

Lesson 1 Word Studies and Introduction

ROMANS

by Milt Langston

LESSON 1

WORD STUDIES AND INTRODUCTION TO ROMANS

A. SIN.

1. Whatever does not proceed from faith is sin, "...whatever is not from faith is sin." (14:23).

a. "Faith" in this text is not the same as saving faith such as in 10:17 where it states, "So faith comes from hearing, and hearing by the word of Christ." Faith here in 14:23 = "conscience or conviction."

- b. To act in violation to one's conscience is sin.
- c. This does not mean that if we have a clear conscience we can do anything we want to do.

- 1) Saul (Paul) persecuted Christians with a pure conscience...
 - 2) But it was sin (Acts 23:1; 24:16; 26:9).
2. Sin is transgression, or offense or violation, "...for the Law brings about wrath, but where there is no law, there also is no violation" (4:15). "Violation" is translated "transgression" in the ASV and KJV. Adam's sin is called a "transgression" in the KJV and ASV, but in NASB it is called an "offense" in Romans 5:14.
- a. "Parabasis" (GR.)= "A stepping by the side, deviation, a transgression, **violation** of the law" (Harper's Analytical Greek Lexicon);
 - b. "A going over; metaphorically a disregarding, violation...Absolutely, the breach of a definite, promulgated, ratified law" (J.H. Thayer).
 - c. "Primarily, a going aside, then an overstepping, is used metaphorically to denote transgression (always of a breach of law)" (W.E. Vine).
 - d. The English meaning of transgression = "To step across, to go over."
 - e. Illustrations - Adam & Eve went across God's will to eat the forbidden fruit (5:14; I Tim. 2:14).
 - f. Sin is transgression and transgression is going beyond or overstepping the doctrine of Christ, 2 John v9; I Cor.4:6. Men sin by going beyond N.T. authority to do such things as baptizing infants, praying to God through Mary, having an earthly head over the church or using instrumental music in worship.
3. Falling short is also sin, (3:23; James 4:17).
- a. "**Sinned**" in GR.= "**hamartia**" = "A failing to hit the mark...a bad action, evil deed" (Thayer).
 - b. When we fail to teach God's word, study, pray, sing, live a good life, help the needy, etc., we sin.
4. Sin is also used as a governing principle or power, (3:9; 5:21; 6:12, 14, 17; 7:11, 14, 17, 20, 23, 25; 8:2).
- a. Sin is the power that rules the life of a person who is not regenerated by Christ's power and blood. Sin also dwells in such a person.

- b. There are two controlling forces made available to man by choice: the Holy Spirit or sin.

B. DEATH.

1. **"Death"** = (GR.) **"Thanatos"** = This word always carries with it the concept of separation. It never denotes annihilation or non-existence.
 - a. Physical death = separation of the soul (the spiritual part of man) from the body, (5:10; 6:9-10; 7:2-4), (Gen 35:18; Jas 2:26).
 - b. Spiritual death = separation of man from God because of sin (Isa. 59:1-2).
 - 1) Adam and Eve were alive physically but dead spiritually the day they sinned (Gen 2:17).
 - 2) Today the unsaved are dead in sin (Eph. 2:1).
 - 3) According to Romans, death is experienced in this life (8:6) and in the life hereafter (6:21,23; II Thess. 1:7-9; Rev. 21:8).
 - c. Therefore, death to sin (6:2) = to be separated from the power or the practice of sin (6:1-2, 4, 6, 7).
 - d. And death to law (7:4-6) = we are separated from the law of Moses and also the principle of law (in the sense of being justified or condemned by law).
2. Romans uses death in a metonymical sense.
 - a. Metonymy = "A figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or which it is associated (as in "lands belonging to the crown")" (Webster's 7th Collegiate Dictionary).
 - b. To be baptized into the death of Christ = to be baptized into the benefits of His death. Whatever He accomplished at Calvary is brought to bear upon men when they are baptized!
3. Death like sin is used as a governing principle or power, (5:14; 8:2).

- a. It signifies the terrible consequences which come upon those who live in rebellion to God's will.
- b. They are under the sovereign rule of death!

C. LAW.

1. **"Nomos"** (GR.) = any system of regulation which is written down or codified.
2. Law in general (7:1).
3. Law regulating marriage (7:2)...Religious law.
4. The Ten Commandments (7:7; 13:8-10)... "The law" in greek.
5. Pentateuch (3:21).
6. Law of Sin and Death (8:2)... "The dominion or rule of sin and death over man.
7. Law of the Spirit of life in Christ Jesus (8:2).
 - a. The rule of the Spirit who gives life in union with Christ.
 - b. That dominion of Christ through the Spirit which replaces the dominion of sin and death... Of course, one cannot be ruled by the Spirit who refuses to be obedient to the N. T.
8. Law prior to the law of Moses (5:13). There was sin in the world prior to "the law," and sin cannot exist without law (5:13; 4:15; 3:20; I Jn. 3:4). There was a law before the law of Moses.
9. The law of God (7:22)...likely the law of Moses.
10. Law of my mind (7:23)...the law in which Paul delighted (i.e.the law of God).
11. A law to themselves (2:14)...the moral code or the natural knowledge of good and evil born into man because of Adam and Eve's sin. This was the law that condemned the Gentiles.
12. Law in the book of Romans refers usually to the Law of Moses as a system of justification.
 - a. Law proves the innocence of the perfect. Therefore it can never justify our actions.
 - b. But since Christ kept the law perfectly, and since we trust in and believe in Christ for our salvation; to a Christian it becomes a system of justification in that we keep

the commandments of Christ in obedience and love. This is a difficult step to cross, but it is mapped out delicately as the book of Romans unfolds.

D. JUSTIFICATION.

1. To be proved innocent...
 - a. By one's own merits...
 - b. Or by the examination of evidence which proves noninvolvement.
 - c. Law is the system of regulation whereby one proves himself innocent by his own merits.
 - d. Law proves the innocence or guilt of a person.
2. Or to be counted innocent...
 - a. By the merits of another...to be saved or reprieved.
 - b. To be pardoned as a prisoner who receives a presidential or gubernatorial pardon.
 - c. No one is proved innocent by the law's relationship to his own actions; but faith connects the guilty to the perfection of Christ's relationship to the law.
3. The justified person whether he is proved innocent or counted innocent is considered innocent.

E. JUDIAZER.

1. These were Christians who bound the law trying to tie it to grace as necessary for salvation (Acts 15:1ff).
2. The legalist is different in that he does not emphasize the law of Moses, but the works of the law, or the works of a supposed rule (self-imposed usually) + grace to save..
3. Both the legalist and the Judaizer are wrong and set right by the teachings of Romans.

F. GRACE.

1. Grace is broad in its scope.
 - a. Sometimes its meaning is lost because it covers so many things.
 - b. Paul claimed grace for his right to preach the gospel to the gentiles. It was God's unmerited gift to him to qualify him to serve God in Christ.
 - c. Men work for God by grace as did Paul. We are strengthened by grace and so on.
2. Grace is the system by which God saves mankind.
 - a. A system whereby man is innocent because he is accounted as righteous based not on his own merits, but based upon the merits of another....namely Christ.
 - b. Grace defined = "unmerited favor."
 - c. The meaning of this word must be understood: **Grace is a system whereby man is saved!**
3. Grace only... this is a term which identifies the teaching more properly known as "**irresistible grace**" which teaches that man is saved in spite of his personal choice or actions. This teaching is false for obvious reasons. Mostly because of a ignorance of God's grace.
 - a. The grace of God is always associated with the believers actions or works.
 - b. Grace qualifies the works of believers through the perfection of Christ's righteousness.
 - c. Eph. 2:10 states that we were recreated in Christ "**for good works**" which are the predestined plan of God!
 - d. However, Romans will insist that salvation is totally of God's doing. Therefore, **Grace only** is a true statement because there is nothing outside of God's actions which merit salvation...it is 100% of God's grace; however, this term represents a false doctrine. Romans teaches that salvation is all of grace, but grace is extended to give us a choice, and it qualifies man's choice to be a part of God's will. It is also grace that causes our works to be acceptable before God.

G. TRUST - FAITH.

1. Trust - "Faith" in the New Testament = "steadfast and joyful trust and conviction with obedience.
2. Trust means obedience + belief.
3. Usage: "But not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" (Romans 10:16 NRSV), or "So we see that they were not able to enter because of unbelief." (Hebrews 3:19), or "Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience" (Hebrews 4:6). Biblical faith is harkening to the point of obeying and obeying because of trust in the one who has instructed you.
 - a. Unbelief results in disobedience.
 - b. And belief + obedience = Trust in God!
4. The Greek word **pistis** (noun) which is translated "faith," and **pisteuw** (verb) translated "believe" is defined thusly: "A steadfast trust conjoined equally with obedience."
5. When Paul says, "For we maintain that a man is justified by faith apart from works of the Law" (Romans 3:28), we must understand the proper definition of "faith" as used in the book of Romans.
 - a. It would help placing the definition of faith into where the word faith goes in this verse: "For we maintain that a man is justified by **trusting obedience** apart from works of the Law!"
 - b. Notice John 2:23-25, "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man."
 - 1) Faith only or man's ability to believe is not what God is interested in.
 - 2) Trusting God enough to act is what God is looking for....this is the type of faith Romans teaches us about.

H. SANCTIFICATION.

1. Sanctification as it is used in Romans = "being in a right state made that way by justification."
2. Definition = "a group set apart."
3. Therefore, the sanctified (those set apart by God) are in a state of continuing justification.

- a. The sanctified are the elect.
 - b. This is the discussion found in Romans chapters 6-8.
4. 1 Thess. 1:9-10 gives an apt description of the sanctified: "For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come."
- a. There is a **TURNING** away from the world.
 - b. There is **SERVING** God.
 - c. And there is the anticipation of faith **WAITING** for Christ's glory.
5. Sanctification is the state of being right (through justification).
6. In 1 Cor. 1:30 Paul states, "But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption."
- a. Jesus is God's (Christians recognize it) wisdom, God's righteousness, sanctification and redemption!
 - b. Our (Christians) names are written in heaven as a credit reference.....next each name of a saint is this note: "Look under the name of Jesus" or "See Jesus!"

I. CONTRAST BETWEEN WORKS OF LAW AND FAITH.

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|--------------------|------------------|
| 1. Leviticus. 18:5 | Ephesians 2:8-10 |
| "Do and Live!" | "Live and Do!" |

- a. Law demands a practice that issues in life --- faith supplies a life that issues in practice!
- b. We (Christians) live to serve.

- 1) Even though we always feel we are not serving enough...May we ever feel this way...we serve with all our might....

- 2) We even serve beyond our might because we believe we are in fellowship with Jesus!
2. Our practice determines our loyalty. Are we practicing righteousness or are practicing evil?
 - a. A man that is practicing righteousness will occasionally sin, but God will not kick out His own children from His family any more than we do our own children.
 - b. However there comes a situation where a rebellious child will be cast out. That is the person who practices evil.
 - c. Such a person does righteous things occasionally, but these righteous acts will not save him because his practice has determined his goal as being against God.
 - d. The works of faith by a righteous person do not save him. They are a product of the salvation provided by Christ.

J. OUTLINES FOR THE STUDY.

1. Richard Roger's outline:
 - I. Introduction (1:1-15).
 - II. Thesis (1:16-17).
 - III. Sin (1:18 - 3:20).
 - IV. Justification (3:21 - 5:21).
 - V. Sanctification (6:1 - 8:39).
 - VI. The Jews - A showcase of God's grace (9:1 - 11:32).
 - VII. Praise God (11:33 - 11:39).

VIII. Practical matters...application (12:1 - 15:13).

IX. Conclusion (15:14 - 16:27).

2. Jim McGuiggan's outline:

I. Introduction (1:1-17).

II. Condemnation (1:18 - 3:20).

III. Justification (3:21 - 5:21).

IV. Sanctification I (6:1 - 8:17).

V. Glorification (8:18-39).

VI. Vindication (9:1 - 11:39).

VII. Sanctification II (12:1 - 15:4).

VIII. The call to unity (15:5-13).

IX. The defense of boldness (15:14-29).

X. The appeal for prayers (15:30-33).

XI. Salutations (16:1-16).

XII. Warning against heretics (16:17-20).

XIII. Closing remarks (16:21-27).

3. Jimmy Allen's outline:

I. Introduction and Theme (1:1-17).

II. The need for righteousness (1:18 - 3:20).

III. God's way of making men righteous (3:21 - 4:25).

IV. What it means to live free (5:1 - 8:39).

V. Righteousness by faith does not contradict God's promise to Israel (9:1 - 11:36).

VI. Life of one made righteous by faith (12:1 - 15:13).

VII. Conclusion (15:14 - 16:27).

4. Alternative

I. Introduction (1:1-15).

II. Thesis (1:16-17).

III. The need for salvation (1:18 - 3:20).

IV. The efficiency of God's grace (3:21 - 5:21).

V. The demonstration of grace's power to save (6:1 - 8:39).

VI. Testimonials concerning grace (9:1 - 11:39).

VII. Practical applications (12:1 - 15:13).

VIII. Conclusion (15:14 - 16:27).

Lesson 2 God's Unashamed Man

ROMANS

by Milt Langston

Romans 1:1-15

LESSON 2

REVIEW:

1. What is God's way of making men righteous?
2. Define...
 - a. Grace
 - b. Law
 - c. Death
 - d. Justification
3. Give me another word for sanctification. What does it mean?

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

(Brother Roy Lanier entitles Romans 1:1-17 "God's Unashamed Man.")

A. (1:1) PAUL TELLS ABOUT HIMSELF.

1. A Serving Man - "**Servant**" comes not from the word "**deakonos**" but from the word "**dulos**" which means bond servant or slave.
2. A Sent Man - "**Apostle**" = "one sent."

- a. "Called as an apostle" = one elected by God to be an apostle.
 - b. Paul is presenting his credentials.
3. A Separated Man - "Set apart for the gospel of God!"
- a. Paul had only one passion...that was for preaching (READ 1 Cor. 9:17:27).
 - b. Do you know how we know Paul believed in the glory of life after death?...Look at his life and how he lived.
 - c. He would do anything to preach...he'd even make tents to preach the gospel...
 - d. READ 1:5, Paul considered his purpose and the purpose of his salvation was to bring God's word to the lost Gentiles (Gal. 1:15).
 - 1) Have you considered what the purpose of your own salvation is?
 - 2) We would do well to consider it!
 - 3) The phrase "set apart for the gospel of God" is a play on words for Paul...
 - a) Paul had been a Pharisee, and the root word for "set apart" means the same as the word "Pharisee."
 - b) As a Pharisee, Paul had been set apart for the Law.
 - c) But as an apostle of Christ, he is set apart for the gospel.
 - 4) "To bring about obedience of faith."
 - a) Obedience of Law is without hope because of our sins.
 - b) Obedience of faith is full of hope because of Christ.
 - c) God wants obedience from us...but He desires the obedience born of faith...not of self reliance.
 - d) And Christ works today through our faith when we obey God!

B. (1:2-6) PAUL TELLS ABOUT HIS MESSAGE.

- 1. (1:2) The gospel was prophesied in the Old Testament.
 - a. Paul claimed to preach only what the Old Testament prophets said would come about (READ ACTS 26:22-23).
 - b. The Old Testament is the New Testament "latent!"
 - 1) The Old Testament is the New Testament "concealed."
 - 2) The New Testament is the Old Testament "revealed."
 - c. Paul's attitude toward the Old Testament....

- 1) Justification does not come from the Law (3:20; Gal. 3:11).
 - 2) The O.T. is God's revelation. In it the gospel was promised beforehand through the prophets (1:2).
 - 3) Paul saw unity between the Old and the New Testaments. The Old predicted the gospel which finds fulfillment in the New. The Old told of David through whom Jesus descended (1:3).
2. (1:3-6) Paul's Message was Personified in Christ.
- a. (1:3) His Human Nature...
 - 1) The Son of God was a descendant of David.
 - 2) In as much as David was a man, so was Jesus.
 - 3) He owned the right as the King of God's people. It was a "royal" right because He was descended from David.
 - b. (1:4) His Divine Nature...
 - 1) Not only was He the son of David (v.3), He was **divine "according to the Spirit of holiness!"**
 - 2) And His divine nature was **"declared....with power by the resurrection from the dead."**
 - a) Paul will constantly place importance upon the fact of the resurrection of Jesus.
 - b) It is an act by which He is declared God's Son with power (1:4; Eph. 1:19-22).
 - 1] Before his resurrection Jesus was God's Son in weakness (2 Cor. 13:4).
 - 2] This weakness being turned to power is illustrated in **PHIL. 2:5-11**.
 - 3] Just as Christ's power was manifested in His resurrection, so our power (we are connected to it by faith) will be declared on the day of our own resurrection.
 - 4] Till then Xians live by faith!
 - c) The resurrection is also the power which worked in Jesus in His ministry upon the earth...it was revealed or manifested at His resurrection.
 - d) This power now works in Christians who believe (Eph. 1:19-20).
 - e) The resurrection proves Jesus to be divine...a savior...a King...and the master of men.
 - c. (1:5-6) Not only is Jesus unique among men; He is also approachable and willing as Lord to give purpose to our existence in a sin scarred world.
 - 1) We receive grace (precious and undeserved gifts from God) and at the same time apostleship to call others in Christ.

- a) This is certainly true of the apostle Paul...
- b) But it is equally true of you and me!...elaborate....
- 2) (1:5; 16:26) What does "obedience of faith" mean?
 - a) Obedience which is itself faith!
 - b) Obedience which is characterized by faith.
 - c) Obedience growing from faith.
 - d) Obedience to the revealed faith or gospel of Christ, "The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith" (Acts 6:7). Faith here is the "Christian" faith.
 - 1] This would be confession, baptism, et.al.
 - 2] It would include service to God in Christ, etc.
- 3) The purpose of "obedience of faith" is to glorify Jesus' name: "for His name's sake" (1:5).
 - a) In Isaiah 9:6 Jesus' name is predicted to be "Wonderful, Councilor, Everlasting Father and Prince of Peace."
 - 1] These were not the names by which Jesus was addressed or called.
 - 2] This is the idiomatic way of saying, "He shall be all these things and have all these qualities."
 - b) So when our text states obedience of faith is for Christ's name's sake; it is stating that it is for His glory.
- 4) (1:6) God calls us to belong to Christ (Better translated in NIV and NRSV than NASB here).
 - a) To belong to Christ makes His glory our glory.
 - b) God's glory can be our glory when we give ourselves to Christ.
 - c) To this we were called!

C. (1:7-9) PAUL'S SALUTATIONS... PAUL WROTE TO ROME, BUT HE WROTE TO CHRISTIANS THERE.

- 1. (1:7) The true character of a Christian is that of a "saint."
 - a. What is a saint?
 - 1) They were alive. They are the ones to whom Paul wrote this book. The Roman Catholic Church say that a living person can be a "saint." But their word "Saint" always refers to a dead person who has been lifted or venerated to

this position by conferring upon them the status of sainthood. There is absolutely not Biblical authority for this type of use of the term "saint."

- 2) A saint can sin. In the book of 1 Corinthians 1:2 the apostle Paul refers to the Corinthians as "saints," then, he goes on to rebuke them for sinning. This nullifies the Holiness view that sinless perfection is needed for sanctification.
- 3) The word "saint" = **hagios** = set apart or separated, sanctified or holy; made holy for service to God; made holy by belonging to Christ.
 - a) God told Moses to take off his shoes because he stood on "holy ground." It was holy because God claimed it for Himself, and it was to be walked upon only as God instructed. God got no argument from Moses!
 - b) The utensils in the Jewish tabernacle were said to be "holy." They belonged to God and they were to be used in His service.
- b. Christians are saints (holy, separated for God) if and when we belong to God and serve in His service.
 - 1) Peter says it this way, "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY" (1 Peter 2:9-10).
 - 2) And Paul says it in 1 Corinthians 6:19, "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?"
 - 3) We were called to be saints!
2. (1:8) The true fame of the Christian is his faith!
 - a. John in 1 John 5:4 calls our faith the "victory that overcomes the world!"
 - b. The book of James shows that our faith is tested....strong churches have the most opposition. In 1 Corinthians 16:8-9 Paul speaks of an open door of opportunity accompanied by opposition.
 - 1) Do you know how Paul could have avoided the opposition?...discussion...
 - 2) But do you know what it takes to meet and defeat the opposition? It takes faith!
 - c. What was the church in Rome known for?
 - 1) Its buildings? They did not have any!
 - 2) Their preacher? We don't know them!
 - 3) The church was known for its faith!

- 4) When we meet the opposition God works to make us stronger (8:28)....A Christian's Fame is his Faith!
- d. How do you reconcile the fact that the Roman's faith was known throughout the world (1:8), when Acts 28:17-22 indicates that the Jews in Rome knew nothing of the church in Rome?
 - 1) It would be better to say that the church in Rome's faith was known among Christians of the whole world!
 - 2) Rome was a very large city...it would not be strange for the unsaved not to even know about the church.
 - 3) Is the church of Christ well known in New York, London or Mexico City?....Only to Christians!
3. (1:9) The True Behavior of a Christian is Service.
 - a. Three words describe a Christian:
 - 1) Saint.
 - 2) Faith.
 - 3) And now Service.
 - b. What does "service" mean...people who recognize (by faith) their purpose as saints (set apart by God for God) will naturally become servants of God!
 - 1) Paul describes God as the one "whom I serve."
 - 2) When you and I believe we are saints...that's when we will serve!

D. (1:10-15) ABOUT PAUL'S PURPOSE.

1. (1:10) Paul's Purpose was under Divine Direction.
 - a. Paul says "...if by any means..." (as it reads in the ASV) he was asking God for the privilege of preaching in Rome.
 - 1) Notice that Paul did not restrict God.
 - 2) And how did God get Paul to Rome? He was given an all expense paid trip to Rome by the Roman government....as a prisoner.
 - b. Paul, however; does make one restriction: "...by the will of God."
 - 1) Is it any harder today for God to get us into positions of service than it was for Him in New Testament days?
 - a) Someone says, "But then God worked miracles. He works by providence today!"
 - b) Which is harder or easier: to work by providence or by miracle?

- 1] It is really a silly question, isn't it?
- 2] Paul will tell us later a fact: God works in everything for us when we work for Him (8:28).
- 2) What we need is faith in God's power!
- 3) But before it will do any good for God to get us where his work needs doing, there are two things we need to know: God's will and God's purpose. Hopefully the book of Romans will help us know it better!
2. (1:11-13) Paul's Purpose was an Unselfish Interest in Others.
 - a. Some say here that the "spiritual gift" Paul wanted to impart was through the laying on of apostolic hands, or the imparting of miraculous gifts of the Holy Spirit....and it sure could be. But in Chapter 12:6 there are some in Rome who already had these gifts. An apostle must have already been there.
 - b. Paul's desire was to give help. Verse 12 begins with a "that is" where Paul explains what spiritual gift he wants to impart...
 - 1) Paul mentions three things he wanted for the Christians at Rome...
 - a) He wanted them to be established.
 - b) He wanted to encourage them.
 - c) He wanted he and they to become fruitful.
 - 2) Paul's desire was to give through fellowship. The word may not be used in this text, but its concept is explained.
 - 3) Paul wanted to share his faith in that fellowship with theirs.
 - a) Does singing about God's love and God's faithfulness make you stronger when we are together in fellowship? Of course it does!
 - b) Which encourages your faith more at a gospel meeting? A large crowd or a tiny crowd?
 - c) Our assemblies are to be times of sharing our faith.
 - 1] Faithful Christians encourage the faith of others.
 - 2] Unfaithful Christians discourage the faith of others.
 - 3] Paul wanted to be an encouragement! So should we....
 - 4) Paul wanted to bear fruit, and he wanted the Romans to bear fruit.
 - c. Truth is Paul wanted to please God...he wanted Christ's name to be praised. We need to be very careful that we do not lose that desire ourselves.
3. (1:14-15) Paul Felt Under Compulsion to Fulfill his Purpose and Meet his Responsibilities.
 - a. Paul says, "I am a debtor..." or I am "under obligation."

- 1) You think Paul understands grace? He wrote the book on it!
 - a) Did Paul think he owed God anything?
 - b) What do we owe God?
- 2) What does this "I am under obligation" or "I am a debtor" mean? How was Paul a debtor to both "Greeks and to barbarians, both to the wise and to the foolish"?
 - a) Paul believed he was saved by God's grace...a free gift....an undeserved gift, but he considered himself a debtor to the lost!
 - b) What debt does the church of Christ owe today?
- 3) The church will not evangelize the world if we are not aware of our debt to the lost.
 - a) How many churches have you known about that a bank has foreclosed on?....I've heard of none. I heard of one that almost did, but sister congregations bailed them out of trouble.
 - b) Do you know what that says about churches of Christ? They pay their debts.
 - c) If the church felt that they were obligated and owed the lost the gospel, do you suppose they would pay their debt? Yes! Do you have any suggestions?
 - d) Right now the majority of the people of this world do not know the gospel of Christ. Who owes the lost the gospel?
 - e) Someone says, "That's the church's debt." "Paul was special." "He was an apostle."
 - f) If it is the church's debt...if I owe the bank \$5000, how much does my big toe owe?
- 4) Christians are the greatest people in the entire world!
- 5) The church is...
 - a) Honorable.
 - b) Honest.
 - c) But maybe we are a bit ignorant of this debt!
- b. Because Paul felt this debt and obligation he owed, he said, "I am ready" (ASV) to preach the gospel.
 - 1) As much as in him is...that's how much he was ready, therefore; he was eager to preach the gospel.
 - a) He held nothing back.

- b) Paul was just as flawed by sin as you or me, but he responded to God in the Spirit of Christ...he held nothing back.
- 2) "Eager" or "ready" comes from the Greek word, **proqummos** = "ready, eager or willing." The word is a compound word **pro** = before + **qummos** = passion, therefore; the idea is a desire that is more than passionate. This is the idea of chafing at the bit to do something.
- 3) I think Paul understood that you can do more with 5 minutes of today than you can with a hundred years of yesterdays.
 - a) Paul did not dwell on his accomplishments in Ephesus, Corinth, Athens or over the Judaizers in Jerusalem.
 - b) He was looking forward to coming to Rome if only to be there five minutes. He wanted to share in their fellowship, and he wanted fruit in Rome.
 - c) Light shines brightest in the darkest room...therefore; Paul wanted to go to Rome.
- c. Because of the salvation Paul had enjoyed which enabled him through grace to become a servant of God, and because of the debt he felt toward the lost....Paul was not ashamed of God's message ([1:16](#))!
 - 1) We are members of the church of Jesus Christ.
 - 2) Do we have anything to be ashamed of?
 - a) Take a group of people and the practicing Christians in that group will be one of the best people.
 - 1] Xian plumbers are better than all the rest.
 - 2] Xian teachers are better than all the rest.
 - 3] Xian store owners are better than other store owners.
 - b) Compare the doctrine of any denomination to the doctrine contained in the word of God which we follow...and the Bible will be better.
 - c) Take any stack of books, and the Bible will be the best book.
 - d) Find your best friend on earth and Jesus will be better.
 - e) We have absolutely nothing to be ashamed of...
 - 3) Do we have anything to be proud of?
 - a) If I meet one of you on the street, and you are talking to your friend; what will I think if you do not introduce him to me?

Lesson 3 The Thesis Statement of Romans

ROMANS

by Milt Langston

Romans 1:16-17

LESSON 3

REVIEW:

1. What is God's way of making men righteous?
2. By faith in who?
3. Give me another word for sanctification. What does it mean?
4. What did feeling in debt to God do to Paul?

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

A. (1:16a) PAUL WAS UNASHAMED OF THE GOSPEL.

1. The word translated "not ashamed" comes from epaischunomai (epaischunomai) which is a compound of two words in the Greek: epi (epi) which is a preposition meaning "above or before" and aischos (aischos) = shame, disgrace or ashamed. Therefore the word means "above shame" or "above disgrace" more correctly "proud of..." Paul is proud of the gospel. He is saying he is proud of the gospel because...
 - a. It is the power of God to salvation.

- b. It reveals a righteousness of God brought down to an attainable level for every man (through faith).
 - c. Does the gospel still have power?
 - 1) Does it still reveal God's righteousness in bestowing righteousness on the basis of a person's faith in His Son?
 - 2) How should one saved by the gospel feel towards it? Pride? The opposite of same?
2. The word "power" here comes from **dunamis** = "might, strength and ability." We get our word dynamite from this word. This is God's power to resurrect the dead. It is God's power to save the lost.
- a. In 1 Corinthians 15:1-2 we learn that the elements of the gospel's message is about the death, burial and resurrection of Jesus Christ. But if you read verses 3-8 of that same chapter it tells of Jesus' activities when he "appeared" after his resurrection: He was telling the good news about His death, burial and resurrection.
 - b. The Gospel is God's power to show the lost God's love for them (John 3:16).
 - c. It's God's love song to woo man back to Him.
 - d. We should never, never be ashamed of this power...when we are...we lose our power source from God.
3. The Gospel reveals how God makes men righteous.
- a. When a person believes the good news of God's great and powerful love for mankind, our hearts are broken by His love, and this constrains us to love Him back (2 Corinthians 5:14; 1 John 4:19). Our faith produces our love in response to God's love.
 - 1) In 1 John 4:11-12 John tells us that our love becomes an outward manifestation of God's saving love in us.
 - 2) Faith is that which awakens this love.
 - 3) Our love is the response of our faith, and an outward manifestation of God's love in us.
 - b. The gospel reveals the righteousness of God as it is seen in men.
4. Notice the type of faith depicted here in this verse (in verb form).... The gospel is the power of God unto "**Everyone who believes.**"
- a. The verb form used here caused the old translators to use the word "**believeth.**"
 - b. It is not a past tense verb, but a continuous action verb hard to express in English. The modern day translators use the word "**believes**" which carries with it the idea of an action in progress.
 - c. Such is saving faith.

B. (1:16-17) THERE ARE SEVEN REMARKABLE ELEMENTS OF THE GOSPEL.

(G. Campbell Morgan)

1. THE GOSPEL'S SOURCE IS GOD, "IT IS THE POWER OF GOD!"
 - a. As to source, it is "of God" it is His gospel.
 - 1) It was Paul's gospel by revelation.
 - 2) It is yours or my gospel by reception. We can heed its call!
 - b. Now, if the gospel comes from God, what does that make it? It makes it divine, perfect and without flaw!
2. THE GOSPEL'S NATURE IS POWER, "FOR IT IS THE POWER OF GOD!"
 - a. The Jews viewed the gospel as a stumbling block. The gospel took away their law, and their nationalistic pride could not allow that, so their pride stumbled at the gospel.
 - b. The Greeks viewed the gospel as foolishness for it did away with their wisdom and their ability to philosophize.
 - c. Romans viewed the gospel as weakness because it did away with human power.
 - 1) A Roman soldier would scoff at the first beatitude of Jesus.
 - 2) They would say, "How can this Jesus save me....he couldn't even save himself dying on a despised cross."
 - d. So Paul writes these same Romans telling them that the gospel is God's power to save.
3. THE GOSPEL'S PURPOSE IS SALVATION, "FOR IT IS THE POWER OF GOD FOR SALVATION!"
 - a. The purpose of the gospel is first, last and all the way in between...salvation!
 - 1) Paul is telling these Romans that everything he is saying to them is in view of their salvation. (God give us such a singleness of purpose).
 - 2) Rome may have been an "iron civilization" and our may be an "automated civilization," but you can go to hell just as fast from an automobile as you can from a chariot.
 - 3) Therefore, what does our generation need? SALVATION!
 - b. Salvation is the aim, the intent and the goal in view of the gospel.
4. THE GOSPEL'S SCOPE IS EVERYONE, "FOR IT IS THE POWER OF GOD FOR SALVATION TO EVERYONE!"
 - a. Aren't you glad he said "everyone?" Everyone means anyone, and I am someone, therefore; the gospel is God's power for me!
 - b. The gospel knows no racial, political, cultural or economic barriers because it is for everyone!
5. THE GOSPEL'S RECEPTION IS BY FAITH, "FOR IT IS THE POWER OF GOD FOR SALVATION TO EVERYONE WHO BELIEVES!"

- a. In Revelation 21:6, the Lord says, "I will give to the one who thirsts from the spring of the water of life without cost." What does it take to drink this water?
 - 1) It takes thirst + water.
 - 2) God has provided the water.
 - 3) Man must provide the thirst.
 - 4) God has provided the power of salvation.
 - 5) We must provide the faith.
 - 6) Salvation is a fellowship between God and man...joining God's works and man's works in one united system.
 - b. Faith in this text as we said before is a progressive verb "believes."
 - 1) Faith is not a one time act
 - 2) It is a progressive state of believing, and our actions prove and attest to our faith producing a state of faithfulness. The progress in this state is on-going.
 - a) Everyone who believes = the faithful.
 - b) Therefore, the gospel is the power of God for salvation to the faithful.
 - 3) Augustine said,

Faith is the hand of the soul;
It reaches for the greatest prize,
And it grasps the greatest treasures!

 - a) Faith is the hand that holds and grasps salvation.
 - b) Salvation is for everyone, but it is realized by those who hold on to it! (HEBREWS 5:8-9), "Obedience" here is the grip of our faith if faith is our hold or grasp on salvation!
6. THE GOSPEL'S EFFICIENCY IS RIGHTEOUSNESS WITHIN MAN'S GRASP, "FOR IN IT THE RIGHTEOUSNESS OF GOD IS REVEALED FROM FAITH TO FAITH!"
- a. God is already righteous. He does not have to believe to be righteous.
 - 1) The Law revealed God's righteousness.
 - 2) Even God's wrath and punishment of the wicked revealed His righteousness.
 - b. This gospel we've been talking about reveals a righteousness of God made available to man through faith (2 CORINTHIANS 5:21).
 - 1) Because Jesus is God in human form, He did not have to believe, but He did to reveal to us the avenue we now have to God's righteousness.
 - 2) You see, Jesus provided our salvation through His faith!

- a) He was eternal, but submitted to death trusting the Father to raise Him from the dead! Eternal life was on the line for God through Jesus!
 - b) Jesus personified not only God, but man in his response to God....He trusted the Father!
- 3) If you and I trust God in the spirit of Christ....we too will be connected to the righteousness of God by that faith!
 - a) What do we need to convert more people? More faith.
 - b) What does a weak Christian need to become strong? More faith.
 - c) What will it take to fill every classroom in this building with people? More faith.
 - d) We're afraid of eating donuts in the fellowship hall, we're afraid of spilling a drink on the carpet....but what we need is more faith!
 - e) What will it take to carry the gospel outside of San Angelo to the rest of the world? More faith!
 - f) What do we need to produce more fruit for the Lord in our service? More faith!
 - g) Paul tells us that we become more righteous through more faith, "from faith unto faith!"
- c. Because the gospel is efficient, it is also sufficient to get any jobs done which we might undertake in our service to God.
 - 1) What do you and I need to serve God the way He deserves to be served? More faith.
 - 2) What do you and I need to become more righteous? More faith and less fear.
 - 3) Faith gets the job done because of the gospel!
- 7. THE GOSPEL'S OUTCOME IS LIFE, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH!"
 - a. Of course we recognize this quote of Habakkuk 2:4 where the prophet tells who will survive God's judgment..."the righteous will live by faith!"
 - b. So living here means surviving God's wrath which reveals His righteousness.
 - 1) Before we heard this gospel we had a terminal life.
 - 2) We were alive, but we did not live.
 - 3) We Paul will talk about a "newness" of life. Jesus called it an "abundant" life.
 - c. How is this life born in us? ...by faith! In Romans 6:8 Paul will tell us that "we believe that we shall also live..."
 - d. How is this life sustained? ...by faith! Paul says, "we also walk in newness of life!"
 - e. How does this life continue? ...by faith! It is "from faith unto faith!"

- f. Who will live? Who will survive God's righteousness? Who is righteous today? Who believes?
 - 1) You can tell if you believe or not.
 - 2) Faith does what God says! And then waits for God's results regardless of the seeming outcome.

C. (1:16) WHAT DOES "TO THE JEW FIRST AND ALSO TO THE GREEK" MEAN?

- 1. Jews were first in time concerning the gospel ([Read Acts 13:45-46](#)). The Jews heard the gospel first because it was first preached to them.
- 2. Jews were first in responsibility. They had the greater obligation because they had the greater advantage.
 - a. [Luke 12:47-48](#).
 - b. [Read Romans 3:1-2, then read Romans 2:9](#).
- 3. Jews were first in ripeness. They were in a position and a time to respond more readily than the Gentiles.
 - a. Jesus came in the "fullness of time" (Gal. 4:4-5; Eph. 1:10).
 - b. He came during the "last days" of the Jews (Heb. 1:1-2).

D. (1:17) WHAT DOES "THE RIGHTEOUSNESS OF GOD IS REVEALED FROM FAITH TO FAITH" MEAN?

- 1. A look at two prepositions will help us understand the book of Romans.
 - a. "From" = **ek** (Greek). This is like our word "exit" = "out of." Arndt and Gingrich ... "to denote origin, cause, motive or reason." For example in Romans 9:10 it states that both Rebeca's twins were "**ek**" out of Isaac. In other words they originated from him.
 - 1) The righteousness and salvation of God originates from a person's faith in God.
 - 2) For what reason will God save one person and cause another to be damned when Jesus died for everyone?
 - a) Because of faith God will save one person and damn another.
 - b) Everyone deserves to be damned, but God looks for faith.
 - c) Paul will quote Habakkuk 2:4. The righteous will survive and live by his faith.
 - d) We must conclude that the damned will perish because they do not believe.
 - 3) Faith in God's word, in His promises is the origin and cause; the reason we will be saved is because Jesus died for everyone.
 - b. "Unto" or "for" = **eis** (Greek). This is the same word used in Acts 2:38, "**unto**" or "**for**" salvation.

- 1) Thayer on Romans 1:17 writes, "when used in the accusative case as here used it denotes the limit reached implying the purpose." Arndt and Gingrich - "it denotes direction toward something and the goal."
- 2) **Eis** is also used in Acts 2:38 "**for salvation.**"
- 3) The righteousness of God is based on faith, but its goal and its limit is unto faith...like a circle it ever increases.
2. Therefore, this verse states that the Gospel reveals how God makes men righteous, and it continues to make men righteous based on faith. The gospel has no goal other than the increase of faith in the believer.
 - a. When the gospel is believed by an individual...it will result in his salvation.
 - b. This salvation continues as the gospel extends to the increased faith in the saved.
 - c. Salvation is from beginning to end by faith, and this faith is never static, but increasing and growing bringing righteousness into the life of the believer.
 - d. If salvation is from beginning to end by faith, is there room for anything else?
3. From our faith others believe is also a possible meaning of this term.
 - a. Faith begets faith.
 - b. Faithfulness exhorts faithfulness.
4. Some say it means from a message of faith grows a trusting of faith. By the gospel people are led to believe, "**the righteousness of God through faith in Jesus Christ for all those who believe**" (Romans 3:22).
5. It can mean from beginning faith to mature faith.
6. Salvation and righteousness of the gospel are a process begun and continued through faith. Phillips translation reads here, "Faith is both the beginning and culmination..."

The Gospel has no goal other than the increase of faith in the believer, and faith in Christ will result in salvation to the one who believes!

E. (1:17) WHAT DOES "BUT THE RIGHTEOUS MAN SHALL LIVE BY FAITH" MEAN?

1. "**Faith**" = trust in the Lord Jesus Christ (Romans 3:21-31).
2. "**Righteous**" = those in a right relationship with God (in Romans those who are counted or reckoned as righteous).
3. "**Shall live**" = free from wrath, sin, law, death (condemnation). From the Hebrew found in Habakkuk 2:4 the idea is "survive."

Lesson 4 Sin, Condemnation and the Need for Righteousness

ROMANS

by Milt Langston

Romans 1:18-32

LESSON 4

REVIEW:

1. By what method has God chosen to make men righteous?
2. Give me another word for sanctification. What does it mean?
3. Does being in debt destroy grace?
4. What is the goal of faith?
5. Why do we need more and more faith?

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-32)

Introduction to this Section

1. Educators who taught during the days when Paul wrote Romans had access to great libraries which held volumes of information which we don't even have today.

- a. Great libraries existed in Pergamum and Alexandria (these were destroyed when Rome fell in collapse).
- b. These libraries developed paper and the information that had been on clay tablets, etc., were recorded for research and study.
 - 1) They contained information from the Sumerians, Akkadians, Egyptians, Assyrians, Babylonians, Persians, Hebrews, Greeks and of course the Romans.
 - 2) There was a well defined moral and legal order.
 - 3) There was information on religions, marriage, divorce, slavery, and many other subjects.
2. In Romans, Paul does not try to convince his readers of the existence of God...they were already incorrigible idolaters! They have too many gods!
3. In Daniel's vision recorded in Daniel 2:36-46 he predicts the end of the system which found itself recorded in all those Roman libraries. He also predicts the establishment of God's eternal kingdom which will never end and which will break to pieces the old kingdoms which had dominated the earth.
 - a. When Rome fell the writings of antiquity were lost to man. The invading barbarians which Greece and Rome disdained destroyed their libraries and ushered in the period of history we refer to as the dark ages.
 - b. For years modern day scholars who have tried to piece together the history prior to Rome have made many false assumptions.
 - c. They confidently affirmed that the ancients from the flood till the Greek era were ignorant and had no writing transferring history by word of mouth. They even implied that the Old Testament was a compilation of verbal history warped and changed by the passing from generation to generation.
 - d. But in the last 100 years archeologists have unearthed clay tablet records which have revealed that there has been writing documented from 3000BC. So much for the wisdom of men.
4. We say all this to say this....today the Humanistic influence is making renewed efforts at diminishing the credibility of God's word. Like the deists of old who were proved wrong by archaeology...these will be proved wrong also for like the deists they suppress the truth with unrighteousness.
5. In this section the apostle Paul will show beyond a doubt that man left to himself is always utterly and hopelessly lost without God's gospel.

A. (1:18-32) THE GENTILES ARE CONDEMNED BY SIN WITHOUT THE LAW!

1. (1:18-23) The Gentiles suppressed the truth by their wickedness.
 - a. (READ 1:18-20) The Gentiles hindered the truth by their corrupt practices.

- 1) The Greek word for "suppress" is katecho (**katecho**) = "to hold back, to detain."
- 2) The sin of the Gentiles was the fact that they suppressed their knowledge of the truth in order to practice sin.
 - a) Look how this relates to the worldly morality embraced by probably half of the people living in the U.S. It is born of secular humanism.
 - 1] Do men know that it is right and moral not to kill? Of course they do!
 - 2] Yet, how do secular humanists justify their right to kill an unborn child in order to preserve their free choice about bearing children?
 - 3] They can't...they suppress what they know is the truth...in order to practice unrighteousness.
 - b) Look how this is effecting our judgments on other areas.
 - 1] Our government with its humanistic thinking in today's society has turned the constitution's protection of religion into the opposite of what it was truly intended to accomplish.
 - 2] This is suppressing and hindering the truth.
 - c) If we are not careful, we can allow this type of thinking to shade our interpretation of the Bible.
 - 1] How can someone read 1 Timothy 2 about women's role of submissive service in the church, and say, "What the scripture says here is not what it means"?
 - 2] Only by suppressing the truth.
 - d) God is telling us that we do not have the right to ignore the truth!
 - e) We do not have the right to legislate right and wrong.
 - f) The Gentiles knew of Jehovah...
 - 1] They had observed God from nature.
 - 2] They even had access to the Old Testament scriptures.
 - g) Their sin is that they did not honor the knowledge they had.
 - h) And this stands as a warning to America today! It stands as a warning to us!
- 3) God's wrath Paul says "**is revealed from heaven.**" Later in verses 24-32 he will elaborate on how God manifests this wrath, but notice this about God's wrath:
 - a) God's wrath is legal, not emotional.

- 1] Many time our wrath is associated with our anger. When we burn with rage, we act.
- 2] Not so with God. His wrath is like the laws of nature.
 - a] If I jump off the top of the church building, I will be violating my knowledge of God's law of gravity...when I go "splat" on the ground God will manifest his wrath.
 - b] The sinner breaks himself...destroys himself...upon the broken laws of God.
- 3] There is an absolute in life...that absolute is God and His word.
- 4] The Hebrew writer speaking of Jesus' representation of the Father says in 1:3, "**He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.**"
 - a] There God is...we can ignore Him; we can dishonor Him; we can honor Him.
 - b] What we cannot do is change the fact that He is.
 - 1} Whatever we do will not change the fact that He is.
 - 2} But because He is...what we do determines our destiny.
 - 3} And what we do will determine our well being because of God's laws.
 - c] His word is there. It is the truth.
- 5] The basis of God's judgment is His character and His word.
 - a] The truth of God's word is as absolute as the laws of gravity. When a law is broken those who break it suffer the consequences. Ezekiel said, "**The soul who sins will die.**"
 - b] Sooner or later God's legal requirements express themselves through wrath upon the disobedient.
 - c] Since we all sin (3:23), God's wrath is a fact which must be dealt with, and which the book of Romans helps us come to grips with.
- b) Because God's justice and His righteousness is not emotional but legal....a way for salvation could be planned and implemented by God. Romans reveals this plan.
 - 1] If God looked at sinners as the "bad guys" He would have never planned for calvary.
 - 2] Because God is just and loving, He found a just way to express His love.
 - a] His love will save us if we will let Him.
 - b] His love will make us righteous if we let Him.

- 4) (READ 1:19-20) What can man learn from God's nature? Why is man without excuse concerning God's wrath?
 - a) The Gentiles (and us for that matter) are without excuse because God has revealed Himself in the creation of nature... "The LORD is slow to anger and great in power, And the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, And clouds are the dust beneath His feet." (Nahum 1:3); "If a trumpet is blown in a city will not the people tremble? If a calamity occurs in a city has not the LORD done it?" (Amos 3:6); "Is it not indeed from the LORD of hosts That peoples toil for fire, And nations grow weary for nothing? For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea" (Habakkuk 2:13-14)....Read Deuteronomy chapter 28! Man is without excuse because Jesus is home on His throne ruling and these Romans will not escape His wrath for their disobedience.
 - 1] Listen...Babylon, Persia, Greece and Rome used to rule upon the earth, but now Jesus rules....He has been anointed king of God's kingdom, and the kingdoms of the earth cannot compete with God's kingdom.
 - 2] Revelation tells what happened to Rome who tried to wipe out the church.
 - 3] Yes the church is the kingdom of God!
 - a] I'll tell you something else...Bob Thomas's job or Harold Smith's job as deacon in God's church contains more importance and more power as far as eternity is concerned than a cabinet position in the white house.
 - b] Paul is trying to show this to the Romans, but we as Christians should already know it!
 - 4] The USA does not rule the world...it is under Christ's rule.
 - 5] USSR is gone...Jesus still rules.
 - 6] The rule of God is just a fact that cannot be gone around...even though men try!
 - b) Man is without excuse because God **HAS** revealed Himself! Jesus **HAS** come!
 - 1] Mankind has a knowledge of good and evil...he is born with a desire to worship his creator. Even the most rabid humanist will invent a spaceman theory as the source of our creation. We are without excuse!
 - 2] Even the fact that man was created in God's image knowing right from wrong removes excuse. We sin when we try to make wrong right and we know better!
 - c) Paul hints that this knowledge of God is evident even outside of divine revelation contained in the scriptures. **NOTICE ABOUT THIS REVELED KNOWLEDGE...**

- 1] **WHERE** is knowledge revealed?
 - a] It is revealed in man unto man.
 - b] Why will many people today in Ohio or Pennsylvania be thinking about God right now? ...Funerals.
 - 2] **WHAT** is revealed?
 - a] The divine power of God.
 - b] The divine nature (essence) of God.
 - 3] **WHEN** is this knowledge revealed? Verse 20 says, "**since the creation of the world.**"
 - 4] **HOW** is knowledge revealed? Again verse 20 tells us that because we are a product of God's creation, we know. Therefore, knowledge is revealed by God's works for He is the creator.
 - a] Why did Babylon fall?
 - b] Why did Persia fall?
 - c] Why did Greece fall?
 - d] Why did Rome fall?
 - e] Why did Samaria fall?
 - f] Why did Jerusalem fall?
 - g] Why did the USSR fall?
 - h] Is America immune to God's wrath? No because all are without excuse! God's rule is a matter of fact!
- d) Contrast nature's revelation concerning God to scripture's revelation about God...
- | | |
|--|-------------------------|
| 1] Nature says: God is.
God is a person. | Scripture says: |
| 2] Nature says: God is power.
love. | Scripture says: God is |
| 3] Nature says: God is perfect.
righteous. | Scripture says: God is |
| 4] Nature says: God is seen in force.
be enjoyed...He can be contacted...We can enjoy fellowship with Him through faith in Jesus. | Scripture says: God can |

Nature's revelation leaves all men without excuse on the day of God's wrath. Nature says: God is, and I am created by God, therefore; I owe something to God. It does not say what we owe.

The Gospel's revelation tells man how to escape God's wrath through righteousness which God grants to the person who will have faith in God. However, the Gentiles suppressed this truth which they knew to mollify their practice of wickedness!

b. (READ 1:21-22) The Gentiles hindered the truth by their corrupt thinking.

- 1) The Gentiles knew God as we have seen from verses 18-20. All religions started out being monotheistic in nature, but the Gentiles did not respond to what they knew.
- 2) God created mankind in a perfect environment with all they needed. It was man who ruined the environment by introducing sin, which was choosing something other than God to trust in and to obey.
 - a) Adam and Eve knew God, but they became corrupt in their thinking when they thought He did not mean what He said.
 - b) All sinners have this misguided way of thinking. It led and leads to disobedience.
 - c) The reason there is pain, sorrow and failure in the world today is not because of what God did...but because we forsook Him to do our own thing.
- 3) The Gentiles saw God; they even saw His wrath. So out of fear they created idols and served them. They thought that by appeasing these man made gods they could some way avert the judgment they feared from God.
 - a) It only insulted God further. **READ ISAIAH CHAPTER 46** for a commentary on the futility of this kind of thinking.
 - b) They hindered the truth through their corrupt thinking.
- 4) James said, "**prove yourselves doers of the word, and not merely hearers who delude themselves**" (James 1:22) which shows that this corrupted thinking of the Gentiles can affect us if we do not guard against it.
 - a) How does this relate to the Gentiles of Romans chapter 1?

How does this relate to us today?

c. (READ 1:23) The Gentiles hindered the truth by their corrupt worship.

- 1) In their attempt to avoid the truth about the inevitability of God's judgment by worshipping idols, the Gentiles heaped upon God the greatest insult....they rejected Him outright.
- 2) From God's perspective: "**The fool has said in his heart, 'There is no God'**" (Psalm 14:1).
 - a) To do so he must conclude that all of creation is an accident, that man is no more noble than a rock...foolishness abounds.

- b) But the greatest folly is that it denies that God exists which would be like coming face to face with a bear and saying: "This bear does not exist."
 - 1] Denial just makes you easy prey.
 - 2] At least knowing there is a bear will help you try to get away.
- c) Can this same type of folly demonstrated by the Gentiles apply to anyone who ignores God's right to tell us what to do?
- 3) The greatest folly of the Gentiles was not their immorality which included sexual perversion (1:24-27).
 - a) This type of immorality can be forgiven.
 - b) It can even be eliminated with God's help.
 - c) Rejection of God is not fixable.
- 4) Therefore the greatest sin of the Gentiles is their rejection of God as God.
 - a) They knew God (1:21); they knew His decrees (1:32a; 2:15), and they deserved punishment for their wickedness (1:32b).
 - b) Their reaction to God: They refused to acknowledge Him (1:28); they refused to honor Him (1:21); they refused to give thanks to Him (1:21), and they exchanged His glory for that of images (1:23).
 - c) Because they rejected God, He rejected them just as God did Israel of old (Acts 7:42-43).
- 5) There is a downward spiral of man revealed in verse 23 when man corrupts his worship of God or alters it.
 - a) The Gentiles worshipped images of man, birds, beasts, then finally "crawling creatures." Do you notice a downward spiral?
 - b) Look at the theory of evolution. Can you see a similarity? But it is opposite because it is a lie: Evolution says we went from creeping things to beasts and finally to man; but it is really the other way around.
 - 1] Evolution is the same suppression of truth as we see in these passages
 - 2] It says man is getting better and better off without God.
 - 3] The opposite is true.

The Gentiles Suppressed the Truth and Rejected God

➤ By their corrupt practice....sin.

- By their corrupt thinking....they thought they could avert wrath by serving idols.
- By their corrupt worship....they dishonored God by honoring the wrong thing.

2. (1:24-32) God's wrath was revealed by giving them over to their sin (**THE STATE OF MAN WITHOUT GOD**).

a. (READ 1:24-25) God gave them up because of their wrong loving, "**vile affections**" KJV, "**sinful desires**" NIV.

1) God "**gave them over**" (NASB) "**gave them up**" (ASV) which means He permitted them to go the way they wanted. He let them (made them) eat of the fruit of their own perversion.

a) The Gentiles wrong loving is seen in their desires. This choice is translated "**lusts of their hearts to impurity**" in the NASB and comes from the Greek word *epithumia* (**epithumia**).

1] It is a compound word: **epi** = above or beyond + **thumos** = burning passion with the word for fire at its root.

2] So the word is translated as a "**vile affection**" for impurity.

b) It would have been better for man if God had forced His will.

1] God gives us a choice.

2] However, we must bear the consequences of our choice.

c) The Gentiles like the liberals in America knew that homosexuality was wrong, but their desire was strong, so God gave them up to do what is wrong, therefore; harmful.

1] They burned in their flesh to do fleshly and forbidden things like sexual perversion involving men and women then graduating to men with men and women with women.

a] It sounds like Hollywood, doesn't it?

b] When you go to satisfy the flesh...our spirit will forever remain hungry.

2] It digressed to bestiality...much of this (usually women with animals) was done in the name of worship to the idols. Check out the religions of the Canaanites.

2) God's judgment, His wrath, is revealed in that He let the Gentiles do what they desired to do. They became their own punishment.

a) God does not forbid anyone making a choice...

1] [Proverbs 16:25](#).

- 2] God will even provide a different choice if we do not love the truth ([2 Thessalonians 2:9-12](#)).
- b) We are seeing the same results in our choices in this country.
 - 1] Why has discipline vanished in our public schools?
 - 2] Because we live in a society which bans restraint of any kind.
 - 3] Our punishment is that we live in an environment where God is absent. We sent Him away.
- 3) More tragic still...when God gives a people over to do what they want...there remains no restraint.
 - a) God's love restrains us when we are trying to serve Him.
 - b) When we reject Him, He leaves us alone.
 - 1] That should be a lesson to elders.
 - 2] Discipline and admonish those of us who are trying to serve God when we make mistakes.
 - 3] Mark and leave alone those who have rejected God.
- 4) Have you ever noticed that no culture can rise above its view of God....people begin to become like the God they worship.
 - a) The Gentiles through their idols found license for their abominable practices, and look what they became in verses 29-31.
 - b) The evolutionist will become mo

Lesson 5 The Jews are Condemned by Sin with the Law

ROMANS

by Milt Langston

Romans 2:1-29

LESSON 5

REVIEW:

1. By what method has God chosen to make men righteous?
2. Give me another word for sanctification. What does it mean?
3. Does being in debt destroy grace?
4. What is the goal of faith?
5. Why do we need more and more faith?
6. In what three ways did the Gentiles hinder the truth about God?
7. How did this result in the quality of life for them?

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

A. (1:18-32) THE GENTILES ARE CONDEMNED BY SIN WITHOUT THE LAW!

B. (2:1-3:8) THE JEWS ARE CONDEMNED BY SIN WITH THE LAW!

Introduction to this Section

1. Notice the parallel of this section (2:1-29) to the section concerning Gentiles (1:18-32)....
 - a. Chapter One: The Gentiles - Sin - God's Wrath - Without Excuse (1:20).
 - b. Chapter Two: The Jews - Sin - God's Wrath - Without Excuse (2:1).
2. Here's an Alternative Outline we could use concerning God's Judgment.
 - a. God Judges According to the Truth (2:1-5).
 - b. God Judges According to Deeds (2:6-10).
 - c. God Judges Without Respect of Persons (2:11-15).
 - d. God Judges According to Paul's Gospel (2:16).
 - e. God Judges According to Light (2:17-25).
 - f. God Judges According to the Heart (2:26-29).

1. **(2:1-16) God's Righteous Judgments in Ten Principles:**

a. **(READ 2:1) God Judges on the Basis of Personal Guilt.**

- 1) God does not deal with man on a "who you are" basis, but on a "what you are doing" basis.
 - a) **READ EZEKIEL 18:19-20 (21-32).**
 - b) In 1 Peter 4:17 Peter says, "...it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?"
 - 1] God looks at what we are doing; not at who we are. The Jews had a hard time with this...and so do we if we are not careful.
 - 2] Jesus would say, "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter" (Matthew 7:21), and that is why James says, "But prove yourselves doers of the word, and not merely hearers who delude themselves" (James 1:22).
 - c) Paul will show us in our Romans study that God's grace enables a believer to put his Christianity into action. The person who does not act upon his faith is an unbeliever.
 - 1] Jesus' answer to the marveling Jews who marveled at his knowledge said to them, "My teaching is not Mine, but His who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God or

whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him" (John 7:16-18).

- a] Notice that knowing God's will is synonymous with doing God's will.
 - b] Xianity was never intended to be something to learn and put into a book.
 - c] It has always been intended to be a way of doing...a way of living which produces righteousness which comes from our Creator who is righteous.
 - d] Jesus gives us this righteousness by grace, but that grace puts Christians to work doing the righteousness (putting it into practice).
- 2] Paul brings this out in his book to Philemon v.6. He says to Philemon, "I pray that the sharing of your faith may become effective when you perceive all the good that we may do for Christ" (NRSV).
- a] Faith's purpose is not just knowledge, but what it causes us to do.
 - b] Philemon was commended for his love and care for others. Paul is telling him that this is faith's purpose. To cause Christians to produce for God.
 - c] Our faith in God will change our character and our actions....because we are now seeking God's will to be done!
 - d] Since faith causes us to become doers of God's will, Christians like Christ bow their knees in prayer for God assistance and guidance. Prayer becomes synonymous with faith and works.
- 2) The Jews would have said, "The Gentiles are truly worthy of death."
- a) They would agree with Paul in chapter one. The Gentiles knew better than to do what they did. They are without excuse. They would say, "Amen" to Paul.
 - b) But they did not include themselves...they were God's chosen.
 - c) Paul tells them that they are worse sinners than the Gentiles because they knew even more than they did, yet they still practiced sin.
- 3) Let's get practical: If we as a church hold to the doctrine of Christ, but do not practice it. Will that knowledge save us from judgment?
- 4) The Jews believed that God had a double standard...
- a) Romans 2:1 does not teach that judging is wrong. Paul will say in verse 2, "And we know that the judgment of God rightly falls upon those who practice such things." In 1 Corinthians 2:15 Paul says, "The spiritual man makes judgments about all things."
 - b) But it is wrong to judge others harshly for things we excuse in ourselves.

- 1] This is what the Jews did.
- 2] And it is what we can become if we see God's grace as a license to sin.
 - a] I have the privilege...you don't, therefore; your sins are going to condemn you, but my sins are forgiven.
 - b] Grace is God's righteousness granted to us as we pursue righteousness in our actions.
- c) The doctrine of Christ concerning baptism, judgment, worship and church organization was never intended to condemn the lost...it's purpose is to save the lost.
 - 1] We should never use doctrine to condemn. This is the mistake the Jews made. They were the possessors of the Law, but they forgot that it condemned sinners.
 - 2] Sinners are lost because of what they do. God wants us to change our doing!
 - 3] The doctrine of Christ changes our actions, and the Grace of God covers us in the transition.

b. (READ 2:2) God's Righteous Judgment is according to the Truth. True Justice Demands a Standard.

- 1) The standard of God's righteous justice is truth.
 - a) We've already seen that the Gentiles suppressed the truth by their thinking, practice and worship. The same holds true to the Jews who practice the same thing the Gentiles practice.
 - b) God does not use a double standard in His judgments....
 - c) From verse 1 we've already seen that man's double standard is not acceptable.
 - 1] Saying that homosexuality is not wrong does not make it right.
 - 2] There is a higher standard, and that standard is God Himself....and His word the truth.
- 2) Man will not be judged by his idea of what is true; he will be judged by the truth!
- 3) Who can face this kind of judgment alone? This is what Paul is trying to get us to think.

c. (READ 2:3) God's Judgment is Inescapable.

- 1) Did the Jews think they would escape the same judgment they preached would fall upon others even though they were doing the self same things?
 - a) The Jews actually felt they would escape judgment.
 - b) How could this be?

- 1] "...we carry the mark of God's covenant in our flesh."
 - 2] "...God gave us His law."
 - 3] "...we are God's chosen."
 - 4] "...we are Abraham's seed."
 - 5] "...we are not in the same condition the Gentiles are in."
- 2) Paul will say, "You're right, you are in worse condition because you know more! You will not escape judgment!"
- a) Food for thought: We know that if the Methodist church preaches false doctrine, they will not lead men to Christ. But if we know the plan of salvation and do not preach it to the lost will we escape judgment?
 - b) Knowing the truth does not excuse us from what is right....
 - 1] Again this gets back to the fact that God wants to convert our lives. Not just our intellect.

d. (READ 2:4) God's Judgment Considers the Fact that God's Goodness is Available to man.

- 1) Which is the greater sin against God: The fact that we have sinned, or the fact that we ignore and despise his merciful salvation?
- 2) Who insults God more in the church, the one who sets and listens to some of the best preaching and teaching this side of heaven and ignores it...or the fumbling, bumbling old boy who makes all kinds of messes and mistakes trying to do what God wants, but keeps on trying?
- 3) Look with me at the Jews' response to God's mercy revealed in the Bible...
 - a) **READ EXODUS 19:3-8.** When was Israel worthy of death? When they committed this great sin, or hundreds of years later?
 - b) The Jews as a people became worthy of destruction when they built the golden calf while old Moses was on Mt. Sinai.
 - c) For 1500 years when Paul wrote Romans the Jews had thrown God's grace back in God's face....they had not yet repented.
 - 1] God sent His prophets, and they persecuted and beat them and killed them.
 - 2] God sent His Son and they killed Him instead of honoring Him.
- 4) We should not marvel at the fact of God's judgment...we should marvel at the goodness and long-suffering of God before it finally falls.

e. (READ 2:5) God's Judgment Extends to the Future as well as the Present.

- 1) The wickedness of a people is stored up for a day of judgment....
 - a) Jezebel thought she got away with her sins and Elijah's predictions were not coming to pass...but as the young prince Jehu rode into town Jezebel's day of judgment had come.
 - b) When Ahab the king of Israel rode into battle with Jehosaphat the king of Judah against Syria his day of judgment had come.
- 2) When we say, "It is not fair for the wicked to get by with it..." it indicates our own lack of faith in God's integrity.
- 3) Because God holds back His wrath it does not mean that the judgment is going to be escaped or forgotten. It means that it is being stored up for a great day of judgment ([READ 2 THESSALONIANS 1:4-10](#)).
 - a) When Jerusalem was destroyed in A.D. 70 Israel whether they understood it or not at the time were seeing God's justice, but A.D. 70 is nothing to what is coming on the final day of God's wrath.
 - b) For every sin we commit, God adds wrath to our account, and it will be paid in full on a day stored up for it!
- 4) What is Paul trying to Show Us? (Give time for response?)
 - a) Marshall Keeble used to say, "The denominations have poured out all the waters of baptism and put out all the fires of hell till there is nothing for man to fear anymore."
 - b) We could say the same thing today about teachings about God's grace. Many believe that God's grace nullifies God's judgment.
 - c) Paul will show us that the two go together.

f. ([READ 2:6](#)) God's Judgment is Based upon Divine Justice.

- 1) Justice is divine. It is not human. Divine justice will be according to individual deeds!
 - a) We need to be a whole lot less concerned with the judgment of others because God, and not ourselves will see to their judgment.
 - 1] We need to be a whole lot less concerned with the wrongs others are doing and a lot more concerned with what we are doing.
 - 2] We need to be a whole lot less concerned with the wrongs done against us and a lot more concerned with the wrongs we have done to others.
 - b) Because God deals with all wrongs we will not be excused for doing wrong because we've been wronged. If we do wrong because we've been wrong, guess what? We're still wrong and subject to judgment ourselves.
- 2) What God wants is for someone to do right anyway....even if he or she has been wronged...isn't that what Jesus did?

g. ([READ 2:7-10](#)) God's Justice has Rewards and Regrets.

- 1) These verses reveal two classes of people on the day of judgment...they are very much like the two classes of people depicted by Jesus recorded in Matthew chapter 25.
 - a) One class is made up of those who persist in doing good....they are those who seek glory, honor and immortality.
 - b) The saved are contrasted to the lost who are self-seeking and who reject the truth to follow evil.
- 2) Notice the regrets of judgment:
 - a) Those who love for the world and the things of the world will have an eternity of regret because they did not place more energy and importance in eternal things while they were alive.
 - 1] What will a man give in exchange for eternal life, Jesus asks.
 - 2] The answer is not much....or very little.
 - 3] But eternity will be spent in regret for those who squandered heaven for a little pleasure in this present life.
 - b) The issue is whether or not we believe God or not...do we actually believe in Jesus' resurrection and eternal life. The way we live reveals our faith.
- 3) Notice the rewards of judgment for those who believe:
 - a) It is believers in God's goodness, justice, and righteousness who will receive heaven.
 - b) Heaven and eternal glory are the reward.

h. (READ 2:11) God's Judgment is Impartial.

- 1) There is not a speck of prejudice in God.
- 2) We all will be judged according to what we do or do not do, not according to who we are which has already been stated in chapter 2:1.

i. (READ 2:12-15) God's Judgment is Universal in Scope.

- 1) No one is righteous by himself.
 - a) B.C. our next door neighbor.
 - b) He said, "I believe in God. I don't feel I need to be religious because I am a good, honest, moral man."
 - c) Poor old B.C. was lost without Jesus!
- 2) The Gentiles did not have the Law of Moses, but Paul shows that they will be judged by the truth about God which it reveals.
 - a) The Law of Moses was not for Gentiles (Psalm 147:19-20; Deuteronomy 5:1-3; 4:13; 9:9-11).

- b) Does that mean they had no law? (**READ 2:14-15 AGAIN**). The Gentiles will be judged by their moral conscience which they have naturally. They were not lawless people...they had laws to govern themselves and they had a knowledge of good and evil.
 - c) The Gentiles are still condemned (w/o Jesus) by their own inner law.
 - d) The point is that no one is righteous by himself!
- 3) Verses 12, 13 and 16 are separated by a parenthetical paragraph found in verses 14 & 15.
- 4) The Jews unlike the Gentiles were under the Law of Moses.
 - a) The Jews were condemned by the Law of Moses.
 - b) No one is righteous on his own! That's the point!
- j. (**READ 2:16**) **God's Judgment has a Standard in Jesus Christ.**
 - 1) This is the most important point we've made so far!
 - 2) Had Jesus not come into the world to die for our sins and provide the gospel for our salvation....
 - a) ...one church would be just as good as another.
 - b) ...one faith would be just as good as another.
 - c) ...one man's morals would be just as acceptable as another's.
 - d) ...one teaching would be just as good as another teaching.
 - e) ...one religion (Christian, Protestant, Catholic, Jewish, Moslem, Hindu, Animistic, et.al.) would just as good as another.
 - 3) But because of Jesus there is now a standard and there is a way among all the various ways on the earth that does not lead to hell, but to heaven!

2. (**2:17-29**) **THE JEWS VIOLATED THE PRINCIPLES OF GOD'S JUDGMENT.**

a. (**2:17-20**) **The Jews Claimed Privileges.**

- 1) The claim of a name: "**...if you call yourself a Jew**" (2:17a NRSV).
- 2) The claim of a document: "**...if you...rely upon the Law.**" (2:17b).
- 3) The claim of covenant relationship: "**if you...boast of your relation to God**" (2:17c NRSV).
- 4) The claim of knowledge and discernment: "**...if you...know His will and approve the things that are essential, being instructed out of the Law**" (2:18).
- 5) The claim of leadership: "**...if you...are confident that you yourself are a guide to the blind**" (2:19a).
- 6) The claim of being a light giver: "**...if you...are...a light to those who are in darkness**" (2:19b).

- 7) The claim of being an educator: "...if you...a corrector of the foolish, a teacher of the immature" (2:20a).
- 8) The claim of maturity: "...if you... having in the Law the embodiment of knowledge and of the truth" (2:20b).
- 9) And these claims by the Jews were true!
 - a) Here's a warning to us today: Do we claim to have the truth?
 - b) Will having the truth save us from being judged by it?
 - c) Therefore what's the purpose of the truth? (discussion) Romans to a larger extent will answer this and other questions. We must be careful not to misuse the truth.

b. (2:21-24) God's Counter Claims against them.

- 1) **(READ 2:21) The Jews knew the truth, but God's counter is "but you do not practice it!"**
- 2) **(READ 2:22a) The Jews claimed purity, but God's counter is "but you don't practice purity."**
 - a) Jews abhorred and condemned the sexual practices included in idolatry in New Testament times. These temple rites in the idol's temples involved adultery in the sexual union between the worshipper and the temple prostitute all condemned by the Jews.
 - b) But the Jews legalized adultery in their own lives by their liberal divorce practices. They were doing the same thing as the Gentiles one wife at a time.
 - c) Which is worse today polygamy or through divorce different spouses one mate at a time?
- 3) **(READ 2:22b) The Jews claimed sanctification, but God's counter is "but you make a living from unholiness."**
 - a) Here again Jews hated idols. They even forced the Roman Legions to remove the eagles from their banners because it was an idol.
 - b) It is a fact, however; that many of the idols of the day were built by Jewish craftsmen. It would be like a Christian bartender.
- 4) **(READ 2:23-24) The Jews claimed to honor God, but God's counter is "You dishonor Me!"**
 - a) Look at how God viewed Judah's judgment when they were taken into captivity once again: "'Now therefore, what do I have here,' declares the LORD, 'seeing that My people have been taken away without cause?' Again the LORD declares, 'Those who rule over them howl, and My name is continually blasphemed all day long'" (Isaiah 52:5). Or look at Ezekiel 36:22, "Therefore say to the house of Israel, Thus says the Lord GOD, It is

not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the heathen, wherever you went.

Lesson 6 Jewish Objection and the Verdict: The World is Guilty of Sin

ROMANS

by Milt Langston

Romans 3:1-20

LESSON 6

REVIEW:

1. From chapters one and two has God lowered His standards?
2. Give me another word for sanctification. What does it mean?
3. In what three ways did the Gentiles hinder the truth about God?
4. What happened to the quality of life to the Gentiles when God left them alone to do their own desires?
5. Even though the Jews did have the truth why were they condemned just like the Gentiles?

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

A. (1:18-32) THE GENTILES ARE CONDEMNED BY SIN WITHOUT THE LAW!

B. (2:1-3:8) The Jews are Condemned by Sin with the Law!

1. (2:1-16) God's righteous Judgments in Ten Principles.

2. (2:17-29) The Jews Violated the Principles of God's Judgment.

3. (3:1-8) JEWISH OBJECTIONS TO PAUL'S TEACHING.

- a. **(READ 3:1-2) IS THERE ANY ADVANTAGE IN BEING A JEW IF JEWS ARE CONDEMNED?** The question is stated in verse one, and the answer is given in verse 2 - "Great in every respect...."
 - 1) Just because Paul has convicted the Jews of being lost in sin, he does not say there is no advantage to being a Jew.
 - 2) The Jews were entrusted with the very word of God...wouldn't you say that was an advantage?
 - a) They had the truth! It was a great advantage.
 - b) But because of sin....they were just advantaged sinners who were lost.
- b. **(READ 3:3-4) HAS ISRAEL'S UNBELIEF CANCELED GOD'S PROMISES?**
 - 1) The Jews had long been using this kind of argument against God's prophets such as Jeremiah and others.
 - a) They would say, "Judgment will never come upon Jerusalem because God has given us promises" (2 Samuel 7:11-16), but judgment did come!
 - b) Now the Jews here are saying the same things. The trouble is.....they did not have a clue that the kingdom is spiritual, not physical in nature.
 - c) The Jews in Jeremiah's day as well as in Paul's day needed to remember that God's promises in the Old Testament were contingent upon the people's faithfulness, "May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED.""
 - 1] Like David we must confess our sins....because God is just: "Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassion blot out my transgressions. Wash me thoroughly from my iniquity And cleanse me from my sin. For I know my transgressions, And my sin is ever before me. Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge" (Psalm 51:1-4).

- 2] Moses told the Children of Israel recorded in Deuteronomy 28-30 that God blesses when we obey, but disobedience brings curses upon ourselves.
- 3] Paul is stressing that faithfulness requires faith! And salvation is by faith!
- 2) What about the modern day philosophy that expresses itself as follows: "I believe that Jesus Christ is the Son of God, and my Lord and my Savior! I do not care what I do or do not do, God will have to save me because He promised He would!" (Some call this Spontaneous Regeneration, and it reeks of legalism....just like that of the Jews).

A) GOD HAS PROVIDED SALVATION TO MAN...

- 1] Salvation is God's ladder to rescue man for the pit of sin.
- 2] Must man work to get out of his bondage?
- 3] Is that work the power of His salvation?

B) MAN MUST RESPOND TO GOD'S SALVATION.

- 1] If a person believes God's promise of salvation, but ignores it, does his unfaithfulness make God unfaithful, or is the salvation and goodness of God still available?
- 2] Faithfulness produces action!

C) RESPONSE TO A FALSE SALVATION WILL NOT SAVE.

- 1] If a person is deceived by a deceitful way (false way), and if that person is faithful to the false way, will his actions result in salvation?
- 2] Is God still faithful? Is salvation still available?

- 3) Another modern day version of the Jews objection here is the false teaching concerning premillennialism.
 - a) God promised to establish His kingdom through Jesus Christ, but according to their doctrine the unfaithfulness of man has thwarted God's plan. They teach that the church was added as a stop-gap measure to fill in time till Jesus returns to finally establish an earthly kingdom.
 - b) Here is the fallacy of such a doctrine: "If I promise to give you a dollar tomorrow at noon, and I delay till 10:00 p.m. to give it to you. Have I kept my promise?"

C. (3:5-8) WHY NOT SIN AND GLORIFY GOD ALL THE MORE?

1) (READ 3:5) HOW CAN GOD JUDGE THE JEWS FOR UNRIGHTEOUSNESS WHEN THEIR UNRIGHTEOUSNESS REVEALS HIS OWN RIGHTEOUSNESS.

- a) Here's what they were saying, "Our unrighteousness commends God's righteousness! How then can God condemn us for commending His righteousness? That would make God unrighteous!"

- b) Same old argument the Jews of old had made to the prophets of old. They say are saying, "No evil can befall us for we are the people who glorify God....we bring Him the sacrifice and we sing songs of praise to Him, and we attend to His worship....we are God's people. Therefore, God cannot judge our unrighteousness."
- c) What they wind up saying is, "The end justifies the means!" God gets glorified!
 - 1] They even quote Paul by saying what he has already said in chapters one and two...."our unrighteousness commends, recommends and exalts God's righteousness."
 - 2] Their conclusion: Our unrighteousness is really a virtue because anything that exalts God's righteousness cannot be all bad!
- d) The Jews were a heartless, legalistic people who were always looking for a loop-hole in God's word to keep from obeying it...they certainly did not love it....they were trying to use it to do their own will (that spirit may not be dead in the year 2000).
 - 1] The truth is the Jews did not want to obey God!
 - 2] So they were masters at finding loop-holes that kept them from doing what they knew God wanted while still holding to a semblance of righteousness.

2) (3:6-8) NOTICE PAUL'S ANSWER TO THEIR OBJECTION....

- a) **(READ 3:6) PAUL'S ANSWER FROM LOGIC....**if God cannot judge unrighteousness, how will he judge the world?
 - 1] Hitler killed 10 million Jews....did that unrighteousness by compression exalt God's righteousness? Yes it magnified it by comparison! Then can Hitler go unpunished?
 - 2] The Jews do not realize that everything exalts God's righteousness!
 - a] Pharaoh's unrighteousness exalted God (Romans 9) and fitted into God's purpose.
 - b] How many tongues will ultimately confess Jesus as Lord?
 - c] How many knees will ultimately bow before Jesus?
 - 3] Even though by contrast unrighteousness exalts God's righteousness, it does not mean that the unrighteousness will escape judgment.

B) (READ 3:7) PAUL'S ARGUMENT FROM ABSURDITY...

1] The Judaizers were Christians who were saying that Paul was a sinner for preaching the gospel to the Gentiles.

2] Paul says, "You say my gospel is a lie, yet it brings Gentiles close to God and to the truth....using your own corrupt logic, why are you still calling me a sinner?"

3] Their answer: "The end justifies the means!"

c) **(READ 3:8)** "DO EVIL THAT GOOD MAY ABOUND" IS A CHARGE AGAINST PAUL'S GOSPEL WHICH WILL BE REPEATED IN CHAPTER 6:1FF.

1] It is easier to be righteous or unrighteous?

2] If everyone took the easy way out, where would righteousness be?

3] Paul concludes by saying, "Your doctrine is immoral and you are condemned, **"Their condemnation is just."**

d) **(READ 3:9)** ARE YOU SAYING THAT WE JEWS ARE NO BETTER OFF THAN THE GENTILES AS FAR AS SALVATION IS CONCERNED???

1] Paul will deal with this last objection in verses 10-20.

2] He says, "Now you've finally got the message I've been trying to get across."

C. (3:9-20) The Verdict - The Whole World is Guilty!

1. (READ 3:9) The Verdict Stated - All are Under Sin.

- a. Both Jews and Greeks share the same verdict.
 - 1) Yes, there was advantages to being a Jew...they had the oracles of God...the sonship....glory...covenant...worship...promises... patriarchs...Christ!
 - 2) But the verdict was the same for both Jews and Gentiles!
- b. The Character of the Verdict is "Sin!"
 - 1) This the first time the word "sin" is used in Romans.
 - 2) "Sin" = "to miss the mark; failure; failure to do right!"
- c. The Domain of the Verdict is "Under Sin!"
 - 1) "Under sin" = Under the power of sin...in subjection to sin...in other words: Ruled by sin or conquered by sin.
 - 2) There are two kinds of subjects to sin: willing and unwilling....later Paul will show the unwilling slave how to escape the domination of sin: become dominated by Jesus! (cp.6).
- d. The Extent of the Verdict is all mankind, "...all under sin."

2. (3:10-20) The Verdict Proved.

**a. (READ 3:10-12) The Verdict Proved by the
Manifestation of Sin in Human Character.**

1) This is a quote of Psalm 14:1-3 and Psalm 53:1-3.

2) "None" = not a single person, not even one!

3) "Righteous" = a person's righteousness when contrasted to God's righteousness, therefore; sinless perfection.

a) The Bible says Noah and Abraham were righteous men. Is there a contradiction here?

b) Yes, in words, but not in context....for example: Man can be righteous when compared with others (it would not take much righteousness to be righteous in Sodom or Gomorrah), but when compared with God man has none!

c) There are righteous men in this sense only when compared with other men.

d) But - is any man righteous - no! Man by his own character is not righteous.

4) "None who understands" = man by his own character does not understand God!

a) Man understands right from wrong.

b) But man by his own understanding cannot keep from doing wrong nor can he do right only.

5) "There is none who seeks for God" = man by his own power and by his own character does not seek after God to do God's will.

6) **"There is none who does good"** = man's good works are unacceptable.

a) Man can by his own character do good acts of kindness and benevolence for others.

b) But by his own character not one good work is acceptable to God!

b. (3:13-18) The Verdict Proved by the Manifestation of Sin in Human Conduct.

1) (3:13-15) The practice of sin!

a) **(READ 3:13-14)** Sin manifested in words (taken from Psalm 5:9, then 140:3, and 10:7).

1] **"Their throat is an open grave"** = spiritual halitosis; it stinks; like the language in most movies today.

2] Deception using the tongue - God created the tongue to praise Himself, but it is used by man to lie and deceive one another. Why do we lie?

3] **"The poison of asps is under their lips"** = when people slaughter one another with their speech....have you ever seen someone verbally take another person apart? (gossip and slander).

4] **"Whose mouth is full of cursing and bitterness"** = blasphemy.

b) **(READ 3:15)** Sin manifested in deeds.

1] **"Their feet are swift to shed blood"** = swift feet which take man to the place of shedding of blood.

2] The wickedness of man kills those around him...i.e. the drunk driver.

3] It finally kills the sinner.

2) (READ 3:16-17) The result of sin.

a) Destruction and misery enters the life of the sinner...this is not God's desire for man.

b) Peace, contentment and happiness escapes the sinner.

1] Why do you suppose this is true?

2] What awaits the sinner after his life of destruction and misery is over.

3] Do you suppose the sinner knows it?

4] If he knows it but still does it, he is deceived by Satan just like Eve was!

3) (READ 3:18) The source of sin: a lack of fear.

a) There are three motives that cause people to obey God: fear, duty and desire.

b) Does God use fear to motivate us? But do you think God is totally satisfied with obedience based only on fear?

c) Does God use duty to motivate us? But is God satisfied with obedience based only on duty?

d) Desire is the one motive which God wants to lead us to obedience.

1] It praises and honors Him.

2] Can you tell me what this most mature of all motives (love) is born in us from? (FAITH)....

e) With the loss of fear...the last motivation to avoid sin is lost to man...he will give himself to sin.

c. **(READ 3:19-20) The Relationship of Law to Sin.**

a) (3:19) Everyone is under some kind of law, whether it be the Jew under the Law of Moses or the Gentile under the "law unto himself." This comes about through our knowledge of good and evil and God's presence.

1] For that reason no one will escape judgment.

2] **Law Brings Universal Condemnation!**

3] We ask silly questions like: "Which law was in effect between the cross and Pentecost?"

4] Does it make a difference? Law does not save...not any kind of law unless you are perfect.

b) (3:20) Every mouth will be stopped who argue God's right to judge all men because both the negative aspect and the positive aspects of law show that man is condemned by sin.

1] The negative aspect of law = no one is saved by keeping a law...this brings every man under condemnation showing him that he is not righteous.

2] The positive aspect of law = it shows what sin is.

a] Does man need law? YES, why do you think God gave it?

b] The Law of Moses is "perfect restoring the soul." How? By showing what sin is...that's how. Its perfect to do that!

c] But can the law save a sinner from sin? NO!

c) At the end of v.20 the verdict stands: **"All Mankind is Lost because of Sin!"**

Lesson 7 God Makes Man Righteous by Faith in a Crucified Savior

ROMANS

by Milt Langston

Romans 3:21-26

LESSON 7

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. Give me another word for "sanctified."
4. What does a man need to become righteous (1:16-17)?
5. What is the goal (not the result) of Xian faith (1:16-17)?
6. How did the Gentiles hinder the truth (cp.1)?
 - a. By corrupt practices (1:18-20).
 - b. By corrupt thinking (1:21-22).
 - c. By corrupt worship (1:23).
7. What happened to the quality of Gentile life w/o God when they were left to their own humanistic wisdom?
8. How did the Jews bring reproach upon God?
9. What is Paul's verdict for all men found in 3:1ff?

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

A. (3:21-26) GOD MAKES MAN RIGHTEOUS BY FAITH IN THE CRUCIFIED SAVIOR.

1. (3:21a) **GOD'S RIGHTEOUSNESS MANIFESTED:** "But now apart from the Law the righteousness of God has been manifested..."
 - a. MANIFEST - "**Phaneroo**" (**fanerow**) Like a ship's log; a record of all the activities of that ship.
 - b. God has made known his righteousness which man can obtain through faith.
2. (3:21b) **GOD'S RIGHTEOUSNESS IS APART FROM THE LAW, YET IT IS WITNESSED BY THE LAW AND PROPHETS.** "But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets."
 - a. The law does not manifest God's righteousness because of man's sins; Notice Galatians 3:10 where Paul quotes Deuteronomy 27:26; "For as many as are of the works of the Law are under a curse; for it is written, **"CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM."** God's righteousness for us does not come through the law because of our sin, but it does come through faith apart from the law!
 - b. Mankind will never be justified by keeping commandments (do this or don't do that)!
 - 1) Can you tell me why this is true?
 - 2) Look at Galatians 3:11, "Now that no one is justified by the Law before God is evident; for, **"THE RIGHTEOUS MAN SHALL LIVE BY FAITH."**
 - a) This is not to say that man is not capable....how could God be just and condemn us for not doing what we are not capable of doing?
 - b) Man is just not willing. The Hebrew writer in Hebrews chapter eight calls the first covenant faulty in verse 7. We know that the law was faultless, but its fault comes in that no man is able to keep it perfectly.
 - c) The fault is in us, not in God; so God has brought us a system to be made righteous once again. It is a system of faith.
 - c. Yet the law, prophets and psalms do witness to the fact that God is righteous!
 - 1) Look at the Psalm's witness: (READ Psalm 51:16-17). There is a righteousness apart from the law that demands more than burnt offerings and sacrifices!
 - 2) Look at the prophet's witness: (READ Micah 6:6-8) The prophet's witness states that there is a righteousness apart from the law.
 - 3) Look at the law's witness: (READ Deuteronomy 27:26) The law itself states that man is unable to be righteous through the law, therefore; if righteousness exists for man, it exists outside of the law.
 - d. The jest of this section is that God has always intended for man to be righteous, but he has never intended that man be righteous by or through the law (Romans 3:20). This is the witness of the law and prophets!

(READ 3:22) THE RIGHTEOUSNESS OF GOD IS OBTAINED THROUGH FAITH.

- a. **"Through faith"** indicates the avenue of God's righteousness, and it states God's eternal intention.
 - 1) God's intention is to make man righteous!
 - 2) God's choice to do this is through faith (notice that Satan from the first has deceived man through lies...righteousness comes through our choice of who we are going to believe!).
 - a) Do we believe that we can do every thing God has commanded us to do?...do we believe Paul in Philippians 4:13? Just what is our attitude toward our ability to do what God has asked us to do? Does our attitude reflect faith and the Spirit of God, or fear and the spirit of Satan?
 - b) Do we believe that God will bless us more if we give more (2 Cor. 9:6-11)? What is the proof of such a faith? (Does that agree with James in James cp.2?).
- b. **"Unto all them that believe"** - Indicates all men who are affected by God's intention to make man righteous.
 - 1) **"Faith"** is the noun, **"believe"** is the verb.
 - 2) Through **"believing"** (faith in the verb form) man receives the method (faith in the noun form) that God has given to make man righteous! Faith is God's chosen method to justify man, and believing is man's participation in that plan. (Important point!).
- c. **"There is no distinction"** - Everyone has done something wrong in sin (v.23 & 1:18-3:20), therefore; it does not matter what you have done wrong, God has a plan to make you righteous once again! Any wrong can be made right! This is good news!
- d. This righteousness is a gift to be received, it is not a reward to be achieved!!!
 - 1) We cannot be good enough to be saved.
 - a) However, we can become legalistic and begin to trust in what we are doing, but this nullifies grace (Gal. 5).
 - b) And we can become lazy and do nothing which voids faith (James 2).
 - c) Even though we cannot be passive in our salvation, nothing we do has anything to do with purchasing it, but it does have a lot to do with accompanying it (Ephesians 2:10). Our works are a proof of salvation, not a source of it.
 - 2) There is no merit in the act of believing that makes us better of our own accord. Faith's power is that it connects us to God's power, and when we believe the God of all power it empowers us.
 - a) God working in us through our faith causes us slowly to grow spiritually. Grace causes man to get better, but man will always need grace because he will never be good enough.
 - b) It is true that any believer in God will grow in righteousness (it is **"from faith unto faith"**), but we need to learn that the making of men righteous is strictly the activity

of God, not ours...our activity is only to believe! (Our works are the proof of our faith, not the cause of it).

- c) If someone preaches to me, "You must get better!", guess what happens? I get worse.
- d) But if we come to Jesus and trust in and believe him, what happens to us? God makes us better.
- e) Remember - our activity is to believe!
 - 1] Believing that we can do all things through Jesus causes the believer to do all things!
 - 2] Believing that by giving we will be happy causes believers to become happy givers!
 - 3] Believing that we improve our stature by serving more causes believers to serve more and more obtaining a greater stature in God's eyes.
 - 4] Believing that God's way is better even if it looks harder causes believers to do God's will even when they may not want to do it or do not see the need to do it.
- f) Can't you see that the power of faith is God in whom we believe...this faith makes us more and more righteous.
- e. Thus through faith (God's intention for man) when we believe (our acceptance and participation in God's gift) we obtain God's righteousness according to His working and His power, not any of our own!
- f. There is no merit in faith! There is no inherent power in faith. Faith simply connects the believer to God's power.
 - 1) Jesus said to his disciples that with just a small amount of faith they could speak and a tree would be uprooted and cast into the sea.
 - 2) Suppose they did such a great feat...by what power would this have taken place?...by the power of faith?...by the power of their ability to believe?...by the power of positive thinking? NO! When it happened it would be only by the power of a God who can achieve such wonders. The power is not in our ability to believe. The power is in God who allows us to believe.
 - 3) So it is that he who commits himself by faith to Jesus enjoys the power resident in Jesus! (pivotal point!).

4. (READ 3:23) THE NEED FOR RIGHTEOUSNESS BECAUSE OF SIN.

- a. "All have sinned..."
 - 1) "All" declares the totality of man's need for righteousness.
 - a) Man is destitute of righteousness...in the book of Galatians Paul goes to great lengths to show us that salvation is either all according to God's merits or all according to our own merits.
 - b) "Law" is synonymous with man's efforts and "faith" is synonymous with man reaching out for God's efforts!
 - c) But is it possible for man to be righteous? Yes, because Christ was righteous, and he became like us in "every way" (READ Heb. 2:14-18).

- 2) **"All"** also declares the scope of God's plan for salvation as he intended it!
 - a) No sin is too great for Christ's redemption.
 - b) All are indicted because of crimes against God, but all have also been embraced in the plan of redemption. No one need go to Hell. It will be the unquestionable choice of all who go there.
- b. Man cannot earn or buy redemption because he is destitute of righteousness, but he can obtain it in Christ ([READ 1 Corinthians 1:26-31...look at v.30](#)).
- c. Man falls short of God's glory.
 - 1) Man cannot measure up to God...this is true, but it can mean more...
 - 2) Man fails to receive from God the glory God has intended for us. We fail because of our sins.

5. ([READ 3:24](#)) **RIGHTEOUSNESS IS PROVIDED.**

- a. Jesus provided Justification...
 - 1) Remember "justification" - being right - righteous by the redemption of Christ or by the fact of the cross.
 - a) Righteousness is provided by the historical fact of the cross.
 - b) Righteousness is made believable because of the historical fact of Christ's resurrection.
 - c) Righteousness is experienced by man through faith in the facts!
 - d) It takes both the fact and the faith to provide salvation, and if you take away either, you lose it!
 - e) Because the devil cannot attack the facts, guess what he actively attacks (i.e. the book of James: money, possessions, prejudice, the tongue, etc.)?
 - f) The test of man is not whether or not God can or will save, it will be whether or not you and I believe that He can or not!
 - 2) We are justified **"freely"** = "w/o a cause" (Gr). (Read John 15:24-25 the same word translated **"freely"** in Rom. 3:24 is translated **"...w/o reason"** as Jesus quotes Ps. 35:19 or Ps. 69:4).
 - a) This shows that man did nothing to merit God's salvation...mankind hasn't even done anything to inspire God to save them...look at Biblical history.
 - b) Love is the only motive of God's salvation...there was no reason why God should have saved anyone.
 - 3) **"By His grace"** = "w/o a cost; unmerited' free."
 - a) A "grace period" on a loan is a free gift of time to pay off your debts which are due now.
 - b) We cannot buy salvation, therefore; God gave it through grace.
 - 4) Righteousness is **"through the redemption in Christ Jesus."** Redemption is in Christ!

- a) Jesus is the cause of our redemption; it was given to us freely w/o any cause or reason of our own. Jesus is the reason for salvation!
- b) Jesus is also the cost of our righteousness; it is given to us by grace w/o a cost that we have anything in paying.
- b. It is an insult for you or me to try to buy God's gift!
- c. We cannot buy a gift which we are not able to pay for...we can only express gratitude!

6. (READ 3:25) RIGHTEOUSNESS IS DECLARED.

- a. **"Propitiation"** = "satisfaction; or satisfying atonement; a sacrifice of atonement."
 - 1) The propitiation of the blood on the mercy seat...the Cherubim's of God's wrath looked down at the broken law in the Arc of the Covenant. Their wrath was satisfied only by the sprinkled blood on the mercy seat. Instead of seeing broken laws, they saw the blood of sacrifice.
 - 2) Who is satisfied by Christ's sacrifice?
 - a) God...God's righteous demands for justice are met by the blood of Christ.
 - b) Man...Christ becomes our satisfaction to God so that we can come to Him w/o fear through faith in Christ.
- b. **"Through faith"** - The avenue of Christ's propitiation. Christ satisfies God for us through our faith in God through Christ.
- c. **"In His blood"** - The basis of Xian propitiation...The basis of the Christian's sacrifice for sin...see the significance of the Lord's supper?
- d. Christ suffered to show God's righteousness.
 - 1) Christ suffered at the hands of God to pay the penalty for our sins (Isaiah 53:10-11).
 - 2) Some see only the love of God in Christ's death on the cross, but His wrath and His justice is seen there too. Jesus brought into man's awareness the presence of heaven, but he also brought into our awareness the presence of hell.
- e. The suffering of Christ did not make God righteous, it proved that he is, was and always will be righteous!
- f. Jesus suffered so man can be made righteous through faith in Christ.
- g. Illustration: In the days of old when armies gathered together, the captain of the hosts would **"set forth"** his spear in the ground. This denoted that this is where the battle will begin, and we will not retreat from this spot, even if we die!

On a hill outside of Jerusalem called Golgotha God threw down His spear and there it quavered in the ground. The cross said: "This is where the battle with Satan will be lost or won." Satan was smashed in the head, Jesus was only wounded on the heel! Satan is dying, Jesus only limps a little!

- h. Some read, **"He passed over the sins previously committed;"** and have said that God did not forgive the sins of Abraham, Moses or David. He just pushed them forward till Christ died on the cross then He forgave them. They call it "Rolling back the sins." This passage does not teach this doctrine.

- 1) The K.J.V. has good wording: "...remission of sins that are past.." The sins of the past were already forgiven!
- 2) God was righteous when he forgave David of his sins (Ps. 32:1ff), He was righteous when he justified Abraham because of his faith in God (Gen. 15:6).
- 3) The cross proved God to be righteous, it did not make Him righteous ([READ Hebrews 9:24-28](#) look at v.26b).
- 4) Sins were forgiven in the past, but God had not punished those sins. The passing over was not the forgiveness, but the punishment. Christ suffered the punishment that sins done in the past deserved.

7. ([READ 3:26](#)) RIGHTEOUSNESS IS SATISFIED BY CHRIST.

- a. God is both just and He is the justifier of the unrighteous...that is us!
- b. The moment of history called calvary provided the just way to justify man.
- c. We access that justification by faith in God's work at the cross.

WORDS TO PONDER:

Redemption – A releasing, a payment for a ransom; refers to being released from the guilt of sin by the blood of Christ.

Justified – A legal term, indicating a verdict of 'not guilty'; in regards to sin, he who is justified is not held accountable for his sins.

Propitiation – Used to refer to an offering designed to appease; God offers the blood of Christ to appease for man's sins.

Sin – A missing of the mark (Romans 2:23) - a breaking of the law (1 John 3:4).

REVIEW QUESTIONS FOR THE CHAPTER:

1. List the main points of this chapter.
 - Man's need for salvation (vs.1-20).
 - The Provision: Justification by faith (vs.21-31).
2. What advantage was there in being a Jew? (v2).
 - They possessed the revealed oracles of God.
3. What comes through the Law? (v20).
 - The knowledge of sin.
4. What comes apart from the law but was revealed by it? (v21).
 - The righteousness of God (God's way of justifying sinful man).
5. Who has sinned? (v23).
 - All have sinned.

6. What is the gift of God's grace? (v24).
 - Being justified through the redemption that is in Christ Jesus.
7. How is God appeased for our sins? (v25).
 - Through the blood of Jesus.
8. How does man received justification from God? (v28).
 - By faith.
9. How does "justification by faith" relate to the principle of law? (v31).
 - It does not void the need for law, but rather supports the demand of law.

Lesson 8 Applications of God's Righteousness and Example of One Made Righteous by Faith

ROMANS

by Milt Langston

Romans 3:27-4:25

LESSON 8

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. Give another word for "sanctified."
4. What does a man need to become righteous (1:16-17).
5. What is the goal (not the result) of Xian faith (1:16-17)?
6. How did the Gentiles hinder the truth (cp.1)?
 - a. (by corrupt practices, 1:18-20)
 - b. (by corrupt thinking 1:21-22)
 - c. (by corrupt worship 1:23)
7. What happened to the quality of Gentile life w/o God when left to their own humanistic wisdom?
8. How did the Jews bring reproach upon God?
9. What is God's verdict for all men by their own righteousness (3:1ff)?
10. The theme of 3:21-21 is that God is righteous and he can make man what? (righteous).

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18- 3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

A. (3:21-26) GOD MAKES MAN RIGHTEOUS BY FAITH IN THE CRUCIFIED SAVIOR.

B. (3:27-31) APPLICATIONS CONCERNING GOD'S RIGHTEOUSNESS.

1. (READ 3:27) BECAUSE OF GOD'S RIGHTEOUSNESS THERE IS NO BOASTING ON OUR PART.

Paul asks the question, "Where is the glorying if Christ is the manifestation which was witnessed by the law & prophets concerning God's righteousness, if he is the means whereby God provides it, declares it and satisfies it?" He answers his own question by saying, "It is excluded!" (READ Ephesians 2:8-10).

- a. The Jews were fond of boasting and bragging about their relationship with God, "...you bear the name "Jew" and rely upon the Law and boast in God" (Romans 2:17).
- b. If righteousness were based upon the observance of law, then man would have a right justly to boast. A law of works, then, would promote the wrong kind of spirit. No one can justify himself, however!
- c. "A law of faith", then, demands prostration before God and worship of Him for His long-suffering, grace and love expressed in forgiveness.
 - 1) "A law of faith" indicates a principle of activity.
 - 2) James said that faith w/o works is dead, therefore, Paul and James agree.
- d. If all you and I have done (and yes, we must do all we can) is based upon our trust in a savior to save us, where is the boasting?
 - 1) What we do, we do not expect to save us, else we would not trust in a savior.
 - 2) Therefore, "a law of faith" produces activities because of that trust! ...(pivotal point)...

2. (3:28-31) JUSTIFICATION IS NOT BY LAW BUT BY FAITH.

- a. (READ 3:28) Paul's Conclusion Having Established that the Life of the Jews and the Life of the Gentiles Condemns them both is this: Justification by Law is Eliminated Leaving only Justification by Faith!
 - 1) If justification was by the Law only Jews could be saved.
 - 2) But because all are condemned by sin both Jews and Gentiles, Christ's salvation is for all men!
- b. (3:29-31) Paul will further prove his conclusion in three points.
 - 1) (READ 3:29) There is no advantage of race.
 - a) This demands that justification is by faith. God is God of all not just Jews!
 - b) Israel knew that God is One and that idols are not really gods at all.
 - c) But if this is true, then God must be the God of Gentiles unless they are to be declared as subject to no authority whatever!
 - 2) (READ 3:30) The unitary nature of God demands that justification is only by faith.

- a) God is one and He justifies everyone the same!
- b) The Gentiles are justified "through" (the avenue) faith.
- c) The Jews are justified "by" ("ek" in Greek = "out of, springing from") faith.
 - 1] Paul uses a special word here in the Greek to show that the justification of the Jew has its source "springing from" faith as opposed to "having its source" in works.
 - 2] Therefore, Jews and Gentiles alike are justified by faith.
- 3) (READ 3:31) Because faith establishes the law, it demands that justification is only by faith.
 - a) In other words the law is upheld by faith.
 - b) "Establish" or "uphold" (in Greek) = "to bring to completion."
 - c) Man could fulfill the law's righteous demands if he could keep the law perfectly, but we all know that man cannot!
 - d) However, Jesus did keep the law perfectly and he did fulfill the law's righteous demands, now through faith in Christ we have access to the righteousness of Christ which fulfills the law's demands.
 - e) Therefore, the law is fulfilled or upheld by our faith in Christ. Look at Romans 10:4. Paul says, "For Christ is the end of the law so that there may be righteousness for everyone who believes"(NRSV). There is only two ways to uphold the law:
 - 1] By keeping it perfectly...
 - 2] Or by believing in Jesus Christ!

Which do you think you can possibly do?

C. (4:1-25) ABRAHAM - AN EXAMPLE OF ONE MADE RIGHTEOUS BY FAITH.

In this section Paul will show that he is not undermining the law to show justification by faith for in the law is recorded the righteousness of Abraham by faith, and the righteousness of David by faith. Some call this section the "Scriptural Proof."

...this will show us how to be justified today...

(4:1-8) ABRAHAM'S RIGHTEOUSNESS WAS BY FAITH.

- a. (READ 4:1-3) Abraham's experience shows us how man is justified (4:1-3)
 - 1) Abraham was justified, the Jews would have accepted this as fact with no argument. Just in case we don't, Paul will give a scriptural proof in verse 3.
 - 2) He was not justified by works.

- a) Bear in mind that Paul is discussing "works" as flawless obedience and not just obedience.
 - b) James speaks of "works" as obedience to God's will, but Paul is discussing flawless obedience to God's will (as a way to purchase your own justification).
- 3) **(READ AGAIN 4:3)** Abraham was justified by faith, and Paul supports this fact by quoting scripture ([Gen. 15:6](#)).
- a) Note that the way Paul proves that Abraham was justified by his faith shows that justification is not a one time or a once for all act on man's part. This deals a death blow to the theory and false doctrine commonly called, "Once Saved Always Saved," or "Spontaneous Regeneration," or sometimes called "Faith Only."
 - b) Justification is a continuous process of man's faith in God through the sacrifice of Jesus Christ on the cross. This is clearly seen by the scriptural proof used by Paul.
 - 1] Was Abraham justified by his faith when he left Ur and departed with his family to a land that he believed God would show him?...Yes! Of course he was!
 - 2] Was Abraham justified later in cp 22 of Genesis when he had enough faith to offer his only son on the alter because God said to do so?...Yes! Of course he was!
 - 3] Just as in chapter 15 he was pronounced to be "credited" with righteous for his faith's sake.
 - 4] If we are saved by faith as Abraham was, then we are not saved by a one time act of justification that we do, but by a life that issues with faith in Jesus Christ.
 - c) There is a one time act that justifies both us and Abraham, that one time act is the act of Christ dying for all mankind on the cross, not a one time act of words we say or thoughts we have.
 - d) Baptism is also a one time act, but it does not justify the believer once for all through his obedience to that command by Christ. It introduces us into the new life that is justified by our faith which is ever growing. We must keep adding the faith because this is a life long process.
 - 1] We know this is true because in Galatians 5 we find that it is possible to fall from grace, and the Hebrew writer and Peter also tell us that we can loose the salvation we are introduced to at baptism.
 - 2] Baptism places us into Christ. It places us into his death and his life giving us a new life (Rom. 6:1-11).
 - 3] While it is true that no one can be saved outside of Christ, and no one is a believer who rejects the command of Christ to be baptized (Mark 16:16); baptism does not insure that we will be justified by faith. It merely introduces us to a new life where justification by faith is possible. Baptism causes the convert to be born into the family of faith; into the family of Abraham. A man will be baptized because he believes Christ, but it is just a beginning. No wonder Paul said that the gospel revealed a righteousness of God "from faith unto faith."
- b. **(READ 4:4-5)** To illustrate how Abraham was justified by faith, Paul speaks of one who earns his wages, and one who receives a gift.

- 1) Abraham's righteousness was "**credited**" or "**reckoned**" to him. It was not his by right. He did not earn justification. God gave it as a gift, but God choose the avenue of faith to bestow it!
 - 2) Some believe that there is a contradiction here between Paul and James in what James says in James 2:21-24 (**READ JAMES 2:21-24**).
 - a) There James says that Abraham's actions recorded in Gen. 22 fulfill the statement made by God in Genesis 15.
 - b) In other words, a man's works prove his faith as Abraham's proved his.
 - c) Paul agrees with this in Ephesians 2:10!
 - d) But the work James talks about and the work Paul is speaking about here is not the same kind of work.
 - 1] James is talking about works that the believer does because he believes.
 - 2] Paul is talking about works of flawless perfection that one does to satisfy the law's demands. There is a great difference.
 - a] Paul calls the "worker" a man whose conduct is sinless, and the "non-worker" a man who because of sin believes on God.
 - b] James on the other hand calls the "worker" the believer who has been saved from sin, and the "non-worker" a man who does not believe.
 - e) The point Paul is making is that justification is not merited by works, it is reckoned because of faith! It is a gift.
 - 1] Faith is not righteous!
 - 2] It is just the condition required to receive righteousness from God.
 - 3) Abraham is an example of one justified by faith before the law was given, now Paul moves on to show that even the law agrees with this by bringing in the testimony of David, one who lived under the law...
- c. (**READ 4:6-8**) The testimony of David (**Psalm 32:1,2**).
- 1) Paul is trying to get the Jews to see that this idea is not strange to the law and prophets.
 - a) David talks of one reckoned righteous apart from his own ability!
 - b) How is his righteousness described?
 - 1] It consists of forgiven iniquities...
 - 2] ...covered sins...
 - 3] ... and sins not reckoned!
 - c) You don't get that from the law!
 - d) You get it only through grace which has ever been present in God's goodness!

impute to the man his sins! How afraid some of us are of this verse, lest we should adopt some denominational doctrine. But this is not denominational scripture, it is ours because it is God's. To those who are in Christ, sins are not reckoned. This word "reckoned" (or imputed) was used in early secular writings to mean "to put down to one's account." Just as surely as Abraham's faith was "put down to his account" in order to righteousness, so the sins of the man in Christ are NOT "put down to his account." As long as one remains in union with Christ, there is no reckoning of sin to his account; and, thus, Paul can say in 8:1 there is no condemnation to them that are in Christ Jesus...Believe it and rejoice in it! Let no one urge you to casualness about your failings, for grace is free but not cheap since it cost the life of Him who is God; but yet, do not let anyone deprive you of this comfort and freedom bought for you by that same Jesus!" (The above is a quote from Jim McGuigan, The Book of Romans, page 47 & 48).

3) This offer of sins not imputed is extended also to all those who are outside of Christ.

2. (READ 4:9-12) ABRAHAM WAS JUSTIFIED BEFORE AND APART FROM CIRCUMCISION.

- a. The Jew thought that the blessings that were to come to the world through the promises to Abraham were only for the circumcised. Paul says, "No!"
- b. Abraham was justified before he was circumcised.
- c. Circumcision was a seal of Abraham's righteousness which he received because of his faith. When God saw the circumcision of the Jews he remembered his promises to righteous Abraham.
 - 1) The value of the circumcision was in the righteousness of Abraham, in the man's faith.
 - 2) There was no value in the seal itself.
- d. Therefore, justification is not dependent upon the ritual of custom.
 - 1) It is by faith in Jesus.
 - 2) It is not just for Jews, but for Gentiles also!

3. (READ 4:13-15) ABRAHAM WAS JUSTIFIED BY FAITH, NOT BY ANY KIND OF LAW.

- a. The promises to Abraham were not through any kind of law (not the law of Moses or any other law), but the righteousness that comes through faith.
 - 1) Note that righteousness is not faith. Or faith is not righteousness.
 - 2) Faith is the avenue of righteousness, faith is not righteous in and of itself.
- b. Any law regulates right and wrong.
 - 1) Law demands of the person under that law a sinless perfection which man is incapable producing.
 - 2) Then law demands justice by punishing the sinner resulting in his death.
- c. Faith on the other hand appeals to God's righteousness in Christ!
- d. Law brings only wrath to the lawbreaker, and man is the lawbreaker.
 - 1) The heartless and selfish Jew did not realize that when he cut off the Gentile from being saved because of the law, he also cut off himself.

- 2) Which we've already seen from Romans chapters 1 & 2 and 3:1-20.
- e. **"Where there is no law there is no transgression."** This may mean that where righteousness does not depend on perfectly keeping law, transgression is not counted against one who errs (read 4:8).
 - 1) Abraham's righteousness was by faith and did not depend on perfect obedience to law, hence, his sin was not imputed to him.
 - 2) Our righteousness, like Abraham's, is by faith and does not depend on perfect obedience to law, hence, our sin is not imputed to us (4:5-8).
 - 3) This does not mean saints can be careless about obedience.
 - a) Christians have been freed from sin to live righteously (read 6:15-23).
 - b) However, dedicated disciples do sin in spite of themselves, and God does not reckon their sin against them.
 - 4) This is only possible because of Christ's work at Calvary (read 3:25-26; 1 John 1:7).
 - a) When God removed the law, He removed the condemnation of sin (Col. 2:14).
 - b) Christians are not under law, but under grace (this does not mean we are free to sin or do things that are displeasing to God. It means we are free from guilt enabled to serve so we can respond to God's love with faithful service. We will learn that grace demands much more from us than the law does, however; we are able or enabled to give what God desires: faith which produces works.).
- f. The promises to Abraham were made before the law was given, therefore, the promises to Abraham to bless all flesh (Gen. 12:3; 18:18; 22:18) are not a part of law, nor do they come from law.

4. **(4:16-25) MAN IS MADE RIGHTEOUS THROUGH AN ABRAHAMIC FAITH.**

Because Abraham is an example of one made righteous by faith in God, man today is made righteous in the same manner. When is man made righteous? **WHEN MAN HAS ABRAHAMIC FAITH.**

a. **(READ 4:16-17) THE OBJECT OF ABRAHAM'S FAITH WAS GOD HIMSELF.**

- 1) Abraham did not believe in a plan or a scheme. He believed in the person of God. Abraham's faith was in the person who schemed the plan! Therefore saving faith is a faith in God himself.
 - a) The proof that Abraham believed in God is that he believed that God would keep his promises!
 - b) How can you and I prove that we believe God's promises? (encourage discussion).
- 2) Look at Paul's statement in 2 Timothy 1:12. It reveals an Abrahamic faith: **"...I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day."**
 - a) Paul was not afraid.
 - b) He was not ashamed.
 - c) He entrusted his whole life into God's hands.

- 3) How could God forgive Abraham or David before Christ died? Verse 17 gives the answer. God "calls things that are not as though they were" (NIV). In the NASB it says that God, "calls into being that which does not exist."
 - a) [READ 1 PETER 1:19-20.](#)
 - b) [READ REVELATION 13:8.](#)
 - c) The cross of Jesus in the mind of God was a foregone fact even before the foundation of the world. God saw its completion before its start. His foreknowledge
- 4) Abraham seemed to understand this fact. He believed God's promises to bless his descendants even before Abraham had children and when Abraham and Sarah were past the age of having children. God spoke as if it had already happened, and Abraham believed him.
- 5) God speaks to us of things to come as if they are already a fact. How should we believe?

b. ([READ 4:18](#)) THE BASIS OF ABRAHAM'S FAITH WAS GOD'S WORD (PROMISE).

- 1) When Abraham had no children, and when he and Sarah had no children, God said, "[So shall your offspring be.](#)" Old Abe's faith was not in himself, or in anything he could figure out or see...it was only in God!
 - a) Abraham did not understand God's plan.
 - b) But Abraham believed God's promise.
- 2) The basis of Abraham's faith was in God's WORD! ([Rom. 10:17](#)).
 - a) Why did Abraham hope when he had no hope?
 - b) Because God had spoken, and Abraham believed that God would do what he said he would do!
 - c) Abrahamic faith which saves has more faith in God than in the facts!
 - 1] We will sometimes believe God if we can see the end of the road, Abrahamic faith believes in God when he doesn't even see the road.
 - 2] Abraham had absolutely nothing to base his faith, not one fact, except that God had said to him, "[In your seed shall all the nations be blessed.](#)"

c. ([READ 4:19-20](#)) THE CONSIDERATION OF ABRAHAM'S FAITH: "[WITH GOD IT IS POSSIBLE!](#)"

- 1) Abraham considered the facts: His body was as good as dead. Sarah's womb had always been dead. Sarah was past the age of having children.
- 2) Yes, Abraham considered these facts, but because of what God had said, his faith did not waver! That, brethren, is saving faith!
- 3) What are the facts about us preaching the Gospel to the entire world? (for discussion).
 - a) What are the facts about our ability?
 - b) What are the facts about God's ability?
 - c) If God is for us can we do it according to Abrahamic faith?

- 4) Abraham knew that it was humanly impossible to have a son, but he trusted totally in God's promise.
 - 5) The strength of Abrahamic faith is as strong as the integrity of God's promises!
 - a) (**READ v.20 AGAIN**). Abraham received strength.
 - b) What makes the impossible possible? God's promises; He said that he would go with us (**Matt. 28:20**), and He does not disappoint us because He is in us (**Rom. 5:5**).
 - 6) Abraham considered two things: The facts, and the promises, and he considered the promises of God the stronger of the two, and he claimed through faith God's promise!
- d. (**READ 4:21**)

Lesson 9 The Effects of Justification

ROMANS

by Milt Langston

Romans 5:1-11

LESSON 9

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. Give another word for "sanctified."
4. What does a man need to become righteous (1:16-17).
5. Can anyone become righteous without the gospel? What does that say about faith?
6. What is the goal (not the result) of Xian faith?
7. How did the Gentiles hinder the truth (cp.1)?
 - a. (by corrupt practices, 1:18-20)
 - b. (by corrupt thinking, 1:21-22)
 - c. (by corrupt worship, 1:23)
8. What happened to the quality of life for the Gentiles after they left God out of their humanistic thinking?
9. How did the Jews bring reproach upon God?
10. What is God's verdict to all men without Christ (3:1ff)?
11. The theme of 3:21-26 is that God is righteous and that he can make man what? (Righteous).
12. What is the result of Abrahamic faith? (Justification). (cp.4).

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

- A. (3:21-26) GOD MAKES MAN RIGHTEOUS BY FAITH IN THE CRUCIFIED SAVIOR.
- B. (3:27-31) APPLICATIONS CONCERNING GOD'S RIGHTEOUSNESS.
- C. (4:1-25) ABRAHAM - AN EXAMPLE OF ONE MADE RIGHTEOUS BY FAITH.
- D. (5:1-21) THE EFFECTS OF JUSTIFICATION.

"Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come." -- 2 Corinthians 5:17.

What it means to live free! In this section Paul will tell us what being justified will do to us. Being saved makes us different as Paul said!

1. (5:1-11) THE EFFECTS OF JUSTIFICATION UPON THE INDIVIDUAL.

a. (READ 5:1) CHRISTIANS HAVE PEACE WITH GOD.

- 1) We have peace because of justification...through Christ!
- 2) What is peace?
 - a) In the Greek - "EIRENE" **ειρήνη** = "prosperity, the absence of hostility, undisturbed tranquillity; to be at one again."
 - b) "Peace with God"
 - 1] This is harmony, or a right relationship between God and man.
 - 2] It is not a cease fire!
 - 3] A cease fire is a result of peace!
 - 4] When we begin to realize this, we through Jesus, will cease to make war against the Father.
 - 5] This doesn't mean a saved person is always in a state of serenity or tranquility (in verse 3 Paul will talk about suffering).
 - 6] One at peace with God is one free from wrath (v.9), therefore, we gain confidence in this new found security.
- 3) Peace is realized by development and growth in Christian living. Paul says "Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit" in Romans 15:13.
 - a) Every saved person has the peace of God as we have already seen in (5:1).
 - b) This peace comes to all with the same degree.

- c) However, the peace of this verse will vary depending on one's level of maturity and trust (the more faith, the more peace we have)!
 - d) The more we put into practice what we know, the more peace we have from God, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you" (Phil. 4:6-9).
 - e) What does this say about faith and works?
 - f) A man is not saved by works but by faith, however; works are the result of saving faith. Works are the proof of our faith.
- 4) Peace is a trait of God (15:33; 16:20). He is peace, and he gives peace to His children.
- 5) Peace with God is not achieved by anything we can do, it is received, not achieved! Christ gives it!
- a) Preachers and elders are not policemen.
 - b) The church needs no more saviors....many are out trying to save the church...they are trying to save the brotherhood....they need to realize that peace with God is received not achieved...they should be busy preaching the Gospel of peace instead of trying to do Christ's work as head of the church for him!
 - c) **Peace cannot be achieved, it is a by-product, it is a result of justification!!!**
- 6) Our peace of mind comes not from what I have or from what I am, it comes from who we have (those who have Jesus have peace)!!
- a) The world's peace is recreation, pleasures, \$ucce\$\$, etc.
 - b) Christ's peace is a lot deeper and longer lasting (John. 14:27).
 - 1] It is a spiritual gift that will let a beaten and bruised Paul and Silas sing in prison as if they were winners instead of prisoners (and they were!).
 - 2] They had Abrahamic faith didn't they?
 - c) The only thing that can take away the peace we receive at salvation is spiritual death (the decline of faith).
- 7) In order to live in the blessings of God's peace we must be aware of our justification.
- a) Peace = a right relationship with God through Christ.
 - b) A lot of people do not even know that there has been a cease-fire.
 - c) Peace of Christ = a spiritual life from a spiritual birth under a spiritual law! The only thing that can harm it is a spiritual death.

- b. **(READ 5:2a)** BECAUSE OF JUSTIFICATION CHRISTIANS HAVE A PLACE TO MAKE A STAND. "...through whom also we have obtained our introduction by faith into this grace in which we stand..."
- 1) Man gains access to saving grace through faith (not any kind of faith, but a faith like Abraham's, i.e. cp. 4).
 - 2) Having found ourselves in this grace, notice that Christians do not **lounge**, or **lie**, or **sprawl** within grace. They "**stand**" therein! This is the Xian characteristic (Ephesians 6:10,14).
- c. **(READ 5:2b)** JUSTIFICATION GIVES THE JUSTIFIED INDIVIDUAL "...HOPE OF THE GLORY OF GOD."
- 1) We hope to receive an eternal body just like Jesus. "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself" (Phil. 3:20-21).
 - a) Ask a man or woman what he or she wants out of life, and you will find out a great deal about him or her.
 - b) This hope does not belong to anyone but to those who have been justified (if you don't have hope, guess what!?).
 - 2) **READ 1 John 3:1-3**, one of the outward manifestations of justification is purity because only those who have the hope of eternal glory purify themselves...they hope one day to be totally pure, therefore; they purify themselves.
 - a) Have you ever run across some brethren that were impure?
 - b) What does their impurity have to say about their hope?
 - c) What does their hope have to say about their understanding of justification? What does their hope have to say about their faith?
 - 3) **READ 2 Corinthians 5:1-10** then discuss the passage.
 - 4) "**Hope**" is not a "wish": Hope = "a fervent expectant desire."
 - a) Some hope they will be saved when they really wish they will be saved.
 - b) Such an attitude is not based on hope because hope = desire + expectation!
 - 1] Hope is born of saving faith; it is born of a faith like Abraham's faith.
 - 2] It expects fervently what it so desires based upon God and upon His promises!
 - c) God just wants us to get our desires strait!
 - 1] Instead of desiring temporal things, he has sent Jesus so we can set our hope on things eternal!
 - 2] Can you tell by a person's life if he really hopes to go to heaven?
 - d) **ILLUSTRATION:** A little boy was told by his dad at the start of school, "If you get lower than a "C" on your report card you will get a spanking because you are capable of better than average.".....

- 1] This boy got a note from his teacher to take home to his mother. It read, "It seems that little Richard has been vaccinated with a phonographic needle." The boy had a problem keeping his mouth closed in class.
 - 2] Later when the report cards came out he saw that one of the items being graded was in the area of "deportment" or "conduct." When he saw that he said, "I sure hope I get better than a 'C' in Deportment." (When little Richard said that he hoped that he got better than a 'C' he had desire, but not expectation. His was not Biblical hope.).
 - 3] When he got his report card, sure enough, he got a "D" for Deportment.
 - a] On his way home from school he said to himself, "I sure do hope that dad will not give me a spanking (again he did not have a Bible type of hope).
 - b] His "hope" was just a "wish." We must make sure that our hope is not like little Richard's.
- 5) Let's test our hope:
- a) What has Christ said that we must do?
 - b) If we have done these things, do we have the right to have confident hope? What is such a hope based upon?
 - c) If we are not sure, if we are unsure after knowing and doing what Christ has said; what is such a lack of hope based upon probably? Does this signify a lack of faith?...as a matter of fact it insults the grace of God and the sacrifice of Christ because it concentrates on personal efforts....
 - d) Can anyone have hope if he or she does not completely surrender themselves to God?

d. (5:3-5) JUSTIFICATION GIVES THE INDIVIDUAL CHRISTIAN PURPOSE IN LIFE.

- 1) (**READ 5:3**) There is a purpose now for tribulation for the saved Christian in giving us perseverance (**If suffering has a purpose then everything has a purpose!**).
 - a) Tribulation works steadfastness (this is something we can know)...
 - b) "...and trouble came" is the excuse for failure that many of us use.
 - 1] "...I was doing so well, and trouble came."
 - 2] "...They were doing so well, and trouble came."
 - 3] "...The church was growing, and trouble came."
 - c) When we are justified, even trouble cannot defeat us (don't be mistaken, it is sent to stop us, but the saved have faith in a higher power), and tribulation endured makes us stronger and better prepared in our service to God.
 - 1] David was able to face a giant with confidence!
 - 2] He could have confidence only because he had first stood before the lion and the bear.
 - d) Justification indirectly works in us perseverance or steadfastness; it gives us rejoicing in the midst of suffering; it gives us the knowledge that tribulations work patience!

- e) JUSTIFICATION GIVES EVEN TRIBULATION PURPOSE...IT MAKES US STEADFAST!
- 2) (READ 5:4) Perseverance works "proven character" or "approvedness" (ASV).
 - a) Tribulation is the polish stone to polish our character.
 - b) In Greek = "proven character" comes from **doximh** (dokime) = "approval by trial" or "ripeness" (when is a peach approved?...when is an apple approved?).
 - 1] The idea from the Greek = "The apple that endures the tribulation (the sun, the rain, the trials of life) and steadfastly clings to the tree will get ripe in due time."
 - 2] You and I want to be the fruit of God's tree that endures the trials of this life till we are ripe for our Lord.
- 3) (READ 5:4b) "Proven character" or "approvedness" works hope!
 - a) We are maturing, and our maturity brings us hope.
 - b) More hope in this case because we started out in hope which causes us to endure the tribulations...what has grown?...you're right faith!
 - c) And hope will not disappoint us!
- 4) (READ 5:5) Why doesn't hope disappoint us? Because God has poured out his love into our hearts by the Holy Spirit (This is the first time the H.S. has been mentioned in the book of Romans).
 - a) Hope does not disappoint us because we have learned how much God loved us, and we learned this through the Holy Spirit.
 - b) "Poured out" comes from the Greek word, **ekxew** (ekcheo) = in both classical and Koinai Greek it always represents a total outpouring; an unreserved outpouring; an emptying of the container; super-abundant, unlimited, total outpouring. Therefore, how much does God love us?
 - 1] God loves us with His total capacity to love!
 - 2] Do you know anybody greater than God?
 - 3] God proved it by giving us of His Spirit!
 - c) How do we know we have God's Spirit? (for discussion).

e. (5:6-11) JUSTIFICATION GIVES THE INDIVIDUAL THE PROSPECT OF SALVATION.

Here the apostle Paul will talk about our salvation in the past tense (vrs. 6-8), in the future tense (v.9), and in the present tense (vrs. 10-11). If a justified person is saved in the past tense, in the future tense and in the present tense, I begin to get the idea that we are saved...don't you?

- 1) (READ 5:6-8) SALVATION IN THE PAST TENSE...CHRIST DIED FOR US!
 - a) Christ died for us when we were at our most sinful!
 - b) Notice that he died for "ungodly."
 - 1] He did not die for some of the ungodly as our Calvinist friends would assert.

- 2] He died for the "ungodly."
 - 3] Here just like in 1 John 2:2 we have it plainly stated that Christ's death is sufficient for every single person in the entire world.
 - 4] No one need go to hell because of Christ's sacrifice.
 - a] Will everyone go to heaven?
 - b] Will it be God's fault?
 - c] Does man have a choice in his eternal destiny?
 - 5] Why must we preach the Gospel?
 - c) Verse 6 lists the necessity, the means and the subjects of past salvation:
 - 1] The Necessity of Salvation - "we were powerless."
 - 2] The Means of Salvation - "Christ died."
 - 3] The Subjects of Salvation - "for the ungodly."
 - d) (5:7) Men do not usually die for one another for light or trivial reasons. We would have to give it a lot of thought...God gave it that kind of thought.
 - 1] "One will hardly die for a righteous man." The righteous man here is not righteous in the sense Paul has been using this word.
 - 2] He is the guy that does only what is right. The old boy that goes by the book and never goes beyond it.
 - 3] "Perhaps for the good man someone would dare even to die."
 - 4] McGuigan states: "What is the difference between the 'righteous' and the 'good' man?" The answer was, 'All the difference in the world.' The first is the man who lives by the letter of the law, the one who gives no less measure than he should, no less respect than he should, no less work than he should; but the second is the generous kind who would be just as likely to give more than he should as to give what he owed. The second is more likable! For him, someone might even be persuaded to die. But God sent Jesus to die for people who were neither righteous nor good! They were ungodly!"
 - e) (5:8) God exemplified his love for us by sending Christ to die. God suffered to save the ungodly.
 - 1] Notice who Christ died for.
 - 2] He did not die for the "righteous" man.
 - 3] He did not even die for the "good" man, but he died for the "ungodly."
 - 4] We have already seen from chapters 1 & 2 that that is you and that is me!
 - f) The man who has faith in Christ is justified by God because of what God has already done in the past! This prospect of salvation is a by-product of justification. Remember, we are looking at the effects of justification upon the individual!
- 2) **(READ 5:9) SALVATION IN THE FUTURE TENSE...BECAUSE CHRIST DIED IN THE PAST CHRISTIANS WILL BE SAVED IN THE FUTURE! Because of what God has already done in the past,**

what is the prospect for the Christian who belongs now to Christ? HE HAS A FUTURE!

- a) We will be saved from wrath because of Justification!!!
 - b) The justified man has nothing to fear from the judgment day because Christ died for the ungodly! There is nothing in the future to hold any dread or fear for the child of God.
 - 1] If a man can have confidence to stand before the throne of God without any fear of harm or hurt because of the justification he has found in Jesus Christ....Do you suppose we have any fear of leaving mommy and daddy and going off and preaching the gospel in a foreign land before a foreign power?
 - 2] Does the Russian government have more power than the throne of God? Someone might say, "Well, they can kill you!" Join the crowd. A lot of good men and women have died preaching the Gospel...Paul, James, Peter, Jesus. The Bible teaches in Hebrews cp. 11 that we have them for our example.
 - 3] There is something worse than dying...that is what we need to understand...there is something worse than giving up your life, and that is not giving up your life!
 - c) Paul is trying to teach us that Justification produces boldness in the future life of the one justified!
 - d) Our justification has changed us, "If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees" (Col. 2:20).
 - 1] No one can kill a dead man or woman, and when you and I were converted---JUSTIFIED ---we died with Christ.
 - 2] You cannot kill a dead man, only a live one.
 - 3] THE QUESTION THAT YOU AND I MUST ASK OURSELVES IS THIS: ARE WE ALIVE TO SELF, OR ARE WE DEAD FOR JESUS SO WE CAN LIVE FOR HIM?
 - e) Christians have given up physical life...they give it up as a sacrifice to God through Jesus by living for God in Him (in Him is in his body, the church)...for eternal life!
- 3) (READ 5:10-11) SALVATION IN THE PRESENT TENSE...BECAUSE CHRIST DIED IN THE PAST, CHRISTIANS HAVE BOLDNESS IN THE FUTURE, AND DURING THE PRESENT LIFE WE ARE SAVED FROM FALLING OR FAILING!**
- a) The two fold work of a preacher (according to brother Richard Rogers): Mature and Assure....God not only wants us to be saved, he also wants us to know we are saved!
 - b) Life is a lot more threatening than death as a tool for Satan to steal our salvation, but remember what Paul promised ([Romans 8:38](#)). To the believer there is the promised security that we will not fall! ([John 10:28-29](#)).
 - 1] This is not to say that one cannot fall from grace. One falls from grace by becoming unfaithful...becoming unfaithful means to stop believing.

- 2] Is it possible for a believer to fall from grace? (If you think he can I would like to see the scripture and verse you use to show it).

Lesson 10 The Universal Effects of Justification

ROMANS

by Milt Langston

Romans 5:12-21

LESSON 10

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. Can man according to 3:21ff become righteous? What is required by man?
4. What is the result of Abrahamic faith? (Justification) (cp.4).
 - a. Who did Abraham believe in?
 - b. What did Abraham believe?
 - c. What about the facts?
 - d. We know he believed God's promises. We know he believed God's word. We know that the facts showed that it was humanly impossible for God to do what he promised. Why did Abraham believe God anyway? (His faith was based in God's power, not his own!!!)
5. List the effects or results of salvation upon the individual.
 - a. Peace.
 - b. A new stand.
 - c. Hope of glory.
 - d. Purpose in everything...even suffering.
 - e. Past, present and future prospects of salvation.

TEXT:

I. PAUL'S INTRODUCTION TO THE ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

A. (3:21-26) GOD MAKES MAN RIGHTEOUS BY FAITH IN THE CRUCIFIED JESUS.

B. (3:27-31) APPLICATIONS CONCERNING GOD'S RIGHTEOUSNESS.

C. (4:1-25) ABRAHAM - AN EXAMPLE OF ONE MADE RIGHTEOUS BY FAITH.

D. (5:1-21) THE EFFECTS OF JUSTIFICATION.

1. (5:1-11) THE EFFECTS OF JUSTIFICATION UPON THE INDIVIDUAL.

2. (5:12-21) THE UNIVERSAL EFFECTS OF JUSTIFICATION.

This section of scripture in the book of Romans is one of the most misunderstood and misinterpreted of all the Bible. It must be properly understood because it is Paul's summery or conclusion of all that he has said so far. To miss the meaning of this passage is to misunderstand the entire book to this point. Paul did not talk for four and a half chapters about one thing just to conclude something else. Therefore, it will help up in understanding this section of scripture if we understand the four and a half chapters that have gone before.

The following is a quote by Maurice Ethridge:

(i) "The effect (of salvation) on humanity - 5:12-21. "Original Sin," "Hereditary Depravity," "Imputation," "Federal Theology," "Infant Baptism" and other major doctrines of Christendom (denominationalism) place great emphasis upon Romans 5:12-21. Yet, the interpretation of this crucial text is certainly no matter of general consensus. There are perhaps as many variant interpretations of this particular passage as there are of any other passage in the Bible. This is understandable due to the difficulty and latitude of Paul's language. Actually, based simply on the text, several interpretations are linguistically justifiable. (brother Ethridge can make this observation being a Greek scholar, we will not approach it from the language interpretation point of view.) But, not all interpretations are in accord with other clearer statements of scripture. **A grammatically sound interpretation, which is in harmony with all other Biblical teachings, is what we seek in this paper.**

This is no easy matter. It will require some energy and effort, but the rewards of understanding are will worth the cost. It is very important that we give careful consideration to what is said here.

❖ To understand Romans 5:12-21 is essential to the defense of the Bible from the perversions of false doctrine.

- ❖ In order for us to develop a better understanding of human nature, its limitations and potentials, we must learn Romans 5:12-21.
- ❖ If we are to come to any depth of understanding of Christ's accomplishments in our behalf, we must know Romans 5:12-21.
- ❖ To understand the message of the entire book of Romans, we must understand this crucial text. (because this is a conclusion of a major section of the book).

The Passage In Its Context

Romans is a book about the Righteousness of God: what it is, how man needs it and may receive it, what its effects on human life are, etc. In Romans 5:12-21, Paul compares Adam and Christ. They are similar but different (Christ is like Adam, but He is also not like Adam.). Through Adam sin and death became part of human existence, but through Christ righteousness and life became part of human existence. This comparison of Christ and Adam begins with "therefore", which means that it is a summary or conclusion which follows from the previous discussion. Paul had gone to great pains to demonstrate the universal sinfulness or unrighteousness of mankind, both Gentiles (1:18-31) and Jews (2:1-3:8). He concludes that the whole race of man is "under sin"; "there is none righteous, no not one" (:9-20). Then, he shows that sinful man may be made righteous through Jesus Christ (3:21-30). The precedent of Abraham's case proves that "righteousness by faith" does not nullify the Old Testament; it confirms the law (3:31-4:25). Humanity is lifted out of the depths of disobedience, despair, and death and is raised to a much higher level of existence through Christ. He has reconciled man to God, giving him joy in this life and the hope of eternal life (5:1-11). **Therefore, Christ is like unto Adam; Adam is a type of Christ. Through Adam one type of humanity came into being (1:18-20); through Christ another type of humanity comes into being (3:21-5:11). Through Adam humanity fell; through Christ humanity is raised. So, Romans 5:12-21 is a summary and conclusion of Paul's argument developed in the first five chapters.**

One reason for the great amount and degree of disagreement in the interpretation of this passage is not what it says, but what it does not say. Frequently, much more is read into the passage than is there. To avoid this, we should begin by carefully analyzing the contents of the passage just as we find them.

(ii) Many times the Bible will make statements with unstated conditions which are to be understood from knowledge previously imparted. An example of this is Jonah's message to the people of Nineveh where he said, "Forty more days and Nineveh will be destroyed." As we know after forty days Nineveh was not destroyed. God did not violate his word because it is unstated but understood that God would spare the Assyrians if they repented, and they did, so God spared Nineveh. In Acts 27:24 God told Paul that all in the ship with him would be spared from death, yet this had an unstated condition which Paul states in verse 31...that is...God would save everybody if no one left the ship.

In Romans 11:12, we read "Their (the Jews) transgression means riches for the world, and their loss means riches for the Gentiles..." The unstated condition is obvious: Their fall is only the riches for the world to those that believe (John 8:24; Romans 11:21-22). The slaying of Jesus by the Jews did not save the world, or even one out of the world; but the passage clearly states their fall to be the riches of the world! It does not say, their fall and faith in the recipient of Christ was resultant in

riches! But this is manifestly what it must mean. Likewise in 1 John 2:2 John says, "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world." The unwritten condition here is that Jesus is the atoning sacrifice for the whole world if everyone pursues it through faith.

The passage we will be studying makes two statements:

- ❖ "By the disobedience of Adam the world was made sinners" (5:19).
- ❖ "By the obedience of Christ the world was made righteous" (5:19).

Two false teachings come at poles apart from their different interpretations of these statements without bearing in mind the implied or understood conditions. The first is a Calvinistic View that because Adam sinned every creature was cut off from God and thus all are born in a lost condition. Second is the view of Universalism which concludes that not a single sinner will be lost (some even believe that the Devil will ultimately be saved).

By Adam's disobedience the world has been made sinners because we have followed father Adam's example, and by Christ's obedience the world is made righteous when men trust and believe in him!

Adam is a fit representative of man. Our connection with Adam, as humans, has brought nothing but hurt! Our relationship to him speaks of us as men in the flesh. And what is the result of our living in the flesh, that is, as men and women, humans? We invariably broke the law! So what is our heritage "in Adam"? Condemnation! **Adam is man as he stands naked before God in himself!** He is man under law to God -**His choice was as our choice is! Like father like son!**

"In Christ" is a wholly different matter! Christ is a fit representative of the "new" man. **As we can see mankind in Adam as disobedient, so we can see mankind in Christ as obedient! In Adam we see man in his misery and weakness, but in Christ we see man in his glory and strength!**

It is **through Christ** we have all the blessed things mentioned in (5:1-11), and it is **through Adam** that we suffer all the things of 5:12-21).

Here is an inescapable fact: Man is justified through faith in the working of Jesus Christ (5:1-11)!

- a. **(5:12) WHAT IS THE "THEREFORE" THERE FOR? (A SUMMARY OF THE BOOK SO FAR:)**

- 1) THE THESIS: The Gospel is God's power unto salvation to believers. He has made this righteousness available to man (1:16-17).
- 2) Gentiles are lost because of unbelief and disobedience. The righteousness of God has been revealed to them, yet they have rejected God, and worship the created instead of the creator doing contrary to God's will (1:18-32).
- 3) The Jews are also lost because of unbelief and disobedience. They have had the law and word of God given to them, and they have rejected it (2:1-3:20).
- 4) God revealed his righteous justice and his justness on the cross that enabled him to save sinners on the basis of faith while remaining true to his own righteousness and purity (3:21-5:11).
 - a) A faith in the person, power, prestige, purpose, word and working of God above brings this righteousness upon the one who believes in Him (4:1-25).
 - b) The righteous effect that this salvation works upon the individual believer is hope, peace, purpose and assurance (5:1-11).
- 5) With the first 5 chapters summarized, it is easy to see two distinct groups of people which Paul will talk about in verses 12-21:
 - a) Men living under the curse of Adam's sin in unbelief and disobedience, and...
 - b) Men living under the blessings of Christ's righteousness in belief and obedience.
- 6) In this parallel as Adam's sin involved all mankind in sin and death, so also Christ's righteousness involved all mankind in righteousness and eternal life. If we stay with the parallel, we say that Adam's sin involves all mankind in a similar manner as Christ's obedience involves all mankind. Paul is writing the book of Romans to show how man may receive God's righteousness and eternal life. Through an obedient faith (1:5; 16:26) in Jesus Christ's person and work as we are accounted as righteous and are promised eternal life by the grace of God (3:21-26). If this is the manner in which Christ's obedience makes all men righteous, then all men are made sinners by Adam's sin in a similar manner...by active choice! We will elaborate on this more in the study of this text, but it helps now to keep our perspective.

b. (5:12-14) THE FACTS STATED: SIN AND DEATH ENTER INTO THE WORLD.

- 1) (READ 5:12) Sin and death spread to all mankind.
 - a) By one man's experience (Adam) sin entered into the world.
 - 1] It is out of keeping with other scriptures to say that God holds others responsible for what Adam did. No one is ever judged guilty of something which someone else did (See, Deut. 24:16; Ezek. 18:20; Matt. 16:27; Rom. 2:5-6; 2 Cor. 5:10; Rev. 20:12-13).
 - 2] Paul is not making a historical statement because historically Eve not Adam sinned first (1 Tim. 2:13-14).
 - a] Adam introduced sin into the world because as head over his wife, his was the responsible position.
 - b] Adam, not Eve was and is the figure or type of Christ.
 - 3] People become sinners by training and by choice. They do not inherit the sins of others. It is more in keeping with what we know from scripture and human

behavior to say that sinners are created by sinful societies rather than by sinful genes.

- 4] Adam introduced sin into the world, and you and I because of the behavior patterns set before us in the environment in which we live are unable to resist sinning. Therefore, sin has spread to all mankind.
- b) Through sin, death has entered into the world. This was previously stated in (3:9,23).
 - 1] How did sin get into the world?...Through one man!
 - 2] How did death get into the world?...through sin.
- c) Because all sin, death has spread unto all men, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned" (v. 12).
 - 1] This passage does not say that all men will die because of Adam's sin. Some have read into it what it does not say.
 - 2] This is what it says:
 - a] Sin entered because of Adam!
 - b] Death came because of sin!
 - c] Death came to all men because all have sinned!
- 2) (5:13-14) Sin's relation to law.
 - a) (READ 5:13) There can be no sin without law.
 - 1] If God can remove the law from our lives what has he removed with the law? (sin and death).
 - 2] Yet, sin reigned from Adam to Moses, or sin existed prior to the law of Moses (even though sin is not imputed when there is no law).
 - b) (READ 5:14) Paul conclusions:
 - 1] Because death reigned from Adam till Moses before the Law of Moses was given and because we know that death comes from sin and that there can be no sin if there is no law, we are forced to conclude that some type of law existed before the law of Moses (is this consistent with what he has already said in cp. 1:18-32?).
 - 2] Adam was the source of sin and its condemnation in death because his sin brought sin into the world, and we die when we participate in that sin.
- c. (5:15-19) ADAM AS THE PATTERN OF THE ONE TO COME.
 - 1) (5:15-17) The comparison of Adam's sin and Christ's gift... "The free gift is not like the transgression."
 - a) A parallel exists between Adam and Christ in that they are both sources, but what they bring is different.
 - b) (READ 5:15) The difference in the sources: Death and Grace.
 - 1] By the trespass of the one many died. One sin grew in wickedness.

- 2] But the grace of God and of Christ abounds much more unto the many. God's grace is greater than the abundant growth of wickedness. (this is a powerful statement!).
- c) (**READ 5:16**) The difference in the one trespass and the many trespasses.
 - 1] Of one trespass of Adam - judgment came to all - unto condemnation for the many.
 - 2] Christ's work as a type of Adam faced not one trespass, but the many trespasses that came as a result of sin entering the world - yet his free gift overcame the trespasses of the many - resulting unto justification. Christ's work undid the evil that Adam started.
- d) (**READ 5:17**) The difference between the reign of death and the reign of life.
 - 1] Through the one (Adam), death reigned.
 - 2] Through the one, Jesus Christ, those who receive the gift shall reign in life.
- 2) (**READ 5:18-19**) The comparison of Adam's sin and Christ's obedience.
 - a) Condemnation and justification were made possible for all men:
 - 1] Condemnation comes to all who are "in Adam" and still live after the manner of the "old man."
 - 2] Justification comes to all who are "in Christ" and now live after the manner of the "new man!"
 - b) Through Adam's non-hearkening (disobedience) - many were caused to be sinful.
 - c) Through Christ's hearkening (obedience) - many shall be made to be righteous.

The parallel between Adam and Christ showing where they are similar but different:

THE OLD HUMANITY - IN ADAM

- a. Sin, Trespass, Disobedience
- b. Involves all humanity
- c. Sinfulness
- d. Judgment
- e. Condemnation
- f. Death

THE NEW HUMANITY - IN CHRIST

- a. Act of Righteous Obedience
- b. Involves all humanity
- c. Righteousness
- d. Free Gift
- e. Justification
- f. Life

d. (READ 5:20-21**) THE PURPOSE OF LAW IN THE HISTORY OF SIN...**

- 1) The law was given to magnify and contrast sin and grace.
 - a) Law came in as a side issue that the trespass might greatly increase. Maybe if there was no law man could not see his need for righteousness (Law here is the Law of Moses). As man before the law and as the Gentiles our sin to disobedience to God's will brings death upon man. God's desire is for man to have life. The law was given to show man his need for righteousness which would drive him to grace and lead him to life (**Gal. 3:24**). Law cannot save, therefore, it was given to lead us or drive us to salvation which is by faith, not law.

- b) Where sin greatly increases, grace super-abounds. Adam's one sin led to the deaths of the many, yet God's grace super-abounds to cover all sin at once ([1 John 2:2](#)). This leaves man now with a workable choice again.
- 2) Conclusion: In order that...
 - a) As sin reigned in death,
 - b) Grace might reign through righteousness unto eternal life.

CONCLUSION: Obviously, Paul's chief objective here is to show that both Adam and Christ had a tremendous effect upon human nature and destiny. But that is where the similarity ends. The effects which each had on humanity were vastly different. Adam brought sin and death, whereas Christ brought righteousness and life. Each brought in a new era of human existence, but the type of existence Christ introduced was infinitely superior to that introduced by Adam. The law came in to magnify the difference, not to mediate it. This is in a nutshell, what Paul is saying in this passage.

Lesson 11 Does Grace Encourage Sin?

ROMANS

by Milt Langston

Romans 6:1-14

LESSON 11

REVIEW:

1. What is the result of Abrahamic faith (cp.4)? (Justification).
 - a. Who did Abraham believe?
 - b. What did Abraham believe?
 - c. What about the facts?
 - d. We know he believed God's promises. We know he believed God word. We know that the facts showed that it was humanly impossible for God to do what he promised. Why, or what caused Abraham to believe God anyway?
2. List the effects or results of justification upon an individual:
 - a. Peace.
 - b. A new stand.
 - c. Hope of glory.
 - d. Purpose in everything...even suffering.
 - e. Past, present and future prospects for salvation.
3. What is the result or effect of justification that involves everyone?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - WHAT IT MEANS TO LIVE FREE BY GOD'S POWER (6:1-8:39).

INTRODUCTION TO THIS SECTION:

1. The Jews were long used to the Law. It was hard for them to understand what Paul meant in chapter 3:20 where he tells them that man is saved by grace through faith without any works of law.
 - a. Back in Paul's day the natural reaction from the legalistic minded Jew was to argue that such a teaching would lead to sin. Paul has said that where sin abounds, grace super-abounds (5:20). So if grace super-abounds in the presence of sin, it would be natural to assume that it would be a service to God to sin the more.
 - b. Even today many have a hard time understanding these concepts.
 - 1) There are those who might really think that grace frees the Xian to live a life totally void of any restraint which the law had held before.
 - 2) Such a thinking has lead to the modern day thinking that faith is just a mental assent, and works are not necessary at all.
 - 3) This has bred doctrines like Spontaneous Regeneration, Once Saved Always Saved or Faith Only which have misapplied Paul's teaching concluding that man does nothing in the way of works. This is tragic because it causes them to miss out on God's salvation which is accessed by obedience (which we will see in chapter six) for they categorize all works as "works of law."
 - a) Salvation is by faith, and faith works...however Paul wants us to understand that salvation is from our faith in Jesus' works, not our own works, however; our works are necessary to our faith.
 - b) Therefore we can conclude that these doctrines are false and dangerous.
 - 4) But just as dangerous are the false teachers among our own faith who have concluded that grace plus works is necessary for salvation.
 - a) Even our ability to work is a gift of God's grace, therefore; though they are necessary to our faith, they are not a part of the works of merit which purchase our salvation.
 - b) They are a product of God's grace. They are a product of our faith in God.
 - c) Work's necessity is in accessing God's grace through faith.
 - 1] Christian works are a product of salvation.
 - 2] They were not and are not a part of the purchase of our salvation.
 - 5) What the Jews of old needed to learn is what we need to learn... that being that salvation is totally of God's doing.
 - a) Had He not invited us to partake, we would still be lost.

- b) God hates works which emphasize man's sins, and these are works we do to try to merit salvation.
- c) But God loves works which are a result of our love for God, and these are the works born of our faith in our salvation.

- 1] God loved us so he sent Jesus to save us....Jesus worked.

- 2] Now we love God and go to Jesus for salvation...we work.

- 3] Thus love fulfills the whole law....

- a] God loved us enough to provide perfect law keeping through Christ which provided salvation.

- b] And we love God practicing the righteousness He revealed because He saved us and called us to this righteousness.

- c] Works are necessary...but we need to be very careful why we work.

- 1} A person who works to be saved will be lost because he insults Jesus' sacrifice.

- 2} A person who works because he is saved will be honored by God for his faith.

- 3} A person who does not work is the farthest from salvation because he is not even interested in it.

- c. Paul tried to quell this way of thinking way back in cp.3:31 where he says that grace fulfills the law. It does not minimize it!

- 1) God cannot accept our works from law because of our unrighteousness.

- 2) But He can accept our works from faith because of Christ's righteousness.

- 2. Have you noticed that legalism still provokes a similar reaction from people today? Many legalistic brethren have opposed the kitchen or fellowship hall in the church because they think it will lead to sin.

- a. Legalistic brethren are opposed to building a basketball court on the church property because it will lead to sin instead of righteousness.

- b. It may not be very smart to build a basketball court, but it is not sinful in and of itself!

- c. I was talking to a deacon once who was from the Austin Ave. congregation in Brownwood, Texas. He was telling me of one brother who used to be active in a men's breakfast served in the old fellowship hall at the church building. When the brethren built their new Family Life building that has enough room to seat the entire congregation, which also has a basketball court and volleyball court; this brother would not attend the breakfasts any more in the new facility. Do you know why he is opposed to it? Because he thinks that it will lead to sin.

- d. The problem with legalists both the Jews of old and legalists today is a problem of a lack of faith like Abraham had.

- 1) They place less faith in God's power and ability than they do their own power and ability.

- 2) This causes them to be afraid of anything that is unknown or new.

- 3) This fear stems from their spiritual immaturity, and because they do not know what is right and wrong, they are afraid all the time.
3. In order to calm the fear of the Jews, and in order to lead these brethren on to greater faith, Paul in our next section will teach that grace sets us free from sin, it does not entangle us in it.
4. In this section (in cp.6) he will show that grace encourages the Xian in obedience to a greater extent than the law ever did.
 - a. In Romans 5:12ff Paul concluded his book so far by saying that because of the death of Christ, there is an alternative to sin and death which is righteousness, life and glory.
 - b. In this section Paul will discuss SANCTIFICATION. He will stress God's power that works in our lives. He will show what it means to live free:
 - 1) CHAPTER 6 - Freedom from sin! Sin leads to death, therefore, Christ freed us from sin!
 - 2) CHAPTER 7 - Freedom from law! Law condemns us of sin, therefore, Christ freed us from law!
 - 3) CHAPTER 8 - Here again Paul will conclude the book once again. He will do this by saying that because Christ's death frees us from sin and law, it frees us from death.
 - c. And death is also the subject of chapter 6. Christ's death is what frees us from sin when we are baptized (6:1-14), and this freedom from sin enables us to serve righteousness (6:15-23).
 - d. Remember the section we have just finished. Christ's death brought us an alternative to sin and death.
 - 1) Mankind is either a child of God through Christ, or a child of the world through Adam.
 - 2) As the man of the world shares in the death of Adam, so too the man of God must share in the death of Christ to live with him after death.
 - 3) This frees us from sin, and this is the discussion of Romans cp. 6.

A. (6:1-23) CHRIST DIED TO FREE HIS PEOPLE FROM SIN.

1. (6:1-14) DOES GRACE ENCOURAGE SIN? No it frees us from sin through the death of Jesus at our baptism!

A. (READ 6:1) THE QUESTION: "WHAT SHALL WE SAY THEN..."

To the Jews this form of writing is what we now call a disquisition. It is a diligent inquiry or discussion. Paul will seek to answer their question.

- 1) Here's the question in a more modern form: "If God forgives terrible, terrible sins, why do we worry about sin at all?"
- 2) Of course, the question shows the mind set of the one asking it. He wants to sin even though he is objecting.
 - a) The Jews were saying, "I object. Such a method of declaring man righteous encourages sin!" This same objection was dealt with in chapter 3:5.
 - b) Someone said once, "I know that's what the Bible teaches, but I don't believe I'd teach that. It will encourage people to sin."

- 1] This person does not understand himself, or he would never say such a thing. This is exactly what false teachers do. They take what they want of God's word and ignore the rest.
 - 2] Such a statement also shows the person's heart. It shows his lack of faith in the brethren...the brethren are not looking for opportunities to sin.
 - 3] This statement also shows the person's lack of confidence in God. It is the opposite of faith.
- c) You and I need to be very careful of what we oppose, or we will find ourselves opposing God. The Jews were famous for this. Remember the Sermon on the Mount. The Jews were masters at looking like they were doing God's will while in truth they were cleverly disguising their true desire to circumvent His will.

3) In verses 2-14 Paul will answer their objection which he stated in verse 1.

b. (READ 6:2) PAUL ANSWERS THEIR OBJECTION WITH AN APPEAL TO THEIR EXPERIENCE.

- 1) "God forbid..." (ASV) or "May it never be!" (NASB) = No, no, a thousand times no, never, shame on you...you shouldn't have even thought it!
- 2) "We died to sin; how can we live in it any longer?" This is an appeal to their experience. They had done this already.
 - a) How does a person die to sin?
 - 1] Paul has already laid the groundwork on this answer.
 - 2] A person is converted or dies to sin through his obedience to faith ([Romans 3:21-5:11](#)).
 - a] A person who clings to his own works seeking reward for working has not died to himself...he has not stopped trusting in his own efforts.
 - b] A person who resigns himself to God for salvation will trust in God for his salvation and work harder than the legalist because of gratitude and faith in his salvation. He has died to self!
 - b) Notice that Paul does not recognize a distinction between man's repentant state or man's believing state or man's baptismal state. He is either dead to self and alive to God, or alive to self and dead to God.
 - 1] Paul views repentance and obedience in baptism here as an activity of saving faith.
 - a] Later on in chapter 10 he will introduce confession unto salvation, and "calling on the name of the Lord" not as different ways of being saved, but as a part of the one way to be saved which he refers to here in chapter six.
 - b] Remember that chapter six comes before chapter ten.
 - c] It is pretty obvious here when Paul thought the new and eternal life begins for a believer.
 - c) To Paul the whole process of turning to Jesus is one step.
 - 1] We only die to sin when we die with Jesus, when we are united in His death and die his death!

- 2] We die with him, and we die his death, when we as penitents are joined to His death, when we are immersed into his death.
 - 3] My death is his; his becomes mine! This and only this is the death of which Paul speaks!
- 3) The implication is that death ceases the activity of sin.
 - a) Therefore grace does not encourage sin, it stops it!
 - b) This section does not teach that it is impossible to sin.
 - 1] The fact that we can revert back to sin is the subject of discussion here.
 - 2] Note that Paul said, "**How can we live in it any longer?**" He did not say, "**We cannot live in it any longer!**"
- 4) The experience of a New Testament Xian militates against the question stated in verse 1 because the convert experiences a death to sin at his conversion.
 - a) The question, however; does lay open the heart of the ones asking the question to show that they maybe have not yet died to sin...this continues to be the legalist's problem.
 - b) Paul's conclusion is that the objection of v.1 misunderstands the nature of conversion. Herein lies the problem from which many suffer from even today.
 - 1] The bodies in the caskets down at Johnson's Funeral Home are not free to do anything. They are dead to life as we know it physically.
 - 2] The conversion of a Xian brings him the benefits of Christ, but first it brings him into a sharing relationship with Christ's death.
 - a] Dead people are not free to do anything let alone sin.
 - b] They are dead to that old life in order that they might receive a new life.
 - c] These Jewish Christians who made the objection stated in verse 1 were not dead with Christ....that is a problem which is still prevalent today.
 - 1} What about someone who is still living to self while claiming to be a Xian?
 - 2} They are just like these in our text that are objecting to salvation by grace through faith.
 - 3} They are ignorant of the nature of conversion.

c. **(6:3-11) PAUL ANSWERS THEIR OBJECTION WITH AN APPEAL TO THEIR KNOWLEDGE.** He says, "**Are you ignorant?**" He is appealing to what they already know about their conversion.

 - 1) **(READ 6:3) "WE WHO WERE BAPTIZED INTO CHRIST"** WAS NOT WRITTEN TO PROVE BAPTISM TO BE ESSENTIAL TO SALVATION (THOUGH IT DOES JUST THAT), IT WAS WRITTEN TO IMPLY THAT THE BLESSINGS WHICH ARE "**IN CHRIST**", ARE NOT THE ONLY END OR PURPOSE FOR WHICH WE ARE BAPTIZED...IMMERSION IS NOT JUST TO GET US INTO **CHRIST**, THEREFORE, INTO ALL THE BLESSINGS WHICH FLOW FROM HIM...BUT IMMERSION ALSO PLACES US INTO THE DEATH OF **CHRIST**!

- a) Now, Paul calls those who have objected that grace will cause sin to abound to remember their knowledge of this fact. These Roman Christians still knew what took place at their conversion.
 - 1] These Roman Christians had experienced the death to sin. They had rejoiced in the fact of their salvation based upon faith.
 - 2] Now, Paul calls to their remembrance what they knew about what they had experienced. They knew that this took place at baptism.
- b) Baptism places us into Christ's death.
 - 1] We argue the necessity of baptism for salvation, but just as necessary is death for salvation because baptism places the believer into the death of Christ.
 - 2] This death causes us to die to our former way of life.
 - 3] And ushers us into a new type of life by faith...spiritual in nature.
- c) The major thrust of what Paul is saying is this: **A death to a former life is NOT and NEVER CAN BE an encouragement to live that way again.**

2) (READ 6:4) YOU CAN'T HAVE A NEW LIFE WITHOUT A DEATH FIRST.

- a) Not every immersion saves!
 - 1] Remember that to the Greeks there was no need to say, "We were buried, therefore...through baptism.." because the word "Baptizo" = immersion, to dip or to plunge.
 - 2] Nor did Paul use the word "buried" anticipating error concerning the method of baptism to come.
- b) No, Paul is emphasizing the death that he is talking about. You only bury dead people.
- c) Only the immersion of dead people saves because a new life is always preceded by the death of a former life. This is brought out in verse 4.
 - 1] We were immersed into Christ's death "that" (indicative of purpose) we "should" (KJV) or "might" (ASV) or "in order that" (NIV) we might walk in newness of life. This "should" in the KJV is not the "should" of moral obligation (like: "we should do that or this"). It is the should which is used in John 3:16. God gave his son that we "should" have everlasting life. This "should" is in accordance with God's purpose in giving his son.
 - 2] Therefore, the purpose that God has for us to be baptized is for the new life that results from it. What a powerful statement that stresses the necessity of baptism for the remission of sins.
 - 3] We must go to baptism to die, and we must come from baptism to live a new life for Christ.
 - 4] **ILLUSTRATION:** During a battle Caesar noticed an act of cowardice on the part of one soldier that caused the death of the man next to him in the formation. Ordinarily he would have killed the coward, but this was an unusually fierce battle. Caesar's order was that the dead man be strapped to the back of the coward. For the rest of the day the coward fought like a mad man in a frenzy carrying about with him the man who died because of his cowardice. He

thought if he did well enough Caesar would spare his life. At the end of the day though, Caesar had the man killed.

- a] Too many of us sometimes come from our baptism carrying with us a dead man.
- b] The dead man is strapped to our back by our own choosing.
- c] The best thing to do with a putrefying stinking dead corpse is to bury it.

Lesson 11 Does Grace Encourage Sin? (continued)

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 - a] Too many of us sometimes come from our baptism carrying with us a dead man.
 - b] The dead man is strapped to our back by our own choosing.
 - c] The best thing to do with a putrefying stinking dead corpse is to bury it.
 - d] Baptism is God's way for us to bury our problems so we can live free of sin!
 - e] The reason a Christian might have trouble with sin is because he or she did not bury their old dead man.
- d) "**Newness of life**" indicates the quality of life to be lived by the resurrected believer, and it stresses the changes that have taken place.
- 1] It pre-supposes that a death to a former way of life has taken place. It takes place in our fellowship with the death of Christ.
 - 2] Marie my daughter & I used to sing a devotional song that sums up this verse quite well: "For we are your righteousness, if we die to ourselves and live through your death. Then we shall be born, again to be blessed in your love."
- e) The "**walk**" here implies the usual manner of our life. It is the habitual direction and progress (walk) of the new life.
- f) The "**we**" in the first word of the verse shows that Jesus also lives a life of different quality or status.
- 1] Our new life is based upon his new life (Important Point).
 - 2] Christ is now Lord over all things to the church.
 - a] Without such a mediator and prophet priest and king, our new life is impossible.
 - b] We constantly remind ourselves of this fact by habitually partaking of the Lord's Supper.

- 3) **(READ 6:5) AS CHRIST'S DEATH & RESURRECTION RESULTED IN A NEW LIFE FOR CHRIST, OUR DEATH AND RESURRECTION AT BAPTISM RESULTS ALSO IN A NEW LIFE FOR US (it is really only one new life in Christ with Christ as the head and you and I as parts of his body; "...it is no longer I that live, but Christ living in me...").**
- a) The "resurrection" here is not the resurrection from the death (physical death) that we hope for. It is our resurrection from Christ's death in which we shared in baptism. It results in a new life.
 - b) Remember, Paul is laying to rest the idea that Grace causes sin to abound. Not so! Christ was not raised to sin, nor are Christians raised to a life that involves sin.
 - c) We have become united with Christ's death & resurrection, and now we are yoked to Christ ([Matt. 11:28-30](#)).
 - 1] When the yoke is loose it is easier to sin, but when we strain with Christ at that yoke, sin has a harder time to get into our lives.
 - 2] Jesus helps us not to sin when we submit to his desires and when we strain with Him at His yoke!
 - 3] Can you see here working's relationship to God's grace....
 - a] We are never saved by our works...they will never do...
 - b] But in our new and saved life we are saved to work for God!
 - c] We are teamed up with Christ to do God's work!
 - d) The Christian is resurrected from Christ's death (at baptism). This is where we die to self with Christ. The new life we are resurrected to is a life that is free of sin's power because as it is free from spiritual death. There is finally victory over sin and guilt.
 - 1] If we are dead, then sin cannot affect us. Does baptism cause us to die? Can a dead man sin?
 - 2] Yet after baptism we are still alive. How is it a new life? For whom do we now live? What has changed?
 - 3] Is it possible to sin after baptism? Does every sin damn us again ([1 John 5:17](#))? Can sin damn the saved? Therefore, what should our attitude be toward sin?
 - 4] Because sin caused our fall in the first place, because Christ died for our sins, because we were baptized into his death to destroy sin, because we now live in his life with his help to eliminate sin, because we live in the hope of an eternity void of sin and because Christ's death has now freed us from sin; what is the attitude of the saved toward the sin of the flesh knowing all this has taken place? Does this cause sin to abound? See what Paul is saying?
- 4) **(READ 6:6-7) THEIR BAPTISM INTO THE DEATH OF CHRIST CAUSED THEM TO SHARE IN THE BENEFITS OF CHRIST'S DEATH.**
- a) "Knowing this..." Paul is still appealing to what these Roman Christians already know.
 - b) Who is the "old man" or "old self"? Our old self is us! Our "old man" is us in all our relationships to sin and law before we came to Jesus! Our "old self" is the

person who was sin's "lawful" slave! Our "old self" is the person who lived in his own strength under law! Sin owned the "old self", but the "old self" was killed by the crucifixion of Jesus because "we" by faith took hold of it (based on Christ's integrity, power and promise)!

- 1] Crucifixion is fatal to the old self. This is why Jesus said, "Take up your cross.."
 - 2] Like the man about to be hung who said, "This is really going to teach me a lesson!" Electric chairs, fatal injections, axes and crosses are fatal to life as we know it.
 - 3] We had to die to get a new life. Christ's death has to be our death or sin will control us at our own physical death. But note that the death is a final and total one!
- c) What is the "body of sin"? It is the life that we once lived that was owned and controlled by sin's power. Death in Christ separates us from sin!
- d) What is it to be "slaves to sin" (in bondage to sin)?
- 1] It would of course be the Gentile described in cp. 1. The one who has given himself to serve sin. The one who is owned by sin.
 - 2] But what about the Jew of cp. 2. Does it not also include him?
 - a] What about the man described in cp. 7 who fights manfully against sin, but loses his struggle.
 - b] Of course it also includes him. The old man who could not succeed must die before salvation can be ours!
 - c] No wonder Christ said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."
- e) Look again at the purpose of our baptism into Christ's death: It is so we can crucify our "old self....in order that our body of sin might be done away with, so that we would no longer be slaves to sin!"
- 1] This is not the "arm and leg" of sin, but the "body" of sin! All of our problem must be eliminated!
 - 2] Does this encourage sin? Never!
- f) That's why Paul continues (v.7), "For he who has died is freed from sin."
- 1] If I am dead, sin no longer has anyone to control.
 - a] Sin no longer has anyone to condemn.
 - b] Sin no longer has any power over me.
 - 2] What about my new life?
 - a] "For you have died and your life is hidden with Christ in God" (Col. 3:3).
 - b] Sin cannot get to us in Christ.
 - 1} In Christ is a safe place to be.
 - 2} Our work there is to serve Him.

c] What kind of servants do you suppose we ought to be?

5) (6:8-11) BECAUSE WE ARE DEAD TO SIN, WE CAN LIVE AGAIN IN CHRIST TO GOD!

- a) (READ 6:8) Remember that the death we are talking about here is Christ's death. Through baptism the Xian shares and partakes of this death. That is how we receive the benefits of Christ's death. We died to sin with Christ in His death (at baptism).
- b) (READ 6:9-10) Christ's death was a one time act.
 - 1] It will not be repeated by Christ again, and because of His resurrection from the death Jesus continues to live.
 - 2] Though Christ died He continues to live!
 - 3] And now we can live His kind of life in Him!
 - 4] It is a life of faith...a working faith!
 - a] Our own death would end in death because of sin. A dead sinner without Christ is eternally condemned.
 - b] But Christ's death does not result in continual death. His resurrection proves that Christ's death is followed by life even as Christ continues to live right now! There is great blessing in becoming a part of Christ's death (Anyone want to discount the importance of Christ's command of baptism which places us into this death?)
- c) (READ 6:11) Christ's death is real. Ours death with Him during baptism must be accepted by faith! That is why Paul says, "Even so consider..."
 - 1] Our death is a continual process. Paul said in 1 Cor. 15:31, "I die every day..." Paul in Phil. cp 3 hints that the Xian is to firmly believe that he will be completely conformed to both Christ's death and resurrection as time goes by. This is all a part of the metamorphosis and change that God works in the lives of Xians as he conforms them into the image of Jesus Christ until on the last day we will be exactly like Him (1 John 3:1-3).
 - 2] Therefore, our association with Christ's death at baptism is a matter of faith. We must reckon that it is so. We must be assured through faith of that which we cannot yet see. We do not yet see the image of Christ in us, but we believe that it is there working out in us, and we are sure of it even though we do not see it yet (we only see its approaching), (Heb. 11:1).
- d) (READ 6:11b) Because we have died with Jesus we can now live with Him in a new life!
 - 1] We must reckon that we have died to sin once for all through Christ's death (this takes faith) when we were baptized, and we must know through faith that we are alive spiritually now to serve Christ's purpose.
 - 2] Jim McGuiggan says speaking of this verse, "Paul urges them to have the deep conviction that they do not belong to sin, even when they do wrong. They are to reckon themselves as dead to sin. They must believe that all ties, with sin as their master, have been dissolved when they died with Jesus! He who has died is justified from sin, freed from it (v.7). He who died with Jesus experienced the crucifixion of the "old man", who through the body of sin was

subject, as a slave, to the master, sin! They (and we) do not belong to sin! It has no claim now! IT IS NOT THEIR MASTER ANYMORE! THEY DIED TO IT WHEN THEY DIED WITH CHRIST! There is no need to serve it!

But they were not only to reckon themselves dead, they were to reckon themselves alive unto God."

- 3] We must see ourselves as ones raised by God from the dead. We have cast off the old master through our death in Christ. What for? That we might have another better master, even God.

b. (6:12-14) The Conclusion to Paul's Answer.

1) (READ 6:12) DON'T LET SIN REIGN! LET CHRIST REIGN NOW!

- a) Our old man was a slave to sin.
 - 1] That old man had to be killed in order for us to be saved.
 - a] He needed to die.
 - b] His death was accomplished in Christ's death.
 - 2] He was not just crucified...our "old self" was "crucified with him."
 - 3] In baptism we were lowered into Christ's death so the old man might die.
 - 4] Christ had to die for us in order that we might die with him!
- b) We have or had served sin for a long time (now we have a new life to serve a new master), and sin is going to still want us to serve him. Sin will accept our service just like a Republican will take a Democrat's vote. By this sin can render us worthless servants of Christ.
- c) Sin will still have an attraction for us in this body.
 - 1] The flesh will war against the Spirit (Gal. 5:16-18).
 - 2] As long as we are in the world we will suffer tribulation, but remember Christ's word, "Take heart, I have overcome the world." (John 16:33).
- d) Knowing that Christ died for us. Knowing that at baptism we died together with Christ killing the "old self" so that we might live under a new master in a new and eternal life; what is our responsibility? Paul tells us: DON'T LET SIN REIGN.
 - 1] We can be ruled by sin or by Christ....we can now make a choice. Remember 5:12-21before Christ came there was only one ruler for sinners: SIN.
 - 2] You can tell if a church is being led by sin or by Christ. You can tell if a person is being led by sin or by Christ. Therefore, do we have any say in our eternal outcome? Yes, we have the opportunity to choose, and faith is the way we choose Christ.

2) (READ 6:13) HOW DO WE REFUSE SIN'S REIGN? DON'T GIVE YOURSELF TO SIN!

- a) You know how you keep from being a drunk? Don't drink!
- b) How do you keep from fornication?

- 1] Don't allow yourself to get into situations where you are tempted.
 - 2] Don't watch provocative TV shows.
 - 3] Don't read dirty books.
 - 4] Don't buy dirty magazines!
 - 5] Keep your mind in the right place!
- c) How do you keep yourself from becoming a liar? Don't start telling lies!
 - d) How do you keep from being a sinner? You stop sinning!

3) (READ 6:14) THE GRACE OF GOD MAKES THE PRESENTATION OF OUR SERVICE THROUGH FAITH IN GOD AS MEMBERS IN CHRIST AND ALL THAT WE NOW DO SUFFICIENT WHERE UNDER LAW WE FELL SHORT!

- a) If we were still under law and trusting in law for justification would it be enough to say, "All that I am and have I give to thee?" No because none of what we offer can remove law's penalty because law demands perfection.
- b) Because you and I are not under law, but grace, our service presented to God for righteousness is now acceptable! It is acceptable because of what Christ has done for us!
 - 1] **ILLUSTRATION:** Suppose I owed a debt at the bank for \$5000, and "all that I am and all that I have" was only worth \$1500. If I presented that at the bank would the debt be paid?
 - a] BUT suppose Joe, my friend, went down to the bank and paid my debt for me because I could not pay it for myself so that the debt is now paid in full.
 - b] If I give him who paid my debt "all that I am and all that I have", have I given him sufficient gratitude?
 - c] YES! Because it is all that I have!
 - 2] This is not a good parallel to what Christ has done for us. It is just an illustration to help us see it better. We will probably never realize the worth of Christ's gift to us till we reach heaven!
- c) You and I can never repay God the debt we owe because of sin. Thank God for Jesus because he has paid it! It is a gift we call GRACE.
- d) Now all that we can give him is genuine gratitude in service.
 - 1] What is the problem of a person who offers God only a token service?
 - 2] What will characterize the gift of a believer?

What has Paul said in Romans 6:1-14? He has shown us that Justification issues in Sanctification, therefore; you cannot continue in sin if grace abounds!

- c. Now, does this grace encourage or discourage sin?

2. (6:15-23) DOES GRACE ALLOW SIN? NO! PAUL WILL SAY. IT FREES US FROM SIN TO SERVE RIGHTEOUSNESS THROUGH LIFE IN CHRIST!!!

Romans - Lesson 12

ROMANS

by Milt Langston

Romans 6:15-23

LESSON 12

REVIEW:

1. What is the result of Abrahamic faith? (Justification). Who has chosen this to be so?
 - a. Who did Abraham believe?
 - b. What did Abraham believe?
 - c. What about the facts?
 - d. Why did Abraham believe?
 - e. What was the result of Abraham's faith other than his salvation?
2. What are the effects of justification on the individual?
 - a. Peace.
 - b. A new stand.
 - c. Hope of glory.
 - d. Purpose in all things, even suffering.
 - e. Past, present and future prospects for salvation.
3. What is the universal effect of justification on the world?
4. What death is Paul talking about in cp. 6?
5. Does grace encourage sin?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - WHAT IT MEANS TO LIVE FREE BY GOD'S POWER (6:1-8:39).

A. (6:1-23) CHRIST DIED TO FREE HIS PEOPLE FROM SIN.

1. (6:1-14) DOES GRACE ENCOURAGE SIN? No! IT FREES US FROM SIN THROUGH THE DEATH OF JESUS AT OUR BAPTISM.

2. (6:15-23) DOES GRACE ALLOW SIN? No! PAUL WILL SAY. IT FREES US FROM SIN TO SERVE RIGHTEOUSNESS THROUGH CHRIST!

A. (READ 6:15) THE SECOND OBJECTION: DOESN'T GRACE ALLOW SIN IF WE ARE FREED FROM THE LAW?

- 1) Paul just got finished saying, "For sin shall not be master over you, for you are not under law but under grace" (6:14).
- 2) The legalistic Jewish mind was reluctant to let go of self's control and rely totally upon Christ. They like you and me were trying to serve Jesus while depending upon their own power. He saw the removal of law as giving man an allowance to sin.
 - a) You see, under a legalistic system, a person who can hide his sin, or a person who sins a lot less than others can claim to be closer to the ideal demanded by the law.
 - b) Paul has already shown in chapters 1 & 2 that law does not work that way.
 - 1] Man left to his own devices is lost in sin, and man trying as best he can also falls short.
 - 2] Law shows that God demands perfection and tolerates nothing less!
 - 3] The legalist cannot get this through his head, so he objects to grace.
 - 4] Strange as it may seem, he uses the very weakness of his own way of life as an objection.
- 3) This way of thinking is well and alive in the twenty-first century. Many today and some even in the church may not think grace encourages sin near as much as they think it allows sin.
 - a) When we give our children an allowance...we give them some money, and allow them to do with it as they please. It is really a good way for them to learn how to handle money.
 - 1] Our children may have free reign on what they have, but that does not mean they are free to go out and buy a car...they don't get that much allowance.
 - 2] They are free though, to go out and buy a comic book, or something within the framework of their allowance
 - b) A lot of people view grace the same way today. They do see grace as a deterrent to sin. We should not sin, but because we do sin: grace must allow some sin. Some Xians think that God just does not judge us for some things wrong that we do.
 - 1] They do not have enough allowance to go out and kill someone...that is too much wrong. Like an allowance you can't go beyond what you are allowed...Oh, you might be able to stop short of what you are allowed, and like a wise child save some of your allowance, but you are only allowed so much.

- 2] There are some who might think they can divorce their husband or wife for any reason and it will be allowed. Others talk about their sin as their "weakness." We even talk about a member of the church as being "fairly faithful."
- 3] Paul is going to show sin as a disease like cancer. The best way to survive it is to cut it out.
- c) Is it true that God does not demand as much from me today as he will ten years from now?...yes it is true! Well, does that mean that God allows more now than he will allow ten years from now as I mature in Christ?
 - 1] It does mean that God judges us based upon the level of maturity we have attained. If we did the same stupid things we used to do when we were less mature, we would be damned.
 - 2] God does not allow sin to go unchecked...but he does forgive some sins (i.e. the sin unto death and the sin not unto death, [1 John 5:16](#)). There is a difference in allowing and forgiving.

UNDER GRACE GOD DOES NOT ALLOW SIN. GOD STILL DEMANDS SINLESS PERFECTION. BUT UNDER GRACE BECAUSE OF OUR FAITHFUL SERVICE IN CHRIST'S BEHALF, GOD DOES FORGIVE SIN...THAT REMOVES IT

1. Even though we are not under law...grace follows the spirit and heart of the law...
 - a. The law did not allow sin.
 - b. Grace does not permit it.
2. However, because of our weakness sin is forgiven for a purpose...
3. Grace's purpose is to remove through forgiveness our sins till we grow out of sin teaching us to sin less and less till we do not sin any longer.
 - a. So grace removes sin....
 - b. It allowed God to consider Abraham righteous because of his faith even though Abraham and Sarah lied, and tried to help God out.
 - c. It allowed God to consider David righteous because of his faith even though David made some astronomical blunders involving murder, adultery and deception.
4. The sins of Abraham and of David were removed....not allowed. David said, If God allows sin, he cannot judge us or anyone else for doing that sin, but if God forgives us of sin he has freed us from the judgment of sin. If God allows sin, he cannot judge us or anyone else for doing that sin, but if God forgives us of sin he has freed us from the judgment of sin.
- 4) How much sin then does grace allow?...None! Paul says to the suggestion that it does, **"By no means!"** or **"God forbid."**
- 5) We just said that God forgives our sins (i.e. 1 John 1:7), then how does God determine how much to forgive.
 - a) When will God stop forgiving? (Using the example of the allowance again for a child...what if the child took 50 cents...it would all depend on his attitude wouldn't it?)
 - b) REMEMBER: God's spirit dwells within us where God judges the thoughts and intents of our hearts.

- c) Don't forget cp. 2, God judges with a righteous judgment.
- d) Those with a mind-set to serve and follow Jesus are sanctified by Jesus as they mature spiritually...forgiveness is on-going in our sanctified state (1 John 1:7).
- e) Those with any other master still serve sin...that is Paul's point in verse 16 coming up.

B. (6:16-19) PAUL'S ANSWER TO THE SECOND OBJECTION: YOUR CONVERSION RESULTED IN YOUR SUBJECTION TO CHRIST!

Paul will teach that Jesus brought liberty from sin, and he will urge that those who have found this liberty live in liberty! **LIBERTY FROM SIN INVOLVES SLAVERY TO CHRIST: CHRISTIAN SLAVERY!**

1) (READ 6:16) TO LIVE A LIFE THAT SERVES JESUS IS TO FIND RIGHTEOUSNESS THROUGH HIS REDEMPTION AND SACRIFICE, BUT TO SERVE SIN IS TO EARN SPIRITUAL DEATH!

- a) It is implied that saving faith must produce active obedience, and these acts of obedience show who we belong to...by showing what our lives serve.
- b) The service here is not serving like a hired hand, but slavery.
 - 1] Most modern translations translate the word "**doulos**" in the Greek as "**slaves**" instead of "**servants**" as it is in the KJV. In Greek **doulos** = bondservant or slave.
 - 2] Paul is saying, "What owns your life?"
 - 3] Is it Christ, or do you belong as a slave to something else?"
- c) The objection: Grace without law allows sin.
 - 1] Paul here says, You have forgotten your conversion again.
 - 2] You have forgotten that you were saved to become slaves...willing slaves for a new Lord!

2) (READ 6:17) LIBERATION FROM SLAVERY TO SIN OCCURS WHEN THE BELIEVER OBEYS THE FORM OF TEACHING DELIVERED TO US BY CHRIST'S APOSTLES.

- a) Sin had a "legal claim" over us before our conversion (notice that Paul is still talking about our conversion).
 - 1] Paul is not talking about how often a person had sinned, or if a person was a bad sinner, a not-so-bad sinner...he is talking about the control over our lives of sin.
 - 2] Sin is the master of many a man whose moral attainments are really to be admired and imitated!
 - a] But sin is their master because they are outside of Christ!
 - b] Haven't you ever had someone describe a person as "a good man."

- c] Redemption is only appropriated when a person comes to Jesus for freedom! (John 6:44-45).
- b) Xians are to be totally committed to the form of doctrine which we obeyed to be saved.
 - 1] A "form" is a pattern or a mold.
 - a] In Greek "tupos" **tupos** = "the mark of a blow; an impression," therefore a mold or form.
 - b] Christians are poured into the mold of God's teaching, and the result is the changing power of God that makes them free from sin (Romans 12:2).
 - 2] The "form of doctrine" was obeyed at conversion, but it is not necessarily just baptism...it involves faith, it involves repentance, it involves confession, it involves calling upon the name of the Lord...but it results in a changed man.
 - a] Man dies to sin and is made alive unto God in Christ.
 - b] Freedom is found from sin, but the cost is slavery to God.

3) (READ 6:18) FREEDOM FROM SIN CAUSES US TO BE ENSLAVED TO RIGHTEOUSNESS.

- a) No where in the scripture is there a direct statement that slavery is immoral as it was practiced in New Testament times.
 - 1] The principles of Christianity will eliminate most kinds of slavery, but Paul did not tell the Christian master that it was immoral for him to have a slave.
 - a] He said to Xian masters, "Be a good master."
 - b] He told Xian slaves, "Work harder so Jesus will be glorified."
 - 2] The morality of slavery was determined by the character of the master.
 - a] There were 60 million plus slaves in the 1st. century.
 - b] Christianity does not attack social evils...it changes man from within!
 - c] Paul could have preached that slavery was wrong, and he might have had 60 million converts, but what would they have been converted to?
 - 1} This should be a warning to us today!
 - 2} Some religious bodies like to attack the abortion clinics for their evil practice.
 - 3} We should preach Christ one person at a time to change people.
- b) Slavery to Jesus makes everyone equal in the Kingdom of Heaven.
- c) There is nothing immoral in us becoming slaves to Jesus because of the character of Jesus!
 - 1] Jesus will not treat us like a thing to be used. He died for us.
 - 2] Jesus will not treat us as inferior, he treats us as an equal because he was a slave for us first!

- 3] This relationship with Christ as his slave frees us from sin, and sin was an immoral master! Aren't you glad to be Christ's slave now?
- 4] Will this change of masters allow us to sin? Only if our new master allows sin. Does Christ allow sin?
- d) Notice this result: As totally as we were dominated by sin as a past master through our weakness. As totally as we were held in bondage by sin, that is how dedicated we are to give ourselves to the pursuit of righteousness!!
- 4) **(READ 6:19) AS TOTALLY AS SIN DOMINATED US IN THE PAST WE ARE TO BE DOMINATED NOW BY CHRIST, AND WE SERVE CHRIST BY OFFERING OUR MEMBERS IN SLAVERY TO RIGHTEOUSNESS.**

TO SERVE RIGHTEOUSNESS IS TO FOLLOW SANCTIFICATION!

- a) Under sin's rule of our life and the quality of our lives was deteriorating as sin became worse and worse.
- b) Under grace we are sanctified as our lives are uplifted ever to the image of Christ our Lord and master by His power...all we do is serve as slaves.

WE WERE NOT FORCED TO BE SLAVES TO SIN. IT IS A VOLUNTARY THING. NOR WILL ANYONE FORCE US TO BECOME SLAVES TO CHRIST. THE POINT IS THAT A SLAVE HAS NO WILL OF HIS OWN. HE CAN ONLY DO THE WILL OF HIS MASTER. YOU AND I ARE SOMEONE'S SLAVE!

(6:20-23) THE REWARDS OF CHRISTIAN SLAVERY.

- 1) **(READ 6:20) A SLAVE IS ONLY ALLOWED TO DO HIS MASTER'S WILL.**
 - a) What Paul is saying here Jesus already stressed in Matt. 6:24.
 - 1] Jesus did not say we shouldn't try to serve two different masters, he said that we CANNOT serve two masters.
 - 2] Nor did Jesus say that we shouldn't serve two masters. He says that it is impossible to serve two masters.
 - b) One problem we have here is the KJV's use of the word "servant." It has in times past shaded our understanding. Paul does not use such a word in the Greek. He uses the word "slave."
 - 1] Slaves do not have wills of their own.
 - 2] They are completely subservient to their masters.
 - 3] If we understand this it becomes impossible for a Christian to serve Christ and sin at one and the same time.
 - a] The rule of Christ does not allow sin just as the rule of sin does not allow righteousness.

b] This is what John tells us in 1 John 3:9 , "No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God."

1} The phrase "practices sin" translated "doeth sin" in the ASV indicates a continual practice.

2} Therefore a Xian (One begotten of God) cannot be a habitual sinner because of the Lord he holds allegiance to.

c) Notice too, that one who is a slave to sin cannot have any righteousness at all. How much righteousness does God reckon to one who serves sin? NONE!

1] So we have been shown that God had to change our loyalties...our alliances and our very life at our conversion.

2] So do the good works of people who think they serve Jesus count? Or does God recognize the good that those who are not really his slaves do?

3] For an answer just read Matthew 7:22-23.

2) (READ 6:21) THE FRUIT OF SLAVERY TO SIN IS DEATH AND SHAME!

a) If we serve the devil and we get what we deserve, and we also have absolutely no fruit to give God the Master of all.

b) If we serve sin then the devil is our master, and we must render service to him even though he will not give us anything.

1] Our life when we serve sin serves the devil's purpose, not God's, not even our own desired purpose because Satan is the master.

2] By this, we do not mean that we have no will in the matter in regard to sinning.

3] We mean that man outside of Christ belongs to sin by virtue of default relative to God's law.

3) (READ 6:22) BUT WE HAVE BEEN SET FREE FROM SIN WHICH RESULTS IN FRUIT FOR GOD AND FOR OURSELVES...

Service to righteousness is for our own good and will be of great profit to us personally, and it also makes us profitable to God and to his purpose. Man becomes useful instead of fruitless! Look now at the fruit we have:

a) We have sanctification or holiness = "separation to God". W.E. Vine says, "Sanctification is that relationship with God into which men enter by faith in Christ, Acts 26:18; 1 Cor. 6:11; and in which their sole title is the death of Christ, Eph. 5:25,26; Col. 1:22; Heb. 10:10,29; 13:12."

1] Paul agrees with John in 1 John that the Xian is able to live a holy life because of God's grace.

2] This righteousness through faith is God's blessing to us. We are no longer left without any righteousness due to our weakness, but our faith creates in us righteousness by God's power in us.

- 3] Jesus said, "**By their fruits ye shall know them...**" as he told us how to distinguish between false prophets and true disciples of Christ. The same is still true today....
 - 4] When we are slaves to God, our talents become instruments of God's righteousness. How is the only way a Xian can render his talents worthless to his master? To bury them! Not to use them!
- b) Not only do we produce fruit for God, but our slavery to God results in eternal life as a part of Eternal God's Purpose.
- 4) **(READ 6:23) THE UNSAVED EARNs HIS DESTRUCTION WHILE THE SAVED IS GIFTED WITH LIFE. SIN ALWAYS PAYS, AS WAGES, DEATH; AND GOD ALWAYS GIVES, AS A FREE GIFT, ETERNAL LIFE!**
- a) Paul here uses two words that the Romans would recognize right away.
- 1] He used the word "**wages**" which was the daily wage paid to a Roman soldier. It did not matter if he were at war or was stationed during a peace time occupation, he received a daily wage.
 - 2] The other word Paul uses is "**free gift.**" This was a special gift that the emperor would give to his troops on his birthday, or on his wife's birthday, or as a special tribute to one of his gods. This special gift was a delightful blessing because it was not earned, it was a gift.
- b) The point is obvious. The wages of sin is what man deserves. It is what he has earned with his life.
- 1] A lot of people say, "That is not fair!", and they use this as an excuse for not doing some service to God and to man.
 - 2] But just think about it. If we get what is fair, we will get damnation for ourselves.
 - 3] Because something is not fair is not a very good excuse for not serving God.
- c) On the other hand, the free gift of God for slaves of Jesus is eternal life.
- 1] It is not fair that we receive it because it is not earned by us.
 - 2] Therefore we are more than willing to serve others even if it may not be fair for us to do so.
- d) Salvation by faith does not encourage sin because we die to sin, nor does it allow sin because it makes us slaves to JESUS!

B. (7:1-25) CHRIST DIED TO FREE HIS PEOPLE FROM LAW.

Romans Lesson 13

ROMANS

by Milt Langston

Romans 7:1-25

LESSON 13

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. What is the result of Abrahamic faith? (Justification).
4. What are the effects of justification on the individual?
 - a. Peace.
 - b. A new stand.
 - c. Hope of glory.
 - d. Purpose in all things, even suffering.
 - e. Past, present and future prospects for salvation!
5. What is the universal effect of justification on the world?
6. Questions from chapter 6:
 - a. Who was our old master? (The old man of sin).
 - b. How are we set free from him? (death).
 - c. What does freedom from our old master result in? (Slavery to a new master!).
 - d. Does grace encourage sin?
 - e. Does grace allow sin?
 - f. What death is being discussed in this chapter 6?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - WHAT IT MEANS TO LIVE FREE GOD'S POWER (6:1-8:39).

A. (6:1-23) CHRIST DIED TO FREE HIS PEOPLE FROM SIN.

- 1. (6:1-14) DOES GRACE ENCOURAGE SIN? No! IT FREES US FROM SIN THROUGH THE DEATH OF JESUS AT OUR CONVERSION.**
- 2. (6:15-23) DOES GRACE ALLOW SIN? No! IT FREES US FROM SIN TO SERVE RIGHTEOUSNESS THROUGH CHRIST!**

B. (7:1-25) CHRIST DIED TO FREE US FROM THE LAW.

INTRODUCTORY INFORMATION CONCERNING LAW

1. WHAT THE LAW DID.

a. It brought a knowledge of sin (3:20; 7:7).

- 1) Men had some innate knowledge of sin without law (1:32; 2:12-16).
- 2) However, law showed sin for what it really is (i.e. opposition to God and a power which enslaves men). To illustrate, one may know something of his academic weakness before taking a test, but when the test is taken, his weakness is really pointed out and revealed.

b. Law provoked sin (5:20; 7:5).

- 1) Dormant sin was aroused or brought to life by the law (7:5, 8, 9). As a dog is caused to bark by an intruder, people were led to sin by the law. As mud in the bottom of a glass of water is stirred by a spoon, people were stirred to sin by the law.
- 2) This does not mean the law was evil. As a matter of fact, it was holy, just and good (7:12).
 - a) Actually, it was sin using the law which provoked evil (7:13-14).
 - b) Satan used God's prohibitive (law) to incite Eve to sin (Gen. 3:2).
 - c) The devil used the law to deceive Paul (7:11) and to provoke him to covet (7:7-8).

c. Law holds one captive to sin (6:14; 7:6, 23).

- 1) This may mean that Satan perverted law's purpose in causing some to think they could attain righteousness by law and in so doing they were held captive to the law (i.e. rule) of sin.
- 2) It could mean that one under law without grace must merit righteousness by sinless living. This is a hopeless situation because no one can break sin's rule by his own unaided power. Hence, he would remain a prisoner of sin.

d. Law promised life but produced death (7:10).

- 1) The law gave life if it was perfectly kept ([Lev. 18:5](#); [Rom. 10:5](#)).
- 2) It brought death if it was violated ([Deut. 27:26](#); [Gal. 3:10](#)).

e. Law left men where they were.

- 1) Because it could not give the right motivation for doing good (discuss this).
 - a) It was an outward influence like the shoulders on the road. When one drives on the shoulder, he knows he has left the road.
 - b) In a similar way, law let one know when he had left the path of duty.
 - c) However, men needed something within like a good heart behind the steering wheel.
 - d) That "something" is the spirit of sonship based on faith ([8:15](#); [1:17](#)).
- 2) Because it could not break the power of sin in one's life ([6:14](#)).
 - a) Only God's grace based on man's faith can do this.
 - b) Righteousness by law did not depend on faith but perfect performance ([Gal. 2:21](#)).
- 3) Because it could not provide forgiveness ([Heb. 10:1-4](#); [Gal. 3:21](#)). If salvation came by the law, Christ died in vain ([Gal 2:21](#)).

2. WHAT IT MEANS TO BE FREE FROM LAW.

- a. It does not mean Xians are free to throw away the Bible as their standard of conduct.
 - 1) That view is antinomianism (i.e. against law).
 - 2) Saints are obligated to keep God's law as found in the New Testament to the extent of their ability and understanding.
 - 3) This ability is promised to increase as faith increases ([1 Cor. 9:21](#); [Gal. 6:2](#); [Jas. 1:25](#); [2:12](#)).
- b. It does mean that we are to be free from guilt for having violated the law ([4:7-8](#); [1 John 1:7](#)), free from the condemnation of law ([8:1-2](#)) and free from any attempt at justification by law ([10:5](#)).

1. (7:1-6) AN ILLUSTRATION FROM MARRIAGE.

- A. ([READ 7:1](#)) HERE PAUL CONTINUES THE THOUGHT STARTED IN ([6:14](#)), "**FOR SIN SHALL NOT BE MASTER OVER YOU, FOR YOU ARE NOT UNDER LAW BUT UNDER GRACE.**"

- 1) He shows us how we have been separated from the law (death means a separation).
- 2) He does this by continuing the thought that the old man died with Christ at baptism.

- 3) Not only are we free from sin, but we are also free from law.
- 4) However, we are only free from law when we are in Christ.
 - a) If we still serve sin, we are still in bondage to sin.
 - b) So, the servant of Christ is free from law because of his death with Christ!

B. (READ 7:2-3) PAUL'S ILLUSTRATION...

- 1) We should not get too caught up in this analogy. Paul did not! Here he points out that a wife is only bound to her husband for as long as her husband lives. A death of the husband frees her to marry again.
- 2) There are some who argue that the HUSBAND is the Law of Moses, and that we are the WIFE. The NEW HUSBAND is Christ. This is fine except, it was Christ who died, not the law. Jesus said that the law would never pass away ([Matt. 5:17-20](#)). As a matter of fact the Kingdom of Christ is to be a place where the law is fulfilled as it should be by Christ's power.
- 3) It further complicates things when it is us, and not the former husband (the law) who dies ([7:4](#)). This is also the message of Romans chapter 6. It is we who die with Christ when we come into contact with His death at baptism.
- 4) Some have said that the FIRST HUSBAND is the "old man of sin" of chapter 6. The WIFE is our mind or our inner self. We are bound to the law through that old husband because it is his law which pronounced the death sentence upon the old man. There is also argument as to whether this is the Law of Moses, or law in general or the "law of sin and death." Most agree that it is the Law of Moses. The NEW HUSBAND of course is Jesus. He frees us from law because He is not bound by law because He is innocent and perfect. This view is probably very close to what Paul is trying to say, but we should not get too caught up in the analogies, but instead concentrate on the lesson being delivered.
- 5) The point is that we are freed from law by our death with Christ!

C. (READ 7:4-6) PAUL'S APPLICATION...

1) (READ 7:4) WE WERE MARRIED TO THE LAW.

- a) This is true because the law only regulates the sinner.
 - 1] When we lived in the "old man of sin", we were in bondage to sin.
 - 2] We were the slaves of sin. The Law is what placed us in bondage.
- b) Therefore, we were under law; we were bound to the law through our sins.
 - 1] Sin binds a man or a woman to the law just like marriage binds a man to a woman. Just as a man lives with a woman after marriage, a man must live with law because of sin.
 - 2] A man under law may want to serve Christ, but he cannot because he is bound to the law that condemns him through his sin.
 - 3] The law damns the person who wants to serve Christ.
 - 4] Therefore, law had to be removed and was removed with the removal of sin when a person is baptized into Christ.

- 2) **(READ 7:4B-6A)** FREEDOM FROM THE LAW ALLOWS US TO PRODUCE FRUIT. PAUL WILL NOT COME OUT AND SAY THIS IN SO MANY WORDS, BUT THE INFERENCE IS PLAINLY THERE!
- a) When we were married to the law, all that we had and all that we were produced no fruit for God. Nor did it produce any fruit for ourselves. Paul says, "We bore fruit for death."
 - 1] Man's death does not please God (Ezek. 33:11).
 - 2] Any fruit for death is not pleasing to God.
 - a] It just causes more to die!
 - b] When will we all learn that without Christ we are nothing, and that we can produce nothing but death for ourselves and for those we love.
 - c] Can't you see how desperately we need God's help.
 - 3] When we were married to the law our lives brought nothing good to God.
 - b) But Paul says that now "...we have been released from the Law, having died to that by which we were bound, so that we serve in newness..." (v.6). Because we "serve" Christ, we have become useful again to God!
 - 1] Even our marriage to Christ suggests a new relationship that will produce fruit to something other than death. Our faith is what binds us to Christ, and faith results in righteousness in our lives (4:24; 3:22). This is our fruit for God.
 - 2] In verse 6 Paul says that we "serve the newness of Spirit."
 - a] Now we have fruit through the Spirit for the fruit of the spirit is God's righteousness such as: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control..." (Gal. 5:22-23).
 - b] We were once barren on our own.
 - c] We were no good to the God who created us, but now we have fruit born into our lives through the power of Christ that dwells in us!
 - 1} Isn't that exciting?
 - 2} I know that is what Paul is here talking about when he says we are no longer bound to the law because in Gal. 5:23 he goes on to say, "Against such things there is no law."
 - 3] You see, law is only for sinners, not for the righteous!
- 3) **(READ 7:6)** "...HAVING DIED..." DEATH TO SIN (REMEMBER 6:1-11) FREES US FROM THE LAW JUST AS A DEATH OF A HUSBAND FREES HIS WIFE FROM HER MARITAL BONDS. NOW WE ARE MARRIED TO CHRIST IN OUR "NEWNESS OF LIFE" INSTEAD OF BEING MARRIED TO THE LAW THROUGH THE "OLD MAN OF SIN."
- a) Our sin bound us to the law so that we were bound to the law. This is our marriage to the law.
 - b) Now we are bound to Christ through our faith. This is our new marriage to Christ (Eph. 5:21-33).

- c) This fact caused the Jewish Xians as well as many legalistic thinking people today a hard time. They could not see how we could be separated from the law. Death to the law means separation from the law.
 - 1] Most of us see the law as a detriment to sin. Because I know it is wrong to kill, I do not kill anyone. Therefore, the law made me refrain from sinning.
 - 2] The natural objection of those who think this way is: 'What you are saying will encourage sin! Why, it will allow sin!'
 - 3] Haven't we already seen these objections raised? Starting in verse 7, we will see Paul again trying to answer these same objections!
- 4) **(READ 7:6) FREEDOM FROM THE LAW CAUSES US TO HAVE A NEW ATTITUDE; "...WE SERVE IN NEWNESS OF THE SPIRIT AND NOT IN OLDNESS OF THE LETTER."**
 - a) The Jews were masters of keeping the letter of the "written code" while they violated the attitude or spirit of the law.
 - 1] Jesus brings this out in the Sermon on the Mount.
 - 2] They did not kill or murder, but they felt no qualm of conscience for hating one another.
 - 3] They had fulfilled the "written code," but they violated the spirit of the law.
 - 4] Jesus discusses this in [Matt. 5:22-26](#).
 - b) In [Matt. 5:27-32](#) Jesus shows how that the Jews were very careful not to commit adultery against the wife they lived with, but they tried to circumvent God's desire by divorcing the wife they were with in order to have another. While they were keeping the letter of the law, they were violating the spirit of the law.
 - c) Jesus said in the Sermon on the Mount that our righteousness must exceed the righteousness of the Jews of that day ([Gal. 2:15-21](#)). Xians are not ruled by a set of rules, we are ruled by Christ. We are not trying to be right through the keeping of commandments, we are right because of our faith in Jesus, and we keep his commandments because we are ruled by Him. We obey his commandments because it is His will that we do so. His Spirit guides us ([Gal. 3:16-18,24-25](#); [Rom. 8:9](#)).

CHRISTIANITY IS NOT FOLLOWING A SET OF RULES....BUT IT IS FINDING AND FOLLOWING THE HEART OF GOD!

- 1] This gives us a new attitude of peace. Knowing that we do not have to be justified by what we do, we do not have to live in dread of not doing enough. Knowing that salvation is assured, we will not offer a token service through doubt, but we will serve with confidence in ever increasing amounts.
- 2] This gives us a new attitude of submission (bondslave). We do not serve ourselves. We are not working to save ourselves, we are serving out of gratitude to God for the salvation we already have. We see ourselves as the slaves of Jesus.
- 3] This gives us the new attitude of love. Knowing that God loves us and saved us through that love, we obey his commandments because his love lives in us ([Matt. 22:37-40](#); [Gal. 5:14](#)). Love is the only command given by Jesus ([John 13:34-35](#)). The rule of the Kingdom of Heaven is the rule of God's love. It is a rule where God's righteousness is found and where the law is kept by God's

power. Righteousness eliminates the rule of law, but it results in the honoring of law.

- 5) There is a necessary inference: We cannot be married to the law and to Christ at the same time.
 - a) If we are married to the law, we are dominated by sin through self-power. This is the same thing Paul said in chapter 6: if we are servants to sin, we cannot be Christ's servants, and if we are Christ's slaves, we cannot be sin's slave.
 - b) If we are married to Christ, we are dominated by righteousness through faith (remember that righteousness comes by faith).
 - c) Our obedience shows to whom we are in submission. We are either in submission to sin, or we are in submission to Christ!

2. (7:7-25) IS THE LAW SIN?

A. (7:7-12) THE LAW PROVOKED SIN.

It does this by bringing to man the awareness of sin. The law reveals sin! The law brings the condemnation of a guilty conscience to man by showing man what is wrong and what is right!

- 1) (7:7A) **"WHAT SHALL WE SAY THEN? IS THE LAW SIN?"** THERE IS A QUESTION STATED HERE IN THE FORM OF AN OBJECTION, AND THE QUESTION MUST BE REMEMBERED IN ORDER TO UNDERSTAND WHAT PAUL IS HERE TALKING ABOUT. PAUL'S IMMEDIATE ANSWER, **"FAR FROM IT!" "GOD FORBID!" "MAY IT NEVER BE!"** HE IS SAYING, **"No, OF COURSE IT IS NOT SIN!"**

SUMMARY of 7:1-6...

Paul has plainly declared that we must be freed from LAW to acceptably serve God, since, under LAW, the only acceptable service is flawless obedience.

Someone would surely protest that Paul is indeed undermining the Law of God by claiming one must be free from it to live for God. This would give to some the idea that Law was a bad thing. This leads to another Jewish objection: Is the Law sin?

2) (READ 7:7B) THE LAW REVEALS SIN!

- a) Have you ever wondered why Paul used coveting as the commandment of the Ten Commandments that he uses as an illustration?
- b) It does show that he is talking about the Law of Moses.
- c) Perhaps he uses covetousness because covetousness is probably at the root of every other sin.
 - 1] Selfishness is our biggest problem.
 - a] There is no one except little children who have not had to fight with the problem of covetousness.

- b] I heard of a deacon in a church who campaigned to cut the preacher's pay because it was more than he was getting. What was the problem?
- 2] In the parable of the prodigal son. When the prodigal son returned, the father had two sons. One was rich the other was poor. Why did the son with his inheritance still in tact become angry when the father gave gifts and celebrated at the return of the prodigal?
- 3] Almost every other sin against man stems from this selfish sin: stealing, murder, adultery, lying, disrespect to parents.

3) (READ 7:8A) NOT ONLY DOES THE LAW REVEAL SIN, BUT IT PROVOKES SIN.

- a) How did the Law provoke sin?
 - 1] Paul says, "When I found out it was wrong to covet, that was all I seemed to want to do."
 - 2] You know what the problem is here? Man's inability through weakness to stand up to sin.
 - 3] The law is not the problem here, our desire to sin is the problem!
- b) Later on in the chapter he will say, "...for the willing is present in me, but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want." (7:18-19).
 - 1] The problem is not the law.
 - 2] The problem is us!

4) (READ 7:8b) SIN IS A DEAD ISSUE WITHOUT THE LAW.

- a) Remember that Paul is personifying sin. Sin (he) must die!
- b) Sin does not exist when and where there has been no deviation from the will of God.
- c) Paul says it in a way that we cannot misunderstand it, "Apart from law, sin is dead!"
 - 1] This does not mean that sin is non-existent apart from law, it means that sin has no power and that it is incapable of achieving anything when it is separated from the law.
 - 2] There is sin apart from LAW (READ 5:13; 4:15), but because one is not under LAW it has no power over him.
 - 3] Christ's death was given so that you and I could unite with it in baptism to have the benefits of it. It causes us to be dead to sin, but it also causes us to be dead to the Law.
 - 4] Christ did not give us death to law so that we would be able to sin a little bit. God forbid!

Legalism = Trying to be God.

Living by grace through faith = Trying to be like God.

(One pleases God and one angers God)

- a] Christ gave us this freedom from law and law's condemnation to enable us to be free to serve him as we are even with our weaknesses.

Romans Lesson 13b

1) (READ 7:8b) SIN IS A DEAD ISSUE WITHOUT THE LAW.

- a) Remember that Paul is personifying sin. Sin (he) must die!
- b) Sin does not exist when and where there has been no deviation from the will of God.
- c) Paul says it in a way that we cannot misunderstand it, "Apart from law, sin is dead!"
 - 1] This does not mean that sin is non-existent apart from law, it means that sin has no power and that it is incapable of achieving anything when it is separated from the law.
 - 2] There is sin apart from LAW (READ 5:13; 4:15), but because one is not under LAW it has no power over him.
 - 3] Christ's death was given so that you and I could unite with it in baptism to have the benefits of it. It causes us to be dead to sin, but it also causes us to be dead to the Law.
 - 4] Christ did not give us death to law so that we would be able to sin a little bit. God forbid!

Legalism = Trying to be God.

Living by grace through faith = Trying to be like God.

(One pleases God and one angers God)

- a] Christ gave us this freedom from law and law's condemnation to enable us to be free to serve him as we are even with our weaknesses.
- b] Our obligation to Him as our savior is to eliminate sin and to fight against it, but in this struggle Christ has taken the heat off because law no longer holds any power over us.
- c] It is a dead issue! "We are Jews by nature and not sinners from among the Gentiles; nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! For if I rebuild what I have once destroyed, I prove myself to be a transgressor. For through the Law I died to the Law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly" (Gal. 2:15-21).

2) (READ 7:9) PAUL'S ILLUSTRATION.

- a) This illustration lays the false teachings of Calvinism to rest once and for all. The Calvinists teach that we were all dead by nature at our birth because of Adam's "original sin".
- b) Paul here claims that he was alive **"apart from"** LAW. This can only give reference to a period in his life when he was not under LAW, in his childhood.
 - 1] There is a difference that we all can see between something being naughty and something being sinful. We see this difference in little children.
 - 2] A child who in an act of selfish covetousness throws a tantrum on the department store floor is naughty (Relate the incident with Judy and Abraham).
 - a] He needs a very swift and painful reminder that his doing this is wrong.
 - b] But the child is not a sinner yet because he does not yet know that doing this is a sin.
 - c] It is the awareness of law that causes a naughty act to become a sinful act.
 - 3] We all know that a small child when he is naughty is not sinning. Paul is using this illustration to show us how God can keep you and I from being under the rule of sin by separating us from law!
- c) Paul is really not trying to deal a death blow to Calvinism here, but the fact remains that if one can be alive **"apart from"** law before death takes place, then he was not born dead because of Adam's sin!

3) (READ 7:10) LAW WAS NOT INTENDED TO KILL, BUT TO REGULATE LIFE....

- a) In Rom. 10:5 Paul quotes Lev. 18:5 when he says, **"The man who practices the righteousness which is based on law shall live by that righteousness."**
 - 1] The **"practice"** of Law is the sphere in which one lives.
 - 2] One lives thereby, that is, by doing the law, one lives.
 - 3] So, strictly speaking, the Law does not "bring" life but marks the "earner" as a living one.
 - a] One lives as long as he does.
 - b] The converse is also true; if one does not do, he cannot live.
- b) It is true however, that the Law was intended to regulate our lives so we could live instead of die. Yet, death resulted because of our sin. The law was not the evil, but the sin was the problem.

4) (READ 7:11-12) THE LAW IS NOT THE CRIMINAL, BUT IT IS USED BY THE "VILLAIN" TO "MURDER" PAUL.

- a) The Law then is holy, righteous in nature, and good. But it still resulted in the man's death. Does this then mean the Law, the good Law, was in some way a murderer? Not at all! The murderer is SIN; and his use of that which is good to slay the victim shows him to be a callous killer! In verse 14 Paul reiterates his assessment of Law, but claims himself to be **"sold into bondage to sin."**
- b) There is a lot of talk as to whether Paul is picturing himself here as a Christian, or as he was before he was a Christian.

- c) The fact is that he pictures himself not as a callous sinner, but as one who, rather than thinking the Law is something evil, strives with all his might to live up to it.
 - 1] Yet, when it is all said and done, he is one who is in desperate need of Jesus' help to separate him from the damning power of law through sin.
 - 2] This is consistent with what Paul has said from the first in this book...we need Jesus because of our sin!

PAUL'S LOGIC SO FAR IN ROMANS 7:7-12

- 1. Paul was alive, but now he is dead.
 - a. When the commandment came, sin came to life and he died.
 - b. The commandment which was unto life he found to be unto death because sin found occasion through the commandment and beguiled him and through it killed Paul.
- 2. What killed Paul here? Did the commandment kill him? Did the Law kill him?
 - a. The Law is not sinful. Law did not kill Paul!
 - b. Sin killed Paul. Law is not sinful, sin in sinful!

B. (7:13-25) LAW WAS POWERLESS TO BRING FORTH GOOD.

- 1) (READ 7:12-13) THE LAW IS GOOD AND IT IS HOLY, BUT IT BROUGHT NO GOOD OUT OF MAN.
 - a) It only revealed sin. Even when the Law condemned the sinner to death, it was good and holy!
 - b) Remember we are looking at Paul as he was under the law, not as he has become under grace through faith. He is drawing a picture of the conscience Jew who loved the law and tried to be holy.
 - 1] Paul presents to us a man here who cares about the Law of God, who consents that it is good (7:16), delights in its demand (7:22), serves it with his mind (7:25).
 - 2] He is a struggler, not a resigned decadent!
 - a] This is all the more to the point than if the man was presented as a godless wretch, for it will stress man's terrible predicament under Law, if even one such as described finds himself in dire straits!
 - b] The man is thus pictured as one who, rather than thinking the Law is something evil, strives with all his might to live up to it.
 - 3] This man described is one "sold into bondage to sin" (7:14), while a Christian is said to be no longer under sin (6:14), therefore this cannot be a Christian.
 - 4] This man described is a captive to the law of sin (7:23), while in 8:2, he tells us the Xian is free from the law of sin and death, therefore; the man of Romans 7 is the man still under the law who needs to be set free from it in order to be married to Christ.

- a] He is the man who stands without Christ.
 - b] In 7:25 he will sum it all up by saying, "So then, on the one hand I myself (when he stands on his own) with my mind am serving the law of God, but on the other, with my flesh the law of sin."
- c) (7:13) The Law is not bad because it brings death to us through our sin.
- 1] Law is still good.
 - 2] As a matter of fact, it is needful for us to know that we are lost without Christ. The Law does this.
 - a] It shows us that we are dead in our sins.
 - b] The Law is very good for us.
 - c] It drives us to Christ. (Gal. 3:24).
- d) (7:13) The Law reveals sin to be sin "that through the commandment sin might become utterly sinful."
- 1] The Law is not evil because it shows to man his sinfulness.
 - 2] Law is still good and holy.
 - 3] It is still good because it shows the sinfulness of sin.
- e) Yet the Law does not bring any good out of man.
- 1] What if man wanted to minimize the number of his daily sins?
 - a] Would it help him any if he was able to curb his transgressions so that he sinned only very occasionally each year?
 - b] Would this deliver him from the "body of death"?
 - c] Is a man's body a "body of death" only if his transgressions are multitudinous?
 - 2] Sometimes in our own way of thinking we can be more righteous by being less sinful.
 - a] This can come about if we only measure our righteousness by the righteousness of others.
 - b] When we compare ourselves to others, we might possibly look better if we compare ourselves with those who have more sin in their lives.
 - c] The danger of this humanistic type of thinking is that we will begin to make ourselves look better by hiding or veiling our own transgressions.
 - d] This type of person is the hypocrite. He is the Jewish Pharisee of Christ's day, but we can become like him if we allow ourselves to fall into the trap.
 - 3] However, if we measure ourselves by the good and holy Law of God we will learn that one transgression is enough to bring death (i.e. Rom. 5:12-21). The result of the man who stands alone without Christ is a state of wretchedness held in bondage by the law to sin.

2) **(7:14-25) THE LAW IS SPIRITUAL, BUT IT ONLY MAGNIFIES THE OUTWORKING AND BASENESS OF SIN IN MAN.**

A) **(7:14-23) THE LAW SHOWS THAT MAN IS CARNAL, AND IT SHOWS THAT MAN IS SOLD AS A SLAVE TO SIN.**

- 1] **(READ 7:14)** Man is in bondage to sin.
- 2] **(READ 7:15)** Paul describes his loss of control.
 - a] He says, "I don't know what I am doing!"
 - b] I do what I do not want to do, and the good I want to do I am unable to do!
- 3] **(READ 7:16)** Again Paul acknowledges that the Law is good.
 - a] Paul sees the coveting in his life that he does not want to do.
 - b] He does not want to do it, but he does.
 - c] He wants to stop coveting, but he can't.
 - d] He sees the good that is required of him in the Law, but in his practice he sees the evil that he does not want.
 - e] Therefore, he is condemned by the good Law of God.
- 4] **(READ 7:17-20)** Paul graphically describes his bondage to sin under the law.
 - a] Man is bound to the Law by his transgression.
 - b] He is not bound to the Law by his righteousness, but by his sin as it is the Law that brings death.
- 5] **(READ 7:21-23)** Paul shows the inner conflict when man tries to be perfect on his own.
 - a] In verse 21 he describes the law of sin: wanting to do good, but doing evil.
 - b] This is the "a different law" of verse 23.
 - c] It is the "law of sin" or "principle that evil is present in me" described in verse 21. The "law of my mind" is the Law of God: "I joyfully concur with the law of God in the inner man."
 - d] Can you see the turmoil here.
 - 1} This describes anyone who tries to please God without the blessings of Christ.
 - 2} It is impossible.
 - e] Law (whether it be the Law of Moses or God's moral law) reveals to man that man is not God because we cannot keep it. We are God's creation.
 - f] God's grace reveals to man God's love for His creation...for His children.

B) **(READ 7:24) MAN UNDER THE LAW IS A WRETCHED MAN!**

- 1] **"Wretched"** = stretching forth just short of grasp, worn out, exhausted from trying, a toil worn man!

- 2] Look again at this man described by Paul. He is a God fearing man. He is a man who delights in the Law of God. But his plight is that because he is under the Law of God he has become the unwilling servant of a hated master, sin!
- 3] The only way to describe such a man is WRETCHED!
 - a] This wretched man cannot save himself!
 - b] This wretched man is lost in spite of all his trying!
 - c] This wretched man is anyone, yes, anyone who tries to live without Christ!
- c) **"THANKS BE TO GOD THROUGH JESUS CHRIST OUR LORD!" (7:25A) PAUL CAN'T HELP HIMSELF IT SEEMS, SO HE GIVES A HINT OF WHAT IS TO COME IN CHAPTER 8!**
 - 1] Why should we thank God?
 - 2] Because Jesus has freed us from the Law!
 - 3] Aren't you glad?
- d) **(READ 7:25B) PAUL SUMS UP BY SHOWING THE TRAGEDY OF BEING UNDER LAW.**
 - 1] It is not merely saying there are two laws (righteousness and evil) which seek supremacy in me.
 - 2] But he implies that in spite of his service to the Law of God, an incomplete service, he is still under domination to sin.
 - 3] This is the major thrust of this entire chapter.

THERE ARE THREE POSSIBLE COURSES OF ACTION FOR YOU AND ME.

1. We can remain unaware of the help that is at hand through Jesus Christ and slip back into sin.
2. We knowing it is impossible to save ourselves (by going to church, working, etc. ... a partial or incomplete service) can lose our first love for Christ and drift along in unfruitfulness and indifference. Kind of living a living dread of death because we have depended upon ourselves.
3. Or we can climb to the heights of Romans chapter 8 with God's help, and we can live the rest of our lives there!

2. In The Text of Romans So Far We See the Following Outline:

- a. THE SUFFERINGS OF CHRIST WERE INCURRED FOR THE SINS OF HIS PEOPLE.
- b. THE DEATH OF CHRIST DELIVERS THE BELIEVING SINNER FROM THE SERVITUDE OF SIN AS IT DELIVERS HIM FROM THE LAW AND ITS CONDEMNATION.
- c. THE RESURRECTION OF CHRIST BRINGS ALL BELIEVERS INTO THE SPHERE OF A NEW HUMANITY (This brings us up through chapter 8).

d. WE NOW MUST WALK IN THAT NEW SPHERE (This will be the remainder of Romans).

B. (8:1-39) CHRIST DIED TO FREE US FROM DEATH.

Romans Lesson 14

ROMANS

by Milt Langston

Romans 8:1-11

LESSON 14

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. What is the result of Abrahamic faith? (Justification).
4. What are the effects of justification on the individual?
 - a. Peace.
 - b. A new stand.
 - c. Hope of glory.
 - d. Purpose in all things, even suffering.
 - e. Past, present and future prospects for salvation!
5. What is the universal effect of justification on the world?
6. Questions from chapter 6:
 - a. Who was our old master? (The old man of sin).
 - b. How are we set free from him? (death).
 - c. What does freedom from our old master result in? (Slavery to a new master!).
 - d. Does grace encourage sin?
 - e. Does grace allow sin?
 - f. What death is being discussed in this chapter 6?
7. Questions from chapter 6:
 - a. Who was our old master? (The old man of sin).
 - b. How are we set free from him? (death).
 - c. What does freedom from our old master result in? (Slavery to a new master!)
 - d. Does grace encourage sin?
 - e. Does grace allow sin?
 - f. What death is being discussed in this chapter?

8. Questions from chapter 7:

- a. Who were Xians married to, and who are they now married to?
- b. Who dies in Romans 7? Explain.
- c. The Law condemned man, but the Law is not bad, it is good. What in man was or is bad?
- d. What bound Law to man? (Sin!)
- e. When we are separated (dead to) from Law, what is the result being in Christ instead? (No condemnation!)
- f. Why does Law bring an unacceptable service to God even if we put forth a sacrificial effort? (Because it is only partial righteousness and that is not enough).

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - LIVING FREE BY GOD'S POWER (6:1-8:39).

A. (6:1-23) CHRIST DIED TO FREE HIS PEOPLE FROM SIN.

1. (6:11-14) DOES GRACE ENCOURAGE SIN?
2. (6:15-23) DOES GRACE ALLOW SIN?

B. (7:1-25) CHRIST DIED TO FREE US FROM THE LAW.

1. (7:1-6) AN ILLUSTRATION FROM MARRIAGE.
2. (7:7-25) IS THE LAW SIN?

C. (8:1-39) CHRIST DIED TO FREE US FROM DEATH AND TO GIVE US LIFE IN THE SPIRIT.

INTRODUCTION TO THIS SECTION:

Paul's point in this whole section is that of "sanctification." He is claiming that it is illogical for one justified from sin to continue to live under its dominion. This is a point that many of us

all need to make. He showed this in chapter 6 by showing that our coming to Christ was accomplished by entering into his death, a death to sin which enables us to be free from that master that we might belong to another master---even Jesus. Then Paul reasonably argued that freedom from that old master, sin, was and is incompatible with service to sin. In chapter 7, he argued that, in order to acceptably serve God, we must be freed from the Law which is what bound us to sin in the first place. Now in chapter 8 Paul will continue to encourage and exhort us to know that since we have been freed from sin, and we have been freed from Law; we are also freed from death. The death that he talks about here is not the same death he talked about in chapter 6. Nor is it physical death. It is the **"death"** of Rom. 6:23. It is the wages of sin. It is a death that is a separation from God. Sanctification sets us free from this death. It is a state of **"no condemnation!"** It is a state of Spiritual life which physical death cannot harm!

1. Let's look at the man of Romans chapter 6...
 - a. He is dead to sin (6:1).
 - b. He walks in a new life (6:4).
 - c. His **"old man of sin"** is crucified with Christ (6:6).
 - d. He is not ruled by sin; in him sin does not reign (6:12).
 - e. He is not under law but under grace (6:14).
 - f. He is a servant of righteousness (6:18).
 - g. He is freed from sin (6:22).
 - h. He now has fruit unto sanctification (6:23).
 - i. He has received eternal life (6:23).
 - j. He is free from the law system (7:1-6).
 - k. This gives us a very adequate picture of a Xian!
2. Now let's look at another man described in Chapter 7:7-25, and look at the contrast.....

- a. He is carnal, fleshly and worldly (7:7).
- b. He is sold to sin as a slave (7:14).
- c. He cannot do what he wants to do (7:15,18-19).
- d. He is indwelled by sin (7:17-20).
- e. He is a slave to sin (7:23).
- f. He is a wretched man (7:24).
- g. He is a dead man (7:24).
- h. He is all by himself (7:25).
- i. This is a picture of any man who is without Christ.

3. Another man is depicted in Romans 8...

- a. He is without condemnation (8:1).
- b. He is free from the law of sin and death (8:2).
- c. He is counted sinless (8:3).
- d. He walks by the Spirit (8:4).
- e. He seeks spiritual things (8:5).
- f. He is the possessor of peace (8:6-8).
- g. He belongs to Christ (8:9). He is not sold to sin!
- h. He is alive (8:10)! He is not dead!
- i. He has the hope of resurrection (8:11).
- j. He indwelled by God's Spirit (8:11).
- k. He is a son of God (8:12-14).
- l. He is a joint heir with Christ of God's glory (8:15-17).
- m. He is a fellow-sufferer with Christ (8:18-23).

- n. He is steadfast in hope (8:24-25).
 - o. He is assisted in prayer by the Holy Spirit (8:26-27).
 - p. He is helped providentially by God (8:28-30).
 - q. He is a victorious conqueror (8:31-37).
 - r. He is inseparable from God (8:38).
4. There are some who think that the same man is pictured in all three of these chapters. Can you see how anyone could just outline these tests and conclude anything but that the man in the middle is not the man at either end.
- a. The man of chapter 7 is the man who lives without Jesus.
 - 1) He could be the man who doesn't want Jesus.
 - 2) He could be the man who wants only a part of Christ's gifts in return for only a partial service to Christ, but if he is he doesn't have Christ.
 - 3) He could be the man who thinks he has Jesus, but who still serves sin and has deceived himself.
 - 4) He could even be the man or woman who has not and cannot learn how to submit to Christ.
 - 5) Any of these must exist without Christ, and that is not living!
 - b. The man pictured in chapter 6 & 8 is the man or woman who is owned by Christ lock, stock and barrel. The question that you and I must constantly ask ourselves everytime we partake of the Lord's supper is this: Are we controlled by Christ, or are we controlled by ourselves? Are we directed by the Spirit, or are we directed by the flesh? Do we have an attitude of rebellion or do we have an attitude of submission?
 - 1) Let's pray for the power to submit!
 - 2) Let's pray for God's will to conquer ours.
 - 3) Let's pray for Christ's rule...

1. (8:1-11) THE POSSIBILITY OF HOLINESS IS PROVIDED BY FREEDOM FROM DEATH THROUGH THE SPIRIT.

In the last chapter we have just learned that man on his own cannot control himself. He becomes possessed by sin and finds himself in slavery to sin. In this section, Paul will show us how that holiness has become possible for us when in cp. 7 it looked so hopeless.

God has provided for us in Jesus Christ through the avenue of faith a way of escape from destruction. Through faith in Christ and his work we can receive freedom from sin, freedom from Law and now freedom from death as God interjects into our carnal natures the Holy Spirit of God. In that Spirit is contained the seed of every Christian's change until he or she reaches perfection in Christ Jesus!

A. (8:1-4) WE ARE FREED FROM THE CONDEMNATION OF OUR PAST SINS!

1) (8:1) NOTICE WHEN WE ARE FREED FROM CONDEMNATION....RIGHT NOW! "THEREFORE THERE IS NOW..."

- a) Don't forget the "therefore"....
 - 1] Because we are freed from sin (chapter 6)...
 - 2] And because we are freed from law (chapter 7)...
 - 3] There is no condemnation, therefore; we are also freed from death!
- b) Many times in the past we in our legalistic way of thinking we have sort of thought that we are not saved yet.
 - 1] You know....there is still a lot of life left to live which will test us first, then maybe if we are lucky we will be saved later when we die.
 - 2] This is not what Paul has just said is it? We're saved NOW!
- c) Brethren, you and I need to listen to the songs we sing: "My sin--O the bliss of this glorious thought--My sin, not in part but the whole, is nailed to the cross and I bear it no more: Praise the Lord, praise the Lord, O my soul! It is well, it is well with my soul." (H.G. Spafford).
- d) If we as a group of believers would just believe this little fact, it would transform us from worried individuals, who waste a lot of God given energy & wasting God's precious time; into happy toiling Christians working in God's church.
- e) We can have no peace from our sins until we receive the assurance of forgiveness, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ" (5:1).
 - 1] Can you hazard a guess as to why some are so uncertain concerning their own salvation?
 - 2] But is it also possible to have a false hope? Did Paul have a clear conscience before he met Christ on the road to Damascus?
 - 3] What is most important then according to our text? ("..in Christ..").

2) (8:1) NOTICE THE FACT OF OUR FREEDOM – "THERE IS... NO CONDEMNATION!"

- a) What a glorious statement, following upon such a pitiful portrait as seen in chapter 7.
 - b) Thank God the believer is now passed from death to life (John 5:24).
- 3) **(8:1) NOTICE ALSO THE CONDITION PLACED ON THIS FREEDOM – “...FOR THOSE WHO ARE IN CHRIST JESUS.”**
- a) No one can be saved if he is outside of Christ!
 - b) Here are a few of the blessings found "in Christ."
 - 1] Victory (2Cor 2:14).
 - 2] Every spiritual blessing (Eph. 1:3).
 - 3] Sons of God (Gal. 3:26).
 - 4] Partakers of God's promise (Eph. 3:6).
 - 5] Freedom from condemnation (Rom. 8:1).
 - 6] Salvation (2 Tim. 2:10).
 - c) The Bible is a book from God to instruct us and to feed our spirit so it will grow and mature. It is not impossible to understand it. It can be understood, and it does not take too much intelligence.
 - 1] In Ephesians 3:26 Paul says, "...you have heard of the stewardship of God's grace which was given to me for you; that by revelation there was made known to me the mystery, as I wrote before in brief. By referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel."
 - a] This passage can be understood.
 - b] All you have to do is read it.
 - 2] Brethren, let's not argue with our denominational friends about our doctrinal differences.
 - 3] Let's read our Bibles and get our doctrine it.
 - a] It stops arguments and forces people to make a choice.
 - b] If you and I present the truth in a spirit of love, most people will make the right choice when given the chance to hear the word read to them.
- 4) **(READ 8:2-3) THE REASON FOR OUR FREEDOM – WE ARE FREED FROM THE LAW OF SIN AND DEATH BY THE LAW OF THE SPIRIT!**
- a) "The law of the Spirit of life in Christ Jesus" is "the law of the Spirit" and it is the gospel which maintains that there is life in Christ Jesus.
 - b) The Law of Moses could not accomplish life in us.
 - 1] But the law of the spirit, the gospel, did what the Law of Moses (or any other expression of LAW) could not do.

2] It freed us from the dominion of sin!

c) The reason the Law could not work deliverance from sin for us is because it is dependent upon our flesh which is weak, and it is still weak and cannot be depended upon to bring us to any safe ground ([READ Gal. 3:3-4](#)).

d) The law of the Spirit depends upon no such thing, but relies upon the sacrificial work of Jesus.

e) The Law is weak not in and of itself, but because man cannot keep it. No sinner can keep the Law, but every sinner can hold on to Jesus and cling to his Lordship and authority ([READ 10:4-13](#)).

f) LAW could not do the job of keeping/making men right with God, and so another Law was brought in. It is the law of the Spirit of Christ.

5) ([READ 8:4](#)) THE RESULT OF OUR FREEDOM - THE REQUIREMENTS OF THE LAW ARE FULFILLED THROUGH CHRIST AS HE DWELLS IN US THROUGH THE SPIRIT!

a) Notice that the righteous requirements of the law are fulfilled "in" us, but not by us!

b) The end result is that you and I are made righteous through our faith in Jesus.

1] This verse shows us that this happens through the Spirit of God.

2] 10:4 states: "For Christ is the end of the law for righteousness to everyone who believes."

c) This is an important fact Christians must realize....that the righteousness we enjoy is not an acquired righteousness.

1] When Xians stand before the judgment seat of God, they will not claim a righteousness of their own, they will appeal to a righteousness of Christ by calling upon the name of the Lord.

2] This will not be anything new because it is a part of a believing Christian's understanding already.

3] Xians demonstrate this type of faith during everyday life by living for Christ as they trust in him.

4] Every Xian started the same way by calling upon Christ at baptism in obedience to his instructions honoring His authority as Lord.

a] That is the starting point, and it (our faith) grows from there!

Romans Lesson 15

ROMANS

by Milt Langston

Romans 8:12-17

LESSON 15

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. List one important subject from each chapter of Romans so far.
4. When are Xians justified (8:1)?
5. What is the fact of justification? (No condemnation).
6. What is the condition of Xian freedom in 8:1? (In Christ).
7. What is the law of the Spirit? (Life in Jesus Christ).
8. What is the result of Xian freedom (8:4)? (Law's demands are met).
9. In 8:5-9 Paul teaches that we have been given freedom from being possessed by our carnal man. What has God given us that is not of the flesh that provides this freedom? (Spirit).
10. If the Spirit is the seed of life planted in our flesh (corrupted by the flesh), what will be the result of this seed in which we hope? (A resurrected body of life).

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - WHAT IT MEANS TO LIVE A LIFE OF FREEDOM (6:1-8:39).

A. (6:1-23) FREEDOM FROM SIN.

B. (7:1-25) FREEDOM FROM LAW.

C. (8:1-39) FREEDOM FROM DEATH AND LIFE IN THE SPIRIT.

1. **(8:1-11) THE POSSIBILITY OF HOLINESS IS PROVIDED BY FREEDOM FROM DEATH THROUGH THE SPIRIT OF GOD.**
 - A. **(8:1-4) WE ARE FREED FROM THE CONDEMNATION OF OUR PAST SINS.**
 - B. **(8:5-9) WE ARE FREED FROM BEING POSSESSED BY THE FLESH.**
 - C. **(8:10-11) HOLINESS IS POSSIBLE IN THE FLESH AS WE ANTICIPATE OUR RESURRECTION FROM THE DEAD.**
2. **(8:12-17) THE PRIVILEGE (OR OBLIGATION) OF HOLINESS IS PROVIDED BY OUR FREEDOM FROM DECAY AND OUR HOPE OF THE RESURRECTION FROM THE DEAD...THIS PROVIDES A NEW LIFE IN CHRIST JESUS!**

In this new life we live not as we did in our carnal nature . We live a new life as children of God who suffer with God because of the rebellion of the world. This new life of holiness is possible because past sins are forgiven, because our flesh has been overcome and because we can overcome sin in anticipation of the resurrection from the dead!

- a. **(READ 8:12) IN OUR NEW POSITION WE OWE NO OBLIGATION TO SIN!** In our old position we owned the flesh's debt of sin. We could not change the fact that the **"wages of sin is death."** Because of this obligation to the flesh we were held imprisoned by guilt. In our new position we are not in debt to the flesh. Even the flesh's demands on us can now be conquered because of our freedom from guilt. Instead we are obligated to the Spirit or to God. We are no longer in debt to sin (freedom from death which is sin's debt).
 - 1) The clear message here in verse 12 is that we are not in debt or obligated to our flesh, however, there is an obligation to God.
 - a) Verse 13 starts by saying, **"If you (2nd person plural, present, indicative) are living according to the flesh, you must die** (from 'mello' which is the present active infinitive 'to die')!" Therefore, it is possible for a Christian to live after the flesh, and if he does he **"must"** die.
 - b) The possibility of falling from grace is stated, but the real point Paul is trying to make is that we have been freed from any obligation to the flesh by our obligation to God through the spirit.
 - 2) The flesh will continue to make strong demands on us, and part of Satan's deception is to try to get us to thinking that we owe him something now that Jesus paid the debt in full.
 - a) **ILLUSTRATION** of the magazines Judy and I ordered from the door to door salesman after we had been married for just a short time...pay so much down, and so much per month for so many months...when the magazines did not come, we did not pay. Is that reasonable.
 - b) Have you ever been billed for something that you did not owe anything on?
 - 1] What was your response?
 - 2] If one bill comes, we would get mad and throw it away, maybe send them a nasty letter.
 - 3] If a second dun comes we would be irate, and we would probably go see them and tell them a thing or two.

- 4] And if a third dun comes we would be purple with anger.
- c) You and I need to get mad, then livid and then purple with anger when the flesh comes to us making demands on us suggesting that we owe Satan something because of what the dead flesh might have done!
 - 1] This is not to minimize what we owe God which is a life of service to the best of our abilities, but if we are in a right relationship with Jesus Christ, we do not owe the flesh anything for our shortcomings!
 - 2] Our debts are fully paid!
 - 3] Brethren, we need to say to the flesh what we would say to a bill collector who tried to collect a bill that had already been paid which is, "Listen, I don't owe you anything at all!"

SPIRITUAL LIFE FREE FROM OBLIGATION TO THE FLESH IN CHRIST

1. In this spiritual life is the flesh is dead! It is dead. We died to the flesh when we were baptized. Even though the body is alive physically, it is dead spiritually.
2. In this spiritual life our spirit is alive again! It was dead, but now it is alive, and because of the Holy Spirit of God life for a Christian has moved from the physical to the spiritual.
3. There is a spiritual life and a spiritual death under discussion here. The body does not participate now in what the spirit participates in, and in that sense it is dead. One day it will participate, and on that day God will give the fleshly life back to us in a new and changed body at the resurrection. For that reason the flesh now is spiritually a dead body. It is not physically a dead body, and will not be till the spirit leaves it, but it will be revived just as Christ's body was at His resurrection (James 2:26).
4. Here we have life which is a spiritual life that will last forever because of God's grace through Jesus Christ, however, this life is boxed up and contained in the arena of the physical right now. We are alive spiritually inside a physical and temporary body. The question is raised in verses 12 & 13, are we going to live life for the flesh or for the spirit? If we live for the flesh, we will die, so we must live by and through the spirit. This is a life that demands of us great faith in God's trustworthiness! To assist us in our dilemma, Paul says, When you and I reach this point in our faith, then we have really reached the place to preach salvation. We'll have a new position which is no longer in debt to sin!

B. (READ 8:13) WE HAVE A NEW POWER TO PUT TO DEATH THE DEEDS OF THE BODY!

- 1) Life in the flesh must result in death!
 - a) The constant battle that we all face is to nurture and strengthen our faith, for by faith we live life in the spiritual instead of the physical realm.
 - b) The flesh makes demands for food, for care when sick, for comfort, for security, for sleep, for all kinds of things, and when we live to solely to satisfy these demands, we are living in the flesh which will result in death.
 - 1] A person who lives only for the flesh is carnal (READ 1 Cor. 3:1-3).
 - a] Unfortunately, one of the problems that we must fight is the fact that all of us are carnal in nature (7:14).
 - b] The work of the church leaders (preachers, elders, teachers) is to promote spiritual growth through faith (Eph. 4:11-13).

- c] And it is the spiritual who must nurture the carnal to spirituality because the carnal can't even understand what is going on.
 - 1} As a mother nourishes and cares for the needs of a little child, the child grows till he can care for himself, and hopefully one day will care for his or her children.
 - 2} In the same way Christians fulfill the carnal needs of others around them in the hope that these will grow to maturity till they can fulfill their own needs and one day become a servant to others as they move from the carnal realm into the spiritual realm.
- 2] A carnal person doesn't even understand the concepts of our service and warfare against the flesh (**READ 2 Cor. 10:3-6**).
 - a] A spiritual person will get much more out of a sermon than a carnal person will.
 - b] Spiritual concepts are foreign concepts to the carnal mind, but they are believed facts to the spiritual mind.
 - c] Christianity is the process of moving from the carnal to the spiritual through faith in God's word.
- 2) We have a new power to overcome the misdeeds of the flesh, and that power is God!
 - a) This power of God is "by the Spirit" of God.
 - b) The verse does not go into any long discussion about how it is by the Spirit we put to death the deeds of the body, it just says that it is by the Spirit. There are several ways the Holy Spirit helps us put to death the misdeeds of the body.
 - 1] Primarily the Spirit helps us put to death the deeds of the flesh through the word that He revealed. All revelation came to man through the Spirit of God.
 - 2] But faith in the fact that the Holy Spirit of God indwells us is used by the Bible as a reason that we should not sin (**READ 1Cor. 6:18-20**).
 - a] Paul is dealing with the problem of fornication.
 - b] He gives three reasons not to commit fornication:
 - 1} The body is for God not for sexual immorality...
 - 2} The body is united with Christ, and it is not to be united to a prostitute.
 - 3} But the last of his arguments is his strongest, and he appeals to their faith in the fact that God's Spirit indwells them as a deterrent to the sin of fornication.
 - 3] We also have a Holy Spirit comforted church that helps us overcome sin: In other words, we have the fellowship of the Spirit in the church (This is the force of 1:11-12). That is why Xians long to be together. They have been starved in a carnal world for spiritual fellowship.
 - a] In Bangs sister Velera Fine who was 97 years old told me: "I have outlived many in my own family, and many are now gone; but this family (she was referring to the church) is one that will outlast me. It is my life."

- b] Willard Glen was a troubled soul who was addicted to drugs who did not won over his addiction only through physical death. He said to me once: "I don't see how I could make it without the help and encouragement I get from other Christians!"
- c) In 8:26-27 Paul will show us that the Spirit helps intercede for us by helping us in our prayers.
- d) There may be other ways that God has not chosen to reveal to us that the Holy Spirit helps us in overcoming the misdeeds of the flesh, but these we do know of.
 - 1] Paul doesn't discuss how, he simply states that He does help us!
 - 2] Brother Whiteside was once asked to tell how the Holy Spirit indwells the Xian. Brother Whiteside said very simply, "I don't know. I don't even know how my spirit dwells in me let alone how the Holy Spirit dwells in me!" There are some things that God has called us to accept which we just cannot know!
 - a] How does your spirit dwell in you?
 - b] Is the spirit in the food you eat? or the water you drink?
- e) Someone asks, "What does the Holy Spirit do?"
 - 1] We know some of the things He does, but we must answer this question by saying, "I don't know."
 - 2] What does God do now? You can answer that one as easily as asking what the Spirit does.
 - 3] What does Jesus do now? There is more revelation on this one, but you and I still do not know everything He does either!
- f) Just take God's word for it.
 - 1] We as Xians have a new power in God's Spirit to put the misdeeds of the flesh to death!
 - 2] So in our new privilege of holiness God has given us...
 - a] (1st) a new position outside of the flesh and its dominion.
 - b] And now (2nd) a new power to put to death the misdeeds of the flesh.
 - c] And (3rd): We have a new Father because we have been adopted into God's family(8:14-15)!

c. (READ 8:14-15) WE HAVE A NEW FATHER: HERE WE HAVE A NEW SENSE OF BELONGING TO GOD THROUGH A SPIRIT OF ADOPTION.

- 1) We have been adopted into the family of God.
 - a) Did you know that parents who adopt children invariably love their adopted children as much or better than parents who have children.
 - b) Sometimes when parents have children, they have no choice. You ever heard someone say of a child, "Well, we did not plan on so-in-so coming along?"
 - c) Yet, when someone adopts a child, they want that child or they would not adopt him.

- d) Such is the case with God.
 - e) It was his desire to adopt us.
 - f) He paid the price to redeem us, and now we belong to God as his children!
- 2) God has no step-children.
- a) Jesus when he cried out to God as the Father cried out, "**Abba**" Father (Mark 14:36).
 - b) I am told that indicates the supplication of a first-born son.
 - c) And we have the right by the same Spirit that was in Christ to cry out the same way.
- 3) Brethren, this suggests an equality with Deity through Christ that cannot be earned by any righteousness we might attain unto. But does not the knowledge of the fact that we have been joined to the righteousness, the power and the glory of God make you want to be holy in practice in the flesh?
- a) We have a new position...
 - b) We have a new power...
 - c) We have a new Father...
 - d) And we have a new Witness (8:16)....

D. (READ 8:16) WE HAVE A NEW WITNESS.

- 1) There are some things that we do not have to live in doubt concerning!
- a) Salvation is one... John said, "**I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.**" (1 John 5:13).
 - 1] Oh, we may have to read the whole book of 1 John to know this truth, but when we do we can know and be sure about it.
 - 2] Even though it must be known in the realm of faith, there has been abundant evidence and proofs to sustain our faith and give us confidence!
 - b) Another fact that we do not have to live in doubt concerning is our relationship to God as His children...
- 2) We have abundant witnesses that we are the children of God...
- a) The Holy Spirit Himself is a witness to us and to God that we are sons and daughters of God (8:16).
 - b) There are really four witnesses that all say, "You are the son or daughter of God!"
 - 1] Back in 8:15 our own spirit that was dead, but now lives cries "**Abba Father.**"
 - 2] God's Spirit also cries "**Abba Father**" in our behalf (Gal. 4:6-7).
 - 3] Jesus calls us "**brother**" (Heb. 2:11).
 - 4] The word of God which is the Holy Spirit's sword also declares that we are "**sons**" (1 John 3:1; Eph. 1:5; Rom. 8:14-15).

- 3) There are some lovely brethren in this world who are sadly to this day not sure if they are God's children or not.
 - a) To hold this doubt...
 - 1] We must call our own spirit a liar...
 - 2] We must call the Holy Spirit a liar...
 - 3] We must call Jesus a liar...
 - 4] And we must doubt the holy word of God in order to sustain this kind of doubt.
 - 5] No wonder God wants our fellowship to grow and get closer so that the love of God and faith in Jesus will drive out this kind of unbelief.
 - b) Do you know why many doubt? We doubt when our faith is based in self and not in Christ!
 - c) A faith in Jesus through the word leads to righteousness and confidence and glory for God.
 - d) But a faith in self results in doubt!
- 4) God help us to trust and believe the witnesses.

E. (READ 8:17) WE HAVE A NEW INHERITANCE IF WE SUFFER WITH CHRIST!

- 1) Not all children are heirs.
 - a) Remember Ishmael. He was Abraham's son, but he was not an heir of Abraham's fortune. He was like a step-child.
 - b) God has no step-children!
- 2) We are joint-heirs with Christ. That means we are joined to all the glory, all the blessings and all the privileges that are due to Christ.
 - a) Jesus did not need to become an heir of God.
 - 1] He was equal with God (Phil. 2:5).
 - 2] Yet he earned the right to receive God's blessings.
 - 3] He didn't do this for himself, he did it for us so we could receive these benefits and this glory from God (Eph. 1:18-23).
 - b) It is now possible to share equally with Christ in all His glory (Gal. 3:26-29).
 - 1] Every one of us need to understand that I am not important in myself and by myself.
 - 2] But I am extremely important in Christ as a part of Him and created by Him!
 - c) Relate the game we played in group dynamics during Mission studies...There is great advantage to being the son of a rich or famous person. Think about it. Is there advantage to being the son or daughter of God?
 - 1] If we have the faith to accept it and to know it, there is great advantage!
 - 2] There is none if we do not have the faith to accept it. Remember that the gospel is God's power to save those who "believe!"

3] Aren't you glad that you are God's child?

a] Does knowing that fact make you want to be a better servant to God?

b] Brethren we are not working for wages, we are the children of the one who owns the store!

c] His prosperity is our prosperity!

3) There is a condition to being an heir...we must share in Christ's sufferings that we might share in the glory.

a) The son who works in the store will share in the profits. The son who will not work in the store will not share in the profits.

b) You see how faith is necessary. A person will not suffer with Christ if he does not believe in the coming glory.

1] The crown that Jesus now wears was given after suffering (Phil. 2:8-9).

2] The glory of the Xian will come only after suffering like Christ suffered (John 15:18-22).

c) Do you know what made Christ suffer? It was sin.

1] A child of God suffers because of sin. Not only his own, but also the sins of others.

2] Are you aware that there are over 4 billion people living on this planet? Are you also aware that 99.5% of all these masses of people are lost without Christ?

d) When we become mature. When we realize in whose store we live, we will know about such facts because we will address ourselves to them.

1] If Jesus came to live and work with our congregation here with us, he would start making plans to get the gospel to the lost in all the world because he knows that is what his Father wants, and he would not worry about money because he would have enough faith to realize that His Father would provide, but he probably would invest all that he had toward that end.

2] You see, our faith does have a way to grow.

3] I pray it will continue to grow!

Romans Lesson 16

ROMANS

by Milt Langston

Romans 8:18-27

LESSON 16

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. List some important event from each chapter so far.
4. When is a Christian freed from sin and condemnation?
5. In 8:5-9 Paul teaches that we have been given freedom from possession by our sinful nature. What has God given us that is not of the sinful nature that provides this freedom? (He gave us the Holy Spirit).
6. Our spirit is alive now in Christ, and God's Spirit dwells in us, yet the body is still dying. What has God promised us concerning the body? (The resurrection).
7. How much do we owe the flesh through guilt?
8. What power has God given us to put to death the misdeeds of the flesh?
9. In what way are we related to God now in Christ through faith?
10. Who witnesses to this fact?
11. If we are sons and daughters of God we will share in God's inheritance. This is a matter of fact with God, but it is a matter of faith with us. What proof is there that we believe? (Suffering endured).

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IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

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 - A. **(8:1-4) WE ARE FREED FROM THE CONDEMNATION OF OUR PAST SINS.**
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 - C. **(8:10-11) HOLINESS IS POSSIBLE IN THE FLESH AS WE ANTICIPATE OUR RESURRECTION FROM THE DEAD.**
2. **(8:12-17) THE PRIVILEGE (OR OBLIGATION) OF HOLINESS IS FREEDOM FROM DECAY AND A NEW LIFE IN CHRIST JESUS!**
3. **(8:18-39) THE ENCOURAGEMENT TO REMAIN HOLY.**

The assurance of salvation is an encouragement to remain holy. In this section we will find that with the Divine promise of glory, Divine help in our present struggle, with the Divine protection of our new found spiritual life and the Divine Victory in which we share, there is great encouragement to remain holy. Remember the underlying theme of faith which Paul stresses. These truths can only be our help and encouragement through faith in them. Believers will remain faithful till death because of their knowledge of these truths. Unbelievers will not because they do not believe the truth here stated. Everyday life becomes a test of our faith. It's hard even when we know what to believe. Ignorance is a great tool of Satan. When man has nothing to believe in he is in the dark. That is why God gave the most mature in the church the responsibility to see that the others are taught (i.e. the elders). There is a lot to believe. That is why we are told to add to our faith goodness and to our goodness knowledge (2 Pet. 1:5-8), but when one grasps what God has given through faith it produces great power to remain faithful. This aspect of Christian faith cannot be taught in a Bible Class, nor can we teach it to our friends and neighbors. It cannot be taught to the weaker Christians in this congregation. It must be shown and demonstrated. The assurance and confidence that a man or woman of faith has will be something that others will want to have also. **"Let your light shine!"**

- a. **(8:18-25) THE DIVINE PROMISE OF GLORY IS AN ENCOURAGEMENT TO BE HOLY!** The surpassing greatness of the coming glory helps us endure suffering and keeps our faith strong.

- 1) **(READ 8:18) THE SUFFERING WE ENDURE IS DISPROPORTIONATE TO THE GLORY THAT IS COMING.**

It does not matter how bad things become for us, there is a better day coming! This fact must be exercised through faith, and when we so believe, it is a great encouragement that helps us remain holy. This is like what we have already read. We should start getting the idea that Paul is still discussing the same thing. In verses 10 & 11 told us that the body is going to be raised as an encouragement. Now what reason does he give to endure suffering? Because it is not worthy to be compared with the glory to come! Read 2 Cor. 4:16-5:10 for a parallel to Rom. 8:18 and a commentary on it **(READ 2 Cor. 4:16-5:10)**. Notice here our troubles are **"light and momentary,"** and they are achieving for us a glory that is **"eternal"** and far outweighs all the problems of this life! What kept Paul going? What motivated him to such dedicated service to the Lord? **It was his hope for an immortal body**

and that intermediary state when he would be absent from the body but at home with the Lord!

- a) The suffering intended by Satan to destroy our faith serves God's purpose and benefits us by exercising our faith to keep it strong (James 1:2-4). Paul has already shown us in chapter five that suffering cannot possibly put the believer to shame (READ 5:3-5).
 - 1] Life as we know it on this earth is compassed about by suffering and death, but it is not the ultimate end for Christians because we live in hope of glory!
 - 2] To a man of the world who does not know this fact or to the person who does not believe this fact, or to the person who does not have this hope, there can be nothing good about suffering; it hurts, it is not good or happy, therefore it is bad.
 - 3] But to a believer suffering builds and makes faith stronger, and a stronger faith makes us better servants bringing more honor and praise and honor to God. It builds perseverance, character, and it leads to an ever stronger hope, and hope will not disappoint us because our hope is based upon the infallible word of God!
- b) The suffering of a Christian is associated with glory. In verse 17 just before our present text Paul said, We "...share in his suffering in order that we may also share in his glory."
 - 1] Why would a man risk his life painting the Golden Gate Bridge when it is a lot safer painting a house? Because the rewards are greater for painting the Golden Gate Bridge than they are for painting a house.
 - 2] Why will some Christians go to a lot of trouble to visit other Christians and others will not? What will motivate our elders to give God a night out of the week to lovingly exhort the wayward brethren in this congregation back to the paths of righteousness? Why will some Christians go to the emotional suffering of inviting strangers to come to our gospel meeting or to visit the church? Why will some hard working men and women sacrifice their time energy and talents to teach others about Jesus Christ tonight while for others it is too much to do? It is because there are some who have their eyes fixed not on the suffering or the cost involved to do these and many other good works, but they have their eyes fixed on the all surpassing coming glory. Those who really believe it is coming will work willingly.
 - a] Believers in God's glory put the costs of visitation, door knocking, hospitality, teaching others and general service to God on a scale with the coming glory of God for them, and the greatness of the glory blows all the suffering off the scale as if it is a feather!
 - b] Christians are believers who can see only the glory to come, not the cost to be paid at the moment. And they have the patience to wait for the glory!
 - c] To a Christian the suffering that must be induced in order to do good works is so disproportionate to the surpassing glory to come that it is insignificant.
 - 3] That is Christian motivation...hope which is born of faith!
 - 4] Christian hope is the assurance and certainty of the coming glory!

2) (READ 8:19-21) THE GROANING OF CREATION IS GOD'S WAY OF CONFIRMING THE CERTAINTY OF COMING GLORY TO THE BELIEVER.

Everybody and everything suffers because of sin. That is rocks, trees, plants, animals, snakes, et.al. When God created everything that he created he said about it, "It is very good!" Man's sin made a wreck out of paradise, and it is not very good anymore.

- a) In times past we have run from this passage a bit because we felt that it strengthened the premillennial theory. That theory of course is dead wrong because it disregards totally the eternal nature of God's purpose to redeem man from sin through the cross, and it reduces Christ's victory on the cross to a failure in his attempt to establish their inspired explanations in the N.T. whose writers called the O.T. writings a "**mystery**" explained by Christ's purpose. It also adds teachings that are not found in the Bible at all. Premillennialism is false teaching even if it does contain some aspects of truth. Satan spoke the truth to Eve in the garden, but that truth was mixed with lies. So is premillennialism!
- b) Whether the creation spoken of here will receive its liberty before or after the fire that will destroy it we do not know (2 Pet. 3:10-13). Whether it will share in the coming glory as will our resurrected bodies (which are a part of the creation under discussion here) we just do not know. There is a whole lot more that we do not know about such things than there is that we do know. But one thing we do know. **The creation spoken of here is under a curse.** The same curse that cursed man (8:20-21).
 - 1] The creation = The whole system: the world as a whole. That about which God said in the beginning, "**It is good.**" This world is now a cursed world which is travailing.
 - 2] The creation here includes man in his physical nature, but man differs from other members of this creation because man was the only creature who now suffers because of his choice. The rest of creation had no choice.
- c) The world is cursed! It has been subjected to frustration and vanity. There is not a spot you can put your finger on that has not been cursed.
 - 1] Literally, you can hear with sounding devices the world's groaning, twisting and agony as continental shelves are moved by torturous forces.
 - 2] There is a rift that extends down the Jordan Valley that scientists believe extended down to the southern regions of Africa. It is almost as if the giant hand of God rent the world asunder to frustrate it.
 - 3] Evolutionists would like to think that this is an ordered and settling world, but it is not. It is a cursed world.
 - 4] Mt. St. Helen spewed the world's frustration all over the western sea-board.
 - 5] The world shuddered just a little bit a little while back, and Mexico City lay in ruins.
 - 6] The world now suffers in vain (Eccl 1:2-11). Even the world groans in travail waiting for the glory of the Sons of God to be revealed! Don't you want to be a part of that glory?

3) (READ 8:22-25) BEING A CHRISTIAN ONLY HEIGHTENS THE GROANING WE FEEL BECAUSE OF FAITH. BUT THAT VERY GROANING WE FEEL BECAUSE OF OUR HOPE WHICH WAS GIVEN TO US BY

GOD IS ANOTHER CONFIRMATION FROM GOD THAT GLORY IS COMING. ALL THIS BECOMES AN ENCOURAGEMENT TO REMAIN HOLY!

- a) Man's soul (or man's spirit) has been made alive through and in Christ. This living soul is in a cage of suffering. The cage is this mortal body.
 - 1] If a believer lives to be four score, and an unbeliever lives to be four score, they both will understand what it means to suffer the aches and pains of coming death.
 - 2] But what does the believer have that diminishes the present suffering? **THE HOPE OF COMING GLORY!**
- b) You and I do not live in a glorified body yet, but like the world around us we live in a frustrated body. We spend our days in a body that is dying.
 - 1] It is frustrating when a man at age 40 is not as agile as he was at 30. It becomes humbling when a father must admit that his sons are now stronger than he is.
 - 2] It is frustrating when a fiercely independent woman of older years must submit to the care and will of another.
 - 3] Life would be very frustrating indeed if God had not given us hope.
 - a] That hope comes through faith that we will live again according to God's promises!
 - b] This hope does not eliminate our pains and problems, but it keeps us from becoming frustrated, and it gives the old a reason for living.
 - c] We can all still live for Jesus because His grace enables everyone, especially the weak ([2 Cor. 12:9](#)).
- c) Because Christians are believers and because we know of the coming glorified life, we groan for that life that does not have suffering nor sin. Being a Christian only heightens the groaning as we desire that life that is not dying (that is in the physical realm). So in our spirits we groan for the glorified life. Paul says that this hope is a confirmation of the coming glory (after all, who did we learn this hope from if not from God?).
- d) God is **immortal**...Christians are **in progress**!
 - 1] Immortality = to be incapable of decaying or dying.
 - 2] We as Christians already have eternal life, but we do not yet have immortality.
 - a] Eternal life deals with the soul and the spirit... we already have this!
 - b] Immortality deals with the body...we wait for this, and meanwhile we groan for the immortal.
 - 3] Presently the creation is capable of decaying and dying, and in our present bodies we are capable of decaying and dying. Christians have all the suffering that the world is heir, and we have suffering they do not have because we are Christians.
 - a] We have burdens that they do not have to bear.
 - 1} It is harder to be a Christian than it is to be of the world!

- 2} The world does not worry about the lost.
- 3} The world does not care about anybody but self.
- 4} There is more suffering for a Christian. Much more!
- b] But our groaning is born of hope for a better life. Aren't you glad we have hope?
- e) Our hope is an encouragement to be holy.
 - 1] God gave us something to hope in. He placed a prize and a glory at the end of our road. He is trying to encourage us to finish the race. Aren't you glad there is something to hope in.
 - 2] It is not a hopeless wishing with a certain dread.
 - 3] Jesus came to give us reason to hope, and he came to give us substance for our hope. He came with the revelation on an immortal body raised from the dead!
 - 4] Our hope is as certain as the integrity of God's word if we are submitting to Christ's lordship. Can't you see that this certainty is a motivation for us as we serve Jesus?

SUMMARY: All the suffering endured in this life will fade from view one second after the death of a Christian (READ Rev. 7:9-17). God knew that we would become discouraged, therefore, he gave us something to defeat it with. He gave us the opportunity to believe even though we must do the believing (READ 2 Cor. 4:4-10, 1618). Faith will cause us to defeat discouragement instead of discouragement defeating us! We all need to teach our children and the little children of this congregation (grandmothers, that is your job too) that this life we are now living is not the house God has built for us to live in. It is only the foyer that leads to the place of glory and honor, and the resurrection will usher us into that final place of glory.

- 1. The suffering now being endured is disproportionate to the coming glory.
- 2. The world's groaning is a sign of the coming glory.
- 3. Our own groaning of hope is a sign of the coming glory.

Why will a Christian submit to the will of the Father? Why will a Christian devote himself to holiness? I'll tell you why ([READ Phil 3:20-21](#)).

b. ([READ 8:26-27](#)) WE HAVE DIVINE HELP AS AN ENCOURAGEMENT TO REMAIN HOLY! The Holy Spirit pleads for us. We've been given Divine Hope, now we have Divine Help!

- 1) What is the "groaning that words cannot express?" Notice the text so far:
 - a) God is the Creator, and he caused his entire creation to groan!
 - b) He is the giver of hope, and our hope causes us to groan!
 - c) He is the giver of the Holy Spirit, and the Spirit also groans with words that cannot be uttered (This cannot be ecstatic utterances!)
 - d) It stands to reason that the groaning by nature, by Christians from hope and the groaning of the Holy Spirit are all the same.

- 1] They all groan in the happy anticipation of the coming of God's children into their intended glory!
 - 2] We do not always live for glory.
 - a] We sometimes get bogged down with our carnal nature.
 - b] But we as Christians have a Spirit in us who groans for our immortality and our glory.
 - c] If you can find a weak and sickly Christian, you can bet he does not have a hope for glory.
 - 1} How do we teach Sunday morning outer fringe Christians these truths when they do not study with us, but stay at home watching the "Dallas Cowboys" on TV right now?
 - 2} (discuss)....
 - d] People who fall away from the church invariably do not have any hope of glory.
 - 3] When you and I get attuned to God in us, we also will groan in hope of the glory to come.
 - a] Eccl. 2:11 says, "He has....set eternity in their heart!"
 - b] Nothing of this world will satisfy our longing.
 - c] So now we even see a purpose for the dissatisfaction we feel in the flesh.
 - d] We need the faith to make the move from carnal and unsatisfying things to the more important spiritual realities of life.
 - 4] Sometimes we ask for unimportant things, for temporary things that are stupid and insignificant in comparison to the glory that awaits us.
 - a] We may not understand glory, but God has given us a Spirit who does!
 - b] We may not know what is in store for our bodies after the grave, but we have a Spirit in us who does!
 - c] We may not know what life is going to be like as we wait for the resurrection of this body, but we have a Spirit in us who does.
 - d] We may not know how we ought to live our lives in service to God from day to day, but we have a Spirit in us who does.
 - e] And He helps us when we pray!
- 2) We have help for our weakness. We have the intercession of the Holy Spirit when we pray. Because of this we know that God knows Christians in a much more intimate way from the way He knows others. Doesn't that make you feel a lot better already?
- a] Just what is our weakness? "...we do not know how to pray as we should,!"
 - b] Our help from the Spirit is intercession in prayer.
 - 1] An intercessor is not the same as a mediator.

- a] A mediator stands between two in a dispute, and he must come with something that satisfies both parties.
- b] Only Jesus stands between us and God as a mediator. Were he not there as a mediator, we could not stand in the face of God's wrath which was revealed on the cross.
 - 1} To appease God's righteousness, Christ as our mediator comes with a sacrifice for our sins...
 - 2} And to satisfy our guilt he comes with a righteous life lived for us.
- c] An intercessor, on the other hand, stands beside, not between.
 - 1} An intercessor speaks in behalf of another.
 - 2} An intercessor helps communicate for another.
 - 3} A lawyer is an intercessor.
 - a} The Bible teaches that we are to intercede for a brother or sister who are sinning a sin that does not lead to death (1 John 5:16-17).
 - b} We are also told to intercede for kings and rulers (1 Tim. 2:1-2).
- 2] Jesus is declared to be our intercessor who will stand beside us on the Judgment Day (1 John 2:1-2).
- c) Here we find that the Holy Spirit intercedes for us when we pray.
 - 1] The help we have is not in the content of our prayers, but in the intent.
 - 2] We do not know how to pray.
 - 3] We do not know how to put into words our groaning, so the Spirit pleads our case in our behalf, and as He does He does not misrepresent us.
 - 4] God already knows the thoughts and intents of our hearts, yet he has given us His Spirit who dwells in us, and the Spirit searches our hearts. He communicates our heart's desires and thoughts to God in ways that we cannot express.
 - 5] We like to say, "No one understands me!"
 - a] But this is just not true for the Christian.
 - b] God understands our prayers.
 - c] He knows what we are trying to say because he knows our heart and because His Spirit lives in us.
 - d] He understands our every groaning. He understands our every tear. He understands our every sigh, and He understands our prayers because of the Holy Spirit.
 - 6] With all this help wouldn't it be a shame not to pray?
- 3) **(READ 8:27)** All this help is not because we desire Him to help us. It is because God wants to help us! It is according to God's will.

4) Some get the "inner voice concept" from this passage. But we must note that the Holy Spirit does not talk to us, He talks to God in our behalf.

C. **(8:28-30) WE HAVE DIVINE INTERVENTION IN OUR LIVES WHICH IS ALSO AN ENCOURAGEMENT TO REMAIN HOLY! God gets involved in the lives of His children!**

Romans Lesson 17

ROMANS

by Milt Langston

Romans 8:28-30

LESSON 17

REVIEW:

1. In 8:5-9 Paul teaches us that we have been freed from our old sinful flesh. What has God given us that is not of our flesh?
2. Our spirit is alive now in Christ. What are we to do in the flesh?
3. We are alive spiritually and we have received the Holy Spirit, but what promise awaits our fleshly body?
4. How much do we owe the flesh through guilt if Christ has paid the debt for all our sins?
5. How are Christians related to God? If we are God's children, what is our inheritance? What is the proof that we believe these facts? (suffering endured).
6. Give two ways God encourages us to remain holy. (a. Divine promises of glory. b. Divine help in prayer).
7. What in nature proves that glory awaits us? (groaning of creation).

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

A. (6:1-23) FREEDOM FROM SIN.

B. (7:1-25) FREEDOM FROM LAW.

C. (8:1-39) FREEDOM FROM DEATH AND LIFE IN THE SPIRIT.

1. (8:1-11) THE POSSIBILITY OF HOLINESS.

2. (8:12-17) THE PRIVILEGE OF HOLINESS.

3. (8:18-39) THE ENCOURAGEMENT TO REMAIN HOLY.

A. (8:18-25) DIVINE PROMISES OF GLORY.

B. (8:26-27) DIVINE HELP IN PRAYER.

C. (8:28-30) DIVINE INTERVENTION IN GOD'S ETERNAL PURPOSE FOR US! **THIS IS AN ENCOURAGEMENT TO REMAIN HOLY. God gets involved in the lives of His children. Many call this God's providence.**

In verses 18-25 we learned about the glory God has reserved for us. Have you ever considered what glory we are required to bring to God through our faith?

In the last section (in verses 26-27) Paul leads up to this section by showing us that if do only what we have the money, the power and the understanding to do; we are not going to do very much at all. We do not even know how to pray for the right things. But look at the faith verses 26 & 27 gives to us. Even though we do not know how to pray or what to pray for in our lives and even though when we look at the glory God deserves all we can do is just groan for what is out of our grasp, we can have this two-fold faith which leads to another:

(1) The Spirit loves me!

(2) And He intercedes for me!

(3) And this leads to our section today...GOD IS ABOUT TO INTERVENE.

This brings into our lives a power that surpasses our own power. We do not have enough money to go into all the world to preach the gospel to every creature. We do not have enough intelligence to do it either, but if enough of us in this audience today would start groaning for it to be done, God's power would enable us to get the task done because He has enough money and he is smart enough to get the job done. What God wants from you and from me is a "**want to**" type of desire that will set God's power in motion in our lives. Our problem is that we want the wrong junk.

Consider the provisions of God that are available to us:

1) THE PROVISIONS OF GOD ARE CERTAIN --- "**WE KNOW!**"

- a) There are a lot of things that we could know if we would believe them. We need to know God's promises, but then we need to believe them. Yet God has showed us that God's integrity is unimpeachable.
- b) This provision is not a speculation of faith, it is a fact of faith because Paul says, "**We know!**"

2) THE SCOPE OF GOD'S PROVISIONS --- "**ALL THINGS.**"

- a) God can use both evil intent and good intent to work good. As a matter of fact the Bible shows that God's will cannot be thwarted! He will succeed!
- b) Even Satan's attack upon Jesus to cause him to die upon the cross played into the will and purpose of God. So can any evil intent be worked to God's purpose because of God's superior power.

3) THE POWER OF GOD'S PROVISIONS --- "GOD WORKS!"

- a) We do not work things out. I believe the reason that the church is doing so little concerning our responsibilities is because we have been trying to do it ourselves.
 - 1] We need to be very careful that we do not try to get God to come and join Himself to our plans or that we do not ask God to align Himself to our will (This is what many are trying to get God to do).
 - 2] Instead we need to align ourselves to God's will and become a part of his purpose. This will keep us from worrying whether or not we are doing God's will or not, and it will leave us free to take advantage of the opportunities God places in our lap (elaborate).
- b) It is about time that you and I learned that **God works**, and we are a part of His work, He is not just a part of our work!
- c) Because this is God's power it proves that He is capable of working everything that happens to us for our own good.
- d) God's power comes from His divine intelligence. God's knowledge is a foreknowledge (8:29).
 - 1] God knows who will be saved and who will be lost. That does not mean that he causes some to be lost and some to be saved. Not only does God know who will be saved, but He works out their salvation (READ Acts 8:26-40). This conversion is just an example of every Christian's conversion. It is provided by God!
 - 2] God knew the saved before the creation of the world (Eph. 1:4-5; Rev. 17:8; 2 Tim. 1:9; Acts 18:9; 13:48; 2 Thess. 2:13; Jer. 1:5f; Gal. 1:15).
 - 3] God knew before the foundation of the world that Christ would suffer and die. He ordained it.
 - a] Was Christ a robot? (READ John 10:17-18).
 - b] Just as God knew what Christ would do concerning the cross, and just as God worked in His life to help Christ serve His purpose, even so, He knows us and works with us and for us.
 - c] God foreordains us to salvation according to His foreknowledge.
 - 1} God through his foreordination directs the seeker to Himself (READ Jer. 29:13; Prov. 16:9; Matt. 7:7).
 - 2} God knows the future as if it were the past (Ps. 90:4; Prov. 16:4; Rom. 8:29-30).
 - 3} We act on our knowledge of the past; God acts on His knowledge of the future.
- e) We will look at some Biblical fact concerning foreordination or predestination a little later.

4) THERE IS A CONTINUITY IN GOD'S PROVISIONS --- "IN ALL THINGS GOD WORKS."

- a) Paul continues this thought (READ 8:31-32).

b) Who is going to thwart God's intent? Anyone who tries will be destroyed. Our life will be saved or lost depending upon whether or not we can place ourselves into God's will or not.

1] The person who does not conform to God's will is an unbeliever, and he is his own master.

2] The person who places his life as a living sacrifice to God's will is a believer, and his Lord is Jesus Christ (12:1-2).

5) GOD CREATES A HARMONY IN OUR LIFE THROUGH HIS PROVISIONS --- "ALL THINGS WORK TOGETHER FOR GOOD."

a) A death of a loved one can work good in the life of a Christian. An illness or disability can work good in the life of a Christian. Suffering or trials can work for the good of a Christian. This is really the major thrust of this section.

b) This blessing of harmony of purpose in life is only for the children of God. The worldly person does not have such a blessings. To him trials and suffering is only a curse, and it can never be a blessing.

6) THE BENEFIT OF GOD'S PROVISIONS --- "FOR THE GOOD!"

a) God's instructions to us is for our own good!

b) God's chastening of us is for our own good!

c) God's every action is motivated by His love for us. He will do all He can do short of intervening in our own will to get us to do what is good for ourselves. He has even made Jesus His Son available as a Lord to help us escape Satan's attempts to destroy us!

d) We need to learn that God is omnipotent; Satan is not!

7) THE PRINCIPLE OF GOD'S PROVISIONS IS GOD'S FELLOWSHIP WITH MAN --- "ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD AND ARE CALLED ACCORDING TO HIS PURPOSE."

a) Paul has already covered the Christian calling or God's call to Christians adequately in the book so far.

1] We know that Christians are called through the gospel (2 Thess. 2:14). Paul preaches this gospel in 3:21-5:21.

2] We know that we must believe the gospel once we have heard it (John 3:16). Paul talks about faith all the way through the book of Romans!

3] We also know that believers respond to the gospel's call by being baptized into Christ. Paul preaches this in chapter six.

4] We know that God's call causes us to become servants of God...Paul's covered it. It makes us new creatures...Paul's covered it. It makes us married to Christ and separated from the world...Paul's covered it hasn't he? Christian calling causes us to be in Christ and it causes us to be aligned with Him to the extent that we even suffer for Him...It's all been covered, so there is not much need to dwell on it.

- b) The real point here is that the principle of God's provisions for us is that he is in fellowship with us. Maybe it would be better stated that we are in fellowship with Him.
 - 1] We are in fellowship with God in that we must submit to his rule through Christ and we must desire the things of God which is His will for us.
 - 2] But God is in fellowship with us in that He has done the lion's share of all the work to cause this fellowship to be made possible. Christ provided the righteousness of which we become a part which makes fellowship possible, and Christ maintains the fellowship through our association with Him. God's work in Christ makes our work acceptable to God. The only way to thwart that blessing is not to work, or to work for self instead of God.

8) THE PURPOSE OF GOD'S PROVISIONS IS STATED, "THOSE HE FOREKNEW HE ALSO PREDESTINED TO BE CONFORMED TO THE LIKENESS OF HIS SON, THAT HE MIGHT BE THE FIRSTBORN AMONG MANY BROTHERS."

- a) Paul tells us in Eph. 4 that God placed all in the church for one purpose: "Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the full measure of perfection found in Christ."
 - 1] God predestined that Christians become like Christ. His will is that Jesus live in this world today through us!
 - 2] Before he ever created a thing. Before the world was. God's plan was that you and I become like Jesus!
- b) God predestined man to become like Jesus through faith in Jesus. Jesus became a man, and he became pure and sinless so that others could become pure and sinless. He is the firstborn of many brothers. God foreordained that men become blameless and holy through Christ! (v.29).
- c) God predestines us unto salvation. That is what it means to be conformed to the image of Christ who was the firstborn to rise from the dead. We follow Him. In verse 30 he will come right out and say it, "Those he predestined, he also called; those he called, he also justified..." God predestined us to this salvation before the creation of the world, and God is actively involved in our salvation (v.29).

BIBLICAL FACTS CONCERNING PREDESTINATION:

- 1. God had a foreordained plan before the creation of the world (Eph. 1:3-5; Titus 1:2).
 - a. According to Eph. 1:3-5 God chose us before the creation of the world. In reality the world was made for us! His eternal purpose for us was that we might be changed back into the image of Jesus Christ. What does this say about the one who plays at Christianity and ignores his responsibilities? It was also God's eternal purpose to adopt us as His own beloved children through Christ. Can you grasp the significance of this fact?
 - b. According to Titus 1:2 it is a fact that before time was, God knew who would be saved! Knowing that this is true, and knowing that nothing has been done by God that did not

involve me personally, I cannot take it lightly...can you? We must respond to God with all our might in a fervent faith. To do otherwise is to count God unworthy.

2. God's predestination is based upon His foreknowledge (Rom. 8:29). God's predestination is subsequent and the consequence of His foreknowledge.
3. God predestines individuals. Have you ever heard it said before that God foreordained the plan, but He does not foreordain individuals?
 - a. It is just not true, and it is false teaching. Verse 29 contains a "those" who are foreknown and foreordained.
 - b. Before Jeremiah was born God knew him. He set him apart, and He appointed him to preach to Israel (Jer. 1:5). Jeremiah was a part of God's eternal purpose to save man.
 - c. [READ REVELATION 17:8](#). This is a big thought: Those who will be astonished and fear the beast are those who's names have NOT been written in the Book of Life from creation. Those who are not held sway by the power of the beast and still trust Jesus then are those who's names have been written from creation. The implication is that all who will be saved were known before the creation of the world. God wrote down the names of all that would be saved before he created a thing. False teachers have jumped to the conclusion from this that man does not have a choice, or that man is not a free moral agent. We must disagree with this because God's word disagrees with it. Man's free moral agency has not been violated by God's foreordination. Yet we must accept that fact that God has known and foreordained all who will be saved.
 - 1) I know this is a big thought, but really is it any bigger than God calling Cyrus the king of Persia by name and telling what he would do 150 years before he was born?
 - 2) If God has the ability to know Cyrus and know what he would do 150 years before he was born, wouldn't this ability also allow him to know all who will be lost and all who will be saved?
 - 3) The significance concerning God's foreordination is that if God had not planned it and provided for it and worked it out in His dealings with man from creation till now, no one would ever be saved! Salvation is a part of God's working according to his eternal purpose.
 - d. You and I too are a part of God's purpose to save man if we will be willing! Before creation God knew that Paul and Timothy would be preachers to the lost ([READ Gal 1:15; 2 Tim. 1:9](#)).
4. God predestines individuals to salvation!
 - a. God knows those who are disposed to be saved (Acts 13:48; 18:10).
 - b. [READ 2 Thess. 2:13-17](#). God does this through the sanctifying work of the Spirit and through their faith in the truth, and through their obedience unto good works. God has given us eternal encouragement to this end!
5. EXAMPLE: God does predestine men like Joseph to certain works of service, and He works all the things that happen to Joseph for his own good. One thing we must remember. God even though he predestines Joseph to do good and predestines to use the evil intent of his brothers to work His will, He does not violate man's moral agency. God did not make Joseph do good, neither did he make his brothers do evil. Yet God was actively at work in their lives to work His own purpose out!
6. God has told man what he must do to be saved (Mark 16:15-16; Acts 2:38; Titus 3:5 and Rom. 6:1-11). He even tells us what we must do to remain saved (1 John 1:5-2:6), but before he ever said it, he knew who would do it! This is a fact of predestination!

THE BIBLE SHOWS HOW GOD CAN FOREKNOW AND FOREORDAIN MAN'S SALVATION
WITHOUT VIOLATING MAN'S FREE MORAL AGENCY:

GOD FOREORDAINED:

1. Joseph's brothers:

Gen. 45:5,7,8

2. Pharaoh:

Ex. 9:16; Rom. 9:17f

3. Jeremiah:

Jer. 1:5

4. Esther:

Esther 4:14

5. Jews:

Acts 2:22-23; 4:27-28

6. Paul:

Gal. 1:15; 2 Tim. 1:9

7. Jesus:

1 Pet. 1:19-20; Rev. 13:8

YET ACCORDING TO MAN'S CHOICE:

Gen. 50:19-20.

Ex. 9:17

Jer. 15:19-21; 20:9; 9:2

Esther 4:16-17

Acts 3:14-15

Acts 26:18

John 10:18

His desire). In chapter nine of Romans Paul will say, "Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?" The point being that God is the creator, and you and I are His creation. God is God and He saves who He wants to save! Yet God did give every person a freedom of choice. And in this we are like God...in His image. One of the points Paul is making is that even though salvation is of God's choice and work and will. Through Christ EVERYONE has a chance to be a part of God's choice to be saved. Chapter nine ends this way, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

Thank God for Jesus! He and only He can get us in with God! Through faith in Him we can become the elect...we can be the chosen....we can be the predestined ones! One thought: Our assembling together to praise God in church is the visible indicator of our election. The church is by definition (ekklesia) the called out assembly. We gather together regularly to praise God making us a part of His plan, and a part of the body of His Son, Jesus!

- d) SUMMERY: After all this, let's not loose sight of the PURPOSE of God's providence. God predestined that we become like Jesus through faith!

9) THE GOAL OF GOD'S PROVISIONS --- "AND THOSE HE PREDESTINED, HE ALSO CALLED; THOSE HE CALLED, HE ALSO JUSTIFIED; THOSE HE JUSTIFIED, HE ALSO GLORIFIED."

- a) The goal of God's work is to CALL men to salvation. This involves God's active participation with man to save the lost: "Those he predestined, he also called.." This shows that God is and always will be actively involved in man's salvation.
 - 1] Read 2 Thess. 2:13-17 again. Yes, God does call man through the gospel preached by His servants, but who sends the preachers out?
 - a] God works through us when we become like Jesus who searched for the lost to save them.
 - b] Christians become searchers!
 - c] But it is God who is doing it through us.
 - d] His Spirit dwells in us.
 - 2] Because Christians have been predestined to be conformed to the image of Christ by the power of God, we have been predestined to become a working part in God's eternal purpose to save man. The Holy Spirit has a sanctifying effect on Christians which causes them to become different. We are different because we are like Christ.
 - 3] God's active power gets His sanctified servants at the right place at the right time to reach others who have been predestined for salvation. Our work in this is to greet others with the gospel call to salvation. In all this God does not violate man's will (not ours who preach the gospel nor those who heed the call to salvation), but His love is made perfect when men love Him, because when we love Him "God works" it all out!
- b) The goal of God's work is SALVATION for those who will love Him: "Those he called, he also justified."

- 1] God's desire is to save lost man. God showed how much He desires this by revealing His love in sending his only Son to die for man.
 - 2] Only those who love God will become participants in God's work (remember v.28).
- c) The goal of God's work is GLORY for man --- "Those he justified, he also glorified."
- 1] It is a glory to be call the children of God (Gal. 3:26-27).
 - 2] It is a glory to shear Christ's glory and to be a part of His body (Eph. 1:22-23).
 - 3] It is a glory to be an heir of all of God's glory (Rom. 8:17).
 - 4] It is a glory to be a servant (slave) to serve in God's kingdom upon the earth (Rev. 5:10; Rom. 6:17-18).

Romans Lesson 18

ROMANS

by Milt Langston

Romans 8:31-39

LESSON 18

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Rom. 1:16-17.
3. If the flesh is dead in Christ, and the spirit is alive as stated in Rom 8:9-10, what about the life we find in the flesh?
4. Our spirit is now alive and God's Spirit is with our spirit (2 Tim. 4:22), how do we know it?
5. How are Christians related to God? If we are God's children, what is our inheritance? What is the proof that we believe these facts? (Suffering endured).
6. From 8:18 so far we have looked at three ways God encourages us to remain holy: What are they? (a. Divine promises of glory! b. Divine help in our prayers! c. Divine intervention through providence in our lives!).
7. Does God predestine individuals for salvation?
8. Can man be saved without predestination?
9. Does God violate man's moral agency through predestination? In other words does God force some to be saved and cause others to be lost?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

A. (6:1-23) FREEDOM FROM SIN.

B. (7:1-25) FREEDOM FROM LAW.

C. (8:1-39) FREEDOM FROM DEATH AND LIFE IN THE SPIRIT.

1. (8:1-11) THE POSSIBILITY OF HOLINESS.
2. (8:12-17) THE PRIVILEGE OF HOLINESS.
3. (8:18-39) THE ENCOURAGEMENT TO REMAIN HOLY.
 - A. (8:18-25) DIVINE PROMISES OF GLORY.
 - B. (8:26-27) DIVINE HELP IN PRAYER.
 - C. (8:28-30) DIVINE INTERVENTION IN GOD'S ETERNAL PURPOSE FOR US! THIS IS AN ENCOURAGEMENT TO REMAIN HOLY. God gets involved in the lives of His children. Many call this God's providence.
 - D. (8:31-39) DIVINE ASSURANCE OF VICTORY THROUGH PRESENT SALVATION. THIS IS THE FINAL ENCOURAGEMENT TO REMAIN HOLY.

In this section Paul will show us that our present salvation cannot be taken away from us no matter what happens. This is a great encouragement to remain holy! It is Paul's aim here to encourage the Romans, and any other Christian, in the face of adversity. It needs to be reminded that in just a few years these Christians in Rome will face terrible persecution under Nero. Paul's encouragement will become very valuable to them. Paul now draws conclusions from what he has just taught, and he asks them to draw conclusions for themselves. If what Paul has said is true, and the Roman Christians believed it, who is sane enough to be their enemy? What difference would it make if they have ferocious enemies? If God is for one, who can be against that one? On the other hand, if God is against one, how can he stand?

- 1) (READ 8:31-32) OUR SALVATION IS PROTECTED IN CHRIST!
 - a) No one can successfully oppose Christians!
 - b) If God is on our side, who can successfully oppose us? (Discuss it...ask Pharaoh...ask Sennacherib...ask Domitian).
 - 1] Does this mean that Christians will not be opposed? Of course not!
 - a] What it does say about the opposition we face is that it will not defeat us!
 - b] Brethren, we have a half-back's dream. Jesus has handed us the ball, and now he runs before us running interference!
 - 1} What do you suppose He thinks of us when we balk with the ball because of doubt?
 - 2} Question for discussion: How does our faith relate to this passage concerning our service to God?
 - 2] It is proper for us to live in reverential fear (respect) (Phil. 2:12), but a Christian is not to live a life that fears anything else!
 - a] Christians are not to be afraid!

- b] What will keep us from being afraid?
- c) Though the opposition will come (it is sure), no opponent can touch our eternal life; our salvation is protected from externals!
 - 1] This does not mean that we cannot fall from grace.
 - 2] Falling from grace can happen (Gal. 5:4; Heb. 3:12-15; 10:26-30), but it happens when we leave the protection describes in Romans 8:31-32!
 - a] Wouldn't it be dumb to leave it?
 - b] Only a person of little or no faith would!
- d) What is most precious in the sight of normal parents? It is their children, of course.
- e) What is most precious in the sight of God? It is His Son.
 - 1] But God gave His Son for sinners.
 - 2] Does this not show the lengths to which God will go to save mankind?
- f) Doesn't this show the almost unbelievable willingness of God to aid and bless mankind?
 - 1] If God gave His Son, what would He be unwilling to give to assure our salvation?
 - 2] You know what you and I need? More faith in God!
- g) If we are faithful to God, He will be faithful to us! If God is with us we cannot be successfully opposed!

2) (READ 8:33) OUR SALVATION IS PERFECTED IN CHRIST!

Now we see why no one can successfully accuse us of sin. It is because God is the judge of the unrighteous, and He is our Savior. Salvation is perfected by Christ, and He is the judge of the unrighteous, and He is our savior. Here we see that our salvation is perfected by Christ!

- a) God is pictured here with an inclination toward our justification, not our judgment, yet He is the judge!
 - 1] If God is not inclined to judge the Christian, who can?
 - 2] Who can lay a charge against us when it is God Almighty who justifies?
 - 3] It puts us (Christians) in a pretty good position on the day of judgment!
 - 4] That which is required of us is faith in these facts!
- b) Does this mean that we will not be accused?
 - 1] No! Satan is an accuser.
 - 2] He is inclined to accuse us, but he will not be successful because the one who judges is inclined to justify us!
 - a] We need to believe this!
 - b] Satan's only tool is deception and lies. He knows that he cannot succeed in his accusations to God, so he accuses us to ourselves to get us to loose

our trust in God's salvation. Should we listen to him and live in fear and guilt?

- c] We need to be very careful, because if we believe Satan's lies to us, we make God out to be a liar.
- d] Satan cannot accuse in heaven anymore, Jesus kicked him out (Rev. 12), now he whispers his accusation in my and your ears. Let's not listen to him!
- c) Remember that justification is a on going activity of God. He justifies us, and our participation in this is through our faith in His ability not only to save us but to keep us saved. **"Therein is revealed a righteousness of God from faith unto faith."**
 - 1] Jesus has said to us, "Do this and this and this and trust me and I will save you."
 - 2] We say, "O.K., God, now I've done these things, what now?"
 - 3] Jesus says through the N.T., "Trust me and do all these things the best you can, and I will keep you safe by keeping you forgiven."
 - 4] Now the devil comes along and says, "You're not safe. God has not justified you and you are not going to be justified!"
 - 5] If we believe the devil, who have we called a liar?
 - a] Don't you think we ought to learn the lesson of Adam and Eve. You just can't trust the devil.
 - b] He is a liar!
 - c] If we believe a lie it can cost us all we have.
 - d] Let's trust God's promises enough to believe that God is not only our justifier, but he is still in the process of justifying us as long as we will believe!
 - e] So, let's give Him something to work with. Let's believe.
 - 6] Someone might come along and say to me, "Milt, I've watched you and you are not all you ought to be." **THAT'S RIGHT!**
 - a] "Milt, you may be trying, but you are not perfect!" **UNFORTUNATELY THAT'S RIGHT!**
 - b] "Therefore, you are lost." I'M SORRY BUT THAT'S WRONG!
- d) No one can successfully accuse us if we are faithful to Christ because it is God who is justifying us!!!

I think we all understand that if someone came to me trying to keep me from sinning and warning me of deliberate sin's consequences, that it would be a different. But no one can accuse me if I am living for Jesus even though if you look close enough, you will find sin present in my life. Because God is justifying me, this perfects my salvation and leaves me free to work on my own perfection in service to Christ! In all this where is our confidence?

- 1] Our confidence is in the blood of Jesus now instead of our sinful selves (1 John 1:7).
- 2] Our confidence is in the propitiation of Christ for my sins (Rom. 3:24-25; 1 John 2:2).
- 3] This confidence can be ours by faith.
 - a] Don't let anyone take these away from you.
 - b] Let's not doubt God because of Satan's lies.
 - c] If the blood of Jesus and the sacrifice of Jesus is yours through faith, your salvation is perfected!
- 4] By faith this assurance is given to us, and not even the devil can successfully accuse us. This is great encouragement to remain faithful!

3) (READ 8:34) OUR SALVATION IS VINDICATED IN CHRIST!

NO ONE CAN SUCCESSFULLY CONDEMN US because we belong to Jesus Christ, and He stands on our side! Paul is saying that condemnation is impossible for the Christian.

- a) What makes condemnation impossible to the believer? Notice that Paul will base his answer to this question on known facts:
 - 1] Fact # 1 -- We cannot be condemned because Jesus died for our sins. The death of Christ keeps us from being condemned. Did Jesus die? Is that a fact?
 - 2] Fact # 2 -- We cannot be condemned because Jesus was raised from the dead to provide us with a new life in him. Is the resurrection of Christ a fact?
 - 3] Fact # 3 -- We cannot be condemned because Jesus is Lord and King. He now stands at God's right hand far above all rule, power and authority. Is it a fact that Jesus is Lord and King? Did you and I confess Him as our Lord? Did we call upon His name as Lord when we were baptized?
 - 4] Fact # 4 -- We cannot be condemned because Jesus is our advocate who makes intercession for us.
- b) Our faith does not rest on empty words of Christ.
 - 1] No! It rests on the word of God spoken by Jesus who did great works.
 - 2] Therefore the power of the word of God is the deeds of Christ!
 - 3] Our faith rests also on His deeds.
 - 4] Because our faith rests on the bedrock of Christ's deeds --- His death, His burial, His resurrection, His ascension to glory and His intercession for us --- our salvation is secure.
 - 5] Our salvation has been vindicated because of what Christ has done for us and is doing for us now!
 - 6] God is not unjust to save me...look at what my master has done to save me!

7] I'm VINDICATED!

- c) Christ is the only one that can condemn (John 5:22). If we are in Christ and He is in us. If we are a part of His body the church, and He is our savior, our forerunner, our King and our advocate; who can condemn us?
- d) If Satan could condemn us, all we would have to do is point to the cross and watch him run.
 - 1] Illustration: The devil is like the vampire in the movies...the cross which bruised his head...he cannot stand in its presence!
 - 2] Which is more powerful: The devil's condemnation or the Lord Jesus' salvation, His resurrection, His Lordship or His intercession?
 - 3] Our boast is not in our works nor in ourselves.
 - 4] Our boast is in Jesus Christ and His works, His cross and the empty tomb.
- e) The devil is a liar; every time he opens his mouth out comes a lie. Brethren, let's not believe our doubts. Let's doubt our doubts and believe our faith, and let's make sure our faith is based in the words of Jesus Christ! The devil is probably going round and round this building right now trying to figure out how he can get us to doubt. He wants us to go to hell with him. [READ John 10:28-30](#).
 - 1] Brethren, let's believe Jesus!
 - 2] He has vindicated us by what He has done for us!

4) ([READ 8:35-36](#)) OUR SALVATION IS SECURE IN CHRIST!

NO ONE CAN SUCCESSFULLY SEPARATE US FROM THE LOVE OF GOD AND IN CHRIST!

- a) Paul first lists some things that Satan can do to us but that cannot separate us from God's love:
 - 1] Tribulation.
 - 2] Anguish.
 - 3] Persecution.
 - 4] Famine.
 - 5] Nakedness.
 - 6] Peril.
 - 7] Sword. He might even kill us.
- b) Did Paul know anything about Satan's bag of tricks?
 - 1] Had all that happened to Paul separated Paul from God's love?
 - 2] I don't think Paul thought so...!
- c) There are some who think that tribulation, anguish, persecution, famine, nakedness, peril and sword have separated them from God's love.
 - 1] Do you know what was lacking?
 - 2] They lacked faith!

- 3] You see, Satan cannot separate us from God's love. So he tries to destroy our faith with these things.
- d) But God can turn Satan's bag of tricks around on him for our own good ([James 1:2-4](#); [Rom. 8:28](#)).
- e) God's love provides SECURITY for our salvation which is far better than any amount of suffering ([i.e. Rom 8:18](#)).
 - 1] There is nothing that the devil can do to me that will make Jesus stop loving me or you!
 - 2] Saving faith is a faith that says, "I don't care what happens to me in this life. It cannot keep me away from God's love in Jesus Christ. If all my children die...God still loves me. If I lose all my cattle, all my camels, all my she donkeys, all my sheep...God still loves me. If my house falls down and I lose all I have...God still loves me. If my body becomes covered with sores...God still loves me. That is what Job learned, and that is what the Christian must believe!

5) ([READ 8:37-39](#)) OUR SALVATION WILL RESULT IN OUR VICTORY OVER SATAN!

NO ONE CAN SUCCESSFULLY DEFEAT US IN CHRIST JESUS!

- a) We are MORE than conquerors?!
 - 1] Try to describe being more than victorious.
 - 2] Our victory is Jesus!
 - a] Anyone who wants to defeat us must first defeat Jesus our Lord if we belong to Him!
 - b] Our power is Christ's power.
 - c] He is victorious and glorified with authority over everything "for the church which is his body..." ([Eph. 1:18-23](#)).
 - 3] We just cannot lose in Christ. We can be battered and beaten, but we cannot lose!
 - a] Our earnest desire as Christians and servants of God's righteousness is to defeat sin.
 - b] In this text God shows that we will, but that the glory reserved for us will be greater than just that alone. It blows the mind!
- b) Paul lists some things that will not separate us from the love of God in Christ:
 - 1] **DEATH** - It has no power anymore.
 - 2] **LIFE** - With our helmet of salvation, and with Christ in our life, and as we follow Christ's rule in our life by submitting to Him; our life is safe.
 - a] Satan asked for Peter, and Jesus said to him, "You can't have him." Christ got involved in Peter's life and interceded for him.
 - b] Is Jesus on your side? You are more than a victor!

- c] If neither life nor death can defeat us...nothing else will either.
- 3] **ANGELS NOR PRINCIPALITIES** - The mighty power of the angelic world whether it be God's angels or Satan's angels. They cannot defeat the faithful Christian!
 - a] The power of one angel defeated 185,000 Assyrians in one night.
 - b] That is not enough power to defeat a Christian!!!
 - 4] **THINGS PRESENT NOR THINGS TO COME** - There is nothing in the world of time that can defeat the Christian!!
 - a] How many times have we said, "If I just had more time?" Time will defeat many, but time cannot defeat the man or woman who believes in Jesus Christ with all his or her might!!
 - b] Satan doesn't have enough time to defeat God's people! He's running out of it. Time is on our side!
 - 5] **POWERS** - Nothing in the governmental arena can defeat God's army.
 - a] Christians do not have to worry about dictators, evil presidents, kings or liberal governments because Jesus rules!
 - b] Bamboo and Iron curtains cannot stop the advance of God's armies when they trust in their Lord!
 - c] Rome could not destroy God's church, and modern day Rome's are not powerful enough to do it now!
 - d] The rulers of this world if they oppose us today are not enough to defeat us in Christ Jesus!
 - 6] **HEIGHT NOR DEPTH** - This pertains to the physical world. It would include cancer, sugar diabetes, financial ruin, you name it if it is bad, it is not enough to defeat us!!
 - 7] **NOR ANY OTHER CREATURE** - This is a summery statement. If you are afraid of anything else, just add it in right here, and it is not enough to defeat God's people! Nothing on earth, in heaven nor in hell can defeat the Christian who remains safe in Jesus Christ!
 - a] We get into situations in this life where we get scared to death and say to ourselves and to God, "I am not sure what I should do!" "I don't know what you want me to do." "I am afraid of failing!"
 - b] Don't fear because it does not depend on what you do. It depends on what Jesus did and is doing. Just stay in Christ. Depend on him and do your best based upon your knowledge of God's word, and it will work out! Your faith will save you and keep you saved if your faith is in Jesus and not in self! Pray a lot. Study a lot. Cry a lot. Suffer a lot...but remember that you and I are more than conquerors in Christ Jesus!
- c) What we need is a winning spirit. We need a winning attitude...an attitude of victory which is an attitude of faith!
- 1] We need confidence, but we need the right kind of confidence: We need God confidence. A confidence in God's ability to save us and keep us saved! A

confidence in God's love for us. As much as we love one another, God loves us more.

2] Brethren, Jesus came to defeat the devil and we are on His side! Let him bring his best against us. We can defeat him again and again! The devil leaves insignificant and non threatening people alone. But he cannot ignore special forces for righteousness. You and I are special. We are God's people set in the world for righteousness. The devil would have us believe that we are insignificant, but his opposition shows otherwise. We are special to God, Satan's enemy!

a] Example, 1 Sam. 14 - Jonathan and his armor bearer...

b] Example, 1 Sam. 17 - David and Goliath...

d) **GOD LOVES US: THIS IS A FACT THAT CANNOT BE TAKEN AWAY FROM US!!!**

Romans Lesson 19

ROMANS

by Milt Langston

Romans 9:1-13

LESSON 19

REVIEW:

1. By what method has God chosen to make man righteous?
2. If the flesh is dead in Christ, and the spirit is alive as stated in Romans 8:9-10, what about the life we now live in the flesh?
3. Our spirit is now alive and God's Spirit is with our spirit (2 Tim. 4:22), what is the basis for knowing these truths?
4. From 8:18 to the end of the chapter there are four assurances by God that encourage us to remain holy. What are they? (a. Divine promises of glory! b. Divine help in our prayers! c. Divine intervention through providence in our lives! d. Divine protection and victory in the end!)
5. Does God predestine individuals for salvation?
6. Can any man be saved without predestination?
7. Does God violate man's moral agency through predestination?
8. In the closing verses of chapter 8 Paul tells us that all that is in heaven, all that is on the earth and all that is in hell is not enough to defeat us in Christ! What is this protection based upon? (What we are doing or what Christ is doing?)
9. What cannot be taken away from a Christian which assures our victory?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

A. (6:1-23) FREEDOM FROM SIN.

B. (7:1-25) FREEDOM FROM LAW.

C. (8:1-39) FREEDOM FROM DEATH AND LIFE IN THE SPIRIT.

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

A. (9:1-5) PAUL'S INTENSE SORROW FOR THE LOST JEWS.

IN CHAPTER 7 PAUL LET US SEE THE SORROW HE HAD AS A STUDENT OF THE LAW AND AS ONE SEEKING RIGHTEOUSNESS THROUGH THE LAW. IN CHAPTER 8 WE WERE SHOWN HOW GOD REMEDIED THAT SORROW. NOW WE ARE SEEING PAUL'S BURDEN AND SORROW HE FELT BECAUSE OF THE JEW'S REJECTION OF THE GOSPEL.

(9:1-3) PAUL'S GREAT LOVE FOR THE NATION OF ISRAEL AND INTENSE SORROW FOR THEIR LOST STATE.

A. (READ 9:1) THE WITNESS OF PAUL'S SORROW..

- 1) Paul calls three witnesses to testify to his sincerity here:
 - a) His Lord Jesus Christ.
 - b) His conscience.
 - c) The Holy Spirit.
- 2) We hear a lot of people will tell us how much they love the lost, but their life militates against the testimony of their lips, and we must conclude that they are not sincere. Paul here takes off his mask. We know from his life that he means what he says.

b. (READ 9:2) THE INTENSITY OF PAUL'S SORROW. Paul's heart was breaking for the lost Jews. "Sorrow" and "anguish" (or "increasing grief") are very similar. Anguish is just a little deeper.

- 1) Sorrow is what I feel when one of your loved ones dies.
- 2) Anguish is what I feel if one of my loved ones dies.
- 3) The intensity of Paul's sorrow is not really seen in these two nouns. The intensity of his pain is seen in the adjectives he uses: "Great" sorrow and "unceasing" anguish! It is both physical and mental.

c. (READ 9:3) THE EXTENT OF THE INTENSITY OF PAUL'S SORROW.

Paul says that he is willing to endure the agonies of hell if it would save his people. Paul had just wrote chapter 7:7-25. He describes the anguish of the man who must live under law and sin, but he says that if it would save Israel, he would go back and live there again. No one can now doubt the sincerity and intensity of Paul's love for his people. His people were against him for forsaking the law, and he here says, "Listen, if it would save you for me to become lost again, I would go back."

- 1) I think that Paul knew that he couldn't do what Jesus had done because he is wanting to do what Jesus did. He understood that only Christ could do such a thing. But do you see that Paul was becoming more and more like Jesus?

- 2) Paul was sort of a fourth dimension Christian. He was willing to do more than just be a part of the visitation team, and a Bible class teacher, and a faithful attendee with the saints. I would like to get to where Paul is spiritually, wouldn't you?
 - a) We would call Paul a fanatic today. But a person who attends every football game the school plays or every basketball game is called a fan! A fan is always there. He is a fan because he is fanatical about it.
 - b) Wouldn't it be great if more of us were as fanatical about our service to Jesus Christ?
- 3) **ILLUSTRATION:** When Judy and I lived in Lesotho there was a man of the city of Teyateyaneng named Edwin. Edwin was not all there. He was a beggar. He knew Judy and I from the church in Teyateyaneng. Every day he would beg a ride in a taxi to Maseru the capital to beg (a trip of 45 kilometers). When he saw Judy or me, he would come running to receive a quarter or a half dollar, or what ever because he knew us. And we always gave him something because we knew him, and knew that he needed what he got to live. **APPLICATION:** Suppose I was to trade places with Edwin. Suppose you were to trade places with Edwin. Suppose Edwin came back home to live in our fine multilevel houses. How much money would you suppose would be enough for him to give toward world mission work? 10%? 15%? 30%? 50%? Would it be asking too much of Edwin to ask for one of his children to come back over to Lesotho to preach to me? Would we think it too much for Edwin to sacrifice the family closeness of one of his children to save us? Would we be willing to let one of Edwin's children die in service to our salvation?
- 4) Maybe we have not grown spiritual enough yet to have this kind of feeling born of God's grace.
 - a) Paul reveals the kind of feeling that God's grace ought to bring.
 - b) Here is the feeling grace brings: "The only thing important is the salvation of our people!" This is Paul's aching desire.
 - 1] His heart was breaking for the lost Jews.
 - 2] He was in unceasing pain for the lost.
 - 3] To die physically was getting close to how Paul felt.
 - c) Remember that the Jews were not even Paul's charge. He was the apostle to the Gentiles, yet he was fanatical in his service to the Gentiles so that he might compel the Jews to salvation through their jealousy concerning the Gentiles. Everything Paul did was to save his people.

d. (LOOK AGAIN AT 9:3B) THE REASON FOR PAUL'S INTENSITY. Paul says, "**For the sake of my brethren, my kinsmen according to the flesh.**"

- 1) A poet has written: "Breaths there a man with soul so dead
 That never to himself has said,
 'This is my own; my native land.'"
- 2) Paul was nationalistic. He is here showing that he is no renegade Jew who hates his people.
- 3) You and I must love America. Anyone who has lived outside the USA needs to do so to appreciate it more. Yet if America will not heed the Gospel with all the efforts to

teach them the gospel, we must turn to Africa, to Asia, and to South America to provoke America to jealousy. But remember that as good as it is to be an American, we are citizens of a greater country. You and I are citizens of heaven. God's people to preach to the lost!

- e. THE IMPLICATION: Verses 1-3 imply that the bulk of physical Israel were lost. We will learn later that this does not include the real or believing Jew. A real Jew will never be lost!

2. **(READ 9:4-5) THE BASIS OF PAUL'S SORROW GOES BEYOND NATIONALISM...IT WAS BECAUSE OF THE JEWS' HERITAGE THAT PAUL MOURNS. THEY WERE A HIGHLY PRIVILEGED PEOPLE YET THEY STILL REJECTED GOD.**

- a. Israel = "To strive with God." And Israel has long rebelled against God, yet look at how blessed they were by God. There are Eight Marks of God's Divine Favor towards the Jews these verses...
 - 1) **THEIRS IS THE ADOPTION.** This is not what they have, it is what they are ([Ex. 4:22; 19:4-6](#)). God adopted Israel from among the nations (Amos 3:2).
 - 2) **THEIRS IS THE DIVINE GLORY.** This is what they have (It will be taken away in A.D. 70. It was a passing glory.). This is a Jewish way of describing the "shekinah"...The cloud of glory that stood above the Mercy Seat. The glory that caused Moses's face to shine till he had to wear a veil. This was theirs and God still at the writing of Romans was present in the Jew's temple! Where is God's glory today? ([Eph. 3:20-21](#)).
 - 3) **THEIRS IS THE COVENANTS.** This includes all of the covenants. The covenant with Adam; the covenant with Noah; the blessings and cursing, et.al., even the New Covenant was given to Israel ([Read Jeremiah 31:31f.](#)). In the last covenant provisions were made for us, but it was first given to the Jews!
 - 4) **THEIRS IS THE RECEIVING OR GIVING OF THE LAW.** Some translate it one way. Some another. Both apply. The Jews received the law once, and once given to them, their responsibility was to give it to others. To their own children and to the stranger in their land.
 - 5) **THEIRS IS THE SERVICE OR TEMPLE WORSHIP.** Some of the older versions use the word "**worship**" here. It means "to serve." The Jews were blessed by God to be the people who served him. The word used here refers to them as functioning priests. They provided even the priests and Levites to serve Him in his temple. Who serves God today? Where is God's temple today? Who are God's priests today? (1 Peter 2:3-10).
 - 6) **THEIRS ARE THE PROMISES.** Israel had hope of the Messiah ([Gen. 3:15; 12:3; 22:18; 49:8-10](#)). Which of the Messianic promises did not apply to Israel? Which one was not spoken directly to Israel? Which one was not "to the Jew first and then to the Gentile"? Look at Hebrews chapter 8:8 where the Hebrew writer describes the new covenant under which you and I live. It was given first to the Jews! Later Paul will liken the life of God's people like a tree. Individual Christians are branches. This tree is a Jewish tree! He says this to encourage the Jews to take part in this life. The Jews are not taking part because they think the church is not their tree. The Gentiles are anxious to take part, it is the Jews who are not. What a paradox!
 - 7) **THEIRS ARE THE PATRIARCHS.** The Jews are the nation of the great fathers. They are our fathers by adoption, but they are their fathers by right!
 - a) Abraham.

- b) Moses.
- c) Samuel.
- d) David.
- e) Hezekiah.
- f) Josiah.
- g) Etc., etc.

8) **THEIRS IS THE CHRIST.** Jesus was a Jew! From this nation God brought to us Jesus Christ! The Christ was born a Jew! The reason Paul says this is to get these Jews to accept Jesus and end his great never ceasing sorrow!

b. Israel was a highly privileged nation.

- 1) Privilege does not save!
- 2) Privilege bring with it responsibility.
- 3) The wrong use of privilege brings damnation to the privileged ones.

c. Brethren, has God blessed the church with any of the eight privileges that Israel had? Since God has blessed our way, I suggest we be on it!

3. Having seen Paul's sorrow, let's look next at...

B. (9:6-10:4) GOD'S REJECTION OF ISRAEL.

1. (9:6-13) GOD'S REJECTION OF ISRAEL IS NOT INCONSISTENT WITH HIS WORD OR HIS

TRUTHFULNESS. Paul will begin an argument here which will continue through chapter 11 till in verse 26 he will say, "**And so all Israel will be saved...**" He develops a teaching concerning the salvation of the remnant of Israel which is consistent with the teaching of the prophets ([Read Isaiah 11:10-16](#)). In verse 6 he will state his argument, then in the verses following he will show the Jews that this activity of God is consistent with his dealings with Israel in the past. The Jews are arguing with Paul, but he will get them to agreeing with him in this section.

a. ([READ 9:6-8](#)) **THE ARGUMENT: THERE IS A PHYSICAL ISRAEL AND A SPIRITUAL ISRAEL!** Paul's terms are as follows: There are those who are "**descended from Israel**", and there is "**Israel.**" Some are "**descendants**" of Abraham, while others are the "**children of Abraham.**" Some are "**natural children**" while others are the "**children of promise.**" The Jews will be left devastated by Paul's logic because they understood what Paul was talking about, except they thought that it was only true concerning Physical Israel. Paul will show that it is also true of Spiritual Israel leaving God consistent in His dealings with His people!

- 1) The Jews were well aware of the remnant teachings. Isaiah said, "**Though your people, O Israel, be like the sand by the sea, only a remnant will return.**" (Isaiah 10:22). Now Paul will apply these concepts to the present situation. Not all the descendants of Jacob will be saved, only some of Jacob's descendants will be saved.
- 2) In 11:26 Paul will conclude the argument started here by saying that all Israel will be saved! Between 9:6 and 11:26 he shows what God has done to get all Israel saved! Paul is telling and showing that not all the descendants of Israel will be a part of those who will be saved. Only a remnant!

would not accept such an argument. The Jews felt that because they were one of Abraham's descendants that God would not be unfaithful to his promises to Abraham's descendants. God must be faithful to his promises, and for that reason they felt that Paul's gospel was wrong.

- 4) But beginning in verse 6 Paul drops a bomb. Not all who are descended from Jacob are of Jacob (Israel). This will shake the Jews because they know it is true!
 - a) Paul uses the example of Ishmael when he reminds the Jews that the promises came through Isaac and not Ishmael. In verse 8 Paul calls Ishmael a natural child of Abraham (Gen. 16:3 calls Hagar Abraham's wife). The natural conclusion one must draw is that being a natural descendant of Abraham does not make you a child of promise or else the Ismaelites would be also. Paul makes a distinction between natural children and children of promise.
 - b) The Jews would argue the legitimacy of Isaac over Ishmael, but Paul makes it a distinction of being a son of promise, and the other not. In short God's grace determined and still determines who will be saved, and this does not violate God's word nor his veracity!
 - c) But seeing that the Jews will argue the legitimacy of Ishmael, Paul will continue with more...
- b. **(READ 9:9)** PAUL WILL NAIL IT DOWN WHEN HE QUOTES GOD'S PROMISE: "At the appointed time I will return, and Sarah shall have a son."
 - 1) The point Paul is making and will continue to make is that salvation is a result of God's promise and God's working through grace. It is not inherited, nor is it man's by right.
 - 2) The Jews would not like Paul's illustration from history of God's choice between Ishmael and Isaac, but grudgingly they would be forced to accept that there is more to being a child of promise than just being a descendant of Abraham because Ishmael was a descendant of Abraham. The Jews would agree that the Arabians were not children of promise. Their argument has been weakened.
 - 3) But still they would insist that they were children of promise because they after all were the descendants of Isaac, and not Ishmael. So Paul continues.
- c. **(READ 9:10-13)** GOD CHOSE JACOB OVER ESAU PROVING THAT SALVATION AND PROMISE IS ACCORDING TO GOD'S POWER AND HIS WORKING, AND NOT THE WORKING OF MAN.
 - 1) Paul is trying to teach us that man is saved by unadulterated grace.
 - a) It is absolutely unmerited, but it is not unconditional!
 - b) Nor is condemnation unconditional, though it is completely merited!
 - c) A man earns condemnation, according to Romans 6:23, but is freely given salvation, by faith according to the same passage.
 - d) When will we all understand that something may be conditional without being merited?
 - 2) Is God unrighteous in making distinction between Jews and Jews? The Jews to whom Paul writes seem to think so, but Paul shows now that God is not unrighteous to do so. He did it in the past.

- 3) The Jews would agree with God's choice between Isaac and Ishmael. It was a good choice because they were descended from Isaac.
- 4) But now Paul shows that God made distinction between Esau and Jacob before they were ever born (Gen. 25:23). This was not based upon the character or morality of the two boys.
 - a) Esau was a profane man who considered beans of more value than his birthright.
 - b) But look at Jacob:
 - 1] Did Jacob lie to his father? He was a liar.
 - 2] Did Jacob deceive his father? He was a crook.
 - 3] Did Jacob steal his brother's inheritance? He was a thief!
 - c) We in our legalistic way have in the past painted poor old Esau as a wicked dumb-dumb, while we have painted Jacob as the cowboy who wears the white hat. The Bible doesn't paint that picture. Sure we know more about Jacob because the Bible follows his life, and God makes something out of him. Jacob becomes a believer in God, but let's not be unfair to Esau. We never see his unrighteousness (I am sure he had it, but the Bible does not show it) revealed. As a matter of fact when Jacob returns from Paddan Aram and Esau meets him, it is Esau who is righteous in the Bible record (Gen. 33)? The fact is that God did not choose Jacob over Esau because Jacob was a better man than Esau!
- 5) God did make a distinction between Jacob and Esau, and if it was not on the basis of their righteousness, why did He make His choice?
 - a) We can speculate, but we cannot know! Maybe God knew that Jacob would believe where Esau would not. We just do not know!
 - 1] If Esau had a fault, it was that he did not choose what God had chosen when he held his birthright is such low esteem as to sell it for a little food.
 - 2] Jacob went after what God valued more than Esau did.
 - 3] But the fact remains that God chose Jacob over Esau.
 - b) The things God reveals to us we can know when we study the word, but if it is not revealed, God alone knows. This is one of those areas! I am sure God had a good reason for choosing Jacob over Esau, but He does not tell us!
- d. Look at the applications to the Jews so far:
 - 1) Do you Jews agree that God chose Jacob over Esau? They would have to say yes.
 - 2) Do you agree with His choice of Jacob over Esau? Again they would probably say yes.
 - 3) Do you agree that God has the right to choose and not let us know the basis of His choice?
 - a) They would not like it, but they if they are honest must agree that God has that right and ability.
 - b) Do we believe it? Do you and I believe that God can choose to do this that and the other in our lives and not explain it? (Discuss it).

CONCLUSION TO THIS POINT:

God's rejection of Israel in light of the fact that a remnant will be saved and in light of 11:26 does not violate God's promises to Israel nor does it violate God's veracity.

2. **(9:14-29) GOD'S REJECTION OF ISRAEL IS NOT INCONSISTENT WITH GOD'S JUSTICE!**

Romans Lesson 20

ROMANS

by Milt Langston

Romans 9:14-10:4

LESSON 20

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Rom. 1:16-17.
3. If the flesh is dead, how does it die according to chapter 6?
4. If it is dead and the spirit is alive as stated in Rom. 8:9-10, what about the life we now live in the flesh?
5. Our spirit is alive and God's Holy Spirit dwells in us. How do we know this?
6. Does God predestine individuals to salvation?
7. Can any man be saved without predestination?
8. Does God's activities involved in our salvation violate our choice?
9. According to Romans 8:31-39, is there any external that can defeat the Christian who is in Christ?
10. In chapter 8 Paul tells us something that cannot be taken from us which ensures our victory. What is it? (God's love).
11. What two examples does Paul use in chapter 9 to prove that salvation is by God's choice? (Isaac & Jacob being chosen above Ishmael & Esau).

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

A. (9:1-5) PAUL'S INTENSE SORROW FOR THE LOST JEWS.

B. (9:6-10:4) GOD'S REJECTION OF ISRAEL.

1. (9:6-13) GOD'S REJECTION OF ISRAEL IS NOT INCONSISTENT WITH HIS WORD OR HIS TRUTHFULNESS.

2. (9:14-29) GOD'S REJECTION OF ISRAEL IS NOT INCONSISTENT WITH HIS JUSTICE.

A. (9:14-18) IS GOD UNRIGHTEOUS OR UNJUST?

1) (READ 9:14-15) MERCY IS IN ACCORDANCE WITH DIVINE WILL!

- a) God chose Isaac over Ishmael, and He chose Jacob over Esau. The Jews would not deny that fact. Paul's logic has been impeccable. So here Paul gives their next question for them. He lists their objection in the form of a question: **Because God has made the choice, is He unrighteous?**
- b) Paul's answer is **NO!** Then he elaborates: Paul answers their question with his own question. He says, "The question is not whether God is righteous or not, the question is: Is God merciful?"
 - 1] How do you answer this question? We must answer that God is merciful! Only a just person is merciful. An unjust person is never merciful!
 - 2] As a matter of fact, that is the only way to answer the Jewish question. You cannot prove that God is not unjust till you can prove that He is not merciful.
- c) Mercy rises above justice. **"Mercy glories against judgment."** (James 2:13). The NIV says, **"Mercy triumphs over judgment."**
 - 1] It was God's desire to show mercy!
 - 2] It was God's choice to show mercy!
 - 3] And it was **God's work** to make **His choice** and **His desire** to show mercy on us through Christ!
 - 4] God worked hard within the confines of His own justice and His own righteousness in order that He might show us mercy (**Read 3:25-26**).
- d) God works to accomplish his will. This fact is seen in the history recorded in the Bible.
 - 1] God has raised up men of faith to work according to His will. Men like Moses, Elijah and others.
 - 2] God does not make men do anything. He does not make men do good nor does he make men do evil, but he exercises his right as man's creator to use man's actions whether they be good or evil.
- e) Notice Paul's scriptural proof:
 - 1] In verse 15 he quotes Exodus 33:19 in which God speaks to Moses about the Children of Israel (**Read v.15**). In this text God is speaking about his mercy upon Israel in taking them out of Egypt.
 - 2] Would the Jews agree that God was just in showing mercy upon Israel?

- 3] Notice that Paul has now shown the Jews to be objects of God's mercy while they stand there demanding their rights. The Jews and you and I as children of God need to see ourselves as the recipients of mercy, then we will not try to demand our rights!
 - a] We do not want what is ours by right! Do we? If we get what is rightfully ours, we will get eternal punishment.
 - b] Our exalted state in Christ is that we will receive what is by rights Christ's. And that only because of God's mercy for allowing us to have it through faith in Jesus.

2) (9:16-18) JUDGMENT IS ALSO ACCORDING TO GOD'S DIVINE WILL.

- a) (READ 9:16-17) Here is the plain fact: God raised up Pharaoh for the purpose of judging him publicly before Israel and the world.
 - 1] Before Moses ever went to Pharaoh, God told Moses what Pharaoh was going to do.
 - 2] Did God make Pharaoh do anything Pharaoh didn't want to do? (Of course not...we've already seen that God's foreknowledge does not destroy our free choices. He just already knows what choices we are going to make before we do it).
 - 3] Do you suppose that God ever gets himself in a hole where he needs our help?
 - a] Do you suppose He ever gets in a hole where He can't get out?
 - b] Now, do we ever get into holes in need of help?
 - c] If we have God on one hand and us on the other, who do you suppose ought to be the believer and who ought to be believed in?
 - d] Paul is trying to get us to believe in God.
 - b) Will the Jews agree with Paul here? Did God raise up Pharaoh to judge him? Yes! The scriptures say so!
 - c) (READ 9:18) Paul's point is still that God is not arbitrary.
 - 1] He is sovereign, and everything He does is in accordance with His will.
 - 2] Whatever God does, He has thought it out.
 - 3] The Jews did not know they believed this, but Paul is showing them that they do!
 - 4] They already believed that God can raise up some men to judge and others to show mercy upon!
 - 5] Do the Jews have an argument anymore?

Romans 9:1-18 is hard for us to understand sometimes. Some have developed a theology from it which is kind of like adding 2+2 and getting 5. All Paul is doing in this section so far it to get the Jews to agree that God had the right to deal as he dealt with Israel in the past, and to show them further that He is dealing with them now in a consistent manner.

- 3) Let's look for some applications:

- a) God does what ever He wants to do! Therefore it is best for us to be on His side!
- b) God has things under control. He does everything according to His will.
- c) God's will has our best interests always at heart.
 - 1] He wants only good for us.
 - 2] If things begin to look bad we need to wait, till we see what good God has planned then believe if we don't have the faith to believe now.
 - a] Remember Habakkuk...God told him what He was going to do, and Habakkuk said, "You can't do that! You can't judge a bad nation with a worse one." God told old Habakkuk, "You get up in your tower and see if I can."
 - b] Habakkuk saw Judah judged by Babylon, and when he saw it he believed.
 - 3] If you or I do not have enough faith to believe what God can do or not do yet, let's chew on the word here a while, put it up on the shelf, and come back to it again.

This is the next Jewish argument. It is also an argument used by some today. If God wills that some be judged, they are only doing God's will, therefore, why is God angry? The Jews do not realize that this argument makes what Pharaoh was doing to Israel right. It is a dumb argument, but one which Paul will answer by saying, (9:19-21) IS GOD JUST USING MEN AS PUPPETS?

- 1) **(READ 9:19)** The Jewish objection stated: How can God condemn a person if he is doing what is according to God's will?
- 2) **(READ 9:20-21)** Paul's answer: Your question is unbelieving and presumptuous. You presume to sit in God's place.
 - a) God is just.
 - b) God is truthful.
 - c) God is merciful.
 - d) God is also the creator, and God is sovereign.
 - 1] He does what He wants to do.
 - 2] By saying this, Paul doesn't offer any answer. He has already shown that God operates according to His foreknowledge and according to His good purpose. He doesn't even bring it up. Paul doesn't lower himself to their level for they don't really have an argument now.

c. (9:22-29) PAUL'S COUNTER ARGUMENT SHOWS GOD'S POWER AND THE JEW'S REAL PROBLEM...COMING JUDGMENT.

The Jews were suited for destruction, they were objects of God's wrath, but they were the recipients of God's long-suffering. They counted this not as theirs for salvation, but as theirs by right or by blessing, therefore they rejected the salvation. But even this rejection serves God's purpose to show his great glory to the chosen ones: Those who will believe + the Gentiles believers. "Israel" are all who see God's long-suffering as salvation, and those who are only "of Israel" are those who see it as theirs by right or by blessing.

- 1) (READ 9:22) "What if.." denotes the subjunctive mood. He does not state this as a fact, but he states it as a possibility.
 - a) Paul uses this mood in verse 22 and 23 to strengthen his argument.
 - b) The Jew will have to agree that God has the power to make what Paul says possible.
- 2) (READ 9:22-23) Why did God put up with Israel if Israel was as bad as Paul supposes. There are three reasons given in our text:
 - a) To show his wrath against iniquity.
 - b) To show his power over his enemies.
 - c) To accomplish His work in extending mercy
 - d) Notice (vrs. 22-23) that "vessels of wrath" are self fitted for destruction.
 - 1] God's wrath is not God's choice, it is man's choice.
 - 2] Notice also that "vessels" of mercy are God fitted for blessings (Eph. 2:10).
- 3) (READ 9:24) Since salvation is not based upon works, but upon God's grace and election or calling, it is not inconsistent for the kingdom to contain both Jews and Gentiles.
 - a) The Jews opposed God's salvation.
 - 1] They persecuted the prophets; they broke the law, and they killed the Christ.
 - 2] However, God's long-suffering opened the way for salvation to reach the Gentiles.
 - 3] God just cannot be successfully opposed!
 - b) The truth now is that Christianity embraces both Jews and Gentiles, and God has done this remaining faithful to His word and righteous to His character.
- 4) (READ 9:25-29) To support this "subjunctive" possibility from verses 22 & 23, Paul now uses the only proof the Jew will accept...Old Testament Scripture.
 - a) Paul quotes Hosea 2:23; Hosea 1:10; Isaiah 10:22,23 and Isaiah 1:9.
 - 1] In Hosea 1:10 and 2:23 Paul shows that God's election involving the Gentiles is just as right as His calling of those who are Jews.
 - 2] Isaiah 1:9 shows that Isaiah like Paul talked of Israel using the large circle, small circle concept. The Bible is full of examples of this concept:
 - a] God chose Israel to bestow his blessings upon her, yet the wickedness of the people caused Him to scatter the Jews all over the world, yet he restored a **REMNANT**.
 - b] God finally in the end rejected Israel because they rejected Jesus His Son. Jesus predicted this in Luke 21 and Matt. 24, yet God saved a **REMNANT**!
 - c] Jesus died for everyone (Rom. 5:18; 1 John 2:2), yet only a **REMNANT** will be saved!

- b) The conclusion is that God's rejection of Israel and the election of the Gentiles is not inconsistent with God's truthfulness nor is it inconsistent with His justice!

3. (9:30-10:4) GOD REJECTED ISRAEL BECAUSE ISRAEL REJECTED GOD'S WAY OF MAKING MAN RIGHTEOUS. This is a summary or conclusion of Paul's argument so far.

A. (9:30-33) THE JEWS FAILED TO OBTAIN RIGHTEOUSNESS BECAUSE THEY TRIED TO OBTAIN IT BY WORKS AND NOT BY FAITH!

- 1) (READ 9:30) The Gentiles had no part in the Law.
 - a) They were not even pursuing righteousness by legal means.
 - b) Yet they obtained it through faith in Jesus.
- 2) (READ 9:31-32a) The Jews who had the Law and who pursued righteousness by it never got it because they pursued it by works and not by faith.
- 3) (READ 9:32b-33) Paul supports his conclusion by combining the thoughts from two passages: Isaiah 8:14 and 28:16.
 - a) Why are the Jews being rejected by God? The scripture tells us: "**The one who trusts in Him will never be put to shame.**" Therefore we must conclude that they are rejected because they did not trust in God!
 - 1] The Jews are being put to shame. They are being rejected!
 - 2] Therefore, they did not trust in God!
 - b) Why didn't the Jews trust God? Because they stumbled over Jesus!
 - 1] Jesus was the rock upon which the whole Kingdom of Heaven was to be founded, and the Jews stumbled over Him. They did not believe Him!
 - 2] A fellow from Birmingham, England wrote a Poem titled: "If Jesus Came to Birmingham:"

If Jesus came to Birmingham they would not kill him.

They would not crucify him.

They would just let Him lean against a wall and cry,

And they would pass Him by.

Only a minority from Israel crucified Jesus. The majority of Israel just ignored Him. For that reason God rejected Israel. The same thing can happen to us in America if we ignore Jesus today! To ignore Jesus is to not believe Him!

In chapter nine we saw Paul's intense agony and never ending pain, now in chapter ten we see his heart's desire: THEIR SALVATION.

(READ 10:1) PAUL'S HEART'S DESIRE AND PRAYER FOR ISRAEL...THEIR SALVATION!

c. **(READ 10:2-3) THE JEWS HAVE ZEAL, BUT NOT ACCORDING TO KNOWLEDGE.**

- 1) The Jews rejected God's way of making man righteous. They rejected Jesus and others rejected faith in Jesus.
 - a) The Old Testament taught that we must "**do and live**" (Lev. 18:5). God did this to show us the high demands of God's righteousness, and to cause us to realize our need for help in the area of righteousness.
 - b) The New Testament teaches "**live and do**" (**READ 1 Cor. 15:10**). Life precedes works under grace by faith (Eph. 2:8-10).
 - c) Legalism states that if we do enough, we get life for doing it, but Grace states that we have received life to do more things. Grace is effective, legalism was not.
 - 1] Did the Jews want to be righteous?
 - 2] Remember the man described in chapter 7. He was zealous to be righteous, but he was wretched because he sought it by works and not by faith! In 9:30-32 the Gentiles get righteousness because they seek it by faith, the Jews do not get it because they desire it by works (self sufficiency)!
 - 3] Legalism is the boot strap method of salvation, and it is as impossible as it is to lift yourself up by yourself.
- 2) Man can modify his behavior, and become better I suppose, but he is not anywhere near good enough! He is just still trying in vain to lift himself up.
- 3) The only way to righteousness is to die to self.
 - a) That causes us to die to that which is all our problems. We've already covered all this in chapter six.
 - b) Then we can be born again into a new and different kind of life.
 - 1] A life by faith.
 - 2] In this new arena we can live and work and make progress.
 - c) What you and I need is a new place to live, not a better way of life!
 - d) The gospel does not teach a better way of life. It preaches a **brand new life**!
 - 1] The gospel is not better, it's the only way!
 - 2] The kingdom and the church is not better, it's the only place!
 - 3] Our new life is not better, it's the only life which will survive this world!
 - a] It's the only life there is.
 - b] If we are living for Christ, we're doing all right!
 - 1} As soon as a child is born into my family he begins to learn to live by rules. The older the child grows the more he is expected to keep those rules.

- 2} It would be very difficult to get into my family just by trying to keep the family rules. Only by grace could an outsider become a member of my family.
- 3} There is the difference between Grace and Legalism. Grace accepts the gift of life, and learns to live within the family rules of God. But legalism sees the rules as a means of getting into the family relationship.

D. (READ 10:4) THE RIGHTEOUSNESS THE JEWS SOUGHT THEY REJECTED BECAUSE THEY WOULD NOT BELIEVE JESUS.

- 1) Christ is the end of the law because the law pointed to Him (Gal. 3:24-25), but that is not the point here.
- 2) He is the end of the law in that he fulfilled the law by his life and teachings (Matt. 5:17; Rom. 3:31), but that is not the point here either.
- 3) He is the end of the law in the sense that he produced what the law aimed at, righteous men (Rom. 8:4; Heb. 7:11-19). While this is true, it too is not consistent with Paul's former teaching concerning the law.
- 4) He is the law "terminated" for the Christian (Col. 2:14; Gal. 5:22-23; Rom. 7:6). In Christ, LAW ends for the believer that he might be acquitted.

C. (10:6-11) GOD'S RIGHTEOUSNESS IS PERFECTLY FREE AS A GIFT THROUGH FAITH.

Romans Lesson 21

ROMANS

by Milt Langston

Romans 10:5-21

LESSON 21

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Rom. 1:16-17.
3. Rom. 8:9-10 states that the flesh is dead and the spirit alive because Christ is in us. How does the flesh die?
4. What about life in the flesh in the "new life?"
5. How do we know the flesh is dead and the spirit is alive?
6. What cannot be taken away from the Christian which protects him?
7. What two examples does Paul give to prove that salvation is by God's choice? (Isaac & Jacob being chosen by God above Ishmael & Esau).
8. Salvation is by _____'s choice.
9. Because God returned only a remnant from Babylonian captivity, how many will be saved from God's rejection of Israel?
10. Why did God reject Israel?
11. Explain the difference between spiritual Israel and physical Israel.

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

A. (9:1-5) PAUL'S INTENSE SORROW FOR THE LOST JEWS.

B. (9:6-10:4) GOD'S REJECTION OF ISRAEL.

1. (9:6-13) GOD'S REJECTION OF ISRAEL IS NOT INCONSISTENT WITH HIS WORD OR HIS TRUTHFULNESS.
2. (9:14-29) GOD'S REJECTION OF ISRAEL IS NOT INCONSISTENT WITH HIS JUSTICE.
3. (9:15-10:4) GOD REJECTED BECAUSE ISRAEL REJECTED GOD'S WAY OF MAKING MAN RIGHTEOUS.

C. (10:5-21) THE RIGHTEOUSNESS OF GOD HAS BEEN MADE AVAILABLE TO EVERYONE! THROUGH FAITH.

Remember, Paul has just shown that the Jews have rejected God's righteousness (10:3). Then in verse 4 he states that Jesus is the righteousness that is for everyone who believes. There are two points about God's righteousness which Paul makes in chapter 10. First he says that it is FREE in verses 5-11, and then he says that it is UNIVERSAL in verses 12-21. THIS SECTION SHOWS CLEARLY THAT ISRAEL HAD EASY ACCESS TO THE BLESSINGS OF GOD, BUT THEY REMAINED WILLFULLY IGNORANT! The Jews who have been rejected are altogether responsible for their lack of blessings. They should be rejoicing in the truth that the blessings are so easily obtained, and they have no good grounds for pleading their ignorance of God's plans.

1. (10:5-11) THIS RIGHTEOUSNESS IS PERFECTLY FREE AS A GIFT THROUGH FAITH BUT NOT THROUGH WORKS.
 - a. (10:5-8) THE RIGHTEOUSNESS OF GOD IS FREE AS A GIFT, BUT IT CANNOT BE BOUGHT. THIS RESULTS IN A RIGHTEOUS IMPOSSIBILITY OR A GLORIOUS REALITY. Paul is not trying to establish again that justification is by faith and not works of the law. He has already established this fact. Here he is trying to persuade his fleshly brethren to leave the realm of impossibility (works of the Law) and enter the realm of glorious realities (through faith in Jesus Christ).
 - 1) (READ 10:5) MOSES DESCRIBED THE RIGHTEOUSNESS THAT COMES BY LAW AS AN IMPOSSIBILITY TO MAN IN AND OF HIMSELF BECAUSE MAN CANNOT KEEP THE LAW.
 - a) Paul uses Leviticus 18:5 as a proof text concerning the impossibility of righteousness from works of the law.
 - 1] Even the Jew must know that by the keeping of the Law a person cannot earn acquittal.
 - 2] Once a person has failed to keep the law, he is a violator of the law, and no amount of keeping it will change his sinful position.
 - b) But Paul does more than just quote a passage as a proof text: As an inspired writer, he uncovers a deeper meaning from the passage.
 - c) The meaning is that one lives through the continual doing of the Law, therefore; the Mosaic law was never given to acquit but to regulate the lives of the nation, and upon their doing of these laws, they obtained the blessings of God.
 - d) In the next few verses Paul will show that the Jews and Gentile alike can obtain God's righteousness, but his use of Leviticus 18:5 shows that it is given as grace not merited.

- 1] So the righteousness of God is through obtainment and not through attainment. This is a very important lesson to learn!
 - a] Obtainment is righteousness received as a gift.
 - b] Attainment is righteousness merited.
- 2] The implication is that God requires righteousness, and He will allow man to seek righteousness through either attainment or obtainment.
 - a] If man seeks righteousness through attainment though, he must attain a level of righteousness to satisfy God's requirements.
 - b] But if man seeks Christ's righteousness through faith, he can obtain a satisfactory level of righteousness as a gift from God in response to faith.

2) **(READ 10:6-8) THE RIGHTEOUSNESS THAT GOD GIVES IN RESPONSE TO OUR FAITH.** Again Paul uses an Old Testament quote to make his next point. He uses Deut. 30:12-14 in this text. Here he shows the Jews that the righteousness of God has not been far away and inaccessible. They had not need to go get God. The word was right there in their mouths. They knew it and could quote it. Their problem was that they were trying to keep it for righteousness, when what was needed was to believe it!

- a) **(10:6)** Righteousness cannot be obtained by going up and getting God and bringing His righteousness down (Deuteronomy 30:12). Man has never had that kind of power.
- b) **(10:7)** Nor is righteousness found in bringing Christ up from the grave or anyone else for that matter (**Deuteronomy 30:13**).
 - 1] What does all of this mean?
 - 2] It means that righteousness is not by man's works nor man's power!
- c) **(10:8)** Righteousness is near you, not far away. It is right there in your mouth (**Deuteronomy 30:14**). Remember this is a message to and about the Jews. They knew and could quote the Law which was righteous.
 - 1] Paul's conclusion and the Holy Spirit's instruction from this Old Testament Passage is that **God's righteousness was not in the keeping of the law but in the receiving of the Law** as the heart's guide.
 - 2] Paul shows that even when God gave the Law righteousness was in the hearts reception of the law and not in man's keeping of it.
 - a] It was not in the body's deeds, but in the heart's desire.
 - b] Hence, a sinner of great magnitude like David could be called a man after God's own heart.
 - 1} This is not based on what David did, but how he received God's laws.
 - 2} David was a great believer in God! (God help you and me to take God's word into our hearts and become believers in God)!
 - 3] Taken from Alfred's Greek New Testament, Romans 10:8, "The anxious follower after righteousness is not disappointed by an impractical code nor mocked by an unintelligible revelation. The word is near him, therefore accessible, plain and simple and therefore apprehensible. We may fairly add it

deals with definite historical facts and is therefore certain, so that its salvation is not contingent on a performance which is beyond me, therefore inaccessible; irrational and therefore inapprehensible; undefined and therefore involves uncertainty." In other words here Paul is saying about God's righteousness:

- a] It is **NEAR**.
 - b] It is **ACCESSIBLE**.
 - c] It is **PLAIN**.
 - d] It is **SENSIBLE**.
 - e] It is **HISTORICAL**.
 - f] And it is **CERTAIN!**
- 4] (**READ 10:8 AGAIN**) Not only is God's word received, it is in the mouth...it is shared.
- a] The righteousness of God is so simple that it can be received in the heart and shared with the mouth to be told to others.
 - b] This is not a passage to professionals, it is a passage to all the "Children of Israel." To all the Kingdom of Heaven!

B. (READ 10:9-10**) RIGHTEOUSNESS IS REALIZED BY FAITH'S CONFESSION!**

- 1) God's righteousness is realized through the word of faith or by faith's confession.
 - a) We must believe it!
 - b) We must confess it!
 - c) We must share it!
 - d) This is how righteousness by faith is realized.
- 2) The faith that is confessed must come from the heart.
 - a) When the **"heart"** is used in the Bible it always means the center of the moral being.
 - b) This heart of man, or the center of our moral being always involves three things:
 - 1] Intellect.
 - 2] Emotion.
 - 3] Will.

The heart of man involves man's intellect (what he knows); it involves his emotions (what he feels), and it involves his volition (what he desires). Therefore our faith must be according to what we know (10:17), it must be according to what we feel, and it must be according to our own desire.

This places righteousness within the ability of man because man can know what to believe.

This can bring forth a feeling response, and he can want to believe in Jesus!

All this comes from the heart of man!

Christianity is a heart religion!

- c) This makes the confession our confession.
 - 1] This is our expression of faith!
 - 2] It comes from our mind, it comes from our feelings and it comes from our desire!
 - d) Indirectly this teaches repentance because repentance is a change of mind or a change of heart. Our confession if it is a true confession shows our change of heart!
- 3) That "**Jesus is Lord**" is the confession to be made that leads to salvation (Remember, it is the same thing we believe in our hearts)!
- a) We must be able to know and admit that Jesus has the right to be that potter who works the clay that Paul mentions in 9:20,21.
 - b) Notice that Jesus is not "a Lord," he is "**the Lord.**"
 - 1] Caesar could claim the right to be called a lord. As a matter of fact he was called lord.
 - 2] But Jesus is the only one who is lord when the definite article precedes "**Lord.**"
 - c) Olan Hicks who started the Christian Chronicle once said, "When you have said that Jesus is Lord, you've said all there is to say, and you will say no more! From then on He will speak through you!"
 - 1] You and I will stop sweating and worrying what we are going to say and what we are going to do when we have enough faith to say, "**Jesus is Lord.**"
 - 2] That doesn't mean that we will never have to study any more, nor does it say that we will not have to put forth efforts.
 - 3] It says that Jesus can and will lead us to the right places at the right times to do His will. He will use our knowledge, and if we need more knowledge to do His will, He will see that we get more because we have confessed that He is Lord. He will do all this because He is Lord. He will do it for us because we believe it!
 - 4] Our part in this fellowship is our faith in Jesus!
 - d) The confession illuminates the faith, and salvation is by faith.
 - 1] If we make a confession without faith, that confession will not save any more than a baptism without faith will not save.
 - a] Our denominational friends who teach that a confession of faith is just saying the words forget that the confession is an expression of faith, and if faith is not present then words mean nothing.
 - b] To confess the Lordship of Christ saves because Jesus saves.
 - c] But to confess the Lordship of Christ and refuse to obey His Lordship is not confession towards salvation (Luke 6:46).

- 2] When is a person saved?
 - a] Some teach that a person is saved as soon as he confesses, but the text does not say that.
 - b] It just says the confessor "**will be saved!**"
 - c] The person who tries to tell you that this passage teaches that all a person has to do to be saved is confess that Jesus is Lord (a formula of words) is a false teacher because even the writer wrote chapter 6 before chapter 10.
- 3] Salvation occurs when sins are forgiven, and sins are forgiven when the old man of sin dies.
 - a] Therefore the when of salvation occurs at baptism into the death of Christ.
 - b] "**There is...no condemnation to them that are in Christ...**" Baptism places us into Jesus!
 - c] Any saved person knows that because he or she has confessed that Jesus is Lord, and the Lord has instructed us for salvation we do these things!
 - d] Our confession of faith in Jesus saves us because it brings us to Jesus who tells us what to do to be saved!
 - e] Believers in and confessors of the Lordship of Jesus Christ trust Him enough to do what he says to do without questioning Him.

c. **(READ 10:11) SALVATION IS FOR ANYONE WHO BELIEVES IN JESUS!** This is an assurance and a teaching from the Old Testament ([Isa. 28:16](#)).

- 1) The real tragedy for the Jews was that they would neither accept Jesus nor confess Him as their Lord.
- 2) Verse 11 is a pivotal statement. Having made the statement that everyone who trusts in God will be saved, in verses 12-21 Paul will discuss this statement.

2. **(10:12-21) GOD'S RIGHTEOUSNESS IS UNIVERSAL IN ITS SCOPE!**

Salvation is for everyone. It is for all those who are "**of Israel**" but they will not accept it. It is also for all the Gentiles. It is for prostitutes, it is for child molesters, it is for drunkards and drug addicts. It is for everyone. This is stated in verse 11, and here in this section it will be discussed.

A. **(READ 10:12,13) THE UNIVERSALITY OF GOD'S RIGHTEOUSNESS DECLARED.**

- 1) **(10:12)** Paul's first argument is from God's character.
 - a) God is not unjust nor is he a respecter of persons.
 - b) God's character is such that He is the same towards everybody!
 - c) Therefore, the universality of God's righteousness is declared in God's character.
- 2) **(10:13)** Secondly Paul argues from God's promise. He uses scripture to back up his argument. He says, "God said it would be."
 - a) Paul quotes Joel 2:32.
 - b) Peter used this same quote in Acts 2.

- 1] Does he agree that the promise of God is for everyone?
- 2] He said (inspired by God), "The promise is for you and your children and for all who are far off--for all whom the Lord our God will call." (Acts 2:39).

B. (READ 10:14-15) THE UNIVERSALITY OF GOD'S RIGHTEOUSNESS PROVED!

- 1) The universal nature of the gospel is proved by looking to see to whom God sends preachers. He sends his preachers to everyone!
- 2) In the past He even sent preachers to the Gentiles.
 - a) Paul quotes Isaiah 52:7. Did Isaiah ever preach to the nations?
 - b) What about Amos...what about Jonah?
- 3) In the great commission, to whom did Jesus send us?
- 4) God's efforts to send the gospel to everyone proves that that His righteousness is for everyone!

C. (READ 10:16-17) THE UNIVERSALITY OF GOD'S RIGHTEOUSNESS REJECTED!

- 1) The Jews rejected the gospel...they rejected God.
- 2) Paul quotes Isaiah 53:1 to show that they rejected God way back there in history.
 - a) If they had not rejected God, He would not have had to destroy Jerusalem.
 - b) Do you suppose God wanted to destroy Jerusalem?
- 3) Faith comes from hearing the word, but the Jews would not listen to God's preachers. The same is still true today.

D. (READ 10:18-21) The Universality of God's Righteousness Scorned!

- 1) Not only did the Jews disregard the word of God, they scorned it while it was being preached.
- 2) God says that Israel both heard and understood the gospel, but they scorned it.
- 3) God even tried to provoke them to jealousy, but that just made them more rebellious.
- 4) God's long suffering was rewarded by disobedience and abstinence.

IF WE WILL KEEP ON PREACHING THE MESSAGE GOD WILL USE OUR EFFORTS TO MAKE A SEPARATION BETWEEN THE RIGHTEOUS AND THE UNRIGHTEOUS, AND BETWEEN THE CALLED AND THE UN-CALLED.

SUMMARY TO THIS POINT IF ISRAEL FALLS...

1. THEY FALL IN SPITE OF GOD'S TRUTHFULNESS.
2. THEY FALL IN SPITE OF GOD'S MERCY.
3. THEY FALL IN SPITE OF THE CHARACTER OF JESUS.
4. AND THEY FALL IN SPITE OF THE GOSPEL BEING PREACHED TO THEM.

D. (10:19-21) THE FALL OF ISRAEL WAS PREDICTED IN THE SCRIPTURES. (I know we're back tracking a little here, but look what it says).

1. **(READ 10:19-20) PAUL HAS MADE IT ABUNDANTLY CLEAR SO FAR THAT THE MAJORITY OF THE NATION OF ISRAEL WILL BE REJECTED BY GOD!**
 - a. Even the Old Testament scriptures show that the Gentiles will be drafted into the kingdom.
 - b. This was a part of God's purpose from the beginning. He promised Abraham that through his "seed shall all the nations of the earth be blessed" (Gen. 12:3).
 - c. Of the scores of passages that Paul might have chosen, he randomly chooses two. One from Deuteronomy and one from Isaiah.
 - 1) The Jewish problem was not a problem of revelation, it was a heart problem.
 - 2) Their devotion to God did not come from the heart!
 - 3) This can still be a problem today.
2. **(READ 10:21) ISRAEL WILL BE REJECTED, BUT THEIR FALL WAS DUE TO THEIR OWN OBSTINACY AND DISOBEDIENCE .**
 - a. The KJV uses the word "gainsaying" to describe the Jews.
 - b. They were like obstinate children who talk back to their parents.
 - c. One of the things they are saying is dealt with in chapter 11.
 - 1) If the Jews are rejected, does that mean that God rejected His people?

This is the argument of an obstinate person who has no intention of changing or turning to Jesus as

Romans Lesson 22

ROMANS

by Milt Langston

Romans 11:1-24

LESSON 22

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. Can man be saved without God's predestination?
4. Does predestination take away man's choice?
5. How many does Paul teach will be saved from physical Israel?
6. Why did God reject Israel?
7. What is the difference between physical and spiritual Israel?
8. God's righteousness is available for how many?
9. In chapter 10 Paul tells how this righteousness can be realized. How is it realized? (By faith's confession).
10. If God's righteousness is universal in its scope, why will most of Israel be lost?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

A. (9:1-5) PAUL'S INTENSE SORROW FOR THE LOST JEWS.

B. (9:6-10:4) GOD'S REJECTION OF ISRAEL.

C. (10:5-21) THE RIGHTEOUSNESS OF GOD HAS BEEN MADE AVAILABLE TO EVERYONE!

D. (10:19-21) THE FALL OF ISRAEL WAS PREDICTED IN SCRIPTURE.

E. (11:1-10) ISRAEL'S FALL WAS NEITHER TOTAL NOR COMPLETE.

Paul returns to the main thread of his argument which he left at 9:33. In order to make the heartfelt appeal to his kinsmen, he said there, "**They stumbled**" (9:32); but more, they stumbled at the "**stone of stumbling**" placed by God. The question which arises is: "Was it then God's intention to cast off his people with whom he had this special relationship?" Paul also returns to his "**Of Israel**" and "**Israel**" distinction. None of Israel who are God's people will ever fall even though most of those who are "**of Israel**" will be lost.

1. (11:1a) THE QUESTION STATED AND ANSWERED.

- a. The question stated, "**God has not rejected His people, has He?**"
- b. The answer quickly given is "NO": "**May it never be!**"
 - 1) The proof of Paul's answer will follow, but Paul very quickly states that God has never and will never reject His people!
 - 2) The words and promises of God are not empty words as it relates to His people.
- c. The question here stated which is being asked by the Jews is an impossible thought to entertain. Their obstinate attitude is revealed in the hurting, stinging accusation they are laying against Paul's gospel.

2. (11:1b-10) THE PROOF THAT GOD HAS NOT REJECTED HIS PEOPLE...

A. (11:1b) THE PROOF OF PAUL HIMSELF.

- 1) Paul says, "**For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.**"
- 2) Paul himself is a Jew, and the fact that he now enjoys God's blessings through Christ is proof that God has not rejected His people.
 - a) Paul says, "You want proof...look at me!"
 - b) Everyone knew the Jewish credentials of Paul. His salvation is proof that God has not rejected Israel.

B. (11:2-4) THE PROOF OF HISTORICAL PRECEDENCE!

- 1) (**READ 11:2**) Paul here returns to a concept he introduced in chapter 8:29-30 (**READ 8:29-30**).
 - a) God's foreknowledge of His people is proof that He has not and will never reject them!
 - b) Real Israel has always been less than the whole nation.
 - c) Foreknowledge is a lot more than foresight.
 - 1] God has more than just foresight.
 - 2] He has foreknowledge! He doesn't just see what will happen, He as creator works on both sides of what happens for us

- a] He knows who to work with...we don't.
 - b] He does not make His people do what they do; He just knows and helps them.
 - c] Just as He does not make the wicked do what they do, but He knows and even uses them to work out His will.
- 3] God can do that because He is God...He is the Creator who works every day in His creation ("God causes all things to work..." Romans 8:28). (A crushing blow to Existentialism!)
 - d) God's predestination works in concert with His foreknowledge.
 - 1] God knows what will occur, and God predestines what He will do!
 - 2] Chapter 8 is clear in showing us that if God were not active in the lives of all of His people, none of His people would survive to be saved!
 - e) Every single person who will be conformed to the image of His Son, Jesus Christ, is already known to God (Romans 8:28-30)!
 - 1] This is God's plan.
 - 2] This is God's work.
 - 3] You want to be a part of this plan...it is the only one which will work out!
- 2) (READ 11:3-4) This foreknowledge of God was at work back in Elijah's day, and it proved that God had not rejected His people, but He also knew that His people numbered 7001 out of all the thousands of Jews living in Northern Israel.
 - a) A smart aleck once came to the preacher after he had preached a sermon on the foreordination of all the saved, and he asked the preacher, "If only the foreordained are saved, why do you preach to all of us?" The preacher handed him a piece of chalk and said to him, "If you will mark all those who are saved, I'll preach just to them."
 - 1] One reason we have a hard time understanding predestination by God is because we do not understand God.
 - 2] He knows with foreknowledge....we don't.
 - 3] God knows who will be saved when we go out preaching the gospel...that, brethren, is why we pray and depend on Him when we are doing His work. He knows and can help us reach the right people!
 - b) Notice this about the 7000 who had not bowed the knee to Baal.
 - 1] They were still God's people even though they were hiding.
 - 2] God honored their faithfulness even though they were in hiding.
 - a] It is comforting to know that God still loves faithful people even when they are cowards.
 - b] This is comforting because we are cowards.
 - c] David once hid in a cave with 600 men. He almost gave up, but he left that cave to conquer a nation. We can do likewise if we learn to trust the Lord!

c. **(READ 11:5-6) PAUL'S CONCLUSION: REAL ISRAEL DEPENDS UPON GRACE, NOT WORKS. THEY ARE A REMNANT OF THE ORIGINAL WHO ARE CHOSEN BY GOD!**

- 1) (11:5) As in Elijah's day so in Paul's day. Out of all the nation of Israel only a "remnant" will be saved.
 - a) Only a "remnant" of Israel are God's real people!
 - b) God has not cast off His predestined people.
- 2) (11:6) Paul further concludes that God makes His choice through grace, and that salvation by grace excludes salvation by works. Notice how easy purity is defiled.
 - a) A glass containing ninety-nine percent pure water and one percent arsenic is not pure water anymore. It is 100% poison.
 - b) You and I should never, never boast of anything.
 - 1] We have absolutely nothing to boast about because salvation is 100% by God's grace.
 - 2] Nothing we do has anything to do with purchasing our salvation!
 - a] Not our faith.
 - b] Not our baptism.
 - c] Not our confession.
 - d] Not our works.
 - 3] If we boast in self we cancel our own salvation by trying to make it something other than by grace 100%.
 - 4] When we try to add anything to grace, it destroys the pure nature of grace. Like that 100% water, if we add just a little arsenic, it is no longer pure water. It is poison.
 - c) God has always been very jealous about things like devotion to Him.
 - 1] James tells us that to call God our friend while making friends with the world is to make God our enemy. "Do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God" (James 4:4).
 - 2] God says that salvation is by grace. Man has no right to add to that truth!

Paul uses himself as a proof, then he alludes to Elijah's experience as a historical proof, then he brings it down to the present time in verses 5 & 6. Now he continues...

d. **(11:7-10) THE APPLICATION WITH SCRIPTURAL PROOF!**

- 1) **(11:7) THE APPLICATION STATED: "What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, as it is written" (NIV).** Here Paul returns to his "physical Israel, spiritual Israel" theme.
 - a) On the human side Israel has sought but not obtained.
 - 1] Salvation is never, never by man's deeds.
 - 2] If we seek to do anything for our own salvation, we too will not obtain it.

- b) On the Divine side the elect have been called and therefore have obtained!
 - 1] The saved do not so much seek salvation as they answer a call.
 - a] The person who is seeking Divine reward by his own power will never, never obtain it!
 - b] But the person who will listen can hear God's call!
 - c] Do we speak so loud when we talk that we drown out the call of God?
 - 2] What is God's call to us on a congregational level?
- 2) **(READ 11:8-11) THE PROOF FROM SCRIPTURE...**a quote of Deuteronomy 29:4 combined with Isaiah 29:10, then Psalm 69:22,23.
 - a) Psalms 69 is a precautionary psalm where David says in essence: They can throw spears at me and I can dodge them, but when man insults God; he will be judged!
 - b) Like this Psalm in the book of Revelation the dead saints who dwell under the altar cry out for judgment.
 - 1] They were killed for their faith, but the insult was against God.
 - 2] Their death makes it look like God has been defeated, and they want God to be honored or vindicated, therefore, they cry for judgment upon God's enemies.
 - c) The Jews are here seen in scripture as God's enemy, not God's people.

F. **(11:11-32) ISRAEL'S FALL WAS NEITHER FINAL NOR IRREMEDIAL.**

Paul illustrates this point by showing Gentile salvation as another attempt by God to lead the Jews to salvation. He has made a lot of attempts. He has given them all the O.T. blessings 9:1-6; He has given them O.T. providence 9:7-29; He sent His Son to them 10:1-4; He preached the gospel to them 10:5-21; He placed a remnant among them to testify to God's goodness and mercy 11:1-10; and now he will save the Gentiles in great numbers to provoke them to jealousy.

What else can God do to save the Jews? He has not been slack in His efforts. He can and he will destroy their nation in which they so trust. Herein is seen seven things God does so that "all Israel" will be saved: (1) He blesses, (2) He providentially helps, (3) He sends Jesus, (4) He preaches the gospel, (5) He places a remnant of His people among us, (6) He saves the foreigner to provoke us to jealousy, and (7) If He loves us the only step left is the destruction of the nation and the things in which we trust which keeps us away from Him.

America can be placed into this pattern...can't it? This is a frightening truth, but it is a comforting truth. God is at work today right here in San Angelo, Texas so that all things work together for good to those who love the Lord and are called according to His purpose!

1. **(11:11a) ANOTHER QUESTION AND ANOTHER ANSWER...**
 - a. The question stated: "**Did they stumble so as to fall beyond recovery?**" (NIV).
 - b. The answer: "**May it never be!**" That is why we conclude that Israel's fall was neither final nor irremediable.
2. **(11:11b) NOTICE CONCERNING ISRAEL'S FALL...**

a. **THE FACT: "But by their transgression salvation has come to the Gentiles."**

1) Let's apply this fact a bit.

- a) Because the Jews refused to conform, God rejected them (by the way we are going to see that God did not do this in a vindictive or hateful way), and God chose another...namely the Gentiles.
- b) Even this is not without precedent in the Old Testament.
 - 1] Deuteronomy 29:4 which Paul quotes in verse 8 above alludes to the time God rejected the Jews in the wilderness and raised up another generation that would not balk at doing His will.
 - 2] Exodus records that God eliminated one generation of the Jews and raised up another as they wandered in the wilderness for 40 years.
 - a] In the case here Paul tells us that God chose the Gentiles to provoke the Jews to repentance.
 - b] But carry this thought further.
 - 1} Were it not for a righteous remnant, the world would be doomed.
 - 2} Was the nation of Israel destroyed because the remnant was not large enough (Remember Abraham's pleading with God for Sodom and Gomorrah)?

2) Let's look at ourselves.

- a) God's eternal purpose is that you and I be conformed to the image of Christ (8:29).
- b) Jesus, in who's image we are to be conformed, came into the world seeking and saving the lost, therefore; you and I as His people are to be an evangelistic people.
 - 1] Our own salvation is proof that someone is still doing that same thing still today. Our own salvation is the product of someone's evangelism.
 - 2] Therefore, one sign that you and I have been changed by God will be seen by our desire to seek and save the lost today.
 - 3] How hard are we doing that? Elders? Deacons? Preachers? Missionaries?
- 3) If we will not be conformed to that image...if we refuse to seek and save the lost as the Jews refused to have anything to do with Jesus as their Lord...the lost around us have no hope.
 - a) Our children have no hope.
 - 1] Children will become unfaithful and no one will care or try to redeem them.
 - 2] Because unevangelistic people leave the lost in need of salvation!
 - b) Our neighbors have no hope because we are ignoring God's desires.
 - c) When we become callused to Christ's desire as our Lord, we stand the chance of living on the wrong side of salvation with the Jews in Romans 11, and Romans 11 stands as an exhortation to us to cling ever tightly to Jesus our Lord with a more active faith.

- 1] Churches argue today whether it is right to have classes or not have classes...kitchens or no kitchens...fellowship halls or no fellowship halls...one cup or many cups...these things are just not all that important to what Jesus wants for His church.
 - a] After all it is His not ours.
 - b] What do you suppose He wants our most pressing concern to be within the church?
 - c] The maintaining of salvation for the saved and the invitation of salvation to the lost; or whether we should wear bow ties or neck ties to church?!
 - 2] Some are devoted to keeping the gospel pure so they write about all the mistakes they see in the brotherhood. No telling how much energy and effort and money is spent in brotherhood newspapers who's goal is the policing of the brotherhood.
 - a] Will we neglect to preach salvation to the lost in order to undertake a monumental task like that!
 - b] We argue and discuss and fight.
 - c] We do not need to keep the gospel pure. That is God's work.
 - 1} It is already pure.
 - 2} We need to start preaching it to the lost!
 - d] We need to share it with others who are lost.
 - 4) Would you be willing to pray this prayer with me? "Father, please help us conform to your will. Conquer us with your spirit. May your will be done on earth as it is in heaven. But if we will not be conformed, please reject us and raise up some others even from the stones of the earth who will tell your wondrous story of salvation to our children and the unborn thousands who will come from us."
 - a) Paul would have.
 - b) You see, God needs someone...I pray it will be us...who will die to self so that Christ can live in the earth to invite the lost to salvation.
 - 5) If you and I resist the will of God He will reject us. Not because He hates us. Not because He wants us to be damned (though damned we'd be), but to save the lost. You see, salvation is at the heart of God, and we are to be conformed to the image of Jesus who showed us that heart.
 - 6) What we need is faith enough to come to God pliable enough to be changed. The Jews of old would not conform except for a remnant. Thank God for the remnant!
- b. **THE INTENT: "...to make them jealous."**
- 1) Even the rejection of the Jews served God's purpose and was working for the good of those who love God and are called according to His purpose.
 - 2) Had God not brought in the Gentiles, the Jews who live today would not have a chance to be saved.
 - a) But if the Gentiles will be faithful to the Gospel message entrusted to them, everyone will have the opportunity to hear the gospel.

- b) That even includes the Jews who still exist today without God.
- 3) If you and I reject Jesus, our fall, and the choosing of someone else, will be God's continued working to save us.

3. (11:12-32) EXHORTATIONS AND APPLICATIONS TO THE GENTILES.

A. (READ 11:12) THE CENTRAL FACT & POSSIBILITY.

- 1) **THE FACT:** The sins of the Jews means riches for the world and riches for the Gentiles.
- 2) **THE POSSIBILITY:** If the Jews loss and their transgression brings salvation to the world, imagine what blessings their fullness will bring the world.

B. (READ 11:13-14) PAUL'S INTENT IN PREACHING TO THE GENTILES.

- 1) God's intent is stated in vs.11 & 12. God brought salvation to the Gentiles to provoke the Jews to jealousy so He might save more Jews.
- 2) Paul's intent is the same. He makes much of his ministry to the Gentiles for the same purpose: To save some of the Jews.
- 3) Remember the possibility stated in verse 12. Paul wants all of the Jews who are "of Israel" to be complete so that great blessings can come to the world!

C. (READ 11:15) A NEW FACT & POSSIBILITY STATED.

- 1) **A NEW FACT STATED:** "For if their rejection is the reconciliation of the world..."
 - a) God's rejection of the Jews provided reconciliation to the rest of the world!
 - b) Now Paul will suggest a new possibility...
- 2) **THE NEW POSSIBILITY:** "...what will their acceptance be but life from the dead!"
 - a) The salvation of Jews will bring life from the dead.
 - b) Therefore, the possibility for the Jew who is now dead in his trespasses is life in Christ.
 - 1] Israel does not need to be lost!
 - 2] The Jews' fall is not irremediable!

D. (READ 11:16) A THIRD FACT & POSSIBILITY STATED.

- 1) **ANOTHER FACT:** The part of the dough offered as first fruits and the root of the tree is holy!

Romans Lesson 22b

A. (READ 11:16) A THIRD FACT & POSSIBILITY STATED.

- 1) **ANOTHER FACT:** The part of the dough offered as first fruits and the root of the tree is holy!
 - a) This part of the dough and the root of the tree refer to the righteous remnant.
 - b) Paul is burning himself up preaching to the Gentiles for the remnant's sake!
 - c) He wants their number to increase...he want it to be complete.
 - d) Notice that Paul doesn't know who they are, but he trusts that God does know, and he trusts that God has chosen them for salvation. Therefore, Paul applies himself to his chosen place in God's overall plan with a fervent faith!
- 2) **THE POSSIBILITY:** If the first fruits and the root are holy, the whole batch and the entire tree will also be holy.
 - a) Paul saw the great need for the salvation of the righteous remnant. He saw that the health of the entire tree depended on the health of these few who are referred to here as the "roots."
 - 1) And our faith is leaving a legacy to those generations to come.
 - 2) Paul saw all the saved together as a whole when all the generations are added together making the number of the saved complete.
 - b) When opposition to Christ was so great during those first days of the New Covenant, those who were saved and believed during this period of persecution provided a foundation upon which you and I now stand!
 - 1) The root determines the nature of the tree (ie. John 15:1ff)!
 - 2) If branches are diseased they can be cut off, but if the roots are diseased the tree dies.
 - a) I am not sure I can be described as a fervent believer yet or not.
 - b) What about you?
 - c) What is Paul asking for?
 - 2) Paul saw that the great possibilities of the church (kingdom) demanded of him his fervent faith right then!
 - a) The possibility for the Jews is this: The healthy root results in a healthy tree leaving the lost Jews as well as the Gentiles the opportunity to be grafted back.
 - 1) In a Biblical way we could say that Jesus is the root, but that the righteous remnant kept the tree from ever dying.
 - 2) A healthy tree provides the possibility of salvation to everybody!

b. (READ 11:17-18) WARNINGS AGAINST BOASTING. "It is not you (Gentiles) who supports the root, but the root(Jews) supports you."

- 1) The Gentiles who are being saved in greater numbers should not boast because the Jews are being rejected in greater numbers.
- 2) The Gentiles are described as a "wild olive shoot."
 - a) This is against nature in itself.
 - 1] The hybrid is usually grafted into the wild, not the wild into the good tree!
 - 2] Maybe this was said to show that all this is God's work, and to prevent the Gentiles from falling into the same trap that the Jews had fallen into when they felt that God's blessings were theirs by right.
 - b) The point is being made that no Gentile will be saved without the salvation first of the remnant of faithful Jews.
 - c) Their salvation by faith is built upon the faith of others and a result of God's working to save men (**READ 1 Kings 11:9-13**).
 - d) This concept is still true today in the kingdom.
 - 1] No one in the kingdom is insignificant.
 - 2] No one is greater than another.
 - 3] We are all totally dependent upon the care of our Lord Jesus Christ, and we are all inter-dependent upon each other.

c. (READ 11:19-21**) WARNINGS AGAINST PRIDE TO THE GENTILES.**

- 1) (**11:19**) **THE BOAST OF THE GENTILES:** "Branches were broken off so that I might be grafted in."
 - a) Paul says to their boast: "Granted" because it was true. Sometimes the best answer to an argument is "granted."
 - b) Their boast is true, but it doesn't prove anything! This does not show Gentiles to be better than Jews.
- 2) (**11:20-21**) **THE WARNING.**
 - a) Paul's warning states: The Jews were very good at boasting and being full of pride.
 - 1] Look what it got them.
 - 2] They were cast off.
 - b) The application is obvious.
 - 1] Pride leads to destruction!
 - 2] Pride manifests itself in unbelief, never saving faith.

d. (READ 11:22-24**) THE FINAL FACT AND POSSIBILITY A WARNING AGAINST PRESUMPTION.**

- 1) (**11:22a**) Notice the **PRESENT FACT:** The Jews (those "of Israel" and not "Israel") are cut off which indicates God's "severity", and the Gentiles are grafted in (v.17) which indicates God's "kindness."
- 2) (**11:22b**) Notice also the **FUTURE POSSIBILITY** for the **GENTILES:** They too can be cut off!

- 3) (11:23) Notice the **FUTURE POSSIBILITY** for the **Jews**: They can be grafted back in again even though they have been cut off.
- a) This is not a lesson in agriculture, but it is a lesson on God's grace.
 - b) **HERE'S THE LESSON FOR US**: Presently the Jews are cut out, and the Gentiles are grafted in, but the future prospect for both is that the Gentiles can be cut out and the Jews can be grafted back in...All this points to the fact that nothing is permanent but God.
 - 1] Everything else is in transit.
 - 2] Only God is eternal.
 - 3] We are in progress.
 - 4] Remember the theme of Romans: Salvation is by faith in Jesus....we are being exhorted to be faithful to the Lord.
 - a] Therefore we need to walk with God with fear and reverence.
 - b] We need to be careful.
 - c] "If any man thinks he stands, let him take heed lest he also fall." (1 Cor. 10:12).
 - d] As we evaluate our standing (we stand in Christ), what should be our response?
 - 1} Ease, flippancy or fear?
 - 2} Lethargy or alertness?
- 4) (11:24) The nature of the church or the kingdom is that it was born of Jewish stock.
- a) Yet the Jews became a stubborn and obstinate people (10:21).
 - b) May we never become so!
 - 1] Tradition is not our guide, but Jesus is our shepherd!
 - 2] His word is our light and our guide!
 - 3]

Romans Lesson 23

ROMANS

by Milt Langston

Romans 11:25-36

LESSON 23

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. What is the difference between physical and spiritual Israel?
4. God's righteousness is available for how many?
5. In chapter 10 Paul tells how this righteousness can be realized. How is it realized and explain? (By faith's confession)!
6. If God's righteousness is universal in its scope, why will most of Israel be lost?
7. If a few (the remnant) righteous Jews' preaching resulted in many Gentiles being saved, what would be the result of many righteous Jews preaching?
8. Is it impossible for the fallen Jews to return to God?
9. If nations and races are not stable on their own, what is their only hope (Many Gentiles being saved because many Jews being cut off, but Gentiles can also be cut off and Jews can be grafted back in)?

TEXT:

- I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).
 - II. THE THESIS OF ROMANS (1:16-17).
 - III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).
 - IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).
 - V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).
 - VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).
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- A. (9:1-5) PAUL'S INTENSE SORROW FOR THE LOST JEWS.
 - B. (9:6-10:4) GOD'S REJECTION OF ISRAEL.

- C. (10:5-21) THE RIGHTEOUSNESS OF GOD HAS BEEN MADE AVAILABLE TO EVERYONE!
- D. (10:19-21) THE FALL OF ISRAEL WAS PREDICTED IN SCRIPTURE.
- E. (11:1-10) ISRAEL'S FALL WAS NEITHER TOTAL NOR COMPLETE.
- F. (11:11-32) ISRAEL'S FALL WAS NEITHER FINAL NOR IRREDEMIABLE.
 - 1. (11:11a) THE QUESTION AND ANSWER...
 - 2. (11:11b) CONCERNING ISRAEL'S FALL...
 - 3. (11:12-32) EXHORTATIONS AND APPLICATIONS TO THE GENTILES.
 - A. (11:12) THE CENTRAL FACT & POSSIBILITY.
 - B. (11:13-14) PAUL'S INTENT IN PREACHING TO THE GENTILES.
 - C. (11:15) A NEW FACT & POSSIBILITY STATED.
 - 1) A NEW FACT STATED: "For if their rejection is the reconciliation of the world..."
 - 2) THE NEW POSSIBILITY: "...what will their acceptance be but life from the dead!"
 - D. (11:16) A THIRD FACT & POSSIBILITY STATED.
 - 1) ANOTHER FACT: The part of the dough offered as first fruits and the root of the tree is holy!
 - 2) THE POSSIBILITY: If the first fruits and the root are holy, the whole batch and the entire tree will also be holy.
 - E. (11:17-18) WARNINGS AGAINST BOASTING. "It is not you (Gentiles) who supports the root, but the root(Jews) supports you."
 - F. (11:19-21) WARNINGS AGAINST PRIDE TO THE GENTILES.
 - G. (11:22-24) THE FINAL FACT AND POSSIBILITY A WARNING AGAINST PRESUMPTION.
- H. (11:25-32) GOD'S SAVING JUDGMENT.

Here God through the apostle Paul will show us that when ever God comes in judgment upon a nation to destroy it God is still working in His grace for the saving of the lost. (READ Isa. 26:9; 63:4). God's judgments are an instruction in righteousness. That was said even in Romans chapter 1! Consider Calvary which was the greatest act of redemption for man. It was also a day of judgment. Was it not?

Remember that Paul is now making applications and instructing the Gentiles.

- 1) (11:25) THE MYSTERY EXPLAINED: "For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in."
 - a) Paul is explaining and revealing a "mystery." The "partial hardening" of Israel (in this case physical Israel) till the "fullness of the Gentiles has come in."

- b) Try not to get side-tracked from the main issue. There are two possible meanings for the statement, "**until the full number of the Gentiles has come in**" (NIV).
 - 1] The full number needed before God judges Israel with the destruction of Jerusalem which occurred in A.D. 70 ([SEE LUKE 21:24](#)).
 - 2] Or the full number of Gentiles which will ultimately be included in "all Israel" which is introduced in the next verse.
- c) It really does not matter which of these it means because the fact still remains that physical Israel will be judged by God in an attempt to save the lost and to rescue the righteous remnant... this is the point!

2) ([READ 11:26-27](#)) THE SCRIPTURAL PROOF THAT GOD'S JUDGMENTS SAVE!

The principle has been set forth that Gentiles are saved because Jews are lost. It has been God's work to harden the Jews that salvation might come to the Gentiles. Paul went to the Jews first with the Gospel, but because they rejected his gospel, he turned to the Gentiles. God used the rejection of the Jews to save the Gentiles! Even the judgment of God upon others saves the righteous (in this case those who will trust in Jesus).

Sometimes we get caught up in things we cannot understand because we are so desperate to know as much as we can. I think it is God's plan sometimes to keep us from understanding everything so we must remain trusting in Him. We may never know what the "**hardening in part**" means, and we may never know in this lifetime what the "**full number of the Gentiles**" means. It could mean one of two things or it could mean both. But what can be understood is that GOD WILL SAVE ALL ISRAEL! GOD WILL SAVE SPIRITUAL ISRAEL even though all Israel is just a remnant of Israel. The remnant is very important to God. He calls them "**all Israel**" in verse 26.

- a) Paul quotes Isaiah 59:20-21 in combination with Isaiah 27:9.
 - 1] God came to deliver the righteous remnant when he came in judgment upon Israel.
 - 2] Unrighteousness was removed from Jerusalem when the Babylonians destroyed it.
 - a] The worship places of the idols which were destroying Israel were not removed by Jews. They were removed by Babylonians.
 - b] Then in captivity the remnant repented of their sins.
 - 3] Had God not judged Israel, no one would have been saved by the unrighteous leadership of the Kings of Judah and Israel.
 - 4] So God removed the problem by destroying the system.
 - 5] God saved Judah from her wicked kings by destroying the nation.
 - 6] Had he not done so they would have become like Sodom and Gomorrah.
 - 7] The Bible teaches that they would have become like Sodom and Gomorrah save for a what?
 - a] A remnant!

- b] Judgment is always for salvation!
- b) All Israel will be saved, but how?
 - 1] Here Paul answers that question.
 - 2] The remnant was saved as a direct result of God's judgment upon the nation through Babylon.
 - 3] The salvation of the remnant occurred in Babylon, not in Judea.
 - 4] They were saved in captivity, not in the land of their nativity.
- c) The Jews prior to judgment had become eat up by materialism, they were ruled by immoral kings and they were served by dishonest priests who cheated the people.
 - 1] God's judgment kept them from being destroyed by their own wickedness.
 - 2] Had God not judged Israel even the remnant of righteous souls would have been eliminated by the surging wickedness which was present in the nation.
 - 3] Judgment changes things when people will not change any other way!
- d) Jesus warned His followers of the coming judgment when He said, "**But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near**" (Luke 21:28). Note that redemption of the righteousness comes with judgment upon the wicked.
 - 1] Possibly Paul is here preparing the righteous for the coming judgment upon the nation.
 - 2] Or possibly he is warning the righteous of the coming judgment which came upon the Christians by Rome later on.
- e) Remember John 14:27 when Jesus said, "**Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.**"
 - 1] Paul has gone to Isaiah 27 and 59 to bring our minds to God's saving judgment upon a nation.
 - 2] So the context here in Romans 11: 25ff is not a peaceful time, but a turbulent time.
 - a] The Jewish nation will be destroyed by Rome with Jerusalem falling in A.D. 70.
 - b] Then a few years later Roman persecution upon the church will start which will last years.
 - 3] Yet God's people in the turbulence find peace and prosperity.
 - a] Jesus promises peace in the foxhole. He does not promise peace from the foxhole!
 - b] In all the Bible we find no peace from the foxholes of this life....we find peace in the foxholes of life.
 - c] The truth is we walk through the valley of the shadow of death, but we walk hand in hand with the shepherd!

3) **(READ 11:28-32) PAUL'S APPLICATION OF THE SCRIPTURES QUOTED ABOVE ARE PROOF OF GOD'S SAVING JUDGMENT TO COME.** Here Paul applies the scriptures he quoted from Isaiah 27:9 and 59:20-21.

a) **(11:28) THE JEWS (physical Israel) ARE ENEMIES OF THE GOSPEL FOR THE ELECT'S SAKE!**

- 1] The Jews were indeed enemies of the gospel.
 - a] Paul could relate to that.
 - b] He fought against the gospel at one time.
- 2] Yet for the elect's sake (those called who together become the "called out" or the church. "CALLED" = KLESIS or KLETOS in Greek. CHURCH = EKKLESIA.) the Jews are loved because of the promises made to the patriarchs (Abraham, Isaac, Jacob, et. al.).
- 3] The promises being fulfilled to the little circle (all Israel) or the remnant which now includes the Gentiles are a result of God's faithfulness to the promises made to the patriarchs.

b) **(11:29) GOD'S GIFTS AND GOD'S CALL ARE IRREVOCABLE.**

- 1] Notice that Israel's (physical Israel) fall is not irrevocable.
 - a] They can come back to God.
 - b] As a matter of fact God is still serving them in an attempt to get them to return.
 - c] God works for this even in judgment!
- 2] But God's word is irrevocable including His gifts and His call which brings man into the kingdom.
- 3] God does not start out, then change course and change his plan.
 - a] This is the fallacy of the pre-millennial theory.
 - 1} They have a flawed knowledge of Scripture which insults the sovereignty of God.
 - 2} They teach a doctrine of a god who's will is thwarted by wicked man. In this case the Jews.
 - 3} According to their doctrine the cross is a set-back to the kingdom to one day be established.
 - b] God does not change His mind because God is not thwarted by man or Satan!

c) **(11:30) GOD USED THE DISOBEDIENCE OF THE JEWS TO BRING SALVATION AND BLESSINGS TO THE GENTILES.**

d) **(11:31) GOD IS, THEREFORE, USING THE DISOBEDIENCE OF THE JEWS TO LEAD THEM TO ULTIMATE REPENTANCE.**

- 1] Their disobedience brought life and blessings to the Gentiles...God in turn used the salvation of Gentiles in great numbers to provoke a hard to reach,

stubborn and obstinate people to jealousy in an attempt to lead them to repentance.

- 2] Their own disobedience (their rejection of God) God used to reach them by bringing salvation to the Gentiles!
- 3] Notice the use of the word "**now.**" This is not something that is to occur in the dark distant future in some millennial kingdom as many false teachers assert.

E) (11:32) GOD HAS PUT ALL IN PRISON UNDER DISOBEDIENCE IN ORDER TO SHOW MERCY TO ALL!

- 1] The word "**shut up**" or "**bound**" is a prison term of that day which meant "to put in prison."
- 2] Men of all nations and tribes need Jesus, and they need to put their faith in Him, therefore, God's mercy is the same for everyone!

4. SUMMARY OF ROMANS 11:11-32.

In Matt. 24, Mark 13 and Luke 21 Jesus predicts the destruction of Jerusalem (some hold these to refer to the end of the world. It was an end of a world...a Jewish world in the physical sense!). In Matt. 24:22 and Mark 13:20 this statement is made: "**If the Lord had not cut short those days (which are the days of this judgment), no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them.**" THEREFORE, the day of great judgment was also a day of mercy for the elect's sake.

- a. Notice again God's Seven Acts of Divine Grace to Israel:
 - 1) He gave them Old Testament blessings.
 - 2) He gave them Old Testament Providence.
 - a) He choose Isaac over Ishmael, Jacob over Esau.
 - b) He even chose the Hebrews over the Egyptians or someone else.
 - 3) His Son lived among them.
 - 4) His Word was preached among them.
 - 5) His remnant was saved from among them.
 - 6) He caused Gentiles in great numbers to be saved to provoke them to jealousy.
 - 7) Finally He shuts them up in their disobedience and destroyed their nation that He might show mercy upon the elect.
- b. When all this is finished "all Israel" will be saved, and the physical Israel that had existed will no longer exist. The Livitical system will lie in ruin!
 - 1) The large circle is now erased leaving only the small circle.
 - 2) This agrees with the teaching in Heb. cp. 12 (**READ Heb. 12:18-29**). God shook Israel and it vanished away, but from it he established an unshakable kingdom that cannot be shaken.
 - a) That which God builds cannot be shaken. If you and I are standing on the teachings and doing the will of God, we cannot be shaken.

- b) But if our religion is based upon our own thinking and our own wisdom, it will be shaken, and we will fail.
- c) I believe that every congregation of the Lord's church will be shaken. That which is of God will not be moved for it cannot be shaken, but that which is of man will be shaken and removed!
 - 1] Judgment (the shaking) is an act of God.
 - 2] And God's purpose is always the salvation of the elect.

G. (11:33-36) DOXOLOGY: IN PRAISE OF GOD'S WISDOM, KNOWLEDGE AND JUDGMENTS.

A doxology is praise that issues out of a person's theology. You and I today tend to be long on theology but short on doxology. That ingredient which is lacking in our theology which keeps us from moving to doxology is faith!

1. (READ 11:33-35) WE CANNOT UNDERSTAND OR CONTEMPLATE GOD!

- A. (11:33) THE SUBJECT OF PAUL'S DOXOLOGY AND HIS THEOLOGY ARE THE SAME: GOD'S WISDOM, GOD'S KNOWLEDGE, GOD'S JUDGMENTS AND GOD'S PATHS ARE MAN'S MOST PRECIOUS RICHES.
- B. (11:34) WHO KNOWS THE MIND OF GOD?
 - 1) God has fore-knowledge.
 - 2) We do not even have post-knowledge.
- C. (11:34) WHO HAS BEEN GOD'S COUNSELOR?
 - 1) Would you make a good counselor for God?
 - 2) Believe it or not some are still trying to help God out as if He needed it.
 - a) They demonstrate the unbelief of man.
 - b) They are believers of existentialism, not of God's word.
- D. (11:35) WHO HAS EVER GIVEN TO GOD WHEN HE WAS IN NEED?
 - 1) We can return to God that which belongs to Him and which He has given to us...
 - 2) But it is impossible to give to Him! He made us! He gave us all we possess!

2. (READ 11:36) EVERYTHING IS FROM GOD, THROUGH GOD AND FOR GOD!

- a. God is the Source of Everything!
- b. God is the Avenue of Everything!
- c. God is the Goal of everything!
- d. Notice the logical conclusion: "To him be the glory forever! Amen."

3. LESSONS TO LEARN:

- a. WE CANNOT COMPREHEND NOR UNDERSTAND GOD...we are out of our league if we attempt.
 - 1) We tend to try to understand as much as we can and then place our faith in our understanding.

- a) We will not have much to believe in if we do that.
 - b) We would have much more to believe in if we believed in God instead and used our very limited understanding only to direct our faith to Him!
- 2) Paul is here saying, "Here I stand at the shore of God's wisdom, knowledge, judgments and paths and I haven't got a clue what is at the ocean's floor!"
- a) You and I sometimes wade around on the shore of God's knowledge which he has revealed to us, and we are so full of ourselves, that we pretend we know what is at the ocean's bottom!
 - b) What we need to do is confess our utter ignorance because the only thing we know (and that only imperfectly) is the little bit that God has willed to reveal, and that is just the tip of the iceberg.
 - c) God is a great God, and a lot about Him we do not see like an iceberg...a lot of it is concealed from sight.
 - 1] The damned of His creation are those who like the Titanic draw too close to His realm and who do not fear His presence.
 - 2] God does not like us to take His rule from Him.
 - 3] Elders, deacons, preachers and teachers beware, and be sure you are doing His will and not your own.
 - 4] Don't think that we can rob God of His rule, power and dominion.
 - 5] Yes, He wants to share it with us through Christ.
 - 6] But we cannot presume to tell God what to do.
 - 7] That is why He demands faith, not practice. But our practice will tell us what kind of faith we have!
 - a] Paul received a great revelation, and here he concludes that God is far beyond his comprehension.
 - b] Paul concludes that he is going to have to stay there in the shallows and wade, because God does not permit him to go too far out into the depths of this sea without drowning.
 - d) God demands that we trust Him for our own good!
 - 1] Adam and Eve ventured out into an area where God dwells.
 - a] They partook of the tree of knowledge of good and evil.
 - b] God can handle this knowledge.
 - 2] Has man been able to handle it?
 - 3] Can man do God's work?
 - 4] Remember Satan's temptation to Eve,

Romans Lesson 24

ROMANS

by Milt Langston

Romans 12:1-8

LESSON 24

REVIEW:

1. By what method had God chosen to make man righteous.
2. Quote Romans 1:16-17.
3. What does Romans 9-11 teach which shows that God can work all things for good to those who love Him?
4. Is it possible for fallen Jews to return to God?
5. If no one can know God, if no one can counsel Him, and if no one can give God anything to make Him in debt, what is the logical conclusion for us. What is Paul trying to get us to realize?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

VII. PRACTICAL INSTRUCTION CONCERNING CONSECRATED LIVING IN CHRIST (12:1-15:13).

There was an accusation against Paul's gospel which urged people into a life of godlessness. Paul answers this heresy logically and devastatingly in Romans 6:1:17. But the crushing answer to this slander is the practical out working of gospel teaching in the lives of the believers who follow Jesus. A Godly life is the best answer against those who were and still attack Paul's gospel.

This section calls the believers to just such a life. Paul becomes very practical here in his application of what he has to this point taught. It speaks of the sacrifice the Christian offers God is his or her own life. Therefore, Christians are sanctified and set apart, but we are

placed in the world to serve God through Christ. In the world we must relate to others now as one made righteous by faith. Paul talks in this section about our interrelationships spiritually, socially, civically, worldly and within the brotherhood. He then ends the section with an appeal for unity for righteousness' sake.

A. (12:1-8) THE EXHORTATION TO CONSECRATION IN OUR SPIRITUAL RELATIONSHIPS WITHIN THE CHURCH.

The sacrifice placed on the altar in Old Testament times was something that was consecrated to God. Here we discover that the Christian himself is the sacrifice. God expects us to be placed on that altar today. Therefore, this section deals with the consecrated nature of the Christians' life. As a person set apart for God's use we learn some very practical matters dealing with our relationships to others.

1. (READ 12:1-2) THE FOUNDATION OF CHRISTIAN ETHICS IN ALL RELATIONSHIPS!

Not only does Paul here lay down the foundation for all our relationships with others, but also for the proper relationship to ourselves. It affects our inner being or spiritual relationship with ourselves. Jim McGuigan says:

"I beseech you" speaks of **humiliation**.

"By the mercies of God" speaks of **motivation**.

"Present your bodies" speaks of **dedication**.

"Reasonable service" speaks of **obligation**.

"Be not fashioned" speaks of **non-conformation**.

"Be ye transformed" speaks of **transformation**.

"That ye may prove" speaks of **illumination**.

a. (12:1a) THE APPEAL TO CONSECRATION - "Therefore, I urge you, brothers, in view of God's mercy..."

- 1) The word consecration is similar to the word sanctification.
 - a) The sanctified emblems in the Temple were the consecrated emblems.
 - b) Consecration means to be set apart for a specific function.
 - c) Christians are here begged by Paul to become consecrated into God's service.
- 1] This requires a bit more from our faith than just a mere acknowledgment of Jesus' Lordship wouldn't you agree?

- 2] It requires that we stand apart for the purpose of service to God.
 - 3] Paul will describe the consecrated life as a living sacrifice.
- 2) The word **"therefore"** looks back to what has gone before. Especially in 11:36 where Paul says, **"For from Him and through Him and to Him are all things."** We were created us for this purpose!
 - 3) But that is not the only reason to be consecrated. Not only is God our creator, but also in view of his mercy we should be **consecrated**.
 - a) God made us, and we ruined what He made, but by His mercy He has redeemed us and made us new again through faith.
 - b) He has had mercy upon our weakness making consecration possible!
 - c) Because Paul understands the mercies of God, he is not ashamed to humble himself in his appeal.
 - 4) **"I urge you"** or **"I beseech you"** means **"I beg you."**
 - a) Paul here shows he is unashamed to beg his brethren.
 - b) Church leaders are accustomed to admonishing, rebuking, edifying, commanding and reproofing the members; and like Paul sometimes you must "beg" them!
- b. (12:1b) THE ACT OF CONSECRATION - "Offer yourselves as living sacrifices, holy and pleasing to God..."**
- 1) It must be a **voluntary** activity. Paul said **"present"** or **"offer"** which means to give willingly.
 - a) It means to yield.
 - b) We need to make a presentation of ourselves to God in service to others!
 - c) It requires our meekness toward God's will: **"Blessed are the meek..."**
 - d) Paul uses a word here (**"offer"**) which carried in its meaning the concept of a sacrificial yielding.
 - 1] From the Greek words, **paristemi / paristano** ([paristemi]Thayer definition): "to place beside or near; to set at hand; to present; to proffer; to provide; to place a person or thing at one's disposal..."
 - 2] On this word Vincent (Vol. 3, p. 153) says: "It is the technical term for presenting the Levitical victims and offerings."
 - a] Paul used the same word twice in Romans 6:13 and twice in the same chapter verse 19 (Luke 2:22; 2 Cor. 11:2; 2 Tim. 2:15)...
 - b] **READ ROM. 6:13,19.**
 - c] Paul introduces us to the Christian answer to the Judaic worship system.
 - e) Our confession of Jesus' Lordship is the same as making to Him a presentation of our living fleshly bodies!
 - 1] Christians give up themselves to God!

- 2] Like a seed we die to self in order to live again.
- 2) It must be a **personal** activity. Paul said present or offer "**yourselves**" or "**your bodies**" as a sacrifice!
 - a) There are far too many in the church who are trying to ride the coattails of others into glory by making their religion impersonal.
 - b) We all are riding on the coattails of Jesus.
 - c) In view to that mercy, we ought to become personally involved by offering ourselves as a sacrifice.
- 3) It must be a **sacrificial** activity. Paul says that we are to become "**living sacrifices.**"
 - a) It cost something to make a sacrifice.
 - 1] It cost the Jews the price of a lamb or a goat or a cow to present God with a dead sacrifice, but more than that is required of us.
 - 2] We must be willing to give ourselves up for God, and we do that by giving ourselves to others. How much are you serving others?
 - b) "Sacrifice" is the Greek word **thusia** (thusia) which occurs 29 times in the New Testament.
 - c) **READ 1 PETER 2:5 and HEBREWS 13:15-16.** It will be noticed in these passages that "**sacrifice**" covers much more than actions carried out within the precincts of a church building or within the confines of a Bible class.
- c. **(12:1c) THE ARGUMENT FOR CONSECRATION - "Which is your spiritual service of worship."**
 - 1) The same root word in Greek for "**spiritual**" here was used by Peter to refer to "**spiritual milk**" in 1 Pet. 2:2.
 - a) In the Greek **logikos** (logikos) = "reasonable, rational, logical."
 - b) The word carries with it also the idea of "rational" or "intelligent."
 - 1] Therefore the argument follows that it is smart, logical and spiritual to offer yourself to God.
 - 2] Always remember that this is in view of God's mercies!.
 - 3] In the Old Testament irrational and unthinking sacrifices were offered because of man's sins.
 - 4] In the same sense those who offered the sacrifices did not understand the rational and meaning behind the action they were required to do. They just knew that God required it, so they did it not understanding the significance behind it.
 - 5] The rational thing for us to do seeing that you and I understand the significance of the sacrifice of Jesus for our sins is to offer ourselves in God's service.
 - a] Understanding that our place in God's presence has been purchased by God Himself through the work of Jesus, the only reasonable thing for us to

do in response to all that is to give what has now been redeemed totally to God.

b] As the consecrated emblems were set apart for service to God, we too are set apart for God's good pleasure.

6] Life as we are living it no longer is ours, it belongs to God for we have given it to him (Remember chapter six...we are now slaves to God where we had been slaves to Satan.).

7] God who now possesses our lives in total has given us a part of Christ's life...all this is realized only through faith and trust in the promises and word of God.

8] Our very lives are now lived out, and they will prove if we believed this truth or not.

2) The word "worship" or "service of worship" comes from the Greek word "LATREIA" which is the noun form of "LATREUO" which means in short: religious service.

a) This word is used 21 times as a verb and 5 times as a noun as here.

b) It is a word that carries with it more than just homage, but an activity of homage or worship in the form of service.

c) The point this word makes is that our spiritual worship to God is more than just a "kiss towards" Him (which comes from "PROSKUNEO" translated worship 60 times in N.T.).

d) Our spiritual worship involves activity for God in the flesh.

e) This is our gift to God: a living sacrifice! It is a reasonable and spiritual response to God's mercy!

d. (12:2a) THE ATTITUDE OF CONSECRATION - "And do not be conformed to this world, but be transformed by the renewing of your mind."

1) Stated **negatively**: Not being conformed to the pattern of this world. Philip's translation states, "Don't be pressed into the world's mold!"

a) This is what God sent Jesus to rescue us from! God sent Jesus so that you and I might have the means through faith to escape being pressed into the world's mold. This is what chapter 5 tells us. We do not have to be Adam's sons and daughters. We can be God's sons and daughters through the work of Jesus Christ.

b) When Christians are no different from the people in the world, they cease to be Christians anymore.

2) Stated **positively**: "Be transformed..."

a) The word "transformed" comes from the same Greek word for which we get the English word "metamorphosis." **Metamorphoo** (metamorphoo) = to change, transfigure, transform.

b) When a caterpillar undergoes metamorphosis it changes drastically into a butterfly.

- c) Have you ever known of a butterfly that changed back into a caterpillar?
 - 1] Once the butterfly launches out and flies in glory up in the sky, does it then long to crawl once again like a caterpillar?
 - 2] The person who has tasted the new life found in Christ Jesus, and once again desires the life of his past is not consecrated just as the caterpillar that crawls upon the ground has not yet been transformed.
 - 3] Also the person who does not want to fly in his new life is like the caterpillar. He has not yet been transformed into the new life, and he is not yet consecrated!
- d) We can conclude therefore, that the attitude of consecration is change by metamorphosis: a total change and an irreversible change!
 - 1] The attitude of mind that you and I ought to have because of the doctrine of salvation by grace which is from faith unto faith is the attitude that we have so changed; we have been so transformed that this change is irreversible!
 - 2] There is no reason that you and I ought to worry about whether or not we are going to change our minds or not. Some people trouble their minds as to whether or not they are going to change their minds and go back into the world. This problem can be solved: We're not! Let's get busy and get going down the road and path God has laid out for us!
 - 3] The reason we were transformed by the renewing of our minds is so that we can "prove what is good and acceptable.." We will have more on this later. First look...
- 3) The **means** to realizing this attitude of change is stated: "By the renewing of your mind."
 - a) God has left us with the means to discover Him. He has removed the obstacles through Christ, and He has left the way open for all man to come to Him. However it is a way of faith and trust in God. It is a way that goes against nature and the physical. It is a spiritual way that demands of us a spiritual response: Our "spiritual service."
 - b) Because of this we must train our minds to look to the eternal instead of the carnal. It requires that we look with the "eyes of our hearts" instead of the eyes of the flesh. It requires faith in God's word and promises.
 - c) This faith comes from hearing God's word (Romans 10:17), and that word is professed to be all we need to obtain what God has promised (John 20:30-31). Each of us either has a spiritual mind from faith in God's word, or we have a carnal mind.
 - 1] The spiritually minded people have escaped physical death, physical suffering and a terminal existence through their knowledge received from God...
 - 2] But the carnally minded do not even know of these great blessings.
 - a] They are like the caterpillars crawling around low on the ground.
 - b] The Christian has been transformed to the heights of God's glory which he realizes and knows by faith.

- d) This transformation is realized by the renewing of our minds. Not just knowing God's word, but by believing it!
- e. **(12:2b) THE ACHIEVEMENT OF CONSECRATION** - "So that you may prove what the will of God is, that which is good and acceptable and perfect."
 - 1) The consecrated Christian achieves maturity knowing right from wrong. It is a gift from God when we renew our minds through Bible study and faith.
 - 2) This is an achievement and blessing of our consecration to God.
 - 3) Someone might come to us and say, "I just do not have the ability to discern what is right in every situation of life!" What do you suppose this person needs (FOR DISCUSSION)?
 - a) He or she needs to present their bodies as living sacrifices to God (They need to say, "Here, God, I give you this body for the rest of its days! Thank you for giving me real life!").
 - b) He or she also needs to stop being conformed to the world around them.
 - c) And he or she needs to be transformed by the renewing of their minds!
 - d) Then he or she will have the ability to discern!
 - 4) Someone else comes and says to us, "I want to present my body, but I just can't seem to be able to get the job done!" What does this person need?
 - a) This person needs to realize that salvation is by God's power and working, not ours. He needs to know that salvation is by grace.
 - b) Knowing of what God has done and knowing of what God promises to do he will finally trust God to make the necessary changes in his life because he will give his life over to God. It is an activity of faith!
 - 5) It's all a matter of consecration. We are either set aside for God's use, or we are not.

2. **(12:3-8) THE EXHORTATION TO HAVE THE ATTITUDE NECESSARY FOR CONSECRATION!**

In these verses Paul will tell us how to live together in the body of Christ.

A. **(READ 12:3) THE CALL TO HUMILITY.**

- 1) What is this "GRACE" given by God to Paul?
 - a) We do know that it was a grace that caused Paul to conclude, that because of it, everyone needed to listen carefully to what he is about to say.
 - b) It is obvious that this "grace" was his apostolic office.
 - c) The word "grace" means an unmerited gift.
 - 1] Therefore when we think of God's grace we naturally think of God's salvation of man through faith in the work and person of Jesus Christ. Grace helps us realize that salvation is the work and choice of God.

- 2] But the word is also used to describe God's blessings upon individuals in the way of talents or other enabling blessings which are now accepted by God as we serve.
- 3] Notice how the word "grace" is used in the New Testament...
 - a] God's grace can be clearly recognized at work in others ([Acts 11:23](#)).
 - b] God's grace empowers men for service in the church ([1 Corinthians 3:10; 15:10](#)).
 - c] Grace enables men to lead faithful and righteous lives ([2 Corinthians 1:12](#)).
 - d] It is possible to negate the working of God's grace ([2 Corinthians 6:1; Gal. 2:21; Ephesians 3:7; Hebrews 2:9; James 4:6](#)).
 - e] Grace is not given for selfish use ([1 Peter 4:10](#)).
 - f] Grace is promised to the humble ([1 Peter 5:5; Proverbs 3:34](#)).
- d) It can be summarized that grace is a spiritual gift from God.
 - 1] This does not necessarily mean a miraculous gift though it would include a miraculous gift.
 - 2] The gifts listed in verses 6-8 are: prophesying, serving (deaconing), teaching, exhorting, giving, leadership and mercy.
 - 3] While prophesying is a miraculous gift, the others are not, but they are all spiritual gifts of God's grace.
 - 4] God's gifts we can call talents because of the parable taught by Jesus. God gives us grace for His own sake so we can become sanctified in our working for Him.
- e) It is natural to assume that since Paul had been given grace from God, that every member of the church has been given grace to use our gifts for specific purposes in the church. God placed each of us in the church for a purpose which it is our honor to fulfill!
- 2) By virtue of Paul's authority as an apostle he urges **"every one of you"** pay special attention to what he is about to say. The reason for the special call for attention was doubtless due to the fact Paul was about to lay it on them about pride. He will say, **"Do not think of yourself more highly than you ought..."** It's a lesson we all still need to learn from time to time!
 - a) The pride here is the "pride of position."
 - b) No man was to think of himself more highly than the position God gave him.
 - 1] Not the position he has earned, but the position with which he was entrusted and for which God equipped him.
 - 2] We are just God's servants...stewards of what God has given...our glorying should only be in the Lord.
- 3) What is the **"measure of faith"** given by God?

- a) Some teach that it is a miraculous spiritual gift such as the "faith" described in 1 Corinthians 12:9.
- b) But the context shows that it goes hand in glove with the thought of God's positioning in the body and with the equipping by God through grace.
 - 1] We know the gift of grace and this faith given by God are related.
 - 2] In verse 6 Paul will come right out and say that the gift is in proportion to the faith.
- c) Whatever this "measure of faith" is, it is bestowed by the Lord upon the individual.
 - 1] This faith is not the faith required in initial salvation since this book was written to people already saved.
 - 2] Since it is related to one's position of service we must conclude it is "a degree of faith sufficient to enable a man to do the job God has given him." Maybe it is "unto faith" for which every Christian strives (1:16-17).
- d) This measure of faith given us by God suggests a number of interesting revelations:
 - 1] We are not all intended by God to do the same job!
 - 2] We are not all equipped to do the same job!
 - 3] God equips a man to do whatever job God has in mind for him!

B. (READ 12:4-5) THE REASON FOR HUMILITY: CHRISTIAN IDENTITY COMES FROM THE UNITY OF THE WHOLE, NOT THE ISOLATION OF THE INDIVIDUAL.

- 1) Every Christian must acknowledge his dependence upon Christ. This creates a spirit in the church of dependence on God that leads the brotherhood to inner depend upon one another.
- 2) Therefore humility (not pride) is required to bring together all the various gifts God has given to different individuals into a oneness of purpose in Christ.
- 3) This eliminates one attempting to lord it over another in the body of Christ. "There is no rank among galley slaves."
- 4) The wisdom of Christ's instruction, which states that in order to become great, we must become servant of all; is now evident because service to others within the body brings glory to Christ and to the whole body. When our life is hidden in Christ, anything that brings honor and glory to Him brings glory and honor to us!

Romans Lesson 24b

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 - a) This concept was never intended to foster an indifference which states: "I am only a small part of a greater whole, therefore I do not need to be very active in my small service!"
 - b) As a matter of fact, the contrary is intended. We should be encouraging one another in areas where we see potential. This will eliminate jealousy and competition. It will encourage the faith of others, and it will emphasize our own personal God-given responsibilities.

B. (READ 12:6-8) THE EXPRESSION OF CHRISTIAN HUMILITY: PEOPLE ARE GIFTED IN VARIOUS WAYS, AND ONE SHOULD SEEK HIS GIFT OR GIFTS AND LABOR FERVENTLY FOR GOD IN THESE AREAS PRAYING THAT IF THERE ARE GIFTS OF ABILITIES IN OTHER AREAS GOD WILL SHOW THESE TO US ALSO!

- 1) If a man's gift is prophesying, let him prophesy.
 - a) The lesson comes loud and clear.
 - b) If God has blessed us with an ability, He expects us to find it out and do it for Him.
 - 1] The prophet glorifies God when he does the work of a prophet!
 - 2] There is no glory when the prophet did not prophesy.
- 2) The deacon is to serve.
 - a) A man qualified to be a deacon or an elder brings glory to God only when he does what God has given him the grace to do!
 - b) Doing is the key!
- 3) The person with the ability to teach was created by God to do guess what? That's right: teach!
- 4) The person with the ability to exhort is expected to encourage!
 - a) We might note the difference between teaching and exhorting.
 - b) A teacher takes aim at the head, while one who exhorts takes aim at the heart.

- 1] Preaching is more in the form of exhortation.
- 2] Bible class is more in the form of teaching.
- 5) Giving is a gift from God! If God blesses a Christian with the ability to make lots of money this gift was intended by God to be a blessing for the entire body!
- 6) If a man has the God given grace or ability to lead in the church, this man was positioned in the church by God to provide diligent leadership!
 - a) Example of the church in Bagdad, Arizona...no elders because no one wanted the responsibility. All kinds of problems, and a real lack of faith.
 - b) Leaders are made by God to glorify Him, and they do it by leading and serving as elders!
- 7) Some have the God given ability to show mercy. The whole church and Christ receive glory only when these gifted souls show mercy cheerfully!
- c. Notice that with this concept, there are no full time workers in God's church. Some think the preacher is a full time worker, and the rest just sort of support him by paying him.
 - 1) This is not true.
 - 2) The man who works to pay the preacher was put in the church by God to do just that.
 - 3) He has other gifts that are just as important as anyone else's.
 - 4) God put us all where he wants us put.
 - 5) We must have the faith to accept the truth of that fact?
- d. One work of the church is the development of our gifts (Ephesians 4:11-13).

B. (12:9-21) THE CHRISTIAN'S CONSECRATED WALK OF LOVE IN EVERYDAY SOCIAL RELATIONSHIPS.

Romans Lesson 25

ROMANS

By Milt Langston

Romans 12:9-21

LESSON 25

REVIEW:

1. By what method has God chosen to make man righteous?
2. Quote Romans 1:16-17.
3. What does Romans 9-11 teach which strengthens the statement that God can work all things for the good of those who love Him?
4. Is it possible for fallen Jews to return to God?
5. Can God be defeated by man's rebellion?
6. If no one can know God, if no one can counsel Him, and if no one can give God anything which makes God in debt, what is the logical conclusion for us?
7. If we are unsure of our spiritual status, what does Romans 12:1-2 teach us is lacking in our life?
8. Change from the selfish carnal mind to the selfless spiritual mind is Christianity in a nutshell. What must be renewed in man to allow God to work this change?
9. Does God have any ungifted members in the body of Christ?
10. Is the power of Christ seen in the individual Christian separated from the body, or is Christ's power demonstrated in the working of the body together? How does this relate to assemblies?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

VII. PRACTICAL INSTRUCTION CONCERNING CONSECRATED LIVING IN CHRIST (12:1-15:13).

A. (12:1-8) THE EXHORTATION TO CONSECRATION IN OUR SPIRITUAL RELATIONSHIPS WITHIN THE CHURCH.

B. (12:9-21) THE CHRISTIAN'S CONSECRATED WALK OF LOVE IN EVERYDAY SOCIAL RELATIONSHIPS.

1. (READ 12:9-13) LOVE IS THE BASIS OF CHRISTIAN CONSECRATION AND SERVICE.

Here Paul will instruct us to the fact that Christian consecration results in daily activities of service. Remember that this section is in answer to what Paul just said in 11:33-36. Paul wants us to remember that man was created by God for a specific purpose. Selfish pursuits through sin is a dead end street. God sent Jesus into the world to show us that real (heavenly) joy in life comes from service to others. Jesus Himself came into the world to serve others (Mark 10:45). In Phil. 2:5-11 Jesus is our example of the way to glory through service. In 12:1-8 Paul has shown us that God placed us together in the church (body) with different talents to fulfill His grand purpose. God is seen as the designer and creator of our talents, and He places us together in the body for service. We must add the effort to God's gifts to fulfill His purpose. God even provides us with the incentive for service by revealing to us His love, and this love can live in us! Paul becomes very practical in this section, and it is best just to deal with the section one statement at a time.

A. (12::9a) "LOVE MUST BE SINCERE." It must be without hypocrisy.

- 1) Jesus in the sermon on the mount shows us that some provide service to others from a wrong motive.
- 2) In 1 Corinthians 13:1-3 Paul shows that religion out of any other motive than love is empty.
- 3) Remember that God is love (1 John 4:7-8)!

b. (12:9b) "HATE WHAT IS EVIL!"

- 1) This statement exhorts us to develop a holy hatred! A divine disgust!
- 2) The word "hate" or "abhor" comes from a Greek word **apostugew** (apostugeo) which means "to detest utterly, to hate, to abhor, to shudder from."
- 3) This also suggests to us that it is impossible to be directed by God's love in two directions at one and the same time. Man cannot love evil with a love that comes from God.
- 4) Remember that God has never hated his beloved creation.
 - a) He hates the evil that troubles man.
 - b) But man hates because of the color of another's skin.
 - c) Man hates because of the language another speaks.
 - d) Man hates others because of the evil he has either felt or seen in others.
 - e) Jesus stands as a shining example of one who loved others in spite of the evil in them.

- 1] He revealed God to us as love.
- 2] Love can conquer evil if we will give in to love and hate only the right things...evil, not people!

c. (12:9c) "CLING TO WHAT IS GOOD!"

- 1) If Christians will hate evil and love as God loves they must cling to what is good.
 - a) This will keep us from becoming cynical.
 - b) It will also cause us to retain the good that is in this life as God removes the evil from us through His Lordship over our lives.
 - c) This shows that our religion is not to be a mere vacuum. Religion is not merely negative. It is a positive approach to life!
- 2) Sometimes we become legalistic in our approach to religion.
 - a) By doing this we create rigid rules for ourselves from our interpretations.
 - b) This thought by Paul gives us valuable information for helping us avoid legalism.
- 3) For the mature, the answer to many questions which deal with "borderline" problems can be found.
 - a) Not only can we ask, "Is this wrong?" We can also ask, "Is this good?"
 - b) This last question is the question which settles many borderline issues.
 - c) It is not enough to ask for "scripture against" everything; we must also grow to ask "what is there for it?"
- 4) The word "cling" or "cleave" comes from a Greek word **kollaw** (kollao) which means "to glue together, to cement, to unite."

d. (12:10a) "BE DEVOTED TO ONE ANOTHER IN BROTHERLY LOVE!"

- 1) The ASV uses the phrase: "In love of the brethren be tenderly affectioned one to another." This love of God will cause Christians to become emotionally close to one another in mutual affection.
- 2) Remember that one of the sins listed in Romans 1:31 of the Gentiles who denied God's existence was that they were "without natural affection."
 - a) This is not describing perverted sexual appetites, it describes a person who lacks family love **storge** (storge).
 - b) The church is a family...the family of God, and we show genuine affection because we are devoted to one another.
 - 1] Young crying children are not a hindrance and bother to older Christians.
 - a] The sound of crying children is the sound of those we adore because we are the proud mothers and fathers, grandmothers and grandfathers of all the children in church!
 - b] We are a loving family!

- 2] Old and sick Christians are not a bother and burden...they are a loving part of our family!
- 3) In a close family a devotion to one another exists.
 - a) If you hurt one member of the family, you have hurt every member.
 - b) This affection and devotion must exist in God's family!
- e. **(12:10b) "HONOR ONE ANOTHER ABOVE YOURSELF."**
 - 1) This is so hard to do in a world that is "doing its own thing."
 - 2) Christians must change from this secular approach to life and develop a Christ-like attitude (Phil. 2:3-4).
- f. **(12:11a) "DO NOT LAG IN ZEAL!"**
 - 1) The KJV says, "In diligence not slothful."
 - 2) This does not speak of business as much as it speaks of eagerness in our service to Christ.
 - 3) The NIV and NASB uses the proper term: "zeal".
 - 4) Jesus said it this way, "Blessed are those who hunger and thirst for righteousness, for they shall be filled."
- g. **(12:11b) "FERVENT IN SPIRIT, SERVING THE LORD."**
 - 1) Other translations read...
 - a) NRSV, "Be ardent in spirit, serve the Lord!"
 - b) NIV, "Keep your spiritual fervor, serving the Lord."
 - 2) Our service to God must be spiritual. It must be exuberant, and it must be enthusiastic!
 - 3) How many times have you heard the excuse of someone refusing to serve because others are not also serving? You'll never hear this excuse from exuberant and enthusiastic and spiritual people!
 - 4) The word "serving" is the verb (**doulon**) from the noun (**doulos**) which means "a slave."
 - a) Notice the paradox.
 - b) Slaves do not usually serve with exuberance and enthusiasm, but Christians are to do just that.
 - c) Only one thing would make a slave so serve...a great love for his master!
 - 1] Can a slave be free?
 - 2] Can a free man be a slave?
 - 3] Yes to both questions! There are many who think they are free who are enslaved to liquor, enslaved to money, enslaved to drugs or enslaved to pleasure. But the really happy people of this earth have found victory and freedom by becoming enslaved to Jesus!

- a] Someone wrote of a moving experience when they said, "I was on a boat crossing from America to Canada. On the boat pacing up and down in obvious anxiety was a tall, young black man. He had been a slave and escaped. He bore the marks of a runaway and fugitive. As the boat drew near to the Canadian bank, the black man faced the prow of the boat and backed away from it as far as he could and timing his run he sailed through the air and before the boat hit land he did. He was at last beyond the dogs, the whip and the sticks. He began to dance and laugh out loud and roll around on the ground and pick up handfuls of soil so thrilled was he at his newly-found freedom."
 - b] What a thrilling story that makes. We can almost share the joy of the young black man.
 - d) Man needs to see the deliverance Jesus can give to all who come to Him, black, white, or yellow.
 - 1] Jesus has freed us from tyrants greater than slave owners--from lust, pride, drink, drugs and many others.
 - 2] Why would we not serve Him? Why would we not serve him fervently?
- 5) The word "fervent" or "fervor" literally means to boil.

- a) In the Greek **zew** (zeo) = "to boil, to be hot."
 - b) Does mine and your service to God bubble over? It ought to!
- 6) Remember that love is the motivating force here. We will be enthusiastic and energetic servants to Jesus only when we love Him with all our hearts, minds and souls!

h. (12:12a) "REJOICING IN HOPE!"

- 1) The person without hope will not rejoice because he or she will not have anything to rejoice about.
- 2) Hope here is not "wishing" as we mean when we use it many times.
- 3) Hope is "earnest expectation".
 - a) Hope does express a desire...
 - b) But Biblical hope is a strong desire coupled with an expectation born of our faith!

i. (12:12b) "PERSEVERING IN TRIBULATION."

- 1) The word for "persevering" or "patient" here comes from the Greek word **upomenw** (hupomeno). This is a compound word (hupo = under + meno = to stay) = "to stay behind, to await, to wait with patience."
- 2) We could Americanize its meaning by saying it means "sticking with it."
 - a) It does not carry with it the idea of resignation. It is not a "grinning and bearing it situation."
 - b) Coming on the heels of "rejoicing in hope" it carries the idea of confident patience in the afflictions this life dishes out.

- c) William Barclay likens this statement to the attitude of Beethoven who when he discovered that he was losing his hearing said, "I will take life by the throat."
- d) Christians do not run away from affliction.
- e) They remain under its load till God makes them victorious!

j. **(12:12c) "DEVOTED TO PRAYER!"**

- 1) I believe that our faith and our prayer life are closely related.
 - a) When I see the great need for more prayer in my life, I see the need for more faith in my life.
 - b) The promises of God are explicit. If we pray constantly our prayers will be answered.
- 2) Here are some reasons why we do not pray. Can you think of some others?
 - a) We do not feel like praying because of guilt. Do you feel like praying right after you have committed a known sin?
 - b) We do not know if we are asking for the right thing.
 - c) We receive what seems like a definite "no" from God so we cease praying.
- 3) I do know that when we develop a greater faith and become more like Christ, we will pray more and more!
- 4) And I also believe that God will answer our prayers sooner or later. Therefore, we ought to remain constant in our prayers.

k. **(12:13a) "CONTRIBUTING TO THE NEEDS OF THE SAINTS."**

- 1) Jesus illustrated the fact in Matt. 25 in the judgment scene that the goal of Christianity is to fulfill the needs of others.
- 2) This will never happen till we have learned the lesson of Romans 6 of crucifying ourselves.
- 3) God's desire is that our lives become a blessing to the lives of others living around us! That is the statement made by James in James 1:27.
- 4) When we share with others who are in need we create an environment which becomes a light to the world that is lost and in such great pain. When we become such then we will fulfill our purpose and lead others to salvation.
- 5) Faith in a coming glory in heaven blesses the world with a bit of glory now upon the earth in the church, but in order to do this we must become a people who share with others who are in need!

l. **(12:13b) "PRACTICING HOSPITALITY."**

- 1) **"Given to hospitality"** as it reads in the KJV speaks of a person who is addicted to it. This is also a quality an elder of the church must possess.
 - a) We sometimes get the idea (falsely) that we can pick and choose the things we want to do and not do in Christianity.
 - b) That idea describes an independent spirit, not a submissive one.

- 1] These practical suggestions by Paul are not "wants" they are Christian "necessities."
- 2] A person who does not seek out others in his or her home does not practice hospitality.
- 2) We must practice hospitality. That means we must do hospitable things.
- 3) To do this we must see others as our brothers and sisters beloved by us. Any addition to the family is a time of joy for everyone, and all the little children are our children. Children of the family!
- 4) We don't have trouble making family at home in our house, therefore, hospitality requires of us a family view of our relationship with each other in Christ.
- 5) When we see each other in this light we will become a people who are given to hospitality, and we will have no retired mothers and fathers or retired grandmothers and grandfathers. We will have active ones in God's family!

2. (READ 12:14-16) DAILY CONSECRATION TOWARD ALL MEN. CHRISTIANS ARE TO BE A BLESSING TO THOSE AROUND THEM!

Still keep in mind the statement by Paul in 11:33-36. Christians are designed by God for a specific purpose. Selfish pursuits is a lie and a dead end street. Real fulfillment comes by becoming like Jesus as we serve one another. The aim of this section is to encourage Xians to live out in thier lives the wonderful life Jesus has worked into it. Not just to work out that life to those who love us, but also to word out that life even to those who do not treat us well. We must serve a hostile society as well as the beloved family of God.

- a. **(12:14) "BLESS THOSE WHO PERSECUTE YOU; BLESS AND DO NOT CURSE."** The word "bless" **eulogew** (eulogeo) literally means in the Greek to "eulogize them." Thayer says it means "to praise" them.
- 1) It is easy to praise someone you love, but it is hard to praise someone who is persecuting you, but God wants our life to become a blessing to everyone!
 - 2) There is not a one of us that has not struggled with this problem, and unfortunately there are many who do not even try to follow this spiritual path.
 - 3) We must learn to love people even when they are not lovable. That is what Christ accomplished on the cross for us, and it must rub off on us.
 - a) There is something to praise in everyone. Peter urges us to "**honor all men**" (1 Pet. 2:17); so there must be something honorable in all men, even if only the fact that they are made in God's image (**READ James 3:9**).
 - b) The apostle Paul was God's answer to Stephen's dying prayer! God give us such a spirit!
 - 4) In order to develop such an attitude, it will require of us the faith to accept the facts that...
 - a) ONE...we do not have to worry about our own rights...
 - b) And TWO... God will take care of righting all wrongs.

- c) Remember, we get into trouble when we try to stand in God's place!
- b. **(12:15) "REJOICE WITH THOSE WHO REJOICE, AND WEEP WITH THOSE WHO WEEP."** Both of these exhortations are for the spiritually mature. Remember that this section started in verse 9 by stating that **"love must be sincere..."** We are dealing in the context of Christian love.
- 1) First the Holy Spirit says, **"Rejoice with those who rejoice!"**
 - a) It takes a confident and happy person to really be happy when something good happens to someone else....not just to self!
 - b) "Sincere" love is refreshing because it is absent of jealousy concerning the good fortune of others.
 - c) The success and joys of those we love are joys we share!
 - 1] No wonder a Christian is so happy.
 - 2] He or she shares in the joy of all those he or she loves.
 - 3] It is like the joy we feel when one family member does well at school or something.
 - 4] The entire family shares in the joy.
 - 2) Then Paul says, **"Weep with those who weep."**
 - a) As we grow in love we will also develop the tender heart of one who feels the pain of others.
 - b) I knew a dear family when I preached in Bangs who lost a grown son to suicide.
 - 1] The brothers and sisters who came to comfort them did not know what to say, so they just cried with them.
 - 2] Those silent tears were proof that they hurt for their brother and sister in Christ and their family.
 - c) God wants us to discover a dimension of love that will allow us to cry together when one is hurt. This is a blessing that is beyond description here. God help us to love so deeply.
- c. **(12:16a) "BE OF THE SAME MIND TOWARD ONE ANOTHER; DO NOT BE HAUGHTY IN MIND, BUT ASSOCIATE WITH THE LOWLY."** The NIV reads here, **"Live in harmony with one another. Do not be proud, but be willing to associate with people of low position (or be willing to do menial work)."** A more literal word for word translation from the Greek might read: **"The same thing toward one another minding, not high things minding, but with the lowly going along."**
- 1) **"Be of the same mind one toward another"** or **"Live in harmony with one another"** is the idea Jesus gave when he said, **"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."** (Matt. 7:12).
 - a) This is more than harmony.
 - 1] It states that we should treat other people the way we would love to be treated.
 - 2] If we really did that wouldn't there be a lot more peace in the church?
 - 3] If we really did that to our neighbors, wouldn't our neighbors like it?

- 4] What is someone is not nice to you?
- 5] What if they do not like you and are harsh to you?
- 6] We are not to treat them the same way they treat us.

Romans Lesson 25b

A. (12:16b) **"DO NOT BE WISE IN YOUR OWN ESTIMATION."** THE NIV READS, **"DON'T BE CONCEITED."**

- 1) This means that we are not to take our own estimation of ourselves too seriously.
- 2) Conceit is when we think too highly of ourselves, and it is present usually when real talent is absent.
- 3) When the corn is green the plant stands up strait, but when it is ripe, it bends.
 - a) He who is satisfied with himself is too easily satisfied.
 - b) Paul refused to be his own judge (1 Corinthians 4:3-4).
 - c) Paul was wise enough to know that he really did not know even himself, but he knew that God as his maker knew Paul better than Paul did. So Paul trusted God, and Paul continued to press on toward excellence.
 - d) A conceited man would never attained what Paul attained because of God's grace. Therefore, we should avoid such a detriment to our service to God.

2. (12:17-21) DAILY CONSECRATION AGAINST EVIL....

THE POWER AND SPREAD OF EVIL MUST BE BROKEN BY GOD'S CHILDREN

This statement is made plainly in verse 21, **"Do not be overcome by evil, but overcome evil with good."** Remember that Jesus came into the world to destroy the works of the devil (1 John 3:8). James tells us that when we turn a sinner away from his error that it will "save him from death and cover many sins." Evil cycles are broken by Christians. Evil is to be destroyed completely till there is no evil left...only God and His people!

a. (12:17a) **"Never pay back evil for evil to anyone."**

- 1) Some have asked how **"An eye for an eye"** fits into this thinking. Has God changed?
 - a) Not at all. **"An eye for an eye"** was a public law, and a good public law in Old Testament times.
 - b) It would be a good law for public crime even today in "Christian" times.
 - c) It was never meant to be a law for personal reprisal.
- 2) "Revenge is sweet" became a universal saying because it was! And it is!
 - a) The Christian is forbidden to harbor such feelings (12:19) but is to commit himself and his cause to God as did his Master (**READ 1 Pet. 2:23**).

- b) When someone does us wrong, there are four attitudes we may hold, says Charles Allen...
 - 1] 'If he hurts me I will hurt him more' - that is vindictiveness;
 - 2] 'If he hurts me, I will treat him the same' - that is retribution...
 - 3] 'If he hurts me, I will ignore him and will have nothing more to do with him' - That is disdain;
 - 4] 'If he hurts me, I will love and serve him' - that is the Christian way. (pp. 153-154, The Book of Romans, by J. McGuigan).
- 3) As Christians when we learn not to return tit for tat, we stop evil in its tracks.
- 4) Husbands can stop evil from developing in their marriage relationship just by acting like a Christian!
- 5) A wife who does likewise with her husband insures a marriage where good and not evil abounds!
- 6) Everyone of us have suffered abuse at some time or another.
 - a) If we return evil for evil, evil abounds and many others are abused...
 - b) But if as Christians we refuse to repay evil with evil as Christ did, the spread of evil is halted.
- b. (12:17b) "Respect what is right in the sight of all men."
 - 1) Christians must not only be honest, they must be seen to be honorable.
 - 2) This too stops the spread of evil.
 - 3) Jesus said of Christ, "Let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matt. 5:16).
 - a) This does not mean that we are to become self-righteous...
 - b) It means that our life should shine like a light in a dark place. Its contrast from evil gives it its shine.
- c. (12:18) "If it is possible, as far as it depends on you, live at peace with everyone."
 - 1) "If it is possible" does not set a limit to what the Christian is to do to live at peace.
 - a) It relates only to the stance of the one with whom we desire peace.
 - b) If any turmoil exists in this world, it is never to come from Christians!
 - 2) This also does not mean that we are to try our best, then give up.
 - a) Christians are not to be peace wishers.
 - b) They are to be peace makers!
- d. (12:19) "Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord." This passage very simply says that we are to commit ourselves and our cause to God's care and keeping!

- 1) The Jews of old were told to do the same. Yet the kings of Israel and Judah made alliances with foreign powers to protect themselves, and God in His anger delivered them into their hands.
 - 2) God has here asked us to do the same with our lives. Let God worry about making right right and righting any wrongs that may have been committed.
 - 3) Does God rule? Does God have the power to sustain us in the everyday activities of this life.
 - a) Will He justify us if we allow ourselves to be defrauded for His sake? (**READ 1 Cor. 6:7**).
 - b) Does God have the right to ask us to wait for His action concerning vengeance?
 - 4) After all is said and done, does the Christian have any right after giving himself to God at conversion to avenge himself?
 - a) Be real honest with yourself.
 - b) Doesn't most of our troubles come when we try to stand in God's place concerning retribution?
 - 5) If we will trust God in this area of life, it will go a long way in stopping evil because God does nothing from an evil motive, but we can; therefore, let's leave it up to Him.
 - a) We do not have to repay evil for evil!
 - b) God is taking care of us.
 - c) WE MUST BELIEVE THAT!
- e. (**12:20**) "On the contrary: 'If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.'"
- 1) "On the contrary" alludes back to the fact that God will repay evil with just punishment.
 - 2) Because that is true and the Christian believes it he or she will not act as the world does.
 - a) The world says, "Annihilate the enemy."
 - b) But Christ wants to save your enemies, therefore, we will put the pressure on them with good.
 - 3) Can't you see how this approach will put an end to ever escalating evil!
 - 4) God has shown us that good and not evil will win.
 - a) Why don't we get on the side of good and abandon evil!
 - b) Evil is the tool of losers!
 - c) We are the children of light! (**READ 1 Pet. 4:14-16**).

The day when Jesus stood alone and felt the hearts of men like stone and knew he came but to atone, that day he held his peace.

They witnessed falsely to his word, they bound him with a cruel cord and mockingly proclaimed him Lord; but Jesus held his peace.

Dear friend, have you for far much less with rage which you called "righteousness" resented slights with great distress? Remember: Jesus held his peace.

...A.B. Simpson

- 5) If Jesus had always insisted on his rights where would we be today?
- 6) Look at the life of the apostle Paul. This passage is teaching us that there will come times in our life when we should not insist on our rights, but rather take unjust treatment with a Christian spirit!
- f. (12:21) "Do not be overcome by evil, but overcome evil with good." There are only two alternatives represented here:
 - 1) We can overcome evil with good!
 - 2) Or we can be overcome by evil...this ignores Christ!

B. (13:1-14) THE CHRISTIAN'S CONSECRATION IN CIVIC LIFE.

Romans Lesson 26

ROMANS

by Milt Langston

Romans 13:1-14

LESSON 26

REVIEW:

1. Quote Romans 1:16-17
2. What does Romans 9-11 teach which strengthens the statement that God can work all things for the good of those who love him?
3. Can God be defeated by man's rebellion?
4. If no one can know God, if no one can counsel God, and if no one can give Him anything which makes Him in debt, what is the logical conclusion to man?
5. If we are unsure of our spiritual status, what does Romans 12:1-2 teach us is lacking in our life?
6. Change from the selfish carnal mind to the selfless spiritual mind is Christianity in a nut shell. What must be renewed in man to allow God to work this change. What must be studied to renew the mind?
7. Does God have any ungifted members of His body?
8. What is the basis of Christian service? (love).
9. What is the cost of becoming a blessing to the world? (Doing good to those who are enemies).
10. How do Christians break the power of evil? (By overcoming evil with good!).

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

VII. PRACTICAL INSTRUCTION CONCERNING CONSECRATED LIVING IN CHRIST (12:1-15:13).

A. (12:1-8) THE EXHORTATION TO CONSECRATION IN OUR SPIRITUAL RELATIONSHIPS WITHIN THE CHURCH.

B. (12:9-21) THE CHRISTIAN'S CONSECRATED WALK OF LOVE IN EVERYDAY SOCIAL RELATIONSHIPS.

C. (13:1-14) THE CHRISTIAN'S CONSECRATION IN CIVIC LIFE.

This deals with the Christian's relationship to civil authority. Here Paul shows that the Christian's devotion and dedication to God (consecration) involves our attitude and action toward the governmental powers which have been ordained by God for our good.

This section is hard for many to understand. Living in a country that gained its independence from Great Britain by rebellion, it is hard for us to understand all that Paul is teaching here. We must remember that the book was written during a time when governments were not as they are today. Rome was an oppressive government. One would think that a people who had just been freed from law would also be freed from their obligations to a wicked and corrupt governmental power like Rome. Such was not the case. Christians are urged here to trust God's ability to rule in the nations of man by submitting to the authority of governments. One thing must be stressed here. God does not require us to understand every scripture before He requires our acceptance and obedience to scriptural instruction. We must walk by faith here!

1. **(READ 13:1-7) THE REASON FOR CONSECRATION IN CIVIC LIFE.** A good commentary on this section is 1 Pet. 2:11-17 (**READ TEXT**). Remember that consecration refers to dedication and devotion to God. Where the Jews were required by God to give special gifts in sacrifice, Christians are required by God to give themselves as a gift to God. The sacrifice of Old Testament days was consecrated, dedicated or devoted solely to God and burned up as a sacrifice. The life we now live as Christians is consecrated solely for God's purpose. We then have an obligation to relate to governmental authorities in a holy manner as our service to God in a consecrated manner. In verses 1-7 Paul will tell us why we are consecrated in civic life, then he will remind us that we owe civic authority submission, support and respect because we represent God on earth.

A. (13:1-2) THE AUTHORITIES (CIVIL RULERS) ARE ESTABLISHED BY GOD.

- 1) Submission is first exhorted here in verse 1. It will be repeated in verse 5. But notice the instruction: **"Everyone must submit..."** The American Standard Version reads, **"Let every soul be in subjection..."** Every soul here means every individual.
 - a) The instruction here to Christians cannot be escaped. God expects Christians to obey the laws of the land...seat belts, driving with driving licenses, going the speed limit, et. al.
 - b) What if the government is wicked?
 - 1] The text says submit!
 - 2] Remember that Rome was wicked, but Christians were told to submit.
 - c) Most governments today contain many freedoms which come from Christian principles. God has blessed the world through the passive example of Christians, not man's rebellion.

- 2) All governments are ordained by God, and for that reason Christians who are a part of God's kingdom must respect His dealings in the world which we serve for Him in Christ.
 - a) The Jehovah Witnesses teach that all governments of the world are servants of Satan. They get around this passage by saying that the "higher authorities" here are Jehovah and Christ, and the "institution" in 1 Pet. 2:13 are the apostles. Yet notice what the Bible teaches:
 - 1] There have been governments in time past which were dominated by ruthless and ungodly men but which were ordained by God ([Read Dan. 4:17,25; John 19:11](#)).
 - 2] Ungodly governments have been raised up by God to punish His people and to show forth the power of God ([Read Romans 9:17; Isaiah 10:5-19](#)).
 - b) Christians are to submit to those ungodly governments in all that is not inherently immoral ([Read 1 Peter 2:13-14, 17; Dan. 4:17, 25; 7:2, 7-14](#) Notice that the rule of Christ works even during the reign of wicked kingdoms, and Christians as a part of Christ's rule are instructed to submit in His behalf to the authority given by God to them. This is exactly what Christ did during his life time in the flesh.).
 - c) Paying taxes to the government is incumbent upon Christians even where it is known the government is using it for immoral use ([Read Romans. 13:6-7](#)).
- 3) The logical conclusion from other scriptures is verified here!
 - a) No king accedes to a throne except God puts him there! Democracy is a blessing from God (at least that is one view) but God rules whether democracy is the prevailing form of government or not! Christians not only can live faithfully under any form of government (as scripture and experience tell us) but are required by God to do so.
 - 1] All forms of government depend upon the law-abiding majority!
 - 2] Even the government of Iraq would fall tomorrow if all the citizens of Iraq pursued a lawbreaking policy!
 - b) God has ordained earthly governments for the protection of the people of God because all governments protect the rights of the law-abiding majority of the population against anarchy and thus defend the righteous! God has a great aversion to anarchy (Jude v.8-10; 2 Peter 2:10-12; Acts 23:5; 2 Sam. 1:14).
- 4) A principle is stated here: "He who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves."
 - a) A child who will not respect his parents will not respect the rights of others nor the authority of the state, and he or she will certainly never respect God's ultimate authority.
 - b) Christians are the children of God, and as such must exemplify the respect we have for God by respecting the rights of others, and the authority of the state!
 - c) What if the government is wicked and persecutes the Christian?
 - 1] [READ 1 Pet. 3:13-14](#).
 - 2] Not only are Christians respectful and in submission to the authority of the state, they also live in trust and faith in God's ability to keep them safe in whatever government they find themselves!

- a] Two years after we left Lesotho there was a bloodless coup and a change in the government.
 - b] Judy and I received a letter from Andreas Adontsi one of the preachers there who wrote, "There has been a change in the government of Lesotho, but our King remains the same!" This is the consensus of every faithful Christian.
- 5) Someone has rightly summed up the Christians' relationship with the state by saying, "The Christian is to pay, pray and obey the state."

b. (READ 13:3-4a) THE AUTHORITIES ARE SERVANTS OF GOD TO DO US GOOD.

- 1) Higher authorities may not know it. They may not even think so, but God is using them for the benefit of His people. This principle is set forth in [Isaiah 10:5-7](#); [Exodus 9:16](#) (READ TEXTS).
- 2) Remember that Christians are to be a blessing to the world.
 - a) Any government will sing the praises of a people who do what is good.
 - b) No nation can exist if anarchy exists, therefore, God wants Christians to be model citizens!
 - c) He (God) will receive the praise because we represent Him!
- 3) If we have the faith to accept it, God rules and blesses His people through the governments that exist upon the earth.
 - a) They exist because of His power.
 - b) So said Jesus to Pilate as He faced death for our sins.

c. (READ 13:4b) THE AUTHORITIES ARE GOD'S AGENTS OF JUSTICE TO BRING PUNISHMENT ON WRONGDOERS.

- 1) Roman governors and rulers held a ceremonial dagger or sword which represented their right of life or death over their subjects. Judges held the dagger to represent their right to inflict capital punishment.
- 2) Jesus agreed with Pilate that he had been given the power of life or death over him (John 19:10-11).
 - a) Understanding as He did that Pilate was empowered by God, Jesus' life was not forced from him.
 - b) He gave it up freely and trusted in God's power to work good through His death.
 - c) This is the type of faith we are encouraged here to have in God's power and working in our life.
- 3) Governments serve God to bring punishment upon lawbreakers.
 - a) For us to get mad at a police officer because they gave us a ticket for breaking a law is not getting mad at them but at God who gave them their power. We must be very careful.
 - b) God does not give us special privileges such as immunity against the laws of the land even though we are freed from law in Christ Jesus.

c) On the contrary, He expects us to be an example of righteousness.

D. (READ 13:5-7) BECAUSE WE ARE CHRISTIANS WE OWE THE AUTHORITIES AT LEAST THREE THINGS...

1) (13:1, 5) SUBMISSION.

- a) Christians are to submit to the ruling authorities because they hold the sword that punishes wrong, but also because it is God's desire that we submit.
- b) If we will have enough faith to obey God in this matter, He has enough power to protect us under whatever government He chooses.

2) (13:6-7a) SUPPORT.

- a) In these verses it refers specifically to paying taxes.
- b) Christians owe the government taxes because God has ordained it.
- c) Some are reluctant and even seek to avoid paying taxes because they feel that the government might use it to make war or do other non-Christian activities.
- d) The way the support we give is used or abused by the government is not our concern. We are to leave that area of concern up to God's care and keeping.

3) (13:7b) RESPECT AND HONOR.

- a) Verse seven is the concluding statement on this matter. Paul has told us that Christians are free, and that is true, but the concluding statement here shows that our freedom must never be used as a cloak for wickedness (Read 1 Peter 2:17).
- b) Why should a Christian go the speed limit while driving the freeway?
- c) Why should a Christian be honest with his income tax when only he will ever know it?
- d) Does the Bible tell of anyone who is free from the laws of the land which would make him free of God? Is anyone that special? Was Christ?

2. (13:8-10) THE MEANS OF CONSECRATION IN CIVIC LIFE.

We have just concluded that no Christian is above the law, so now Paul will give us the new power to live the consecrated life for God....through the power of love!

a. (READ 13:8 [&10]) LOVE FULFILLS THE LAW!

- 1) There are two kinds of debts mentioned here. One can and must be fully paid, and the other cannot be fully paid. What debt can be fully paid? What debt cannot be fully paid?
 - a) First let's look at the debt which must be paid: "Owe nothing to anyone" was probably prompted by "render to all what is due them" (from v.7) and without doubt this embraces the thought here.
 - 1] God is here against any belligerent or grudging spirit.
 - 2] Our debts whatever they be, financial, social or civil, are not to remain unpaid.
 - 3] A principle is here stated which shows that refusal to pay honest debts is stealing.

- 4] Some have used this verse to teach that Christians should not go into honest debt.
 - a] I do not think that is being taught in light of what Paul says in [Philemon vv. 17-18](#).
 - b] However, **it is not honorable to undertake to pay money while knowing there is no income from which to pay it!**
 - c] To deliberately enter into debt "over your head" is not in keeping with the principles being taught here!
- b) The debt of love cannot ever be paid.
 - 1] What do you suppose it means when it says that love is a debt that cannot ever be repaid?
 - 2] Must love be the constant activity of the Christian then?
- c) The Greek language has many words for love: EROS = sensual passions. This is what happens to people when they fall in love. This is also the love spoken of in many of our modern songs today. STORGE = characteristically the word for "family affection." PHILIA = this is the word for friendship. William Barclay claims this word is best translated "cherish." Where "Eros" and "Storge" are emotions shared with the beasts of the field with a tugging at the gut and a fluttering in the diaphragm, "Philia" moves into an emotion of choice, however, it still contains passion. We are never asked in the Bible to "cherish" God. We are to love God with the agape love, but 1 Cor. 16:22 states that anyone who does not cherish Jesus is cursed.
- d) AGAPE = unconquerable good will; love by choice and will. "Agape" is the love of the mind, a deliberate choosing to love; and this is why it is chosen to be the vehicle of divine demand. It is not restricted to our nearest and dearest, nor those to whom we are physically or culturally attracted. It is as wide as the world and as broad as humanity which still bears the image of God. Agape is used 250 times in the N.T. By its very definition, and because of the fact that God is this type of love...it can never be repaid. It is an on going process. It is not "agape" love unless it is doing good actively for others.
- 2) This "agape" love fulfills the law. It is the only command given by Jesus (John 13:34-35).

B. (READ 13:9) LOVE KEEPS THE COMMANDS OF GOD!

Christians cannot be law breakers...and they keep the commands of God through love!

- 1) This is what God does. He sends blessings on the good and the evil. He knows how to handle things like this.
 - 2) God's children also trust God, therefore, they like He bless everyone with the activities of their life. This is love in action!
- c. (READ 13:10) LOVE BLESSES THE NEIGHBOR!** It will never hurt him. It will bless him.
- 1) Man was made in God's image, and God is love ([1 John 4:7-8](#)).
 - a) Man has the ability to love, and love is a shared nature with God our creator.

- b) Jesus showed us love, and He gave us love, and now we can be transformed into His image.
- 2) At man's fall in the garden, the knowledge of good and evil entered into man's awareness.
 - a) We have a difficult time choosing good instead of evil.
 - b) Therefore God gave us Christ to make the right choices for us.
 - c) Now we need to submit to him.
 - 1] Jesus has said that if we love Him we will keep His commandments!
 - 2] We can also love others becoming the consecrated sacrifice God wants us to become.
 - 3] It will take our total effort to sustain it for love is active good will, and God adds to our love making love complete (1 John 4:12).

3. (READ 13:11-14) THE INCENTIVE FOR CONSECRATION IN CIVIC LIFE.

- a. **(13: 11a) THE FIRST APPEAL: UNDERSTAND THE PRESENT TIME. THIS IS AN APPEAL TO PUT THINGS IN THEIR ETERNAL PERSPECTIVE.**
 - 1) Our activities in this life need to be weighed by the eternal good they will do.
 - 2) We were not put on this earth to be political movers and shakers.
 - 3) God put us on this earth for spiritual reasons.
 - a) This would go for any activity we involve ourselves.
 - b) We must keep all that we do in eternal perspective.
- b. **(13:11b) THE SECOND APPEAL: THE HOUR HAS COME FOR YOU TO WAKE UP FROM YOUR SLUMBER!**
 - 1) The appeal here is not to be lulled to sleep.
 - 2) It is easy to get into a rut.
 - 3) It is easy to let the priorities of life to slip down to the here and now.
 - 4) Corrupt governments are a lot more threat to those who live for the here and now than it is for those who live for eternity.
 - 5) We need to remember that our first concern is the economy of God which is eternal in nature, and of which we are now a part!
- c. **(13:11c-12a) THE INCENTIVE: OUR SALVATION IS NEARER NOW THAN WHEN WE FIRST BELIEVED!**
 - 1) The passing of time only brings us nearer to salvation (Remember the song: WORK FOR THE NIGHT IS COMING).
 - 2) We must involve ourselves in spiritual activities, and every activity in which we do involve ourselves must reflect the fact that we are getting closer to salvation!
- d. **(13:12b-14) THREE EXHORTATIONS...**
 - 1) **(13:12b) CAST OFF THE WORKS OF DARKNESS.**

- a) What are some of these works of darkness which we can cast off?
- b) Let's get practical.
 - 1] What about the types of television programs we watch?
 - 2] What about the types of books we read?
 - 3] What about the types of vacations we take (our recreation)?
 - 4] Does this passage apply?
- c) What else do most of us do at night (remember verse 11, "**The hour has come for you to wake up from your slumber..**")? Are we as children of the day still running around in our pajamas?

2) (13:12c) PUT ON THE ARMOR OF LIGHT!

- a) How do activities of light differ from the activities of the darkness?
- b) Can we walk in light if we are too busy with the temporary activities of this life to read the enlightening word of God?
- c) This passage like many others shows that our life in Christ is a life of constant conflict.
- d) Our enemy will not rest, therefore; we must arm ourselves for battle!

3) (13:13-14) WALK BECOMINGLY ("behave properly") CLOTHED WITH CHRIST!

- a) Verse 13 shows us that Christians do not practice wantonness which is any behavior without bounds!
- b) When people get together and pull out all the stops they practice such things as "**orgies**", "**drunkenness**" which is by its very definition drinking to excess; "**sexual immorality**", "**debauchery**"; and surpassingly "**dissension**" and "**jealousy**."
 - 1] "**Carousing**" **xwmoj** (komos) = a carousal (as if letting loose), reveling, rioting.
 - 2] "**Drunkenness**" **meqh** (methe) = an intoxicant, (by implication) intoxication, drunkenness.
 - 3] "**Sexual promiscuity**" **xoith** (koite) = literally a bed for two, it comes to mean sexual promiscuity.
 - 4] "**Sensuality**" **aselgeia** (aselgeia) = filthy, lasciviousness, wantonness, sensuality.
 - 5] "**Strife**" **eris** (eris) = quarrel, wrangling, strife.
 - 6] "**Jealousy**" **zhlos** (zelos) = zeal in behalf of a person or thing, jealousy.
- c) Have you noticed that this is the American life style which Hollywood tries to portray.
 - 1] When Grandmothers stop watching it as entertainment.

- 2] When mothers and fathers stop longing for it.
 - 3] Then children will stop being drawn toward it.
 - 4] But Someone needs to break the suction which is drawing decent people into these vices...and the someone God has called is you and me: New Testament Christians who represent the more joyous path of righteousness!
- d) Rather than dress in the devil's garments, Christians are to robe themselves in the very form of Jesus himself.
 - e) Phillip's translation of verse 14: "Let us be Christ's men from head to foot, and give no chances to the flesh to have its fling."
- 1] Clearly no Christian will live so as to "make provision for the flesh."

Romans Lesson 27

ROMANS

by Milt Langston

Romans 14:1-12

LESSON 27

REVIEW:

1. Quote Romans 1:16-17
2. If we live a life unsure of our spiritual status, what does Romans 12:1-2 teach us is lacking on our part?
3. What did God require of the Jews because of their sins?
4. What did He require because of sins?
5. What was the fellowship offering by the Jews after sacrifice for sins had been made?
6. What sacrifice must we give God after sacrifice for our own sins has been made?
7. Why then do Christians obey the rulers of the land?
8. How do Christians break the power of evil? (By doing good!).
9. Give the reason for our consecration in civic life. (Our God rules).
10. Give the means to become consecrated in civic life. (Love).
11. Give the incentive for becoming consecrated in civic life. (Our salvation is at hand...glory).
12. What is needed to become consecrated for God?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

VII. PRACTICAL INSTRUCTION CONCERNING CONSECRATED LIVING IN CHRIST (12:1-15:13).

A. (12:1-8) THE EXHORTATION TO CONSECRATION IN OUR SPIRITUAL RELATIONSHIPS WITHIN THE CHURCH.

B. (12:9-21) THE CHRISTIAN'S CONSECRATED WALK OF LOVE IN EVERYDAY SOCIAL RELATIONSHIPS.

C. (13:1-14) THE CHRISTIAN'S CONSECRATION IN CIVIC LIFE.

D. (14:1-15:13) THE CHRISTIAN'S CONSECRATION IN FAMILY (CHURCH) LIFE.

1. (14:1-12) DO NOT JUDGE ONE ANOTHER. Knowing who our brethren are and knowing who is a weak brother, there are at least three reasons listed here why Christians are not to judge each other in disputable matters of opinions and expediency.

A. (READ 14:1-4) DO NOT JUDGE EACH OTHER BECAUSE GOD HAS ACCEPTED BOTH THE STRONG AND THE WEAK.

- 1) (14:1) THE CALL TO THE STRONG... "Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions."

- a) "Disputable matters" NIV, "his opinions" - NASB, "decisions of scruples" - ASV) = "doubtful disputations" in margin of ASV. This comes from a Greek

word **dialogismoj** (dialogismos) which refers to matters born of reasoning. Thayer's definition is "a deliberating, questioning about what is true."

- 1] Again, let's remember that we are not talking about matters of doctrine, but disputable matters which can be different in so far as a man's reasoning might be different.

- 2] The truth is not in man's ability to reason, but the truth is in God's word!

- 3] Jesus promised us that if we abide in His teachings, we will know the truth (John 8:31-32).

- b) Truth comes only from the teachings of Christ!

- 1] The person who must figure things out is apt to come up with faulty reasoning. I knew such a person once who was trying to find an excuse for a young woman to divorce her husband and still have scriptural justification. He suggested that "spiritual adultery" was a good reason to go on ahead and seek a divorce when no other scriptural reason was known for such!?!)

- 2] Where the person who is searching for the truth is more apt to find it as long as he or she remains by faith in submission to the word.

- c) If the weaker brother is remaining in the word. Unity of most matters of opinion will be achieved through a common faith.

- d) Opinions or disputable matters are matters which are subject to doubt.

- 1] The margin in the ASV states, "doubtful disputations."

- 2] **WE DO NOT NEED TO CORRECT A BROTHER'S DOUBTS!**

- e) Consider the following...

- 1] Brother Homer Hailey believed that we should not support children's homes, and he cared for orphans in his own home.
 - 2] Brother R.C. Bell believed in a form of premillennialism, yet he taught at D.L.C. & H.C.C. as well as A.C.C. and never taught his opinion at any of these schools.
- f) The charge is that the stronger brother ACCEPT the weaker brother without passing judgment on his reasoning.

2) (14:2) AN ILLUSTRATED AREA OF DIFFERENCE OF OPINION...EATING MEATS SACRIFICED TO IDOLS.

- a) In Rome 99% of the meat you could buy would be meat that had been sacrificed to idols.
- b) If you did not raise your own meat, you were forced to buy meat that was sold by the temples in Rome, and this meat had been sacrificed to idols.
- c) Therefore some of the weaker brothers would not eat this meat associating it with the temple sacrifice, and because they would not eat this meat they ate only herbs and vegetables.
- d) Other stronger brethren would eat the meat knowing that meat is meat!

3) (14:3) THE ADJUSTMENT TO THE DIFFERENCES NEEDED IS STATED HERE...GOD ACCEPTS BOTH THE STRONG AND THE WEAK! Paul illustrated a difference of opinion concerning the eating of meat sacrificed to idols. Now here in verse 3 he gives an adjustment that is needed by both the weak and the strong brother.

- a) The stronger brother should not regard the weaker brother with contempt.
 - 1] He should not condemn him for his view, nor should the stronger brother try to make the weaker brother feel out of place.
 - 2] They were not to say things like, "That ignorant fellow. Doesn't he know that an idol is nothing. He ought to eat this good meat!"
- b) The weaker brother should also not condemn or judge the stronger brother because he does eat meat sacrificed to an idol.
 - 1] Mutual respect is demanded.
 - 2] He should not say things like, "Look at that heathen brother. Doesn't he know he is worshipping those idols eating that meat?"
- c) If we are being led by the Spirit of Christ which is a spirit of love, we will not do anything to make a brother or sister feel unaccented and separated from the saving body of Jesus Christ.
 - 1] In order to dwell together in the "unity of the Spirit in the bond of peace" we must make adjustments to each other and our opinions because these will vary and differ from person to person.
 - 2] Opinion should never become a test of fellowship.
 - 3] Only the terms of salvation can be our test of fellowship.
 - 4] The denominations are denominations because they have caused interpretations to become the test of their fellowship.

- 5] Fellowship is to be cut only when our interpretations set at naught the word of God placing us beyond the boundary of its teaching ([3 John v. 9-11](#)).

4) (14:4) A PROVOKING QUESTION --- WHO ARE WE TO JUDGE SOMEONE ELSE'S SERVANT?

- a) We return to Paul's doxology recorded in Romans 11:33-36. Let us not be found trying to stand in God's place.
- 1] Who are we to judge God's servant.
- 2] That is forever God's work and responsibility ([James 4:11-12](#)).

QUESTIONS:

1. What does Paul exhort the stronger Christian to do concerning the weaker Christian?
2. What is meant by disputable matters (decisions of scruples ASV)?
3. What example does Paul give of a disputable matter in v. 3?
4. What adjustment can be made in that disputable matter which will enable both the stronger and the weaker Christian to put Paul's exhortation in v.1 into practice? What reason does Paul give for that adjustment at the end of v.3?
5. What question does Paul ask in v.4? What point is he making in asking that question?
6. Can you think of some disputable matters today in which we could practice the principles we have learned in these verses? List and discuss some.
7. Apply what Jesus taught about being first in the kingdom to the principles being taught here.

The inescapable conclusion: **In these matters let each man follow his own conscience and leave others alone!!!**

b. (READ 14:5-9) DO NOT JUDGE ONE ANOTHER BECAUSE GOD HAS PLACED US TOGETHER WITH A COMMON PURPOSE(Remember Romans 12:5).

1) (14:5a) HERE'S A SECOND ILLUSTRATION OF AN AREA OF DIFFERENCE --- THE ESTEEMING OF ONE DAY ABOVE ANOTHER.

- a) There were still many Jewish Christians of that day who continued to observed the Sabbath Day in obedience to God's command.
- 1] To them it was unthinkable to work on the Sabbath. It had been a sin for as long as they could remember.
- 2] Yet there were also Gentile Christians who saw absolutely no harm in working or doing anything they wanted on the Sabbath (Saturday).
- b) Here was a situation where discord and division was possible because of the difference of opinion concerning the Sabbath Commandment and how it related to Christians.
- 1] There was no scriptural way the Jews could bind this practice upon Gentiles who had never kept the 10 Commandments.

- 2] Yet to ask a Jew to work or play on the Holy Sabbath was like asking him to be irreverent to God.
 - c) Notice from Biblical history that God gave the Jews a generation to leave their Jewish rituals before He ended Judaism as they knew it with the destruction of Jerusalem by Rome.
 - d) There are many who are converted from denominationalism who hold very similar views concerning our conduct on Sunday (which is like the Sabbath to them).
- 2) **(14:5b-6) EVERY CHRISTIAN NEEDS TO MAKE ADJUSTMENTS TO DIFFERENCES IN OTHER CHRISTIANS.** The church can and must dwell together in unity even though differences of opinion will exist, but Paul exhorts us here to notice two things:
- a) **(14:5b) EACH ONE SHOULD BE "FULLY CONVINCED" ("settled" ASV) IN HIS OWN MIND.**
 - 1] There are some who hold to an opinion out of stubbornness or because of pride.
 - 2] Such a stand sort of goes against the spirit of Jesus Christ.
 - 3] Our convictions should come from a dedicated study of God's word, meditation and prayer.
 - b) **(14:6) EACH ONE DOES WHAT HE DOES "FOR THE LORD ."**
 - 1] The opinions we hold, and the practices that issue from those opinions; we hold and we do in reverence for and love to our God in heaven.
 - 2] It's about time we became Spiritual instead of carnal in all of the activities we involve ourselves in.
 - 3] It is very hard to condemn a person if his opinion issues out of his love and devotion to God, and such a person is very rarely dogmatic.
- 3) **(14:7-9) NO MAN LIVES OR DIES TO HIMSELF. WE ARE ALL GOD'S CREATION. THIS IS ANOTHER REASON THAT WE SHOULD ADJUST TO THE DIFFERENCES IN EACH OTHER.**
- a) Our life is now involved with Jesus Christ, and because of that our lives are intertwined as we are involved with one another.
 - b) According to chapter 12 the church functions like a body. We are members of one another.
 - 1] The hand needs the mouth, and the mouth needs the hand.
 - 2] The body would be put in danger if two members rejected each other. If the blood refused to fellowship the lungs, death of the body would occur.
 - c) A very similar situation is found in the body of Christ.
 - 1] For Christ's sake and the health of the whole, I dwell in harmony with other members of the body!
 - 2] As members of one body we are involved in the same things.
 - 3] Can you think of some ways we are involved with one another?
 - d) What would our being so involved with each other encourage us to do in disputable matters (matters of opinions and expediency)?

- 2) **(READ 14:11)** THE SCRIPTURAL PROOF THAT WE WILL ALL STAND BEFORE GOD IN JUDGMENT.
- a) Isaiah 49:18; 46:23.
 - b) The idea being presented here as well as in Phil. 2:5-11 is that we have the glory of being Christ's servants now serving under his Lordship, which will turn the day of judgment into a day of glory for us; but a day of fear and dread for those who lived in rebellion to the lordship of Christ.
 - c) The lordship of Christ leads man into forgiveness, not judgment.
- 3) What kind of judgments can we make in our Christian life?
- a) The New Testament teaches that we must make judgments in our family life in the body of Christ. Sometimes these judgments will even affect others such as church discipline.
 - b) But we are never to make condemning judgments against brothers on disputable matters which is the thrust of this instruction by God through the apostle Paul.
 - c) Look at the following scriptures: 1 Corinthians 2:14-16; John 7:24; 1 Corinthians 5:12-13; 6:2-3...
- 4) Remember that we are bowed before our Lord, we never, never, try to stand in His place! Therefore, we should avoid making judgments which place us in God's place.

2. **(14:13-23)** DO NOT TEMPT EACH OTHER!

Romans Lesson 28

ROMANS

by Milt Langston

Romans 14:13-15:13

LESSON 28

REVIEW:

1. After Christ's sacrifice for our sins, what sacrifice of fellowship offering must we give Him?
2. Why do Christians obey the rules of the land?
3. Does Jesus rule now in the world?
4. Why do Christians submit in deference to Jesus to the rulers of the land? (Because we believe God rules).
5. How do we consecrate ourselves in civic life? (Love).
6. What is needed to become consecrated for God in the world? (Faith).
7. Can we know who is saved and who is lost?
8. What kind of judgments must we avoid?
9. Who has God accepted in Christ? (Both strong and weak brothers).
10. Why shouldn't we judge each other if we are involved together in the body of Christ?
11. Why shouldn't we judge each other seeing we will stand one day before God in heaven?

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

VII. PRACTICAL INSTRUCTION CONCERNING CONSECRATED LIVING IN CHRIST (12:1-15:13).

- A. (12:1-8) THE EXHORTATION TO CONSECRATION IN OUR SPIRITUAL RELATIONSHIPS WITHIN THE CHURCH.
- B. (12:9-21) THE CHRISTIAN'S CONSECRATED WALK OF LOVE IN EVERYDAY SOCIAL RELATIONSHIPS.
- C. (13:1-14) THE CHRISTIAN'S CONSECRATION IN CIVIC LIFE.
- D. (14:1-15:13) THE CHRISTIAN'S CONSECRATION IN FAMILY (CHURCH) LIFE.
 - 1. (14:1-12) Do NOT JUDGE ONE ANOTHER.
 - 2. (14:13-23) Do NOT TEMPT EACH OTHER!

NOTE...

In Ezekiel 33:12ff if the righteousness of a righteous man will not save him when he turns from the Lord, and if the wickedness of a wicked man will not condemn him in the day he repents it is obvious that man's righteousness does not save. Therefore, it must be God's righteousness which saves a lesson we should have learned well by now in the book of Romans.

Therefore a mature Christian will do nothing to separate a weaker Christian from the source of saving righteousness...which is found in a relationship with Jesus as Lord.

This is the thrust of Romans 14 & 15, and in this section we will learn the attitudes and actions which will enable us as dedicated Christians to avoid tempting each other in disputable matters of conviction which would remove the weaker Christian from the source of true righteousness which comes through faith..

- a. (READ 14:13) THE EXHORTATION NOT TO TEMPT ONE ANOTHER.
 - 1) (14:13a) STOP PASSING JUDGMENT UPON ONE ANOTHER. This is a summary of the exhortation just finished in verses 1-12.
 - a) Don't Judge others because God has accepted both the strong and the weak as brethren (14:1-4).
 - b) Don't Judge others because God has created a new life for us wherein we are involved with each other (14:5-9).
 - c) Don't Judge because each of us will all stand before God (14:10-12).
 - 2) (14:13b) DETERMINE NOT TO PUT A STUMBLING BLOCK OR OBSTACLE IN YOUR BROTHER'S WAY!
 - a) The NASB says "determine this..." Instead of passing judgment on one another we are to alter our mind set to determine that we will not others to stumble!
 - b) What is a stumbling block? How do we cause others to stumble?
 - c) What was the matter that caused some to stumble in the context here?
 - 1] How can we make the weaker brother feel accepted?
 - 2] Can we do this if we are trying to maintain the control of matters?
 - 3] Does it require faith in God to give others space?

4] What can we do as Christians to help the weaker brother? (Pray, study, encourage & exhort, love and accept).

d) Can you think of some things today which might be real stumbling blocks to fellow Christians today?

b. (14:14-21) THE DISPOSITION NEEDED NOT TO TEMP ONE ANOTHER.

- 1) **(READ 14:14) UNDERSTAND THE NATURE OF THE SITUATION!** Right is right, but right can become wrong to a weaker brother. What are we going to do to the weaker brother till he grows? Accept him!
- 2) **(READ 14:15-18) WALK IN LOVE!**
 - a) **(14:15)** If what I am doing distresses my brother, and I continue to do it, I am not acting out of love. Love will not destroy a brother!
 - b) **(14:16)** When what is right is demanded to the hurt of your brother's young and tender faith, that which is good and right to you, receives an evil report.
 - c) **(14:17-18)** The righteousness of God is of love which seeks the highest good of others. It goes beyond a legal system, and it is of the heart of God to build others up. It is approved by us through our faith.
- 3) **(READ 14:19a) FOLLOW AFTER THE THINGS WHICH MAKE FOR PEACE.**
- 4) **(READ 14:19b) SEEK TO EDIFY (BUILD UP) YOUR BROTHER.**
- 5) **(READ 14:20-21) DEFER TO THE WEAKER BROTHER'S OPINIONS RATHER THAN TO CAUSE HIM TO STUMBLE.**
 - a) What does Paul say about eating meat in verse 14? Is all meat clean?
 - b) But if a brother thinks that it is unclean what is it to him? It is unclean.
 - c) What is the loving (charitable) thing for a stronger Christian to do concerning eating meat around the weaker brother?
 - 1] We would abstain from eating meat in his presence.
 - 2] And we would not provoke his scruples in any way.
 - d) What about something that causes someone to stumble today from the list above?

c. (14:14-21) LET'S GO BACK NOW AND LOOK FOR THE REASONS FOR NOT TEMPTING ONE ANOTHER.

- 1) **(14:14-15) CHRIST DIED FOR THE STRONGER BROTHER AS WELL AS FOR THE WEAKER BROTHER!** Paul considered himself to be in the Lord, but Jesus also died for the weaker brother. For that reason Paul did not want his liberty to cause a fellow brother to stumble.
- 2) **(14:16-18) THE KINGDOM OF GOD IS NOT MEAT AND DRINK!** The Kingdom is spiritual in nature, therefore; we should not hinder the soul's salvation of others by our liberties.
- 3) **(14:19-21) EVERY CHRISTIAN IS THE WORK OF GOD!** In Ephesians 2:8-10 Paul calls every Christian the "**workmanship of God.**" Peace, unity and mutual edification is the goal of God. This is the reason for which He re-created us!

D. **(14:14-23) GOING BACK TO VERSE 14 AGAIN AND CONTINUING TO VERSE 23 NOW NOTICE THE SPIRITUAL TRUTHS AND THE PRACTICES OF LOVE WHICH RESULT WHEN CHRISTIANS RELATE TO ONE ANOTHER IN THE BODY OF CHRIST.**

1) **(14:14) SPIRITUAL TRUTH: "Nothing (food) is unclean in itself."**

- a) No food is unclean, whether it be catfish, rattlesnake or whatever (1 Tim. 4:1-4).
- b) What makes it unclean? That which lies between the ears of man!

2) **(14:15) THE PRACTICE OF LOVE: "Walking according to love."**

- a) Our practice should not distress our brother.
- b) We should not brow-beat our brother in Christ.
- c) We should seek our brother's highest good.

3) **(14:17-18) SPIRITUAL TRUTH: The Kingdom of Heaven is not physical but spiritual.**

- a) This is not a passage against having a kitchen in the building.
- b) Why divide the spiritual church (the people of God) over an issue of eating and drinking?

4) **(14:19) THE PRACTICE OF LOVE: Make peace and edify your brother.**

- a) How does the stronger brother make peace in the context here?
- b) By eating vegetables when the weaker brother is around!
- c) By building him up through a respect for his feelings!

5) **(14:20) SPIRITUAL TRUTH: All things are pure to the strong (Titus 1:15).**

6) **(14:21) THE PRACTICE OF LOVE: Self-denial in order to edify the weaker brother.**

- a) The stronger brother knowing that all food is pure, and also knowing that it offends his brother; what is the only thing he can do which will build up the weaker brother?
- b) Knowing that all things are pure the only option left open through love to the stronger brother is to eat the things that the weaker brother considers as pure!

7) **(14:22) SPIRITUAL TRUTH: Be fully settled in your own mind. Do not approve what you do not believe.**

8) **(14:23) THE PRACTICE OF LOVE: Follow your conscience (do not violate your own conscience).**

- a) What is conscience?
 - 1] Conscience is the mind of man considered as passing judgment on his thoughts, his words and his deeds according to some standard.
 - 2] Therefore it is possible to have a misguided conscience because of a wrong standard of authority.
- b) Does the weaker brother have a problem with his conscience or with his standard of authority? He has the wrong standard of authority.
 - 1] However, it is still wrong for him to violate his conscience!

- 2] And it is possible for a stronger brother who lacks love to lead a weaker brother to sin against God by causing him to violate his conscience! This places a stumbling block in his way.

E. **(READ 14:22-23) THE BLESSING OF NOT TEMPTING ONE ANOTHER.**

1) **(14:22) EACH MUST HAVE HIS FAITH (REGARDING DISPUTABLE MATTERS) TO HIMSELF.**

- a) What is the blessing pronounced by Paul in verse 22?
- b) How could a man condemn himself by that which he approves? See Peter's situation in Gal. 2:11ff.

2) **(14:23) DO NOT VIOLATE YOUR FAITH!**

- a) Why is the one who doubts condemned?
- b) How can one strengthen his faith?
- c) Pray for wisdom in dealing with your brothers and sisters in love!

3. **(15:1-13) HELP ONE ANOTHER BY FOLLOWING THE EXAMPLE OF JESUS.** We need to know as Christians that it is our responsibility to help, support and accept one another in order that we might offer unified praise to God our creator through Jesus Christ our Lord.

A. **(15:1-2, 7) WAYS OF HELPING ONE ANOTHER...**

Notice again that the admonition to initiate the action goes to the stronger brother in verse 1. Would you despise a man because he is physically infirm? How much less should we despise the man, our brother, who is religiously infirm! To **"please ourselves."** Old Paul really plunged the knife deep there. Didn't he? Can we say, "Hang the weaker brother, I will do as I please?" To say it would expose us as the most selfish and unchristian people around, yet how many times do we practice it? Our text contains at least three ways to help the weaker brother:

1) **(READ 15:1) BEAR WITH THE FAILINGS OF THE WEAK!**

- a) The word "ought" denotes responsibility. It comes from **opheilo** (opheilo) = to owe, obligation, a debt to be paid, must, should, to morally fail in your duty (if you don't).
- b) Weaker brethren will be helped because it is the stronger brethren's responsibility to see that they are.
- c) Notice that it is a sign of great selfishness in ourselves if we are impatient with the weaknesses of others. Christ was and is not impatient with us!
- d) What kind of person does it take to become weak in behalf of his brother or sister?
 - 1] Only a strong person can become weak!
 - 2] Only a strong brother who knew that eating meat was acceptable to God would refrain from eating meat for his weaker brother's sake.

2) **(READ 15:1b-2) DON'T SEEK TO PLEASE YOURSELF, PLEASE YOUR NEIGHBOR FOR HIS OWN GOOD.**

- a) People who seek only to please themselves are children of the world. But as our will and our spirit is conquered by the will and Spirit of Christ we will become less and less like the children of the world.
- b) What kind of attitude does what Paul here tells us to do here suggest?

3) (READ 15:7) ACCEPT (Receive, KJV) ONE ANOTHER.

- a) There are two reasons that people cannot communicate effectively.
 - 1] When a person is defending himself because he feels attacked, he cannot be reasonable in his communication. A defensive posture distorts communication, and it leads to open attack in retribution.
 - 2] When a person is attacking another person communication is hindered for the same reason. The attack puts the other immediately on the defense shutting off communication.
- b) Acceptance through love opens the door to dialogue which will bring the light of God's word to the difference giving the weaker brother a chance to grow from the nurture of the word from his weakness.

B. (15:3-4, 7) THE EXAMPLE OF JESUS IS OUR MOTIVATION FOR HELPING ONE ANOTHER.

1) (READ 15:3-4) JESUS SOUGHT TO PLEASE OTHERS INSTEAD OF PLEASING HIMSELF.

- a) (15:3) Jesus came to the earth for the sole purpose of pleasing His father for our sakes.
 - 1] He revealed to us that pleasing God is for our own good because of His great love for us.
 - 2] To show us that love, Jesus drank of the cup of suffering God offered him, and He drank it to God.
 - 3] He participated with us by answering the insults which were brought against those God loved, and by paying their cost he purchased our joy and good pleasure from the enemy who could destroy pleasure once for all (Ps. 69:9).
 - a] Isn't it ironic that Satan's lie and allurements to get us away from this great love is his empty promises of pleasure.
 - b] When all the time it is Christ who has the only power to really please us!
 - 4] A carnal person will see the weaker brother suffering ridicule for his misplaced interpretation, and he will leave him there to suffer alone.
 - 5] That is not the way of Jesus.
 - a] When he saw us in our weakness he did not desert us, he helped us by standing with us.
 - b] Likewise a stronger Christian will stand with the weaker Christian and take some of the abuse with him.
 - c] Thank God for such brothers in Christ. Thank God for Jesus!
- b) (15:4) Only the scriptures can produce hope, and they agree with Christ in telling us to serve others. The Law taught that we should help others. Look at the laws! Jesus showed us how to help others!

- 1] Every scripture like the one in Ps. 69:9 about our lovely Lord Jesus Christ was not written for nothing.
 - a] We must meditate upon it.
 - b] Jesus took the abuse that was due us because we were weaker.
 - c] Now how must we treat our weaker brothers and sisters?
 - d] Helping one another is what the scriptures are all about.
- 2] The scriptures of God are not only prophetic, but they were written for our learning and for our comfort.
 - a] They were written that through them and through endurance we might have hope.
 - b] The scriptures are hope producing.
 - 1} Two parts hydrogen and one part oxygen under the right conditions produce water, but what can produce this kind of hope?
 - 2} Wealth and health can produce transient happiness, but what can produce hope such as this Gospel hope?
 - 3} Only patience and comfort from the scriptures!
 - c] In our pleasing of others there are only two conditions we need to follow:
 - 1] Make sure it is edifying (that it encourages to righteousness).
 - 2] Make sure what you are doing is good!

2) (READ 15:7) CHRIST ACCEPTED AND RECEIVED US WHERE HE FOUND US.

- a) Jesus did not demand perfection. He was a friend to sinners and publicans. Jesus receives man where he finds him.
- b) Christ's acceptance of us in our imperfection is our motivation for accepting and receiving one another.

c. (15:5-13) THE RESULT OF HELPING ONE ANOTHER IS UNITY AND GLORY FOR GOD.

1) (READ 15:5-6) PAUL'S PRAYER FOR UNITY AND GLORY. In the relationships in the church between weak and stronger brethren, God's desire is that we maintain an attitude of unity. Paul prays that we have...

- a) Unity of attitude ("one mind" or "spirit of unity").
- b) Unity of purpose ("one accord" or "one heart").
- c) Unity of speech ("one mouth").
- d) For a Unity of Result "to the glory of God!"

2) (15:7-13) HELPING OTHERS BRINGS GOD'S GLORY TO OTHERS.

A) (READ 15:7) ACCEPTING OTHERS BRINGS GOD GLORY.

- 1] Since we accept ourselves in spite of our weaknesses, and since Christ accepts us in spite of our weaknesses, we ought to accept the weaker brother.

- 2] Christ died to save us. He lived a life of righteousness that we could not live that we might share in His righteousness. We have become a recipient of God's glory in Christ!
- 3] When we reject our brother, we do not glory in God's glory, but when we accept as we have been accepted, we bring ever more glory to God!

b) (READ 15:8) JESUS IS AN EXAMPLE OF BRINGING GLORY TO GOD BY SERVING OTHERS. Jesus was made a minister (servant) to the Jews to confirm God's promises to the patriarchs to bless the entire world.

- 1] Jesus did not serve the Gentiles. He served the Jews as he conformed to God's eternal purpose.
- 2] By trusting in God, God through his service brought glory even to the Gentiles!

c) (READ 15:9-13) CHRIST'S HELPING OF OTHERS CAUSED GOD'S GLORY TO ABOUND TO MANY OTHERS (2 Samuel 22:50; Ps. 18:49; Deuteronomy 32:43; Psalm 117:1; Isaiah 11:10). By His example the Christian brings glory to God to make it possible for others to glorify God.

- 1] The ministry of Christ was to bring all men into the kingdom of God (both Jews and Gentiles). Yet Christ served Jews. God worked through Christ's service to bring His glory to even the Gentiles fulfilling the prophesies quoted.
- 2] When Christians today follow the example of Christ by serving others, it is God's power that abounds to cause His glory to spread to many others according to His plan and working.
- 3] This requires that we "abound in hope," and it has its basis in our "believing," and all this is in the context of "great joy and peace."
 - a] The Christian confidence which manifests itself in joy, peace and hope is a result of trust in God. For that reason Christian confidence is really a confidence in God by man.
 - b] It is a fellowship of faith, if you will, between God and man. And faith is what the book of Romans is all about!

Romans Lesson 29

ROMANS

by Milt Langston

Romans 15:14-16:27

LESSON 29

REVIEW:

1. Why shouldn't we judge other brethren? (a. God accepts both weak and strong; b. We are involved with each other; c. We will stand before the Judge in heaven together).
2. Can we know what to do to be saved?
3. Can we know what we must do to remain saved?
4. To what extent can we know the identify of our brethren? (To the extent of the information revealed in God's word).
5. If Romans 14 & 15 are instructions to brethren, and if unity is demanded upon things revealed from God's word, what are the issues of dispute? (Matters of opinion).
6. How can the stronger brother cause the weaker brother to stumble? (By causing him to violate his conscience).
7. How can we best help one another? (By following the example of Christ).

TEXT:

I. PAUL'S INTRODUCTION TO ROMANS (1:1-15).

II. THE THESIS OF ROMANS (1:16-17).

III. SIN, CONDEMNATION AND THE NEED FOR RIGHTEOUSNESS (1:18-3:20).

IV. JUSTIFICATION - GOD'S WAY OF MAKING MAN RIGHTEOUS (3:21-5:21).

V. SANCTIFICATION - FREEDOM FROM SIN, LAW AND DEATH (6:1-8:39).

VI. ISRAEL - A SHOWCASE OF GOD'S GRACE (9:1-11:36).

VII. PRACTICAL INSTRUCTION CONCERNING CONSECRATED LIVING IN CHRIST (12:1-15:13).

VIII. PAUL'S MINISTRY AMONG THE GENTILES (15:14-33).

INTRODUCTION

As Paul begins to conclude this letter to the church in Rome, he returns to his desire and plan to visit Rome which we saw in cp. 1:11-13, and which we see again here in cp. 15:22-29. He had longed to see them but had been hindered, now he expresses that desire again and gives, in some detail, what his future plans will be.

In this section of the letter Paul also mentions the grace of God given to him to be a minister to the Gentiles. He had just stated that Christ Jesus enabled the Gentiles to glorify God for His mercy (15:9-13). His priestly duty was to proclaim the gospel to the Gentiles so that they might become an offering acceptable to God, set apart by the Holy Spirit (15:16). Is this not also why we strive to present the gospel to the people of the world today?

THE AIM of the study in this section is to understand Paul's ministry to the Gentiles in order that we may imitate him in proclaiming the gospel truth.

A. (15:14-15) THE SOURCE OF PAUL'S MINISTRY TO THE GENTILES.

1. (READ 15:14) PAUL'S CONFIDENCE IN THE ROMAN CHRISTIANS' ABILITY TO INSTRUCT EACH OTHER.
 - a. Paul did not establish the church here at Rome, yet in this section he becomes very bold.
 - b. Someone might say, "Who gives Paul the right to speak so boldly to us about things we already know about?"
 - c. Paul says here that he knows that they are quite capable of teaching each other. In possible anticipation to carnal objection, Paul appeals to their "goodness", "knowledge" and God given ability (grace) to teach.
2. (READ 15:15) PAUL'S MINISTRY TO THE GENTILES WAS GIVEN TO HIM BY GOD.
 - a. Read also Acts 26:16-18; 22:21 and Ephesians 3:7-8.
 - b. The reason for Paul's boldness was the grace given to him by God to preach to the Gentiles.
 - c. Note that this ministry came from God.
 - d. If Paul had a ministry to perform in the church, do we each have a ministry assigned to us by God also? If so, what does our service to God mean to us?
 - 1) What kind of preacher should the preacher be?
 - 2) What kind of Bible class teacher should the Bible class teacher be?
 - 3) What kind of deacon should the deacon be?
 - 4) What kind of elder should the elder be?

- 5) When we serve the needs of others (whether it be the visitation members visiting the shut in people or the hospital visitation members going to those in the hospital) how should they consider their service?

B. (READ 15:16) THE PURPOSE OF PAUL'S MINISTRY TO THE GENTILES.

1. **(15:16A) PAUL SAW HIS MINISTRY AS A PRIESTLY DUTY.** The NASB and NIV have it stated better than the KJV here: "To be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God" (NASB).

- a. The word "minister" comes from the Greek word, **leitourgoj** (leitourgos) = "a public servant of the state or temple." According to the Expositor's Greek (in this passage) it "derives from the context the priestly associations which often attach to it the LXX."
- b. The word "ministering" comes from the word **ierourgew** (hierourgeo) = "to perform sacred rites, to officiate as a priest." Therefore, the marginal reading found in the footnote of the old ASV is right where it says, "to minister as a priest."
- c. Paul had learned the secret of living by faith.
- d. Only by faith could he and can we see our service to God as a priestly function.
- e. Not with the outward show of ritual, but with the inward knowledge through faith that we are offering spiritual service in a spiritual realm that is not seen by the eyes of the flesh.

2. **(15:16b) THE DESIRED RESULT OF PAUL'S MINISTRY WAS TO BRING GENTILES TO GOD AS AN OFFERING SANCTIFIED BY THE HOLY SPIRIT.**

- a. Paul saw his ministry as a priestly duty of proclaiming the Gospel to the Gentiles.
- b. Do you and I have a similar duty? (LOOK AT 1 Peter 2:5-9).

C. (15:17-22) THE AMBITION OF PAUL'S MINISTRY TO THE GENTILES.

1. **(READ 15:17-19) PAUL'S PERSONAL ETHIC IN HIS MINISTRY.**

- A. Paul by saying that he would not glory in the achievements of other, does not mean that he is not pleased that others are making achievements in the spread of the gospel. In Phil. 1:15-18 he shows that he is pleased when the gospel is preached for whatever reason.
- b. What Paul must mean, therefore; is that he is not, and has not hidden idle while someone else served Christ.
 - 1) Because of Paul's efforts by the grace given him by God (he gives God the credit) the gospel has been preached all the way from Jerusalem to Illyricum.
 - 2) Paul is not disclaiming the power and honor of collective effort in serving God, but he is showing his individual devotion which he felt was due God in his individual ministry which after all was only a part of God's over all plan.
 - 3) How can we all relate to this type of attitude?
 - a) Does this type of attitude ever think too much responsibility is being placed on me?
 - b) Does this type of attitude ever leave things undone? Will it ever refuse to serve because no one else is doing anything?

- c) Does this type of attitude allow devotion to slip because others are not doing as much as they should?

2. (READ 15:20-22) THE PERSONAL AIM OF PAUL'S MINISTRY.

a. Paul has personally always tried to preach where the gospel had never been heard before. Paul was one who wanted to plow new ground, and he was inspired by the scriptures (Isaiah 52:15) to do this.

- 1) Does Paul feel gratitude for his salvation? How do we know?
- 2) Does Paul feel saved? How do we know?
- 3) Does Paul love Jesus? How do we know?
- 4) We can know about our own love and gratitude in the same way.

b. Paul give this as his excuse for not yet coming to Rome. He has been busy preaching the gospel!

D. (15:23-29) THE FUTURE PLANS OF PAUL'S MINISTRY TO THE GENTILES.

1. (READ 15:23-24) PAUL MAKES PLANS TO VISIT ROME ON HIS WAY TO SPAIN WHERE HE HOPES TO FIND SOULS WHO HAVE NEVER HEARD THE GOSPEL YET.

- a. (15:23) Paul's search for unevangelized people will take him to Spain.
- b. (15:24) Paul expects to visit Rome on his way to Spain, and he expect to be assisted financially by the church in Rome on his journey.

2. (READ 15:25-29) PAUL'S PRESSING PLANS TO TAKE CONTRIBUTIONS FROM THE GENTILES TO THE SAINTS IN JERUSALEM.

- a. (15:25-27) Paul explains briefly what he is doing presently and why.
- b. (15:28) Paul plans to visit the church in Rome on his way to Spain.
- c. Paul fully expects to do all this by the power and blessings of Christ.

E. (READ 15:30-33) PAUL'S APPEAL FOR PRAYERS TO AID HIS MINISTRY TO THE GENTILES. Great insight into the source of Paul's extraordinary power and grace to preach the gospel is seen here in these verses. Paul believed in Christ's promise to answer prayers, therefore; he enjoined others to join him in prayer to God for assistance and deliverance and blessings from God.

IX. CLOSING GREETINGS AND INSTRUCTIONS (16:1-27).

INTRODUCTION

Paul has written a letter to be sent to Rome - not to the emperor... magistrates... teachers... or philosophers, but to the church of Jesus Christ who live by faith in the power and rule of Jesus Christ in a city that claimed to rule the world.

Paul has presented the doctrine of justification by faith apart from the deeds of the law. He has shown how sinful sin is and how beautiful and wonderful the grace of God is by contrasting the two. He has taught us that our justification is through Christ Jesus - without cause and cost our part; **JESUS PAID IT ALL!** He has shown us that our justification ushers us into a new arena of life - we have a new master... a new husband... and a new relationship with God. He has given us practical instructions on living our lives on the altar of living sacrifice, dedicated to God, in our relationships to each other... the world... and the government.

Now Paul concludes this letter by commending a dear sister... greeting beloved brethren... and instruction them concerning those who would cause divisions... praising the glorious gospel of God. What a fitting ending to such an important letter!

THE AIM of this section is to study the concluding greetings and instructions of this very important and faith strengthening letter.

A. (16:1-2) PAUL'S COMMENDATION OF PHOEBE.

1. (READ 16:1) PAUL'S INTRODUCTION OF PHOEBE.

- a. She was from the church at Cenchrea which was a sea coast town on the east side of Corinth.
- b. She was a deaconess (or servant) of the church there.
 - 1) In 1 Timothy 5:9-12 we hear of women in need or "widows" being "enrolled" or placed on a "list." These were undoubtedly women who became church servants. Whatever these women became, it took the nature of a "pledge" according to verse 12.
 - 2) The church has always taken care of widows (Acts 6:1ff).
 - a) James stresses this in James 26-27.
 - b) It must be remembered that widows had no state taxes to care for them. If they had no family, they starved.
 - c) And many times becoming a Christian caused them to be family outcasts.
 - d) Therefore the church cared for them giving them a service to perform in the church. Pliny who wrote in the first century speaks of torturing "female ministers."
 - 3) It is quite possible that Phoebe was one of these widows which the church put on a list and cared for.

2. (READ 16:2) PAUL'S REQUEST FOR PHOEBE.

- a. Receive her in the Lord... What does this mean?
 - 1) It means to receive her "in accordance with the principles of the Lord."
 - 2) The text even helps to tell what it means when it states: "In a manner worthy of the saints."

- b. Paul asks the brethren to give her anything she may need.
- c. Why does Paul recommend her as worthy of help?

B. (16:3-16, 21-24) PAUL'S GREETING TO THE ROMANS.

1. (READ 16:3-16) THESE GREETINGS FROM PAUL DEMONSTRATE PAUL'S GREAT LOVE FOR THE CHURCH.

- a. Scholars have puzzled over why this personal dialogue about personal friends of Paul is in the scripture. Was this just a personal post script which had meaning only to Paul?
- b. Before we say "yes," we need to remember Peter's words. "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" (2 Peter 1:20-21).
- c. If Paul was carried along by the Holy Spirit, there is more than private meaning to be found in this passage...it contains a Holy message for us!
- d. In these verses Paul mentions at least 25 people by name plus two others who are relatives of those named.
 - 1) Nine times he refers to them in a personal way as "my friend" or "who has been a mother to me." Paul mentions greeting 18 times, and gives 5 complements and 10 times he uses the phrase "in the Lord" or "in Christ."
 - 2) The name of Peter is conspicuous by its absence from this list (Was Peter a Pope in Rome?).
 - 3) Notice that some congregations met in the homes of some of these listed.
- e. Sometimes lessons on love can get too technical..."agape, et.al." But Romans 16:1-16 is a "love clinic" for us today....a practical demonstration by the apostle Paul.
 - 1) We can have a Bible class discussion on the meaning of "love," and when we've finished, we are still not loved.
 - 2) Romans 16:1-16 is the Holy Spirit's demonstration of love to us...
 - a) Paul needed these people and demonstrated his affection for them.
 - b) These were not casual friends...they were people Paul loved with all his heart.
 - c) Paul had never been to Rome, but the people he greets are friends with whom Paul had developed deep and lasting relationships...this takes time.
- f. The vehicle for these relationships for the apostle Paul was the Lord's church...every member of the church was a precious friend to Paul. It is a body, and Paul demonstrates a love and need for other members of that body!
- g. Listen to Romans 12:10 as it reads in the RSV (especially the second part), "...love one another with mutual affection; outdo one another in showing honor."
- h. Competition is all right in the church as long as we are trying to outdo one another in showing honor.
- i. Look again at how Paul practices what he preaches in Romans 16....notice the words he uses which show honor to those he loves....

- 1) Vs.1 - "I commend to you..."
- 2) Vs.2 - "...she has been a great help to many people, including me."
- 3) Vs.4 - "all the churches of the Gentiles are grateful to them."
- 4) Vs.5 - "who was the first convert to Christ in the province of Asia."
- 5) Vs.6 - "Who worked very hard for you."
- 6) Vs.7 - "They are outstanding among the apostles..."
- 7) Vs.9 - "our fellow worker..."
- 8) Vs.10 - "tested and approved in Christ."
- 9) Vs.12 - "those women who worked hard in the Lord." and "another woman who has worked very hard..."
- 10) Paul's affection which builds up those he loves is demonstrated with words of praise.
- 11) James writes, "With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers, this should not be" (James 3:9-10 NIV).
 - a) When we assemble to praise God we should also be in the habit of praising our fellow worshipers.
 - b) If we fail to honor those around us as we honor the God who created them, God's purposes for our assembling together may not be fully met.
 - c) We need each other. We need encouraging and affectionate praise from each other!

j. **WHAT WE HAVE LEARNED TO THIS POINT:** Affectionate greeting is to be part of the Christian experience, be it holy handshake, holy hug, and /or affectionate words of praise.

k. **GOD'S CHURCH IS TO BE AFFECTIONATE TO ONE ANOTHER IN SPITE OF DIVERSITY, AND THIS IS ACHIEVED THROUGH THE CHURCH'S ONENESS WITH CHRIST.**

- 1) Twenty-seven names are listed in the text which represent a diverse fellowship.
 - a) Among these names some seem to be single, some married. Ten women are mentioned and seventeen men.
 - b) Some have homes large enough for a congregation to meet in.
 - c) Some of the names are slave names, while up to thirteen of the names may have some association with the household of Caesar.
 - d) Some are former convicts, and others have Jewish roots or Gentile roots.
- 2) What a diverse group of Christians. Slave and slave owner worshipping in unity. Government official and conscientious objector singing in harmony. The poor and the wealthy were sharing in the common good.
- 3) The only way a diverse group such as this can be affectionate towards one another without being forced, is because of their association and oneness with Jesus

Christ. Jesus said, "By this all men will know that you are My disciples, if you have love for one another."

l. Paul does not focus on their differences, but upon the Lord Jesus Christ....

- 1) Vs.2 - "receive her in the Lord."
- 2) Vs.3 - "fellow workers in Christ Jesus,"
- 3) Vs.7 - "they were in Christ before I was,"
- 4) Vs.8 - "whom I love in the Lord,"
- 5) Vs.9 - "our fellow workers in Christ,"
- 6) Vs.10 - "tested and approved in Christ,"
- 7) Vs.11 - "who are in the Lord,"
- 8) Vs.12 - "who worked hard in the Lord,"
- 9) Vs.12 - "who has worked very hard in the Lord,"
- 10) Vs.13 - "chosen in the Lord."

m. A congregation will have room for all kinds of people because their focus is not on the differences that might divide them, but upon the Christ who united them. Unity is not a matter of being all alike, unity is a matter of being in the Lord. Satan attempts to disrupt congregational unity by reminding us of our diversity.

n. **(16:16) WHAT DOES IT MEAN TO "GREET ONE ANOTHER WITH A HOLY KISS?"**

- 1) In NT times people greeted one another with a kiss....it was customary.
- 2) Therefore, a kiss was the way according to their customs to obey this apostolic command to greet one another in a holy way.
 - a) Obedience to this command meant that a Christian was to greet another Christian in a way that was holy and distinct, different from the way he greeted another person from the world or someone he met on the street.
 - b) Christians were commanded to make their natural form of greeting holy!
 - 1] It was normal for people to greet with a kiss.
 - 2] Christians were to make it holy!
- 3) Christians were commanded in this text to greet each other with a holy form of affection.
- 4) We need to be very careful not to ignore this command, but to reconsider it today.
- 5) **How can we apply the principle of a demonstration of holy affection in the context of our culture today....discussion...**
 - a) Obedience to this principle recognizes that greeting one another is not an optional part of our assembly....it is by apostolic command to be cross-congregational for all time.
 - b) The way we greet one another may be subject to our cultural norms, but at least two things from Romans 16:16 are not culturally bound.

1] **ONE:** We must greet one another.

2] **TWO:** That greeting must convey holy affection.

c) Paul says in Ephesians 4:32, "Be kind and compassionate to one another..." In the NASV it says "...be tender-hearted."

1] The church is to greet one another with a kiss of love....or in the context of our culture, we must greet one another in a way that displays genuine love and concern for one another.

Romans Lesson 29b

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 - c) Paul says in Ephesians 4:32, "**Be kind and compassionate to one another...**" In the NASV it says "**...be tender-hearted.**"
 - 1] The church is to greet one another with a kiss of love....or in the context of our culture, we must greet one another in a way that displays genuine love and concern for one another.
 - 2] We are told to extend peace to all who are in the churches.
 - 3] We are called to be affectionate toward one another.
 - 4] Share some of my personal attempts at keeping this command...
 - a] I was never used to a show of affection in my family.
 - b] I was never used to communicating to others my great affection for them...
 - c] Now, I say it: "I love you!"
 - d] If I am afraid of saying that I say, "I appreciate you!"

e] I try to pat my brothers and sisters on the shoulder when I greet them.

2. (READ 16:21-24) GREETINGS FROM PAUL'S CO-WORKERS.

- a. Those with Paul at the time: Timothy, Lucius, Jason and Sosipater and Tertius who was Paul's scribe who wrote this letter. Also Gaius, Erastus and Quartus.
- b. Paul is writing from the home of Gaius.
 - 1) There was a Gaius a Macedonian who traveled with Paul on this third missionary journey and who was seized in the riot at Ephesus (Acts 19:29).
 - 2) There was a man of Derbe who was one of those accompanying Paul from Macedonia to Asia (Acts 20:4).
 - 3) There was possibly another Gaius who was baptized by Paul in Corinth (1 Cor. 1:14).
 - a) This is the Gaius mentioned in our text.
 - b) Since Phoebe was from Corinth, no doubt Paul was staying in Gaius' house in Corinth when he wrote this letter. The church also met in Gaius' house.

B. (16:17-20) PAUL'S WARNING AGAINST FALSE TEACHERS.

1. (READ 16:17-18) BEWARE OF THE FALSE TEACHER.

- a. There were some in Rome who were causing trouble in the church.
 - 1) The church is urged to "mark them" or "watch out" for them or to "avoid" them or "keep away from them" (KJV).
 - 2) This comes from two Greek words, **skopew** (skopeo) and **ekklinw** (ekklino) which carry with them first of all of keeping an trained eye on them. To contemplate them, then once identifying them as who they are to "deviate" from them in the second case.
 - 3) Notice that where truth is taught, there have always been false teachers.
 - a) Paul's ministry was plagued by false teachers (in Ephesus: Acts 20:29-31; 1 Tim. 4:1-5, and in Thessalonica: 2 Thessalonians 2:3-12).
 - b) Peter was plagued with them (2 Pet. 2:1-22), as was John (1 John 4:1-6).
 - c) Satan recruits men who do not love the truth to subvert it...usually in a guise of truthfulness.
 - 1] Jesus teaches us in the Sermon on the Mount that "by their fruits you will know them."
 - 2] False teachers may handle God's word as expertly as Satan did in his temptation of Christ, but they will not be spiritual.
 - a] I think that means they will not kind, gentle, long-suffering, forgiving, et. al.
 - b] The Spirit of Christ makes Christians begin to look like Jesus.
 - d) How will "deviating" around or avoiding false teachers solve the problem?
 - 1] If people stop listening to filth on television, the television channels will remove the program because it does not attract an audience.
 - 2] The same is true of a campaigner for false teaching.

- a] If all the faithful avoid the false teacher...he will go away.
 - b] We can stop false teaching here by giving it no audience.
- b. What is the threat to salvation by faith that false teachers represent?
 - 1) It is obvious that faith can be corrupted as Eve's faith was corrupted in the beginning.
 - a) Eve had heard God's command, and believed Him.
 - b) Satan attacked God's word by lying about it.
 - c) His goal was to cause Eve to doubt God's integrity and believe something else other than God's word.
 - 2) In this same manner false teaching attacks the very foundation of faith. It attacks the ground upon which saving faith stands. They are "those who cause dissensions and hindrances contrary to the teaching (doctrine) which you learned."
- c. Here in this context a difference is made between a weaker brother and a false teacher.
 - 1) A weaker brother is a brother who because of conscience sake holds an opinion that cannot be backed by truth.
 - 2) A false teacher is a person calling himself a brother who causes division by altering the doctrine of Christ and His apostles (the truth).
 - 3) What would that make a person with an opinion who used his view to divide the church?
- d. (16:18) Paul gets very blunt. He writes as if he knew about what he is talking about.
 - 1) They serve their own appetites probably means that they were promoters of the sensual (carnal ways involving carnal wisdom) instead of slaves to the spiritual which is based upon the truth.
 - 2) All this was a part of the prevalent false teaching of Paul's day known as "Gnosticism."
 - 3) Notice those who will fall prey to such false teaching:
 - a) NIV - "they deceive the minds of naive people."
 - b) NRSV - "they deceive the hearts of the simple-minded."
 - c) NASB - "they deceive the hearts of the unsuspecting."
 - d) In the Greek the word is **akakoj** (akakos) = "guileless, innocent or unsuspecting, harmless, simple." Thayer's Greek Definitions states that this is one "without guile or fraud, harmless, free from guilt" or one "fearing no evil from others, distrusting no one."
 - 1] The one who falls victim to the false teacher is the one who didn't keep his eye on them.
 - a] Perhaps because of a lack of knowledge...one who is duped by error.
 - b] Or because of lack of interest...one who does not take the effort to avoid them.

- 2] Notice the remedy for this situation (**READ Ephesians 4:7-16**).
 - a] God gave in the church men in a leadership roll (apostles, prophets, evangelists, pastors and teachers) to build up the Lord's church leading it to believe Jesus himself based upon the word He left.
 - b] No other faith will save!
 - c] And a faith based upon the truth also takes care of false teachers.

2. (READ 16:19) PAUL APPEALS TO THE STRENGTH OF THE ROMAN BRETHREN.

- a. The Roman's are noted for being obedient.
- b. This obedience to truth will dispel false teaching, but Paul is careful to warn them about the false teachers. Obedience to truth is right. Deviation from truth is wrong!

3. (READ 16:20) GREAT ENCOURAGING WORDS TO ALL BEING ATTACKED BY FALSE TEACHERS.

- a. Satan will be crushed by God under the feet of the faithful.
 - 1) Truth always defeats false teachers.
 - 2) This victory is assured to those who remain faithful to the truth.
- b. Paul ever stresses the empowering nature of our relationship with God by calling it "the grace of our Lord."

C. (READ 16:25-27) PAUL'S DOXOLOGY OF PRAISE CONCERNING THE GOSPEL OF GOD.

- 1. The Gospel contains the mystery of God which was not known in the past but now made known to all nations.
- 2. Two things make known this mystery:
 - a. Fulfilled prophecy.
 - b. The preaching of the gospel.
- 3. The Purpose: that all men might believe and obey.

SUMMARY of 16:25-27 with 1:16-17.

- 1. The gospel is the power of God to save.
- 2. The gospel reproduces the righteousness of God through man's faith in it.
- 3. The gospel reveals the eternal mysteries of God.
- 4. The gospel preached brings salvation within the grasp of all nations.
- 5. The gospel brings glory to God when we preach it! (whether men believe it or not...ie. the Jews).