitude of love with responses in obedience
~ cf. Gal. 4:6-7

B. We are adopted into the family of God, Gal. 4:4-5.

cf. Eph. 1:4-6; Jn. 1:12; Gal. 3:26

Romans 8:16-23

All of us recognize the distinction of social status amidst the human race. We say that some people were born with a silver spoon in their mouths. We also speak of others who reside on “the other side of the tracks.” In some cultures you are born into royalty or you are born as a peasant. As in India, the caste never changes. Street urchins will always be urchins and the poor will never be elevated to the upper class. Even in America, the Land of Opportunity, where you can fulfill your dream and break the generational legacy, being part of a family STILL makes a difference.

Do you think the children of the rich man found in Luke 16 had a better opportunity than the children of Lazarus? He, a beggar, sat at the rich man’s gate, full of sores and vacant of the basic elements of sustenance. Yet, even if the rich man had mercy on Lazarus and his family, the children of the poor would never share in the bounty of the rich. Why is this so? It is because there is a privilege in being a son. The heir ascends above the servant. We might well say that for a son, the future looks bright.

Our text deals with the blessings of being a son. Yea, even if things do not seem bright at the present, because he is a son, the future is assured. So it is with those of us who know Jesus as Savior. We were once enemies. Aliens. Outcasts. But God in His grace brought us near, adopting us into His family. We are no longer servants but sons. As sons, we have all the rights and privileges of the family.

AS CHILDREN, WE HAVE A GLORIOUS HOPE

I. SONSHIP AND SUFFERING vs. 16-17

A. As sons by adoption:

1. The Holy Spirit lives within, vs. 9b.
 - a. He is our “downpayment,” Eph. 1:13-14
 - b. by Him we can know the things of God, I Co. 2:11
2. We are debtors to live after the Spirit, vs. 12 ref.
3. We are led by the Spirit, vs. 14 ref.
4. We have a spirit of peace and acceptance, vs. 15 ref.

B. The confirmation of the Spirit, vs. 16.

1. “bears witness” - *summaturei* - 3PS FUT IND ACT -
summatureo - to testify or bear witness together with *another*, add testimony
2. Object being testified to,
“that we are the children of God.”

Albert Barnes,

“*Beareth witness*. Testifies, gives evidence. *With our spirit*. To our minds. This pertains to the adoption; and it means that the Holy Spirit furnishes evidence to our minds that we are adopted into the family of God. This effect is not unfrequently attributed to the Holy Spirit, 2 Cor. i. 22; 1 John v. 10, 11; 1 Cor. ii. 12. If it be asked *how* this is done, I answer, it is not by any revelation of new truth; it is not by inspiration; it is not always by assurance; it is not by mere persuasion that we are elected unto eternal life; but it is by *producing in us the appropriate effects of his influence*. It is his to renew the heart; to sanctify the soul; to produce ‘love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,’ Gal. v. 22, 23. If a man has *these*, he has evidence of the witnessing of the Spirit with *his* spirit. If not, he has no such evidence. And the way, therefore, to ascertain whether we have this witnessing of the Spirit, is by an honest and prayerful inquiry

whether these *fruits* of the Spirit actually exist in our minds. If they do, the evidence is clear. If not, all vain confidence of good estate; all visions, and raptures, and fancied revelations, will be mere delusions.”

Barnes Notes. Romans. pp. 186-87

C. As a result of our relationship, we are children...with all the rights of children, vs. 17.

1. “heirs” - *klaronomoi* - NOM PL - *klaronomos* - an heir; a possessor
~ Gal. 4:7; Acts 26:18c cf. I Pet. 1:3-5
2. “joint-heirs” - *sugklaronomoi* - NOM PL MASC - *sugklaronomos* - pr. a coheir; a fellow-participant
3. A promise to children – that of comfort...“If so be...”

D. Suffering may come but we, as children, can have hope.

1. We are not heirs because we suffer.
2. Rather, a statement regarding afflictions.

* If you suffer (being His) for His sake, you have something better to look forward to!
~ glorification – as in vs. 30c and, the next verse,

II. PROBLEMS AND PROSPECT vs. 18-19

A. Present suffering does not equal future blessings. cf. II Co. 4:16-18, I Pet. 1:6-7

B. The future glory will one day be revealed, (vs. 18b).

1. To be like Him, I Jn. 3:2
2. This is also God’s purpose, Phil. 3:12-14
3. As also mentioned in vs. 23

C. With eagerness, the creature [creation] waits for it, vs. 19.

1. “earnest expectation” - *apokaradokia* - (to watch with the head stretched out, to keep an eager look-out) earnest expectation, eager hope
2. “waits” - *apekdechetai* - 3PS PRES IND - *apekdechomai* - to expect, wait or look for
3. “the manifestation” - *tan apokalupsin* - ACC S - *apokalupsis* - a disclosure, revelation; manifestation, appearance

III. DISAPPOINTMENT AND DELIVERANCE vs. 20-21

A. The creation was subjected to bondage because of man.

“hath subjected” - *hupetaga* - 3PS 2AOR IND PASS - *hupotasso* - to place or arrange under; to subordinate

B. The creation shall also experience liberty.

“shall be delivered” - *eleutherothasetai* - 3PS FUT 1 IND PASS - *eleutheroo* - to free, set free
main root: free, in a state of freedom *as opposed to slavery*

IV. CREATION AND CREATURE vss. 22-23

A. The creation longs to be free from corruption.

B. Those saved also have this hope and expectation.

1. Such as have the Spirit. “the firstfruits”
2. Such desire to be changed. “groan within ourselves”

C. The future expectation:

1. “waiting” - apekdechomenoi - NOM PL M 1AOR PART - apekdechomai - (above)
2. The completion of the “adoption” - huiiothesian -
3. “the redemption of our body” -

apolutrosin - ACC S - apolutrosis - redemption, a deliverance procured by the payment of
a ransom

tou somatos _hamon - GEN S - soma - body (of you - GEN PL)

Romans 8:24-27

As we continue in our exposition of chapter eight, I remind you that Paul has been talking about the future hope of all the saved, viz., the redemption of the body. This is something we look forward to with great anticipation. It is something we know for sure which will someday come to pass. We believe it. We expect it. We wait for it.

May I say, when I use the word *hope*, I am not using it in the sense of “despite all of the indicators, I wish it would happen.” Rather, it is an expectation of a future event which is assured. I will mention this again in just a moment when I look at the definition of the word.

Those of us who are saved take comfort in the hope that we have. We can do so because those things of the future are based upon a solid foundation. It is not guess-work. It is not theory. It is a fact not yet realized, but it is *as good as done*. That allows us to remain at ease for there is no reason to fret. We find encouragement in the face of opposing indicators. God is sure and unchanging, therefore have I hope.

HOPE

I. THE ELEMENT OF HOPE vs. 24

A. “For we are saved by hope”

“hope” - *elpizo* - to hope, to expect
main root: *elpis* - pr. expectation, hope
also, confidence, trust, *thus*, faith

B. This chapter deals with:

1. Redeemer
2. righteousness
3. resurrection

C. A few references:

Rom. 5:2; I Thess. 5:8; Heb. 6:18; I Pet. 1:3; Col. 1:23-27

D. Application:

1. Redeemer, Jesus ~ whom we need
2. righteousness ~ which we need, Gal. 5:5
3. resurrection ~ what we look for, Acts 23:6; 24:15; Titus 2:13

II. THE ESSENCE OF HOPE vs. 24bc

A. It is a confident expectation, not a reality.

~ hope which **is** seen is experience, no longer faith / hope

B. Hope unseen is based on faith, Heb. 11:1

~ Does this remind you of II Co. 4:18?

III. THE EFFECT OF HOPE vs. 25

- A. We wait patiently!
~ For what? vs. 23

IV. THE ENCOURAGEMENT OF HOPE vss. 26-27 ref.

In the meantime...

A. Intercessor, vs. 26

1. The Spirit helps our infirmities.

“helpeth” - sunantilambanetai - 3PS PRES IND - sunantilambanomai - pr. to take hold of with
any one; to support, help, aid

“infirmities” - astheneiais - DAT PL - astheneia - want of strength, sickness, frailty

2. Our inability,...we don't know how to pray.
3. His ability,...the Spirit intercedes for us.

* This is not a modern day Charismatic experience.

“cannot be uttered” - alalatois - DAT PL M - alalatos - unutterable, or, unexpressed

~ if it cannot be uttered, how can they speak it?

B. Intercession, vs. 27

1. God searches the heart. ref. I Thess. 2:4 see, Rev. 2:23
2. God knows what is the “mind” of the Spirit
~ for they are one, i.e. Trinity
~ also, His intercessory duties are guided by the “will of God” (vs. 27b)
3. His intercession then is always perfect and pleasing.

V. CONCLUSION

- A. We have a confident expectation (hope).
B. Yet, we are weak.
C. Be encouraged!
vs. 26a, The Spirit is helping us!
D. Believe in the end result. vs. 26c + vs. 27b = vs. 28a

Romans 8:28-30

What shall sustain us in the trials of life? vs. 18a

How long must we wait until we are delivered from the presence of sin? vs. 21

How do we stand against those who oppose us? vs. 31b

How do we answer our accusers? vs. 33a

How may we endure suffering and great calamity? vs. 35b

I believe the answers to these questions are found in our text. The truth we look at in this session will be the fulcrum upon which our life rests. We may be exalted or we may be abased, but God's purposes stand just and true.

Personally, I find great encouragement from our text. It is my desire that you share in this blessing. I submit unto you that these are...

WORDS TO LIVE BY

I. THE OBJECTS vs. 28 "to them...to them..."

A. It is toward *the called*.

"the called" - klatois - DAT PL M - klatos - kaleo - called, invited
main root: to call, send for; summon; invite

1. A group of many from among all.
2. The call is received:
 - a. generally
 - b. effectually
3. The call is responded to.

B. Such are they who "love God."

1. Both are inseparable.
2. Both are "according to His purpose."

II. THE PROMISE vs. 28a

A. This truth is "knowable." "...and we know..."

B. Regards everything without exception.

C. The chief end acquired is for **our** good.

~ all of the parts fit to make the whole...(which is good)...

"works together" - sunergei - 3PS PIA - sunergeo - to work together with, to cooperate; afford aid to

D. It isn't what we think is good.

E. This demonstrates divine sovereignty.

* As someone said, “Nothing comes to us but that it passes through the hands of God first.”

F. Its impact:

1. This shows the active work of the Holy Spirit. (vss. 26-27 ref.)
2. This also enlists a *panoramic* view.
~ we get the whole picture...
3. This should bring us to lean upon God and trust Him.

III. THE DIVINE PURPOSE EXPOSED vss. 29-30

A. Introduction of foreknowledge.

“did foreknow” - proegno - 3PS 1AOR IND ACT - proginosko - to know beforehand, to be previously be acquainted with; to determine beforehand; *in N.T. from the Heb.*, to foreknow, to appoint as the subject of future privileges

1. Two views: God looked down and knew ahead God set His affection upon ahead.
2. Without question, those foreknown are specific in number.

B. Such are also predestinated. i.e. pre-determined

“did predestinate” - proorisen - 3PS 1AOR IND ACT - proorizo - to limit or mark out beforehand; to design definitely beforehand, ordain beforehand, predestine

1. To be conformed to the image of His Son.
both now, 8:4 & Eph. 2:10
and later, 8:18 & I Jn. 3:1-2
2. Eph. 1:5-6
3. Hence, Jesus became the firstborn of many who will be His brethren.
cf. Col. 1:18-19; Rev. 1:5-6
4. And this is according to His purpose, vs. 28b.
cf. Eph. 1:4-5a; II Tim. 1:9

Beginning with foreknowledge He predetermined (vs. 29).

C. THEN, vs. 30 ~ more of His plan unfolds...

1. Those predestinated are called.

“called” - ekalesen - 3PS 1AOR IND ACT - kaleo - (above ~ to call, invite)

2. Those called are justified.

“justified” - edikaiosen - 3PS 1AOR IND ACT - dikaioo - dika - pr. to make or render right or just; to hold as guiltless, to accept as righteous, to justify

3. Those justified are glorified.

“glorified” - edoxasen - 3PS 1AOR IND ACT - doxazo - dokeo - to extol, magnify; to invest with dignity or majesty; to glorify

* Herein is God’s great plan of grace from beginning to end!

4. Who initiates grace?

~ Can this chain be partial? (Can you skip one or more of these?)

~ Can this chain be broken? (Can you stop before completion?)

IV. CONCLUSION

A. We have a great promise for life and living.

B. This precious promise is held up by two great pillars:

1. The Holy Spirit’s present working, vss. 25-27.

2. The plan and purpose of God, vss. 29-30.

Romans 8:31-34

After noting the great working of the Spirit (a great and precious promise wherein we hide for safety and lean upon for strength) and God's grand purpose in election, predestination, justification, and glorification...we move on to more precious truth. Like strolling through a museum perusing one masterpiece and then the next, we leave one precious truth – receiving joy while admiring its beauty and being thrilled with its splendor – we take a few steps, not forgetting the previous artwork but counting it a privilege to encounter another.

Our passage raises several questions and defines the answers. God's favor, God's provision, and God's love are combined to make a tremendous art show hosted by the Master. Let us consider a few of these classic treasures.

NO NEED TO FEAR

I. INTRODUCTION

~ there are four basic questions asked and answered...

- Q ~ vs. 31b = A ~ vs. 32
- Q ~ vs. 33a = A ~ vs. 33b
- Q ~ vs. 34a = A ~ vs. 34bc
- Q ~ vs. 35a = A ~ vss. 35b-39

~ *We shall consider the first three...*

II. QUESTION ONE vs. 31

A. Some conclusions may be made, (vs. 31a).

1. Relating back to vss. 26-27
and, vs. 28
and, vss. 29-30
2. What is our response?...

B. “against” - kath' - by apostrophe for kata - *prep.* down from, down upon; against, et. al.

C. The good news is, God is for us!
~ who can be against us?
~ what can be against us? vs. 35b...

D. Answer One, (vs. 32):

1. He sacrificed His Own Son.
2. He did so for us.
 - ~ “Are we left to ourselves?”
 - ~ “Are we without hope or strength?”
 - ~ “Do we lack necessary resources?”
3. He will also give us all that we need for this life and the next.
 - ~ a package deal! No extended warranties!
 - ~ “freely” i.e. by grace, extended to us...

4. What of the rhetorical? Yes!!
~ all we need is found in Him

III QUESTION TWO vs. 33a

* Considering the provision of God through Christ (along w/ vss. 26-30).

A. “lay anything” - egkalesei - 3PS FUT IND ACT - egkaleo - to bring charge against, accuse; to institute judicial proceedings

Interlinear: shall bring an accusation

B. Who might do so?

1. Angels?
2. Satan?
3. The Ungodly?
4. False Prophets / Teachers?
5. Even Christians?

C. To whom does this apply?

~ the elect, i.e. chosen

D. Answer two, (vs. 33b): “It is God that justifieth”

1. God made the provision.
2. God reconciles.
3. God justifies. via, His own purpose, vss. 29-30

IV. QUESTION THREE vs. 34a

A. “condemneeth” - katakrinon - NOM S M PRES ACT PART - katakrino - to give judgment against, condemn; to place in a guilty light

B. Who? Again, (ref. vs. 33 ~ *above*)

C. Again, to whom does this apply?

~ implied, the elect

D. Answer three, (vs. 34bc):

1. It is Jesus Who died and rose again.
2. It is Jesus Who is at the right hand of the Father.
3. It is Jesus Who intercedes for us. cf. Heb. 7:25

V. CONCLUSION

A. The objects involved in these questions is inferior man. “us...God’s elect”

B. These are topics of concern to vulnerable men:

1. Opposition

2. Accusation
3. Condemnation

C. The answer is found only in the superior God.

D. God is the One Who has performed the work.

* God is the One Who will see it through!

~ THERE IS NO NEED TO FEAR!

Romans 8:35-39

As we finish out this chapter, I remind you to never forget the tremendous truths found in vss. 1-11; the principles of practical living found in vss. 12-25; and the precious promises found in vss. 26-39. (I realize the last section encompasses our passage, nonetheless, what we will cover is worthy of keeping in memory.)

Last time we began in verse 31. We covered some verses which brought up a few negative issues. Now, perhaps you don't like to think about negative things, but do not deny they exist. For just as the early Christians had to endure trials and tribulations, so do you. Just as they were held as objects of ridicule, so are you. Just as they had false accusers and a host of others which would do anything to bring condemnation upon them, upon their testimony, and upon their Savior, so do you. Maybe you aren't persecuted in the same fashion, nor have you been cast into prison, been beaten, or even faced death, but recognize that you are hated by those who hate God. And, we could, in future days, experience the hideous torturous acts by the ungodly, just as many believers from other cultures around this world do, even in this present time.

If that should be so, take your ease by resting in...

THE HIGHEST COMFORT

I. REVIEW

~ There are four questions asked and answered in this text. Last time we looked at the first three. We now look at the final question.

- Q ~ vs. 31b = A ~ vs. 32
- Q ~ vs. 33a = A ~ vs. 33b
- Q ~ vs. 34a = A ~ vs. 34bc
- Q ~ vs. 35a = A ~ vss. 35b-39

II. QUESTION FOUR vs. 35

A. Who or what can separate us from the love of Christ?

“separate” - chorisei - 3PS FUT IND ACT - chorizo - to sever, disunite
main root: apart, parted from, alien from

1. We need not speculate as in vs. 33 (as before...)
 - a. angels? d. false prophets / teachers?
 - b. Satan? e. even Christians?
 - c. the ungodly?
2. The text contains suggestions (note: all are events).
3. The concern is “the love of Christ.”
 - a. it is the greatest virtue (I Co. 13:13 ref.)
 - b. it is the divine virtue (i.e. “of Christ”) cf. I John 4:8b; 16b
 - c. it is the received virtue (implied: God loving us; not our love toward God)
cf. I John 4:19

B. Answer four, part one (vs. 36):

1. Begins with a quote, cf. Ps. 44:22
 - ~ we are killed
 - ~ it is for His sake
 - ~ just like sheep
2. The implication is we deserve such things. cf. John 15:20-21
3. These things (vs. 35b) happen! Can they or will they separate us?

C. Answer four, part two (vs. 37): NAY!

1. More than conquerors in these things.

“more than conquerors” - hupernikomen - 1PP PRES IND - hupernikao - to over power in victory; to be abundantly victorious, prevail mightily

- a. think of, Matt. 12:28-29
- b. overcomers ~ I Jn. 5:4
- c. qualifier: “through him that loved us”
 - II Co. 2:14 triumph
 - I Jn. 4:19 —> I Jn. 4, 9-10, 16 love...

* Fits very well with vs. 29a ~ foreknow, to set affection upon...

2. There is no exception. “in **all** these things”
3. Who shall separate us?
 - a. did not He predestinate the same? (vs. 30)
 - b. if God be for us, who can be against us?
 - (vs. 31a) —> vs. 31b
 - c. who can bring accusation against the elect? (vs. 33a) —> vs. 33b
 - d. who is he that condemneth?
 - (vs. 34a) —> vs. 34bc
5. What if the things of vs. 35 are experienced, vs. 36...?

NAY!! No one! Nothing! We are conquerors!

C. Paul gives a summary / conclusion, (vss. 38-39).

1. Paul is persuaded...vs. 38

Death ~ to die
Life ~ anything in living
Angels ~ fallen or not

“Principalities” - archai - NOM PL - archa - first place; eminence, high estate; authority, magistrate

“Powers” - dunameis - NOM & ACC PL - dunamis - strength, power, ability

Anything going on now
Anything that may come

Anything above us
Anything below us
Any kind of (living) creature

NOTHING...

2. Note: “**shall be able** (have power or ability) to separate (chorisai - 1AOR INFIN ACT - chorizo) [same as in, vs. 35]

“us” - the saved, the elect, the loved, etc.

“from the love of God” cf. Rom. 5:8
~ the same as the love of Christ, (vs. 35)

“which is in Christ Jesus our Lord”

3. Again, Jn. 17:20-23

Song: “*I’ll Live for Him*”

Romans 9:1-5

Permit me to give a general overview of the book of Romans so far... Paul addresses the people at Rome speaking of the importance of the gospel. Not just for the Jew but the Gentile as well. Both are in need of grace, for all have turned away. The Jew with the Law, the Gentile not under the Law (Decalogue), yet, God finds all men guilty.

He continues by speaking of the privileges of being a Jew, but, they are still found to be sinners even as the Gentiles, Rom. 3:11, [*There is none that understandeth, there is none that seeketh after God.*] However, righteousness comes to anyone by faith – the kind of faith resting in Christ and not earned by keeping the Law. To which, he gives example of Abraham and his belief. Then, Paul explains justification as found in Christ. And, on to the response of one in Christ – their position in Him but also the practical outworking of sanctification.

Then, in chapter seven he discusses the battle between the inward man and the old man. This is followed by what the believer has in Jesus, among which, is intercession by the Holy Spirit. Afterward, we see some precious truth regarding God's purpose and even the great love of God for us and that we cannot be separated from such love.

It would appear that Paul, having finished his discourse on salvation and the love of God, notices a seeming contradiction he cannot ignore. Truth is, God's chosen people have not entered into this glorious grace: why is this so and what is the remedy? Therefore, as we continue in our study, we find that in chapter nine, his attention is drawn back to the Jew. This, then, begins a doctrinal dissertation on God's purposes in regard to the nation of Israel. In the section from chapter nine through chapter eleven, we shall discuss the fact that salvation for the Jew is also by faith in Christ. We will note their relationship to the Gentiles. Once again, we will consider the purpose of the sovereign God.

When approaching the passage for this message, I have chosen to characterize our text utilizing single words which encompass the thought under consideration.

PAUL'S BURDEN FOR THE LOST JEWS

I. TRUTH vs. 1

- A. Paul affirms the earnestness and sincerity of what he is about to say.
- B. God is a witness regarding his veracity in this matter.
- C. He expresses his concern for the Jews, for the readers know he is the Apostle to the Gentiles.
cf. Acts 9:15; 26:17-18; Acts 13:46-47 → 14:27

II. BURDEN vs. 2-3

- A. Paul desired that the Jews would come to Christ. cf. 10:1
- B. This was a very great burden. "great heaviness"
~ so great, vs. 3
~ Moses expressed a similar sentiment, Ex. 32:31-32
- C. This was a constant burden. "continual sorrow"
- D. This shows a proper attitude toward "lost" people.

E. Also, this manifests a respect for who they are...Israelites.

1. Paul recognizes nationality and does not deny it.
2. Paul demonstrates great patriotism.
3. Paul's connection is a fleshly one, not spiritual.

III. ISRAELITES vss. 4-5

A. The children of Israel → Jacob → His chosen people
cf. Deut. 7:6

B. Adoption,
~ apparently, the choosing of them as a nation
~ cf. Gal. 4:4-6; Rom. 8:15

C. Glory

1. Demonstration of Chicana glory, Ex. 40:34, 38.
2. Opportunity to "share" His glory, Ps. 113:4-5.
3. Perhaps, regarding Jesus, Jn. 1:14.

D. Covenants

1. Abrahamic covenants: the land of promise; circumcision
2. Priesthood and service under the first covenant
~ Heb. 8:2-7; 9:1.
~ also, re: the Law / Decalogue

E. Giving of the Law

~ without question, the Law through Moses to Israel cf. Rom. 3:1-2

F. Service to God

~ involving above,
~ a sample expressed, Heb. 9:8-10

G. The Promises

~ the land of promise
~ the eternal emphasis (i.e. heaven)
~ the coming of the Messiah / Savior

cf. Rom. 4:13; Gal. 3:16; Paul, in Acts 13:32-33

H. The Ancestry

Whose are the fathers - Abraham, Isaac, Jacob, Joseph, the twelve patriarchs, Moses, Joshua, Samuel, David, etc., etc., without controversy, the greatest and most eminent men that ever flourished under heaven. From these, is an uninterrupted and unpoluted line, the Jewish people had descended; and it was no small glory to be able to reckon, in their genealogy, persons of such incomparable merit and excellency.

Adam Clarke, e-Sword

- I. Of whom Christ came viz., of the Jewish race...
~ born of Mary [genealogies in Matt. 1 & Lk. 3]
 1. He is the promised Messiah (viz., Christ)
 2. He is the Sovereign of the universe “over all”
 3. “God blessed for ever” – He is God in the flesh

* The Jews had great opportunity and privilege, yet, on the whole and as a nation, they remained lost. Was their unbelief and hard hearts a result of the Word of God being ineffective? Or, is there a greater purpose in the grand scheme of things? Paul begins his discourse in verse six...we will start there next time.

Romans 9:6-8

Last time, as we looked into the first five verses, we found that Paul expresses his concern for the salvation of the Jews. Yes, despite all of the privileges, opportunities, and graces bestowed upon them, the nation, as a whole, rejected Jesus.

As I mentioned before, chapter nine through eleven seems to be answering an objection which might come into mind, “Why has God’s chosen people failed to believe?” To properly answer this, we will need to cover Paul’s entire response, however, we are going to take our journey one step at a time.

As we continue, keep in mind their stated privileges found in the previous two verses (vss. 4 & 5). That is, the adoption, the glory, the covenants, the service of God, the promises, the fleshly descent, and, of course, the giving of the law. And, remember, the nation still rests in unbelief.

Has God’s graces failed to be productive? Has God’s Word been ineffectual? Has God’s purposes been thwarted by man? This is where Paul begins.

CHILDREN OF PROMISE

I. FAILURE TO BELIEVE vs. 6a

... “not as though the Word of God hath taken none effect.”

A. His concern is for his lost brethren...his kinsmen.

1. Has God’s Word been ineffectual? cf. Isa. 55:10-11
2. Have the Jews resisted God’s grace?

B. As unbelievers, by definition they:

1. Are not Israel (vs. 6b).
2. Are not children of God (vs. 11).
3. Are not children of promise.
4. Are not counted for the seed.

C. Not all without exception, for some have believed!

II. WHO IS ISRAEL? vss. 6b-8

A. Speaking from a fleshly standpoint:

1. Those with said benefits, (vss. 1-5).
2. His kinsmen in the flesh, (vs. 3)
3. Children of Abraham, Isaac, Jacob → twelve sons

B. Specifically, Israel is Jacob, Gen. 32:24-28.

C. Spiritually, Jacob’s fleshly descendants are not necessarily the children of promise.
cf. the thoughts of Jesus ~ Jn. 8:32-41

D. Paul understood this, vs. 7.

1. It is flesh verses spirit. cf. Rom. 2:28-29
2. It is Ishmael verses Isaac.
3. What of the sons of Keturah? Gen. 25:1-5
4. **Key:** "In Isaac will your seed be called" (vs. 7b).

E. Children of promise are the true seed, vs. 8

1. Examples given...
 - vs. 9 Isaac (not Ishmael)
 - vss. 10-13 Jacob (not Esau)
2. See, Gal. 5:6; Gal. 6:15
~ Jew vs. Gentile

III. SPIRITUALLY APPLIED

A. Gal. 4:28

B. Rom. 4:

- vss. 7-8 blessedness of forgiveness
- vss. 9-10 Abraham received it while uncircumcised
- vs. 11 Father of all believers
- vs. 12 All who walk in faith
- vs. 13 Promise was by faith

C. Rom. 4:16-18, 23-24

D. Gal. 3:

- vss. 11-12 the just live by faith
- vs. 13 Jesus brought redemption
- vs. 14 blessing of Abraham, promise thru faith
- vs. 15 human example of a will / last testament
- vs. 16 seed of Abraham by promise

IV. THOUGHTS

A. There is an Israel in the flesh.

B. There is a "spiritual" Israel / Jew

C. The saved are such by faith (salvation comes by faith).
~ by promise

D. Israel as a nation did not believe because, as a nation, they were not the chosen seed; it wasn't a result of weakness in God's Word.

Romans 9:9-18

In the first five verses Paul expresses his concern for the salvation of the Jews. Despite all of the privileges and opportunities, the nation, as a whole, rejected Jesus. The question may arise, “Why has God’s chosen people failed to believe?” The complete answer runs through chapter eleven; I am taking it a portion at a time.

Last time we found Paul beginning his explanation by dealing with the true children of promise. We learned that Israel’s unbelief was not a result of weakness in God’s Word. In fact, the truth is, “not all Israel is Israel.” This is true in the physical sense but it is also true in the spiritual sense. Essentially, Israel failed to believe because of the hardness of their own heart, compounded further in that God’s mercy and grace was not upon them since they were not the “chosen seed.”

We left off in verse eight where Paul declares the children of promise are the true children of God. Following up on that idea he gave two Old Testament examples of *children of promise*: Isaac and Jacob.

GOD WILL HAVE MERCY ON WHOM HE WILL

I. TWO EXAMPLES vss. 9-13 ref.

Isaac ~ vs. 9

Jacob ~ vss. 10-13

A. For both examples, consider:

1. God surpassed human ability.
2. God promised (He did the working! i.e. choosing).
3. God has sovereign control over human events.

B. Isaac, (vs. 9)...

1. Birth at that age humanly unreasonable.
2. God is the One to “visit.”
3. God promised Isaac.

C. Jacob, (vss. 10-13)...

1. God promised to bless Jacob over Esau.
2. He did so from His own purpose.
3. It was not based on anything they did.

Quote given ~ vs. 13 ~ Mal. 1:2-3

II. EXPECTED REACTION vs. 14

A. Regarding... Ishmael vs. Isaac
 Esau vs. Jacob

B. “Isn’t this unfair? God is unrighteous!” cf. Deut. 32:4

C. “God forbid.”

III. EXPLANATION OFFERED vss. 15-18 ref.

A. God said to Moses, vs. 15

[on the Mount – receiving the second set of tablets...]

~ Ex. 33:17-19

B. We conclude then, vs. 16.

1. Is mercy and compassion based upon...

a. he who wills it to be so.

b. he who “runneth”

– trechontos – GEN S M PRES PART – trecho – to run *a race*

2. NO! “But of God that shows mercy!”

C. Example listed, vss. 17-18 ...Pharoah

cf. Ex. 9:13-17 [after plagues of frogs, lice, flies, murrain, and boils...]

1. Rom. 9:18 → Ex. 8:32 (after the flies)

Ex. 9:7 (after murrain)

Ex. 9:12 (after boils)

2. God had forewarned Moses, Ex. 4:20-21.

D. The sovereignty of God!

~ I used to apply this only to the physical and I tried to sidestep the spiritual implications...

1. Yes, all of this **is** in regard to the nation.

2. But, it does deal with children of promise.

[not limited to a national purpose but also to salvation...spiritual Jews]

* All of this doesn't sound quite fair to the human mind; Paul will address his response to this subject (next time).

Romans 9:19-25

Paul began this chapter by speaking of his concern for Israel as a nation, how that, they needed to be saved. He then mentioned that the privileged Jew rested in unbelief but not because God's Word was ineffectual. Rather, national heritage is not the same as the children of promise. Of which, he follows with several arguments found in their history. [Keep in mind that when Paul speaks of the children of promise, he does so first, from a national standpoint, and then, from an individual (spiritual) view.]

The last of his references involve Pharaoh. Paul uses him as proof that God will have mercy and compassion on whom He will. Verse seventeen reminds us that God raised up Pharaoh for one intended purpose, the glory of God. And the next verse repeats the divine truth, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Paul knows the readers will have objection to this, so he offers the supposed inquiry in the next verse (vs. 19). He did so in a similar fashion back in verse fourteen (*text*). Now again, in the beginning of our passage under consideration, vs. 19 (*text*).

What follows then, is an answer to the presupposed question. Technically, the answer runs through the end of the chapter (down to verse thirty-three), but we will only cover through verse twenty-five. Here, we shall find that the creature cannot (and should not) complain against the Creator. Also, we shall see that God has every right to bring judgment upon the guilty and not show mercy. But, if He should choose to have mercy on some (and not all) He has that right. Thus, if God did not show mercy on Israel as a nation, but has chosen to have compassion on some of them, along with many from among the Gentiles, He is perfectly just in doing so. Who are we to reply against God?

WHO ARE WE TO CONTRADICT GOD?

I. THE SUSPECTED OBJECTION vs. 19

- A. Man's logic
- B. Expressed sovereignty
- C. Responsibility

II. THE STRAIGHTFORWARD ANSWER vss. 20-21

~ Paul's explanation

- A. Who are we to reply against God.

"repliest" – antapokrinomenos – N S M PRES PART – antapokrinomai – to answer, speak in answer; reply against, contradict, dispute *i.e. in legal matters...*

- B. Keep in mind the relationship expressed. "O man...against God"
- C. Can the item formed say to the One Who formed it, "Why have you made me this way?"
See, Isa. 29:13-16; Isa. 45:9; Isa. 64:8; Jer. 18:1-6
- E. Discretion of the potter, vs. 21.

“power” – exousian – ACC S – exousia – exesti – power, license, authority, right, privilege
main root: it is possible, it is lawful

“honour” – timan – ACC S – tima – estimate of worth; price, value; honor, dignity; veneration

“dishonour” – atimian – ACC S – atimia – without honor

~ same sense offered in John 8:48-49

III. GOD’S SOVEREIGNTY OVER “THE VESSELS” vs. 22-25 ref.

A. Example of probability, vs. 22-23 “What if...”

1. Two vessels:

Of *wrath* – orgas – GEN S – orga – *pr.* mental bent, impulse; anger, indignation, wrath;
vengeance, punishment

Of *mercy* – eleous – GEN S – eleos – pity, mercy, compassion

~ perhaps, a beautiful vase & an ugly bedpan

2. Two purposes:

To *destruction* – apoleian – ACC S – apoleia – consumption, destruction; waste; state of
being destroyed

Unto *glory* – doxas – GEN S – doxa – dokeo – *pr.* a seeming, appearance; in N.T.
honourable consideration; praise, glorification, honour

3. Divine desire:

Willing to show His wrath ~ yet, is longsuffering in bringing the judgment

Make known the riches of His glory ~ on those deserving wrath but finds mercy

B. An important distinction, “fitted...afore prepared”

“fitted” – katartismena – ACC PL NEUT PERF PASS PART – katartizo – to adjust thoroughly,
to knit together; to prepare; fit, ripe

“afore prepared” – proatoimasen – 3PS 1AOR IND – proetoimazo – to prepare beforehand; *in*
N.T. to appoint beforehand

C. In application, who are the vessels of mercy? vs. 24

[Still in sentence with vs. 23 following upon the glory for the vessels of mercy...]

“Even us...”

– that is, those who are called

– both of Jew **and** Gentile

– seems to refer to the “children of promise”

D. vs. 25, Quoting Hosea ~ Hos. 2:23

NOTE: The entire context from chapter nine through chapter eleven deals with the privilege of a Jewish nation. God chose the lineage for the Jews and did so according to His own purpose. Yet, Paul also teaches regarding the spiritual Jew or spiritual children of promise.

I do **not** believe the purpose of the text is to teach reprobation and election. I believe the example of the potter and the clay is just *an example*. God may choose “national privileges” as He desires and without question may choose to “have mercy” on whom He will. He can bring immediate judgment or He can be longsuffering. He has the sovereign right to snatch those headed for destruction from **that** destruction and He also has the divine right to allow those under wrath to continue in their own course and to follow their own nature which is leading them to destruction. Such is not only true of “national privilege” but is also true of individuals as well. Those upon the broad way to destruction are fully responsible for their situation and own course of action. God may, if He should desire, demonstrate mercy and compassion upon any regardless of their national heritage and remove such from that broad road and place them on the narrow. Such are vessels of glory, such are called “His people,” such are the children of the living God.

Further, I ask...

Is Israel wholly rejected? No, only in a national blessing.

Will it always be this way? No, we shall see in future lessons that there is a remnant.

Can the Gentiles boast of their favor with God? No, in no wise, for we will also see why Gentiles are presently blessed and why they shall lose this blessing.

Can any criticize God in all of this? No, vs. 15,... vs. 18,... vs. 20,... 11:33.

Romans 9:25-33

Last time I dealt with a portion of Paul's answer to the presupposed question found in verse nineteen. We found that the creature cannot (and should not) complain against the Creator. Also, God has every right to bring judgment upon the guilty and not show mercy. He even has the right to have mercy on some (and not all). Thus, if God did not show mercy on Israel as a nation, but has chosen to have compassion on some of them, along with many from among the Gentiles, He is perfectly just in doing so. Who are we to reply against God?

I finished last time with verse twenty-five, but I must remind you that the quote from Hosea is a proof text of his statement in the previous verse (vs. 24). Therefore, in context, the vessels of glory mentioned in verse 23 are applied to the children of promise among the Jews, and yes, from among the Gentiles.

Though I left off with verse 25, that is where we begin.

VESSELS OF MERCY CHOSEN FROM AMONG
THE VESSELS OF WRATH

I. "I WILL CALL THEM MY PEOPLE" vss. 25-26

A. Quotations found: vs. 25 ~ Hos. 2:23; vs. 26 ~ Hos. 1:10

B. God's purpose for Hosea:

1. God uses him as a living illustration for Israel.
 - ~ he is to take a wife of ill-repute, 1:2
2. His children's names are a lesson to Israel.
 - Jezreel (vs. 4) ~ scattered; thrown about
 - Loruhamah (vs. 6) ~ no more mercy, pity
 - Loammi (vs. 9) ~ not my people
3. God warns the ten tribes of Israel but then gives a promise, vs. 10 (*text*)...
4. Israel shall be like a straying wife (2:6-13).
5. But God will bring her back (2:14-23).
 - ~ God will restore her position, vss. 20-23
 - a. Jezreel (scattered) also can mean *sowing*
 - b. vs. 23 mentions all three kids *positively*:
 - 1) "I will sow her"
 - 2) "I will have mercy upon her"
 - 3) "I will say, 'Thou art my people'"
6. Going back to the prophecy of 1:10, follow w/ v. 11
 - ~ note further, the names in 2:1
 - 1) Ammi ~ my people
 - 2) Ruhamah ~ obtain mercy

C. The direct application is toward Israel's northern tribes – their departure and their return.

1. Israel was a nation *ripe* for judgment.
2. God has indeed punished them.
3. Yet, there will be vessels of mercy among them.
4. They will yet:
 - a. be called His people
 - b. become beloved

c. shall be called the children of God

D. There is, however, a wider application including Gentiles, Rom. 9:24...

[we see a dual function of the text]

~ though some of Israel be forsaken:

a. "that the Gentiles" Rom. 9:30

& "But Israel" v. 31

b. "his people" Rom. 11:1

& "unto the Gentiles" 11:11

~ those among the Gentiles who have been saved...

a. they were not a people, but now are

b. they were not beloved, but now are

c. they may be called the "children of God"

II. "A REMNANT SHALL BE SAVED" vs. 27-29

A. Quotations found: vs. 27 ~ Isa. 10:22; vs. 29 ~ Isa. 1:9

B. God's judgment upon Israel is certain and quick in coming, vs. 28.

C. Although judgment will come, God will leave a remnant, *note context*, Isa. 10:20-23.

D. Yet, God will show mercy and leave a remnant, vs. 29.

~ see, Isa. 1:2-9 (esp. vs. 9)

E. Once again, there is a dual function: Israel & Gentiles.

~ though judgment comes and rightly deserved...

1. There are the vessels of mercy.

2. These are a remnant preserved by God.

3. They were not His people but shall be.

4. They were not beloved but shall be.

5. They will be *some* and not *all*.

III. WHAT CONCLUSION MAY BE DRAWN? vs. 30-33

A. Again, two distinctions – Gentiles, vs. 30; Israel, vs. 31

B. Notice their natural status:

1. Gentiles – followed not, vs. 30

2. Israel – which followed, vs. 31

C. Realize present status:

1. Gentiles – **have** attained to righteousness...by faith

"attained" – katelaben – 3PS 2AOR IND ACT – katalambano – to lay hold of, to grasp; to obtain

~ it was brought to them and they possessed it

* The receipt of such righteousness is by faith.

2. Israel – **have not** attained to righteousness

“attained” – ouk ephthasen – 3PS 1AOR IND – phthano – to outstrip, precede; be close at hand; to attain

~ specially note: “...law of righteousness...”

– they sought legal righteousness but failed to achieve

“The Gentiles who followed not after righteousness, suddenly inherited, obtained, or received the free gift of life in Christ by grace through faith. The people of Israel who tried to earn it, did not get it.”

Barnhouse, Romans, vol. IV, *God's Covenants*, p. 56

D. What was Israel's problem? vs. 32 “Wherefore...”

~ they had God's favor [He chose them of His own will]

~ they had spiritual blessing

~ they knew the “need for” and “how to” follow God

* But they haven't attained! “Wherefore?”

1. They sought it not by faith, (vs. 32a).

2. But, by actual work of the Law. cf. Gal. 3:10-12

3. Also, Rom. 4:4-8, 11:6

E. Israel stumbled, vss. 32b-33.

“for they stumbled at the stumblingstone”

1. vs. 32b cf. I Co. 1:23 → Isa. 8:14-15

2. vs. 33 cf. Isa. 28:16; also, Isa. 8 (above ref.)

Ps. 118:22-23 → Matt. 21:41-45

3. Note: I Pet. 2:6-10

Romans 10:1-4

When surveying our society, it doesn't take long to see those who have erred from the right path. Be it a moral issue, family values, political stance, or spiritual in nature, there is no shortage of people who are absolutely, positively, 100% self-assured, that they are right. Not only are they right, they are committed. They possess zealotry in their cause.

Through the years of ministry I have dealt with many people who were fully convinced of their views. They had no Bible to support said views, but that didn't matter. Even if it could be shown to them in black and white, they would not believe it. They know what they know. They believe what they believe. Often, it is what mom and dad believe, and it is what they have been taught all of their lives.

But we know, do we not, that just because a person believes something to be right or true, doesn't mean that it is. Centuries ago, the world was said to be flat, but all along it is a sphere. To close our eyes and click our heels and chant "I wish I were home." doesn't make it so. Oh, I know that they are sincere, but they are sincerely wrong. Thus, it is of utmost importance that we not only believe, but that we believe the truth! As we continue in our text, let us learn a lesson from the nation of Israel. Paul tells us they believed, but they believed wrong. Let us not make that mistake.

THE RIGHT ZEAL

Paul has just finished the first portion of his explanation discussing why "all Israel" was not Israel (9:6). He began with God having a chosen seed. Of which, within his digression we found that God will have mercy on whom He will have mercy, and whom He will he hardeneth (9:18). This is followed with man's responsibility despite God's sovereignty. In fact, Paul asks, "O man, who art thou that repliest against God" (9:20)? After this he invokes several Old Testament references speaking of God's mercy toward Israel despite the nation's rebellion. At the same time, Paul makes an application toward the Gentiles, and how that God has mercy on them as well! Yet, as seen last time, the basic fundamental flaw was Israel's unbelief (9:32). Therefore, they stumbled at the stumblingstone, Jesus (9:32b). Such being the case, Paul still has a tremendous burden for the lost nation. Our text, then, introduces once again his desire for Israel; Paul wants those who are lost to be saved.

Throughout chapter ten we will notice why Israel remains in darkness; the true essence of saving faith; the logical progression of receiving faith; and, once more, the rebellion of the nation.

Again, THE RIGHT ZEAL

I. PAUL'S CONCERN vss. 1-2a

A. Note his desire for the Jews.

1. Mentioned earlier, Rom. 9:1-3.
2. He had a great burden for them.
3. He prayed for them, specifically.

B. He knew their true condition.

1. He could assess their spiritual need.
2. He did so by comparison of the truth.
3. He voices his conclusions based authority.

C. Such was not a biased, ignorant, prejudiced conclusion.

1. vs. 2a “I bear them record”
2. He was a Pharisee himself, steeped in tradition.
3. He experienced such on his mission journeys.

II. ISRAEL’S CONDITION vs. 2b-3

A. Their zeal had a wrong foundation. “**not** according to knowledge”

“knowledge” – epignosin – ACC S – epignosis – a distinct perception or impression

main root: *pr.* to make a thing a subject of observation, *hence*, to attain a knowledge of; ascertain

B. They were in ignorance.

“ignorance” – agnoountes (vs. 3) – N PL M PRES ACT PART – agnoeo – to be ignorant; not to understand

C. But, they had a zeal of God.

“zeal” – zalon – ACC S – zalos – noble aspiration, zeal, ardent affection

main root: to boil, to be fervent

1. Thus, their zeal was not properly orientated!
2. What was their “zeal” toward? vs. 3b “going about to establish their own righteousness”
3. What were they ignorant of? vs. 3a “being ignorant of God’s righteousness”

* *Sincerity* then, is not sufficient.

* *Beliefs opposite the truth* are not sufficient.

D. How were they establishing their own righteousness?

Rom. 9:31ab-32 ~ the absence of faith

Rom. 9:32c-33 ~ the rejection of the Savior

E. Trying their **own** way, they have not submitted themselves unto the righteousness of God.

~ remind you of Rom. 8:7 ?

~ notice Rom. 10:16 !

III. CHRIST’S RIGHTEOUSNESS vs. 4

A. Note the equivalence of “the righteousness of God” and Christ’s righteousness.

B. Necessary righteousness is found in “Christ.”

C. Not by “works” – “end of the law for righteousness”

1. Jesus is the answer! “Christ is the end”

“end” – telos – an end attained, consummation; an end, closing act

2. The Law gives way to grace, Heb. 8:6-7 → 9:15

3. cf. Rom. 3:20, 28; Rom. 4:4-8; Gal. 2:16, 21

* The following of *religion* is not sufficient.

D. But it comes by faith. “to every one that believeth”

cf. Rom. 9:33c; Rom. 5:1; Rom. 3:22; Rom. 1:16

→ he shall soon speak of faith (vs. 6 and following)

Note: Rom. 10:9

E. It is to “any” ~ i.e. Jew or Gentile!

cf. Rom. 1:16 (again); Rom. 3:22 (again), vs. 29 → Rom. 10:11-13

F. This regards righteousness which only Jesus can provide!

HOW SHALL IT COME? BY FAITH!

IN WHAT WAY? vss. 6ff

Romans 10:5-13

Despite the clear statements in Scripture proving that salvation is by grace through faith, multitudes think it necessary to add to it. “Only believe? That is too simple. We must do something.” So, like Naaman of old, they would do something big or complex, rather than simply wash and be clean.

Man finds it hard to believe that he can be saved without doing some sort of work. He cannot conceive of the notion he can be saved by faith. And, if he should accept the premise of faith, then he often brings it upon himself to conjure up said faith. In other words, the truth of God’s Word is not sufficient to bring about faith. The task of finding faith is upon his shoulders.

Our text dismisses the complexity of faith’s discovery. All that we need to know has been revealed. It doesn’t need to be probed, researched, examined, and analyzed before it may be discerned. Scholars need not explain it before the simple-hearted may believe. We just need to hear God’s Word, comprehend the clear straight-forward truth, and believe. Have you? Would you?

THE MANNER OF FAITH

Last time we noted Paul’s second expression regarding his concern for the lost people among his nation. Then we found, once again, the reason for their unsaved condition. But we also discovered the solution to their problem – the righteousness of Jesus Christ. So, we left off in verse four, learning that, “Christ is the end of the law for righteousness to every one that believeth.”

Previously, I gave you a bare-bones outline of chapter ten. We have seen why it is Israel remains in darkness. Now, we must notice the true essence of faith. This will be followed by the logical progression of receiving said faith; and, once more, a word about the rebellion of the nation.

Our text is a digression on the subject of faith.

I. RIGHTEOUSNESS BY THE LAW vs. 5

A. Recall:

1. Israel’s problem with self-righteousness, vss. 2-3.
2. But Christ’s righteousness is by faith, vs. 4.

B. True faith is shown **by contrast** ~ via Moses. cf. Lev. 18:5 ref. in

1. The insufficiency of the Law, Gal. 3:10-13.
~ especially note vs. 12
2. Faith vs. Works

II. RIGHTEOUSNESS WHICH IS OF FAITH vss. 6-8

A. vs. 6 “But...” ~ the contrast with Moses...

B. The Jews found it hard to simply believe.

C. Israel’s mindset had developed into a system of works, and whenever faith was mentioned, they wanted “proof.”

Jn. 4:48 “Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.”

Matt. 12:38-39 “Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:”

Mark 8:11-12 “And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.”

I Co. 1:21-22 “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom:”

D. What is the manner of faith? vs. 6f cf. Deut. 30:11-14

1. If of faith it is not with tangible proof, (vss. 6-7).
~ is there something yet to be done?
2. That which *is necessary* has been revealed, (vs. 8).
3. Such revelation *is sufficient*. (vs. 8 “the word is nigh thee”)
4. The message of righteousness by faith has *been preached*, (vs. 8c).
5. The message has been *recognized* and *received*, (vs. 8b).

III. WHAT IS THE MESSAGE OF FAITH? vss. 9-10

A. It is a recognition of the Lord Jesus.

B. Full belief that God raised Him from the dead.

1. He is Who He said He was.
2. He did what He said He would do. “dead”
3. He was raised as He said He would be.
4. cf. I Co. 15:3-4

C. It is an assurance of salvation (vs. 9c). “thou shalt be”

1. We need righteousness. [we have sinned]
2. We need Christ’s righteousness.
[we need a substitute]
3. It comes only by faith:
~ it is that which we are addressing, vss. 6-10 ~ and not by works (the contrast, vs. 5)
~ thus, vs. 4 et. al. “believe”

D. Although vs. 9 places confession first, belief second, note further (vs. 10).

Heart → Believeth → Righteousness
Mouth → Confession → Salvation [just received]

IV. WHAT MIGHT WE CONCLUDE? vss. 11-13

A. Is faith the accurate means? (vs. 11) “believeth”
~ ref. Isa. 28:16 recall, Rom. 9:33; I Pet. 2:6-7

B. Faith → Rom. 1:16-17; Rom. 3:21-22; Rom. 4:16a, 24

C. Who then can be saved? (vs. 11) “whosoever”

~ notice, vs. 12

~ ANYONE! Jew or Gentile

D. Why? There is “no difference”; recall, 3:22,...vs. 23

~ we are all sinners!

E. Notice, “whosoever” (vss. 11), reiterated in vs. 13.

1. The Subject “whosoever”

2. The Action “shall call” → **by faith!**

3. The Object “the name of the Lord”

4. The Result “shall be saved”

True of the Jews (vs. 1)? Yes.

True of the Gentiles (vs. 12)? Yes.

Is the access by faith or by works? Faith.

Will all who truly call be saved? Yes. [vs. 13]

~ this leads us to the next step, the progression of receiving faith...

Romans 10:14-17

Those who believe in the sovereign grace of God in salvation sometimes wander from the path of righteousness. They either believe that a man was saved from before the foundation of the world (or at the cross), or, that the elect will be saved whether or not they believe. Such people are termed “Hardshells.” As a result of such notions, there is no need for evangelism or missions, for God will save His elect anyway.

I submit unto you that such views are wrong. There are way too many verses citing the need for a person to believe; so many, it isn’t necessary for me to even begin listing some of them – you know it is true. May I say, the elect have not always been saved, and so, will be saved “in time.” In fact, I would state that IF an elect person should die before he repented and believed, he would go to Hell. But, of course, then, he wouldn’t be of the elect, would he?

The point is, the Bible is clear about the sinner believing on the Lord Jesus Christ in order to be saved. There is, then, a responsibility which lies upon all us to be a witness for Jesus Christ.

BASIC STEPS IN BELIEVING

Last time we saw the true essence of faith. That is, what was to be believed and the necessity of possessing such belief. In doing so, we also noted that salvation was available to both Jew and Gentile, vss. 11-12. Therefore, the promise is to all, vs. 13. This is followed with the logical progression in receiving faith.

I. A SERIES OF LOGICAL QUESTIONS REGARDING THE SUCCESS OF FAITH vss. 14-15

A. How will they call on Him in whom they have not believed?

~ if one does not believe, they will not respond

1. They shall not find it necessary to call.
 - a. it is a denial of what He is able to do
 - b. it is a denial of who He is
2. Consider the person is Jesus.
 - a. man must respond
 - b. man must do so through faith
3. Note the danger of not believing – refusal to call, yet, man must call...

B. How shall they believe in Him of whom they have not heard?

1. Again, note the essential element of belief (faith)!
2. This is just a logical question...
 - a. there must be a knowledge of
 - b. there must be an understanding of
 - c. faith must be exercised
3. Keep in mind, hearing does not guarantee belief.

C. How shall they hear without a preacher?

~ a Proclaimer! One who heralds the news!

1. The message must be clear.
2. The message must be precise.

Romans 10:17-21

I would like to remind you that in the section from chapter nine through chapter eleven, Paul gives a doctrinal dissertation on God's purposes in regard to the nation of Israel. As we have seen, the fact is, salvation for the Jew is also by faith in Christ. In this lesson, we will finish his reflections on their relationship to the Gentiles. And, once we cover the eleventh chapter, we will have considered the purpose of the sovereign God.

Is God challenged by Israel's disbelief? Is God's eternal plan thwarted by their rebellion? Or, does He even have a plan?

I say unto you, Yes, God has a plan. He is working that plan. He shall succeed in His plan. Israel's hard-heartedness is not a weak link. Their rejection of Jesus is not a "hiccup" derailing God's purposes. They made their choices and God has responded. Some of this will unfold before us tonight. The other will be revealed in the next chapter.

Paul began this chapter by reminding his readers of his burden for the lost house of Israel. The reason for their lost condition was their poor approach to God; they were trying to access God by the Law through self-righteousness. This, Paul debunks by expressing the true nature of faith and what it is that must be believed. The over-riding thought is found in verses nine and ten. Paul then makes it abundantly clear that salvation is by faith unto all, and upon any and all, who would believe, (vs. 13). After this, he demonstrates the progression of the receipt of faith by working backward, starting with faith and regressing to the preacher. He does so by implementing four logical questions found in vss. 14-15. Yet, the truth remains, most of Israel is lost; they have not believed the report.

I continue with where we left off last time (vs. 17). Perhaps, by starting here we can better maintain the flow of thought found in the text.

THE REBELLION OF ISRAEL

I. UNIVERSAL OPPORTUNITY vss. 17-18

A. Verse 17 is a summary of Paul's series of questions in verses fourteen and fifteen.

1. There is the emphasis upon faith.
2. There is the reiteration of the manner faith is received. "by hearing"
3. There is the necessity of what must be heard.

B. Notice that the summary follows the report of Israel's unbelief, vs. 16.

C. Thus, we see a re-introduction, "Have they not heard?"

1. Their unbelief is not a result of **not** hearing.
2. It is not a lack of understanding the message.

D. Truth is, the message had been proclaimed!

1. "their sound" ~ a reference to the prophets, i.e. the preachers with beautiful feet, (vs. 15).
~ they also had natural revelation, Ps. 19:1-3.

D. Therefore, God turned from the Jews...

1. As a result, salvation has come to the Gentiles.
2. I think of, Acts 13:46-48.

* God's plan (vs. 19b) is to use the Gentiles to provoke the Jews to jealousy! Rom. 11:11

IV. OUTLINE OF CHAPTER ELEVEN

God has reserved a remnant by His grace, vss. 1-6.

The Jews' fall was a blessing to Gentiles, vss. 7-14.

Example of the olive tree, vss. 15-24.

God's plan and purpose, vss. 25-32.

Glory belongs to God, vss. 33-36.

Romans 11:1-6

If you wish to enter a heated debate, merely mention the sovereignty of God in the matter of salvation. From the far left you will find the absolute free-will crowd and to the far right you will discover the hardshells. The issue is how much control does man have in his salvation and how much control does God have? Can a person freely pick and choose at any time of his own pleasing? Or, are they without choice entirely? Now, our text, or the remaining portion of this chapter, is not dedicated to this subject, but it does give us indication as to the truth. Other passages of Scripture address this issue, and, besides, it is not my objective to cover this topic here. I mention it only to gain your interest and for you to be observant as we go through this chapter, for you will indeed notice a few indicators.

As we enter into this chapter, I remind you we will be discussing God's sovereign purpose in relation to Israel and the Gentiles. Please keep in mind, that when thinking about Israel: they heard but believed not, 10:18; their character has been one of disobedience, 10:21; and, being temporarily cast away they will be provoked to jealousy, 10:19.

The core consideration of our passage, then, comes on the heels of Israel's hardness of heart, declared disbelief, and God's response to them. Therefore, Paul raises the question, "Are the Jews dispensed with forever?" The text gives us the answer.

GOD HAS RESERVED A REMNANT BY HIS GRACE

I. HAS GOD CAST AWAY HIS PEOPLE? vss. 1-2a

"cast away" – aposato – 3PS 1AOR IND MID – apotheo – thrust away, repel from one's self; reject, cast off

A. There is some discussion of this:

1. II Chron. 36:16...vs. 17
2. Matt. 21:42-45
3. Acts 13:46

B. God has judged them, but **not** finally and forever.

C. Nevertheless, there is a "casting away" – Rom. 11:15.

"casting away" – apobola – apoballo – a casting off; rejection
main root: to cast or throw off, cast aside

D. "God forbid" ~ I Sam. 12:22; Jer. 31:37; Ps. 94:12-14

E. Paul acknowledges his kinship to Israel.
~ he is living proof God still works among the Jews!

F. Again, he says, "God hath not cast away his people." vs. 2

"foreknew" – proegno – 3PS 1AOR IND – proginosko – to know beforehand; to determine beforehand, fore-ordain

1. They did not enter in because of unbelief.
2. They were carried away into captivity.
3. They were cast from the vineyard.
4. The gospel of grace is not nationally effectual.
5. They are branches broken from the tree.

G. Reasonable support:

1. Rom. 11:26;
2. Jer. 31:1-3
3. Neh. 9:26-30 ref. → vs. 31
4. Isa. 49:15
5. Note: Isa. 54:4-8

II. HISTORICAL SUPPORT vss. 2b-4

- A. Elijah testified against the nation (I Kings 19:10).
~ this is a true account of them!
- B. God answered, vs. 4 (I Kings 19:18)
* Note, God's sovereign working!

~ So, what does this mean?

III. THERE IS A REMNANT BY GRACE vss. 5-6

- A. "even so" ~ in like manner
1. The description and character of the nation is true.
 2. God has worked a sovereign work.
- B. "at this present time also"
1. The time of their rejection of the Messiah.
 2. The time of their being cast away.
 3. The approximate time of writing...
- C. "there is a remnant"
1. No doubt, in existence then. [Paul was one!]
~ and so in every age...
 2. Yet, applicable to the nation and future blessings.
- D. "according to the election of grace"
1. It was not because of their merit. "grace"
 2. It is of God's own choosing. "election"
 3. Such is how God has chosen to accomplish His will. "according to"

- E. Simple deduction, vs. 6
~ it is either / or ...cannot work together.

IV. CONCLUSION

- A. He explains further of God's working of grace (next time).
- B. "Either / Or" is still true today!

Romans 11:7-14

We have been discussing God's sovereign purpose in relation to Israel and the Gentiles. Our passage comes on the heels of Israel's hardness of heart, declared disbelief, and God's response to them. Therefore, Paul raised the question, "Are the Jews dispensed with forever?" We uncovered the answer last time. We learned that God, although He may have cast off Israel, did not do so completely, finally, and forever. However, there is a remnant, and that by grace. In this lesson, we continue by looking into our text. As we do, we shall find something of a summation. Paul concludes the success of God's grace and the failure of Israel's hardened heart. We shall see God's judicial judgment poured out upon the people, and, rightly so. It is similar to chapter one where we found where hardened sinners *were given over* and *given up* to greater and more vile sin. Thus, the hardened became harder. Yet, all of this proves to aid the Gentiles.

THE JEWS' FALL WAS A BLESSING TO THE GENTILES

I. THE SUCCESS OF GRACE vs. 7

~ "What then?"

A. Israel has not obtained her desire.

1. Which is, righteousness... cf. Rom. 10:3
2. Of a truth, they have failed, Rom. 10:2; 16b; 21
~ just as in the days of Elijah, Rom. 11:3a

B. But it is obtained for her!

~ even as in Elijah's day...vs. 4b; and presently, vs. 5

1. The item is grace
2. The objects are men "remnant"
3. The method is election

II. THE JUDICIAL JUDGMENT UPON THE UNBELIEVERS vss. 7c-10

"the rest were blinded" ... "(vs. 8) unto this day..."

A. A blindness came upon those who would not repent.

"blinded" – eprothasan – 3PS 1AOR IND PASS – poroo – to harden, become callous

"Indeed the word here rendered blinded is three times in the Gospels rendered hardened, Mark 6:52; 8:17; John 12:40. The cognate noun is in Mark 3:5 rendered hardness. God does sometimes give men over to blindness, perverseness and obstinacy."

William Plumer, Romans, p. 530

cf. II Thess. 2:11-12

B. Scriptural support listed for God's judgment, vs. 8.

1. Quoting Isa. 29:10; Isa. 6:9-10
2. Also: Deut. 29:4; Ezek. 12:2; and, Matt. 13:14-15

Matt. 13:14

“shall not understand” – ou ma sunate – 2PP 2AOR SUBJ – suniami – understand, comprehend thoroughly

“shall not perceive” – ou ma idate – 2PP 2AOR SUBJ – horao – to see, behold, look

Matt. 13:15

“waxed gross” – epachuntha – 3PS 1AOR IND PASS – pachuno – to fatten; dull, unfeeling

“dull of hearing” – **bareos** akousan – **ADV** – baros – heaviness; anything grievous and hard to be borne

“eyes they have closed” – ekammusan – 3PP 1AOR IND – kammuo – to shut, or close *the eyes*

C. Paul then appeals to David, vss. 9-10.

~ “And David said,” cf. Ps. 69:22-23 [imprecatory psalm]

III. THE EFFECT OF THE JEWS’ FALL vss. 11-14

A. “Have they stumbled that they should fall?” vs. 11a

~ utterly? → “God forbid”

1. Same as in vs. 1 ~ cast away?

→ God forbid! vs. 15a

2. So here too ~ should fall?

→ God forbid! vs. 12a

B. By their “fall” salvation has come to the Gentiles. vs. 11b

cf. Acts 13:46; 18:6

~ for the purpose of jealousy, Rom. 10:19

C. vs. 12, Consider an additional effect...

1. Through their “fall” are the “riches of the world.”

2. And, their “diminishing” are the “riches of the Gentiles.”

→ “How much more their fullness?”

D. Thus, do not despise the Jews! That isn’t Paul’s intent, vss. 13-14.

1. He does have a ministry to the Gentiles:

a. he speaks (preaches) to them

b. he states his position of responsibility

c. he is unashamed of his office.

2. His motive is to “provoke to anger” the Jews.

~ the goal is to see some of them saved

IV. AN ADDITIONAL NOTE

In quick appearance it would seem as though God is responsible **causing** them to be this way...but...

Matt. 13:13 states Jesus speaks in parables because they have hardened their own hearts...

Matt. 13:14 (p. 2) – **subj** – there is possibility but they will not

Matt. 13:15 (p. 2) – “waxed gross” – **pass** – sin has worked upon them

Rom. 11:7 (p. 2) – “blinded” – **pass** – again, sin & unbelief takes its toll

Therefore, II Co. 3:12-17, 4:3-4; I Jn. 2:11

Rom. 11:20 – “because of unbelief”

They are responsible for their condition (and, so are we).

~ if left alone, none could criticize

“Any man who is away from God is where he is because of his own desires. Man cut himself off from God when Adam sinned, and every man who is still outside of God in Christ is there because he cuts himself off from God and pushes himself away from the truth.”

Donald Barnhouse, Romans, *God's Covenants*, p. 115

Praise God for the entrance of grace! NONE CAN BOAST!!

Romans 11:15-24

Last time we saw the failure of Israel's hardened heart and the success of God's grace. Despite God spreading His hands to the nation, 10:21 tells us they were a disobedient and gainsaying people. They heard but they did not truly hear; they saw but they did not perceive; they hardened their hearts. Because of this, God brought judgment upon the nation and they became castaways. But, they were not forsaken forever, because God in His grace, reserved a remnant.

What we have in our text is Paul pursuing this thought with an object lesson. He brings in the imagery of an olive tree and the art of grafting. The Israelites would have been familiar with the image. The lesson speaks of God's work among the Jews and the providential inclusion of the Gentiles. At the same time, he emphasizes to the nations not to boast of their privileged position. Alas, as we shall see in verses twenty-five through thirty-one, God will indeed restore Israel. My, what a blessing that shall be to the whole world.

EXAMPLE OF THE OLIVE TREE

I. CONSIDER THIS vs. 15

A. The Jews are *cast away*. By this, the world is reconciled.

“reconciled” – *katallaga* – *from* *katallasso* – an exchange; reconciliation, restoration to favor

B. What about when they are received back?
~ it will be like life from the dead!

* Similar to vs. 12

II. PARABLE OF THE OLIVE TREE vss. 16-18

A. There are a variety of interpretations to this passage.
~ needs to be seen as national and not individual

B. He gives two references: the firstfruit and the olive tree.

1. Both aspects reveal the character quality:
 - a. what the sample is, so is the rest
 - b. what the root is, so is the tree and its fruit
2. In the firstfruit, then in the lump, Num. 15:17-21.
~ *firstfruit* is an indicator of the harvest...
3. In the root, then in the branches, Lev. 23:9-10.
4. Paul employs the term “holy” viz., separate from common condition and use; set apart.

* Both give the sense, if true for one part it is true of the whole.

C. The imagery of the olive tree...vs. 17
~ when fault is found with some branches, they are removed

1. This is a domesticated tree – planted, pruned, gardened, supervised, protected, & harvested – verses “a wild olive tree”

2. The events of the text:

Step # 1 ~ natural branches are broken off

“broken off” – exeklasthasan – 3PP 1AOR IND PASS – ekklaō – to break off

Step # 2 ~ branches from a wild olive tree grafted in

“grafted” – enekentristhas – 2PS 1AOR IND PASS – egkentrizo – to ingraft

Step # 3 ~ wild branches supported by the tree
-- becomes part of the tree

* By God’s grace, Gentiles get to participate in the covenant and blessings of being God’s people.

D. A lesson to be gleaned, vs. 18.

1. The wild branches cannot boast against the natural branches which had been broken off.
~ for, the branch doesn’t supply the root but the root supplies the branch.

2. Elements:

a. (ref. vs. 17) “and thou, being a wild olive tree” → Gentiles, vs. 13a

b. “some of the branches” → Jews, vs. 15a

c. branches broken off are the Jews being removed, vs. 15a, vs. 11a

d. wild branches grafted are Gentiles receiving salvation, vs. 11b

3. Application:

~ Gentiles are not to boast of their position in grace while belittling the Jews

III. A WARNING TO THE GENTILES vss. 19-21 ref.

A. A possible and quick conclusion by the Gentiles, vs. 19.

B. Paul’s explanation to the contrary, vs. 20.

1. The Jews **were** broken off.

2. The reason was **their** unbelief.

3. The Gentiles now stand in faith.

“standest” – hestakas – 2PS PERF IND – histami – established, confirmed, fixed, set

4. Therefore, don’t be proud or boastful.

C. Judgment can again fall on the nations and the opportunity now enjoyed be removed, vs. 21.

IV. GOD CAN RESTORE ISRAEL vss. 22-25 ref.

A. Consider the two manifestations, vs. 22...

“goodness” – chrastotata – ACC S – chrastotas – kindness, gentleness, goodness

“severity” – apotomian – ACC S – apotamia – severity, rigour

1. On the Jews fell severity.
2. To the Gentiles was goodness.

* This ought to stir up appreciation.

B. Further warning:

1. It is necessary that they continue in faith.
2. For it is possible for this “blessing” to be removed.

C. Also, if the Jews cease their unbelief, they can again be partakers of the “tree,” vs. 23.

1. God is able to restore them again.
2. Theirs is the responsibility to respond.
3. God is still the One Who must move.

back to the parable for explanation...

D. The original is more pliable and can be re-introduced into the tree, vs. 24.

1. wild branches – Gentiles / natural branches – Jews
2. A removal of natural branches.
3. Wild is grafted contrary to its nature into the good.
4. “**How much more**” ~ is it possible for the natural to be grafted back into its own tree!
5. So it is with Israel.

The next verses indicate their restoration. The final portion of this chapter tells us something about the magnificence of God’s plan.

Romans 11:25-32

One of the issues in Christian doctrine is God's dealings with the nation of Israel. Is God finished with them? Were they merely an example of what God was going to do with Christianity? Are the prophecies of Israel's restoration to be applied to Christianity? Or, will there be a literal, physical, restoration of Israel, both spiritually and socially?

In my opinion, our text gives indication of the reality of the restoration of the nation of Israel.

In the previous verses Paul offered an object lesson using the imagery of an olive tree and the art of grafting. We found that God worked with the Jews and then providentially included the Gentiles. That is, the natural branches which didn't bear fruit were broken off and some wild olive branches were grafted in. At the same time, he warned the nations not to boast of their position in the tree. Indeed, they could yet be removed and the natural branches grafted back in again. Actually, that is the content of our text, *God will restore the nation of Israel*. When He does, the whole world will be blessed.

GOD'S PLAN AND PURPOSE

I. THE JEWS' FALL IS TEMPORARY vss. 25-27

A. Recall the mention of restoration in vs. 24.

B. This truth was once hidden, but now is revealed, vs. 25a.

C. This is warning against their pride, vs. 25b.

D. God's schedule of events, vs. 25c-26a.

1. Blindness has come to Israel.

~ viz., *hardness* (also, vs. 7)

2. As a result, salvation came to the Gentiles, *ref.*

3. The "blindness" will last "until the fullness of the Gentiles be come in."

"fullness" – plaroma – plaras – full measure, entire contents, full extent, complete attainment

* Not to be confused with Luke 21:24 though, perhaps, it is a reference point.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

4. THEN, vs. 26 "and so all Israel shall be saved"

E. Scriptural proof offered, vss. 26b-27

~ his paraphrase is found in Isa. 59:20-21

cf. Ps. 14:7 → Jer. 32:37-40; Jer. 33:6-9

Note: Jer. 31:31-34 cf. Heb. 8:8-12 ref; Heb. 10:15-17

-- Zech. 8:6-8

1. Deliverance *has* already come thru Jesus.
2. But, ungodliness *has not* been turned away.
3. It shall be so, and by the covenant of grace. [Heb.]
 - a. God is the initiator of it
 - b. He is the authority behind it
 - c. it indeed removes their sins, as it does ours

II. THE JEWS ARE TO RESPECTED vss. 28-29

A. When thinking of the gospel, Paul concludes then...

1. At this point they are enemies.
 - a. yes, as Elijah spoke cf. vs. 3
 - b. yes, they are 'cast' off cf. vs. 15a
 - c. yes, they are 'fallen' away cf. vs. 12a
 - d. yes, broken off cf. vs. 17a
2. Yet, in regard to election, beloved.
 - a. even as earlier said vs. 5
 - b. will return, will be grafted in vss. 23-24

B. This shall be so, without a doubt, vs. 29

“gifts” – charismata – NOM & ACC PL – charisma – a free favor, gift, benefit

“calling” – klasis – kaleo – call, invitation
main root: call, invite, summons

“repentance” – ametamelata – NOM PL NEUT – ametamelatos – not to be repented of; i.e. irrevocable, enduring

III. GOD’S PLAN TO RESTORE ISRAEL vss. 30-32

A. Notice the Gentiles’ original position, (vs. 30a).

B. Consider the Jews’ condition and its effect, (vs. 30b). cf. vs. 11

~ thus, the result for the Gentile:

“obtained mercy” – aleathate – 2PP 1AOR IND PASS – eleo – eleos – to pity, have compassion on, show gracious favor
main root: benefit, mercies, kindness

C. Those presently in unbelief will obtain mercy also, vs. 32.

“may obtain” – eleathosin – 3PP 1AOR SUBJ PASS – eleo – *above*

D. A carrier (or vehicle) for such appears to be the Gentiles.

“that through your mercy” cf. vs. 11c, vs. 25d

E. God counted them all as sinners, so then He could have mercy, vs. 32.

“concluded” – sunekleisen – 3PS 1AOR IND ACT – sugkeio – to shut up together, to hem in; to
enclose; *met.* to band *under a sweeping sentence*

1. The nation was labeled as “unbelievers.”
2. So as to later have mercy on the nation.

“he might have mercy” – eleasa – 3PS 1AOR SUBJ PASS – eleo – *above*

Romans 11:33-36

We just finished Paul's discussion of the relationship between the Jews and Gentiles in the matter of salvation, and how the Jews who had been cast off will one day be restored – “and so all Israel shall be saved” (Rom. 11:26a). This also completes his explanation regarding his concern for their lost estate and God's sovereignty in reserving a remnant; as we have seen since chapter nine verse one. So, indeed, as we approach these final verses, this hymn of praise, (as one commentator called it) [Barnhouse], is a fitting tribute to God and His glorious works.

Yet, further, I would submit that this doxology ends the doctrinal section of his epistle. Of course, that reaches all the way back to chapter one. Once again, appropriate praise for Him Who reigns on high.

GLORY BELONGS TO GOD

Man does not understand all God does and why He does it, but that does not give him cause to sit in judgment upon the true Judge. As we shall soon see, man is far below God in wisdom. Our ignorance does not impugn God's intelligence. We, therefore, ought to reserve our criticism of He Who does all things well. We should acknowledge His supremacy, bending our knee to the all-powerful, all-knowing, sovereign God. Let us give God the glory due His name.

I. GOD'S SUPERIOR WISDOM vs. 33

A. God has vast knowledge and indescribable unfathomable wisdom.

“depth” – bathos – depth; abundance, immensity; an extreme degree
main root: deep; *met.* deep, profound

“riches” – ploutou – GEN S – ploutos – riches, wealth

“wisdom” – sophias – GEN S – sophia – wisdom, prudence, enlightenment

“knowledge” – gnoseos – GEN S – gnosis – knowledge, ascertainment

B. God possesses both omniscience and the ability to discern and properly apply that knowledge.

~ “wisdom and knowledge” [awareness]

~ “judgments, and his ways” [application]

C. In the context of this epistle, regarding, [not exclusively...]

- | | |
|---------|---|
| Chap. 1 | salvation is come through the gospel |
| 2 | the work of the law in hearts |
| 3 | the sinfulness of man |
| 4 | the imputation of righteousness without works |
| 5 | the marvelous plan of atonement thru the second Adam |
| 6 | the new life in Christ,...being dead to sin, but alive unto God |
| 7 | the sin principle still residing, but victory is thru Jesus |
| 8 | the tremendous plan of salvation [foreknowledge, pred., etc.] |
| 9 | children of promise |
| 10 | salvation is by faith |
| 11 | God's working with the Jew and Gentile |

cf. Ps.92:5 → Isa. 28:29

II. GOD'S SUPREMACY vss. 34-35

A. Man's inability to properly comprehend God and His ways, (vs. 34).
cf. Isa. 55:8-9; I Cor. 1:18-21, 25

B. Man's inability to influence, affect, or impact God, vs. 35.
cf. Dan. 4:35 → Isa. 45:9; Ecc. 7:13

also, Job 11:10 "If he cut off, and shut up, or gather together, then who can hinder him?"

C. Paul's argument by use of the interrogative, (vss. 34-35).

1. Can we think like God?
2. Can we advise Him?
3. Does God owe us?

* Why do we sometimes think He is wrong? How can we say He isn't just, that He isn't fair?

"Passages somewhat parallel but not so full as this may be found in Job 11:7-9; Ps. 36:6; 92:5; 97:2; Eph. 3:17-19; Col. 1:27. The key to the exposition of this and the remaining verses of this chapter is that they are the conclusion of the argument which the apostle has been conducting from the 17th verse of the first chapter of this epistle to the close of the 32d verse of this chapter."

Plumer, William S. Romans. p. 555

which says, ...

Job 11:7-9 "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof *is* longer than the earth, and broader than the sea."

Ps. 36:6 "Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast."

Ps. 92:5 ~ already referenced *above*

Ps. 97:2 "Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne."

Eph. 3:19 "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

cf. Eph. 3:20-21 "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen."

III. GOD'S SELF-SUFFICIENCY vs. 36

~ thus, all glory belongs to Him!

IV. THOUGHTS

A. We ought not doubt:

1. His plan
2. His purposes
3. His decisions
4. His guidelines

B. We need to seek Him, submit to Him, honor Him.

C. All glory is due unto Him.

D. This being said, man ought to properly respond to God; Paul, therefore, begins the practical...
Rom. 12:1-2.

Romans 12:1-2

Much of the Apostle Paul's writings contain two aspects: a doctrinal section and a practical section. The first eleven chapters of this book is the doctrinal treatise, and the remaining five chapters have a practical application flavor.

One of the elements of Christian teaching concerns the lifestyle of a believer. How should a Christian live? Is it, "I have eternal life and I am 'once saved, always saved,' so I am going to live life to the fullest and get all the gusto. I am going to sin all I want."? Or, is it, "I am a Christian and I want to live a life which is pleasing to God and honoring to my Savior, Jesus Christ."? I am confident that all of us would claim the latter. We each know that we should live solid consistent Christian lives.

That is where we start as we enter into chapter twelve.

PERSONAL SANCTIFICATION

As we begin, you must keep in mind the precious truths brought forth in the first section of this book. Focus especially upon the grace of God in regard to salvation; yes, even to the Gentiles. Also, especially consider the magnificence of Almighty God and His far surpassing wisdom and knowledge.

These things require a practical response from believers.

I. GENERAL APPLICATION

~ give a basic sense of both verses w/ light description

II. DEFINITIONS

(vs. 1)

"present" – parastasai – 1AOR INFIN – paristami – to place at disposal of, dedicate, present, devote, provide

"living" – zosan – ACC S F PRES PART – zao – to live; to exercise the functions of life

"sacrifice" – thusian – ACC S – thusia – sacrifice, offering
main root: to offer, to kill in sacrifice

"holy" – hagian – ACC S F – hagios – separate from common condition and use; dedicated, hallowed, holy

"acceptable" – euaireston – NOM & ACC S F – euairestos – well-pleasing, acceptable, grateful

"reasonable" – logikan – ACC S F – logikos – pertaining to reason, rational

(vs. 2)

"conformed" – suschamatisesthe – PRES INFIN MID – suschamitizo – to fashion in accordance with, to assimilate one's self to

"transformed" – metamorphousthe – PRES INFIN PASS – metamorphoo – to change one's form, be transfigured, undergo a *spiritual* transformation

“renewing” – anakainosei – DAT S – anakainosis – renewal, renovation
main root: renew, invigorate

“prove” – dokimazein – PRES INFIN ACT – dokimazo – to prove, try, examine, scrutinize

III. DETAILED EXPOSITION

A. The following exhortation is recommended to “brethren.”
~ the lost cannot be expected to obey spiritual items

B. “by the mercies of God”

1. By agency of the mercy of God, you present...
2. As a result of His mercies...

C. “present your bodies”

1. The body yearns unto sin, Rom. 7:22-24.
2. The body is an instrument for sin, Rom. 6:12-13.
3. Yet, the body is a temple, I Co. 6:19-20
~ included is the soul, mind, emotions, etc.
4. Recall the definition?
~ place at the disposal of, dedicate, devote

D. “present your bodies a living sacrifice”

1. Recall the definition of sacrifice?
sacrifice, offering
2. As the offering is received by the priest
 - a. it is *both* to be holy and acceptable
 - b. it is *living*...

E. There is a specific manner (I) involved and a specific object (II)

- I. Specific Manner
 - a. holy
 - b. acceptable unto God
- II. Specific Object “...unto God...”
 - a. not for private use
 - b. not for public use
 - c. not for evil use

F. Such is not a crazy request.
~ it is rational “logical”

G. STEP # 1 ~ present
STEP # 2 ~ verse two, be changed!

1. Don’t conform yourself (middle usage).

2. This means all of you...body, soul, mind, etc.
3. “be ye transformed”
 - a. recall definition, *change one’s form, be transfigured*
 - i. “metamorphosis”
 - ii. a caterpillar to a butterfly
 - iii. Jesus on Mount of Transfiguration
~ metamorpho~~tha~~
 - b. “put on”
Col. 3:9-14; Rom. 13:14
4. “renew your mind”
 - a. thoughts, goals, desires, actions, reactions, emotions, etc.
 - b. not just “do over” but also with a zest of life
5. Note: Paul is not telling us to transform ourselves per se,
 - a. “transformed” is in the passive
 - b. but it is accomplished via,
 - i. **not** conforming ourselves
 - ii. and, **by** renewing our minds

* God will transform us!

H. We shall prove God’s will.

~ to prove to the jury with conclusive evidence, after full examination of the facts, and by the closest scrutiny...

1. God’s will in saving us.
2. God’s will in our sanctification.
3. God’s will in our service, vss. 3, 6.
[context fits this one best]

Thus, **we know**, His will is:

The proper course,
The best path,
The most pleasing route,
And, the perfect journey for us.

Romans 12:3-8

Have you ever heard the saying, “I am humble and proud of it.”? That is sort of what you can find among believers sometimes. God has either called them to serve in a position, or else He has given them a gift, talent, or ability whereby they may serve, and, they are proud of it. He is the best singer. He is the only one that can really preach. He is the cream of the crop when it comes to deacons. Oh, others are okay when they serve the Lord, but the inner thought is, “No one can do that like I can.”

Let us look into the text and find Paul’s discussion on...

HUMILITY IN SERVICE

Following the context of being a living sacrifice, and proving (that is, placing under scrutiny or proving by trial) God’s will for your life, there is a mention of “knowing where you came from.” We are to be transformed and to renew our minds,...oh, if you do, remember Who made that possible. As he told the Corinthians in another place, “But by the grace of God I am what I am:” (I Co. 15:10a).

Our text deals with a similar thought. Yes, you may be gifted. God may have called you, or, He is using you in a particular fashion, but, it was His call and His gifting. In other words, *don’t let it go to your head.*

I. DECIPHER PROPERLY vs. 3

A. The message is from him to them. It is something he has learned.

B. Paul mentions the importance of grace.

1. It is how he was convicted.
2. It is how he was saved.
3. It is how he has served.
4. It is how he has learned.

C. This instruction is to ALL believers. “every man”

D. Believers are to make a self-examination
cf. I Co. 11:28a; II Co. 13:5a

E. Believers are to have a *correct assessment* of themselves.

1. It is okay for a man to have an opinion of himself. “ought to think”
2. It is wrong to have too good of an opinion.
3. It is wrong to have a bad attitude.

F. Assessment is based on God’s standards, II Co. 10:12-13.
ref. Eph. 4:7; I Co. 12:7

G. A man is to think “soberly” – *sophronein* – PRES INFIN – *sophroneo* – to be of sound mind, be sane, to be calm
~ cf. I Co. 4:7

* This is in regard to service, the type of, and extent of, that ministry in which we are placed by the Lord. "God hath dealt"

II. DIFFERENT PARTS vss. 4-5

A. Learn a lesson from the human body, (vs. 4).

1. Our body is comprised of many members.
2. They each have their function.

B. Likewise, the body of Christ has many members, (vs. 5).

1. **We** are many members.
2. **We** are in *one* body.
3. **We** are dependent upon one another.
4. **We** are not all the same member; we differ.

C. Consider this lengthy portion, I Co. 12:7-31. We see...

1. Different ministries / "gifts"
2. God is the One Who gives such via the Holy Spirit, vss. 7a, 11a.
3. He divides them as He wills, vs. 11b.
4. The Spirit's manifestations are for spiritual profit, vs. 7b.
5. Again, the example of the body and again, note God's sovereignty, vs. 18.
6. Each part is important.
7. The members are to care one for another, vss. 25-26.
8. Note, this is a local church, vs. 27.

III. DELIBERATE PERFORMANCE vss. 6-8

A. It is assumed that gifts differ in the assembly, (vs. 6a).

B. The distinction is God's grace. "grace that is given to us"

1. There is *not* to be a boasting.
2. There is *not* to be an arrogance.
3. There IS to be a recognition of God's dispersion, (vs. 3d ref.).

C. Therefore, whatever God has given you, use it well.

"prophecy" – prophateian – ACC S – prophateia – prediction of future events; a gifted faculty of setting forth and enforcing revealed truth; matter of divine teaching set forth by special gift

"ministry" – diakonian – ACC S – diakonia – serving, attendance, ministry
main root: one who renders service *to another*

"teaches" – didaskon – N S M PRES ACT PART – didasko – to teach, speak in a public assembly, admonish

“exhorts” – parakalon – N S M PRES ACT PART – parakaleo – to call, invite, exhort, admonish, persuade

“rules” – proistamenos – N S M PRES MID PART – proistami – to preside, govern, to practice diligently

“shows mercy” – eleon – N S M PRES ACT PART – eleeo – have compassion on; be gracious

* *Whatever gift(s) God has gifted us with, we must utilize it according to the faith God has given us in conjunction with the gift.*

~ the performance is deliberate

~ the performance is bountiful

~ the performance is our best

cf. Ecc. 9:10a “Whatsoever thy hand findeth to do, do it with thy might;”

IV. CONCLUSION

A. It is necessary for us to make a **correct** self-examination.

B. Let us be careful how we judge others, I Co. 4:4-5.

C. The best method in fulfilling God’s vocation for you is to obey Paul’s exhortation in vss. 1-2, then, vs. 3.

~ viz., humility...

Romans 12:9-16

We have seen Paul's grand exhortation for godly service (verses 1-2) and the proper attitude – which is *humility in service* – that we each should have in regard to the gift(s) which God has given us (verses. 3-8). Paul now continues his discourse with varied items of advice. We have before us tidbits of practical service.

Typically, if we have a friend, we will run in his / her circle. When we make a connection, we normally accept other common connections. Relationships are usually “package deals.” Therefore, a job means co-workers. A team sport requires team-mates. As I said, a friend has his acquaintances. And with a spouse, since no one is perfect, you take the bad with the good.

In our list of items under consideration for this message, we begin with love. But love has a “circle of friends,” if you will. If there is love, you would expect other virtues or characteristics of good quality. For this reason, I have entitled this message...

LOVE, AND ITS ASSOCIATES

1. “let love be without dissimulation” (vs. 9a)

“without dissimulation” – *anupokritos* – unfeigned, real, sincere

- A. Toward God
- B. Toward the brethren
- C. Toward our fellow man

* Love ought to be there!

2. “abhor that which is evil” (vs. 9b)

“abhor” – *apostugountes* – NOM PL M PRES PART – *apostugeo* – to shrink from with abhorrence, detest (entomology – *stugeo*, *to hate*)

- A. In ourselves
- B. In our church
- C. In our society

~ Sin is to be hated
~ Sin is to be dealt with (removed)

3. “cleave to that which is good” (vs. 9c)

“cleave” – *kollumenoi* – NOM PL M PRES PART MID – *kollao* – to glue or weld together, unite with, associate with

~ as opposed to evil...

- A. To *know* what is good isn't sufficient. “cleave to”
- B. To surround ourselves with good isn't complete.
- C. Good must be a part of us!

4. “be kindly affectioned one to another” vs. 10

“kindly affectioned” – philostorgoi – N PL M – philostorgos – tenderly affectionate
~ sensitive to another’s needs; compassionate

A. “with brotherly love”

~ not sexual, sinful connotation cf. Heb. 13:1

B. “in honour preferring one another”

Cf. Phil. 2:2-4; I Co. 10:24; Rom. 15:1-3

5. “not slothful in business” vs. 11

~ in any activity cf. Eph. 6:5-7; Col. 3:23-24

“fervent in spirit”

“fervent” – zeontes – NOM PL M PRES PART – zeo – to boil, to be hot, zealous

“serving the Lord”

6. “rejoicing in hope” (vs. 12a)

1) Knowing “all things work together for good” (Rom. 8:28).

2) In the end, we shall receive eternal life. cf. Rom. 5:1-5

7. “patient in tribulation” (vs. 12b)

~ enduring

* if we suffer for goodness’ sake

8. “continuing instant in prayer” (vs. 12c)

“instant” – proskarterountes – NOM PL M PRES PART – proskartereo – to persist in adherence to *a thing*; intensely engaged in; attend constantly
cf. I Thess. 5:17

9. “distributing to the necessity of the saints” vs. 13

~ we have seen several occasions of saints giving to others!

- not just to missionaries either...

“given to hospitality”

~ not just a qualification to preachers! cf. Heb. 13:2

10. Respond well to persecution, vs. 14

1) We see:

A. The persecuted

B. The persecutors

C. The Christian response

2) Will be dealt with next time, vss. 17-21...

* This injunction is also found in the Sermon on the Mount, Matt. 5:43-48.

11. Be compassionate one of another, vs. 15

1) Rejoice / weep cf. I Co. 12:26; Gal. 6:2

12. “be of the same mind one to another” (vs. 16a)

Again, Phil. 2:2 “that ye be likeminded”
Phil. 2:5 “let this mind be in you”
I Peter 3:8

13. “mind not high things...but condescend...low estate” (vs. 16b)

“high things” – ta hupsala – ACC PL NEUT – hupsalos – high, lofty, elevated
main root: exaltation, dignity

“condescend” – sunapagomenoi – NOM PL M PRES PART MID – sunapago – to conform one’s self
willingly to

“low estate” – tapeinois – DAT PL M – tapeinos – humble, poor, lowly, modest

* Be not so proud, so spiritual, that you cannot associate with the ‘lowly.’ cf. Jas. 2:1-4

14. “be not wise in your own conceits” (vs. 16c)

* A warning against pride. cf. I Co. 10:12

Romans 12:17-21

Since we began in this chapter we have found that every Christian is to live a life pursuant of the Lord and not after the world. Not only will that take the grace of God to do so, we will need to be gifted of the Lord. Thus, our service is to be with a humble attitude. Then, Paul expresses a variety of items which should be implemented in the Christian life. He starts by speaking of how our love should be genuine and sincere. Other virtues of living follow, which, by the way, will be an evidence of genuine love.

One thing which was mentioned last time was the lesson of verse fourteen, (*read*). This verse deals with how we are to react to those who are not so kind to us. If you would recall, I directed you to our text as a reference. Here we find a greater discussion on the subject; this will be our lesson.

DO NOT GET EVEN

I. PAYBACKS vs. 17

“recompense” – apodidontes – NOM PL M PRES ACT PART

apodidomi – to give in answer to a claim or expectation; to render, give back

A. We are not to “payback” those who have wronged us.

B. This is not just toward our brethren. “to no man”

C. Rather, show forth good things.

“honest” – kala – NOM & ACC PL NEUT – kalos – good, profitable, upright, worthy, *pr.*
beautiful

D. We learn:

1. Man will bring evil upon us.

2. “How are we to respond?”

~ it is not *an eye for an eye*

3. Is our response to be selective? NO.

“in the sight of all men”

II. PEACEMAKER vs. 18

A. We are to “live peaceably.”

B. This is a goal to strive for. “If it be possible”

C. It isn’t always possible to do so!

~ but, make sure the friction isn’t being caused by you
“as much as lieth in you”

D. Again, not selective. “with all men”

E. Do you think the instruction from vss. 9-16 would help us in this endeavor?

III. PUNISH NOT vs. 19-20

~ let God take care of the problem

A. Christians are not to get even with others.

“dearly beloved”

“avenge” – ekdikountes – NOM PL M PRES ACT PART – ekdikeo – *pr.* to execute right and justice; to punish, to avenge

1. Something bad happens to us.
2. We are not to be the ones to ‘payback.’

B. From our perspective, we are to yield.

“give place” –

“give” – dote – 2PP 2AOR IMPERA ACT – didomi – to give

“place” – topos – ACC S – place, locality

1. What this first portion means:
~ Quote, Barnes, p. 232-3 re: to give place

“[This expression’s] obvious design is to induce us not to attempt to avenge ourselves, but to leave it with God. To give place, then, is to leave it for God to come in and execute wrath or vengeance on the enemy. Do not execute wrath; leave it to God; commit all to him; leave yourself and your enemy in his hands, assured that he will vindicate you and punish him.”

2. The quote found in Deut. 32:35 (Moses’ song, at the end of his days). cf. Ps. 94:1

C. Since God will take care of it, we should do good, vs. 20.

1. “Therefore”
 - a. since it is in God’s hands...
 - b. note: Prov. 25:21-22; Matt. 5:43-38
2. When a man has an enemy, he is to treat him as a friend.
3. Doing good to an enemy:
 - a. could bring conviction to him
 - b. brings guilt upon him
 - c. shows a godly spiritual compassion

D. A spiritual response is desired.

1. Verses 17 and 19 exhort not to do evil in “getting even.”
2. When injured a proper response is necessary.
3. To do so is to trust God’s promise (vs. 19c) and leave it with Him.
4. We are to manifest a different spirit.

E. There is a spiritual result, (vs. 20b).

1. We are not scarred by foolish actions.

2. God is not blasphemed.

IV. PURITY vs. 21

~ concluding exhortation

A. Do not let evil be your conqueror; your master.

B. Rather, actively conquer evil with your good.

“overcome” – niko – 2PS PRES IMPERA PASS or,
nika – 2PS PRES IMPERA

* both from, nikao – to conquer, overcome, subdue
main root: victory

C. See Jesus’ example, I Pet. 2:20-24.

D. NOTE an Old Testament example: I Sam. 25

| | |
|-------------|---|
| vss. 2-3 | Nabal |
| vs. 5 | Men from David |
| vss. 10-11 | Nabal’s response |
| vss. 13, 21 | David’s anger |
| vs. 25 | Abigail’s intercession ~ note her wisdom, vss. 30-31 |
| vss. 32-33 | David’s response |
| vss. 38-39 | God’s vengeance |

DO NOT GET EVEN

Romans 13:1-7

We are privileged to live in a republic. We get to elect our leaders. Yet, we may not be real happy with how our leaders conduct business. You have one vote, use it.

There are many countries in the world which do not have open and free elections. Perhaps one is a monarchy. Another may be a military regime. Socialism may be the word for day, or, dictatorship. In some societies the people do not have a vote. They do not have the freedom to speak out. Things may not be so good over there either.

Whatever system of leadership is in place, the Christian has a responsibility to respond as our Lord wishes. Chapter twelve speaks to the Christian's spiritual responsibilities, and, chapter thirteen speaks to the Christian's civil responsibilities. We know the spiritual, let us look into the civil.

CIVIL GOVERNMENTS

I. CIVIL GOVERNMENTS vs. 1

A. Every person is to submit to civil authority. cf. Titus 3:1

“power” – *exousia* [all three places] – *exesti* – power, ability, authority
main root: it is possible, permitted

B. Civil power is given by God. cf. Dan. 2:20-21

1. Jesus before Pilate, Jn. 19:10-11
2. Pharaoh, Rom. 9:17

“ordained” – *tetagmenai_eisin* – N PL F PERF PASS PART – *tasso* – arrange, appoint, dispose;
to settle

C. God has chosen such.

1. Hearts of kings are in God's hand, Prov. 21:1.
2. Dan. 4:35

II. OBEY THE CIVIL LAWS vs. 2

“resisteth” [first listing] – *antitassomenos* – N S M PRES MID PART – *antitasso* – to set oneself in
opposition; resist

A. The disobedient also does so toward God.

“resisteth” [second listing] – *anhestaken* – 3PS PERF IND – *anthistami* – to set in opposition; to
oppose, resist

B. Condemnation is upon the law breakers.

1. Nations, etc. punish...
2. God will punish.
~ and, heap up wrath for the day of wrath (Rom. 2:5)

III. CIVIL GOVERNMENTS PUNISH vss. 3-5 ref.

A. This text is further description regarding the judgment of civil governments, vs. 3.

1. Such are a “terror” to evil workers.

“terror” – phobos – fear, terror, affright

2. Is there a reason to be afraid of them?

~ if you do you well, you will receive praise
cf. I Pet. 3:13-14

B. They are ministers of God, vs. 4.

“minister” – diakonos – one who renders service; an attendant, a minister

1. He is of God for good.

2. But, if you break the law, be afraid.

3. God has appointed him to execute wrath.

C. The simple logic...be subject to them, vs. 5.

1. For wrath’s sake; to avoid punishment from them.

2. For conscience’ sake; because it is right to do so before God.

IV. RESPONSIBILITY TO CIVIL GOVERNMENTS vss. 6-7

~ “Therefore,...”

A. Pay taxes.

~ government oversight is their duty

“tribute” – phorous – ACC PL – phoros – tribute, tax

B. Respect and respond to their offices. cf. Lk. 20:25

“tribute” – *above*

“custom” – telos – an end attained; issue, result

“fear” – phobon – *above* (vs. 3 ~ “terror”)

V. THOUGHTS

A. To break civil law is to sin against God.

B. To rebel is to despise God’s appointment.

C. We have responsibility to our governments.

D. We ought to partake in the election process.

E. We render to the government as long as they do God's bidding.

Acts 5:29, "we ought to obey God rather than man"

Romans 13:8-14

Since beginning in chapter twelve, we have seen Paul's exhortation to believers regarding practical conduct. I think we all realize a Christian should necessarily live a godly life. Our progression should match our profession. The outward should reflect the inward. Our walk should be consistent with our talk.

Our text continues the segment on practical living, but it appears to be winding down. I didn't say Paul was through teaching the believer, but the jewels of wisdom, the tidbits of teaching, the comments on conduct – whether toward believers or unbelievers – is finished with this chapter.

LOVE NOW, LOVE PURE

I. OUR ULTIMATE RESPONSIBILITY TOWARD OUR FELLOW MAN vss. 8-10

A. We have in this text the manifestation of **love**.

I Jn. 2:8-11 cf. Jn. 13:34

I Jn. 3:14-15

I Pet. 1:22

B. "Owe no man anything"

~ referring to falling short in loving one another and not manifesting that love

1. Manifest love to the lost as well as to the saved.

~ it is a testimony to the lost...

a. because we are all His creation

b. human life and dignity is sacred

c. the Decalogue knew no boundary

d. Rom. 13:9f

2. Not so much as the negative of "don't do" but emphasis seems to be upon "do."

cf. Phil. 2:3-5

C. "but to love one another"

1. Such as, concern, care, compassion

2. Be truly interested in them, in their spiritual state, in their condition

3. Remember, Matt. 5:43-48 ref.

D. Such love fulfills the law, vs. 8b.

~ Mk. 12:28-34

E. Explained, vss. 9-10 cf. Gal. 5:13-15

It appears as though Paul's present practical applications are come to a close. So now, from verse ten to verse eleven, he seems to switch gears and makes an exhortation to fulfill his practical applications.

F. Recount now, Paul's teachings,

1. Using of the gift(s) God has given you, 12:6-8

2. Our treatment of others, 12:9-21
3. Our civil responsibility, 13:1-7
4. Our obligation to love, 13:8-10

II. THE TIME TO LOVE AND LIVE IS NOW vs. 11-12

- A. “knowing the time”
 - i.e. our place in history and God’s plan
- B. It is time to **awake!**
 - ~ without question, His return is nearer than ever!
- C. “the night is far spent, the day is at hand”
 1. Explain
 2. cf. Eph. 5:15-16, and I Thess. 5:5-6
- D. Our response...
 - cast off...put on cf. Eph. 6:11-17

III. RECOMMENDED CONDUCT FOR THE CHRISTIAN vs. 13-14

A. **WALK:**

“honestly” – euschamonos – ADV – euscharmon – in a becoming manner; with decency, gracefully

It is either, to walk honestly, as visible as in the open with bright sunlight...where all can see!

Or, as when our salvation is complete, vs. 11b.
[“the day” vs. 13a] cf. Phil. 3:21

B. **NOT:**

“rioting” – komois – DAT PL – kumos – *pr.* a festive procession, a merry-making; *revel*

& “drunkenness” – methais – DAT PL – metha

“chambering” – koitais – DAT PL – koita – a bed, *hence*,
(the conjugal bed) (intercourse) whoredom

& “wantonness” – aselgeiais – DAT PL – aselgeia – intemperance, licentiousness, outrageous behavior

“strife” & “envying”

* Evidently, some of this was named among them,...some had done such! Else, why would he speak of it? Do you need to address something that isn’t in manifestation?

C. Our deportment should be, “put on the Lord Jesus Christ,” vs. 14a.

“put on” – endusasthe – 2PP 1AOR IMPERA MID – enduo – to put on, clothe, array

D. Don’t plan to sin, vs. 14b. “make not provision for the flesh, to *fulfill* the lusts *thereof*”

“provision” – provoian – ACC S – pronoia – forethought; provident care, provision
main root: to perceive beforehand; provide for

Romans 14:1-5

I am sure you realize there are differences of practice among professing Christians. There are those who will not eat meat on Fridays. Some folk hold to a rigid dress code – I am not talking about conservative versus liberal, but the type of material used, or the color. Others have certain days which are considered “holy.”

One of the dreaded questions I hear on occasion is, “Do you believe in Christmas?” My answer to that is prefaced with, “What do you mean by that?” Then, I will give an explanation as to what I believe.

Obviously, we don’t all believe exactly alike. There are variations in our style and manner of practice. Doctrinal awareness is different. One may be a seasoned veteran among Christians while another is a newborn babe. One may be viewed as a strict conservative while the other is considered a liberal. The truth is, both may be right or both may be wrong.

Without a doubt, among Christians there are...

DIFFERENT LEVELS OF UNDERSTANDING

I. TWO POSITIONS: WEAK AND STRONG vs. 1-2

A. The mention of the “weak” implies the “strong.”

B. Being “weak in the faith” is possessing a lack of knowledge in the doctrines of belief.

“weak” – asthenounta – ACC S M PRES PART – astheneo – to be weak, deficient in strength
cf. I Co. 8:7-9; note, Heb. 5:12-14

1. It is not necessarily one with little faith.
2. It is not necessarily one with moral imperfections.

C. Those with less understanding are to be accepted as brethren and fellow church members.
“receive ye”

D. The “strong” is not to be argumentative with the “weak.”
~ not to “doubtful disputations”

“doubtful” – diakriseis – NOM & ACC PL – diakrieis – a distinction, doubt; discerning

“disputations” – dialogismon – GEN PL – dialogismos – disclosure, dispute, contention;
reasoning

main root: deliberate, ponder

E. An example of both, vs. 2.
~ the meat eater vs. a vegetarian

1. The “strong” is the one without restriction.
2. The “weak” is the one with restraints and rules.
~ i.e. dietary laws
3. Ex: I Co. 10:23-26
4. vs. 6a “the day...” i.e. sabbaths, holy days, etc.

II. NEITHER ARE TO CONDEMN THE OTHER vs. 3

A. The “strong” is not to despise the “weak.”

“despise” – *exoutheneito* – 3PS PRES IMPERA ACT – *exoutheneo* – to make light of, despise, treat with contempt and scorn

B. The “weak” is not to pass a verdict upon the “strong.”

“judge” – *krineto* – 3PS PRES IMPERA ACT – *krino* – *pr.* to separate; make a distinction between; to exercise judgment upon

C. The direction is toward both the strong and the weak. cf. Col. 2:16

~ we need to be careful not to draw quick conclusions
[wait until we cover the entire chapter]

D. Note the key → relationship via salvation

“for God hath received him”

~ he / she is a brother although weak, unlearned

III. WE DO NOT HAVE DIVINE AUTHORITY OVER EACH OTHER vs. 4

A. He / She is another’s servant.

~ note: Jas. 4:10-12; Rom. 14:10ab

B. The responsibility of the servant is to the Master.

cf. Rom. 14:10c; II Co. 5:10; Rom. 14:12

C. Although you may disagree with a servant, the Master will sustain and keep His servant.

“holden up” – *stathasetai* – 3PS FUT IND PASS – *histami* – to make to stand, to set, to place; set forth, establish, confirm

“stand” – *stasai* – 1AOR INFIN ACT – *histami* - *above*

1. A servant is established, Rom. 12:3; I Co. 4:7.

2. It is the Lord Who judges, I Co. 4:4-5; Rom. 14:9

* One cannot discipline another’s child. We have no right to do so. But, if that child is placed in your responsibility, you may! *Paul is not dismissing all discernment.*

1. The church is to discipline, I Co. 5:11-13; Matt. 18:16.

2. The believer uses discretion, see Rom. 15:1.

~ there are babes, (I Pet. 2:2)

IV. WHETHER WEAK OR STRONG, KNOW WHAT YOU BELIEVE vs. 5

“esteem” – *krinei* – 3PS PIA – *krino* – to make a distinction between, to exercise judgment upon; resolves, judges

- A. To the “weak” some days have particular significance.
- B. To the “strong” every day is significant...holy days.
- C. Each have different views (as previously discussed).
- D. Whatever you view, hold it because you believe it is true.

“fully persuaded” – plarophoreistho – 3PS PRES IMPERA PASS – plarophoreo - to bring full measure, to carry out fully, to discharge completely; fully convinced
cf. Rom. 14:22-23

V. THOUGHTS

- A. There is common ground among true believers.
- B. He / She is *Christ's* servant.
- C. Believers are not equal in spiritual understanding and ability.
- D. There is to be discernment of “strength.”
~ notice that the “strong” ones are not the legalists...
- E. This is not to say, “Anything goes!”.
- F. We will yet see...
 1. The proper response and motive of the Christian.
 2. The proper attitude toward each other.

Romans 14:6-9

We have a saying, “The tithes are the Lord’s.” Does that mean that the other 90% is ours to do with as we wish? Of course not. All of our money has been entrusted to us by the Lord and we are responsible to use it all for His honor and glory. That means giving back as God has given unto us, be it, 10%, 15%, 20%, or more. It means, providing for our family honors Him because He desires we provide for the home. It means, the purchases we make, should, in some way, honor Him. It means, the vacations we take should be the type of recreation which is honoring to God. I need not multiply the examples,...you get the idea.

Last time we entered into this chapter and found that believers sometimes have different views on the best way of serving the Lord. We also found that we should be careful of our condemnations and criticisms of those who don’t view things the way we do.

The context continues by listing the motive behind each servant’s responses. What do you think that motive is? As we look into this passage, I would like to remind you of Colossians 3:17 “And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

WE ARE THE LORD’S

I. REVIEW

A. We are dealing with:

1. Differences in practice
2. Differences in understanding
3. An implied common bond i.e. Christians
4. A servant / master relationship
5. A person responding to his conscience

B. Let us consider ONLY a personal application.

1. Not from a “family” viewpoint (i.e. all the saved).
2. Not from a “church” basis (i.e. the local church).

* *Don’t look around, look within...*

C. Note:

1. We are dealing with only truly saved individuals.
2. God has received such. &...
3. God accepts them in their practice.
4. A saved person is a servant.
5. God is the master over a servant.

...VERY PERSONAL...

- ~ me, alone with God
- ~ you, alone with God

II. DIFFERENCES IN PRACTICE vs. 6

“regardeth” – phronon – N S M PRES PART – phroneo – to think, to mind, to be of opinion, to incline to; to be minded

A. In this verse are two classes with two views in each case.

| <i>regarding the day</i> | | <i>eating</i> | |
|-----------------------------|--------------------------------|----------------------|------------------------|
| regards unto the Lord | does not regard it to the Lord | eating unto the Lord | not eating to the Lord |
| keeping Saturday as Sabbath | doing whatever on Saturday | eating unclean only | eating clean |
| Ex. 20:8-11 | Col. 2:16 | I Tim. 4:4-5 | Lev. 11 (v. 46-47) |
| “...unto the Lord...” | “...to the Lord...” | “...to the Lord...” | “...to the Lord...” |

B. We see:

1. A common thread ~ i.e. whatever the servant does, he does toward the master.
2. With the best of intentions, each one is serving the Lord as they know how, yet, they differ in practice.

* This is to the saved,...the servant.

III. WE ARE TO LIVE UNTO THE LORD vs. 7-8

A. We are not confined to ourselves whether in life or death.

In life – I Co. 6:19-20; Gal. 2:20

In death – II Co. 5:8; Phil. 1:23

B. The context **demands** that our life / death is extended toward God, vs. 8).

C. This is not speaking of our *influence* upon others, although such is true in practical application.

* Be sure to note the emphasis...
~ living or dying, we **are** the Lord’s

IV. JESUS IS THE LORD vs. 9

A. Christ’s purpose

1. Note the specific *statement* (introduction) of THE SON. “Christ”
2. Note the *working* of the Son. “died, rose, revived”

B. He is Lord.

1. Of the dead (or, those who have died but are alive) ~ Mk. 12:26b-27
2. Of the living (those who haven't died physically) ~ II Co. 5:14-15

- C. Yes, His lordship extends over all.
~ Heb. 2:7-9
~ Phil. 2:9-11

V. THOUGHTS

- A. As a servant, we ought to be concerned with the Master's will.
- B. We ought to execute the Master's will.
- C. He is our Master, all that we do should be done "*unto Him.*"

Romans 14:10-12

Let us suppose there are two employees of FedEx who are co-workers under the same supervisor. They each have their own duty and job responsibility as appointed by the supervisor. Though they have similar tasks they have the freedom to achieve their goals within the parameters granted by the supervisor. Therefore, they go about doing the job from slightly different directions. They need to be concerned about their own job performance, yet, they spend their time criticizing and condemning each other. They don't have a kind word to say of each other. They post hateful messages about each other on the message board. They gossip and slander one another. They are constantly trying to tell the other how to do their job. Yes, one has worked there for many years and has a better understanding of how things can be done; while, the other has only worked there for a short time and therefore has a limited vision. The result? The seasoned veteran belittles the "newbie." The rookie claims the veteran is reckless.

But, when it comes time for their job evaluation, who shall be their "judge" but the supervisor? They will each enter in before him (or her) and give an account of their duties. They will be judged by their own performance. It makes you wonder why they spend so much time condemning each other. If the supervisor doesn't care, or allows it, why should they be concerned?

The last couple of weeks we have covered the first portions of this chapter. In them we have found that there are differences of belief and practice among believers. There are those who are "strong" who have a good understanding of doctrine and there are those who are "weak" who lack in their understanding of doctrine. Verses one through five deals with the interaction between these two groups. We have also found that either of these behave in a manner which they believe is honoring to God. That is, what they do, they do it "unto the Lord" (verses six through eight). Then, in verse nine, we found an emphasis upon the Lordship of Christ.

With that thought lingering in our minds, we continue in our text, and shall notice Who it is to whom we are accountable.

THE LORD IS OUR JUDGE

I. WHY DO WE JUDGE? vs. 10

A. Why do we judge our brother?

~ directed to the weak who judge the strong (vs. 3b)

B. Why do we cast away from us our brother?

~ directed to the strong who despise the weak (vs. 3a)

* The weak may well be the Jews who have a hard time forsaking the holy days and dietary laws of Judaism. It may involve the "requirements" (Acts 15:29) for the Gentiles as adverse to the Jews...

C. For we shall all be judged by Him.

"judgment seat" – bamati – DAT S – bama- *pr.* a step, space to set the foot on; an elevated place ascended by steps, tribunal, throne

1. There is a "place" of judgment.
2. This one belongs to Jesus.
3. Christians will be judged here. "we shall stand"
4. He is our Judge, vss. 4b, 12

5. There is accountability. cf. II Co. 5:10

II. WE SHALL BE JUDGED vs. 11-12

A. Old Testament evidence presented, (vs. 11). cf. Isa. 45:23

1. “as I live, saith the Lord” equates to God swearing by Himself (for there is none other), vs. 23a.
2. This coming judgment is sure! “shall not return”
3. True of Christians, vs. 24ab
4. Judgment also of the lost, vs. 24c

“ashamed” – boosh – *pr.* to pale; *by impl.* to be ashamed, disappointed:- shame, confounded

B. The practical conclusion reached, vs. 12.

1. It is without exception “every one”
2. Accountability before God “shall give account”

“give **account**” – logon – ACC S – logos – a word, a thing uttered; reckoning, account

3. It is on a personal basis. “of himself”
4. We will give an account of our beliefs and service unto the Lord (as per context). Also:
 - a. our words
 - b. our thoughts
 - c. our motives
 - d. our actions / good or bad

* All judgment will be based upon the Master’s will and compared with His authority.

* This does **not** eliminate accountability before our family, church, peers, or society.

III. THOUGHTS

A. This should provoke diligence:

1. In knowing the Master’s will.
2. In familiarizing ourselves with known authority (i.e. God’s Word).
3. In possessing no will of our own.
4. In the realization of our position as a servant.
5. In minding our own work and let the Lord take care of the other of His servants.

B. The force of the text is *self-examination*.

C. Coming, yet ahead...

1. Our duty in love, (vs. 13).
2. Christian liberty, (vss. 14-17).
3. Responsibility in that liberty, (vss. 18-21).

4. The bearing which our conscience has upon our liberty, (vss. 22-23).
5. Whom should we please? (15:1-3)

I must return to our journey through this passage thus far and remind you, yes, we differ in areas. I emphasize Christ Jesus is Lord, and is **our** Lord and Master. And, that we will be judged of Him.

Let us be concerned with our own service before Him.

Take the thought of Col. 3:17 with you...

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him”

Romans 14:13-15

I remind you that Paul began his discussion by introducing two Christian characters: those who are weak and those who are strong. The weak Christians judged and criticized the strong as being liberal. The strong Christians despised and belittled the weak as being unlearned. The areas of dispute mentioned by Paul were dietary restrictions and the observance of special holy days.

Paul considered that believers have different levels of understanding and that “every man [should] be persuaded in his own mind” (vs. 5b). He also expressed that each man practiced as he thought fit while serving the Lord. The truth be known, Jesus is our Lord, and everything we do should be done unto Him. Further, we all shall stand before Jesus and give account, therefore, why do we spend our time mocking or condemning our brother?

That leads us to our text and the immediate conclusion found within.

CONDUCT’S CONSTRAINT

I. LIMITED JUDGMENT vs. 13

~ Not pertaining to **all** types of judgment, as in vs. 4...

A. Paul is *not* dismissing all discernment.

1. The church is to practice discipline, I Co. 5; Matt. 18:16
2. The believer is to discern, see Rom. 15:1. cf. “babes” I Pet. 2:2

B Consider, Paul addresses (in I and II Corinthians):

Morality
Personality Flaws
Marriage
Tongues
Money / Stewardship
Responsible Liberty
Hair Length ~ male and female
Godliness
Relationships (II Co. 6)
Church Proceedings:
 “lawsuits”
 Ordinances
 Discipline
 Practices
 Sending of Mission Gifts

C. The type of judging we need to do and the real place of discernment is this:
~ the emphasis is upon how we impact others...

“stumblingblock” – skandalon – a stumblingblock; anything against which one stumbles

“occasion to fall” – proskomma – proskopto – to dash against, to strike *the foot* against, to stumble

D. Note the context:

1. All we do is to be done unto Him.
2. We will be judged by Him.
3. *Therefore*, we are to have a concern for others.

E. Consider:

1. I Co. 10:25-29
2. I Co. 8:4-9

~ Corinthians (explain) – meat [offered to idols]
~ Romans (explain) – diet / days [text, vss. 3, 5]

* Our judgment is not primarily our assessment of others, rather, have more concern about yourself and your effect upon others.

II. LIBERTY QUALIFIED vs. 14

A. Liberty is the theme of the first part of the verse.

1. It can be known... “I know”
2. He had no doubt about it... “am persuaded”

B. Primary reference is to dietary restriction ~ since food is amoral and ambivalent, of itself, there is nothing wrong.

~ this may be used in an analogy to *anything* amoral and undefined (more later on this...)

C. If a person makes a restriction, then, it is binding upon him, (vs. 14b). cf. vs. 5 and vs. 23

III. LIVING CHARITABLY vs. 15

A. Therefore, (in your liberty),...

1. This is dealing with a *brother*.
2. Your brother is upset with your manner of practice.

“is grieved” - *lupeitai* – 3PS PI PASS – *lupeo* – to occasion grief or sorrow, to distress

B. The topic in question...our / your practice.

C. If we “grieve” other (weaker) brothers, are we walking charitably?

D. The command is not to hurt those who are weak.

“**destroy** not” – *apollue* – 2PS PRES IMPERA ACT – *apollumi* – to destroy, kill; to lose; to be lost, to stray

E. The direct meaning (re: ex. of meats offered unto idols):

1. Don't lead them astray from the faith.
(i.e. such an one to think an idol IS something)
2. Don't cause them to stumble.
~ to do something against their soul
~ to become discouraged

* *Our love for our brother is the constraint upon our conduct.*

IV. LIBERTY FURTHER DESCRIBED vs. 14 "...of itself..."

Directly is probably referenced to "meat," but, let us approach generally (If you will allow it!).

This is not a blanket covering everything without exception for there **is** the highest authority, our Lord (vss. 7-9), and our Judge (vs. 12)...Whose true judgment is based upon His own holy character, His will, and His authority.

A. Hence,

1. Murder is wrong!
2. Adultery is wrong!
3. Theft is wrong!

...and just not in letter, but in the spirit of the Law too!

B. Thus,

1. What we believe may or may not be as God has desired.
2. How we practice may or may not be as God has instructed.
3. Our conscience may not be the best guide!

C. "...to him..."

1. This appears to pertain to truly permissible items.
2. If one thinks it is bad, **to him** it is bad. cf. vss. 22-23

D. Liberty! It is sweet!

1. But it must always be placed under God's authority.
2. We have liberty, but we have a duty to walk in love...
3. Also, we have responsibility in that liberty.
~ we must regard the conscience (and, not ours alone!)
~ and, whom we should please

Again,

* *Our love for our brother is the constraint upon our conduct.*

Romans 14:15

Last time we looked at verses thirteen through fifteen. When considering this verse, I made a general application. However, there is no doubt it primarily applies to the subject of eating meat (vs. 2). It would then apply to the observance of days (vs. 5). After which, the lesson may extend to *whatever* (vs. 22).

In our discussion, I also referenced the first two passages of this lesson. Both deal with eating meat offered to idols. It is my desire to look at them a little closer with the objective of increasing our understanding on this issue.

THE VALUE OF MEAT

I. FIRST CORINTHIANS 8:1, 4-13

- A. The specific case refers to meats offered to idols, (vs. 1).
- B. “we know” the idol is truly nothing, (vss. 4-6).
 - ~ therefore, meat offered has no significance, no religious bearing, no spiritual implications
- C. HOWEVER, some people **do not** know.
 - ~ implied, is a brother (vs. 12a) although a weak one (vss. 7c, 11)
 - these think an idol **is** something...
- D. The truth – vs. 8, meat really makes no difference.
- E. CAUTION: Liberty (vs. 9) via knowledge (vs. 10) may be a stumblingblock to the weak.
 - 1. I think that he is using an “extreme example” for explanation; Paul would not advocate to enter a temple and eat. cf. I Co. 10:20-21
 - 2. The “caution in liberty” is explained.
- F. (vs. 11)
 - “perish” – apoleitai – 3PS FUT 2 IND MID – apollumi – to destroy, kill; to loose; to be lost, to stray
- (vs. 12)
 - “wound” – tuptontes – N PL M PRES ACT PART – tupto – to beat, strike; to wound

II. FIRST CORINTHIANS 10:19-33 ref.

- * In the context we find an exhortation (vs. 14) and speaks regarding communion (vs. 16).
- A. Knows an idol is nothing, vs. 19. cf. chap. 8
- B. This thing involves idol worship, vs. 20.
 - ~ do **not** fellowship with devils
- C. Both should not be done, vs. 21.
- D. We can provoke God to jealousy, vs. 22.

E. There is liberty, vs. 23.
~ with responsibility

F. We are to consider the other, vs. 24.

G. Example, vss. 25-32

| | |
|------------|---|
| vs. 25 | whatever in marketplace, eat... ~ ask no questions |
| vs. 26 | it is God's |
| vs. 27 | if you are invited to dinner... |
| vs. 28 | consider your host |
| vss. 29-30 | think of their conscience |
| vs. 31 | whatever you do, do it to God's glory |
| vs. 32 | don't give offense to any |

“offense” – aproskopoi – N PL M – aproskopos – not stumbling or jarring; free from offensiveness

III. COUNCIL AT JERUSALEM Acts 15:1-2, 19-21

A. Jews were trying to enforce Judaism on the Gentiles.

B. Jews were **not** encouraged to forsake **their** responsibilities.

C. Simple exhortation only to the Gentiles:

1. Abstain from pollution of idols.
2. Abstain from fornication.
3. Abstain from things strangled.
4. Abstain from eating blood.

IV. WHAT DOES THIS ALL MEAN TO US?

A. Meat naturally has nutritional value and is amoral.

B. The spiritual application is conditioned by man.

C. Remember, amoral and ambivalent things are “up for grabs” and this is where spiritual liberty enters.
~ immoral or sinful things are not licensed...

D. Our main concern should be how our conduct affects others who are weak. **We are to walk in love...**

Acts 15

E. The “old ways” are *not* exhorted to be forsaken.

F. Jews are not to be as Gentiles; nor, the Gentiles to behave as Jews.

I Cor. 10

G. We should be careful of our associations.

H. Paul says not to eat meat offered to idols because the weak think that it is something, and we are not to offend them.

I Cor. 8

I. We do not want to reinforce or encourage bad behavior.

J. Don't be a stumblingblock (as exhorted in other places).

Romans 14:16-23

Christian A is a strong Christian who possesses a good foundation and solid beliefs. He is a person who is sanctified in Christ and is not influenced much by the world. He decides he would go to the casino because of the inexpensive, yet tasty, food. Walking past the one armed bandits he isn't fazed a bit. The lights and sounds and the clatter of voices have no impact. He is not tempted to gamble. Christian B sees brother A go to the casino, that forbidden place, and so decides to go for a nice meal also. However, Christian B is attracted by the bright lights and sounds. He is tantalized by the "gambling bug." Christian B eats his meal but stops to enter the casino floor on his way out. There, he squanders what money he has, only to return again and again.

Christian C is a person driven by rules and guidelines. For her, one of the greatest aspects of Christianity is the discipline. Christian C observes dietary restrictions and many "holy" days. She is critical of others who are not as strict as she is, therefore, she causes much trouble within her church. The list of complaints is lengthy and continual. The perpetual unrest disrupts the church's ability to function properly.

Further, as ripped from the headlines, the passing of music icon Isaac Hayes stirred up a few folk. Apparently, Mr. Hayes was a believer in Scientology, a non-Christian religion originated in the 1950's by Ron Hubbard. Yet, a sizeable well-known "church" in this city offered their property for the memorial services. Obviously, this "church" would not agree with the teachings and doctrines of Scientology. And yes, those who know the truth in Jesus Christ will not be fazed by their presence. However, what about those who are not so grounded in the Christian faith? What about the weak believer who might be easily persuaded by false teaching? Wouldn't the permission of the use of the property give credence to the beliefs of those expressing their religious views? I submit that it is possible that a common courtesy extended as a community service could actually turn into a major stumblingblock for those who are weak; or, for those who have no faith but are searching.

The examples I have given are for the purpose of expressing the problems which may arise from Christians abusing their Christian practice. The weak may label the strong as liberals and ungodly. The strong may belittle the weak, scoffing at their ignorance. Either way, troubles arise. Chapter fourteen deals with these issues. Therefore, we continue...

A FEW GUIDELINES FOR CHRISTIAN PRACTICE

I. MAINTAIN A POSITIVE TESTIMONY vss. 16-18

A. Doing good (or, that which is permitted / lawful) in our liberty should not be a bad testimony, (vs. 16).

1. We know we have liberty; we know it is acceptable with God.
2. Don't give occasion for evil speaking.
3. If evil speaking comes, make sure it isn't justified. cf. I Pet. 3:15-16
4. It may come from both directions.

(i.e. one speaks bad because you do a thing; one speaks bad because you don't)

B. Herein is a mention of what is important, (vs. 17).
~ regarding the "kingdom of God"

1. It is that which is related to the kingdom.
~ salvation, service, etc.
2. It is not an external legalistic act of religion.
"meat and drink"

cf. I Co. 8:8

~ yet, idolatry would have its effects! Hence, meat, of itself or drink, in itself...

3. True elements of spiritual concern:

a. righteousness i.e. justification cf. Rom. 5:1

b. peace cf. Rom. 14:19; 12:18

c. joy in the Holy Spirit cf. Jn. 14:26-27; 16:33 then, Jn. 16:24

* These are areas of concern. If one should speak evil of these, let him! But, we must continue in them.

C. Observing the important things is best, (vs. 18).

1. It is acceptable to God. cf. Rom. 12:1-2

2. It is approved of men. cf. Titus 3:8 → II Co. 8:21

II. PROPER SERVICE TO CHRIST BUILDS OTHERS UP vss. 19-21

A. "Let us therefore..." that is, following in that thinking...

B. We should follow then...(vs. 19):

1. That which brings peace.

a. not, vs. 1 (disputations)

b. not, vs. 10 (judgments)

c. not, vs. 13 (stumblingblocks)

2. That which edifies. cf. I Co. 14:12

a. that is, vs. 1 (receive him)

b. that is, vs. 13 (don't cause to stumble)

c. that is, vs. 15 (walking in love)

d. that is, vs. 17 (righteousness, peace, joy)

3. cf. Rom. 15:1-3a; Gal. 6:1-2; I Co. 10:23-24

C. Do not allow your views on "meat" to destroy the work of the Lord, (vs. 20).

1. Meat is that lesser thing.

2. We know there is liberty.

D. Items in the category of "liberty" (the ambivalent / amoral) are "pure." As Paul said, those things "are lawful."

E. Although there is no sin, if you give no thought to others, then sin can enter. "evil"
cf. I Co. 8:10-12

F. The rule of thumb in your practice, vs. 21.

1. **I imply**, liberty is the lesser thing.

2. What is important? cf. vs. 19c

“stumbleth” – proskoptei – 3PS PIA – proskopto – to dash against, to beat upon; to stumble

“offended” – skandalizetai – 3PS PI PASS – skandalizo – to cause to stumble, to offend
main root: a stumblingblock, anything against which one stumbles

“made weak” – asthenei – 3PS PIA – astheneo – to be weak, infirm, deficient in strength

* This instruction is in regard to a brother!

III. BE ASSURED IN CHRIST PERTAINING YOUR SERVICE vss. 22-23

A. Is your practice one of *faith*? Do you have *confidence* in it being right?

B. If your view would violate verse 21, then keep it to yourself.
“have it to thyself before God”

C. There is joy in doing something without guilt.

D. There is condemnation with “doubt,” (vs. 23a).

“doubt” – diakrinomenos – N S M PRES MID PART – diakrino – to separate, to sever; to make
a distinction or difference; to hesitate, be in doubt

E. If it isn't of faith, it is sin.

F. CAUTION:

~ just because you accept a thing doesn't make it true!

Remember,

1. God is our Master, vs. 4
2. We do all unto Him, vs. 8
3. He shall judge us, vs. 12

Romans chapter 14

A good number of our sessions have been utilized in covering this matter of Christian Liberty as expressed in chapter fourteen. We noted so many things, introduced principles, and gave a fair amount of guidelines - over a large length of time - that, I thought it necessary to give an overview of our thoughts. Therefore, my objective is to review the material previously discussed. May it serve as a basis for confirmation and not a platform for boredom.

A REVIEW OF CHRISTIAN LIBERTY

- I. The chapter is making a distinction between those “strong” in the faith and those “weak” in the faith.
 - A. That is, the understanding of Christian doctrine and practice.
 - B. It is not entertaining ideas:
 1. of immorality
 2. of illegal activity
 3. of amoral living / or, antinomianism
- II. The obvious examples given in this text and related verses deal specifically with dietary practices, holy day observances, and meats offered unto idols.
 - A. This is in the carry-over of Judaism.
 - B. Also, in the identification with paganism.
 - C. Both of these, though there is liberty, have their danger.
 1. The seeking of God on a legal basis without faith (as the Jews).
 2. The stumbling of others.
 - a. in their service to Christ being weakened
 - b. in commitment to idols being re-affirmed
- III. Two groups mentioned:
 - A. Strong ~ knowledge and understanding of Christian doctrine and practice.
 - B. Weak ~ insufficient knowledge and understanding of Christian doctrine and practice.
 - C. Both
 1. Are saved people
 2. Are in the same body (same local church)
 3. Have their own viewpoint
- IV. The emphasis is upon the response of each.
 - A. The strong are not to despise the weak.

B. The weak are not to judge the strong.

C. Neither are to

1. Be critical of the other
2. Ostracize the opposition
3. Discourage them in the way
4. Cause the other to stumble
5. Be so “thin skinned” as to take offense

D. There is responsibility for the “strong” to do all that is possible to assist the “weak.”

V. Paul did not teach that judgment was to be removed all together.
~ only in areas of liberty granted by our Lord

VI. Three things to keep in mind as we determine our practice.

A. We *are* a servant unto God.

B. We are still a servant in *every* aspect of our lives.

C. We will give an *account* to God for every aspect.

VII. Yet, even in liberty, there are things more important than just our exercise of that liberty.

A. The conscience of the other.

B. Our influence ~ the building up or tearing down in the faith.

C. The association (with evil, ungodly, etc.).

D. The representation (of God, truth, church, etc.).

VIII. Love for the other, and not to please ourselves, is to be a prime motivation.

Quote: Ironsides, Romans, p. 164

“It is far better to abstain from ought that would trouble the conscience of a weak brother than to turn him aside by insisting on liberty, and so be responsible for his failure and the break-down of his discipleship.”

IX. We must abide by our heart (conscience), that is, if we have subjected the same to His will.

X. We can learn to agree to disagree.

XI. Caution has been given.

A. Liberty is not a license to sin.

B. Rom. 13:14; Gal. 5:13; I Pet. 2:16

C. I Thess. 5:22

D. We are not to cause others to stumble.

XII. The modern problem is, that we want to apply so much more to this text than was intended.

~ Perhaps, due to the fact that we are not absolutely sure how far it extends.

~ Perhaps, we don't want to know! That way, we give ourselves more leeway to please ourselves and not our master, and yet feel good about it!

XIII. I must return to point # 6 and *I give my opinion* that this is the key in determination of our Christian liberty.

~ I add unto that, verse 19

XIV. Finally, we have Jesus to our example.

(and, we will note next time...) → Rom. 15:1-3

Romans 15:1-7

Leaving chapter fourteen you might think we would be done with the topic of Christian Liberty. Not so. It would appear that Paul wished to sum up every Christian's obligation and then give the basis for our doing so. After which, he imparts a final reminder of Christian conduct. These are the things found in our text.

HAVE THE MIND OF JESUS

I. CHRISTIAN EXHORTATION vss. 1-2 ref.

A. The exhortation, vs. 1.

1. There is a distinction between both (strong / weak).
2. There is additional responsibility to the strong.
3. We should "bear" the infirmities of the weak.

"bear" – *bastazein* – PRES INFIN ACT – *bastazo* – *pr.* to lift, raise; to bear, carry; to bear *as a burden*, endure; to bear with, tolerate

4. Sometimes, it will not be to our pleasure. "not to please"

B. The priority, vs. 2. ~ we are to please our neighbor

1. For his good (*agathon* ~ good)
2. For edification (*oikodoman* ~ building up)

C. In light of chapter fourteen:

1. We are not to be argumentative over liberty issues.
2. We are not to pass judgment upon their service.
3. We are not to despise or belittle them.
4. We are not to do things which cause them to fall.
5. We are not to walk in a bad spirit, but in love.
6. We are not to cause division or tear others down.

II. CHRIST'S EXAMPLE vs. 3 cf. Ps. 69:9

A. Not self-pleasing.

1. He was willing to drink of the cup, though he asked it to be removed.
2. He willingly suffered the physical afflictions.
3. He willingly endured the emotional abuse/rejection.
4. He did always please the Father, (Jn. 8:29).

B. He did so for others.

1. There is an element of bearing the hatred directed toward the Father.
2. There is the penalty of the Father toward those who hated Him, of which Jesus bore.
~ as our substitute, Isa. 53:11

III. CONFIRMATION EXTENDED vs. 4

~ referring to the Scripture quoted

- A. Scripture has been given and preserved for us.
- B. It is God's Word. cf. II Tim. 3:16-17
- C. It has divine authority!
- D. The Scripture is for our benefit if we choose to use it. "our learning"
- E. We, through the Bible:
 - 1. Find comfort (consolation)
 - 2. Develop patience ~ via tribulation and w/ the promises
 - 3. Embrace hope
 - a. primarily, the hope of eternal life
 - b. otherwise, the hope in life while here
 - c. both of these expressed in Rom. 5:1-5

IV. CONDUCT EXEMPLIFIED vss. 5-7 ref.

- A. To fulfill the exhortation of verses one and two, we need what the Scripture gives (patience and comfort).
- B. Where shall we find this necessary resource? (vs. 5a)
"the God of **patience** and **consolation** grant you..."
- C. God wants us to have the same mind toward others, vs. 5b. ref. vs. 3 ~ just like Jesus

"likeminded" – auto [same] phronein – PRES INFIN – phroneo – to think, to mind; to be of opinion
 - 1. Not pleasing our own selves but putting others first.
 - 2. Not identical in thought but agreeing to disagree.
- D. So God may be glorified, vs. 6.
 - 1. With same mind ~ be on the "same page" in serving Jesus...
 - 2. With same speech → cf. I Co. 1:10
~ voicing agreement in our service
 - 3. As opposed to "in-fightings" ~ Rom. 14:1
- E. We are to receive the brethren, vs. 7.
 - 1. Not as entrance into the church, rather, accepting one another, (Rom. 14:1).
 - 2. Our example is how Christ has received us.
 - 3. cf. Eph. 4:32; Col. 3:13

* I still see the "weak" and "strong" as a two-way street.

Romans 15:8-14

Since chapter twelve we have been considering the Apostle's practical application of doctrinal truth. Part of that *Christian practice* is how we treat one another in our service and beliefs. So, chapter fourteen discusses the issue of Christian liberty. We have covered that subject in length. Then, last time, as we entered into chapter fifteen, we found something of a summarization.

There, we learned the strong is to bear the weaknesses of the weak. The idea is to please his neighbor before himself; so much so, we have Christ as an example. Then, by the grace of God we are to be likeminded, with one mind and one mouth glorifying God.

That is where we left off, therefore, we continue with Paul's thoughts about the relationship between Jews and Gentiles. In a way, I see this as a type of segue. Beyond this passage he will continue speaking about his ministry to the Gentiles, but looking backward, many of the Christian liberty issues had arisen between the converted Jews who still clung to certain aspects of the Law and the Gentile believers who had little restriction. If this be so, then a Jewish understanding of the presence of the Gentiles in the kingdom, will go a long way toward establishing harmony between the two groups.

GENTILE PARTICIPATION IN THE KINGDOM OF GOD

I. THE INITIAL MINISTRY vs. 8

- A. Jesus' ministry was to the circumcision.
~ Matt. 15:24; Acts 3:25-26 cf. Matt. 5:17
- B. "circumcision" is a reference to the Jews, Rom. 3:30; 4:9a.
- C. "Ministry" is to be done in **truth**.
- D. There was a confirmation of the promises.
~ Rom. 3:2; Rom. 9:4-5
~ He fulfilled the Scriptures cf. Rom. 1:16
- E. The plan and purpose of God, Rom. 9...
 - 1. God's selection and retention, vss. 1-2a.
 - 2. God's preservation, vs. 5.
 - 3. God's inclusion of the Gentiles, vs. 11.
 - 4. God's warning to the Gentiles for humility, vss. 20-21.
 - 5. God's plan of restoration for Israel, vs. 28.

II. THE EXTENDED MINISTRY vss. 9-12 ref.

- A. Further, the Gentiles could be partakers, vs. 9.
~ Rom. 9:23-26; Rom. 10:12
- B. Gentiles can glorify Him for His mercy, (vs. 9).
~ Quote found in, Ps. 18:49
- C. And another, vs. 10.
~ Quote found in, Deut. 32:43a

D. And again, vs. 11.

~ Quote found in, Ps. 117:1

E. And again, vs. 12.

~ Quote found in, Isa. 11:10

F. The Gentiles:

1. Shall hear of God and His mercy.
2. There shall be reason to rejoice.
3. There shall be praise given to God: for his mercy and for His workings in Israel.
4. The root of David shall reign.
5. They shall be partakers of grace.

III. THE PRESENT MINISTRY vs. 13

A. Hence, those saints of Rome (1:7) should be filled:

~ With all joy and peace

B. The common tie, “believing.” “in believing”

~ in whom do they believe? “Jesus Christ” (vs. 8)

~ who, then, can fill them? “the God of hope”

C. Those who believe (Jew or Gentile) may abound in hope.

~ of course, coming through the Holy Spirit

IV. PAUL’S ENCOURAGEMENT vs. 14

A. Paul thinks back to all of his instruction thus far, but especially, the call for unity, likemindedness, and the mind of Christ.

B. He then speaks to the persuasion he has of their proper service, right mind, and ability.

~ not attempting to rebuke, but to exhort them, vs. 15

C. These are:

1. Considered as “brethren” (a term of consolation).
2. “full of goodness” i.e. good deeds, proper response
3. “filled with knowledge” i.e. understanding
 - a. of God as Father
 - b. of Christ Jesus, the Savior
 - c. of the mystery of grace extended to Gentiles
4. “able...to admonish one another”

Jew and Gentile, weak and strong, can assemble together. The issues that separate them should be minor ones and handled in a loving manner. Christian liberty exists. Christian liberty allows differences. God demands all to possess the mind of Christ, and to be in unity, walking in love one toward another. Yes, even when ministries differ...(as Paul expresses his labor to the Gentiles).

Romans 15:15-21

As I mentioned last time, it appears that Paul finishes his discussion upon Christian liberty. Now, he desires to speak to them about his ministry to the Gentiles. Therefore, knowing that much of the friction over liberty is between the Jewish believers and the Gentile believers, he gives emphasis to the place of the Gentiles in the kingdom of God. To me, it appears to be a type of transition – we looked at those verses last time – (vss. 8-14).

Having made his point, Paul continues his thoughts regarding his ministry. That is what we find in our text.

PAUL'S MINISTRY TO THE GENTILES

I. PAUL CLARIFIES HIS PURPOSE IN WRITING vs. 15

- A. Paul has written boldly.
- B. Paul is not correcting them, rather, he endeavors to remind them of Christian duty.
- C. He does so because that is “part of his job.”
~ it is part of his ministry “of the grace that is given”
- D. They should admonish one another to do right, whether Jew or Gentile, (vs. 14).
 - 1. To service together, not causing a stumbling
 - 2. To accept each other in the faith
 - 3. To be evangelistic toward both
- E. God's grace has rested upon in, both in salvation and ministry.

II. PAUL DEFINES THE MINISTRY GOD GAVE HIM vs. 16

- A. His Position ~ a minister of Jesus
- B. His People ~ to the Gentiles
cf. Acts 13:46-47 → Acts 9:15; Acts 26:17
- C. His Product ~ ministering the gospel of God
- D. His Produce (i.e. results) ~ the response of the Gentiles toward God in regard to worship and service
~ these things are acceptable
- E. The Gentiles are received because of the sanctifying work of the Holy Spirit.
 - 1. Truth revealed by the Holy Spirit, I Co. 2:11-12.
 - 2. Purified by the Spirit, I Pet. 1:22-23.
 - 3. Sanctified by the Spirit, II Thess. 2:13-14.

III. PAUL GLORIFIES GOD FOR THE MINISTRY GIVEN UNTO HIM vss. 17-21 ref.

- A. There is reason to give glory to God regarding the ministry, vs. 17.
1. Any success belongs unto God.
 2. His concern is God and the gospel. “pertain to God” cf. Gal. 6:14
- B. His declarations will not be of something which **he** has done! vs. 18
1. Rather, only what Christ has done through him! cf. Gal. 2:20
 2. The ministry is God’s. See, Acts 21:17-19
 3. God’s ministry for him was *to see the Gentiles obedient* (i.e. to the gospel).
 - a. by his speech cf. I Co. 2:1-5
 - b. by his actions cf. II Co. 12:12
- C. Yes, by mighty signs and wonders, vs. 19. cf. Acts 19:11-12
- D. All by the power of the Spirit of God, (vs. 19b). cf. I Co. 2:4 ref.
- E. So that, where-ever, he has fully preached the gospel.
1. Evangelically
 2. Doctrinally
- F. His field of service was where “no man has gone before,” vss. 20-21 ref.
1. His desire was a virgin work and not to duplicate the ministry, vs. 20.
 2. His motivation is a prophecy of Scripture, vs. 21.
~ quote found in, Isa. 52:15b
- * The following text speaks of practical and present issues...

Romans 15:22-33

Last time we covered Paul's discussion of his ministry toward the Gentiles. Permit me to review that text (vss. 15-21)...

I. REHASH

- vs. 15 Because of God's grace given to him, he speaks boldly to those at Rome
- vs. 16 His grace in ministry was a labor to the Gentiles
- vs. 17 He may glory, but through Jesus Christ
- vs. 18 He doesn't desire to boast of his own working
- vs. 19 But, by the power of the Holy Spirit, he has preached Jesus
- vs. 20 His ministry was not where others had labored
- vs. 21 He cites Scripture for such

II. TEXT

Now then, as we look into our text, we find a general conclusion of his discussion. He speaks of his desire to visit Rome and to minister to the saints there. However, there are a few things he would like to accomplish first. This will require him to go to Jerusalem.

Such is our text. Then, chapter sixteen will continue with his closing statements.

PAUL'S DESIRE TO VISIT ROME

- vs. 22 His priority of laboring among unevangelized people prevented him from going to Rome
 - ~ there can only be one main ministry focus at a time
 - ~ we will find we cannot do it all
- vs. 23 With his ministry in Achaia and Asia Minor being fulfilled, he has a desire to go to Rome
 - ~ when one ministry is complete, we should go on
 - ~ God's burden in us may not be fulfilled immediately
- vs. 24 His plan is to visit them on his way to Spain
 - He desires fellowship with them and their assistance in his journey
- vs. 25 First, before all that, he desires to go to Jerusalem to help the saints there
 - ~ first things must come first; have priorities
- vs. 26 The churches wish to help the poor saints...
- vs. 27 It is their duty to help them...
 - cf. I Co. 16:1-5; II Co. 8:1-2; 9:1-2
- vs. 28 After his delivery he will visit them (on his way to Spain)

vs. 29 He is sure that when he comes, he shall come with the blessedness of the gospel...
1) in fellowship of the gospel
2) with fellowship with brethren

vs. 30 He admonishes them at Rome
1) in behalf of Jesus, for His sake
2) by the love of the Spirit

- they would strive with him in prayers

~ “brethren” have a common bond in Christ and a common cause... “for his sake”
~ if possible have a specific thought in your prayers...

vs. 31 **For protection** from the unbelievers

That the **service is acceptable** to the saints

vs. 32 That he could come to them, if God will...

~ we are always dependent upon the Lord’s will cf. Jas. 4:15

vs. 33 His benediction to them

~ it should always be our desire to see other believers blessed of God

III. THOUGHTS

- in general consideration of all we have seen...

A. There is nothing wrong with having goals.

~ Paul had a plan...

B. It is proper for the saints to assist each other.

C. It is proper – and responsible! – to financially support the Lord’s work.

D. It is proper to pray for each other, (vs. 30c).

Romans 16:1-16, 21-24

We come to the end of this epistle to the Romans. As is found in the majority of the other of Paul's letters, we see a list of other Christians, friends, and co-laborers for Christ. Some people are merely mentioned, while others provoke a short comment or two. We find his attention shifting to a number of people to whom he wishes to say "hello" and some of whom he desires to give credit.

It is my intention to notice these verses, sharing Paul's greetings and acknowledgements, but also, recognize his kind and gentle spirit. Thus, I hope to glean a few practical lessons from a "mundane" list which is likely to be overlooked.

ACKNOWLEDGEMENTS AND GREETINGS

I. Phebe, vss. 1-2

- A. He speaks of spiritual relationship. "our sister"
- B. He mentions which church she is from.
- C. She evidently was going to Rome and Paul commends her to them.
 - 1. A pleasant recommendation.
 - 2. She deserves a "Christian" welcome.
 - 3. He requests them to help her in every way.
 - ~ she has helped others, even Paul

II. "Say 'Hello'," vss. 3-16 ref.

- A. Aquilla and Priscilla, vss. 3-4
 - 1. Co-laborers
 - 2. They risked their lives for him.
 - a. Paul thanks them
 - b. the Gentile churches (implied) do to
- B. The church which gathers in their house, vs. 5.
- C. Epaenetus, vs. 5b
 - ~ One of the first to be saved at Achaia.
- D. Mary, vs. 6
 - ~ She helped them much.
- E. Adronicus and Junia, vs. 7
 - 1. Fellow Jews and prisoners
 - 2. Well spoken of by the Apostles.
 - 3. They were saved before him.
- F. Amplias, vs. 8

G. Urbane and Stachys, vs. 9

H. Apelles and Aristobulus' household, vs. 10

I. Herodian, vs. 11

~ a fellow Jew

...and Narcissus

J. Tryphena, Tryphosa, and Persis, vs. 12

K. Rufus, (and his mother), vs. 13

L. Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and others, vs. 14

1. Note the spiritual relationship (laborers, beloved, helpers, chosen,...brethren)

M. Philogus and Julia, Nereus, Olympas, and all the saints,...(with them), vs. 15

N. Greet one another with a holy kiss, vs. 16.

~ The churches send their greetings.

III. Personal greetings, vss. 21-24

A. Timotheus, Lucius, Jason, and Sosipater, vs. 21

B. Tertius (perhaps, his writer), vs. 22

C. Gaius, with whom he is staying with, vs. 23

~ also, Erastus and Quartus

D. Paul's normal benediction, vs. 24

IV. THOUGHTS

A. Don't you sense a "kinship" among each other?

1. Respect

2. Commitment (to each other)

3. Caring

4. Sincerity

5. Appreciation

~ this is true of the saints "love the brethren"

B. Note the atmosphere of laboring together in a common cause.

~ was not like Corinth and their divisions, self-exalting

C. Note the sacrifice in the service, (vs. 4).

- D. Note the display of Christian love in helping each other.
- E. Note the “track record” and excellent testimonies.
- F. We too, need God’s grace to be with us.
~ not just as individuals, but as a unit...a CHURCH

Romans 16:17-20; 25-27

Now it is, we come to the end of the exposition of the book of Romans. Last time we looked into this chapter and found the greetings and salutations. During that session we skipped over two portions of Scripture. These two things are what we will consider as we finish the book.

MAINTAIN PURITY / THE MYSTERY

I. GUARD AGAINST FALSE TEACHERS vs. 17-20

~ We find Paul instructing the saints, (vs. 17). “I beseech”

A. There are those who cause division and offenses.

~ either within or without

“division” – dichostasias – ACC PL – dichostasia – a standing apart; a division, dissension

“offenses” – skandala – ACC PL – skandalon – *pr.* a trap-spring; a stumbling-block; anything against which one stumbles; thus, scandal, offense

B. This involves doctrine contrary to what they had been taught.

C. They are to be identified and avoided.

cf. I Tim. 6:3-5; II Thess. 3:6; Titus 3:10

D. They do not serve Jesus, (vs. 18).

~ implying, “though they appear to” cf. II Tim. 3:5

E. They serve their own belly. cf. Phil. 3:17-19

F. They are deceivers.

1. By good words and fair speeches. cf. Col. 2:4; II Pet. 2:3a

2. They deceive the simple.

G. On the contrary, their testimony of obedience is widespread and *good*, vs. 19.

H. They are to know and be wise regarding “good.” cf. II Tim. 2:15

~ in forgery, you study the real thing

I. They are to be “simple” regarding “evil.”

~ unknowing, ignorant

J. Therefore, be encouraged to fight! vs. 20

1. Satan will be defeated soon.

2. His benediction of bestowing God’s grace on them.

II. GRAND BENEDICTION vs. 25-27

A. God is able to strengthen us in the gospel, (vs. 25)

1. In faithfulness to serve
2. In our evangelism

B. And, through preaching Jesus.

C. Also, He strengthen us in (through) the mystery
~ referring to the gospel cf. Rom. 1:1-5

1. See, I Co. 2:7-8 → II Tim. 1:9-10
2. And, to Gentiles as well, Col. 1:26-27

“kept secret” ~ but, now made manifest, (vs. 26)

D. The mystery is made known! “to all nations”
Re: obedience of faith

E. Finally, vs. 27

III. QUICK THOUGHTS

A. To discern between proper doctrine and otherwise is right to do.

B. To exclude fellowship (and even discipline) is proper.

C. Let us give God praise for the mystery revealed!

D. Let us “be wise unto that which is good,” (vs. 19).