ROMANS BIBLE STUDY AND TEACHER’S GUIDE
Welcome to this basic study and teaching guide. The guide is suitable for personal study – simply by reading the outline and the lessons with your Bible open to Romans.

The guide is especially suited for using in adult study groups as an instructor’s guide. This is not an advanced study, but it should prove enriching for both young adults and adults in general. The first four lessons also contain a Student Guide which may be distributed to students prior to the study of the respective lessons. Instructors who enjoy using student guides are encouraged to develop their own guides for additional lessons in the series. These first guides are prototypes only.

With the exception of the first lesson, the remaining ones follow a similar format which begins with headers such as Text, Lesson Goal, Lesson Overview, and Additional Materials and Resources (as needed.)

The first lesson deviates from that format. It is designed to be distributed in advance of the class in order to provide a source for discussion as the book is introduced.

Please note that the actual outline of Romans supplied separately from the text does not correspond exactly with the outlines in the respective lessons. This is because most lessons are outlined according to shorter time constraints. The lesson outlines and general outline will correspond exactly in the final edit.

Please keep in mind that there is no actual text for Lesson 1 – only the Student Guide which is intended, when possible, to be distributed earlier for use on the first day of class.

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HOW YOU CAN HELP YOUR INSTRUCTOR

Your student study guide is designed to help you help your teacher. When you take the time to read the scriptures, answer the questions, and read the extra reference materials which we provide, you will be a blessing to your instructor and fellow class members. And just as importantly - you will grow in your own knowledge of the Word of God.

A Brief Note about this Study

The questions in this guide are taken from the King James Version of the Bible. This author likes the KJV (sometimes referred to as the AV, or Authorized Version) because he believes it is translated from the best collection of manuscripts, not because he believes that God has preserved the KJV in some supernatural way.

Some questions have only one answer. Other questions leave room for our opinion. A few questions are private in nature and are for your own consideration only. We will never intentionally embarrass you in class. If you are not comfortable answering questions, try answering simple ones which require one word answers. That will prepare you to answer more difficult ones later.

Notice this sample question:

1.1 (Matthew 18:19,20) Please explain in your own words the command which our Lord gave to His disciples. Do you think it applies to us today?

Please notice three things about this question. 1.) The above question is numbered 1.1 because it is the first question in the first lesson. 2.) When a scripture reference is placed ahead of the question we assume you will look up the reference before answering the question. 3.) Many times a question will require more than one answer. It is good to re-read your question to make sure you have answered every part.

Finally, you may see some abbreviations. For our purposes, cf. means "refer to", ff means "and the material following." and cxt. means "look at the context."

May God bless you as you study God's Word with us!
Introduction to the Epistle to the Romans
(For distribution before the first session, if possible.)

1.1 (2 Tim 2:15, 2 Tim 3:16) Why should you study the book of Romans?
____________________________________________________________________________________
____________________________________________________________________________________

1.2 (1 John 2:27, John 16:13) According to some church traditions, lay persons should not study the Word of God because the Bible can be easily misunderstood. What does the Bible teach concerning this?
____________________________________________________________________________________
____________________________________________________________________________________

1.3 (Rom 1:1) According to the first word of Romans, who was the human author who wrote the book? Why do we say he was the human author?
____________________________________________________________________________________
____________________________________________________________________________________

Paul's given name was Saul. His Christian name was Paul.

1.4 (Acts 8:1 cxt.) Under what circumstances do we first encounter Saul?
____________________________________________________________________________________

1.5 Before Saul's conversion, the Bible says, he was intensely religious. He was zealous for God and a great defender of the faith of his fathers - but he was wrong. If a man like Saul could be wrong, how can you be sure that you are right in what you believe?
____________________________________________________________________________________

1.6 (Acts 9:1 ff) What were the circumstances surrounding Saul's conversion? What evidences can you find in this passage that his conversion was genuine? What evidence of conversion should we expect to find in the lives of folks who claim they have been converted in our day?
____________________________________________________________________________________
____________________________________________________________________________________

1.7 (1 John 5:13) Are you absolutely certain that you have eternal life? On what are you basing your hope of salvation?
____________________________________________________________________________________
____________________________________________________________________________________
The Apostle Paul had been a missionary and church planter for about 25 years by the time that he wrote this letter to the Romans. Paul was probably saved around the year 33 and wrote his letter to the Christians at Rome around 57.

The apostle Paul eventually went as a Roman prisoner to Rome to meet the very persons to whom he wrote this letter. The map on the following page sketches his journey to Rome. Please locate a map in the back of your study Bible and try to locate (and memorize) the following places: Jerusalem, Antioch, Tarsus, and Rome. Be sure to note their locations carefully, because you will need to use this information.

=> Accountability Suggestion! <=

Please make an effort to read the entire book of Romans - or listen to it on tape - as soon as possible. Try to avoid stopping for detail. Instead, try to get a broad overview of the whole book.

If you do not have time to read the whole book this week, consider reading the following passages:

MONDAY: Begin with 1:1 and get as close as you can to chapter 3:20 before stopping. In a few words, try to summarize what Paul is saying.

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

TUESDAY: Begin with 3:21 and get as close to 5:21 as you can before stopping. In a few words, try to summarize what Paul is saying.

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

WEDNESDAY: Begin with 6:1 and get as close to 8:39 as you can before stopping. In a few words, try to summarize what Paul is saying.

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

THURSDAY: Begin with 9:1 and get as close to 11:36 as you can before stopping. In a few words, try to summarize what Paul is saying.
FRIDAY: Begin with 12:1 and get as close to 16:27 as you can before stopping. In a few words, try to summarize what Paul is saying.

FOR USE IN CLASS WHILE STUDYING LESSON 1

What are the two major divisions of the Bible?

What are the five major divisions of the New Testament?
1. _____________________________
2. _____________________________
3. _____________________________
4. _____________________________
5. _____________________________

When it comes to the doctrine of salvation, the three richest books in the New Testament are Romans, Galatians, and Hebrews. Each of these books are related to the words "The just shall live by faith."

Fill in the words which belong below these book titles:

Romans          Galatians          Hebrews

_____________   _______________   _______________
Lesson Text:
Romans 1:1-5

Lesson Goal:
To lay the foundation for our study in Romans by gaining a clear understanding of who Jesus Christ really is and how we should respond to that knowledge.

Lesson Overview:

1. Who is this Paul? (the servant, the separated, the apostle)
2. Who is this Jesus? (He is the Son of God, His name is Jesus, His title is Christ, He is Lord)

Additional Materials or Resources Needed:

There is a prototype student guide included at the end of this lesson. If possible, please distribute it in order to assist your students with some advanced preparation.

TODAY'S LESSON:

"Surfing on the Internet" has become a pastime for thousands of home computer users who happily talk with other computer users and groups of users around the world. Many times, these "surfers" use false identities when they begin communicating with others. Some do this so that they can act sinfully or deceive others. Others hide their identities simply to protect themselves and avoid being "followed home." When it comes to our Christian faith, there should never be an effort to hide our true identities. Christians do not need to play games with masquerades. In these first seven verses of Romans we find straightforward answers about who Paul was and who Jesus Christ was. There is to be no mistaking - this is no false apostle - and no false Christ!

1. The Writer Identified 1:1 - Who is this Paul?
   1. Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,

a. Paul - the man. His name was Paul. [The Student Guide indicates who Paul was, and what his name meant - try not to spend more than a minute or two reviewing who Paul, the man was. What did Saul mean? What did Paul mean? When was Paul converted?]

b. Paul - the servant.
The term servant, as it is generally used in the New Testament, is in reference to the bondslave. The bondslave was a freed slave who chose to indenture himself to his master out of love. A true servant does the will of his master. He is characterized by humility. He loves his master, he is obedient to his master, he is proud of his master and loyal to him.

The greatest servant who ever lived was the Lord Jesus Christ. He is our example of servanthood. Paul instructed the Philippians:

5 Let this mind be in you, which was also in Christ Jesus:
6 Who, being in the form of God, thought it not robbery to be equal with God:
7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

True servanthood is exemplified in a spirit. It is the mind of Christ - it was the spirit He exemplified in His ministry. It is the spirit of humility - Vs. 7a. True servanthood expresses itself in action - Christ became obedient unto death. The servant of Christ does what others will not do. He places the needs of others above his own. He also knows, that servanthood is a select tool for evangelism. Paul said "...I made myself servant unto all, that I might gain the more." (1 Cor. 9:19b).

When was the last time some other person exemplified the servanthood of Christ to you? When was the last time you served someone else? Why not take time out of today's class to plan a conspiracy - a conspiracy to serve someone this week?

b. Paul - the apostle. Paul saw himself as a servant of Jesus Christ. He also saw himself as an apostle. The word apostle means "sent one." It can be used in a general sense (Acts 14:14), but in almost all biblical instances, it refers specifically to the disciples who were specially selected by Christ to be the first missionaries to the Jews and the Gentiles and the first leaders of the church. Apostles had special authority from the Lord and were given freedom to work special signs and wonders, (2 Cor 12:12). Unfortunately, because Paul was called by Christ after the ascension of Christ, (or perhaps because Mathias should not have been selected to replace Judas) Paul's apostleship was challenged - sometimes by the very ones he led to Christ. It became necessary for Paul to defend and assert his apostleship.

Note: Paul was both a servant and an apostle. Sometimes folks get humility and authority confused. Although Paul was a humble servant of Christ, he spoke and taught with great authority - just as the Lord Jesus Christ exercised both humility and the authority which his Father had given him. Christians are not apostles in the sense that Paul was an apostle, but we have been given authority to preach the gospel of Christ. (Matt. 28:18-20) and we should always do so with great boldness!

c. Paul - the separated. Paul announced that he had been "... separated unto the gospel of God." Why do you suppose Paul chose to announce that he had been separated unto the gospel?

In the Jewish age of the Law, God instituted a system of worship which was administered, not by apostles, but by priests and Levites. These priests and Levites were separated out from the rest of the people to their holy task. (Lev. 22:2).

Note: Separation, in the Bible, always speaks of separating from something to something. For example, we do not simply separate ourselves from sin. That would leave a vacuum, and soon we would be in worse condition than when we started. Instead, we separate ourselves from sin unto
God. (1 Thessalonians 1:9). It is not enough to resolve that you are going to turn away from a sin in your life. You must replace it - with obedience to God.

So, we have seen that the Old Testament priests and Levites (and nazirites, Num. 6:2) separated themselves unto God. The Pharisees (the sect in which Paul shared lifetime membership) were also proud of their separation. In fact, the word Pharisee means separated. Pharisees were separated unto the law. As a Pharisee, Paul had been separated unto the law of Moses.

Ah, but now, Paul has been separated unto the gospel of God. By using this phrase, every Jew who read these words would know instinctively, what Paul meant.

Of course the word gospel is most important. This word which means glad tidings or good news can indicate several things. [Refer to Student Guide and ask for four ways in which the word gospel is used in the New Testament.] In general, when Paul speaks of the gospel, the gospel of the grace of God, the gospel of Christ, or my gospel, Paul is referring to the plan of salvation. The good news is that Jesus Christ came and was crucified and raised again from the dead according to the scriptures, so that all may have eternal life. (1 Cor 15:1-4) The terms, gospel of the kingdom, and the everlasting gospel carry different meanings.

Note: Even though the gospel is called by many synonyms, it is simple enough for the youngest child to understand. If you have not made the decision to receive Jesus Christ as your Saviour, do not put it off. You do not need to have all of your problems settled and all of your questions answered. Simply come to Christ as a lost sinner who needs forgiveness. Place your hope in what Jesus Christ did for you - instead of what you are trying to do for Him.

Please notice, in verse 2, that this gospel is a scriptural gospel. By that we mean that God promised it in Old Testament times. He described it. He told of the coming day when Messiah (Jesus Christ) would provide this gospel for us.

2. The Subject Identified – Who is Jesus?

When Paul wrote: "Concerning his Son Jesus Christ our Lord," he spoke tomes. Four important facts concerning Jesus Christ are revealed:

a. He is the Son of God

Jesus Christ is called God's son in verse 3. In verse 4 we read that he was "...declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

There is a general sense in which we can say that all of God's created beings are His sons (even angels) - simply because he created them. (Job 1:6, Gen. 6:2). The Bible also uses the term sons of God to contrast believers with unbelievers - (Romans 8:14). In this sense, unbelievers are neither the children nor the sons of God. But there is another important sense in which the term son of God was used. If you will read passages such as Daniel 3:25, Matthew 4:6, 8:29, 14:33, 16:16; Mark 15:39, Luke 1:35, John 1:34, 3:16-18; and many other passages you will see that the Old Testament believers, the demons, the disciples, and the Lord Jesus all knew and taught that there was A son of God who was THE son of God - a unique Person to whom this title alone belonged. This was, of course, the Lord Jesus Christ.

The Jews knew that, to claim to be the Son of God was to claim to be equal (one and the same) with God Himself. That is why they hated Christ. That is why they crucified Christ. The Bible says:
John 5:18  Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

John 19: 7  The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

The mistake which cultists make. Many cultists miss this point. They reject the deity of Christ (the fact that Jesus Christ is God) - saying that Jesus never claimed to be God. Not only did Jesus claim to be God, but he was crucified because of that claim. Every Jew knew that to claim to be the Son of God was to claim to be God. It is true that the Bible clearly states that Jesus Christ is God - both in the Old Testaments and the New Testament. (See Hebrews 1:8 for an example). It is true that Jesus exercised the privileges which could only belong to God (for example, He accepted worship.) But, it is also true - if you really want to understand the biblical arguments for Christ's deity - you must understand that they are rooted in his title: Son of God!

The mistake which some Christians make. Because some Christians do not understand the close link between the sonship of Christ and the deity of Christ they are prone to make other mistakes concerning Christ. For example, one well known Bible teacher has mistakenly led thousands of Christians to believe that Jesus Christ was NOT the Son of God before He came to earth! They teach that this is an earthly title and that, whatever His name was in eternity - it was NOT the Son of God. One verse which they use to argue this point is found right here - verse 4 - You will want to read it carefully.

4  And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

A careless reading of this verse could lead some to teach that:
1. Jesus Christ was given the title Son of God at His resurrection.
2. The Holy Spirit gave Him this title at the resurrection.

Both statements are incorrect. We know that Christ already had this title. The angel said that He would be called the Son of God. The Father said, at his baptism, "this is my beloved Son." (Matt 3:17.) Jesus called Himself the Son of God. (John 11:4). So we see that Jesus already had this title and that the Holy Spirit is nowhere seen giving it to him.

What IS Paul saying in verse 4? Paul is explaining that the official proof the legal declaration that Jesus Christ is not an imposter, but truly the son of God can be found in His resurrection. Notice that the word spirit is NOT capitalized in your Bible! Paul is not referring here to the Holy Spirit. Paul is referring to Jesus' own spirit. If Jesus had had ANY SIN - even one "speck of sin" - He could NOT have been raised from the dead! He had to be absolutely sinless! absolutely holy! (. . the wages of sin is death - Rom 3:23). Absolute PROOF that Jesus is the Son of God - lies in His resurrection!

Consider the cultist's dilemma. He insists that Jesus Christ is not God. If He is not God - if He is just a man - he could not have been holy. He must have sinned. The Bible says that every child of Adam has sinned. Only God has not sinned. Jesus could have only been God.

But, wasn't Jesus Christ also a man?

b. His name is Jesus.
The name Jesus means Saviour. We say that Jesus was the human or the earthly name of Christ. We don't sing of baby Christ in the manger, we sing of baby Jesus. The Bible not only says that Jesus was the son of God, He was also son of Man. Why was it necessary for God to become man? It was necessary for Christ to do this in order to bear our sins. It was also necessary for Christ to do this in order to encourage us. He was tested in all points, just as men are tested. He suffered, thirsted, wept, and rejoiced as man with men. He was Immanuel - God with us!

Note: When we speak about the fact that Jesus Christ is completely man and completely God at the same time (the hypostatic union) we are approaching a truth which is impossible for us to fully understand and explain. The Bible says "...the Word became flesh and dwelt (tabernacled) among us, and we beheld his glory, the glory as of the only begotten of the father." We do not need to understand this wonder - we only need to marvel at it!

c. His title is Christ

Christ was His Kingly or messianic title. By using it He laid claim to all of the Old Testament prophecies concerning the coming messiah who would save Israel - from her sins and from her enemies. In order to be the messiah, He had to meet some biblical requirements. One of these was that He must be "...of the seed of David."

d. He is Lord.

If Jesus Christ is all that Paul has said He is in these verses - it stands to reason that He has the right to rule us. He has absolute authority.

3. The Gospel Identified 1:2-6

(Student Guide below)

4. The Recipients Identified 1:7

(Student Guide below)
STUDENT GUIDE INSERT FOR DISTRIBUTION BEFORE TEACHING LESSON 2

This lesson focuses on Romans 1:1-7

2.1 Please read Romans 1:1-7 and list as many names as you can find.
   _______________________________________________________
   _______________________________________________________
   _______________________________________________________

2.2 Using verses 1-7 only please list at least three things you know about the human author.
   a. _______________________________________________________
   b. _______________________________________________________
   c. _______________________________________________________

Paul was named Saul by his parents. It could be that his parents chose this name because Saul was of the tribe of Benjamin, just as Paul was. Saul was the son of Kish, the first king of Israel. The Hebrew word for Saul means "desired." He was placed in office because the Israelites desired to have a king rule over them just as the nations around them had. The word for Paul, on the other hand, means "little, or small." Where Saul was a man of great stature (1 Sam 9:2) outwardly - he was a "small" man inwardly. Paul, on the other hand, was not much to look at outwardly, but God humbled him, and made him a great man inwardly. God cannot use any of us until we become small enough for Him to use us.

=> And they were all with one….concordance! <=

Have you ever used a good concordance? Every home needs a good Strongs or Youngs concordance.

1. Look up the word servant and find out how many times it appears in the Bible.

2. Try to find its meaning:

If you do not have a concordance or cannot find help using one, your instructor will be able to show you how to use one in class.

2.3 Using verses 1-7 only please list at least three things you know about Jesus Christ.
   a. _______________________________________________________

b. ________________________ _________________________________

c. ________________________ _________________________________

2.4 The apostle Paul took great pride in calling himself the servant of Jesus Christ. Did any other apostles take on this title? Do you think Christians today should take on this title and sign their letters this way?

2.5 In verse 1 Paul explains that God called him, and separated him unto the gospel of God. What do you think Paul meant by that comment?

2.6 The word gospel is from the Greek word euaggelion (yoo-ang-ghel'-ee-on). Essentially, the word means glad tidings or good news. The word gospel can have several meanings in our Bible and it is actually expressed in four different ways.

a. Matthew 4:23 speaks of the ________________________of ______________________________. This gospel is the good news that Messiah will fulfill the Old Testament promises to Israel. Israel will yet have a Throne, a King, and all of her land. This gospel was proclaimed by Christ before He was rejected and will be proclaimed again in the Tribulation period (a time of great wrath yet to come). See Matthew 24:14.
b. The gospel which Paul speaks of here in Romans is not the gospel of the kingdom. According to Acts 20:24, Paul preached the _________ ____ ______ _________ of God.

c. In Galatians 1:6, Paul warns us that some will bring ________ gospel which is not really a gospel. Any time men add or take away from the simple gospel of God's grace they are preaching another gospel. There are many today who are teaching false gospels - gospels which require certain terms or conditions - such as requiring the Lord's table, or baptism, or speaking in tongues as steps to salvation.

d. Finally, Revelation 14:6 speaks of ________________ gospel which will be preached to earth dwellers at the very end of the Tribulation period, just before God judges men. This is neither the gospel of the kingdom nor the gospel of grace. Rather, it is a proclamation of the coming judgment. Even though it may sound strange when we first think about it - even this proclamation of God's coming judgment will be glad tidings. It will be good news to the Jews, because it will signal the end of their terrible troubles, and it is good news to all of God's people because God's justice will finally be restored in the earth.

2.7 Paul uses other synonyms to describe this wonderful gospel of grace. Sometimes, he just calls it the gospel. Sometimes he calls it the gospel of Christ. In Romans 2:16 and in Romans 16:25 Paul uses an especially precious term. He calls the gospel ______ ________.

This gospel is of no value to us unless we make it our gospel. Have you received Christ?

=> For My Heart…. Are you planning the trip or just coming along for the ride? <=

Consider these suggestions as we begin our journey into Romans.

- Seek to get to know God in a more intimate way.
- Try to take a positive mindset toward Bible doctrine. Determine that you are going to be able to explain and defend the truths which you hold dear - as a result of studying Romans.
- Expand your horizons. Start using your concordance or find an additional commentary you can read along with your study of Romans. Harry Ironside and J. Vernon McGee are good starters
- Ask the instructor for ideas about more advanced materials.
• Keep a journal of your study - taking special care to list questions which need to be answered. Ask these questions in class or call your teacher or the pastor on the phone.

• Determine that, by God's grace, you are going to get a good grip on Romans!
Lesson Text:
Romans 1:8-17

Lesson Goal:
To encourage the student to begin to understand the heart and passion of the apostle Paul as he begins to lead these Romans into the riches of Christ. To observe Paul's ministry skills as he seeks to minister to a church he had never visited.

Lesson Overview:
We have been studying Paul's introductory remarks:
1. Preliminary remarks 1-15
   a. The Writer Identified 1:1
   b. The Gospel Identified 1:2-6
   c. The Recipients Identified 1:7
   d. Paul's Intentions Clarified 8:1-15

TODAY'S LESSON IS DESIGNED DIFFERENTLY. It is in simple outline form. One option is to follow the outline along with the students, asking the students to comment on the verses, based on the outline. Example: Why does the author use the entry “healthy hearts,” and why does he speak of Paul the participant and Paul the praiser? What can we learn and apply from this?

Another option is simply to lecture from the outline. It is very intuitive and needs little explanation.

Additional Materials or Resources Needed:
There is a prototype Student Guide included at the end of this lesson. If possible, please distribute it in order to assist your students with some advanced preparation.

You may also need a concordance handy because several of the questions in this Student Guide are concordance dependent.

Highlights From Our Last Study:
In our last class we asked - Who is this Paul? And, Who is this Jesus? We explained the terms servant, separated, and apostle as they related to Paul, and we explained the terms, Son of God, Jesus, Christ, and Lord as they related to Jesus. We covered verses 1-5 only in class.

NOTE 1: Verses 6 and 7 were covered in the Student Guide only - where heavy emphasis was placed on the words, beloved, called, and saints. Please review the importance of understanding the difference of our position.
and our practice, (or, our standing and our state). Do not fail to do this. It is fundamental to understanding all of the letters of Paul.

NOTE 2: Question 3.2 in the Student Guide is designed to encourage thought and deliberation. While statements b and c are both correct, statement c is the best answer because it best fits in with the terminology yet to come in Romans where Paul is contrasting obedience to the law with obedience to the gospel.

Today's Outline For Discussion:

5. Paul's Intentions Clarified 1:8-15
   a. Healthy Hearts 8
      1.) Paul the Participant
      2.) Paul the Praise
   b. Wholesome Prayers 9
      1.) It is good to pray.
      2.) It is good to focus your prayers on others.
      3.) It is good to tell others that you are praying for them.
      4.) It is good to mean it when we say we pray for others.
      5.) It is good to pray fervently and without ceasing.
      6.) It is good, when praying, to ask for specific things.
      7.) It is good to seek the will of God in our prayers.
   c. Hindered Plans 11-13
      1.) Spiritual People Involve Plans - 10
      2.) Spiritual Plans Involve People - 11,12, 13b
         a.) The Plan Expressed - "I long to see you"
         b.) The Motives Impressed
            1. He wanted to care - 1: 11 (It was an unselfish ministry)
               a. the goal . . . to impart a gift
               b. the end . . . to establish the believer
            2. He wanted to share - 1: 12 (It was a reciprocal ministry)
               a. the danger of receiving and not giving
               b. the danger of giving and not receiving
            3. He wanted to bear - 1: 13 (It was Paul's divine obsession)
      3.) Spiritual People and their Plans operate with God's Permission 13
         a.) Present duties may hinder future plans.
         b.) Plans may be hindered by physical obstacles and illness.
         c.) Our plans may be hindered by Satan himself.
         d.) Our plans may be hindered by the Holy Spirit.
   d. Heavy Debts 14
      1.) I am debtor 14
         a.) What is owed?
         b.) Who owes the debt?
         c.) Why is the obligation placed upon us?
            1 The Judgment Seat of Christ constrains us.
            2 The plight of the lost constrains us.
            3 The beauty of the gospel constrains us.
4 The love of Christ constrains us.

d.) To whom do we owe?
e.) Are we ready to pay our debts?

2. I am ready 15

a.) Paul was ready
   1 See his intensity - "As much as is in me"
   2 See his spontaneity - "I am ready"
   3 See his priority - "To preach the gospel"
   4 See his consistency - "To you . . . also"

b.) Are we ready?
   1 There must be spiritual fire in our bones
   2 Our Elders must lead us through open doors

c.) I am not ashamed (1: 16)

B. The "Big Statement of Romans” 1:16-17

1. Paul's Pride Declared

2. Paul's Pride Defended
   a. He is proud because of what it is
      1. It is the gospel - glad tidings of good news.
      2. It is the gospel of God - not our gospel.

   b. He is proud because of what it does
      1. It produces salvation
         a.) Salvation from the guilt of sin
         b.) Salvation from the power of sin
         c.) Salvation from the pollution of sin
         d.) Salvation from the penalty of sin
      2. It is energized by God
         a.) It is the power of God with respect to its personality
         b.) It is the power of God with respect to its authority
         c.) It is the power of God with respect to its durability
         d.) It is the power of God with respect to its capability
         e.) It is the power of God with respect to its integrity

   c. He is proud because of who it reaches
      a.) This gospel is available to the Jews
      b.) This gospel is available to you.
In our last study we asked two questions - **Who is this Paul?** and **Who is this Jesus?** We saw *Paul*, the servant, the separated, and Paul the apostle. Concerning *Jesus* we said, He is the Son of God, His given name is Jesus, His title is Christ, and He is Lord.

3.1 Looking at Romans 1:5 *only* please answer the following questions - based upon this verse.

   a. What did Paul perceive his task to be? __________________________

   ____________________________.

   b. How far did his responsibilities extend? __________________________

   ____________________________.

   c. What tools were given to him to complete his task? _________

   ____________________________.

3.2 The term "*obedience to the faith.*" literally means "*the obedience of faith.*" In your opinion, which of these statements best conveys the meaning of the phrase "*the obedience of faith.*" a, b, or c?

   a. Paul was telling us we must obey God before He gives us the power to exercise true saving faith

   b. Paul was telling us that true saving faith always produces obedience in the life.

   c. Paul was saying that faith in the gospel (rather trying to please God with our works) is the true obedience which God desires.

Can you support your answer with scripture? ____________________________.

?? Have you obeyed the gospel??

=> Who Are These Romans? <=

In verse 6 Paul reminds these Roman believers about a very precious truth - "*Among whom are ye also the called of Jesus Christ.*"

Paul says they were *also* called, just as he had already explained that *he* was called in verse 1. The Greek word for *called* is ΚΛΕΤΟΣ (pronounced klay-tos). It has close associations with
other New Testament words commonly used by Paul. Just for drills, circle the English words listed below which you think might be related to the word *called*:

- call
- calling
- elect
- election
- church
- chosen
- vocation

If you circled *all* of these words you are correct! The *church* of Jesus Christ (called out ones) is made up of God's *elect* (His called ones) through God's determinative act of *election*. The Bible says that we have been *chosen* in Him before the foundation of the world.

Later, in Romans, we will grapple with some of the issues surrounding this idea of being called, or elected by God. But, before we grapple with those issues, we need to just sit back and enjoy this wonderful truth - we did not choose God - He chose us! He looked beyond our sin - and drew us to Himself!

3.3 Skip ahead to Romans 11:29 and explain in your own words what you think Paul was teaching about our *call*:

__________________________

__________________________

So, the first thing we learn about these Romans is that they were *called* of God - called to salvation and called to service!

3.4 In verse 7 Paul uses *two* more words to describe these believers. What are they?

__________________________________________________________________________

If you are "in love" with someone or you have been married, the chances are very good that you and your loved one have picked up a special name or two which you use only for each other. In our home, for example, you will hear the words *honey* and *sweetheart* thrown around quite a bit. I would never call my neighbor *sweetheart*, because that is a term I have reserved for my wife.

God has reserved some special words for the ones whom He has called. One of the most precious is found right here in verse 7 - "*beloved.*" It comes from the Greek word *agape* and it means "loved of God." You've probably seen a T shirt which says "*Somebody loves me in Seattle*" - We have a special friend - in heaven - who loves us dearly. It may have been a while since an earthly friend said he loved you - but, be assured, God does!

3.5 Do you think we emphasize the love of God enough in our church services in our fellowship?

__________________________

3.6 Can you think of any positive (not general) steps we could take in order to better express our love to each other?

__________________________________________________________________________

3.7 Paul told these believers they were *saints*. Using your concordance, look up the word *saint* and try to find its meaning. If you can, locate some words which are *similar* to *saint*.
On the matter of our position and our practice....

Where Do You Stand?

Look again, very carefully, at verse 7, concentrating on the phrase "called to be saints." If you are looking in the KJV you should notice that the words "to be" are in italics. This means that they do not occur in the original language. They were added by the translators. In this case, the words to be should not be there! You see, when one received Christ as Saviour, it is because he has been called by God to salvation, and the Bible teaches us that every Christian is already a saint - right here and now! If you know Christ, you are a saint. That is your standing in Christ.

Why is This So Important?

Salvation is God reaching down to man, not man reaching up to God. The world's religions all say "Do good, and be blessed." God says, "Be blessed, and do good!" God says that when we are saved we are placed into Jesus Christ. God sees us in Christ - with His righteousness, not our own! In fact, God sees us as being seated with Christ at this very moment - in heaven! (Eph 2:6). Everything which has to do with our Christian walk starts in heaven. As you read Paul's epistles you will discover that Paul always presents the scriptures in this order - first, he tells us who we are in Christ, and then he applies that truth to our lives. If we are saints who are in Christ, we should set our affections on things above, not on the earth! (Col. 3:1)

Are You Walking With Your Clothes on Backwards?

If you are always trying to be a better Christian - you may be reversing the order! You may be thinking that your practice down here can affect your position up there! That kind of thinking always leads to failure! Instead, remember your position! You are a saint - already! And then, try to make your practice match your position. It really works! Christians are never called to be saints...Christians are called saints!

REMEMBER THIS IMPORTANT TRUTH: Our position can affect our practice, but our practice can never affect our position!

=> An advance challenge for students who desire to dig a little deeper. <=

Given: The church at Rome was not planted by Paul. In fact, when Paul wrote this letter he had not yet been to Rome.
**Given:** The last chapter of Romans includes many expressions of love and affection for members of the church at Rome.

**Given:** The early church circulated two versions of Romans - one which excluded Paul's personal greetings and one which included all 16 chapters.

**Question:** Did Paul write those personal notes at the end of Romans, or were they the work of someone else?

Need help finding an answer? Ask the instructor where to look.
ROMANS – STUDY AND TEACHER’S GUIDE - LESSON 4 – 1:18-32

For use in preparation for Lesson 4 - God's Righteousness Versus Gentile Guilt

Lesson Text:
Romans 1:18-32

Lesson Goal:
To shed light on the utter sinfulness of sin and to remind ourselves of God's anger against sin.

Lesson Overview:
A. The Reason for Gentile Guilt
   1. Sin Expressed
      a. Knowledge Suppressed 1:18-20
      b. Knowledge Rejected 1:21-23
      c. Knowledge Perverted 1:24 - 32

Additional Materials or Resources Needed:

There is a prototype student guide included at the end of this lesson. If possible, please distribute it in order to assist your students with some advanced preparation.

Highlights from our Last Study:
In our last lesson we focused on the ministry of Paul himself. We saw his love for those to whom he ministered, his own spiritual desires and plans, and a grand and glorious statement of the gospel. It is that "big statement" in verses 16 and 17 of Romans which form the basis for the whole book. Paul is now beginning a process of describing just exactly what that gospel is and why it is needed.

In chapters 1 - 3 the whole world is declared guilty before God

TODAY'S LESSON:
Today's lesson begins the first in a series of charges which will level the whole world before God. Paul's first target - the pagan Gentiles. Later, Paul will bring in the self righteous Gentiles and the Jews.

Introduction: The issue has always been the same. It has never changed. The issue has always been the issue of knowledge - knowledge in general, and the knowledge of God in particular. That was the issue in Eden - "hath God said?" And that is the issue now. Truth and lie in continual combat. That is the issue of the verses in front of us.

Before we study Romans 1:18-32 we need to read it one more time. As you read the verses over, challenge your students to take a pen and jot down each reference and phrase which has to do with the words knowledge, truth, wise or understanding. Included in your list should be some of the following:
18 - "who hold the truth in unrighteousness."
19 - "because that which may be known of God is manifest."
20 - "being understood by the things that are made."
21 - "Because, when they knew God."
22 - "professing themselves to be wise."
25 - "who exchanged the truth of God"
28 - "..retain God in their knowledge"
31 - "without understanding"
32 - "who knowing the judgment of God"

**a. Knowledge Suppressed 1:18-20**

We all know that sin is disobedience - lack of conformity to the holy character of God. But Romans enhances and expands our understanding of how sin works. We know that Adam's race was infected, that we all sin and that our pride is at the root of it. But how did sin "play out" in the human race? How does it work in our lives on a day to day basis. The Bible says that it is in the contest between truth and lie. It is a contest over knowledge.

**The Charge Expressed**

When Paul made his great propositional statement of Romans, he spoke of the righteousness of God being revealed. Someone may well ask - so what? Why do we need the righteousness of God anyway? The answer is found in the verse in front of us - because the wrath of God has been revealed against all unrighteousness and ungodliness.

*Note: The word "wrath" is from the Greek ὀργή {or-gay} [Strong's 3709] and is used as follows in the AV - wrath 31x, anger 3x, vengeance 1x, indignation 1x; for a total of 36 times.*

While we often associate the Old Testament with the wrath of God and the New Testament with the grace of God, nothing could be farther from the truth. In fact the actual term "wrath of God" occurs once in the O.T. and 10 more times in the N.T!

**God's wrath.**

1. God's wrath is revealed against all ungodliness and unrighteousness of men...  
   God is not partial or selective - God does not let "little sins" pass.

2.. His wrath is revealed against them because they hold the truth in unrighteousness.  
   The idea behind the word "hold" - is suppression - holding back - retaining.  
   The charge is the charge of concealing evidence, holding back the facts.

   No one is more guilty of this than the modern scoffer. You may wish to have your class examine 2 Peter 3:3-10 in depth, listing some of the things about which the scoffers are willingly ignorant.

**The knowledge of God.**

1. What knowledge, in particular is being suppressed? The answer is in verse 19 and it is very important: "...that which may be known of God." It is the KNOWLEDGE OF GOD which is being suppressed. This is the ultimate issue.
2. Where is the knowledge of God being suppressed?
   a. Vs. 19 The knowledge which is in them is being suppressed. "..that which may be
   known of God is manifest in them."

   b. Vs. 20 The knowledge which is around them is being suppressed. "The invisible
   things of him from the creation of the world are clearly seen, even his eternal power
   and godhead."

   The evidence for the existence of God is within us (it is innate) and it is around us (it
   is observable). It must be consciously denied. The question remains why is it in our
   natures to deny the knowledge of God?

b. Knowledge Rejected 1:21-23

Verses 21-23 place special attention on the heart and the mind - the mental rejection. The important
thing to notice is that the path of regression is a path of retrogression (to retrogress means to fall
backward, to slip to an inferior condition). It appears as though there are seven steps in this process:

1.) They knew God. They knew him as creature to creator. They knew him in their heads, but not in
    their hearts.

2.) They glorified Him not as God. They did not acknowledge or respond to the things they knew to be
    true of God.

3.) Neither were thankful. Thanklessness is always an indicator of apostasy. (2 Tim. 3:2).
    Thankfulness is always the sign of a healthy Christian walk - consider just these references in Romans
    - 6:17, 7:25, 14:6 and 16:4. Paul makes references to thanks between forty and fifty times in his
    epistles!

4.) Became vain in their imaginations. Their reasoning and speculations became useless, empty, and
    foolish. Read Saturday's religion page in any paper for a refresher course in vain imaginations!
    Consider the foolishness of men in their religion and mythology - from the stories of the ancient gods to
    the worship of beetles and birds - all the way to modern times with the use of crystals other new age
    paraphernalia. Some folks even wear special underwear to protect themselves while others believe
    God will curse them if they hold their holy books in their right hand instead of their left hand!
Note: the word vanity means empty - as in empty soap bubbles. There is no substance to their great and complicated systems - conjured up in foolishness.

5.) *Their foolish hearts were darkened.* Foolish means senseless. Once the judgement of men becomes corrupted he is willing to entertain any nonsense. When the truth has been removed nothing remains to sort out the lies. Cicero once said: "Nothing so absurd but has been maintained by a philosopher."

6.) *Professing wisdom, they became fools.*

In the old west it was a common practice to build small buildings with large facades on the front of them in order to convey a "bigger than life" image. Modern philosophers and educators are often guilty of the same thing. It is common for men to feign wisdom in the absence of it. There is an arrogance which often surrounds the academic community which is unequalled in any other discipline - especially in its rebellion against God.

Note: A not too distant news story described a psychology professor at Sacramento State University whose sexual depravity in the classroom was so offensive that it motivated one student to charge her with harassment. Rest assured, the university and herstudent rushed to the instructor's defense. Professing wisdom, such professors are fools.

7.) *They exchanged the glory of the incorruptible God into an image like corruptible man.*

Incorruption: "that which cannot decay, change or perish." (Psalm 102:25-27). Prudential is not the rock - in fact the Rock of Gibraltar (Prudential's Logo) is badly decaying!

Man will worship. If he does not worship God he will worship himself.

Man cannot stand a vacuum. He will replace the truth of God with vanity and the glory of the incorruptible God with his own glory.

c. Knowledge Perverted 1:24 - 32

Vs. 24 - "Wherefore, God also gave them up...
Vs. 26 - "For this cause God gave them up...
Vs. 28 - "...God gave them over .."

Please notice what the Bible does NOT say. The Bible does not say that God gave up on them. Many believers, for example, have given up on winning homosexuals to Christ, based on Romans 1. God has not given up on homosexuals. Many have been won to Christ and purified.

When God gives someone up in scripture - He gives them over to something. He gives them what they were lusting for. When Hezekiah called his people to repentance he said:

2Chronicles 30:7 *And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, [who] therefore gave them up to desolation, as ye see.*

Stephen admonished the unbelieving Jews who were about to martyr him:
Acts 7:42. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness?

Note: While it is true that these first verses in Romans concentrate on the pagan Gentile it is also equally as true that any Jews who were reading this verse in Romans knew that God had also given many of their own people up - He have given them up to the desires of their heart. In fact, it is sad to note - that many of mankind's greatest ills have been perpetrated upon us by the same people who have given us mankind's greatest blessings - the Jewish people.

To what did God give these truth rejecters up?

1.) Terrible filthiness. - Vs. 24

2.) Unthinkable idolatry - Vs. 25

3.) Unspeakable vices - Vs. 26 and 27

4.) Absolute and Complete Depravity Vs.. 27 - 32

We are often very naive. We are shocked at the unbelievable moral bankruptcy of the Roman Emperors, and at the "Hitlers" and all the thousands who followed them. How could such atrocities by accepted by so many? How could man stoop so low? How could others stand by and not even reprove it? We forget that God graciously hinders the outworking of our natures sparing us from experiencing the full truth about ourselves. And, when God gives men up to their true desires, giving us a glimpse of human nature without God - the whole world gets a small taste of the hellish capabilities all of mankind has.

This kind of behavior is latent in all of us. We must not presume upon our own righteousness. Any man or woman who rejects the knowledge of God and exchanges the truth of God for lies swims at his own risk. The steps are always downward. They always lead to hell.

For discussion if class time remains: Many church groups and para church organizations have begun stating and restating their positions on homosexuality. The following quote, for example, is Promise Keepers' official statement regarding the subject. In light of the scriptures, do you feel it is a biblical statement? How would you word a biblical statement on the subject? (This statement provided because it is a typical generic statement which many parachurch organizations would endorse on homosexuality. The subject is not Promise Keepers.)

"As to homosexuality, Promise Keepers shares the same historic and biblical stance taken by Evangelicals and Catholics that sex is a good gift from God to be enjoyed in the context of heterosexual marriage. Promise Keepers also recognizes that homosexuality is a complex and potentially polarizing issue. There is a great debate surrounding its environmental and genetic origins, yet as an organization we believe that homosexuals are men who need the same support, encouragement, and healing we are offering to all men. While we have clear convictions regarding the issue of homosexuality, we are sensitive to and have compassion for the men who are struggling with these issues. We therefore, support their being included and welcomed at all our events."
"The Sea of Salvation"

When I was a young person we literally wore out some very good choruses. One of those choruses was titled "Gone, Gone, Gone!"

"Gone, gone, gone, gone, yes, my sins are gone!" the chorus began, as we sang how our sins were "buried in the deepest sea, yes, that's good enough for me!"

But, the words in the chorus which still hold special meaning for me are "..in the sea of God's forgetfulness, that's God enough for me!" What a sea that must be. The sea of God's forgetfulness. In truth, when we approach any aspect of our salvation, we soon find ourselves at the shore of a great sea. No one has every yet sounded its depth. "Oh the love that drew salvation's plan," we sing, and "Oh the grace that brought it down to man. Oh the mighty gulf that God did span - at Calvary!"

Let's refresh ourselves with verses 16, and 17:

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
17  For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Every thesis, every sermon, every speech needs a proposition. A proposition is usually a short statement which offers a subject for discussion. It is usually offered for the purpose of changing someone's mind.

Romans 1:16 and 17 is Paul's proposition for the entire book of Romans. It is his "big statement." In a word, the subject is the gospel or salvation. When Paul says that he is not ashamed he is probably using a figure of speech, an understatement. Both Luke and Paul made special use of understatement.

4.1 Read the following references and locate the understatement
Acts 12:18 _________________________________________________________________
Acts 20:12 _________________________________________________________________
Acts 26:19 _________________________________________________________________

4.2 When Paul said that he was not ashamed he was really saying that He could not be more proud of the gospel. Look at vs. 19 and 20 again and list some of the reasons why Paul took great pride in the gospel:
It is not unusual for Christians, especially new Christians, to feel shy and awkward when presenting the gospel to others. One way to overcome this shyness is to be fully caught up in what the gospel is. The more we appreciate its wonder and beauty the more difficult it is for Satan to intimidate us. You will notice your pride in the gospel grow as we study Romans together.

4.3 There are many things which we can learn about God from nature. We can learn of His majesty, His power, His Wisdom, and His might - just to name a few. But, it took the gospel to reveal something about God which nature does not reveal. According to verse 17 what is it?

________________________________________________________________________________

4.4 Using your concordance, please look up the word revealed as it is found in Romans 1:17 and explain its meaning here: __________________________________________________________________

Why is the gospel so wonderful? Why is it so necessary? What is the real essence of the gospel? With what does it have to do? It has to do with the righteousness of God. That is the bottom line.

Why is this a critical issue? In our terms, our God is inconceivably holy and sinless. He cannot abide the presence, much less the whisper of sin. Conversely, mankind is inconceivably and unthinkably wicked. We do not usually see ourselves in this light because we do not understand how that God has graciously kept us from playing out our capacity to sin. He has built natural restraints into us (our consciences, for example) to protect us - not just from others - but from ourselves. As a result, we are capable of nursing an illusion - the illusion that the gap between us and God is not all that great.

Some of the most miss-spoken words of all time are: "What you don't know won't hurt you." Our ignorance of the RIGHTHEOUSNESS of God has kept us from dealing with our sinfulness. It blinds us to our need of a Saviour. We assume that as long as our performance is as reasonable as the performance of the next person, God will accept us as we are.

Jeremiah said: "The heart [is] deceitful above all [things], and desperately wicked: who can know it?"

17:9 We are not sinful because we happen to get near the stuff and it rubs off on us. We are sinful because the black stuff exudes from our very pores. Jesus said in Mark 7:

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, [it] cannot defile him;
19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
20 And he said, That which cometh out of the man, that defileth the man.
21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thiefs, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
23 All these evil things come from within, and defile the man.

But, herein lays the irony. Some men, as they begin to sense the need for "something more," as they begin to try to fill the void in their lives, it is almost as though God seems to withdraw Himself even farther from them! In other words, the more a man tries to please God, the more the hope of ever pleasing God seems to remove itself from him.
Note: For a delightful reading experience, you need to get your hands on John Bunyan's classic work, Pilgrim's Progress. While you may not want to form all of your theology from the book, you will find great insight into the spiritual warfare associated with our salvation. Bunyan's pilgrim goes through the Slough of Despondency before he gets to the Gate of Salvation.

Martin Luther had quite a despondent experience when he began to truly seek God. In fact the very verse we are considering placed him in great despair. For, as Paul began talking about the righteousness of God, Luther knew he could never attain it. He said:

"I labored diligently and anxiously as to how to understand Paul's word in Romans 1:17, where he says that 'the righteousness of God is revealed' in the gospel. I sought long and knocked anxiously, for the expression 'the righteousness of God' blocked the way."

Luther had it in his mind that this term was nothing more than a description of God's holiness. He had already seen enough of God's righteousness revealed that he knew he stood judged before God 'in whom is no darkness at all.' He already knew that God could not even look upon sin. He explained:

"As often as I read that declaration I wished always that God had not made the gospel known... I saw it and I wished always that God had not made the gospel known, because this fuller revelation of the righteousness of God seemed to make me utterly hopeless and helpless, and I did not know what to do with myself; the 'righteousness of God' blocked the way.

4.5 In your words, what was the point that Luther was missing? Why was the righteousness of God 'blocking the way' in Luther’s mind?

The fact remains that, until a man has despaired of ever maintaining his own standards of righteousness, he cannot have God's righteousness given to him. Luther's misunderstanding came from reading only the first half of the verse. Look at verse 17 again:

17  For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Paul was not simply saying that the gospel exposes us to the righteousness of God; Paul was explaining that we can have the righteousness of God, it is something which is available to us by faith. Please do not make a fatal error here. The gospel does not do away with God's righteous demands on us, but rather, it meets them by giving us God's righteousness. This is the essence, the stuff of salvation.

Many believe in vain today because they do not concern themselves with the essence of what the gospel really is. Thousands think they are Christians who do not have the slightest awareness of what the gospel really is, and what it is about. How is your "gospel awareness?" Into which of these groups do you fit?
SALVATION AWARENESS
What is your level of awareness?

The RESTITUTION level focuses on awareness of forgiveness of sins. - - I am saved because I received Christ and he took away my sins. I have been reconciled to God, (John 1:12 / John 3:16.)

At the SUBSTITUTION level we begin to understand how our sins could be forgiven. - I am saved because Christ died in my place. He died for ME, personally, on the cross. He satisfied the holiness of God with His shed blood on Calvary’s cross.

At the IDENTIFICATION level we understand that God can give us His righteousness because He has placed us in Christ. - I am saved because I have had the righteousness of God given to me. God accomplished this by placing me in Christ. I am identified with Him in His death, burial, and resurrection. His righteousness was credited to me.

* * * * *

When Martin Luther got to those words "..the just shall live by faith" the light bulb turned on! When Luther read those words he said to himself:

"There IS such a thing, after all, as a just person, a righteous person! . . . As I had formerly hated the expression 'The righteousness of God' I now began to regard it as my dearest and most comforting word; so that this expression of Paul's became to me in very truth a Gate to Paradise."

Martyn LLoyd-Jones, (the source from which this story is taken) said: "What a revelation! What a transformation! From a miserable, wretched, unhappy monk, counting his beads and fasting and sweating and praying, and yet being more and more conscious of failure, to the herald of the Reformation! to the glorious preacher of the gospel, rejoicing in the 'glorious liberty of the children of God!' And it came to him through understanding Romans 1:17"

We call this doctrine of receiving the righteousness of God by faith the doctrine of justification by faith. You will see why a little later in our study.

4.6 Read Colossians 2:5-7 and answer:

a. Using two words only, how did the Colossian believers receive Christ? ________

b. Now that the believer has received Christ, ________

________ exactly how is he to walk? ________ ________.

c. If a man is saved ________ ________ how then does a man live? ________ ________

4.7 When a believer says, "I was saved by faith, but I will lose my salvation if I do not please God", what is he saying about the doctrine of justification by faith?

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________.
If you understand Romans 1:17 you understand that the subject of salvation is righteousness. The man who believes God receives His righteousness in place of his own. This bedrock truth *permeates* Romans. Many Christians do not understand, however, that this doctrine is also the secret for victory in the Christian walk. The Christian learns that he is completely accepted by the Father (in spite of all his faults) because he has the righteousness of Christ given to him. It is in the awareness of that full acceptance of God that we can begin to grow. *Have you "accepted" God's acceptance of you??*

**=> Advanced Studies – For Those Who Want to Dig a Little Deeper <=**
(Contemporary Issues)

There is a great debate running in Christian circles over what is unwisely called "*easy-believism*". Shallow, cheesy presentations of the gospel and the high level of carnality in the church have led some teachers to fault Dispensationalism - because of its emphasis on free grace. In the words of one contemporary Bible teacher:

"By *separating faith from faithfulness*, it leaves the impression that intellectual assent is as valid as wholehearted obedience to the truth. Thus the good news of Christ has given way to the bad news of an insidious easy-believism that makes no moral demands on the lives of sinners." (Underline mine)

*After* reading the above statement, please look up Ephesians 2:8-10. Be sure to read all three verses. Then, comparing the above statement answer the following:

a. Does verses 8 and 9 "*separate faith from faithfulness*?"

b. Does verse 10 "*separate faith from faithfulness*?"

c. Where has this teacher failed in his teaching?

**The answer is below.** *(If you are not familiar with some of the terms in the following paragraphs feel free to set aside some time with the instructor for further discussion!)*

*a. The answer is absolutely yes. Being faithful to God in order to obtain our salvation is an offense to God. Man is saved by grace *through faith*, not of *works* (faithfulness) lest any man should boast. Man is not saved by faithfulness. Of course they must be separated.*

*b. The answer is yes. The man who receives Christ becomes a *new creation* in Christ Jesus. His faith in Christ is the key to producing *works* in his life. Because he is God's workmanship God can begin producing good works in his life. His own good works are still as filthy rags.*

**Technical Note:** Extreme Calvinism and Arminianism have confused this point. They are simply two sides of the same coin. Extreme Calvinists inevitably confuse the interplay of law and grace because they confuse the roles of the church and Israel and the church age with the kingdom age. They are forever dancing on the edge of the law, using it to their advantage theologically and suffering the pragmatic results of it in the lives of their members - because they refuse to make
the literal differentiations which scripture make. While many Calvinists are quick to argue our
security in Christ, many secretly wonder if they have the kind of faith which really saves because
they know their own performance is far from perfect.

Arminians, on the other hand, have assumed that the salvation process begins by faith but must be
maintained by works. They too, have effectively placed themselves back under the law. While it
is true that the basic prophetic framework of Dispensationalism appeals to many Arminians, it is
also true that **one cannot be a true Dispensationalist and be either an Arminian or an extreme Calvinist.**

Where true Dispensationalism is taught, the least amount of “easy-believism” is evident. This
is because the believer who learns to appropriate the righteousness of Jesus Christ in both his
salvation and his Christian walk is best equipped to fight the spiritual warfare. The law cannot
take advantage of his flesh as it can with the extreme Calvinist and the Arminian. Because
the dispensationalist is secure in the righteousness of Christ he knows he has a God who
disciplines him as a loving father. Healthy children usually come from healthy homes.
Insecure children often come from insecure homes.
Lesson Text:
Romans 2:1-16

Lesson Goal:

• To gain a deeper understanding of the doctrine of the wrath of God.
• To better prepare ourselves to deal with morally self-righteous men who do not see their need of the gospel.
• To increase our own appreciation of God's wonderful saving grace.

Lesson Overview:

(In our last study we saw....)
A. The Reason for Gentile Guilt
   1. Wrath Revealed
      a. Knowledge Suppressed  1:18-20
      b. Knowledge Rejected  1:21-23
      c. Knowledge Perverted  1:24 - 32

(Now we see...)  
2. Judgment Revealed
   a. Its Abuse
   b. Its Certainty
   c. Its Demands
   d. Its Impartiality

Additional Materials or Resources Needed:
   Please be sure to have a copy of your current Student Guide on hand.

Highlights from our Last Study:

The whole world has been called into the court room before a holy God. The first division of Romans (Condemnation - 1:1-3:20) is living up to its name. The whole world is being declared guilty before God. We saw that the knowledge which God has revealed has been suppressed, rejected, and perverted. We saw that this is a progressive process of denial. In other words, when men suppress the truth they will inevitably reject it, and ultimately pervert it.
One need to go no further than today's paper in order to argue the point that suppression, rejection, and perversion of God's truth is rampant today. God has given men over to their own desires and natures. The judgment is God is fast approaching.

**TODAY'S LESSON:**
The overall focus of chapters 1 and 2 is the wrath of God. (1:18). In chapter one we see God's wrath expressed in the context of knowledge - knowledge rejected. Now, in chapter two we see God's wrath expressed in the context of God's judgment - judgment revealed.

Consider first,

**a. God's Judgment: Its Abuse Vs. 1-4**

(Please have someone read these verses.)

In these verses we see God's judgment rationalized.

Note: In this context, to rationalize is to devise a reasonable, but untrue explanation. We usually rationalize in order to explain or excuse behavior which would not otherwise be considered acceptable. A young man may say, "It's OK for me to date an unsaved girl, because the last unsaved girl I dated got saved." He has provided an apparently reasonable explanation for his behavior. In reality he has said that he is willing to risk setting a bad example before others, is willing to risk losing control of his own emotions, and is willing to place himself in the presence of the temptation to sin and disobey God by becoming unequally yoked with an unbeliever. He has reasoned that his past success validates his present disobedient behavior. This reordering of our priorities in order to accomplish our objectives is called rationalism.

How were these moral gentiles rationalizing the facts? How were they abusing the judgment of God?

**1. First, they shifted the blame.**

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another,

- The first rule of self defense is to shift the blame --

   Adam did it - (Genesis 3:12)

   Our children do it - "Look what you made me do."

Note: The singularly most important task of the parent is to teach his child to accept responsibility for his own behavior. If you fail at this, you will lose your child. If you succeed at this, you will win your child. Never let a disciplinary encounter pass before you have gained admission of responsibility. Set the example in your own acceptance of personal responsibility.

   We do it - the sins of others are always more grievous than our own.

When looking at verse 1, the strongest emphasis should be placed on the word "whosoever." Our behavior is inexcusable, no matter who we are or where we hail from. We are all without any excuse for disobeying God in the slightest manner. The most dangerous words we can utter are: "God knows my heart" They are dangerous because God does know the heart - much better than we know it.

- Why is it useless to try to shift the blame? Part of the answer is in the last half of Vs. 1.

  *thou condemnest thyself; for thou that judgest doest the same things.*

We often tell our children (and with good reason): When you point one finger forward, three fingers are always pointing back at you.

While we may not commit the exact same act, we are guilty of the same kinds of sins which we accuse others of doing. (Matt 5:22, 28; 1John 3:15, Eph. 5:5.) None of us can afford the luxury of righteous indignation. Read how Nathan confronted David, appealing to his own righteous indignation in 2 Samuel 12:1-7.

- Why is it useless to try to shift the blame? The rest of the answer is in Vs. 2.

  2 But we are sure that the judgment of God is according to truth against them which commit such things.

It is useless to try to shift the blame because God judges us according to the standard of *truth* - and that same standard applies to all of us. God judges us according to the *truth* - not according to how well we measure up to our neighbors.

ILLUS: Men have a great deal of difficulty *applying* justice and *accepting* justice. In the O.J. Simpson trial, blacks who believe in O.J.'s innocence outnumber whites who believe in his innocence by 2 to 1. Some blacks point out that the very fact that convictions for similar crimes are higher among blacks than whites it is clearly evident that whites are prejudicial in the application of justice. Some whites have said that if O.J. were white the number of blacks and whites who believed in his innocence would probably be equal. Men will always have difficulties in the fair application of justice and in accepting what is just. God does not have this difficulty because He judges all men according to the same standard, TRUTH.

- You can be sure, the Bible says, that God judges according to *truth*. There is no confusion about the integrity of the evidence.

2. Secondly, they miscalculated their odds. Vs. 3

  3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

- The key to understanding this verse is found in the word *thinkest*. This is the same Greek word which is also translated *impute*, *reckon*, and *account*. (3049 logizomai {log-id'-zom-ahee}. This is accountant's terminology.

  *Note: The concordance says: "This word deals with reality. If I "logizomai" or reckon that my bank book has $25 in it, it has $25 in it. Otherwise I am deceiving myself. This word refers to facts not suppositions."*
What normally happens to the person who fails to keep accurate records in his check register? Usually, we end up writing a bad check. This is because it is in our natures to believe that we have more than we really do. In other words, it is easier to remember our deposits than the checks we have written.

We may imagine that our accounts are good. We may be calculating that we will escape the judgment of God - but we are only dreaming.

- The Jews thought that they could escape the judgment of God because they thought they were riding in on Abraham's coat tails. They were crediting righteousness to their own accounts because they had the law and were circumcised. They had the heritage, the temple, and the feasts. These were deposits which they thought would offset their expenditures. In God's eyes, they were wooden nickels.

The gentiles were no better. Because some of them had not slipped all the way to the bottom, they assumed a reasonable chance of success. Like men today who think that their church attendance, their activism for charity, their faithfulness to their wives, and their honesty with their customers will all go well for them.

Notice also:

3. They presumed on God's goodness. Vs. 4

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

You cannot write bad checks with God and assume that because He is a loving banker he will overlook your overdraws.

- They presumed on God's goodness. Whatever makes men think God owes them any kindnesses? Yet daily they use them up without the slightest acknowledgment of their source.

- They presumed on God's forbearance. See Ecc. 8:11 and 2 Peter 3:9

Question: We have all seen and heard of failed escape attempts. Is there any way to escape the wrath of God? (Acts 4:12). Thomas Robinson said "The guilty flee, the pardoned alone escape the judgment of God."

b. God's Judgment: Its Certainty Vs. 5-6

Consider the bottom line of this profit and loss statement:

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
6 Who will render to every man according to his deeds:

Have you ever been in a position where you have had to collect money from overdue creditors? Collectors can usually expect some typical responses. Sometimes the debtor tries to shine them on. He promises them that the check is, well almost, in the mail. He assures them that the problem will soon be fixed. Other times, there is genuine regret for the problem and an honest attempt is made to remedy it. Many times the collector gets an earful. The angry debtor somehow manages to place full
responsibility for all of his difficulties right at the feet of the creditor. In other words, he has a hard and impenitent heart.

God continually confronts us with our sin and our sinfulness. In the end, we either shine Him on, truly repent, or harden our hearts. God's convicting Word always accomplishes the purpose for which God has sent it. (Isa 55:10,11)

- Are you guilty of deficit spending? Paul says that we are *treasuring up* wrath against the day of wrath. Paul is still using accounting terminology as he explains that our indebtedness to God is increasing on a daily basis. The California State Lottery is *progressive*. The jackpot keeps growing on a daily basis until there is a winner. Man's indebtedness to God is progressive...the counter clicks on and on and on. But the payoff will be in wrath.

- When is the *day of wrath*? The day of wrath is not necessarily one day long. It is simply that appointed time when God settles his accounts with men. It is the day when the books are opened. God has accounts to settle with the whole human race, He has accounts to settle with Israel. He has accounts to settle with those who have touched Israel. He has accounts to settle with each individual. The day of wrath is appointed most particularly to the tribulation period when the whole world will be brought under God's wrath. For unbelievers, the day of the Great White Throne Judgment, rest assured, will be their day of wrath. (Rev. 20:11-15).

The following notes have been inserted to help you, the instructor, see what a great emphasis the scriptures places on this theme. It is supplementary material.

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"treasurest up"
What an awful idea is here expressed -- that the sinner himself is amassing, like hoarded treasure, an ever-accumulating stock of divine wrath, to burst upon him in the "day of the revelation of the righteous judgment of God!" And this is said not of the reckless, but of those who boasted of their purity of faith and life. JFB 226
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# Ro 9.22 * "vessels of wrath fitted for destruction;"
# Lu 16.25 * "thou in thy lifetime receivdest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

"in [the] day of wrath"
The prophets from Amos onwards to John the Baptist, taught that the day of the Lord would be a day of judgment:-
# Amos 5.18 Isa 2.12 13.6 24.21 Jer 46.10 Zeph 1.7,8 Ezek 7.7 30.3 Joel 2.1
This same expectation is continued in the N.T.:-
# Luke 17.30 Acts 2.20 1Cor 1.8 5.5 2Cor 1.14 1Thess 5.2 2Pe 3.10,12 Re 6.17
# Re 16.14

Century 103
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The judgment of God is certain. God will render it.

C. God's Judgment: Its Demands

((Please read Vs. 6-10))

We saw that the judgment of God is according to *truth*. (Vs. 2). Now, we see that it is according to *deeds*. (Vs. 6.) God will render to every man according to his deeds.

- In these verses we see the path and reward of the righteous and the path and reward of the unrighteous. The promise of eternal life is given to all who by patient continuance lead the life of perfect well-doing.

The logical question remains "why did Paul place the gospel on these terms? Doesn't it sound as though he is offering salvation by works?" That is not the purpose of these verses. The purpose of these verses is to establish the fact that God judges all men on the *same basis*. He makes the exact same demands on every man. These are the demands. These are the requirements. Whether anyone can *meet* these demands is a question yet to be answered by Paul (Rom 3:23). The point is that these are the demands which must be met.

- Consider the story of the rich young ruler who came to Christ and asked what he should do to gain eternal life. Notice what the Saviour did not say. He did not say, "Just ask me to forgive your sins." The rich young man thought he had no sins. He thought he had kept all of the commandments from his youth. When the Saviour told him to sell all that he had and give it to the poor and then follow Him, the rich man went away with sadness. He did not see that he really had broken the commandments. Among other things he was a coveter. (Mark 10:17-22).

- We must get persons *lost* before we can get them *saved*. The Lord Jesus practiced this as well. He repeated over and again "Moses said...but I say" - His standards where always higher than Moses' - and they related to the *heart* - not just the behaviour. NONE of us have ever fulfilled Romans 2:7. NONE of us have, by patient continuance in well-doing sought for glory, honor, and immortality.

**d. God's Judgment: Its Impartiality**

((Please read Vs. 10 - 16))

It is in our nature to see ourselves as *exceptions* to *exceptionless* rules. Our fathers used to say "The mills of God grind slowly, but ever so surely." The Bible says, "...*whatsoever a man soweth, that shall he also reap." (Gal 6:7).

- "no respect of persons"

*4382 prosopolepsia (pros-o-pol-ape-see'-ah)*

- from 4381; TDNT - 6:779,950; n f AV - respect of persons 4; 4

- 1) respect of persons
- 2) partiality
- 2a) the fault of one who when called on to give judgment has respect of the outward circumstances of man and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high born, or powerful, to another who does not have these qualities.
- God's judgment is **impartial.** All men are partial. Only God is impartial. We are all biased. We all *filter* information through our prejudices, perceptions, and the amount of knowledge available to us at the time. We cannot even *conceive* of a God whose mind is so perfect, so accurate, so unbiased, that He can dispense justice wisely.

- God's judgment is **appropriate.** God will judge *both* Jew and Gentile (Jew first - Vs. 9) and His judgment will be *appropriate* to their respective contexts. Those who have the law will be judged by the law, those who do not have the law will be judged without the law. Vs. 12)

- God's judgment is **based on the facts.** Vs. 13. Not the *hearers*, but the *doers* of the law shall be justified.

- God's judgment is **based on all the facts.** Vs. 16. God knows the secrets of men's hearts.

- God's judgment is **according to the gospel.** Vs. 16.

  Remember the three "according to's" of God's judgment:

  - According to *truth* - Vs. 2
  - According to *deeds* - Vs. 6
  - According to the *gospel* - Vs. 16

  *Romans 2*
  3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt *escape* the judgment of God?

There is NO ESCAPE.

Have you ever heard a little boy talk about what he would do if a robber came into his home? In his little mind he thinks that he could run so fast and hide so well that the robber would never be able to catch him. He thinks he can flee. That is the thought behind this word escape. No one will be able to *flee* or *hide* from the wrath of God.

The Bible says that, in the tribulation period - the great day of His wrath - men will ask the mountains and rocks to fall on them and hide them from the face of Him that sits on the throne, and from the wrath of God. But, there will be *no escape.*

Are you prepared for the wrath of God?

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For additional discussion - only if time allows:

It has been said that the Puritans *overemphasized* the wrath of God and the sinfulness of man - to the point of obscuring the love and salvation of God.

Do you think the pendulum has swung too far the other way? When we present the gospel, should we speak first about what God can do for man, or should we speak first about what man has done against God? Do you feel we have the proper balance of emphasis in our fellowship? Be kind.
Lesson Text: Romans 2:17 - 3:8

Lesson Goal:
To understand how the Jews in Jesus' time were guilty of hypocrisy and misappropriation of the blessings of God, thus blinding themselves to real salvation. We want to examine our own hearts in order to avoid hypocrisy in our lives.

Lesson Overview:
Statements A, B, and C are one statement: False assumptions based on false foundations, always lead to false conclusions. The Jews assumed that their special place of privilege made them exceptions to the application of God's justice which applied to all others.

A. False Assumptions, (Jewish Hypocrisy Exposed) 2:17-24
1. The Jews saw themselves as:
   a. Possessors of the Truth 2:17
   b. Protectors of the Truth 2:18
   c. Providers of the Truth 2:19-20
2. In fact the Jews were disobedient to the truth.
   a. The teacher was not a learner 2:21
   b. The preacher ignored his own message. 2:21
   1. Great contradictions (Stealing / Adultery / Sacrilege / Lawbreaking)
   2. Great consequences - Vs. 24

B. Based on False Foundations, (Circumcision Misunderstood) 2:24 - 29
1. If....
   a. The value of circumcision lies in the obedience of its owners, v24; and
   b. The value of circumcision is voided in the disobedience of its owners, v24;
2. Then...
   a. The uncircumcised who are righteous shall be counted as circumcised, v 26; and
   b. The uncircumcised who so fulfill the law may judge the circumcised who do not.
3. Because real Jewishness is inward, not outward. Vs. 28-29

C. Always Lead to False Conclusions (You Cannot Reason With God) 3:1-8
1. The truthfulness of God cannot be preempted by privilege 3:1-2
   a. The Question: Was being Jewish and circumcised of no value? 1
   b. The Answer: Jews were at great advantage because they had the truth. 2
2. The truthfulness of God cannot be negated by unbelief 3:3-4
3. The truthfulness of God cannot be obligated by patronization 3:5-7
4. The truthfulness of God cannot be intimidated by propaganda 3:8

Are we trying to deal with God on our own terms?

Additional Materials or Resources Needed:
Please be sure to have a copy of your current Student Guide on hand.
Highlights from our Last Study:

Two studies ago we saw truth perverted. - Men did not like to retain the truth of God, and God, in turn gave them over to their vanity.

In our last study we saw God's judgment perverted - as we saw unbelieving men try 1) to shift the blame of sin on others, and; 2) calculate their own odds for success with God based on the performance of others, and; 3.) presume on the riches of God's goodness.

We have focused especially on the decadent Gentile and the civilized Gentile. It is now time to really set our sights on the self righteous Jew.

TODAY'S LESSON:

Introduction: I will never forget the surprise I experienced while walking home from school one day as a teenager. As I approached our house I looked up at the siding and realized that the paint was faded, blistered, and peeling. What surprised me was how long it took for me to notice it. Going in and out of that same house every day made it easy to overlook its faults. I had grown accustomed to its decay on a daily basis. The Jewish people needed a paint job. Their conceptions of God and His Word had decayed and blistered year after year until the time finally came when the religion they practiced had no correspondence to the truth. Religiosity had slowly replaced true religion - ever so gradually. Like the man who watched his hair fall out daily and then - on that fateful day when the last hair fell, he cried out "Oh no, I'm bald!" - these folks had no conception how bad things had gotten.

Hindsight is better than foresight. As we study the hypocrisy of these Jews we must ask ourselves -- are we guilty of the same sin? How can we protect ourselves from our own presumption?

A. False Assumptions, (Jewish Hypocrisy Exposed) Vs.. 2:17-24

1. The Jews saw themselves as:

   a. Possessors of the Truth 2:17

   17. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God;

   - Called means "surnamed" - Pride in our family names, in our heritage, and even in our race is not wrong - so long as it is the kind of pride which results from thankfulness to God for His gifts to us, and humble acceptance of the privileges which God has provided. Pride becomes sin when it is bigoted, censorious, and exclusive. There is a fine line, for example, in being proud to be an American, and thinking that as Americans we are somehow superior to other nations.

   - To the Jew, it was an honor and a privilege to be called a Jew - and it is to this very day.

The point which we believe Paul was making was that - when one is proud of his name and his heritage - one has an obligation to live up to it. A man with a title should behave in a manner that brings honor to his title. The British monarchy is under great stress because this generation of royalty as lost its perception of what it means to live up to a royal title. The morality which once was expected of royalty is no longer required. No one is quite sure how royalty should behave anymore. If you call yourself an
American, live like one. If you call yourself a Jew, live like one. If you call yourself a Christian live like one!

- There is a little misunderstanding concerning the term Jew, and cultists, who love to major over minors sometimes make mountains over molehills when discussing this term. The word Jew is simply a reference to anyone who is of the tribe of Judah, or a Judean. Earlier in history, the term Israel was used as a broad term referring to all the sons of Jacob, and Jew was used for the tribe of Judah - the most respected of the tribes because it was to be the tribe from which Messiah would come. In later years, however, Israelites were commonly called Jews - and they still are to this day. At the present time, of course, we have no way of distinguishing the members of the tribes of Israel. While it is OK, and proper to use the terms interchangeably, you will want to remember (for purposes of Bible history and prophecy) that it may be necessary to make the technical distinction at times.

Note: While most Jews were not members of any sect, there were three well known sects - the Pharisees - the largest sect. It prided itself on its strict adherence to both the written law and the oral traditions which it respected as law. The Sadducees had fewer members but were wealthier and held greater political power. They were the liberals of the day who denied, among other things, the resurrection. They held mainly to the inspiration (of sorts) of the books of Moses. The third group, the Essenes - are still an enigma to us. They were the smallest sect and were reclusive, rejecting temple worship at Jerusalem. Bible archeologists are still debating their true characteristics.

- The Jew rested in the law. In general, the term law was a reference to the Ten Commandments (Exodus) - in particular, and the five books of Moses - in general. The books of Moses are the first five books in your Bible. Jewish children didn't need fairy tales to capture their imagination. Every Jewish child, before he was five years old, sat wide eyed on the knees of his parents - listening to the great stories of their traditions and their heritage. They had the greatest heritage of any nation on earth - and the only nation which could authenticate theirs. And the greatest story...the greatest story of all, was how God came down to Mt. Sinai - how it trembled and filled with darkness and smoke as the glory of God was revealed and the laws of God were given - not just to any people - but to the Jews alone.

- The Jews made their boast of God. It is not a sin to be proud of God. It is a sin to be proud because God chose to reveal Himself to you instead of to others. Their joy was not in God - (Psalm 34:2). Luke 12:48 reveals a vital principle: "...For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Great advantages bring great liabilities with them. Instead of being proud that the living God had revealed Himself unto them, the Jews should have been broken in humility.

- The Jews were the sole possessors of the truth - and with that possession came great obligation. If you know Christ as Saviour, you are a possessor of the gospel - and incumbent upon you - is a duty even greater than theirs!

b. Protectors of the Truth 2:18

18 And knowest [his] will, and approvest the things that are more excellent, being instructed out of the law;

- The Jew knew - he had an intimate acquaintance with the will of God - or so he thought. In terms of the Gentile nations around him, he certainly did have a greater knowledge of the will of God.
- The key to understanding this verse is linked very closely with the word *approvest*. The word signifies the ability to prove, test, and examine. It speaks of discernment. These Jews, who often prided themselves in making great *hair-splitting* determinations of little consequence had, at the same time, omitted the "weightier" - more important issues. Jesus said:

Matthew 23

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

- Fundamentalists pride themselves in being discriminating and discerning. We have not been innocent of all the charges made to us, that we are often more concerned about answering questions which people aren't asking while ignoring the questions people are asking. We too have the Word of God. We too know the will of God. We too are discerning. Are we guilty of the same self righteous sins to which these Jews fell. It is not wrong to have the truth, to protect the truth. It is wrong to pervert the truth to our advantage and to omit the matters of law, judgment, mercy, and faith while arguing over the length of someone's hair or hemline or the music they listen to.

Thomas Robinson has pointed out:

**The Jews:**

- Boasted of God as their lawgiver and King.
- Boasted of God as giving them the law on Mt. Sinai
- Boasted of God as delivering them from Egypt and Babylon

**Believers:**

- Boast in Him as in Christ their Law-fulfiller and Savior.
- Boast in God as in Christ satisfying that law on Calvary.
- Boast in Him as delivering them from sin, Satan and hell.

- When it comes to the subject of boasting, our best advice comes from Paul who said:

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

c. Providers of the Truth 2:19-20 (read)

- This Jew saw himself as a guide and an instructor. A guide was a leader of the ignorant and uneducated. An instructor was one who taught by discipline and chastising. There is nothing wrong with being either a guide or an instructor. The sin of arrogant presumption is, regretfully, associated with teaching. These teachers saw their students
as fools (ignorant, and senseless). They saw them as babes. One of the first indications that a teacher has been infected with arrogant pride can be found in the treatment of his students. When we begin condescending to our students we are on dangerous ground.

So we see that, these Jews saw themselves as the possessors, protectors, and providers of God's truth...

2. In fact the Jews were disobedient to the truth.

a. The teacher was not a learner 2:21

21 Thou therefore which teachest another, teachest thou not thyself?

Note: If you have a student guide available, please direct the student’s attention to it and involve them in discussion at this point.

- To minister the Word of God is a serious matter. It is serious because there is a heart exercise which the teacher of the Word of God must go through each time he or she opens the Book. We are either humbled by the truth we encounter and prompted to confess our failure to obey this Book each time it shows our true character - or we become dishonest in the handling of the Word of God -- we begin emphasizing the things which do not convict us and ignoring the things which do convict us. The Bible is a fearful book to handle because it is a living book.

b. The preacher ignored his own message. 2:21

1). Great contradictions (Stealing / Adultery / Sacrilege / Lawbreaking)

- Stealing. Much of the Jews' disobedience to God's Word came from their ability to rationalize their way around the teachings of scripture. They were particularly adept at hating the Gentile dogs - and because they viewed the gentiles as almost subhuman, and as dirt in their eyes, they shared no compunctions about mistreating them, swindling and stealing from them. Professed Christians justified taking Indians and Blacks into slavery, again, by seeing them as less than human. We are thankful that many Christians, however, not only saw these races as human, but defended them and shared the gospel with them.

- Adultery. It is difficult to understand how a people who so prided themselves in the law could so openly and blatantly defy the ten commandments. At the time of Christ there were three rabbis in particular who had managed to rationalize adultery. The permanence of marriage had been reasoned away.

- Sacrilege. As a result of the captivity, it was, of course, in fashion to abhor idolatry. At the same time, when money was to be made, compromising exceptions could also made. It is not unlike some modern Jews who, while hating Christ, have no compunctions about making and selling Christmas gifts and trappings. It was quite one thing to abhor idolatry within the inner walls of the synagogue, and another to abhor it in business life.
Sacrilege is temple robbing. It could well mean that Paul was suggesting that these people who prided themselves in hating idols, where still robbing the temple of the living God - by not giving God what is rightfully His and by assisting others to default from their obligations to give to God. (Mal. 3:8-11). Modern Christians who are quick to argue that tithing is an Old Testament practice and that we are to give as God has prospered - are often guilty of giving precious little to Christ because they have excused themselves.

It is not the purpose of today's class to deal with "to tithe or not to tithe", but it is our purpose to remind ourselves that we can still rob God of what belongs to Him - and that grace does not absolve us from obeying God.

- Law breaking. It is not simply that these folks broke the law. The issue is that these are the very ones who were boasting in the law.

2). Great consequences - Vs. 24

24 For the name of God is blasphemed among the Gentiles through you,

When we sin, we do not just sin against ourselves - we bring shame to the name of Christ. These Jews, who were originally commissioned to be God's missionaries to the Gentiles were so disobedient that they were the cause of God's mockery and blasphemy.

When the believer succumbs to sin, alcohol, fornication, and divorce - he brings a mockery to the name of Christ.

False assumptions...

B. Based on False Foundations, (Circumcision Misunderstood) 2:24 - 29

For discussion - if you choose. Ask your class to consider the possibility of having us all go down to the tattoo parlor and have a cross tattooed on our forehead. This way, everyone would know instantly that we are Christians. If all Christians did this - consider the advantages! What would be the disadvantages? One disadvantage, in particular, would be that some folks would soon think that they were Christians - because they had a cross tattooed on their foreheads - and not vice versa. This same thing happened with circumcision. People soon assumed that because they were circumcised they were right with God and were recipients of His special favor. One rabbi even taught that father Abraham sat at the gates of hell and would let no Jew who was circumcised through its doors!

1. If....

   a. The value of circumcision lies in the obedience of its owners, Vs.. 24; and
   b. The value of circumcision is voided in the disobedience of its owners, Vs. 24;
2. Then...

a. The uncircumcised who are righteous shall be counted as circumcised, Vs. 26; and
b. The uncircumcised who so fulfill the law may judge the circumcised who do not.

3. Because real Jewishness is inward, not outward. Vs. 28-29

False assumptions based on false foundations...

C. Always Lead to False Conclusions (You Cannot Reason With God) 3:1-8

1. The truthfulness of God cannot be preempted by privilege 3:1-2

   a. The Question: Was being Jewish and circumcised of no value? 1
   b. The Answer: Jews were at great advantage because they had the truth. 2

   - Being a Jew, having the law, and having circumcision did not save - but it put men at a great advantage to be saved. It is a wonderful thing to have truth - but truth obligates us to obey it.

2. The truthfulness of God cannot be negated by unbelief 3:3-4

   - Our unbelief has no impact on God. Facts are facts whether we deny them or not. If every man on earth doubted the truth of God - He would be the One who speaks the truth.

3. The truthfulness of God cannot be obligated by patronism 3:5-7

   - Not only is it not possible to deny the truthfulness of God, it is not possible to assist it. God needs no help from us and is not obligated to treat us any differently because we are rooting for His truth. God will still judge us impartially and fairly whether we are against Him or for Him!!

4. The truthfulness of God cannot be intimidated by propaganda 3:8

   - While we have not yet listened to Paul's great concluding remarks - which place the whole world under the judgment of God - we know enough to understand what Paul has been doing. He has been removing everyone's hope. He has shown that we are all culpable and guilty. The only answer is to provide another source of hope - another source of justification - justification by faith - and not by our works.

It is my personal opinion that Paul's enemies, upon hearing the doctrine of justification, rejected it as an insult to God. They thought that Paul was suggesting that, because a man is not saved by works he must think that he can sin in order to be saved, or that he can do evil that good may come! I believe
Paul is saying, you can even insult the doctrine of justification by faith and insult God by suggesting that he is promoting evil by saving men, but in doing so you won't intimidate God!

Friend, it is an insult to God to think you can do anything to earn your salvation. We are all guilty before God. And, Christian friend - it is an insult to God to think that you can do one thing to keep your salvation. We are all totally dependent upon the grace of God. Upon what are you basing your salvation - your righteousness, or His?
Lesson Text: Romans 3:9-20

Lesson Goal:

Our goal is to make one final statement, leaving a long lasting impression in our minds, describing the utter depravity and hopeless of mankind without God. Believers need to be reminded what we have been saved from, and unbelievers need to flee the wrath to come.

Lesson Overview:

The apostle Paul is resting his case as he presents all the world - Jew and Gentile, guilty before God.

A. The Verdict Announced 3:9,10
1. We are all guilty 3:9
2. We are guilty of all 3:10

B. The Evidence Documented 3:11-18
1.) Sins of character Vs. 11,12
2.) Sins of speech Vs. 13,14
3.) Sins of conduct 15 - 17
4.) Sins of conscience 18

C. The Case is Closed 3:19-20

Additional Materials or Resources Needed:

Please be sure to have a copy of your current Student Guide on hand.
Highlights from our Last Study:

In our last study we were in the courtroom as the prosecuting attorney argued his case against the self righteous Jew who thought he was exempt from the rigid standards of God's justice placed upon Gentiles. These Jews, who saw themselves as possessors, protectors and the providers of truth were guilty of disobeying their own commandments. Their misplaced confidence in their circumcision and their twisted sense of righteousness had made them guilty of assuming that the righteousness of God could be bent in their favor. God's truth and justice cannot be negated by its denial, obligated by flattery, or intimidated by self righteous arguments. God's justice will stand.

TODAY'S LESSON:

A. The Verdict Announced 3:9,10

- There is a fable concerning a scorpion and a frog who met by the side of the pond. The scorpion asked the frog if he could hop a ride on his back to the other side of the pond. The frog was quick to refuse, and said to the scorpion "Why would I let you get on my back - you would sting me and kill me!" To which the scorpion replied - "No, I wouldn't kill you. If I stung you while we were crossing, you would die and I would drown!" So, the frog reluctantly agreed to give him a life. Half way across the pond, the scorpion stung the frog. The frog cried out "Why did you do that? Now, we'll both die!" The scorpion replied - "I couldn't help it! It's just my nature." This has been the nature of Paul's argument - it is the nature of fallen man to sin and to rebel against God. It is in our nature, it is in our blood. It is our natures which much be dealt with.

1. We are all guilty. Vs. 3:9

9 What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

- The "we / they" problem has been with us from the beginning. While Paul was referring to the Jews (we) and the Gentiles (they) - the truth remains that we all have a we / they problem. There is a tendency in all of us to see ourselves as somehow better than the other. Our race is the best, our team is the best, our community is the best. The problem of superiority just doesn't go away. Whether it is tension between Chinese and Japanese or Japanese and Koreans or tension between whites and blacks is irrelevant. The scholar will often condescend to the tradesmen who, in turn, bleeds him at the shop because he doesn't know how to change out the battery on his car. Mountain folks smile knowingly at flatlanders and Swedes will always joke about Norwegians. It is in our nature to want to feel superior.

In reality, there is really only one thing which separates men - and that is grace. It is God's grace which is provided for us - not on the basis of what we brought to the table, but simply on the basis of God's choosing.

1Corinthians 4:7. For who maketh thee to differ [from another]? and what hast thou that thou didst not receive? now if thou didst receive [it], why dost thou glory, as if thou hadst not received [it]?
Those of us who are willing to recognize that this tendency is in all of us, will make every effort to follow Paul's admonition in Philippians:

*Philippians 2:3* [Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

- No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

The word "proved" is a legal term. Paul has made his case. What does it mean to be "under sin"? To be under sin means to be under its domain, its bondage. Paul says later in Romans,

*Romans 7:14.* For we know that the law is spiritual: but I am carnal, sold under sin.

To be sold under sin is to be placed in slavery to it. When men break the laws of God they become the servants of sin by default. False teachers would have us believe that to be free from God's laws is to be free to make our own choices. The Bible warns us about them noting:

*2Peter 2:19* While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

The fly moving about in the car may think he has a great deal of freedom. He only understands that he is in bondage when he crashes against the windows.

- to be under sin is not only to be under its power, but it is to be under its penalty:

*1Corinthians 15:56* The sting of death [is] sin; and the strength of sin [is] the law.

When the guilt of sin is removed, its power and penalty are also removed. Paul will be explaining this later in Romans - but first, he must make his case. We are ALL born under sin.

### 2. We are guilty of all. Vs. 3:10

10 As it is written, There is none righteous, no, not one:

Notice the constant repetition in all of these verses --
- 9 all under sin
- 10 none righteous, no, not one
- 11 There is none that understandeth there is none that seeketh after God
- 12 They are all gone out of the way They are together become unprofitable there is none that doeth good, no, not one
- 19 all the world...guilty
- 20 no flesh justified

One of the commitments in the Republican Contract with America was a commitment to require congress to obey the same laws they write for everyone else! It is in our nature to write exception clauses for ourselves. We are all, everyone of us - in verses 9 - 20! No exceptions! No, not one!
"As it is written..." Men cannot be convicted in court on the basis of subjective opinion or hearsay - the facts must be substantial and documented. When Paul inserts the words as it is written - it always means the same thing. It means that he is about to cite the Bible as his authority. Paul is about to provide us with written proof which supports the charges he has made. Proof which these Jews can read for themselves in their own Bibles.

The following is a list of the most likely Old Testament references associated with these verses:

Vs. .10-12 ~ Psalm 14:1-3
Vs.13 ~ Psalm 5:9 (partly) and Psalm 140:3 (partly)
Vs.14 ~ Psalm 10:7
Vs.15 -17 ~ Isa 59:7,8
Vs.18 ~ Psalm 36:1

B. The Evidence Documented 3:11-18
Paul's list of 14 charges can be broken down as follows:

1.) Sins of character Vs. 11,12 (Charges 1-6)

- None righteous. Righteousness is uprightness. The Bible says that the imaginations of man's heart is evil from his youth, (Gen 8:21) and that there is no man who does not sin (1 Kings 8:46). No man can purify his own heart (Prov 8:29) and there is not a just man upon the earth that does good and does not sin (Ecc 7:20).

- None understands. No man has a correct understanding of who God is and what God expects of men. While men glory in their wealth and might, God challenges men to glory in their knowledge and understanding of Him. (Jer. 9:23, 24).

- None seeks God. To seek God is to seek His favor, to seek His blessing, to seek His approval, and most of all, to seek to know Him. (Phil 3:10). Someone has said "Two men please God: He who loves Him with all his heart because he knows Him; and He who seeks Him with all his heart because he knows Him not." There is nothing in man which causes Him to seek God. There is no divine spark which needs to be fanned into a fire. There is no little part of God in us. What causes men to seek God? The Jesus said:

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Any longings, any promptings which we have to seek after God have been placed there by His Holy Spirit.

- All gone out of the way.

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- **All are unprofitable.** The basic idea behind this word is the thought of rotten fruit, dead carcases, or spoiled meat. We are all *unusable.* We are unsuited to the purpose for which we have been created.

- **None does good.** No one habitually does good because men must *be* good in order to *do* good. Men can only do good in a relative sense. The good we do is usually selfishly motivated and not truly for God's glory (even when altruistic), it is sporadic and not habitual, it is done partially and with partiality. In contrast, consider the Lord Jesus Christ - Acts 10:38. Isaiah said that all of our righteousnesses are as filthy rags. (Isa 64:6).

  2.) Sins of speech Vs. 13,14  *(Charges 7-10)*

- **Throat an open sepulcher.**

  *Luke 11:44* Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over [them] are not aware [of them].

  # Lu 11:44
  "For ye are as graves which appear not", etc. According to the Mosaic law, any one who touched a grave was rendered unclean.

  # Nu 19:16
  That they might not touch graves and be made unclean without knowing it, the Jews white-washed their graves and tombs once a year.
  "The men that walk over [them] are not aware [of them]."

  But Jesus likens a Pharisee to graves which defiled men unawares. Their hypocrisy concealed their true nature, so that men were injured and corrupted by their influence without being aware of it.
  (McGarvey TFG 313)

  *Matthew 23:27* Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness.

  The emphasis on our passage "throats an open sepulcher" is in reference to the symbolic "bad breath" - of men whose verbal expressions do nothing more than usher forth the gasses of corruption seething in their souls. Need any examples? Check your local tv listings. One commentator said *"The sinner's words are putrid exhalations of a dead soul."*

- **Tongues used deceit.** These tongues are a great part of what separates us from the animals (not our thumbs, as evolutionists say!). These tongues were given to us to bless God and our fellow man. Instead, James says:

  *James 3:8* But the tongue can no man tame; [it is] an unruly evil, full of deadly poison.

  For a full commentary on the tongue, read all of James 3:1-12

- **Poison of asps under lips.** Poisonous asps or adders have their poison concealed in sacs. While honey may be on the lip, poison is under the tongue. When we understand the seduction of Eve in the
Garden we can understand how appropriate it is that the venomous serpent and his bite is used to symbolize the work of Satan. The entire contest between light and darkness begins - and ends with words.

- **Mouth full of cursing and bitterness.** [See Student Guide]

Blessing is the language of heaven and cursing is the language of hell. Bitterness is anger nurtured.

3.) Sins of conduct 15 - 17  *(Charges 11-13)*

- **Murder** "*Their feet are swift to shed blood*" Feet can be the instruments of doing good or evil. Most murders are done suddenly and in fits of passion. Once a man has committed one murder he can commit a second and a third with less hesitation. When the restraints of God are removed from a society, man has no compunctions about shedding blood. Consider the mass graves which both Hitler and communism have left.

God's grace, on the other hand, teaches our feet to walk in the way of God's commandments (Ps 119:32) and compels us to spread the gospel of Christ (Isa 52:7, Eph 6:15).

- **Destruction and misery in their ways.** Lit: bruising and wretchedness. It is in the nature of man to be unspeakably inhumane and cruel. It accompanies man wherever he goes.

- **The ways of peace unknown.** We have had more wars, more wanton destruction of human life in our century than in any century of recorded history.

4.) Sins of conscience 18  *(Charge 14)*

- **No fear of God.** It is not in the nature of man to fear or respect God. When there is no fear of God there is no fear of consequence. To fear God is to have deep reverential respect for Him. This fear is a loving reverence, not a slavish dread. Modern preaching has placed such a diminished emphasis on the wrath and judgment of God, that very few flee from the wrath to come. *(Matt. 3:7)* Their only conception of God is a misconception.

**C. The Case is Closed** 3:19-20

- *...whatever things the law saith.* Paul is speaking about the law in its broadest sense, in other words, the Old Testament scriptures which he has been bringing to bear upon the issue. Paul is, in effect, saying -- I have convicted you using your own scriptures - I have stopped your mouths with the Word of God. You are not arguing against me - you are arguing against your own scriptures. These believers who were so proud of their law - were being condemned by it.

- *..by the deeds of the law shall no flesh be justified.*

The flesh is vain because of the illusions it creates in us and because of the demands it makes upon us. It is the law which shows us the true nature of our flesh. No one was ever saved by keeping the law. The purpose of the law is to make us aware of our sin. *(Gal 3:24).*

This ends our section of Romans which focuses on the guilt of man and the wrath of God. Stop and think about how far we have come in our presentation of the gospel. The apostle Paul had no fear or hesitation about speaking of the judgment of God. He did not hide the facts. He was not afraid of...
offending newcomers who might be scared away by such a weighty message. Until we see ourselves as we really are and until we see God for who He really is, there can be no genuine conversion. **Thank God for the words** "But now" **in Romans 3:21**!
Lesson Text: Romans 3:21-31

LESSON GOAL: To help our students understand, appropriate, and then articulate the wonderful doctrine of justification by faith.

Lesson Overview:
- We are now moving into the second section of Romans - Justification
- Today's Outline

A. Justification - Its Provision
   1. Its Autonomy 3:21a
   2. Its Authority 3:21b
   3. Its Availability 3:22, 23
      a. By faith in Jesus Christ 22a
      b. Available to all men 22b
      c. Required for all men 23
   4. Its Attributes 24 - 30
      a. It is free because it is by grace 24a
      b. It is redemptive in its scope 24b
      c. It is just because:
         1) It satisfies the wrath of God 3:25
         2) It vindicates the integrity of God 3:26
         3) It excludes the boasting of men 3:27
         4) It establishes, yet supersedes the law 3:28
         5) It demonstrates the equity of God 3:29-30

Additional Materials or Resources Needed:
- Please be sure to have a copy of your current Student Guide on hand.

Highlights from our Last Study:
- We sat in the courtroom and heard the guilty verdict pronounced upon all mankind - good and evil, Jew and Gentile, moral and depraved. We saw the utter hopelessness of mankind in the eyes of a holy God.

TODAY'S LESSON:
- Careful students will want to pay attention to the fact that we have come to a major change in the book of Romans:
   1. Condemnation - 1:1-3:20
II. Justification - Its Presentation - 3:21-5:21
III. Justification - Its Application - 6:1-8:39
IV. Vindication - 9:1-11:36
V. Application - 12:1-16:27

A considerable amount of time could be devoted to the question "What are the most beautiful words in the Bible?" At the top of the list of this pastor's favorite would be the words in the form of a question found in Genesis 3:9 "Adam...where art thou?" You can picture the scene - Adam, shamed and hiding - trembling before a God whose holiness he had only taken for granted until now. And then he hears, "Adam...where art thou?" G. Campbell Morgan wrote that that was not the cry of a policeman, it was the wail of a father.

Having perused the shame of the human race and the perverseness of our natures in this study of Romans the only question which remains for us to ask is "What is man, that thou art mindful of him?" What kind of God is this who could love such a race as we? The Bible tells us that God Himself fashioned those coats of skin for Adam and Eve -- those initial coverings. And, ever since, as the precious Spirit of God has led seeker after seeker into the light -- we have learned, one after another, that those coats of skin only typified a new robe which God would provide for His own in a future day. That robe, the robe of righteousness is what Romans 3-5 is all about. "What wondrous love is this, O my soul?!"

A. Justification - Its Provision

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

- The ten verses in front of us provide a veritable gold mine of Bible terms and truths. Words such as righteousness, law, sin, justified, grace, redemption, and propitiation are the bread and butter words of sound Bible doctrine. These words are more than just the building blocks of Paul's letters - they are the building blocks of our salvation - rich, powerful, colorful, and inexhaustible in their implications.

Two of these words, have virtually the same meaning and are used interchangeably as much as the laws of grammar will allow. They are the words righteousness and justification.

The Greek word for righteousness is:

1343 dikaiosune {dik-ah-yos-oo'-nay} from 1342; TDNT - 2:192,168; n f AV - righteousness 92; 92

The Greek word for justified (for example, Vs. 24) is:

1344 dikaioo {dik-ah-yo'-o} from 1342; TDNT - 2:211,168; v AV - justify 37, be freed 1, be righteous 1, justifier 1; 40

The words are similar because their meanings reflect the same thing. Righteousness is a condition acceptable to God. To be righteous is to be blameless in God's eyes. A righteous
man, in general, is perfect in all his ways. A man can also be declared righteous with respect

to a specific action or situation. When we say that a man has been justified we can mean we
mean we have found him out to be just with respect to his actions. (You were justified in
driving your car to church - because you own it and have a license.). God says that no man
has ever been found out to be just or righteous when compared with His standards. For this
reason, God has made the righteousness of Jesus Christ available to us, in place of our own.

- Righteousness then, is right standing. To be justified is to be declared to have right
standing. But, please notice, we are not just talking about righteousness in a general
sense. Paul is speaking particularly about the righteousness of God being made
available to us. Paul first introduced this term in Romans 1:17. When we speak of the
righteousness of God, we are speaking about a righteousness which is unique to God:

  - It is proprietary: God alone possesses this righteousness.
  - It is accessible: God provides this righteousness for us.
  - It is revolutionary: God replaces our righteousness with His.
  - It is obligatory. No man can approach God who has not received it.

1. Its Autonomy 3:21a

  21 But now the righteousness of God without the law is manifested,

- When something is autonomous, it stands alone. It is independent and self contained. Paul is
explaining that this righteousness which comes from God is free standing. It does not require the law
(the law of Moses, condensed in the Ten Commandments and expanded in the books of Moses) for its
application.

- Keep in mind, what seems elementary to us was revolutionary to these readers. The Jews had been conditioned, all their lives, to associate their righteousness with the law of Moses. Paul is explaining that God's righteousness has always been available but was never made available through the law.

  - 21 But now the righteousness of God without the law is manifested,

But now... in other words, at this time. What was taught all along in God's Word was not understood all along. As children we were taught very early that we could go to the sink and draw a glass of water. We did not understand the earth's reciprocal water cycle, the concept of water reservoirs, wells, pumping stations, and pipelines, much less the fact that our fathers may have paid the water bills. We just went and got the water. Later the mechanics were manifested. In the Old Testament men were justified by faith in the Word of God, but they did not understand how God could do it. They just trusted Him. Now, we understand the mechanics of salvation. We understand how God can provide His righteousness.

2. Its Authority 3:21b

  being witnessed by the law and the prophets;

- We must not think that men used to be saved by keeping the law and that now they are saved by the grace of God. Men have always been saved by grace. Even the Old Testament scriptures taught that
men must receive the righteousness of God by faith. It was important for these early Jews to understand that this doctrine which Paul was teaching was *scriptural* and was based upon the Old Testament scriptures.

- Bible teachers have continually struggled with false teachings which have resulted from those who have misunderstood the purpose of the law. Paul taught us very clearly in Galatians 3:

  24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.
  25 But after that faith is come, we are no longer under a schoolmaster.

The Puritans, on the one hand went to one extreme. They taught the importance of doing their "law work" before bringing a man to Christ. Their desire was to bring the full weight of the law down upon unbelievers so that they would see their utter lost condition before coming to Christ. They would often hinder their own children from coming to Christ until they came to a great time of crisis in their lives and came to a full understanding of their lost condition.

Modern Christians have gone entirely to the other extreme. We expect men to agree that they have sinned only in the slightest intellectual sense - and then rush to offer them the solution for their sins. Men who are not aware that they have offended a Holy God do not place much value on their salvation. Bob Dylan and the editor of Hustler Magazine, and a raft of others - examples of men who had a *born again* experience without coming under conviction about their sins.

3. Its Availability 3:22, 23  (Please read)

The concept that God is offering *his righteousness to us* is foreign in most gospel presentations. Keep in mind those *levels of salvation awareness* which we talked about earlier - *restitution* (God has forgiven me and I am reconciled), *substitution* (God can do this because Jesus died in my place), and *identification* (Because I am *in* Christ God sees me as having the righteousness of Jesus Christ.

a. By faith of Jesus Christ  22a

  22 Even the righteousness of God [which is] by faith of Jesus Christ

- Faith is not faith unless it is in an object. It is not enough to say "I have faith" Our faith is in a person, not simply a doctrine.

b. Available to all men 22b

  unto all and upon all them that believe: for there is no difference:

- I have a framed quotation about fishing in my home written by Herbert Hoover. Hoover said that one reason why he loved fishing is that *all men are equal before fish.* Regardless of our status in life - all men are treated the same when they go fishing! This is the beauty of faith -- all men are equal before it. It is available to the wise and the foolish, the rich and the poor, the yellow skinned or red skinned, the communist or the capitalist. Faith places us all on the same ground.

- My mother used to be particularly irritated with other parents who would play favorites with their children, making, as she would say "*flesh of one and fish of the other.*" God will not be accused of playing favorites. The beauty of faith in Christ is that anyone can exercise it.
c. Required for all men 23

23 For all have sinned, and come short of the glory of God;

- Equal opportunity also means equal responsibility! Just as all men have the same opportunity - to receive Christ by faith, so all men have the same obligation - because all have sinned. In other words, faith in Christ is not an option - it is an obligation - because we have all sinned.

- A man standing in death valley trying to reach out and touch a star does not look any more foolish than a man standing on Mount Whitney trying to touch that same star. Both look very foolish. Both have fallen far short of the star, though one may be miles higher than the other one. All men - good and evil - have fallen short of the glory of God. That is why all men are eligible to receive His righteousness and all men are obligated to receive it.

4. Its Attributes 24 - 30

- A child may ask what the sun is and a busy father may respond "the sun is a ball of fire burning in space." The father's answer may be correct, but it is simplistic. In a few years that same child will ask his Dad, "But, if there is no oxygen in space, how can the sun burn?" Then, the father will be obligated to explain how that the gravitational effect on the elements of the sun compress them and create the phenomena which we call fusion. It is fine to say "I am saved because Christ died for my sins" It is correct, it is biblical - but it is just the beginning. The plan of salvation reflects the magnificent wisdom of God. The closer one examines it, the more amazed he becomes at the dynamics of salvation. In verses 24-30 Paul is explaining the wisdom and wonder of this offer of righteousness which God is making to all men.

a. It is free because it is by grace 24a

24 Being justified freely by his grace...

- Salvation must be free if it is to be offered freely. It is a sad thing to note that the free offer of salvation is what offends men the most. Men who are still relying on their own righteousness find it offensive that they cannot work in order to please God. The real assuring evidence that a man has received Christ can be found when he understands that he can do nothing to please God - and that God has done it all for Him. Ephesians 2:8-10

b. It is redemptive in its scope 24b

- Our salvation has not been given to us freely because it was free. It was bought and paid for at great price.

Note: This would be an excellent time to go over the three basic words which the bible uses for redemption. See your Scofield notes or other study Bibles.

c. It is just because:

1) It satisfies the wrath of God 3:25

25 Whom God hath set forth [to be] a propitiation through faith in his blood

- Remember who did the sending. The Father sent the Son. We must never nurse some foolish imagination that the Son saw this problem and cooked up a way to stave off the Father's anger in order to save us. The plan of salvation begins with the first person of the trinity - God.
- Remember *who* was sent. Notice that He was the Son *when* he was sent, not, as some would have us believe, when He got here or when He was resurrected!

- Remember *why* He was sent. He was sent to be a *propitiation* for our sins. He *satisfied* the father's righteous demands.

- Remember *how* He satisfied God's demands - *through His blood*. There are some who teach that the value of Christ's blood was limited to:
  1. Its fulfillment of the Old Testament sacrificial symbolism, and
  2. Its ability to show the violent nature of the death of Christ.

- But, Paul shows us here that it was that actual blood of Christ which was the *propitiation* or satisfaction for our sins. The *blood* of Christ saves us as much as the *death* of Christ saves us. One does not *point* to the other. Both save us.

- Please notice also that the blood of Christ provided universal forgiveness for all believers of all ages:

  "...to declare his righteousness for the remission of sins that are past, through the forbearance of God;"

In the Old Testament, God patiently atoned for the sins of believers who trusted Him by faith, until the day came when the blood of Christ would *remit* those sins. We do not need to worry about those Old Testament saints who lived before the death of Christ.

2) *It vindicates the integrity* of God 3:26

(God cannot exercise one attribute at the expense of another)

26  To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- Simple careless minds still think that God can just forgive men - on no basis other than His life. In the words of one famous song "...*and though it makes Him sad to see the way we live, He'll always say 'I forgive.'*" God cannot do that. God cannot overlook sin. God had to provide a way to forgive men which would be *just*. God has to live with Himself. This ingenious plan to send His Son to pay the penalty for our sins and to allow us to be *placed in Christ* so that God sees us in His Son - satisfies the justice of God.

3) *It excludes the boasting* of men 3:27

4) *It establishes, yet supersedes* the law 3:28

5) *It demonstrates the equity* of God 3:29-30

"Oh the love that drew salvation's plan,
Oh the grace that brought it down to man,
Oh the mighty gulf that God did span,
At Calvary!"
Lesson Text: Romans 4:1-25

Lesson Goal:

To expand our knowledge of the doctrine of justification by arguing:
1. That justification by faith is separate from our works, not in addition to them, and;
2. That justification by faith saved Abram, and David and precedes both circumcision and the law.
3. To help each student personally understand and appropriate this righteousness which comes by faith apart from works.

Lesson Overview:
In our last study we saw the solution revealed (see highlights below). In this study we see the solution defended as Paul takes on the challenge of authenticating the doctrine of justification by faith using typical Rabbinical logic.

Justification By Faith Defended

I. The Primacy of Justification by Faith - Vs. 4:1-15
   A. It was the basis of Abraham's righteousness   4:1-5
   B. It was the basis of David's righteousness 4:6-8
   C. It preceded and validated the seal of circumcision 4:9-12
   D. It preceded the law 4:13-15

II. The Purpose of Justification by Faith Vs. 16:-24
   A. It was provided so that grace could be revealed 16a
   B. It was provided so that all the seed could obtain righteousness 16b-18
   C. It was credited to Abraham, (not earned) 19-22
      1. The belief of Abraham and Sarah produced works, (19-21), but
      2. The righteousness was credited, (not earned) Vs. 22.

III. The Promise of Justification by Faith Vs. 23-25
   A. It was not for Abraham's sake alone 23
   B. It was also provided for our benefit 24
   C. It must now be obtained through the risen Christ 24-25
      1. Notice that our belief is in the One who raised up Jesus (the Father)
      2. Notice that Christ was delivered for this specific purpose
      3. Notice that Christ was raised as proof of our justification.
Intro: The doctrine of justification by faith is the great watershed of the Christian faith. It separates the truth from the lie and from it there is no retreat. Your Mormon missionary carries a special compendium in the back of his materials - devoted to refuting justification by faith. If you attend the annual Greek Food Festival and browse the book tables you will find books warning the reader against the doctrine of justification by faith. The Council of Trent declared that all who teach this doctrine (you and me) are apostates and anathematized. That declaration still stands.

The irony is that all of the above mentioned groups give lip service to holding the Bible to be the Word of God. When we read the plain and simple statements of Romans 4 we scratch our heads and wonder how anyone could miss the point. Part of the answer lies in the fact that the Mormons, the Orthodox churches, and the Roman church have the same problem in common with the very Jewish people to whom Paul wrote this letter. Each of these groups see faith as a work. The Jews, for example, read Genesis 15:6 (And he believed in the LORD; and he counted it to him for righteousness.) and assumed that Abraham’s ability to exercise faith was just one more great meritorious work which secured his salvation.

False teachers hold that Faith + Works = Salvation.
The Bible teaches that *Faith=Salvation and Salvation produces works.

*By faith, here, we are referring to faith in Christ's finished work on Calvary's cross.

Paul is about to dismantle the rabbinic thinking on this issue as he takes the Jewish thinkers back into the Old Testament scriptures and proves justification by faith.

I. The Primacy of Justification by Faith - Vs. 4:1-15

1. What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Imagine sitting in a room with a bunch of scholarly bearded rabbis with you as the sole representative of Christ. How would you approach them?

In our culture it is assumed (sometimes at great expense) that newer is better and older is obsolete. The Jew did not think that way. He reasoned that there is One God and that He is truthful. Any new information must correspond with what is already known about God. Paul was being cast as the leader of a new sect with new ideas. His work has been cut out for him. He must convince these Jews that he represented the old ways which were taught all along and that, if anyone had moved from the truth, it was the modern Jew of his day.

As you will soon see - Paul was up to the task as he turns our attention to antiquity and demonstrates that justification by faith has been God's way all along. He starts with father Abraham.

A. It was the basis of Abraham's righteousness 4:1-5 (Please Read)

Consider these statements one at a time...
• The Example Presented.

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

This was the attention-getter: The Jews would most likely have said the opposite! They would have said, "If anyone gets to heaven, it will be Abraham, because of his many works - especially his works of faith."

• The Scripture Cited.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

By citing this passage Paul was doing two things. He was referring to an undeniable authority - the scriptures. They were bound to listen. He was referring to the ultimate example - their father. He was referring to one of their favorite passages - Genesis 15:9. You must not think that Genesis 15:9 was new to these Jews. What would be new to them was Paul's treatment of the verse.

The key word in this verse is counted, or reckoned. This word occurs as counted, reckoned, and imputed over and over in this chapter. In our terms, what Paul is saying to these Jews is this: If Abraham had earned his righteousness by exercising his faith God would NOT have imputed or credited it to his account. Watch as Paul drops the bomb:

• The principle explained.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Some folks read this passage and they say, "You see, the harder you work to earn your salvation, the more debt you incur," and that may be true - but that is not what Paul is arguing here. Paul is arguing an important principle:

When a man works for another man he puts that man in debt to himself.

Consider the possibility that you have hired me to come and work in your fields at harvest time. I report faithfully each day and help you bring in your harvest. At the end of the harvest you get out your check book and you say, "Friend, you have been such a help to me I am going to give you a gift. I hope you will accept it with gratitude." I might be inclined to say, "Friend, I do not want your gift, I want the wages which you owe me." When an employer hires a worker he is indebted to him until he pays his wages.

So, what is Paul arguing? Paul is arguing that God does not in debt Himself to anyone. God does not pay anyone for their good works.

How then can a man receive the righteousness of God?

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

God credits His righteousness, NOT to those who work for it, but to those who believe God.
So, we see that the first mistake these Jews were making was to assume that the exercise of Abraham's faith was a meritorious work.

Now, Paul draws our attention to King David...

B. It was the basis of David's righteousness  4:6-8  (Please Read)

C. It preceded and validated the seal of circumcision  4:9-12

- The two important arguments here are 1) justification by faith preceded circumcision and was already in effect, and 2) circumcision was the seal of the righteousness of faith (Vs.. 11) - In other words, its very outward purpose was to validate the justification by faith which occurs inwardly.

D. It preceded the law 4:13-15

II. The Purpose of Justification by Faith Vs. 16:-24

A. It was provided so that grace could be revealed  16a

- Justification by faith is the only equalizer. Faith has been instituted so that all men approach God on the same basis. It was His means of revealing the character of His grace.

B. It was provided so that all the seed could obtain righteousness  16b-18

C. It was credited to Abraham, (not earned)  19-22

1. The belief of Abraham and Sarah produced works, ( 19-21), but

2. The righteousness was credited, (not earned) Vs. 22.

- Again, the reminder - something credited is not something earned.

III. The Promise of Justification by Faith  Vs. 23-25

A. It was not for Abraham's sake alone  23
B. It was also provided for our benefit 24

- Have you taken advantage of this wonderful offer?

C. It must now be obtained through the risen Christ 24-25

- Abraham believed God and acted upon His Word. Now, we must believe what God says about His Son. Justification by faith can come only through the risen Christ.

    1. Notice that our belief is in the One who raised up Jesus (the Father)

        - A careful study of the scriptures, especially Acts, will show you that the biblical emphasis is not simply on "the resurrection." The biblical emphasis is on the fact that the Father raised Him from the dead. **Never neglect this emphasis.**

    2. Notice that Christ was delivered for this specific purpose

    3. Notice that Christ was raised as **proof** of our justification.

- Lit: he was raised again on **account** of our justification. The proof that Christ's sacrifice was sufficient is found in His resurrection.
Lesson Text:
Romans 5:1-5

Lesson Goal:
To help the student appreciate the benefits of the doctrine of justification by faith - especially, the certainty which it brings into the Christian walk. This foundation of safety and certainty is vital to a healthy, growing walk. Without this absolute conviction Christian growth can be lethargic and even retarded.

Lesson Overview:
The Certainty of Justification By Faith - Romans 5:1-11

I. The Benefits of Justification By Faith 5:1-5
   A. A New Position
      1.) Peace with God 5:1
      2.) Access into Grace 5:2a
   B. A New Perspective
      1.) We rejoice in our new hope 5:2b
      2.) We rejoice in our tribulations 5:3
         a. We understand the process of tribulation 3b-4
         b. We understand the product of tribulation 5

II. The Assurance which Justification By Faith provides us 5:6-11
   A. Consider how far God went while we were yet enemies: Vs. 6-9
      1. In the timing of God's provision - Vs. 6
      2. In the greatness of the One who provided our justification Vs. 6b
      3. In the distance to which Christ stooped to reach us 6b -7
      4. In the level to which His love extended Vs. 8
   B. Consider how much more God cares for us now! Vs. 9-11
      If God did so much for us before we were justified, consider how committed He is to us right now!

Additional Materials or Resources Needed:
None specified. Instructors who enjoy additional reading on Romans will find nothing finer than Martin Lloyd-Jones' volume on Romans 5. He devotes one entire book (26 lessons) to this chapter alone. You will do yourself and your family a great service by securing (and reading) this 8 volume set.

Highlights from our Last Study:
Our last lesson provided the biblical and logical support for the doctrine of justification by faith by showing us its historic primacy. It was the basis of Abraham's hope and David's hope. It was in effect before circumcision and the law and was not nullified by either. Therefore, justification by faith is not a new doctrine. The gospel of Christ provides the explanation as to how God can justify men by faith and still be righteous.

**TODAY’S LESSON:**

**The Certainty of Justification By Faith - Romans 5:1-11**

**I. The Benefits of Justification By Faith  5:1-5**

Intro: We all remember some of the first times we were allowed to exercise new privileges and rights. I remember my first official "date" and how my family carefully prepared me for it. I remember the first time I drove my own car and the tremendous feeling of freedom which it gave to me. Most of all, I remember getting married and all the privileges associated with beginning a new home and a new life and a new ministry - all within the space of a few months. When folks receive Christ as Saviour they become heirs of God and joint-heirs with Jesus Christ to a full complement of blessings, rights, and privileges - privileges and blessings which are available to us right here and now.

Paul has been explaining the dynamics of justification by faith, its integrity and its legality. But amidst all of this discussion Paul does not want us to lose sight of its personal benefits and all the joy which it brings into our lives. Study these ten or eleven verses with us and taste again, the riches which belong to us as a result of justification by faith.

**A. A New Position**

1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

- It is very important for you to notice those words "being justified by faith". In the original language, the word "being" which we encounter here is a participle in the aorist passive. Simply stated in English it would be better to render this "having been justified by faith."

We are not bantering about words when we make this important distinction. The Christian who receives Christ as Saviour, HAS BEEN justified by faith. This is not an ongoing process which can be interrupted, this is a stated fact of history which happened once and for all at a single point of time. The Roman catholic church justification is an ongoing process which must be maintained through the sacraments. God's Word teaches us that this justification is a one time - for all time - event. Now, notice the specific benefit which we receive from justification by faith:

1.) **Peace with God  5:1**

- Let's talk about peace with God from God's point of view. Please take a moment to understand where you are in modern history. There has been a major shift in the presentation of the gospel in the last fifty years. Historically, it has been the work of the evangelist to establish the existence of God, then to help the unbeliever understand the separation which has come about between God and men because of our sinfulness. Then, unbelievers saw the wrath of God, the eternal consequences of rejecting Him, and, finally, they were shown how to be reconciled to God, how to have peace with God.
While it is true that some groups (such as the Puritans) overemphasized the wrath of God, almost hiding the solution from the seekers, believers in general did not.

In the late nineteen-fifties and early sixties a new genre of Christians rose up who were discontented with the deadness of fundamental churches. Groups such as Youth for Christ, Campus Crusade, and later, Intervarsity rose up with the stated objective to rekindle the revival and evangelistic fires in spite of, and without the guidance of local churches. With these new groups and their new emphasis on evangelism rose a new style of evangelism - patterned much more after Fifth Avenue marketing than biblical preaching. Instead of warning about the wrath and judgment of God in order to prepare men's hearts for salvation, these folks began with the message "God loves you and has a wonderful plan for your life." In other words, instead of placing the emphasis on the need for reconciliation, these groups promoted the gospel, based first, on the benefits which it offers. The discussion of sin was added almost as an afterthought, and the message of eternal damnation was hidden as obscurely as possible in their literature.

We have now lived for many years with the results of this evangelistic style - this back-pedaling on the wrath of God and eternal damnation.

Now, the most important benefit of the doctrine of justification by faith is the fact that through it men can have peace with God. Through justification by faith men can be reconciled to God. This has always been the issue. Our purpose in evangelism is to save men from their sins (1 Thess 2:16) and to reconcile them to God.

2 Corinthians 5:18  And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

By the way, there is no other avenue for man to find peace with God. The man who rejects the teaching of justification by faith cannot be reconciled to God.

- Now, let's talk about peace with God from our point of view. If we believe that we have been justified by faith, as we explained earlier in the text, it has great impact on the way we think and behave. For example, when someone asks us if we think we will go to heaven we can respond "Of course! That issue was settled a long time ago. It was settled the day I was justified by faith." In general, you will find that the more strongly a person or church argues that one can "lose his salvation" the less likely it is that those folks really understand justification by faith.

The devil does not want you to know that God is pleased with you. The devil wants you to cower in fear before God, secretly wondering if you have really crossed the line from darkness into light. He does not want you to bask in the joys of being reconciled to a God who will remember your sins no more - a God who forgave your past, present, and future sins in one fell swoop - the day you were saved. There can be no real growth, no real healing, no real forward movement in your life until you realize how completely delighted your Heavenly Father is - in you! He loves you, warts and all. He cares for you and dotes over you with greater attention than any earthly father devoted to his infant. Christian friend, do not let the accuser of your soul place you once again in bondage and fear (Heb. 2:15).

- But please remember - you cannot have the peace of God until you have peace with God, and that peace comes from justification by faith.

There is another wonderful benefit which belongs to the justified. We have:

2.) Access into Grace 5:2a
2 By whom also we have access by faith into this grace wherein we stand,

- A friend recently told me about a computer program which he had been using for years on a daily basis. Quite by accident he discovered a labor saving feature which had been there all along. He was frustrated because he had used the program so long and had been ignorant of this wonderful feature. His story reminded me of so many Christians who don't understand the dynamics of grace. They know that God expressed His grace at Calvary and that we are saved by grace, but they do not know the secret. They do not know about living grace. They do not know that we have access by faith into this grace wherein we stand. You see, Paul is really telling us two things here:

- First, he is telling us that justification by faith gives us a standing in Grace. We have a position before God which can never be altered. We have a standing which is ours in Christ. That is salvation. That is saving grace. But that is not all...

- Paul is also telling us that we can access this grace. We have the rights and privileges of enjoying this grace in our daily walk. This is living grace. If you will take your concordance and look up all of the uses of the word grace in the New Testament you will discover that the Bible speaks as much of living grace, divine enablement, as it does of saving grace!

Another way to say it is that family members get family privileges. You are not unfair when you do special things for your children which you do not do for your neighbor's children.

A while back I was admitted to a hospital. Because I wear a robe of flesh I had to suffer right along with everyone else. Christians and non Christians have the same surgery which I had. But I had some distinct advantages. God's timing in placing me in the hospital was impeccable. The pain which I experienced after surgery was negligible. A hundred other details came together - details which the world attributes to luck and chance. The believer knows better. I know that God's people were praying for me and that, as a result, there was special grace available to me.

God's grace is constantly working on our behalf - sparing us from unnecessary danger, heartache, and trauma. But, I regret to note as the old song writer once said:

"Oh what peace we often forfeit, Oh what needless pain we bear, 
All because we do not carry - everything to God in prayer!"

When I was in the hospital I had a button by my bed which allowed me to dose myself with a pain killer. If I suffered pain it was because I neglected to use the remedy. Are you using the remedy God has provided? Are you accessing His grace? It is one of the rights and privileges which comes to the justified. Take advantage of it!

The author of Hebrews wrote:

*Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

**B. A New Perspective**

The believer who has been justified by faith finds two new and unexpected sources of joy and pleasure. The first is noted in 2b:

1.) *We rejoice in our new hope 5:2b*
and rejoice in hope of the glory of God.

- Look at the three essential words in this phrase:
  - rejoice = literally, this means boast or glory!
  - hope = this is not wishful desire, but confident expectation!
  - glory = the exalted condition of splendor and brightness which belongs to God.

When we string the words together I believe Paul is saying this... now that we are justified by faith we glory and boast in the confident expectation of the glory of God which is going to be ours. There is a curtain which hides the reality of eternity from us, and from all of our efforts to peer through and around it one thing stands out above all others. That day of reunion with Christ will be a glorious day which will usher in for us a glorious eternity spent in the presence of His glory. Already, the quiet confident expectation is growing. Already, our ties to earth are weakening and we long more and more for our heavenly home.

"When all my labors and trials are o'er, and I am safe on that beautiful shore,
Just to be near the dear Lord, I adore, that will be glory, be glory for me!
Oh, that will be, glory for me, glory for me, glory for me,
When by His grace, I shall look on His face, that will be glory, be glory for me"

- There is a bumper sticker which can be seen now and then that says, “Now that I have given up all hope, I feel better.” That is the best the world can offer. The believer boasts in his great confidence that he has just begun his journey into the presence of God where he will spend eternity - in glory!

- So we see that justification by faith changes our perspective - it replaces the depression of mankind with the hope which can be found only in Christ. Only a born again believer has a right to the promise "the best is yet to be!" For unbelievers there is only a fearful looking for judgment and fiery indignation which shall devour the adversaries. (Heb 10:27).

Now, notice the second area where our perspective changes...

2.) We rejoice in our tribulations 5:3

3 And not only [so], but we glory in tribulations also:

The new believer soon learns that he not only "glories" in the glory of God, but he also "glories" in tribulation. In contrast to the suffering which unbelievers experience, his suffering is for an eternal purpose. He is no longer the victim of meaningless chance, he is part of a process which God is working out in his life...

a. We understand the process of tribulation 3b-4

knowing that tribulation worketh patience; and patience, experience; and experience, hope:

Please notice that Paul does not specify just exactly what kind of tribulation benefits us. We may suffer for a variety of reasons. We may suffer simply as a result of the fall and because we live under the curse. We may suffer because of our own sin and the Lord may be disciplining us. We may be privileged to suffer for the sake of Christ and the gospel - the scripture places a heavy emphasis on this kind of suffering. Paul is not concerned with the source of our suffering at the moment - he is concerned with the benefit.
Paul wants us to see that when we are justified by faith our understanding of how God works in our lives begins to change. We begin to see that “all things” - not just some, work together for “the good” for those who are the “called” in Christ Jesus. (Romans 8:28.) This means that we no longer cringe in fear when difficulties enter our lives, but that rather, we welcome them as a sure sign that God is working out His plan for us.

- How does this process work?
  - Tribulation produces patience
  - Patience produces experience
  - Experience produces hope

Tribulation produces patience. This statement reminds us of the message of James, who also talked about tribulation and patience. James said:

James 1
2. My brethren, count it all joy when ye fall into divers temptations;
3 Knowing [this], that the trying of your faith worketh patience.
4 But let patience have [her] perfect work, that ye may be perfect and entire, wanting nothing.

Tribulation accomplishes two purposes. It roots the young sapling and prepares it for greater stress. That same tribulation destroys the false professor who wither’s away with the heat of persecution. (Matt 13:21). Testing removes the dross and tempers the steel. It is a priceless and wonderful thought that God devotes Himself to our testing.

Then Paul says:

- Patience produces experience. By this Paul means proof of soundness. It tempers the soul. Job understood this. He said:

Job 23:10 But he knoweth the way that I take: [when] he hath tried me, I shall come forth as gold.

This pastor has heard many testimonies of God’s wonderful blessing and care over the years, but he has not heard as many folks stand up to rejoice that they finally have some trials in their lives after a long period of blessing!

Then Paul says:

- Experience produces hope. I remember my first bee sting and my first encounter with an angry dog. I remember the great fear that coursed through my body the first time when, as a night watchman, I knew someone else was in the building I was guarding. After that first sting I thought I would fear bees more than ever, but the truth is, while I respected them, I feared them less because I knew that a bee sting was not that bad. I learned not to fear dogs the same way. Tribulation produced patience and patience produced confident expectation. First grade prepared me for second grade. This process continues on as God builds us.

But what is the end result of all of this?

b. We understand the product of tribulation 5
5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

What does Paul mean when he says that hope makes not ashamed? Does he mean that I will have more boldness for Christ as a result of going through trial? Paul means more than that. Once the mission I was with asked me to study for a ham radio license. My friend encouraged me and told me that if I would follow his instructions I would be able to get a license. He taught me what I needed to know - he disciplined me in my study. The day came when I was to take the test. Before the test, I had confidence, because of his discipline. After the test I received my grade and I was not ashamed.

- Probably the most exciting part about testing in our lives is the new awareness of the love of God which fills us. Paul said that hope maketh not ashamed because of the love of God which is shed abroad by the Holy Ghost which is given unto us. Just as children who are not disciplined feel unloved, so it is the dark times, the times of trial, when we sense and feel the love of God. Those dark hours of trial are the promise of a new day and a closer walk with the Lord - when we willingly submit to God's discipline.

All of these things are benefits of justification by faith. They are things which the world can never understand. Peace with God, access into His grace, hope in His glory, glorying in tribulation as we watch the plan of God worked out in our lives - and a new personal awareness of the love of God in our lives. In the words of the hymnwriter:

2. Jesus! what a Strength in weakness! Let me hide myself in Him; 
Tempted, tried, and sometimes failing, He, my Strength, my vict'ry wins.

Hallelujah! what a Saviour! Hallelujah! What a Friend! 
Saving, helping, keeping, loving, He is with me to the end.
ROMANS – STUDY AND TEACHER’S GUIDE - LESSON 11 – 5:6-21

For use in preparation for Lesson 11 - The Solution Offered

Lesson Text:
Romans 5:6-21

Lesson Goal:
To help the student understand fully the total contribution which God makes to our salvation and the lack of any contribution which we make toward it, and that salvation is simply the outworking of justification by faith. People are not justified because they have been saved. People are saved because they have been justified. Once this is truly understood by the student he realizes the full certainty of his salvation which was provided in Christ.

Lesson Overview:
The Certainty of Justification By Faith - Romans 5:1-11

I. The Benefits of Justification By Faith 5:1-5
A. A New Position
   1.) Peace with God 5:1
   2.) Access into Grace 5:2a
B. A New Perspective
   1.) We rejoice in our new hope 5:2b
   2.) We rejoice in our tribulations 5:3
      a. We understand the process of tribulation 3b-4
      b. We understand the product of tribulation 5

II. The Assurance which Justification By Faith provides us 5:6-11
A. Consider how far God went while we were yet enemies: Vs. 6-9
   1. In the timing of God's provision - Vs. 6
   2. In the greatness of the One who provided our justification Vs. 6b
   3. In the distance to which Christ stooped to reach us 6b -7
   4. In the level to which His love extended Vs. 8
B. Consider how much more God cares for us now! Vs. 9-11
   If God did so much for us before we were justified, consider how committed He is to us right now!

III. The Answer which Justification By Faith provides for Adam's sin Vs. 12-21
A. Adam infected the whole human race Vs. 12-14
B. Christ provided the cure for the whole race Vs. 15-21

Highlights from our Last Study:
In our last lesson we placed heavy emphasis on the benefits of justification by faith. It anchors us in a new peace with God and it gives us access into His grace. Justification by faith changes our perspective - it gives us biblical hope and changes our whole approach to the circumstances and trials of life. When troubles come, we no longer fear an angry God, but rather, rejoice in the great purpose He will accomplish in our lives through tribulation. Only Christians can truly say, "No fear!"

TODAY'S LESSON:

(An extra long introduction!)

They say that the last earthly object which can be recognized from space as the astronauts speed away - is the Great China Wall! From our point of view, one side of that wall represents freedom, and one side represents bondage. Our prayer is that one day that China Wall will be dismantled, just as the Berlin wall was, so that freedom can reign.

Among Christians there is a wall which has separated us since the early days of our history - a wall which has brought bondage and fear into Christ's body. The great modern spokesman for this type of thinking was James Arminius, who lived in the 1500's. The great modern opponent of this type of thinking was John Calvin. While modern Arminians to not necessarily hold all that Arminius taught and modern Calvinists do not necessarily hold all that John Calvin taught - we still use these names, Calvinist and Arminian to generally recognize the distinctions - the great wall which divides Christ's body.

Who are the Arminians? All Roman Catholics and a great majority of those whom we loosely call Protestants today are Arminian in persuasion. Charismatics in general and the Assemblies of God in particular, represent the largest group of Arminians. Examples of Calvinists include Reformed churches, Presbyterians, a significant number of Baptists, and Bible Church folk.

What is the wall, and why are the issues so divisive? At the root of Arminianism is an erroneous view of man's fall and an erroneous view of salvation. A true Arminian, for example, holds that we are identified with Adam's sin, but not his guilt. Death passed upon all men because all men have sinned personally. The Calvinist, on the other hand, teaches that we were all in Adam when he sinned and that we are personally responsible, not only for our own sins but also for Adam's sins.

But the rift goes even deeper. The Arminian holds that not everything was lost at the fall and that there is a small divine spark in all of us which can be fanned into a flame and cause us to respond to the gospel. The Calvinist says there is nothing good, nothing salvageable in man - period. If a man comes to Christ it can only be because the Spirit draws him, not because there was something good in his nature which responds to God.

Finally, the Arminian teaches that, while Christ provided our salvation by His death on the cross, we as believers must work to maintain it. The Roman Catholic, for example, teaches that this ongoing saving grace is received through the sacraments. While there are many variations on the theme, most Arminian sects hold that men must do something to keep their salvation and that it is offensive to God to teach that we have any kind of a "free ride".

What does all of this have to do with Romans 5? In a word, Romans 5 roots out and pulverizes the errors of the Arminians. Please remember, as we study it, and you begin to see these things yourself - that many of our brothers in Christ who have not been taught the Word of God are Arminians. We would not castigate them for a minute. It is important, for you to understand the real issues if you
would be a blessing to them and lead them out of the fear and bondage in which they are entrapped. Romans 5 will help you do this.

II. The Assurance which Justification By Faith provides  5:6-11

Remember those important words which lead off the discussion of chapter five... "Therefore being justified by faith..."

Remember that the best way to render these words from the Greek is to say, "Therefore, having been justified by faith..." To miss this little change in tense is to miss what justification by faith is all about. The act of being justified by faith, is just that. It is an act, a legal declaration by God that we have the righteousness of Jesus Christ credited to our account. It is not an ongoing process (such as salvation) - it is a one time declaration which is made by God.

As you may have already noted in your review - the benefits of being justified by faith are beyond comprehension. It anchors us in a new peace with God and it gives us access into His grace. Justification by faith changes our perspective - it gives us biblical hope and changes our whole approach to the circumstances and trials of life. When troubles come, we no longer fear an angry God, but rather, rejoice in the great purpose He will accomplish in our lives through tribulation.

Now, Paul is going to lead us a step further in his logical process. He wants us to know that you and I, who have been justified by faith have great certainty and assurance. He wants us to see just how privileged we are - and how safe we are - once we are in Christ. You will be amazed at Paul's reasoning...

A. Consider how far God went while we were yet enemies:  Vs. 6-9 (Read)

Notice that little word "For." Paul is carrying on the subject he has just begun - he is expanding it. May I put some words in Paul's mouth? In effect, I believe Paul is saying "Now I am going to show you how much assurance you have in Christ now that you have been justified by faith. I want you to consider just how far Christ went for you, before you were saved. And if he went that far for you while you were His enemy, consider how much more He will care for you now that you are saved!"

1. In the timing of God's provision - Vs. 6

   6. For when we were yet without strength, in due time Christ died for the ungodly.

   • "When we were yet without strength..." That's the first thought. This tells us that the action was completely on Christ's part. Paul did not say, "When you had just a spark of divine fire in you, my Spirit fanned it into a flame!" He helped you when you were dead (Ephesians 2:1-5). Dead men cannot respond to stimulus. Salvation is entirely of God. God the Father was the prime mover in setting forth salvation's plan. God the Son was the prime executor of the Father's plan. God the Spirit was the prime facilitator. When an unthinking man comes along and he says "God did His part and I did my part" he is speaking with the foolishness of a child. You and I were without strength - we were unable to contribute.

   • "...in due time..." - that's the second important thought. It was the appropriate time, it was the proper time, it was the best time. It might even be best to say that it was the appointed time.
What did Paul mean by this term? He could have meant that it was *just in time*. Because no other solution was available.

He could have meant that it was at the *perfect point* in time. Historically, we know that was the case. Philosophy had come full circle from a promising beginning to an existential demise. The world's religions had had their day in the sun and failed to deliver. Man was not capable of saving or ruling himself. Life had no value. The mighty Roman Empire had paved its roads to the farthest reaches of the known world - so that the gospel could be easily communicated. The Greek language was the perfect vehicle for encapsulating God's truth. Paul could have meant that this was the perfect point in time for turning the heads of a depressed discouraged world to the hope which is in Christ.

Paul *could* have meant the above things, but I believe that when Paul said "*in due time*" - he meant - in God's *perfect timing*. Or to state it as Paul said in Galatians:

*Galatians 4:4* But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

And again in Ephesians..

*Ephesians 1:10* That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him:

In other words, every prophetic step had been fulfilled. Every Old Testament intimation - every part of the great redemptive process had been put in place. Had the Triumphal Entry, for example, been one day earlier or one day later, Daniel's prophecy of Seventy Weeks would have been incorrect! Christ came at the appointed time - the perfect time. And, by the way, He will return - at the appointed time - the perfect time. What a blessing it will be for us to look back at that time and see His perfect timing! God's timing is also perfect in your life!

But we are not yet finished with verse 6... notice what else Paul says as we see:

2. *In the greatness of the One who provided our justification* Vs. 6b

*in due time Christ died*

This was no ordinary death - this was the Son of God Himself! This was the One who fulfilled the Old Testament prophecies. This was the sinless, perfect Son of God of whom Paul says He did not think that His equality with the Father was a thing to be grasped, but He laid it aside and humbled Himself as a servant and became obedient to the most dehumanizing death known to man - the death of the Cross. The Lord of Glory, in due time, died. Consider how far God went - in the timing of our salvation, and in the greatness of the One whom He sent.

And please notice - His death was the evidence of the extent of His love! He came to die. What wondrous love is this! But that is not all...

Consider how far He went...

3. *In the distance to which Christ stooped to reach us* 6b -7
Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

- Who are the ungodly? The ungodly are those who are not God-like. They are not like God. When we think of someone who is ungodly today we simply think of an immoral person, a filthy person. But, an ungodly person is more than that - he is anyone who does not think like or act like God. As the Psalmist said "God is not in all his thoughts," and as Paul warned us earlier in Romans, the ungodly man changes the image of the glorious God into an image made like unto corruptible man. Men will always shape God in their own image. They will always try to decide what He is guilty of and where He is remiss. We are the ones for whom Christ died - not innocents, but men and women who have rejected the truth and the knowledge of the living God and have substituted our own gods in place of Him. And still, he died. He died for unlikely candidates.

4. In the level to which His love extended Vs. 8

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

The argument is going to shift, so please don't miss Paul's point. Most of all, Paul has been arguing the matter of timing. Paul said that when (that is a time word) we were yet without strength...in due time...Christ died. He commended his love toward us in that while we were yet sinners Christ died for us. In other words, Christian friend, Paul is saying, look at the kind of love that god demonstrated to us before we belonged to him! If God loved us as dead, stinking reprobates who were hopeless and without help before...

B. Consider how much more God cares for us now! Vs. 9-11

Much more then, being now justified by his blood, we shall be saved from wrath through him.
10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
11 And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement

Much more! Much more! Now, that you have been justified by His blood -- consider how much MORE God is committed to you. If He loved you when you were NOT His child -- if he did ALL OF THAT FOR HIS ENEMIES...consider how committed He is to you AS HIS CHILD!

Here are some important points to remember...

1. Don't forget, we are justified by His blood. Don't let anyone tell you that the blood of Christ was only the fulfillment of prophetic symbolism which pointed to His death. His blood justifies the sinner.

2. Notice the words "we shall be saved from wrath through Him." Do you remember that we said there is a difference between justification and salvation? Men are not justified because they have been saved or born again. They are saved because they have been justified. Justification is an act of God - a legal declaration. Salvation is the process of God whereby He works out the results of justification in our lives! There is a sense in which we were saved the day we were justified. There is a sense in which we are being saved as we work out our salvation. There is a final sense when we will be saved - in that final day when our redemption is complete. This is because salvation is a process that God is working out in our lives.
By the way - it is my personal opinion that God will not allow any of His wrath to be placed upon His bride, and that one reason why the church will not go through the tribulation is because the Bible refers to it as the time of the wrath of the Lamb.

3. And don't forget the argument of verse 10 --

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

If God reconciled Himself to you while you were his enemy, consider how much more assured you may be that you will be saved by His life. What does Paul mean by the term "saved by his life"? Does he mean that the life of Christ saves us just as much as the blood and death of Christ saves us? The answer is no! The Greek word translated "by" in verse ten is "en" in the Greek and is the equivalent of our word "in." We are saved in Christ - Because we are IN Christ we are in the safest place in all of heaven and the universe! You cannot get any safer!

So, rejoice in Paul's argument....

If God did so much for us before we were justified, consider how committed He is to us right now! Dear Christian friend, stop fearing for your salvation. Stop listening to those who would always have you wondering if you quite measure up! You measure up because you are in Christ!

Now, Paul changes direction and answers another Arminian problem. Men resent the fact that they are responsible for Adam's sin. They somehow feel that God is unjust in making us accountable for something we "did not do." Is God just? Of course, He is. Paul is about to explain how that, just as the problem began with one man - Adam -- so the solution was made available by one man - Jesus Christ. Isn't it strange how the very men who claim they should not be held accountable for one man's sin (Adams') - are the same men who are willing to take the benefit of One Man's salvation? (Christ's)? There is no injustice here.

III. The Answer which Justification By Faith provides for Adam's sin Vs. 12-21

A. Adam infected the whole human race Vs. 12-14 (Read)

- One man infected the whole race with sin -- Vs. 12
- God graciously gave the law in order to help us see our sinfulness Vs. 13
- Regardless of whether or not men had the law, death reigned as a result of sin 14

B. Christ provided the cure for the whole race Vs. 15-21 (Read)

- One man sinned - and all died. Another died - so that all can live. But Paul wants us to know that Christ's action went further! Adam sinned once, and all died. Christ died once, and His death did not just account for one sin, but for many offenses. In other words, "where sin abounded, grace did much more abound." The solution was greater than the disease. It had a far greater scope, a far greater power. The consequence of Christ's action goes far beyond the consequence of Adam's action. The death of Christ covers all our sins.

You see, Paul is still arguing the certainty of our salvation. He is saying, we do not need a fresh salvation every time we sin! The sacrifice of Christ was far greater than that!
- The important point to remember is this - justification by faith is a free gift - made available by one person - Christ. There is only one hope for our salvation - one solution - found in one person - Jesus Christ.
Lesson Text:
Romans 6:1-14

Lesson Goal:
Our theological goal: To help the student understand that the doctrine of justification by faith does not allow for permissiveness and tolerance to sin - as some suggest.
Our spiritual goal: To help the believer understand his position on Christ and to understand the tools which God has given him for overcoming sin and temptation. (Our next lesson will expand this second goal.)

Lesson Overview:
Justification Applied (the Doctrine of Sanctification)

Justification by Faith - Its Use and Abuse
A. The Question Stated As It Relates to Grace  6:1-13
   1. Its Doctrinal Answer  6:2
      a.) The argument 6:2b
      b.) The evidence  6:3-10
         1) Our union with Christ forbids its abuse  6:3-10
             a. Our union in death frees us from sin's penalty
             b. Our union in resurrection frees us from sin's power
         c.) The application 6:3:11-13
             a. We reckon ourselves as dead  Vs. 11-12
             b. We yield ourselves as alive Vs. 13
   B. The Question Restated As It Relates to the Law  6:15 - 7:24
      1. Its Personal Answer 6:15
         a.) The argument 6:16
         b.) The first illustration - (the servant master relationship)  6:17-23
            1.) The illustration expressed 6:17,18
            2.) The illustration explained 6:19-20
            3.) The evidence asserted 6:21-23
            4.) The conclusion reaffirmed  6:23
         c.) The second illustration (the marriage relationship) 7:1-6
         d.) The purpose of the law revealed 7:1-24
            (to be continued)

TECHNICAL NOTE FOR INSTRUCTORS: The information provided below is especially for your benefit as the teacher. Your class may or may not be ready for this information, but please take them as far as
When we began our study of Romans we provided a general outline of the book for you.
The outline we provided is the most traditional and easy to understand outline of Romans. However, when we provided this outline (Lesson One) we explained that we would alter the outline at a later time in our study of Romans. The time has come to alter this outline.

Here is the traditional outline:

I. Condemnation - 1:1-3:20  
II. Justification - 3:21-5:21  
III. Sanctification - 6:1-8:39  
IV. Vindication - 9:1-11:36  
V. Application - 12:1-16:27

Here is the suggested outline:

I. Justification Necessitated - 1:1-3:20  
II. Justification Provided - 3:21-5:21  
III. Justification Extended - 6:1-8:39  
IV. Justification Defended - 9:1-11:36  
V. Justification Experienced - 12:1-16:27

Why is this change important? When we speak of sanctification we are speaking of the process whereby God works out His plan for separating us from sin unto holiness. God already sees us as holy because of our position in Christ. He is also working our sanctification out in our daily lives (our practice) and, when Christ returns, we will be completely and finally sanctified. For more information on sanctification see Scofield's footnote to Revelation 22:11.

So, what is the problem with titling chapters 6-8 Sanctification? The problem is, that by doing this we take away from the power of Paul's argument. We break up his reasoning. In chapters 3-5 Paul has been presenting the doctrine of justification and now, beginning with chapter six, Paul has simply begun defending it and applying it to our daily lives. He is going to defend it against those who would accuse and abuse it. He is going to show us how it plays out in our daily living. Paul never changed the subject, so we want to be careful not to change it for him. Sanctification, you see, is simply the practical outworking of the doctrine of justification by faith in our lives. We must never separate justification by faith from sanctification (as many Arminians do) - When we do so we open ourselves to all kinds of problems - as you will see later in Romans.

Highlights from our Last Study:

We have been meditating on the wonderful assurance and certainty which the doctrine of justification by faith provides. We reasoned that, if God did so much for us when we were His enemies, consider how much more committed to us He is now that we are His children!

We also introduced the class to the dangers of Arminian thinking with respect to salvation.

The Arminian usually holds:
• We are identified with Adam’s sin but not his guilt.
• Not everything was lost at the fall - there is a spark of the divine in us which can be fanned into a spiritual flame causing us to receive the gospel.
• While Christ provided our salvation, we must, at least to some degree, work to maintain it.

The Calvinist usually holds:

• We were in Adam and are personally responsible for his sins and ours.
• There is no life in a dead man. There is no goodness in us which causes us to respond to Christ. Only the Spirit draws us. (Please see Note* at end of lesson.)
• It is an offense to God to believe that we can work to gain our salvation or to maintain it.

What are some of the results of Arminian thinking? The doctrine of justification by faith is weakened; believers lose much of their hope and certainty and are neutralized by Satan. Churches are forced to struggle over issues of original sin and practical sin and sometimes begin seeking a means of finding ongoing saving grace through false teachings about good deeds, sacraments and the priesthood. It just gets worse and worse. Justification by faith frees us from all of this.

TODAY’S LESSON:

Introduction: Let’s assume you are a college professor. One day, while you are teaching a seminar with one hundred students attending, a murder is committed across town. Later the police come knocking at your door investigating you for the murder. When you are challenged, what would your strongest defense be? Would you argue that your finger prints are not on the murder weapon, or would you argue that you were across town with 100 witnesses at the time of the murder? Obviously, your presence in class would be your strongest defense. You would strike at the heart of the issue.

Very often we are ridiculed because we teach the doctrine of eternal security. Folks who believe one can lose his salvation make great sport of Christians who do not. They will often say, "Are you one of those folks who believe you can get saved and then live like the devil?" When we are criticized for this, we often make the strangest and most foolish defenses - instead of striking at the heart of the issue. That very accusation is the one which Paul is now going to address in Romans 6. He is going to chop the tree at its roots.

Justification by Faith - Its Use and Abuse

A. The Question Stated As It Relates to Grace 6:1-13

1. What shall we say then? Shall we continue in sin, that grace may abound?

Paul has just finished a magnificent explanation of the doctrine of justification by faith. He has explained how that "...where sin abounded, grace did much more abound" (5:20b). He has been explaining how God's gift of righteousness through the death of Christ not only met and compensated for Adam's sin, but it paid the penalty for all of our sins. Grace abounded much more.

A good teacher anticipates the questions of his class, and you can be sure that Paul knew exactly what his students would be thinking about this doctrine of justification by faith. They would be saying, "Paul, if that is true - if grace abounds more than sin, then you are guilty of teaching license. If what you say is true, the more I sin, the greater the grace would be that would be manifested for me."
There are many who slander (Romans 3:8) the doctrine of justification by faith alone by teaching that such a doctrine leads to permissiveness and disobedience. The very argument which the Arminian makes today is the very argument Paul anticipated in Romans 6:1. Well, what about that question - What shall we say then? Shall we continue in sin, that grace may abound?

Technical note: There are many who teach that Paul was here addressing the Antinomians - the false teachers who taught this very thing - that the more a man sinned the more he glorified God because more of God's grace would be revealed. I find no historic justification for this, for it is very unlikely that the Antinomian teaching was even in existence at this time. Clearly, Paul was anticipating the Arminian question -- "If what you say is true, then we have permission to sin and God's grace will abound to cover it all." He was not refuting a false teaching already in existence.

Well, what about this accusation? If a man is safe and secure as a result of being justified once and for all - what is to keep him from sinning while being protected under the umbrella of grace?

1. Its Doctrinal Answer 6:2

Paul responds: God forbid. The thought is repulsive and unthinkable. Only a carnal mind would want to pervert the pure and precious doctrine of salvation from sin by grace to imply permission to sin - as though sinning is something to be desired. In truth, the more one understands grace and exults in it, the more he shuns and turns away from sin - the more he desires personal holiness.

a.) The argument 6:2b

How shall we, that are dead to sin, live any longer therein?

Why is such a suggestion unthinkable? why is it repulsive? It is unthinkable and repulsive because it shows our ignorance of justification. It shows that we really do not understand what took place on that cross. In a moment, Paul is going to explain himself. For the present he is gaining our attention by announcing that it is unthinkable that a man who is dead to sin would live any longer in it. It is as foolish to entertain that thought as it is to offer a steak dinner to a corpse.

- In the Greek, we would read this: "How shall we who have died to sin..." This is a very permanent arrangement. When you're dead, your dead. Folks who believe that they must be saved over and over are really teaching that they can die, revive, die, revive, and die again. It just doesn't make sense. Death is very final. The man who is dead to sin is dead to sin - he cannot become undead to sin.

b.) The evidence 6:3-10

The obvious question is - when did I die to sin? how did this come about? Paul produces the evidence for this claim...

1) Our union with Christ forbids its abuse 6:3-10

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

When a man receives Jesus Christ as Saviour the Bible says that God sees him as being in Christ. The new Testament makes some 60 or 70 references to the fact that we are in Christ and it also teaches us that Christ is in us. (Col 1:24). This was the great mystery which the Old Testament saints could not see - the mystery of godlikeness. Cultists teach that we will all become gods. Christianity
teaches no such foolishness - it teaches something better. It teaches us that we are placed in Christ and He is placed in us. This is perfect union and perfect identification.

- Paul was not teaching that water baptism was the method by which we were placed into the body of Christ. Water baptism is the outward, public expression, the type or symbol, of what occurred when we were placed in Christ. Paul was not speaking of water baptism here, he was speaking of Spirit baptism. How do we know this? Paul explains just exactly what Spirit baptism is in 1 Corinthians 12:12-13:

  12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ.
  13. For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.

- When we were placed in Christ we became identified with all that Christ ever did. Do you remember how some folks resist the fact that we are responsible for Adam's sin? They resist the idea that we were identified with Adam in his sin because we were in Adam. They do not like the idea that they are guilty of something they did not consciously do, (as though they would not have committed Adam's sin!) Keep in mind that you were not conscious of the fact that you were in Christ at the cross either - but if that fact were not true -- you could not be saved! You would not have died to sin. Death and sin would still have power over you. Do not foolishly reject your identification with Adam's sin and then accept the same doctrine of identification as it is expressed in Christ.

- Now read verses 3-10 over carefully, and notice that Paul stresses two ideas:

  a. Our union in death frees us from sin's penalty

- We are buried with Him by baptism into death. The wages of sin is death (Vs. 23). Let's assume you had a dog named Spot. One day Spot was feeling particularly doglike and he chose to eat your slippers. As a result of eating your slippers he inevitably died. Would you punish dead Spot? Would you scold him? Not likely. If you have been justified by faith, you died in Christ at the cross. Sin and death has no more authority to exact a penalty from you. Satan wants you to think that God is still exacting penalties from believers. God exacted the ultimate penalty on that cross. Because you are dead you are free from sin's penalty.

  b. Our union in resurrection frees us from sin’s power

- Paul is not satisfied with leaving us in the tomb. He reminds us that we are risen with Christ as well:

  4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
  5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:

If you look closely you will see that verse 4 talks about our present response to the resurrection, and verse 5 tells us of the resurrection and our future.

- When Christ was raised, we were raised from the dead. Far from wanting to sin in order that grace should abound, now we can walk in newness of life, free from sin's penalty and power. And better yet, I live for the day when I will catch up with Christ and actually enjoy all the benefits of the resurrection. (Phil 3:10-12)
Now, let's try to get this down to where the rubber meets the road. Be patient and try to follow Paul's reasoning. Remember, Paul is explaining the relationship of the believer to sin, now that he has been justified by faith. He is explaining the whole idea of union or identification.

1. I was in Adam when Adam sinned. (Need more proof? Read how Levi was in the loins of Abraham when Abraham tithed years earlier to Melchizedek!)

2. Christ came and shed His blood, He died and was buried, and rose again.

3. I came along 2,000 years or so later and was justified by faith. (Of course, in God's eyes - He planned this in eternity past - before Adam or Christ's birth).

4. God was able to justify me legally by placing me in Christ so that, just as I was identified with Adam in his sin, I was identified with Christ in His solution.

- Now, when I was in Adam, was my body in Adam? No, my body had not yet been created.
- When I was in Christ at the cross was my body in Christ? No, my body had not yet been created.
- Did my body die with Christ? No. It has neither died nor has it been raised again. Did my spirit die and rise with Christ? yes.

- In my spirit, I have experienced the full results of Calvary! I am free from the penalty of sin and free to walk in newness of life.

- My body lags behind - it has not yet been made in the likeness of His resurrection.

This creates a conflict in me - a conflict over sin. I have a body which desires to sin and a Spirit which does not. What's a body to do?

- There is a story of an old Indian who once discussed the matter of the flesh warring with the spirit. He said that there were two dogs in him - a black one and a white one, and they were fighting. He said that whichever dog heard him say "sic him" was the dog that won. That may make for a good story, but it makes for poor theology. Overcoming sin is not merely a situation of mind over matter. It is the struggle of spirit against flesh. Follow the rules and you will win. The Bible says that we must approach this struggle with sin in our lives using two important steps. To forget either of these steps is to fail utterly. It is not a matter of saying sic him to the white dog! Do you use these steps when confronted with sin and temptation? Pay close attention:

c.) The application 6:3:11-13

a. We reckon ourselves as dead  Vs. 11-12

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

- Do you remember what the word reckon means? It's that familiar old accounting term we saw so many times in Romans 5. It means to credit to one's account. To impute. Do you remember how Abraham believed God and it was credited to him for righteousness? That is what justification by faith is all about -- God reckons us to be righteous, based on the death of His son. God says that we are to act upon the fact that we already know is true. We are to see ourselves as dead to sin. What does it mean to reckon ourselves to sin? It means that we understand that it no longer has any more power...
over us than we have over dead Spot. We do not have to sin. We do not have to be caught up with sinful habits and lustful thoughts.

- By the way, there is one little difference between God's reckoning and our reckoning. The Bible says (in the Greek structure) that when a man is saved, God reckons Him to be righteous once and for all. But when a man is commanded to reckon himself dead to sin, it is an ongoing command. We need to continually remind ourselves that sin has no power over us. Not one bit! That's the first step. But don't stop now, or you'll surely fail.

b. **We yield ourselves as alive** Vs. 13

13 Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God.

We must not just see ourselves as dead to sin. We must see ourselves as alive unto God. It is not enough to turn away from something - we must turn to something. We must yield our members as instruments of righteousness.

- What is a member? A member is a body part. Where has the problem been all along? with our bodies or with our spirits? The problem has been with our bodies. It is the flesh which lusts against the spirit. How, then, do we walk in the spirit? By offering up our bodies, our members, as instruments of righteousness.

Paul is just beginning his treatment of this great warfare between flesh and spirit. He has many more things to say. The important thing to remember is that the doctrine of justification by faith does not give us permission to sin, it gives us power over sin. How do we gain that power? by reckoning ourselves as dead unto sin, and yielding our members as instruments of righteousness.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Does sin have dominion over you? You do not have to allow it. Don't say sic him to the white dog - reckon yourself dead to sin and alive unto God - and yield your body members as servants of righteousness!

- Remember that victory over sin is available only to those who have been justified by faith. Are you trusting in Christ for your righteousness - or are you still going about seeking to establish your own? (Rom 10:3).

*Note: This author believes that Calvinists draw some erroneous conclusions from their fundamental contention that men are dead in their sin and, therefore incapable of responding to God. This is built upon the assumption that a dead man cannot respond to stimuli. In reality, the biblical conception of death has to do with a man being separated from God, and has no reference to either his soul or body being annihilated. We agree then, that God must initiate the work of regeneration and that there is nothing in man which exonerates him, in any way, before God. At the same time, we do not believe God must perform some act of pre-salvation or pre-regeneration in order to allow men to respond to the gospel by faith.*
Lesson Text:
Romans 6:15-23

Lesson Goal:
To apply the truths of Romans 6 in a manner which will equip the student to actively overcome sin in his life.

Lesson Overview:

Justification by Faith - Its Use and Abuse
A. The Question Stated As It Relates to Grace 6:1-13
1. Its Doctrinal Answer 6:2
   a.) The argument 6:2b
   b.) The evidence 6:3-10
      1) Our union with Christ forbids its abuse 6:3-10
         a. Our union in death frees us from sin's penalty
         b. Our union in resurrection frees us from sin's power
      c.) The application 6:3:11-13
         a. We reckon ourselves as dead Vs. 11-12
         b. We yield ourselves as alive Vs. 13
B. The Question Restated As It Relates to the Law 6:15 - 7:24
1. Its Personal Answer 6:15
   a.) The argument 6:16
   b.) The first illustration - (the servant master relationship) 6:17-23
      1.) The illustration expressed 6:17,18
      2.) The illustration explained 6:19-20
      3.) The evidence asserted 6:21-22
      4.) The conclusion reaffirmed 6:23
   c.) The second illustration (the marriage relationship) 7:1-6
   d.) The purpose of the law revealed 7:1-24
      (to be continued)

BUILDING ON OUR BACKGROUND:

Before we jump directly into today's text we want to stretch our minds a bit, and strengthen some of the points which we have been trying to make - especially in three areas. Coincidentally, all three of these ideas begin with the letter "A".

• A is for the aorist tense. In the English language we often use three tenses - the past tense when we are referring to an action in the past, the present tense, when we refer to an action occurring in the
present, and the future tense when we refer to an action in the future. When pastors refer to the Greek you will often here them refer to other tenses. One of these is called the aorist. When a verb occurs in the aorist in the Greek, it is usually the writer's intent for us to understand that a certain action occurs only once, at a specific point in time. For example, when Paul says in Romans 5:1: "Therefore, being justified by faith, we have peace with God..." Paul was using the aorist tense. We should properly render this "Therefore, having been justified by faith..." - because Paul was referring to a single action which occurred at a single point in time - once and for all. Believers are not justified on an ongoing basis - it happened once - at the cross - when we were placed into Christ. Remember this idea behind the aorist tense, we will be referring to it again in today's lesson.

Now, for the second "A".

• A is for Arminianism. It is not our desire to offend our Arminian friends - only to understand them and the issues. Because Romans 5-8 deals so much with Arminian issues, you need to remember the difference between the extreme differences between Arminianism and Calvinism. Please keep our chart in mind:

The Arminian usually holds:

• We are identified with Adam's sin but not his guilt.
• Not everything was lost at the fall - there is a spark of the divine in us which can be fanned into a spiritual flame causing us to receive the gospel.
• While Christ provided our salvation, we as believers must work to maintain it.

The Calvinist usually holds:

• We were in Adam and are personally responsible for his sins and ours.
• There is no life in a dead man. There is no goodness in us which causes us to respond to Christ. Only the Spirit draws us. Please see note at the end of chapter 12. – Page 86.
• It is an offense to God to believe that we can work to gain our salvation or to maintain it.

These are not minor issues; they represent the roots from which many other doctrinal differences grow. Even if you do not see their importance now, it is good for you to understand that these are watersheds. If you studied our last lessons you can see how clearly Romans 5 and 6 refute the Arminian teachings. For example, Christ loved us when we were yet without strength - we were dead in our sins. And if, we have been justified by faith once and for all then there is no place for us to work in order to keep our salvation any more than there was a place for us to work in order to receive it.

Oh? But you say? Does that mean that Christians can live like the devil and still be saved? That is what Romans six and Romans seven is about. Paul was probably already anticipating the objections of his listeners as he taught them justification by faith. He could just hear them saying that the doctrine of grace teaches men that they can sin all they want! Those who reject the doctrine of justification by faith often slander it in this way. So, Paul carefully explains what really occurs in salvation. We are identified with Christ in His death, burial and resurrection, and it is unthinkable (God forbid!) that any believer would see his salvation as an excuse to sin!

Here is the third and final "A" in our background study for today's lesson:
• A is for Antinomianism. Antinomians were folks who came along later and taught that very thing - that the more a Christian sins, the more he manifests God's grace. Obviously, they flunked Romans! Believers must never pervert the Gospel of Christ by "turning the grace of God into lasciviousness." (Jude 4).

Note: Modern Calvinists often respond to what they call "easy believism" in two ways. First, they exert great effort to make salvation "hard" and something which one must agonize for in order to be saved. They sometimes do this by insisting that one must own Christ as His Lord, fully counting the cost as to what that means, before the free gift of salvation can be had. Additionally, Calvinists extend the believer's doctrines of assurance and eternal security into what they call the perseverance of the saints. This uniquely Calvinistic doctrine contends that a man who “falls” in the end could never have been saved in the first place. Thus, because Calvinists do not know if they will ultimately fail they cannot know for certain, in the most absolute sense, that they are saved. You may notice that this has a very “Arminian” ring to it!

In today's lesson, please take special care to notice how Paul addresses this issue of Antinomianism. He approaches it from an entirely different direction.

TODAY’S LESSON:

Romans 6 asks one question in two different ways. In verse one, we see:

A. The Question Stated As It Relates to Grace  6:1-13

1. What shall we say then? Shall we continue in sin, that grace may abound?

The answer, of course, was a resounding "perish the thought!" How unthinkable it would be for a believer who is one with Christ in His death and resurrection to be under the dominion of sin.

We actually left off in our study with verses 11-13 where we learned those important principles for understanding our relationship to sin and to obedience. Two key words stood out:

• Reckon. Now that we know we died with Christ, verse 11 tells us that we are to live as though we understand that fact. When we are dead to something, it no longer has dominion over us.

• Yield. We are to yield our members - our body parts unto God as though our bodies have already been resurrected from the dead. We are to yield them as instruments of righteousness. We are going to learn a little more about this word yield in today's lesson.

Now we pick up our discussion with the second question of Romans 6

B. The Question Restated As It Relates to the Law  6:15 - 7:24

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

The question remains effectively the same as verse 1 "Shall we sin?" When Paul first asked it, he was responding to the question as it related to grace. Now, he is answering the same question as it relates to the law. The law which Paul was speaking about was, of course, the Jewish Law - not just the Ten Commandments, but all of the laws of God as handed down through Moses. Why was Paul raising this issue? Once again, the enemies of justification by faith would be quick to point out that if the law was done away with, men would naturally turn to permissiveness. It is the same argument which
Arminians still make to this day when they say, "When you teach eternal security Christians will become permissive."

What was the problem? The problem was that these Jews often misunderstood the purpose of the law. They thought that God had given them the law in order to restrain them from doing what was wrong. But that was never the purpose of the law. The purpose of the law was to show the Jews that they could never be good enough to please God in their own effort. Do you remember Romans 5:20? It clearly explains the law's purpose:

Romans 5
20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Why did the law enter? So that the offense might abound! The law was our tutor to show us our need for redemption through Christ - to show us our need for grace!

If the purpose of the law was to restrain us, we would still need it today - but if the purpose of the law was to show our need for grace, then we are far better off receiving God's grace.

Note: Some folks think that law and grace are sort of opposites and that the law ruled in Old Testament times, while grace rules today. Nothing could be further from the truth. The Bible says that sin and death ruled in Old Testament times, and that God graciously gave men the law to show them their sin. The only purpose of the law was to show us the consequences of our sin so that we would respond to the grace of Christ.

We'll be adding to this argument when we get into the last portion of chapter 7.

1. Its Personal Answer 6:15

When Paul first asked the question "shall we continue in sin..?" in verse 1, he provided a doctrinal answer for us. He explained how flawed this teaching was in light of our union with Christ. This time, Paul provides a personal answer. He wants us to see what happens to us personally when we yield to sin and when we yield to righteousness. The answer is once again "God forbid!" or, "May it never be so!" Now, Paul is going to explain how this affects us personally.

a.) The argument 6:16

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Paul first lays down the principle and then he illustrates it. To understand the principle we must look more closely at the word yield. We have already explained that the key to experiencing victory over these bodies which have not yet been resurrected is locked up in two words: reckon (Vs. 11), and yield (Vs. 13 and following).

Step One: Reckon - or account yourself as dead to sin because you died in Christ.
Step Two: Yield - more specifically, yield your members - your body parts.

When we think of yielding we think of giving up a right. We might say that it is a negative idea, the idea of giving up. That's OK, but there is a little more to the idea of yielding in the biblical sense. The word
yield carries with it the idea of *presenting* ourselves, of standing by (especially in the context of a royal court) ready for service at a second's notice. In other words, it is a *positive idea*. As believers we consciously dedicate our bodies and their respective members or limbs as *standing by*, being ready at a moment's notice to serve Christ. Defensively, then, we reckon our bodies dead to sin. Offensively, we present them for royal service to our great King. That is really the idea behind victory over sin.

When we say that the idea behind the word *yield* really means to *present ourselves* it has probably brought another verse in Romans to your mind - Romans 12:1. In this verse, Paul says:

*Romans 12:1.* I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *[which is]* your reasonable service.

Do you see that word *present*? It is the same Greek word we are translating *yield* in Romans 6!

- There is one more important thought about yielding. There is something which the Greek is very emphatic about and something which is vital to your walk. When the command is made to *yield* or *present* ourselves it is expressed as an *aorist imperative*. The imperative simply tells us that it is a command. The *aorist* (remember?) reminds us that it is to be a single action in time, once and for all! As believers, we are to *present* the members of our bodies, once and for all to Christ for His immediate beck and call - ready first, last, always, and with an instant's notice to serve Him. They we are to go on through life in that condition.

You may not have understood this when you received Christ as Saviour - and this may be the part of the formula which is missing, hindering you in your struggle with the flesh. Have you ever, as a believer, gone to Christ and *presented* your body and its members for His use and glory? If you have never made this *once and for all decision* now would be a good time to bow your head and do it -- settle it once and for all! We use many terms for this decision - we call it dedication and surrender. Some mistakenly call it being sanctified or receiving the second blessing. The Bible calls it *presentation*. The Lord is waiting for you to present yourself to Him - in one final act which you can look back on and respond to accordingly for the rest of your life.

**Now, let's establish the principle:** The *one to whom you present yourself* as a servant to obey, *his servant you are*. Here are your options:

- You may be a servant of sin unto death
- You may be a servant of obedience unto righteousness

Do you see those words *obey* and *obedience* in verses 16 and 17? This is where the Antinomians *and* the Arminians are put to silence. When a man says that we can sin because we are not under the law he does not understand that all men are slaves - ever to sin unto death or of obedience unto righteousness.

**Note:** There is a great deal of misunderstanding concerning freedom today. The average American, for example, understands freedom to be the privilege of being without restraints. That is not what our forefathers intended. They understood that freedom was the privilege to govern ourselves. This is why our Bill of Rights is abused so terribly today. It is because its authors assumed the moral goodness of our people. They assumed that free men would govern themselves.

Christians who think that Christian liberty frees them from the constraints of legalism know little about either. Christian liberty is simply the privilege to submit to the Word of God and the Holy Spirit instead of to a list of hard and fast rules. **In the spiritual realm there is no such thing as**
absolute freedom. You are only free to choose your master, (and even then, you have only been given permission to receive Christ). You may be a slave of sin or a slave of Christ.

Paul now expands his discussion about law and grace with two illustrations. First he talks about the legal relationship between the servant and his master. In our next lesson he will present the legal relationship between a wife and her husband.

b.) The first illustration - (the servant master relationship) Vs.. 6:17-23

1.) The illustration expressed 6:17, 18

Verse 17 is one of the purest expressions of the outworking of grace in the life:

Romans 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

We often say that there are three elements which make us unique as men and women. We have intellect, sensibility, and will. That is to say, we have intelligence, we have emotions, and we have volition. Notice how grace affects all three of these areas:

• "ye have obeyed.." Obedience relates to our will. We decide to obey.
• "from the heart." That speaks to our emotions, our desire, our longing.
• "that form of doctrine which was delivered you." That speaks to our minds, our intelligence.

- Notice, by the way, that Paul did not say "But psychology be thanked..." He said, "but God be thanked." God has provided us with everything which pertains to life and godliness. It is not some esoteric, theoretical principal - you can have victory over sin now, if you will reckon and present.

Romans 6:18 Being then made free from sin, ye became the servants of righteousness.

- By now you know that Paul begins all of his arguments from the same place - he stresses our position in Christ. If you are in Christ your position demands that you are a servant of righteousness, not a slave of sin. Your body would impress upon you its desire to serve itself, to serve sin - but you know better - these instruments belong to God. But consider the seriousness of this. When a Christian lends out his members for sinful purposes he is aiding the enemy, he is advancing Satan's cause. He is, in effect, traitor to his cause. It is a high calling to be a servant of Christ and a soldier of Christ. One cannot switch sides and we dare not aid and abet the cause of the enemy. You are a servant of the living Christ.

2.) The illustration explained 6:19-20 (Read)

This underscores the second principle: There are only two sides. No neutral territory. You are a slave of Christ or a slave of sin. If you are the servant of sin you are free from servanthood to righteousness, and vice versa, if you are the servant of Christ you are free from servanthood to sin. Slaves do not have co-owners. No man can serve two masters. It is
unthinkable that a slave of Christ would want to serve sin. This is why the doctrine of justification by faith does not teach permissiveness. It gives us a new Master

3.) The evidence asserted 6:21-22

Romans 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death.
22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

What fruit had ye then in those things whereof ye are now ashamed?

Years ago our family had occasion to visit Hollywood and Universal Studios. It was quite an eye opener to see all those props which were designed to convey the image of substance when there was really nothing to them. I was especially surprised when we saw the set of a TV game show. Everything was so chincy and even dirty. Yet, to the eye of the TV viewer is was beautiful, sparkling, and luxurious. It reminded me of sin and the false fruit it represents. Television, from morning to evening glamorizes it - but there is never any fruit. It only leads to death. What believer who has walked with Christ would ever want to go back to the foolish, empty, and lonely ways of the world? What good ever came of it? Certainly, no eternal good came from it. The end of those things is death. John said:

1John 2:15 Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him.
16. For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

4.) The conclusion reaffirmed 6:23

Now, instead of quoting Romans 6:23 as one of a chain of verses in the Roman's road - take a second look at it in its context:

Romans 6:23 For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord.

These two opposing statements are really a grand summarizing statement: For the wages of sin is death... there are no fruits - only wages. The servant of sin can only expect a lost eternity or spiritual death. But the gift of God is eternal life. What gift? The gift Paul has been talking about all along. The gift of salvation? Yes, but not exactly. Paul has been talking about only one gift, the gift of righteousness.

For by grace are ye saved through faith; and that not of yourselves, it is the gift of God -- Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Ephesians 2:8-10

Saved to sin? God forbid! May it never be! We have been saved to serve! Have you received the gift of righteousness which is by faith? And, if so, have you presented your members, once and for all - to God?
Lesson Text:
Romans 7:1-25

Lesson Goal:
To help the student understand the true purpose and function of the law and to warn the student of the dangers of submitting to the influences of the law.

Lesson Overview:
In Romans six Paul has been explaining how justification by faith makes the believer dead to sin and dead to the law. In Romans seven Paul continues with a full explanation of the purpose and influence of the law as Paul raises three questions:

Three Questions Concerning the Law

I. The Question of Its Legal Authority 7:1-6
   A. The Principle Stated 6
   B. The Example Cited 2, 3
   C. The Conclusion Asserted 4-6

II. The Question of Its Moral Integrity 7:7-12
   A. The Principle Stated 7a
   B. The Example Cited 7b-11
   C. The Conclusion Asserted 12

III. The Question of its Present Influence 7:13-25
    A. The Principle Stated 13a
    B. The Example Cited 13b-24
    C. The Conclusion Asserted 25 (and all of chapter eight)

Highlights from our Last Study:
As noted earlier, in Romans six Paul has been explaining how justification by faith makes the believer dead to sin and dead to the law. We left off answering the question "Shall we sin because we are not under the law?" Paul then offered two illustrations to help us explain our relationship to both sin and the law. He first discussed the servant/master relationship. He wanted us to know that "to whom ye yield yourselves servants to obey, his servants ye are...". Whether this is to sin or righteousness. In other words, the Christian does not hate sin because the law taught him to hate sin - he hates sin because he serves another master. We either serve sin or we serve Christ.
As we approach Romans 7, Paul sets aside his first analogy (servant/master) in favor of a new analogy - the husband wife relationship - as he continues to help us understand the interplay between sin and the law.

**TODAY'S LESSON:**

**True or False?**

1.) The *main theme* of Romans 7 is our sanctification. ___
2.) Romans 7 contains an autobiographical sketch of Paul and his struggles with sin. ___
3.) The "man" of Romans 7 can only be the *unbeliever* under the influence of the law. ___
4.) The "man" of Romans 7 is the *believer* in his struggle with the old nature. ___

If you answered "True" to any of the above questions we invite you to consider rethinking your ideas about this chapter. It is true, for example, that we may say in the most general sense that Romans 7 concerns our sanctification, but if you will read Romans 5, 6, 7, and 8 together you will understand that they all have to do with the same theme - the doctrine of justification by faith alone. Paul has been *defending* this precious doctrine by explaining to us how it does not teach permissiveness, but obedience. In Romans 7 Paul is simply explaining how, that as a result of justification by faith, *we are dead to the law* and that we must not allow it to influence us any longer!

Please *ignore* your Scofield Bible notes on this chapter! This chapter is not an autobiography of Paul; this chapter is a trip into the laboratory. Paul wants us to see the dynamics of sin and the law and how the law is a catalyst which allows sin to make us *exceedingly sinful.*

There is no *man* in Romans 7! The issue is not whether Paul is talking to saved or unsaved people - these dynamics apply equally to both! Any person, saved or unsaved, who places himself under the influence of the law will experience the dynamic interaction between sin and the law!

Paul poses three questions in chapter seven - verse 1, verse 7, and verse 13. These three questions help us understand the three ideas which Paul is working out.

**Three Questions Concerning the Law**

**I. The Question of Its Legal Authority 7:1-6**

1. *Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?*

Paul's first question is possibly in the form of a mild rebuke. It was common practice for Paul to say, "*know ye not?*" As noted earlier, it is my personal opinion that Paul is anticipating the questions he knows the opponents of justification by faith will ask. He knows they will not give the law up easily. He knows they will accuse Paul of defaming the law. So Paul, very carefully and wisely, points to principles which they should already know. He is, in effect, putting them on the defensive - perhaps intimating that they had a deficiency in their education. In any case, he has their attention.
A. The Principle Stated Vs. 6

The principle is obvious: The law has dominion over a man only as long as he lives. It has long been said that there are two inevitabilities in life - paying taxes and death. One advantage of death, however, is that you no longer have to pay taxes! The law has no authority.

B. The Example Cited Vs. 2, 3

Paul is, of course, talking about our relationship to the law. He has already taught us that we are dead to sin (Romans 6:2). He now wants us to see that we are dead to the law. He offers us a textbook example of teaching by analogy:

2 For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband.
3 So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Some preachers notwithstanding, the scriptures, common sense, and the law of Moses allow a woman to remarry if her husband dies and vice versa. A woman who marries another man, while her husband lives, is called an adulteress. If the man dies, the woman is free from that law - the law which required her to be bound to her husband.

C. The Conclusion Asserted 4-6

Based upon the above example, Paul says:

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God.
5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.

What are some of the facts?

• Fact: You are become dead to the law by the body of Christ. Do you remember how Romans 6 taught us we were dead to sin? How did we die to sin? We died to sin because we were in Christ - at the cross. When we died - the wages of sin were paid in full. We were in Christ's body. You also died to the law. It lost its authority over you!

• Fact: You did not become single again when you died to the law! If you have been justified by faith you are married to Jesus Christ. (By the way, this is second aorist - this event has occurred once and for all). How does this work? When you were placed in Christ you were placed in His body. The scripture is very emphatic on that point. As a member of His body you are His bride. Remember, that according to Jewish marriage customs, the espoused couple are seen as two married persons who have not yet come together - but they are seen as married. You have not been physically claimed by your groom - but it would be good for you to have your wedding gown in order - because it could be today!
Fact: The purpose of this marriage is to bring forth fruit. There are times when God, in his infinite wisdom, love, and mercy, does not bring children into a home. The normal desire for every couple, however, should be to bear fruit. In your first marriage you also brought forth fruit - unto death!

Fact: When you were in the flesh, sin took advantage of the law's effect upon you and brought forth fruit unto death!
For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

This law, intended for our blessing and benefit has been our bane - because it allows our sinful nature to flourish. The history of the Jewish people who lived under the law attests to this. The long sad history of the Jewish people up until the time of Christ was one continuing testimony of the power of sin to thrive under the administration of the law.

Fact: We now have complete deliverance from the law in Christ!

6But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.

Dear Christian friend, guard yourself against those who would put you back under that law today! Guard yourself against that cultic fringe element which reasons - "If those Old Testament laws were given by an all wise God for the benefit of the Jewish people, we would be foolish to ignore them today!" You have been delivered from the oldness of the letter so that you can serve Christ in the newness of the spirit. Why would you serve your dead husband who could only criticize you, while ignoring your new husband (Jesus Christ) - the perfect husband - who wants to nurture you?? Flee from the law - and let the living Christ and the indwelling Spirit guide you daily!

Clearly God's experiment was a total failure, and God had to figure out another way to solve our problems! Right? Wrong.

II. The Question of Its Moral Integrity 7:7-12


The news recently reported on the terrible neglect of one of our local high schools - plastic sheets covering books to protect them from leaks, grass growing in the roof - yards neglected. The implication was that lack of funding was the culprit and that the people of California are depriving their children of a proper education by refusing proper funding. Other folks say, however, that that is not the real problem. The problem is that for every teacher in the classroom there are several non teachers in the system and that the layers of bureaucracy and unnecessary spending are the true reasons for this neglect. Who is really at fault? What are the real facts?

Is the law at fault because sin took advantage of it in order to have its way in me? Is the gun or knife at fault when I commit a crime - or does our sinful nature take advantage of the proliferation of guns?

God was not performing an experiment. The law was not sinful because it was abused. God knew exactly what would happen. Why then did he allow it? Paul continues:

A. The Principle Stated 7a

Nay, I had not known sin, but by the law
God gave us the law purposely to show us our sinfulness. It was given to show us our need of a solution, a Saviour. Without the law there is no knowledge of sin.

**B. The Example CitedVs. 7b-11**

for I had not known lust, except the law had said, Thou shalt not covet.
8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.
For without the law sin [was] dead.
9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
10 And the commandment, which [was ordained] to life, I found [to be] unto death.
11 For sin, taking occasion by the commandment, deceived me, and by it slew [me

Was Paul speaking only of himself here? No, he was simply making his experience with sin and the law personal. Any time a man places himself under the authority of the law, sin will work havoc with him.

**C. The Conclusion Asserted 12**

12 Wherefore the law [is] holy, and the commandment holy, and just, and good.

The problem is not with the law. The law is holy, just, and good. The problem is with our sinful natures. To be against the law would be to be against God - after all, God gave us the law through Moses at Mt. Sinai. Paul is putting to rest the arguments of those who would accuse him of being against the law - and thus opposing God.

**III. The Question of its Present Influence 7:13-25**

This leads us to the third question which falls logically in place,

13 Was then that which is good made death unto me? God forbid.

We often speak of "shooting ourselves in the foot." By that, we mean that our own efforts have done us more harm than good. If the law, even though it is good, allowed sin to flourish within me, then isn't the law really an instrument of my destruction? Wouldn't we have been better without it? Wouldn't Israel have fared much better if Moses had never come down from Sinai?

The answer is - God forbid! May it never be so! Here's why:

**A. The Principle Stated 13b**

But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

What advantage did the law serve? It enabled me to see the sinfulness of my sin. If I had not seen the sinfulness of my sin I would not have sought a solution. No boy or girl, no man or woman can be saved who does not repent of sin.
Because of this dynamic interplay of law and sin there is a large group of Christians who teach that we must restore the law for its pedagogical value - that we must do our "law work" before bringing men to Christ. By bringing men under the law, so to speak, they will see the sinfulness of their sin and be more prepared to come to Christ. This has its logical appeal - but it is a totally unbiblical position. It is unbiblical for some of the following reasons:

**Reason #1:** It misrepresents the fact that the law has been done away with. As glorious as this ministration of death was, it has been done away (2 Cor. 3:11) in preference to God's new ministration of life.

**Reason #2:** In place of the law, God has given us the Holy Spirit to accomplish the power of conviction in the life of unbelievers and show them their need for righteousness - John 16:8-11.

The Holy Spirit uses the entire Word of God, including the Old Testament story of the giving of the law and Israel's failure, as an instrument of showing us our need for Christ, but we do not need to be placed under the law in order to benefit from its influence. These things were given for our examples, so that we can learn from Israel's experience and not suffer under the bondage of the law.

**B. The Example Cited 14-24 (Please Read)**

In these verses Paul simply explains - on a personal basis - what happens to anyone who places himself under the law. Because our fleshly bodies are carnal they are still subject to the influences of sin. Sin will thrive and flourish in any man, believer or unbeliever, who allows the law to do its work in our lives. Alligators are not reasonable. If you swim with them, sooner or later you will be at a dinner party. Your flesh has not yet been glorified - and its nature is still present. Your flesh will always respond in the same manner to the law.

God help those Christians who wake up every day wondering about how they measure up! Worried about their performance record! Struggling with the question of their acceptance before God -- missing the whole point of justification by faith! The more one struggles and worries about his performance, the more he is effectually placing himself under the law! And the more one does this -- the more doomed he is to failure!

How should one begin each day? By thanking God! By thanking Him for who he is in Christ and by acknowledging once again that he is dead to sin and the law, and by presenting himself and his members for service for Christ and righteousness. Leave yesterday's failures in the bed behind you -- and start new and fresh under the control of the Holy Spirit.

If you practice this on a daily basis, you can free yourself from the bondage of the law and you will soon see how God can use you.

**C. The Conclusion Asserted  Vs. 25 (and all of chapter eight)**

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Isn't that a strange place for a "Thank you!?" I believe Paul is saying this - "Thank God I am no longer under the bondage of the law! Thank God that I now see how my carnal flesh responds to the law! Thank God that I am dead to the law and alive unto Jesus Christ; a new life, and a new way!"
Lesson Text:
Romans 8:1-13

Lesson Goal:
To help the student appreciate the ultimate triumph of justification by faith providing him with additional grounding in the certainty and assurance of our salvation. The key phrase of Romans 8 is *no condemnation!* In Christ, what the law could not accomplish, the Holy Spirit can. He produces a righteousness in us which fulfills the law.

Lesson Overview:

I. The Revolution Announced! 8:1-4
   A. Freedom Declared! Vs. 1
   B. The Spirit Replaces the Flesh Vs. 2
   C. The Spirit Succeeds Where the Flesh Failed Vs. 3-4

II. The Revolution Explained 5-17
   A. The Failure of the Old Regime  Vs. 5-8
      1) The fleshly minded *mind* the flesh  vs5
      2) The spiritually minded *mind* the spirit  Vs. 5
      3) Flesh minding produces death  Vs. 6
      4) Spirit minding produces life and peace  Vs. 6
      5) The fleshly mind wars against God and cannot please Him Vs. 7-8
   B. The Power of the New Regime  Vs. 9-13
      1) Your position stated Vs. 9
      2) Your power revealed  Vs. 10-11
      3) Your practice demanded Vs. 12-13

Highlights from our Last Study:

In chapter six we saw our death to sin as a result of justification by faith. In chapter seven we saw our death to the law as a result of justification by faith. We saw that because we are dead to the law we are legally free to be married to Christ. The law was not evil - it accomplished its purpose. Finally, we saw that the law will produce the *same results* in anyone who submits to it - believer or unbeliever. It can only produce failure because it gives occasion for sin to assert itself through our flesh. The real theme of Romans 7 is not sanctification, but rather, how justification by faith frees us from the practical influence of the law in our lives.

Old habits die hard. If you are still conditioned to think of God as you did before you came to Christ you will find it difficult to stop judging and forgiving yourself. In Christ, you are free to turn away from your
past and begin walking under the momentary control of the Holy Spirit because your sins have been dealt with once and for all. Stop behaving as though you are married to your first husband!

**TODAY’S LESSON:**

**A. The Revolution Announced! 8:1-4**

There are many who believe (and correctly so) that the first four verses of Romans 8 really belong at the end of chapter 7. They make the grand summarizing statement which sets off the victorious Christian life lived under the power of the Holy Spirit in contrast with the depressed and defeated life of the man who declares "O wretched man that I am!" because he has been under the influence of the law.

Regardless of where we make the chapter division - we have just walked from the pitch of night into the glorious light when we move into Romans 8. Romans eight is so brilliant it is hard to view it with the naked eye! The great contrast between life and death is seen over and over, and, for the first time, we begin to get a glimpse of the workings of the Holy Spirit in the life of the one who is justified by faith. A roman 8, like Romans 5 is one of the mountain tops of Romans - and all of the New Testament. Enjoy!

**1. Freedom Declared! Vs. 1**

Here is the bold declaration!

1. [There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

- We have just finished studying Romans 7. If we could use one word to describe our feelings after reading that chapter it would be *condemnation*! The man who is under the influence of the law feels condemnation - from the law, from God, and from himself! The day a man comes to Christ he steps into the sunshine - and there is, "therefore", no condemnation! No more guilt! Now this is an occasion for celebration! This calls for more fireworks than the Fourth of July! This calls for rejoicing! No condemnation!

- Remember, one must be *in Christ* to experience this benefit. The person who has received Christ as Saviour is in Christ - according to Romans 6. Are you *in Christ* or are you just a fellow-traveler with Christians? Have you received the righteousness of God which is by faith? If so, when?

- While we will not devote much discussion to it, it is good to know that there are many biblical scholars who feel that the final words of this verse: "*who walk not after the flesh, but after the Spirit.*" were interpolated by well meaning scholars who saw the words in verse 4 and thought they belonged here as well. The important thing to remember is that this phrase is a *descriptive* phrase, not a *qualifying* phrase. Paul is not saying that one must walk after the Spirit in order to be in Christ Jesus. Paul is saying that those who are in Christ Jesus are now under the *domain* of the Holy Spirit. You will see this as we go further into the text.

So, we have seen the bold declaration! Our freedom has been declared! We rejoice even more as we begin looking at the *nuts & bolts* of this marvelous arrangement...

**2. The Spirit Replaces the Flesh Vs. 2**
2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Two regimes are being contrasted -- two ways of life -- two domains:

We already know that the believer died to sin when he died with Christ on that cross (Romans 6). We know that neither sin nor the law has any dominion over him. As unbelievers we had only a legal relationship with a holy God whom we had offended. As believers we have a new relationship with God. When we sin we offend a loving Father.

The news recently carried an in-depth study of a young four year old boy who was taken from his adoptive parents and placed with his real parents. To the surprise of everyone involved, there has been no evidence of adjustment problems. Within a short time the young boy was calling his parents Mommy and Daddy and proudly announcing his new last name. Many Christians are not so quick to make the spiritual adjustment. Paul wants us to see that our old husband, our old ruler is dead and gone - and we have no more obligations to him now that we are in Christ.

• At this point you may feel like we are beating the proverbial dead horse. After pastors and teachers “get men lost” and help folks to see now badly they need a Saviour, the next most difficult problem is “getting men free!” Free from guilt! Free from self condemnation! Free from oppression! If you are in Christ, you are free! You are now free to experience life in Christ Jesus.

3. The Spirit Succeeds Where the Flesh Failed Vs. 3-4

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

• The law failed - not in its purpose - it failed in its product. A better way to say is is that the flesh failed. The law could not produce righteousness in us because, like feeding oxygen to a fire, it gave sin occasion to express itself in our flesh.

• What the law could not do God did! He sent His own Son. (John 3:16). We are too quick to read these words and not to think on the price that was paid. And please notice that Jesus Christ was already God’s Son when God sent Him - He did not become God's Son as some cultists would have us believe. God sent His Son!

• What the law could not do Jesus Christ did. He fought the war where the enemy was - in the flesh. Those words “in the likeness of sinful flesh” do not suggest that Jesus was a sinner. It means that He took on the likeness of sinful flesh. Hebrews teaches us:

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

Those words "without sin" are best rendered "apart from sin." Jesus Christ was sinless.

II. The Revolution Explained 5-17
The law of sin and death has been conquered by the law of the spirit of life in Christ Jesus. We now see why this was necessary.

A. The Failure of the Old Regime Vs. 5-8
   1) The fleshly minded *mind* the flesh  vs5

   5  For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

   In the realm of nature we have no problem understanding this. Dogs mind the things which pertain to dogs. They interpret the world through their noses - and they are not very discriminating in their selection of objects to sniff. Humans find this unthinkable. It is not in our natures to go around sniffing our friends and enemies.

   In the realm of the spirit very few understand this. Folks say, "It doesn't matter what you believe - it matters that you believe!" The Bible contradicts this. The Bible says there are two classes of people - those who are in Christ and those who are not.

Attention Instructor: Encourage the class to make comments on each of these entries:

2) The spiritually minded *mind* the spirit  5

3) Flesh minding produces death 6

4) Spirit minding produces life and peace 6

5) The fleshly mind wars against God and cannot please Him 7-8

B. The Power of the New Regime 9-17
   1) Your position stated 9

2) Your power revealed 10-11

3) Your practice demanded 12-13
Lesson Text:
Romans 8:14-25

Lesson Goal:
To help the student understand the difference between being a child of God and a son of God who has received the adoption and to help him understand the importance of behaving as a son of instead of behaving as a child of God.

Lesson Overview:

I. Our Emancipation! 8:1-13
   (See our last outline.)
II. Our Adoption! 8:14-16
   A. Adoption Means Sonship 8:14,15
   B. Adoption - Means Participation 8:16-39
      1. Adoption - Our Participation With Christ 8:16-25
      2. Adoption - Our Participation With the Spirit 8:26-27
      3. Adoption - Our Participation With the Father 8:28-39

Highlights from our Last Study:

We have been studying the benefits of justification by faith. In our previous lesson we learned how there can be no condemnation to those who are in Christ Jesus. Those who have received the righteousness of Christ have been placed in Christ and have died to sin and the law. We are no longer flesh-minded, but are spirit-minded instead. Because we were raised with Christ we can be assured that the same Spirit will raise our mortal bodies. Now that we understand this we see that we are debtors, not to the flesh, but to the Spirit. As a result of this we now have the power to mortify (treat as dead) the deeds of the flesh.

Note: Our original plans were to devote two lessons to chapter eight. Because of the importance of the material contained in these verses we are inserting an additional lesson

TODAY’S LESSON:

II. Our Adoption! 8:14-16

A. Adoption Means Sonship 8:14,15

Please read verses 14-16 together.

14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Notice the three words which are highlighted... sons, adoption, and children.

• Before we look at the meaning of these words and try to understand what Paul is teaching us, we want to point out some things which these verses do not teach:

- These verses are not teaching us that a Christian who is out of God's will is no longer a son of God. Every believer has the Holy Spirit and every believer is "lead forth" by the Holy Spirit according to God's predetermined plan for him. One of the inherent benefits of receiving the Holy Spirit is the knowledge of knowing that He begins work immediately in our lives carrying out the Father's plan for us - be that plan for discipline because of our disobedience or fruitfulness because of our submission to His will.

- These verses are not teaching us that there are two classes of Christians - children (those who are not led by the Spirit) and sons (those who are led by the Spirit.) All Christians 1) have the Holy Spirit; 2) are led by the Holy Spirit; 3) are children of God; 4) are sons of God, and; 5) are adopted!

Both of the above errors are commonly taught as a result of misunderstanding the biblical doctrine of adoption. Paul is explaining to us that we have not received the spirit of bondage (as in the bondage we were under when trying to obey the law), but have received instead the spirit of adoption. How are the two spirits contrasted? How can a believer who has already been born into God's family also be adopted into His family? Isn't that a contradiction? The Bible is not so careless in its use of illustrations and metaphors - as we will see when we take a closer look at the meaning of adoption.

Please join us as we do a little research on the word adoption:

Adoption - Its Use in History

Adoption was rarely encountered among the Jewish people. Moses (Exodus 2) and Esther (Esther 2) are examples. Adoption became more common with the Jews in Babylon. In Greece and Rome, however, traditional adoption was commonly practiced. The Romans, in particular, practiced another form of adoption which we will notice momentarily.

Adoption - The Greek Word

You may remember that we said there were three key words in the verses which we read a few moments ago - children, sons, and adoption.

The Greek word for children is "teknon" - It is generally used in the New Testament with reference to our birth into the family of God. It is the term which deals with our relationship as those who have been born of God, and therefore are a new creation in Christ.

The Greek word for son is "huios" - It is used in the New testament with reference to our position. It is a term of POSITION of rank, of privilege, of responsibility. This is the word which is ALWAYS used in combination with the word adoption.
The Greek word for adoption is "huiothesia" - It is a compound word using huios (meaning son) and tithemi which means to set, or put in place. An adopted person is one who has been put in place as a son.

**Adoption - Its Roman Use**

In Roman times it was common for all the children of a household to be placed under the tutelage of a slave - known as a pedagogue - who was responsible for the protection, guidance, and education of the child until he became full grown. A Roman child may have been raised right along with other slave children. He had no special privileges, no special authority, no unusual recognition other than the fact that he was a child, (a teknion) of his father. As he matured, however, the day came when his father took him down to the forum (the equivalent of our courthouse) and publicly adopted his son. This official act was an act of recognition. This child was now a full heir with all the rights, privileges and responsibilities of an adult member of the home. He was a full partner in the family business - so to speak.

Was the Roman born into a family always a child? Yes. Was he always a son? No. Not until that position was conferred upon him. With it came the responsibilities and privileges of maturity.

**Adoption - Its Biblical Application**

At this point, the Christian might be tempted to say "Aha! According to that analogy the new believer must be a child, but a mature believer in Christ is the true adopted son! That would be an error of great proportions! Paul says we have all been adopted! Please read these words in Galatians 4 very carefully:

*Galatians 4:3* Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

These verses teach us that:

1. God sent His Son to redeem those who were under the law..
2. We have received the adoption of sons..
3. Because we are sons God sent forth His Spirit into our hearts crying "Abba, Father".
4. We are no longer servants (treated like the other slaves under the tutelage of the law)
5. Now we are sons and heirs.

Wow! This is why Galatians 3:25 says the law was our schoolmaster - our teacher/slave, given to bring us to Christ. God's people were children under the law. We are now sons in Christ! You see, because we have been placed in the body of Christ God sees us in His Son and He sees us AS sons! Not just as children! Is this exciting or what??
• Have you ever wondered about those words "Abba, Father"?  Abba is a "baby-talk" word.  It is the word for Daddy which babies and little children use.  Yes, we are still God's little children in God's eyes in the sense of enjoying His tender care, and doting over us.  But "Father" - now, that's the adult word which adult sons use in reference to their fathers.  He is not only the God of our fathers, He is God our father!

Before returning to our text then, let's get a good definition for adoption down on paper:

**Adoption - Its Biblical Definition**

Def: Adoption is the act of God whereby He sees His children as having been redeemed from the law and placed in a position of full adult sonship with all the rights and responsibilities pertinent to sonship.

Remember, we do not mature into sonship - it is a position which is immediately ours at the time of salvation.  Thank God that you did not have to be tutored by the law!

When Christians think of our identification with Christ we should think especially of the change in our natures, (Romans 6).  When we think of our justification we should always think in terms of our legal standing before God, (Eph 1:6).  When we think of adoption we should always think in terms of our family position!  Are you excited yet?  We haven't even touched the surface of this chapter and the ramifications of adoption!

> Romans 11:33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!

**Adoption - Its Testimony to God's Prenatal Love**

Before returning to our text in Romans we must read a few words found in Ephesians 1 about this wonderful act of adoption:

> Ephesians 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
> 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

This, Christian friend, is prenatal care!  Imagine a three year old sitting on her mother's lap listening to her mother tell her how Mommy and Daddy prayed for her, planned for her, and prepared for her birth.  Imagine the tender moment when the mother tells of the baby's birth and the first time she held her in her arms.  Then, imagine this same child asking her mother how it all came about and reacting angrily because she cannot (at age three) understand the processes of reproduction!  How foolish! It is enough for her to enjoy the love and the beauty and the wonder of it all.  Yet there are many of God's children who do this very thing with God.  Because they cannot understand God's processes, they do not understand predestination, and often get angry and confused.  Christian friend, when you read how God planned and prepared for you and for your placement in His family as a full son - don't get caught up in the "why's and wherefore's" of it all - until you have been caught up in the wonder and the love of it all!  What a wonder - this loving miracle of spiritual birth!  You are a child and a son of the living God!

It's time to return to our text in Romans.

**B. Adoption - Means Participation 8:16-39**
Today’s lesson will end with verses 16 and 17, but before we study them in detail, take a look at the remaining portion of the chapter. If you look closely you will see that each member of the trinity has a role to play - specifically as a result of our adoption.

A few years ago I threw away a large notebook full of information about the privileges and benefits which were mine as a result of my employment at a company. I threw it away because I no longer shared any of those benefits. The privileges and benefits which we are going to read about in the remaining verses of Romans 8 are all there because of our position as adopted sons - and they will never run out.

The first privilege of the adopted child is the privilege of participation. Let the verses explain:

16 The Spirit itself beareth witness with our spirit, that we are the children of God:
17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.

• The first thing we want to notice about this passage is that it clearly teaches us that a Christian can know he is a child of God! How foolish it is for people to piously announce that no one can know whether he is a Christian until he dies!

• We must go further with our investigation, however, lest some Christians despair. There are many who have truly trusted Christ who live in fear of not having salvation because they cannot point to a time when the Holy Spirit spoke to them. Just exactly how does the Holy Spirit speak to us? Does He do so through a "burning in our bosom" as the Mormons like to think? Just exactly how does the Spirit bear witness with our spirit? Does He give us the gift of tongues, in accordance with the teaching of many Charismatics who say that tongues is the proof of salvation?

There are many little indicators along the way which confirm the work of the Spirit in our lives - for example we discover a new struggle over sin as our spirit and our flesh war with each other, we discover a new interest in the Word of God and a love for God's people. We desire to see our loved ones won to Christ. All of these little indicators may encourage us, but when we really speak of the Spirit bearing witness with our Spirit, I am convinced that he chooses primarily to work by the Word of God. Faith comes by hearing, and hearing by the Word of God (Rom 10:17). The Spirit bears witness with our spirit by convincing us that God's Word is true, that the gospel is real and must be believed. A Christian does not base his eternal hope on a burning in his bosom. He bases it upon the Word of God.

Please don't stop now - you will miss the progression of Paul's logic. The Spirit bears witness that we are the children of God, (not sons). Then, Paul says,

And if children, then heirs;

Every child of God is an heir. Remember, heirs and sons are equivalents. Paul may just as well have said, "and if children, then sons." He did not need to do this because heirship and sonship are equivalent terms of position. (Remember Galatians 4:7? If you are a son you are an heir.) So, the Spirit confirms our "childship" and if we are children we are heirs. Now Paul says that if we are heirs of God, we are also joint heirs with Jesus Christ - if so be that we also suffer with Him.

Uh Oh! Does this mean that I am NOT a joint heir with Christ if I do not suffer with Him? That is not at all what Paul means. The correct rendering is "seeing that we also suffer with Him."
What ever is Paul trying to say? We have come to the end of the lesson and it is difficult for us to concentrate, but please make a special effort to understand this precious truth.

Paul is talking about adoption. Adoption is a POSITIONAL word. Because of our adoption - our placement as fully franchised sons we are heirs. The Messiah (notice I changed the word from Christ to Messiah? The word Christ means Messiah or Anointed One) is also an heir of God by virtue of His sonship. Hang on now, and think this through carefully. As fully placed sons we are joint heirs. Being a joint heir means we share full privileges and full responsibilities as adult members of the family.

What is the role and task of the Christ? The Messiah? He came as the suffering servant. He has not yet completed His task of bringing justice to all the earth. He is still the light to the Gentiles, the suffering Messiah. Our task is to share now in His sufferings so that we may later share in His glory. Folks, this is what the family business is all about! This is what adoption is all about! (1 Peter 1:11, 2:21)

1Peter 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

What is the bottom line of adoption? It is the joy of sharing full privileges as a son - and full responsibilities! It is the privilege to share in the task of Messiah as He carries out His mandates. It is the privilege to suffer with Him now - and to reign with Him later. You are not in the Rockefeller family or in the Windsor family - you are in the royal family of heaven, full partner in the family business -- charged with carrying out the task of your joint heir, Jesus Christ. Christian friend, if that doesn't grab your imagination and stretch you to the breaking point nothing will!!

Remember, Christian friend - you are not Cinderella, waiting for your Prince Charming - you are fully vested with all rights and responsibilities of the royal family -- right now. The last thing in the world Satan wants you to see is this. He wants you wondering whose family you are in! If you are not even sure you are a Christian, how can you be about your Father's business?
Lesson Text:
Romans 8:16-39

Lesson Goal:
1. To help the student understand more fully the participation of each member of the Godhead in bringing the benefits of our adoption to us; 2.) To encourage the student to appreciate God’s great purpose and to revel in His great love for us.

Lesson Overview:
I  Our Emancipation! 8:1-13
   (See the last outline.)
II. Our Adoption! 8:14-16
   A. Adoption Means Sonship 8:14,15
   B. Adoption - Means Participation 8:16-39
      1. Adoption - Our Participation With Christ 8:16-25
         a. Adoption teaches us who we are - Vs. 16
         b. Adoption teaches us why we suffer - Vs. 17
         c. Adoption teaches us why the creation suffers - Vs. 19- 22
         d. Adoption teaches us to wait for its consummation  Vs. 23- 25
      2. Adoption - Our Participation With the Spirit 8:26-27
         a. Adoption teaches us what the Holy Spirit does for us  Vs. 26a
         b. Adoption teaches us how the Holy Spirit does it  Vs. 26b
         c. Adoption teaches us why the Holy Spirit succeeds Vs. 27
      3. Adoption - Our Participation With the Father 8:28-39
         a. Adoption teaches us what the Father purposes. Vs. 28
         b. Adoption teaches us how the Father proceeds Vs. 29,30
            1.) The first step is foreknowledge  Vs. 29
            2.) The second step is predestination Vs. 29
            3.) The third step is calling  Vs. 30
            4.) The fourth step is justification  Vs. 30
            5.) The final step is glorification  Vs. 30
         c. Adoption teaches us why the Father protects us Vs. 31-34
            1.) There is no greater defender Vs. 31
            2.) There is no greater defense Vs. 32
            3.) There are no rightful accusers Vs. 33,34
         d. Adoption teaches us what causes the father to preserve us  Vs. 35-39

Highlights from our Last Study:
Adoption is the act of God whereby He sees His children as having been redeemed from the law and placed in a position of full adult sonship with all the rights and responsibilities pertinent to sonship.

As adopted sons we are heirs with Christ in both His suffering and His glory. Peter said:

1Peter 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

What is the bottom line of adoption? It is the joy of sharing full privileges as a son - and full responsibilities! It is the privilege to share in the task of Messiah as He carries out His mandates. It is the privilege to suffer with Him now - and to reign with Him later.

TODAY'S LESSON:

1. Adoption - Our Participation With Christ 8:16-25
   a. Adoption teaches us who we are 16
   b. Adoption teaches us why we suffer 17

A wise old man was supposedly asked if a statement could be made which would be always and absolutely true. He replied with the words "This too will pass." His answer, of course, was incorrect. He was thinking only in terms of time, and not of eternity. Is there one statement which can be made which would always be absolutely true? There are probably many such statements, but my favorite is this: God's purpose stands!

God's purpose is the whole point of adoption. While the worldly philosopher keeps seeking truth like the proverbial blind man in the dark room looking for the cat which is not there, the believer rests in the purpose of God. And this is the surprising part, while the world berates the Christian for his seemingly blind faith, it misses the fact that God provides many answers for life's most difficult questions. Why did God allow sin to exist? Why does God allow suffering? What is His real purpose behind it all? These questions are answered in today's text as Paul provides us with an exquisite presentation of God's impeccable purpose. The backdrop for his presentation is the theme of adoption. In our study together we have already learned that:

• Adoption, in the context of Romans has nothing to do with God placing us into His family. Believers are born into His family not adopted. Adoption, rather, is the act of God whereby he declares that we are full sons, instead of just children. In Roman times children were not heirs until they were adopted into the full rights of sonship. While the adoption first pertained to the Jewish people, (Romans 9:4) only a remnant experienced true redemption. Israel, in general, was tutored as a child under the law - under the spirit of bondage. Christians, on the other hand have received the spirit of adoption.

• The Holy Spirit bears witness (He is the legal guarantor) that we are children and heirs of God and joint-heirs with Christ.

• Because we are joint-heirs with Christ we share in the present suffering and future glory of Christ. We must always keep in mind that our present sufferings can in no way be compared with the glory which will be revealed to us!

So, we have already learned that adoption teaches us who we are and why we suffer. It is still necessary to dig deeper:
c. Adoption teaches us why the creation suffers -19-22 [PLEASE READ]

Many worldlings react angrily at the thought that God could exist. They reason that a God of love could not and would not allow the suffering which we see and experience all around us. While we do not fault unbelievers for asking the question we need to remember that it is usually asked with an air of self-righteousness which assumes there is no answer! Paul says there is an answer and that God has even allowed the creation itself to suffer the consequences of the curse - and the answer may surprise you if you have not noticed it before. It is found in verse 19:

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Instructor's Note: Just in case you are asked, the word "creature" here is properly rendered "creation." (I believe the AV translators missed Paul's point here. Paul was personifying creation and, therefore, giving it personality. AV translators could not imagine an inanimate creation waiting for anything or groaning, so they rendered the English word 'creature'. The opposite problem occurs in 2 Cor 5:17!)

That this creation is in trouble is not a matter of conjecture. Cold, drought, fire, floods, earthquakes, storms, strange diseases - are not just a matter of man's inability to steward the earth without God and they are not simply harbingers of coming judgment. The second law of thermodynamics is functioning as a result of the curse. The whole creation groans - more and more...

But why is it suffering these great consequences? What is the creation longing to see? She is longing to see the manifestation of the sons of God. - the adopted ones! the heirs! Why does the creation suffer? It suffers so that God can work out His purpose in His sons!

Illus – A while back, a woman gave birth to a little girl at the # 7 checkout lane in our local supermarket. She felt fine when she walked in the store, but within minutes she travailed and delivered. She was blessed with a short delivery. The creation has also been travelling until now - for whose delivery? ours!

Unbelievers, on the other hand, can be thankful that this is all they are suffering for the present. The day will come when they will gladly trade for the sufferings of life on earth in comparison to the suffering of life in the Lake of Fire.

d. Adoption teaches us to wait for its consummation 23- 25 [PLEASE READ]

Now that we know why the creation groans. We must not think that we are excused from the process. God could not work out His plan if we were all excused from the same suffering. The fact that we have received the firstfruits of the Spirit makes us long for the day when our redemption is complete, but it also helps us understand this wonderful process which is going on for God's glory. And "what a glorious day that will be" when the travail is over!

Instructor's Note: We passed over several verses without comment. You may, at your option, expand this portion of the study and elect not to finish your lesson until next time. The next lesson will not be as intense.

We have seen that we are participants with Christ in this process. Now, we see our participation with the Holy Spirit.

2. Adoption - Our Participation with the Spirit 8:26-27
• While we are looking at the part which each member of the trinity plays in our adoption, there can be no doubt that the Holy Spirit is the "key player" of Romans 8. He is mentioned many times. This is because of grace. Notice what Paul says in 2 Corinthians:

2Corinthians 3:6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7 But if the ministration of death, written [and] engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away:
8 How shall not the ministration of the spirit be rather glorious?

The ministration of the law (the old covenant) was called the ministration of death, written in cold unmovable stone. The new covenant is called the ministration of the spirit - because, in it, the Holy Spirit can freely work with our spirits. While we do not focus on the Holy Spirit (our eyes are to be first on Christ) we do know and understand that He is the One who enriches this day of grace through His constant ministry to us and through us!

a. Adoption teaches us what the Holy Spirit does for us 26a

26. Likewise the Spirit also helpeth our infirmities:

Literally, 'infirmity' not 'infirmities'. To be in the flesh is to be in infirmity. An infirmity is a weakness. Some Christians are convinced that the atonement removed all necessity for weakness in the Christian experience. They are wrong. Jesus Christ also suffered from the infirmity of the flesh:

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

Our sins are not infirmities. Our infirmity is the natural weakness and limitation which comes because we are in fleshly bodies. We all struggle with the limitations of mind and body. During a recent stay in the hospital I discovered that the medications which I was taking greatly affected my ability to concentrate and to pray. I did not chastise myself. I simply said, Lord, you know the problem, you know my desires, you know my needs - you will have to make up for my inability to pray and concentrate. The point which Paul is making is that the Old Testament believer did not have access to this Holy Spirit who, dwelling with us, in our infirmity, helps us!

• There is a little jewel snuggled away in the word "helpeth" in this verse.

4878 sunantilambanomai {soon-an-tee-lam-ban'-om-ahee}
from 4862 and 482; TDNT - 1:375,62; v
AV - help 2; 2
1) to lay hold along with, to strive to obtain with others,
   help in obtaining
2) to take hold with another
On the one hand, the Holy Spirit does not leave us to pray alone. On the other hand, He does not do our work for us! Rather, He prays with us. He strives with us in our striving! This advantage was not available to law keepers. This is another benefit of grace.

b. Adoption teaches us how the Holy Spirit does it  Vs. 26b

for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

I appreciate the transliteration found in Berry's Interlinear:

"for that which we should pray for according as it behoves, we know not."

I walked into an electronics store to purchase a small part. I did not even know the part existed for sure. I asked the salesman if he had something which would fill a particular need. He said "This is what you need." The Holy Spirit intercedes for us on our behalf, editing our prayers on our behalf. There was no such advantage under the law.

• There are some who teach that these groanings which cannot be uttered must be tongues. Tongues, however, are utterable. More importantly, we would be wise to look at the context. What has Paul been talking about? He has been talking about the effect which sin has had on the creation and upon ourselves. The whole creation groans waiting for her redemption and we suffer along with the infirmities imposed by the fall. Now, the Holy Spirit, sharing our infirmity - sharing with us the agony of the fall and its hindrance to our prayers, overcomes that barrier - interceding for us! Anyone who has struggled to overcome a language barrier can share a small understanding of what the great barrier between flesh and spirit is like. The Holy Spirit overcomes this in His prayer ministry with us and for us! There was no such advantage under the law.

c. Adoption teaches us why the Holy Spirit succeeds  Vs. 27

27 And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God.

Instructor's Note: If you are asked you may need to point out that the word "Spirit" above should not be capitalized. The Holy Spirit is the heart searcher who makes intercession for us according to God's will (He does not search His own Spirit). Because this is His task, He makes it His ministry to understand our spirits.

A perfect match! The Holy Spirit knows the mind of God because He is God. He knows our spirits because it is his task to make intercession for us according to the will of God. We never approach the throne by ourselves! We approach it in the name of Christ and with the intercessory assistance of the Holy Spirit!

I have a program on my computer which translates English into Spanish. It tries very hard, but sometimes it makes some foolish mistakes. For example when I asked it to translate the passage where God breathed into Adam's nostrils the breath of life, it translated it "God blew into the nose holes of Adam.." Very often, our prayers are just as crude from heaven's point of view. How thankful we can be that they are polished and perfected according to the will of God - before they are presented to the Throne! Those who were under the law did not have this advantage.
3. Adoption - Our Participation With the Father 8:28-39

Most of us are all too willing to pop our favorite verses right out of context and to quote them without understanding their place in God's Word. Romans 8:28 is one of the most precious verses in all of the Word of God, but we actually take some of its beauty from it when we study the diamond without its setting. Paul has been talking about our sonship, our adoption. He has been explaining that we are joint-heirs with Christ. That means we are sharing His suffering now so that we can share His glory later. Paul then explained that the whole creation groans under the results of the fall, waiting for the manifestation of the sons of God - when the adoption is complete. Paul then explained that we have the personal ministry of the Holy Spirit to assist us while we suffer in this fallen creation.

Now, Paul says:

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.

Why is the creation groaning? It is waiting for the manifestation of the sons of God. Why are we suffering? We are carrying out the role of Messiah - our task becomes His task. We continue to groan with the creation around us while God works out His purpose.

• All things work together (sunergo) - We may rightfully say that all things work synergistically. Every event, every aspect of our existence works together for our benefit. While Paul is probably talking mostly about the suffering we go through, we need to remember that all things, good and bad work together for our good.

• "for good" Not all things are in themselves good. If you think the pain accompanying an abscessed tooth is good, you have never had an abscessed tooth. Nevertheless, that pain is for our good. The Bible does not say "for everything give thanks," but rather, it says "in everything give thanks." It is not good when I stub my toe which I keep breaking. It is for my good - (don't ask me how!)

• "to them that love God, to them who are the called.." Notice that Paul speaks continually in the plural. He says, all things, them that love, them who are the called. We are all in this together. Some of the evil we suffer may not be directly for our personal good. God simply says it is for the good of the elect - the called ones. Others suffered for me and I suffer for others.

• Pause long enough to look at the big picture. Dig out your encyclopedias and your great works of history - searching every volume from A-Z - and discover this fact. Every single event of history, every person, place and thing noted in those books -- are all working together for the benefit of the called - the sons of God! The whole scenario is being played out for our benefit - for the manifestation of the sons of God! God allowed the struggle of humankind and the struggle of creation to go on -- for your benefit. Verse 28 does not say that all things which happen to you are for your good... it says all things work together for our good.

• If you are without Christ - nothing works together for your good. Even the good fortune and blessings which have come into your life will one day be used in court against you -- because you were blind to their purpose. God gave them to you to draw you to Himself - but you did not heed. How much better it would be, for you to get under this umbrella of blessing and forgiveness which comes from repentance and faith in Christ through His shed blood, death and resurrection!
Lesson Text: Romans 8:28-39

Lesson Goal:
To help the student:
1) to revel in the great treasures which are ours as a result of our position in Christ;
2) to understand that the glory for all that God has done belongs to Him alone.

Lesson Overview:
I. Our Emancipation! 8:1-13
   (Outline expanded in Lesson 16)
II. Our Adoption! 8:14-16
   A. Adoption Means Sonship 8:14,15
   B. Adoption - Means Participation 8:16-39
      1. Adoption - Our Participation With Christ 8:16-25
         a. Adoption teaches us who we are - Vs. 16
         b. Adoption teaches us why we suffer - Vs. 17
         c. Adoption teaches us why the creation suffers - Vs. 19-22
         d. Adoption teaches us to wait for its consummation Vs. 23-25
      2. Adoption - Our Participation With the Spirit 8:26-27
         a. Adoption teaches us what the Holy Spirit does for us Vs. 26a
         b. Adoption teaches us how the Holy Spirit does it Vs. 26b
         c. Adoption teaches us why the Holy Spirit succeeds Vs. 27
      3. Adoption - Our Participation With the Father 8:28-39
         a. Adoption teaches us what the Father purposes. Vs. 28
         b. Adoption teaches us how the Father proceeds Vs. 29,30
            1.) The first step is foreknowledge Vs. 29
            2.) The second step is predestination Vs. 29
            3.) The third step is calling Vs. 30
            4.) The fourth step is justification Vs. 30
            5.) The final step is glorification Vs. 30
         c. Adoption teaches us why the Father protects us Vs. 31-34
            1.) There is no greater defender Vs. 31
            2.) There is no greater defense Vs. 32
            3.) There are no rightful accusers Vs. 33,34
         d. Adoption teaches us what causes the father to preserve us Vs. 35-39

Highlights from our Last Study:

In our previous study we learned that all the events of creation - from day one until the present time - have been carefully orchestrated to bring about "the manifestation of the sons of God." We have learned that all things work together for the good of God's called ones - God's elect. Truly, in every sense, the world revolves around God's people as God accomplishes His purpose in us - for His glory!
TODAY'S LESSON:
a. Adoption teaches us what the Father purposes. Vs. 28

28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.

By now, our appreciation of Romans 8:28 should be growing. We should understand that the things which work together for our good go far beyond the events of an ordinary day -- all things, from the beginning of the creation (from the greatest detail to the smallest detail), have been working together for our good! This is because God intends to show His purpose in and through us. If the land of Tibet can rightfully be called the "rooftop of the world", then, so much more, Romans 8 should be called "the rooftop of the Bible!" - for in it are revealed the deepest secrets of God concerning His love and His plan and purpose for us!

Illus: A few years ago my wife picked me up from work at 5 PM as she often did when she needed the car. When we left the parking area, however, she turned right instead of left. It wasn't long before I discovered that she had a special purpose in mind. She had packed our luggage and planned a mini-vacation for us. She showed her love for me by putting a plan into action which brought me great joy and blessing. Her love for me was evidenced by her special plans. The verses which we are studying today are testimony to God's great plans which He made for us in eternity past. The more we think on them, the more we will be captured by His great love for us!

• The word purpose in our Bible is a curious word because it is the exact same word which the New Testament uses for shewbread! (See today's handout). The shewbread, placed in the tabernacle, was eaten by the priest, (See Scofield's notes on Exodus 25:30). It was a picture of Jesus Christ who is the living manna of the believer-priest. When those priests ate that bread they became identified with the person and purpose of Christ. Symbolically, they partook of Christ and their purpose and Christ's purpose became one purpose. When you and I understand that God's purposes for us are always good, we want to be willing to align our purposes with His purpose. Are you still purposing to go your own way in some of the areas of your life or has God's purpose become your purpose? Have you accepted God's purposes in your life or is there still resentment and anger in your heart because things didn't turn out your way?

Illus: When our children were little they loved to jump up on their mother's lap and ask about where they came from and what it was like when they were born. Their curiosity about their birth and early life was insatiable. It reassured them of our long-standing love for them. That is exactly what we are about to do with these next verses. It is though we are sitting tenderly on our Father's lap as He tells us of what it was like before we were born - and what His plans for us were all about.

b. Adoption teaches us how the Father proceeds Vs. 29,30

29. For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.
30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

One would be hard pressed to find a passage anywhere in the Word of God which has contributed to more fireworks among God's people than these two verses. This is not God's
fault. It is our fault. Satan takes great satisfaction in destroying and perverting those gifts and blessings of God which are most precious to us. Don't let Satan rob you of the beauty and blessing of these verses by getting caught up in endless deliberations which cannot be resolved. When approaching a difficult passage of scripture, always approach it with TLC!

T. - Take the passage literally. Let God say what He means and mean what He says. If the Bible says it - believe it.

L. - Leave the parts you cannot reconcile or understand to God. You do not have to fully understand all that God says in order to believe what God says.

C. Concentrate on the main point of the passage. In the case of Romans 8:29, and 30 you do not have to be a theological expert to understand the main point of these verses. The point is that God has a great purpose for us which has been carefully worked out from eternity past. That great purpose testifies to His great love for us. How foolish it is for us to get caught up in fighting and arguments over the very passage which the Holy Spirit intended to be used for our comfort and encouragement!

• Please do not try to sidestep the wonderful message of these verses! William Barclay looks at verses 29 and 30 and says:

"This is a passage which has been very seriously misused. If we are ever to understand it we must grasp the basic fact that Paul never meant it to be the expression of theology or philosophy; he meant it to be the almost lyrical expression of Christian experience. If we take it as philosophy and theology and apply the standards of cold logic to it, it must mean that God chose some and did not choose others. But that is not what it means." [Underline mine]

Barclay says, in effect, we dare not take this passage literally because the result would be unthinkable! The evolutionist reasons the same way. He says "I see order and design in creation, but I must believe in evolution because the alternative (believing in God) is unthinkable!" Please do not make the mistake Barclay makes and throw this passage away because you cannot reconcile it in your thinking. God is big enough to handle His own problems - He doesn't need us to make excuses for the way He does things!

Now, notice that God is describing the process He has gone through in providing for our salvation:

1.) The first step is foreknowledge  Vs. 29

29. For whom he did foreknow,

The very first step in God's salvation process is foreknowing. God foreknew those who would be His own. What we understand about this one word, affects what we believe about the other four words. It is the first step in the process. What does the Bible mean when it says that God foreknew those who would be predestinated, called, justified, and glorified?

There are two ideas which are commonly taught. Arminians teach that foreknowing was the act of God whereby He looked down into time from eternity past and saw those who would receive Him. Based upon the fact that He saw who would be saved, He predestinated, called, justified, and glorified His own.

We must reject the Arminian definition of the word foreknowledge on the basis of the scriptural use of this word. The Greek word for foreknowledge (See insert) is very similar to our English word prognosis. The root idea means to know beforehand. It is used in this way in Acts 26:5 and 2 Peter 3:17. The Holy Spirit, however, often took an ordinary word which was in use in Bible times and gave
it an extra spiritual or biblical meaning. The Greek words for love, word, and knowledge, for example, all have biblical meanings as well as ordinary meanings. This is exactly the case with the word which the Holy Spirit uses for foreknowledge.

Because this is not a theology class, we are limiting ourselves to two biblical examples to help us understand why the biblical use of the word foreknowledge means more than just knowing something beforehand:

**Example # 1.** Acts 2:23:

> Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

In the original language the word determinate governs both the words counsel and foreknowledge. In plain English, this means that Jesus Christ was delivered by both the determinate counsel and the determinate foreknowledge of God. So you see, the Holy Spirit has added a quality to God’s foreknowledge which is not true of human foreknowledge. God's foreknowledge is determinate. God did not, for example, look down through the long corridors of time and see that Christ was going to be betrayed by Judas and crucified, and then decide that it should happen! God's determinate foreknowledge determined that it would happen.

One may ask "Doesn't that create a problem? How could God determine it and yet have Judas act on his own free will?" The answer is absolutely, yes, it does create a problem. But consider the kind of problem it creates. It creates a logical problem in our minds because we cannot understand it. It does not create a biblical problem. God did not look down in time and see that His son would be crucified and then decide to make it happen. God did not look down in time and see that you would be saved and then decide to make it happen.

**Example # 2.** 1 Peter 1:20

> Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

The verse is speaking about the Lord Jesus Christ who was foreordained before the foundation of the world. The Greek word for foreordain is the same Greek word for foreknowledge. Foreordination and foreknowledge are the same thing.

The Jehovah witnesses reject the doctrine of the trinity simply because they cannot understand it - it seems contradictory to them. Please do not reject the doctrine of foreordination because you cannot understand it.

One may ask "Does this mean that some are chosen to be saved and others are chosen to be lost?" There is no way we can fairly and honestly answer that question on this side of eternity. Those who say, "yes" to this question usually cite two New Testament passages:

> 1Peter 2:7 Unto you therefore which believe [he is] precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, [even to them] which stumble at the word, being disobedient: whereunto also they were appointed.
Jude 1:4  For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Did God appoint and ordain these specific individuals to condemnation or did He appoint all apostates to condemnation? Personally, I do not believe God's Word provides us with enough information for us to make a total pronouncement on this subject and I prefer to wait until that day when the veil will be removed for all of us and the ways of God will be understood.

TLC - Take God's Word literally. Leave what you cannot understand to God and Concentrate on the main idea which is being taught. What is the main idea? God loved us so dearly that He laid out a plan for us in eternity past. He has a great purpose for us! Oh what love!

2.) The second step is predestination 29

Careful Bible students are always amazed at how much fuming and fussing centers around this word predestination - when, in fact, there is no issue at all. The issue is not that we have been predestined - the issue is what we have been predestined to!

29. For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.

God's plan, from eternity past, was to make us sons - adopted sons! His purpose was to conform us to the image of the Lord Jesus Christ so that Christ Himself would be the firstborn of many brethren in God's great family! Read Ephesians 1:5 carefully:

Ephesians 1:5  Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

* Note: the word "children" should be rendered "sons."

What two things do we learn about predestination from this verse?

1.) We have been predestinated unto the adoption of sons
2.) according to the good pleasure of His will...

God's purpose is our sonship! Predestination relates to our sonship. God did not just decide to make us His children; He vested us with the full rights of sonship! And He did it once and for all (aorist) before He created the world! Is this wonderful, or what?

3.) The third step is calling  Vs. 30

Romans 8:30  Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The word "called" is the Greek kaleo. It is akin to the word elect. Our calling is a beautiful theme - it implies both our selection and our naming. Paul beseeches us:

1Thessalonians 2:12  That ye would walk worthy of God, who hath called you unto his kingdom and glory.
Illus: When we see a group of young people hanging around in a gang or on the street it doesn't take very long to figure out that they have a very low self image. They have no pride in their heritage, or their families, and very little hope for the future. They simply dress and behave on the outside like they truly see themselves and feel on the inside. The believer who knows Christ, on the other hand, should have the greatest self image in the world - not because of who he is, but because of his great high calling in Christ! When the reality of who we are in Christ truly begins to dawn on us - it changes the way we look and the way we act!

4.) The fourth step is justification Vs. 30

Justification - you already know by now - is the legal act whereby God declares us to have the righteousness of Jesus Christ. When we come to Christ, by faith, we are justified. - Romans 5:1

Illus: When my wife joined AAA returned with a packet which included a description of all the benefits and services AAA offers. They all came together as a result of her one decision to become a member. When one receives Christ as Saviour, he becomes aware of all the benefits and blessings which are his - He is predestinated to become an adopted son, he is called, he is justified, and he is glorified. This expensive membership in God's family (it cost Christ's own precious blood) is free to you and me.

5.) The final step is glorification Vs. 30

We have been glorified so that God can be glorified.

Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
12 That we should be to the praise of his glory, who first trusted in Christ.

Predestination always relates to God's purpose and will, and God's purpose always consummates in His own glory! We have been glorified so that God will be glorified!

• One of the most beautiful things to notice about all of these steps - (foreknowing, predestinating, calling, justifying, and glorifying) is this: They all occur in the aorist tense in the Greek. God sees them all as having already happened - once and for all! The whole package - in God's eyes - is complete! All of this, and more... Such love compels us to give the Lord Jesus Christ our all!

[Please read and discuss remaining verses as time allows]

c. Adoption teaches us why the Father protects us 31-34

1.) There is no greater defender 31

2.) There is no greater defense 32

3.) There are no rightful accusers 33,34

d. Adoption teaches us what causes the father to preserve us 35-39
Lesson Text:
Romans 9:1-29

Lesson Goal:
1.) To help the student see that God is just in His dealings with all men - Jew and Gentile alike; and;
2.) To help the student understand God's separate and distinct program for Israel.

Lesson Overview:
IV. Vindication
A. Israel's Position Examined  9:1-33
1. Israel's lost majority 9:1-3
2. Israel's great privileges  9:4-5
3. Israel's true minority 9:6-19
   a. The majority rejected -They are not all Israel.  9:6-8
      1) The scriptures are not to be blamed  6
      2.) The principle of promise asserted  6-8
         a) They are not all of Israel who are Israel  6
         b) They are not all of Isaac who are Abraham's seed  7
         c) The children of the promise (not the flesh) are counted for seed. 8
   3.) The principle of promise illustrated
      a) Through the promise made to Sara  9
      b) Through the promise made concerning Rebecca's conception 10-13
         1) Rebecca's child (not Hagar's) was chosen (Gen 21:12)
         2) Jacob was chosen over Isaac before their births 11
         3) Therefore election is not based upon works  11-13
B. God's Purpose Examined 9:14-24
1. The question asserted - is God unrighteous? Vs. 14
2. The answer revealed - from the scriptures 15-18
   a. God claims the right to select His objects of mercy and compassion 15
   b. The decision is based upon God's mercy, not man's will 16
   c. An example may be found in God's treatment of Pharaoh  17
   d. God may choose to be merciful and He may choose to harden. 18
C. God's Purpose Defended  19-29
1. God's Authority Asserted  19-21
2. God's Glory Manifested  22-24
3. God's Program Culminated 25-29
   a. As prophesied by Hosea  25-26
   b. As prophesied by Isaiah  27-29
Highlights from our Last Study:

In our previous study we were on the mountain top - reveling in the great purpose of God demonstrated on our behalf. We gained a glimpse of how God works all things together for the good of His called ones. We saw the wonderful expression of his foreknowledge, predestination, calling, justification, and glorification - all on our behalf! When we see how greatly God has worked in our behalf we cry out "Who shall lay anything to the charge of God's elect?" as we bask in His indissoluble love for us. The world truly does revolve around God's elect because God purposed it so.

Today's Lesson:

We have come to the fourth division in our study of Romans, often called Vindication. Our suggested outline now looks like this:

I. Justification Necessitated - 1:1-3:20
II. Justification Provided - 3:21-5:21
III. Justification Extended - 6:1-8:39
IV. Justification Defended - 9:1-11:36
V. Justification Experienced - 12:1-16:27

Outlines are simply primitive tools which help us try to follow the flow of scripture. The problem is that the Holy Spirit often moves His writers to follow and develop several themes simultaneously. It is as though the scriptures are in three dimensional color and we try to outline them in one dimensional black and white. For example, consider where we are in Romans. In this pastor's opinion we have never left the doctrine of justification by faith. I believe Paul has been defending it all along - especially to the mind of the Jew. First, he asserted it (in chapter five) and then he began defending it against all of the criticism he expected to hear. For instance, in chapter six he defends it against those who say that JUSTIFICATION BY FAITH teaches license. We do not sin that grace may abound. He continues, then, in the remainder of chapters six and seven to defend JUSTIFICATION BY FAITH in relation to the law. It is as though his enemies were suggesting that Paul was blaspheming the law - and Paul wanted to make its role indelibly clear. This spills over into chapter eight where Paul explains all the wonderful benefits of JUSTIFICATION BY FAITH... and explains to us how God had purposed this all along.

Paul is now mounting a defense. He is vindicating God who has purposed that these things be so. We see that Paul has answered the Arminian charge that JUSTIFICATION BY FAITH teaches license. He has answered the legalist charge that JUSTIFICATION BY FAITH blasphemes the law (and therefore the wisdom of God.) Now, there is one last bastion which Paul must dismantle. The Jew who was listening to Paul would still have one more bone to pick with him. He would say, "But Paul, there is still one thing you cannot deny! You cannot deny that the Jews are God's special people, chosen from the beginning. Now, you are spreading this gospel among Gentiles as though the Jewish people are no longer a part of God's plan! You are denying your own race and your people! Surely, you cannot be right!"

This is what chapters 9, 10, and 11 are about. They explain God's purpose for the Jews. They will show us, from the Old Testament scriptures just exactly what God has to say about the "Jewish
problem.” We may say in a general sense that chapter nine focuses on Israel's past, while chapter ten focuses on Israel's present, and chapter eleven focuses on Israel's future.

At this point you may be indulging in some selfish thinking. You may be tempted to say to yourself, "Self, what do I care about the past, present, and future of Israel? - Doesn't this teacher know that I am far more interested in how this Bible applies to my life today?" Here are some reasons why that kind of thinking can hinder you:

- First, you should be interested in Romans 9-11 just because it is part of God's love letter to you. If it interests God, it should interest you. The Bible says it will be profitable for you to study these chapters. (2 Timothy 3:16).

- Secondly, the Jewish people are hurting. Many make no bones about their great anger which they have toward God. Your ability to understand and grasp the truths of these chapters will directly affect your ability to talk to your Jewish friends about Christ. I suppose that if Paul loved these folks enough to trade his soul for them we would do well to care enough to understand God's purpose for them.

There is much for you to learn in these chapters - facts which will increase your awareness of the greatness and glory of God, facts which will help you to properly understand Bible prophecy, facts which will help keep you humble as a Gentile, and so much more! Bon apetite!

A. Israel's Position Examined 9:1-33

1. Israel's lost majority 9:1-3

1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
2. That I have great heaviness and continual sorrow in my heart.
3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

• We speak too seldom of the horrors of hell and a lost eternity without Christ. It is as though it is too much for us to face - more than we can bear. This is especially true when we think in terms of someone whom we dearly love.

• Paul had been cast in the role of the defender of his faith. The doctrines revealed to him by Jesus Christ have effectively begun to dismantle Judaism - piece by piece. The onus of this responsibility, no doubt, weighed heavily upon him - for while he was the key figure in setting aside the old way he dearly loved his people. Let no one misunderstand - he asserts with a triple affirmation - he loves Israel with all his heart. He loves his people so much that he would have been willing (could it be done) to trade his soul for them for their salvation. You are looking at the very secret of Paul's great success. Moses may have come close, but no one was as constrained by the love of Christ as was Paul. He was a great teacher and a great lover of souls.

• God still wants this gospel to be taken to the Jews. (Romans 1:16).

2. Israel's great privileges 9:4-5

4. Who are Israelites; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;
5. Whose [are] the fathers, and of whom as concerning the flesh Christ [came], who is over all, God blessed for ever. Amen.
Please notice that the above verses are written in the present tense, not the past. The gifts and calling of God are without repentance. (Rom. 11:29) In the following verses we will learn how most of Israel failed to appropriate the blessings which were hers, but the careful Bible student must keep in mind - that these precious privileges are all assigned to Israel - even to this very hour. Notice them briefly:

**Israelites** - To be an Israelite was to be the son of a prince. The very name means "God prevails." We are all proud to be citizens of our homelands, but to be an Israelite meant far more - his homeland, his race, and his religion were all connected to that proud word, and his people - above all the nations of the earth - was selected to bear the name of Jehovah. The people of Israel were chosen to be God's particular treasure (Psalm 135:4) and His select servant (Isaiah 41:8). It is not uncommon for young children to compete for the privilege to sit on the lap of their father. The church does not need to compete with Israel for our Father's love - His lap (and His purpose) is big enough for both of us.

**Adoption** - The adoption which you and I received also pertains to Israel. She could have received her Messiah and enjoyed the full privileges of sonship. One day, she will.

**Glory** - The glory to which Paul refers was the Shekinah glory which followed Israel, resided in her tabernacle and in her temple. This great glory of God authenticated His ministry to them. It separated them from the nations and confirmed their covenants.

**Covenants** - The Old Testament covenants were the pillars upon which all of the Jewish economy stood. The Abrahamic, Davidic, and Palestinian covenants are the sole property of Israel. In them God unconditionally promises a perpetual King, a throne, and a land for His people.

**Giving of the Law** - The commandments and all of the law was given to the world through Israel. No other tribe or nation could boast of such things.

**Service of God** - The service surrounding the tabernacle and the temple - all of the trappings, the liturgy, and the feasts - rich in symbolism, beauty, and tradition are included. These things were a daily, ongoing testimony to the uniqueness of Israel in God's plan and His special favor on her behalf.

**Promises** - Encompassing far more than the covenants, Israelites were the people of promise with scriptures full and overflowing with the loving tender promises of a God who sought them out as the great suitor of their souls.

**Whose are the fathers** - What national history can compare with the greatness of Israel? What nation can offer up more heroes or greater ones? greater prophets? greater conquests for God? Her heritage is the richest on earth - to this very day.

"**Of whom...Christ came**" - The long promised Messiah who fills the pages of Old Testament prophecies and the One who is the reason for every page of the New Testament - is, Himself, a Jew.

None of these things can be taken from Israel -- but all of them made her accountable. The Bible says:

* Luke 12:48 "... For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

• When we see this great list of privileges which are unique to the Jewish people and we see how few of them took advantage of these great benefits we get a terrible insight into human nature (not just Jewish nature). Am I taking lightly all the blessings and benefits God is showering upon me? Am I "despising His goodness"?
3. Israel's true minority 9:6-19

a. The majority rejected -They are not all Israel.  9:6-8

1) The scriptures are not to be blamed  6

  6. Not as though the word of God hath taken none effect.

The problem is not with God's Word. God never expected or purposed that all Old Testament Israelites would be saved. In fact he purposed to elect only some of them.

2.) The principle of promise asserted  6-8

  6. Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel:
  7  Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall thy seed be called.
  8  That is, They which are the children of the flesh, these [are] not the children of God: but the children of the promise are counted for the seed.

These verses teach us:

  a) They are not all of Israel who are Israel  6

We may say the exact same thing of the church today. They are not all of the church who are the church. Not all who attend and are members of a church are members of Christ's church. The tares have always been among the wheat. Only a small portion of those who name Christ's name belong to Christ. Many are even performing miracles and casting out demons in His name who do not belong to Him. (Matt 7:22-23)

  b) They are not all of Isaac who are Abraham's seed  7

Abraham was the father of many nations but the chosen line came down through Isaac.

  c) The children of the promise (not the flesh) are counted for seed.  8

3.) The principle of promise illustrated

a) Through the promise made to Sara  9

  9  For this [is] the word of promise, At this time will I come, and Sara shall have a son.

Abraham and Sara thought they could help God out of His problem by providing seed through Hagar. That would have been a fleshly solution. (You may read about this story in Genesis 16 and again in Genesis 21.)

  b) Through the promise made concerning Rebecca's conception 10-13

Please read the following verses carefully - notice how direct and dogmatic they are:

  10  And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac;
11 (For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
12 It was said unto her, The elder shall serve the younger.
13 As it is written, Jacob have I loved, but Esau have I hated.

1) Rebecca's child (not Hagar's) was chosen (Gen 21:12)
God made the choice. Abraham did not choose, Isaac did not choose - Jacob himself did not choose. God chose Jacob.

2) Jacob was chosen over Isaac before their births 11
Not only did God exercise His option, He did it before the birth of these children. His announcement was direct and unequivocal - Jacob have I loved, and Esau have I hated.

3) Therefore election is not based upon works 11-13
Why did He do it? He did it so that the purpose of God according to election might stand, not of works but of Him that calls.

You cannot have your cake and eat it too. If you are one of those who believes that God chose you because He knew you would choose Him then you believe God's choice was based upon works - your works. There is no other way to read this verse. God purposely chose Jacob before he was ever born to underscore the fact that God's election is based upon Himself - not upon the objects of His calling. I can thank God for that - because otherwise, I probably wouldn't have been chosen!

Note: There are some who insist that God was dealing with nations here and not with individuals. In other words, they will allow God's election to stand regarding Israel, but do not believe that God elected individual believers on the same basis. This is a strange conclusion to make when you see that the verse is talking about two individuals - Jacob and Esau!

B. God's Purpose Examined 9:14-24
1. The question asserted - is God unrighteous? Vs. 14

Perish the thought - may it not be so! Consider these words from Martin Luther:

"Who hath not known passion, cross, and travail of death, cannot treat of foreknowledge (election of grace) without injury and inward enmity toward God. Wherefore take heed that thou drink not wine while thou art yet a sucking child. Each doctrine has its own reason and measure and age."

Your parents did not always reveal all of their purposes to you for the way they acted toward you and for the things they expected from you. There were times when it was not wise for them to do so. God has not revealed all of his purposes to us regarding the doctrine of election, but He has provided many more answers than folks realize.

Why did God only elect certain ones from all of Israel?

2. The answer revealed - from the scriptures 15-18
15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
16 So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I
might shew my power in thee, and that my name might be declared throughout all the earth.
18 Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth.

a. God claims the right to select His objects of mercy and compassion 15

b. The decision is based upon God's mercy, not man's will 16

c. An example may be found in God's treatment of Pharaoh 17

When one reads the account of the hardening of Pharaoh in Exodus we see that God told Moses He
would harden Pharaoh's heart - long before Moses even met with him.

Exodus 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that
thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his
heart, that he shall not let the people go.

Pharaoh, by the way, participated willingly in this process. The Bible says he also hardened his own
heart! (Exodus 8:32)

d. God may choose to be merciful and He may choose to harden. 18

C. God's Purpose Defended 19-29

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

In our language we might ask if God elects then why does He find fault with us? We should not be
responsible for our fate. Such a question is already the result of a man who is hardening his own
heart. We must be careful not to harden our own hearts because we do not understand God's ways.

1. God's Authority Asserted 19-21 [READ]

God may elect men to salvation by right of creation. He is the creator.

2. God's Glory Manifested 22-24 [READ]

God may elect men to salvation in order to show His glory. Notice verse 24 – that God may do the
same with Gentiles as He does with Jews - and He is doing that at this very hour!

3. God's Program Culminated 25-29 [READ]

a. As prophesied by Hosea 25-26

b. As prophesied by Isaiah 27-29
Lesson Text:
Romans 10:1-21

Lesson Goal:
1.) To help the student understand that God does have a plan for Israel in this dispensation - even though she is not the centerpiece in His program at this time; 2.) To change our attitudes toward Jewish evangelism; 3.) To help the student see how strongly the Old Testament scriptures support the teachings of Paul regarding Israel.

Lesson Overview:
God's Present Purpose For Israel - Romans 10

[An Introductory Overview]

I. Israel - The Problem Revealed 1-10
   A. Israel's Great Need Vs. 1
   B. Israel's Great Error Vs. 2-10
      1.) The wrong righteousness was sought Vs. 2-3
      2.) The righteousness of Christ and Moses contrasted
         a. Christ's righteousness terminates Moses righteousness 4
            1a. Moses righteousness was by works 5
            1b. Christ's righteousness is by faith 6-10
                2a. It does not need to be sought Vs. 6-8
                2b. It is present and available by faith 9-10
   II. Israel - The Solution Related Vs. 11-15
      A. The Offer Tendered 11-13
      B. The Offer Transmitted 14-15
   III. Israel - The Response Recorded Vs. 16-21
      A. Not all have obeyed 16
         1. Isaiah's acknowledgment 16
      B. But all are accountable Vs. 17-21
         1. The Word of God taught the way of faith vs17
         2. The Word of God went to the ends of the world vs18
         3. Moses testified of its rejection Vs. 19
         4. Isaiah testified of its rejection Vs. 20-21

Highlights from our Last Study:
In our last session we looked at God's purpose for Israel in the past. We saw that only a remnant of Israel were truly "saved" or called out by God. Those who were the children of promise were the true
Israelites. Salvation is never based upon man's performance. It has always been based upon the promises of God. We learned that God claims and holds the absolute right to show mercy and compassion upon those whom He will. He has, in every age, called people unto Himself.

**TODAY'S LESSON:**

**God's Present Purpose For Israel - Romans 10**

[An Introductory Overview]

When asked what kind of preaching style I employ I usually respond that I prefer to say that I am a Christological interpreter who favors *Thematic* or *Thematic Expositional preaching*. I place stress on the word *thematic* because I believe that most *expositional* teachers are too myopic (near-sighted). They are often so tightly focused on the grammatical detail and the Greek construction that they tend to miss the big picture. They often miss the great themes and grand arguments of the very verses they are dissecting in the laboratory. Romans 10 is a case in point.

Before one delves too deeply into the individual verses of Romans 10 he needs to understand its grand theme. Romans 10 centers around the Jew first, and then the Gentile. For all practical purposes conservative Christians have written the Jews off the books. They have adopted a *fatalistic* approach to the Jew which goes something like this: "God has grafted Israel out of His plan and her eyes will not be opened until after the rapture...the Jewish people are very hard to deal with...so there is no real reason to extend a lot of energy and money trying to win the lost to Christ...after all, they won't be won anyway."

Such an attitude is unbiblical. While God has left off dealing with Israel as a *nation* during this age He has not left off dealing with *individual Jews*. That is what Romans 10 is about. When you read verses 9 and 10 please remember why Paul has placed them here. Remember his *argument*! Paul is arguing that *whosoever* - Jew or Gentile *can* be saved by calling upon the name of the Lord! There is no difference! The church which loves Christ will love the things He loves. The church which loves Christ will have a love for Jewish evangelism. God is still calling out a remnant from among His people. Some of us feel He is calling out more Jews than ever before! Let's examine the Jewish problem.

**I. Israel - The Problem Revealed 1-10**

**A. Israel's Great Need  Vs. 1**

1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

*Israel needs* to be saved. It *is* biblical to pray for the salvation of souls. It *is* biblical to pray for the salvation of Israel! It *is* biblical to have a burden for Israel!

**B. Israel's Great Error  2-10**

1.) The wrong righteousness was sought  2-3

2. For I bear them record that they have a zeal of God, but not according to knowledge.

3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

*Righteousness* and how it is obtained is always the issue. It is always the bottom line. It is the watershed between the Christian faith and every other religious system. It separates Judaism and Christianity. A person is either trying to establish his own righteousness or he has submitted himself to the righteousness which is provided by God. There is no neutral point.
• The word *establish* (*histemi*) means "to set up." Vincent is quoted by Wuest "indicating their pride in their endeavor. They would erect a righteousness of their own as a monument to their own glory and not to God's." These Jews were seeking to establish their own righteousness. They would not submit to God's righteousness.

• *Submitted* (*hupostasso*) is a military term which means "to arrange in order, to subordinate" - carrying with it the picture of soldiers in a battalion under the authority of a commander. It is in our natures to resist the righteousness of Christ because implicit in receiving this gift is the obligation to give thanks! We would rather say we have done our part. Someone recently pointed out what the hymn writer did not say. He did not say "Jesus paid a part! Part to Him I owe!" Rather, he said "Jesus paid it all! All to Him I owe!" It was unthinkable to these Jews that they could not contribute to their own righteousness before God. On whose righteousness are you basing your hope?

2.) The righteousness of Christ and Moses contrasted

a. Christ's righteousness terminates Moses righteousness

4 For Christ [is] the end of the law for righteousness to every one that believeth.

• The Mosaic system, the Old Testament law with its commandments, ordinances and tabernacle liturgy shed light on God's righteous requirements, but it could not and did not produce righteousness. What the law could not do Jesus Christ did. Jesus Christ consummated the law's purpose. He settled the righteousness question. Therefore, His righteousness is superior to the righteousness of the law. Verse 5 explains why:

1a. Moses righteousness was by works

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

What is the point of this verse? You cannot pick and choose. If you opt to live under the law you must live under the whole law. There are many "law keepers" today who like to pick and choose. They keep the Sabbath, but they mix fabrics in their clothing. They obey in one area and disobey in another. The Bible says:

James 2:10 For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.

If one chooses to attain righteousness through law keeping he must live by it completely.

1b. Christ's righteousness is by faith

2a It does not need to be sought Vs. 6-8

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:)
7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
8 But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach;

• The first thing we see is that there is a righteousness which is available by faith, in contrast to seeking righteousness by law keeping. This righteousness was available in Old Testament times, and is available now. The truth of the matter is that no one was ever saved who was not made righteous by faith.
When Paul begins "Say not in thine heart, Who shall ascend..." He is quoting directly from Deuteronomy 30:12-14. He was quoting Moses and making it relevant to Christ. What was his point? You do not need to search for justification! You do not have to make a pilgrimage to heaven or hell (the abyss) to find Christ! You do not need to personally prove or verify either His death or His resurrection. The word is right here - under your nose. God's Word is a sufficient authority. The answer is basic and simple! What is the truth? Paul declares it in verses 9 and 10:

2b It is present and available by faith 9-10
9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

You do not have to go anywhere or do a single thing to be saved. You do not have to go on a journey seeking the answers. You do not have to perform a great sacrificial act. You simply need to obey these two verses. The Bible says that a man believes with his heart unto righteousness. When that occurs he will inevitably confess Jesus as Lord. Here are some important facts to remember about these verses:

1. Believing in the heart does not mean that you feel it to be true, it means that God's Word has convinced you it is true. When you are convinced that Jesus Christ is Lord and that He was crucified and God raised him from the dead - the inevitable proof will be that you will say it is true. The mouth speaks out of the abundance of the heart. Paul is not suggesting that these are steps in the plan of salvation. If that were the case, these same steps would always be listed in the same way. There are many other verses which explain to us how to be saved which do not require these exact steps. The truth is, however, that no man can know Jesus Christ as Saviour who denies that He is Lord or who denies His resurrection.

Note: Now and then you will encounter someone who thinks he cannot be saved because he is afraid to "confess" Christ - as though some step needs to be taken. If you encounter someone like this simply ask him "Do you believe in your heart that Jesus is Lord?" "Do you believe that God did raise Him from the dead?" As soon as they have answered both questions they have confessed Christ - so their dilemma is resolved.

2. Confessing Jesus as Lord is not to be understood as simply agreeing that He is your Master. It is rather, a confession of the fact that Jesus Christ is God. While the word "Lord" in the Greek is kurios and can be rendered either “Lord” or Jehovah, the very fact that Paul is quoting directly from Joel 2 provides proof that Paul is speaking of Jehovah. When the apostles used this name they were acknowledging Jesus Christ to be the Son of God, the Jehovah of the Old Testament. Cultists who deny that Jesus is Jehovah God cannot be saved.

3. Of course, it is absolutely right and proper to use these two verses to win anyone to Christ - Jew or Gentile. But please remember, Paul is talking here about the fact that Jews CAN be saved. That is probably why he begins with the command to confess with thy mouth, Jesus as Lord. That was the first obstacle the Jew would have to overcome. The second would be the resurrection. The Jews had no problem believing He died. That was a fact of history.

II. Israel - The Solution Related Vs. 11-15
A. The Offer Tendered 11-13
Please do not misunderstand verse eleven:

Paul is not saying that one must confess Christ in order to be saved or that the scriptures teach that the man who confesses Christ will not be ashamed of Christ. That is not the idea at all. The verse would be far more accurately rendered "For the scripture saith, Whosoever believeth on him shall not be put to shame." And it means, he will not be disappointed by his choice. He will not be left holding the bag. God's promises are true. If you, Mr. Jew, believe what the scriptures say about Jesus Christ, you will find that it is true. And, of course, Mr. Gentile, this is true for you too!

12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Now, remember Paul's argument. We read this verse and we think - isn't it wonderful, we Gentiles can also be saved! The point which Paul is making is that Jews can also be saved! There is no difference - the same Lord is rich to all who call upon Him. This means that no God extends the offer of salvation freely to all. May God have mercy on those who hate the Jews in the name of Christ!

13 For whosoever shall call upon the name of the Lord shall be saved.

This means YOU. This means me. This means President Clinton. This means the Pope. This means anyone who appropriates the righteousness of Jesus Christ by faith. Paul's argument is a very scriptural argument, by the way, he is quoting from Joel 2.

B. The Offer Transmitted 14-15

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

This wonderful passage has been the basis for many missionary sermons. The poetic beauty of this quote from Isaiah is unsurpassed! It is God's great joy to see a universal preaching of the Gospel and swift and vigorous feet scaling even the most distant mountains to get out the message - "Whosoever will, may come!" If there is no higher plan there can be no higher calling or profession than the calling to take the gospel to the ends of the earth. Just remember - don't ignore the Jews when you get there!

III. Israel - The Response Recorded 16-21

A. Not all have obeyed 16

16 But they have not all obeyed the gospel

They have not submitted to its authority and come to the foot of the cross. The picture behind the word obey is "of one who on the knock of a door comes to listen to who it is." (Strongs) That is beautiful imagery for the gospel. We obey the gospel when we give it our ear and we believe it. There are many teachers, however, who are now mixing law with grace and teaching us that the Sermon on the Mount represents the purest expression of the gospel. We do not become disciples in order to be saved. That is not what it means to obey the gospel. To obey it means listen to it and believe it.
• If you have not obeyed the gospel do not criticize Israel for her unbelief. You are even more accountable, for "to whom much is given, so shall much be required."

1. Isaiah's acknowledgment 16
   For Esaias saith, Lord, who hath believed our report?

The fact that much of Israel would reject the gospel was very evident to Isaiah. He prophesied his entire adult ministry without seeing any recorded response! The nation of Israel has had a long history of rejecting the truths of God's Word and substituting her own traditions in lieu of God's commands.

B. But all are accountable 17-21
   1. The Word of God taught the way of faith 17
      So then faith [cometh] by hearing, and hearing by the word of God.

This is a concluding remark. Paul has been quoting Isaiah, Joel, and Moses. He has been building his case that God's way has always been the way of faith and that this can be clearly seen in the scriptures. The doctrine of justification by faith is not new - it has simply been rejected over and over by the Jewish people. Their scriptures taught the doctrine and prophesied its rejection by Israel. The evidence stands. The Jewish people are accountable for their disobedience. Their ignorance is a willing ignorance, not an innocent ignorance. The facts about faith have been there all along.

2. The Word of God went to the ends of the world 18
   But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

3. Moses testified of its rejection 19
   But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by [them that are] no people, [and] by a foolish nation I will anger you.

4. Isaiah testified of its rejection 20-21
   But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.
   But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

God has more to say about Israel and (lest we become proud) He has more to say about the Gentiles, in chapter 10. That is another lesson. The important things to remember from today's lesson are:

• The gospel is still being offered to Israel. The Jew who acknowledges Jesus as Lord, believing that God has raised Him from the dead may be freely saved!

• The righteousness of God has been consistently made available to men of all ages and has always been received by faith. In our age, that faith is focused in the person and work of Jesus Christ.

• Just as God holds the Jews accountable for His Word which they had all along, He holds each of us accountable to His Word. Have you obeyed the gospel?
Lesson Text:
Romans 11:1-36

Lesson Goal:
1.) To help the student understand that God has not forsaken Israel; 2) To remind ourselves that Israel's fall has been for our blessing; 3.) To remain humble at all times in our spirit toward Israel knowing that the fullness of the Gentiles will come in and God will consummate His plan for Israel.

Lesson Overview:
God's Future Purpose for Israel - Romans 11

[An Introductory Overview]

I. Israel - Her Present State 1-24
   A. The Burning Question 1-2a
   B. The Believing Remnant 2b-6
   C. The Blinded Remainder 7-24
      1. God's purpose
         a. To blind the rebellious 7-10
            1a. Isaiah's declaration (Isaiah 29:10) 8
            1b. David's declaration (Psalm 69:22,23) 9,10
         b. To bring salvation to the Gentiles 11a
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      2. Paul's participation
         a. The affirmation 13-16
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   II. Israel - Her Future Salvation 25-32
      A. Israel's blindness is short-lived 25
      1. It will end when the fullness of the Gentiles comes in.
      B. Israel's salvation is sure  Vs. 26
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Highlights from our Last Study:

In Romans Paul has explained to us how the doctrine of justification by faith has been taught in both the Old and New Testaments and he has shown us how life in bondage to the Holy Spirit is superior to
life spent in bondage to the law. Once he effectively removed the influence of the law, the logical question remained: What about the recipients of the law, God's chosen people, Israel? Have the custodians of the law also been set aside? Chapters nine, ten, and eleven deal entirely with that question. In our last study we studied Israel's rejection of the righteousness which comes by faith. Now, the question remains - *is God finished with Israel?*

**TODAY'S LESSON:**

*[An Introductory Overview]*

- Several lessons ago we explained how Romans 6-8 is a doctrinal watershed. These chapters clearly address the *Arminian* issue regarding justification by faith. For example, we learned that *justification by faith* does not teach us to continue in sin or cause us to sin. We saw that there was *no goodness* in us which caused us to receive Christ - we were dead in our sins, and dead men cannot respond. God reached down and *quickened* us. We did not reach up to Him. Arminian theology finds itself in deep trouble in Romans 6-8.

Romans 9-11 also represent a doctrinal watershed - especially Romans 11. In this case, the chapter clearly addresses the issue of *Covenant Theology*. Covenant theology is a system which (based upon allegorical instead of literal interpretation) insists that there is no distinction between the church and Israel. It insists that Israel as a nation has forever been set aside and that we who know Christ are "*spiritual Israel*" and, as such, are the inheritors of her promises. A widely known Christian radio stations teaches this doctrine on a daily basis. As you will soon see, however, the covenant theologian must walk on a bed of nails in order to get through Romans 11 and still not believe that God has a separate and distinct plan for His people Israel! God is not finished with Israel!

**I. Israel - Her Present State 1-24**

**A. The Burning Question 1-2a**

If this question was relevant in Paul's time - think of how much more relevant it is in our time. Some two thousand years have passed since God and Israel have had any "communication." These millennia have been marked with torturous anti-Semitism as the people of Israel have literally been scattered over the face of the earth. Their efforts to reestablish themselves in Israel have been resisted and resented by all of the neighboring nations and the United Nations itself. Has God cast away (thrust aside) his people? Paul says:

*God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin. 2 God hath not cast away his people which he foreknew.*

God forbid! May it not be so! Paul himself was evidence that God was not yet finished and the idea that God would "give up" on people whom He foreknew would be unthinkable. God who sees the end from the beginning knew Israel's past, present, and future in eternity past.

Christians must not be confused. It is true that we are the heavenly seed of Abraham (Galatians 3:29) and we partake of the spiritual benefit of the New Covenant which was promised to Israel. We are not Israel. God's Word explicitly states that He will not forget or forsake His own people:

*Psalms 94:14 For the LORD will not cast off his people, neither will he forsake his inheritance.*

See also 1 Samuel 12:22
The Old Testament scriptures are replete with promises which God made to Israel concerning her land, her King, and her future salvation. Many of these promises are unconditional. For God to leave off working with Israel would require that scores and scores of biblical prophecies would go completely unfulfilled. Well then, what is happening with Israel? We must understand that there are two groups of Israelites. There is a small, believing remnant and there is a large remaining group of Israelites whose eyes are blinded to the truth.

B. The Believing Remnant 2b-6

Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to [the image of] Baal.
5 Even so then at this present time also there is a remnant according to the election of grace.
6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

• These verses teach us the principle of the remnant. No matter how bad things have been in times past, no matter how bad things will get in the future, God will always reserve unto Himself a remnant of believers. But please notice, He will not only have a remnant of believers, that remnant will include believing Jews.

• God affirmed this to Elijah when he thought he was standing alone.

• Even at this present time - and we may understand it to mean during this present age - there remains a remnant according to the election of grace. God is still calling out a people for His name - from among the Jews as well as from among the Gentiles.

• The key word is grace. God is calling out a people for his name from among all nations (including Israel) - not based upon their works. He is not calling them because He saw they would make good believers. He is calling them by grace - bestowing undeserved favor upon all of us whom He has called. Works and grace simply cannot be mixed. If it is of grace it is not of works. If it is works, it is not of grace. Upon which of these two are you placing your hope? - your good works, or God's grace?

C. The Blinded Remainder 7-24

1. God's purpose
   a. To blind the rebellious 7-10

   7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Please notice that these Israelites did not blind themselves - God blinded them. There is a reminder here for all of us that we cannot treat the truth of God with impunity. He dulls our ears and hardens our hearts and blinds our eyes when we reject His truth. Many Gentiles will also be blinded and will believe the lies of the coming wicked one. God will send them a strong delusion and cause them to believe the lie because they held the truth in unrighteousness. (2 Thess. 2:11).

1a. Isaiah's declaration (Isaiah 29:10) 8
8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

Paul is quoting the prophet Isaiah when he quoted these words. He is compounding the charge against Israel by reminding them that God prophesied this very thing. Israel sleeps in a burning house.

1b. David's declaration (Psalm 69:22,23) 9,10
9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:
10 Let their eyes be darkened, that they may not see, and bow down their back alway.

Such tragedy! Such pathos! The passage which Paul quotes here is a Messianic passage. The musings of David's spirit and the spirit of Messiah are mingled. If you will look closely at this Psalm you will see a suffering Saviour who, because of the reproaches of a recalcitrant people.

Israel knew that she was a rebellious and gainsaying people. She knew her fathers hated and slew the prophets. Well did our Lord Jesus say concerning Jerusalem:

Luke 13
34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her brood under [her] wings, and ye would not!

The blindness which has come upon Israel has not been placed upon her with arbitrary impunity. The prophets of old and the Lord Jesus himself plead and wept for this rebellious prodigal. Why then did God place this blindness upon her?

b. To bring salvation to the Gentiles 11a
11 I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles

God blinded Israel for our benefit. Israel's blindness has resulted in our salvation. It is a sobering thought to understand that someone else's failure led the way to my success. It is not that we Gentiles are God's second choice (His plan from eternity past was to call out a people for His name from among the nations), but rather that He used Israel's downfall to raise us up. His purpose was to benefit us, and also to benefit Israel:

c. To provoke Israel to jealousy 11b - 12
12 Now if the fall of them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

God is wooing His disaffected lover at this very hour. One day there will be a grand reconciliation. Christian friend, do not misunderstand what God is doing with Israel. His dealings with her are far from over.

2. Paul's participation
   a. The affirmation 13-16
13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
14 If by any means I may provoke to emulation [them which are] my flesh, and might save some of them.
15 For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?
16 For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches.

Now, the apostle Paul speaks for himself as he describes his own role in the process. It doesn't take the reader long to see that Paul's desires reflect God's desires. As an apostle to the Gentiles (our apostle) his deep underlying purpose is to provoke and stir his own sleeping people.

We are too gentle with sleepers. When a man is sleeping in a burning building we do not nudge him and cajole him. We provoke him! We poke him we startle him. We do all that is in our power to wake him.

In verse 15 Paul reveals an additional motive for wanting to see these of his own flesh won to Christ. He tells us that if the Gentiles benefited by their stumbling, consider how much more we would benefit by their reconciliation. At the risk of sounding racist, it has often been said that there is no converted Christian like a converted Jew! Their zeal and boldness for Christ often results in many conversions - conversions of Gentiles. We have stood in a great position to benefit - by their fall, the message came to us. By their reconciliation we benefit even more.

b. The analogy (the olive tree) 17-21
17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;
18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
19 Thou wilt say then, The branches were broken off, that I might be graffed in.
20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
21 For if God spared not the natural branches, [take heed] lest he also spare not thee.

* The good olive tree seems to represent Israel. The wild olive is the Gentile who has been grafted into God's program. This, in itself is contrary. A farmer would never graft a wild branch on to a cultivated tree. He would graft a good branch on to a wild tree. There is a lesson in humility here for Gentiles who look down their noses at Jews as being some kind of an out-of-step maverick tribe. God views them as the good stock and we Gentiles as the wild stock. We dare not be "high minded" in our attitude toward Israel.

c. The admonition 22-24
22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off.
23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.
24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be graffed into their own olive tree?

* Gentiles are in a precarious position because they were the wild branches grafted in. We stand in this position by faith alone. Not only is God capable of grafting the Jewish people into the centerpiece of His plan - He will.

II. Israel - Her Future Salvation 25-32
A. Israel's blindness is short-lived 25
  1. It will end when the fullness of the Gentiles comes in.
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

When God's plan for calling out a people for His name among the Gentiles consummates, Israel's blindness will be removed. The times of the Gentiles (Luke 21:24) is that period of time described so carefully in Daniel. The mighty Gentile kingdoms seem to have run their course. All indications are that we are very close to the fullness of the Gentiles.

B. Israel's salvation is sure 26

1. Isaiah asserts it. (Isaiah 59:20) 26

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Israel will be converted as a nation. Jesus Christ Himself is the deliverer who will come out of Zion and turn away Israel's ungodliness. What a day that will be when all of Israel weeps and mourns for the one whom they pierced and God pours out the spirit of grace upon them!

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.

Note: For an excellent summary of God's plan read the Scofield notes on verse 26 and follow the cross references.

2. God's covenant insists on it 27

For this [is] my covenant unto them, when I shall take away their sins.

God always does what He says He will do!

3. God's plan requires it 28-32

As concerning the gospel, [they are] enemies for your sakes: but as touching the election, [they are] beloved for the fathers' sakes.
For the gifts and calling of God [are] without repentance.
For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
Even so have these also now not believed, that through your mercy they also may obtain mercy.
For God hath concluded them all in unbelief, that he might have mercy upon all.

C. God's wisdom is supreme 33-36

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!
For who hath known the mind of the Lord? or who hath been his counsellor?
Or who hath first given to him, and it shall be recompensed unto him again?
For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.
Lesson Text:
Romans 12:1-8

Lesson Goal:
To help the student appreciate the tremendous responsibilities which befall him as a result of all the wonderful blessings and privileges which are his in Christ Jesus.

Lesson Overview:
V. Justification - Its Expression 12:1-16:26
A. Living Sacrifices  12:1-21
  1. In Service Toward God 1-2
     a. Your Presentation 1
     b. Your Prohibition 2a
     c. Your Provision 2b
  2. In Service Toward the Body of Christ 3-8
     a. Your Position
        1.) Personal Estimation 3
        2.) Proper Differentiation 4
        3.) Perfect Integration 5
     b. Your Performance
        1.) Recognize your role 6a
        2.) Realize your duty 6b-8
           a.) Prophesy 6
           b.) Ministry 7
           c.) Teaching 7b
           d.) Exhortation 8
           e.) Giving 8
           f.) Ruling 8
           g.) Showing mercy 8
  3. In Service Toward Individual Believers 9-16

Highlights from our Last Study:
In chapters 9-11 Paul has been explaining the place of Israel in relation to the covenants. We have seen her utter failure and we have seen the wonderful promise of her future glorification. Most importantly for us, we have heard the warning that we too must take heed, for, if the wild branch was grafted into the tree, how much more appropriate it would be for God to re-graft the natural branch back into the tree. Gentiles must not presume upon God's great grace!
TODAY’S LESSON:

We have come to the fifth and final division in our study of Romans - where Paul, in his typical fashion, applies the truths which we have learned to our daily walk. The same pattern can be seen in all of Paul's epistles - first, he shows us our position in Christ, and then he shows us how our practice should correspond to our position. For this reason, we have taken the liberty to rename our last point, just as we renamed the previous two points.

We have come, therefore, to the fifth division in our study of Romans, often called Application. Our suggested outline now looks like this:

V. Justification Experienced 12:1-16:26

A. Living Sacrifices 12:1-21
Paul begins appropriately:

1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.

• Whenever we encounter the word therefore in Scripture we do well to stop and see what it's there for. This is especially important here, because Paul is referring to everything he has said up until now! He has built his case with sound doctrine and now he is ready to drive home his purpose for writing the book.

• "I beseech you, therefore, brethren." Beseech is, of course, that familiar Greek word parakaleo. Paul does not command us as a sergeant would, he comes alongside as an older brother and urges us to do God's will just as the Holy Spirit, our great paraclete does.

• "by the mercies of God" - What greater argument could he make? In times of war some men are conscripted against their will - they have no love of country, no patriotism. Others see service for their country as a high and noble cause. Paul is recruiting us on the basis of the great mercies of God. We have seen how God justified us and gave us a new standing before Him. We have seen the intimate involvement of the Holy Spirit in our lives and the unspeakable love of God which has been expressed on our behalf. Unspeakable love, unsearchable riches! He has taken us from the mire to the choir and bestowed the crown jewels upon us! The old chorus argues:

After all He's done for me,
After all He's done for me,
How can I do less than give Him my best,
And live for Him completely?
After all He's done for me!
Only a hardened derelict could revel in all the treasures which are ours in Christ Jesus and not respond out of a heart of love and gratitude to God - What can I do for you?

Here's what we can do. . .

1. In Service Toward God 1-2
   a. Your Presentation 1

   * that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.

   • Paul is offering a metaphor to help us understand our role and responsibility as grateful believers. Just as Old Testament saints knew and understood what it meant to present an animal sacrifice, we are to present ourselves as living sacrifices.

   • Careful Bible students will remember that we have already encountered this word present earlier in our study of Romans. We read in Romans 6: 13:

   Romans 6
   13 Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God.

   The Greek word for yield in Romans 6:13 is the same word we encounter here. It means to stand alongside - ready, at a moment’s notice - for immediate service.

   • It does not surprise us that Paul tells us to present our bodies as living sacrifices because this has been the whole discussion of Romans - the war between flesh and spirit. When we talk about our sin natures we are really talking about our fleshly natures. The body has been redeemed at Calvary, but God hasn't collected on it yet. It is the seat of our spiritual warfare. It is that part of us which makes those unholy demands upon us. It is only when we reckon our bodies to be dead to sin, that we can see ourselves as alive unto God and present our members to Him.

   Many young people come forward and rededicate their lives at revival services. They want to give themselves wholly unto God. They want to give their all to the Lord. While we all understand what they mean, the important thing to understand is that God asks us to give our bodies as living sacrifices. This includes each body part separately and the ongoing presentation of our whole bodies - in active service for Christ - awaiting His every command every moment of every day.

   • Wuest quotes Vincent, who quotes Chrysostom (an early church writer) who said:

     "How can the body become a sacrifice? Let the eye look on no evil, and it is a sacrifice. Let the tongue utter nothing base, and it is an offering. Let the hand work no sin, and it is a holocaust. (Webster gives as a definition of holocaust, a sacrifice wholly consumed by fire.) But more, this suffices not, but besides we must actively exert ourselves for good; the hand giving alms, the mouth blessing them that curse us, the ear ever at leisure for listening to God"

   We speak too much in generalities. It is wonderful to dedicate our lives to Christ. It is even better to understand that such a dedication includes our eyes, ears, lips, hands, feet, and all the rest of us. This is the biblical doctrine of consecration. The meaning behind consecration is that we are giving our
bodies to Christ. "Take my life, and let it be, consecrated, Lord to thee - my hands, my lips, my feet, etc..." When we do this, the checking account, the family car, the home, and everything else we own becomes consecrated automatically. Have you ever actually presented, officially presented your body to Christ as a living sacrifice?

• "holy and acceptable unto God" - If you have paid attention in our study of Romans you already know that the word holy means to be set apart. As with many words, there is a secular meaning and there is a biblical meaning - that is, the Bible often takes secular words and embellishes and enriches their meanings by giving them greater spiritual content. The word holy is such a word. Originally it means set apart as an animal or an offering would be set apart for sacrifice. Biblically, of course, it speaks of much more - especially when we talk about the sinless and aggressive righteousness of our God. Not just any animal could be used in sacrifice - it had to be the best - or it would not be an acceptable offering. The word acceptable does not just mean approved, it means well approved! God doesn't want our leftovers. He doesn't want the end of our week - after we've done everything else we wanted to - He wants the beginning of our week! He doesn't want what is left over in your schedule. He wants the first part of your paycheck, not the last! He wants the best you have to offer, not the mediocre and the leftovers.

Christ's church is limping along. We live in a day when folks love to serve Christ when it doesn't interfere with family gatherings, multiple weekend trips and campouts, business and entertainment. We give God what is convenient. We serve God as it is convenient and does not conflict with the rest of our lives. "After all, we are living under Grace", we say. The average Christian is only barking at the moon when he nurtures the idea that he is presenting his body as a living sacrifice. Frankly, his offering is simply not acceptable. When the wood, hay, and stubble are burned away - precious little will stand. Christians who are quick to bask in the wonderful fact that they have been accepted in Christ must confront the reality that their service for Christ can be rejected. Is your body consecrated?

• "which is your reasonable service." The word reasonable in the Greek is logikos. It is akin to our word logical. God is not saying that He only demands what is reasonable from us. He is saying that it is only logical that we would present ourselves as living sacrifices! Why is it logical that we present our bodies? It is logical because we are already dead to sin. We are already in Christ. We have already been quickened in Christ. We already have the Holy Spirit. It is only logical that we live according to our position and not according to our location!

b. Your Prohibition 2a

2 And be not conformed to this world:

• The idea behind the word conform is the idea of masquerading, of representing ourselves to be what we are not. We are not of this world (literally: age), and we should not behave in such a way which makes folks think we are. There is a popular belief among Christians that the goal for believers is to look and behave as much like worldlings as we can so that we are better positioned to reach them for Christ. In practice, this obscures and hides our true identities. The following is typical news clipping from a Baptist newsletter:

Falwell Pulpit-Shares With Campolo. Tony Campolo is Pres. Clinton's "friend in Philadelphia" and they both promote homosexuality. Jerry Falwell has been selling videos that accuse Clinton of adultery and covering up murder. Campolo and Falwell are scheduled to speak at Atlanta Fest '95, the big Christian Rock Festival at Six Flags June 14-17. It is sponsored by World Vision, Youth for Christ, and CCM Magazine. The music is rap, rock, and pop alternative. It features 32 different individuals or groups, also including Andy Stanley and Josh McDowell.
We do not include this quote in order to ask "Where do we stand on the Baptists who wrote the newsletter, on the late Jerry Falwell, on CCM (the notorious contemporary music magazine)?" or on anyone else. The purpose is to point out that any hope of drawing lines between contemporary Christianity and the world is almost impossible anymore! We are conforming to this age. When "the Rev. Jerry Falwell" had "the Rev. Jesse Jackson" founder of the Rainbow Coalition (whose current head was then Angela Davis) in his pulpit (9/1/85) few Christians even took notice. Very few ask "what fellowship hath light with darkness?" The Bible says "and be not conformed to this age". Unequivocal acceptance, regardless of behavior or obedience to the Word of God, is the order of the day. Consider another quote regarding religious cooperation from the same paper:

_Orlando '95 Ecumenical Meeting of the Charismatics._ The four major streams of the charismatic movement --Catholic, Protestant, Pentecostal, and nondenominational-- will unite for prayer, worship and ministry July 26-29 in Orlando. Catholic nuns and priests will link arms with Pentecostals, Methodists, Episcopalians and independent Charismatics of every variety....The 6/95 Charisma said "....the unifying factor, and the heart of Christianity, is a belief in Jesus Christ, 'no matter what the denomination.'"

Again, our purpose is to point out that any hope of drawing lines between contemporary Christianity and the world is almost impossible anymore! The Bible says "and be not conformed to this age."

Of course, we must also look into our own backyards - our own conduct at work and school, and our demeanor is dress and entertainment. When our values, goals, hopes and dreams is the same as the ideals reflected on the networks and in the theaters we have become hopelessly conformed to this age. This is not becoming to one who has been justified by faith. The Bible says "and be not conformed to this age." - Period!

c. Your Provision 2b

> but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

• When God calls, God enables. When the serious Christian meditates on what God really expects of us, on what it really means to become a living sacrifice - he may be tempted to give up in despair. We know the power of our flesh. We know the demands it can make upon us. We know how weak and helpless we are. We want our bodies to be acceptable sacrifices, but we know how vulnerable we are. Is there any help? When God commands, God empowers. When God tells us to go He always points the way. What is the secret? We can be transformed by the renewing of our minds.

When the Lord Jesus was on the mount with Peter, James, and John the Bible says (in Mark 9:2) that He was transfigured in front of them. His body was transformed or transfigured. Wuest makes a point which is too important to pass by. He says "The word is metamorphoomai which speaks of the act of a person changing his outward expression from that which he has to a different one, an expression which comes from and is representative of his inner being."

How do we make the outward conform to the inward? We do it by the renewing of our minds. When we habitually feed on the Word of God and seek to be under the control of the Holy Spirit we change the way we think. When we change the way we think, we change the way we behave. The world says if you change the way you behave it will change the way you think - so they set about with great psychological programs to effect behavior modification. The Bible says, change your mind and it
will change the way you live - your outward appearance will correspond to your inward condition. Spiritually, as well as physically, you are what you eat. Are you feeding on the things of God? renewing yourself in His Word? living in the fellowship of others who love Christ? Are you praying? All of these things contribute to the renewal of our minds and enable us to become living sacrifices.

"that ye may prove what [is] that good, and acceptable, and perfect, will of God."

How can I know if my sacrifice is good, and acceptable and the perfect will of God? Do I just sit tight and wait until the judgment seat of Christ? Do I cross my fingers, burn a few candles, and hope like crazy that I at least got a "C" in the school of life? Not on your life. The Bible says that it is our responsibility to confront ourselves, to test and evaluate ourselves against the standards He has given us so that we will not be ashamed in His presence.

The word prove (dokimazo) is a familiar word in our Bibles. It means to test, usually for the sake of approval. It carries with it the picture of a man testing ancient coinage to be sure it is the genuine metal and not a superficial alloy. Test! Test! Test! Part of this process occurs before we share at the Lord's table.

When Paul says:

1Corinthians 11:28 But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup.

- The word for examine is this same Greek word. We are to test and evaluate ourselves so that we will be found as pure vessels and living sacrifices.

- In 2 Corinthians 13:5 we are instructed to test ourselves (same word) to see whether we be in the faith.

- In Galatians 6:4 Paul instructs every man to test (same word) his own works.

- According to Ephesians 5:10,11 we are to prove (test) what is acceptable unto the Lord and have no fellowship with the unfruitful works of darkness.

- Paul told the Philippians:

  Philippians 1:9. And this I pray, that your love may abound yet more and more in knowledge and [in] all judgment; 10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

The word approve, once again, is this same word. It means we are to be constantly testing for excellence, spiritual excellence.

There is a trend in modern industry which is not entirely bad. We have moved to a partnership and team environment where each worker is empowered to manage himself. The key behind this Demming Process lies in the fact that each worker keeps his own records, constantly testing and evaluating his own work, making his own decisions for self and product improvement. The Demming Process is not new. This is what God has intended for His people all along. Are you passing the test? When a man examines (tests) himself God does not have to test him. Are we proving the will of God in our daily walk??
Lesson Text:
Romans 12:3-8

Lesson Goal:
To help us arrive at a proper estimation of our personal importance.
To move us toward the proper and diligent use of our spiritual gifts.

Lesson Overview:
V. Justification - Its Expression 12:1-16:26
A. Living Sacrifices 12:1-21
1. In Service Toward God 1-2
   a. Your Presentation 1
   b. Your Prohibition 2a
   c. Your Provision 2b
2. In Service Toward the Body of Christ 3-8
   a. Your Position
      1.) Personal Estimation 3
      2.) Proper Differentiation 4
      3.) Perfect Integration 5
   b. Your Performance
      1.) Recognize your role 6a
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         a.) Prophecy 6
         b.) Ministry 7
         c.) Teaching 7b
         d.) Exhortation 8
         e.) Giving 8
         f.) Ruling 8
         g.) Showing mercy 8
3. In Service Toward Individual Believers 9-16

Highlights from our Last Study:
We have a double reason for dedication:
1. "therefore" - on the basis of our unique position of being the wild branch which was grafted into the tree - we want, all the more to present our bodies a living sacrifice.
2. "by the mercies of God" - on the basis of all He has done for us, the most reasonable, logical thing we can do is return our bodies to Him as living sacrifices.
We do this by refusing to be conformed to the world (on the outside) and by transforming ourselves through the renewing of our minds, in order to prove and test out the will of God in our lives.

It's good to remember how much your Employer has invested in your training on an ongoing basis. God has been preparing you all of your life for your next opportunity for service for Him. Our goal is to present ourselves and stand ready, at a moment's notice, fit for the Master's use!

**TODAY’S LESSON:**
Now that we have seen that we are to be living sacrifices in service toward God Paul wants us to understand how our sacrificial service will affect our service toward the Body of Christ.

2. In Service Toward the Body of Christ 3-8
   a. Your Position
      1.) Personal Estimation 3

      3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Helping folks to take proper views of themselves is one of the most difficult tasks of the pastor. He not only has problems with others, but he has problems with his own ability to view himself realistically. A pastor spends much of his time with two groups of people - those who think too little of themselves, and those who think too much of themselves.

Those who think too little of themselves usually have no sense of self worth because they have not understood who they really are in Christ Jesus and, most likely, they have not really been able to accept God's forgiveness. We all have problems with self worth and with identity. All the world can say is "look inside yourself. You will find something beautiful." God says, in effect, "I have placed a great value upon you" and He has also given us a great purpose and a great task. All of these things give meaning to life and help us to lead emotionally healthy lives.

But, at the same time, we can be tempted to think too highly of ourselves. And, as strange as it may sound, the very folks who have problems with their sense of self worth and self esteem are sometimes the same folks who are tempted to think too highly of themselves when God gives them a special gift, talent, or task. In other words, we can mistakenly gain our identity from our gifts and abilities instead of from who we are in Christ. Paul wants us to know that our sense of self worth and identity comes from our position in Christ, not from the gifts or tasks to which He has called us. (This is one reason why Paul admonished the church not to lay hands suddenly upon any man. Deacons must first be proved.) We pastors are notorious for thinking too highly of ourselves, especially when God gives us a successful ministry. In pastoral circles we call it the "God and me syndrome." Do not be a Christian who gains his sense of identity and worth from the task or gift God has given you. He may just take your ministry away in order to help you place your real confidence in Christ.

• How should we then view ourselves? First, we are to think realistically. Paul says "to think soberly, according as God hath dealt to every man the measure of faith." Whatever you have, God gave to you, and He gave you the measure of faith you need in order to accomplish His objectives. It is His gift measured out according to your need.

   I once worked for a jewelry store. One day I was asked to carry a pouch with many thousands of dollars worth of jewelry to another store down the street. I was not any wealthier while I carried those jewels. I was only the messenger. My only duty was to faithfully carry out my task.
2.) Proper Differentiation 4

4  For as we have many members in one body, and all members have not the same office:

We are all members of one body (the body of Christ) but we do not all have the same office. There must be proper differentiation. We are all equal because we are all members of the same body. We are all equal but we do not all have the same office.

As we rode along the freeway in heavy traffic we saw a highway patrol officer come racing around us going at least 75 or 80 miles per hour, switching lanes, with no lights flashing. He then caught up with a truck going less than the speed limit, turned on his lights, and pulled him over. It was a bit of overkill. The officer's cowboy-like behavior probably saved him about 10 seconds of additional driving time and put us all at risk. I think this officer thought too highly of himself. He allowed his high position to affect his ego. On the other hand, he was still a police officer. We were still obligated to respect him, to obey him.

Our "office" can be abused two ways. The office holder can inflate his position; the rest of the body can deflate his position. There must be proper differentiation of duties, tasks, and importance. The ministry of teaching, for example, is far more important than the ministry of music, though both are badly needed. The teacher, however, is no more important than the piano player - they are equal before God. We differentiate in our offices but we do not differentiate in our equality.

3.) Perfect Integration 5

5  So we, [being] many, are one body in Christ, and every one members one of another.

Notice that the Christian view of equality is far higher than the world's view. The world says we are all equal because we were created equal. Even evolutionists (whose discipline demands inequality) still insist we are all equal. But Christian equality runs far deeper. We are not equal just because we have a common origin. We Christians are equal because we are all members one of another. That is a much higher level of equality. This is why we must never let what is commonly called race, or culture, or political preferences to tear us apart. And this is especially why we must not let our possession of spiritual gifts separate us. God did not give us gifts in order to establish a pecking order in His body - He gave us gifts so that we could minister to each other and so, to minister to ourselves.

How should we then exercise our gifts? Paul continues.

b. Your Performance

In order to properly understand the next few verses we need to read them as a unit.

6  Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;  
7  Or ministry, [let us wait] on [our] ministering: or he that teacheth, on teaching;  
8  Or he that exhorteth, on exhortation: he that giveth, [let him do it] with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

1.) Recognize your role 6a
Recognize that our gifts do differ according to the grace which is given to us. You have a gift and I have a gift. Unless we have the same gifts it is unlikely that I can do the thing which you do as well as you can. This pastor has lost a number of families from his churches over the years because folks just assumed that pastors have all the gifts. After all, a good pastor must be a good teacher and a good shepherd, a good "people person" and an excellent scholar. He must preach as well as teach. He must know how to exhort, he must be liberal, a wise ruler, a great disciplinarian, but very merciful and tactful. Most of all, he should have a fifth sense for sniffing out need and meeting it. Of course a pastor should strive to do all of the above, but he will probably not be gifted in all those areas. Our point is this: When the body does not exercise its gifts the pastor's lack of gifts becomes even more apparent. When believers recognize their gifts and exercise their gifts, they make the pastor look very good.

2.) Realize your duty 6b-8

In these next few verses Paul is admonishing us to be faithful to the gift God has given us and to be faithful with the gift God has given us.

a.) Prophecy 6

whether prophecy, [let us prophesy] according to the proportion of faith;

What is prophecy? We some introduce the subject by explaining that it contains two elements, that of telling forth the Word of God and that of foretelling the Word of God. They then explain that the foretelling aspect of prophecy does not exist today, just the telling forth aspect. But, in truth, we need to look much closer at the word.

1. First, The dominant meaning behind the word has to do with warning and exhortation. Thayer says:

"Prophecy -- in the New Testament, as in the Old, the prominent idea is not prediction, but the inspired delivery of warning, exhortation, instruction, judging, and making manifest the secrets of the heart."

2. Secondly, prophecy has to do with revelation - receiving the Word of God and understanding mysteries (1 Cor. 13:2) in order to accomplish that goal. A mystery is a secret which has been revealed.

3. Thirdly it has to do with dispensation. It has a special role the transitions of God's economies. To properly understand prophecy we must study it in the Old Testament and in the New Testament. We must understand that it can be given orally or in written form. We must understand the curses and warnings especially associated with its abuse. We must understand its place in the future as well as in the past. We must also understand the difference between having the gift of prophecy and the office of the prophet.

For a thorough summary of the biblical doctrine of prophecy you will need to secure a tape of the 1 Corinthians 12 series which covers that theme. For our purposes here it would be good to understand that the office of the prophet does not exist and that, probably, most of those utterances which are being given in the name of prophecy today do not meet the biblical standards. God is sovereign and may do as He pleases, but most likely, the gift of prophecy is not being exercised today.
It is still important, however, for us to understand Paul's admonition: "whether prophecy, [let us prophesy] according to the proportion of faith"; Paul is saying, if you have the gift, you are not only obligated to use it for God's glory, you must use it according to the proportion of faith. Most likely Paul meant that the owner of the gift of prophecy should not under value his gift or overestimate his gift by adding his human insight to the revelations which God has given him. In other words, use your gift appropriately.

b.) Ministry 7
7 Or ministry, [let us wait] on [our] ministering:

Ministry (diakonia) is a common biblical word. We get deacon from it. A minister is one who serves. The words let us wait are in italics above, but they still do a good job at conveying the Greek. A servant is one who waits on his master. The word is in what we call the locative of sphere. By that we believe that Paul means the minister should minister in the sphere to which God has called him.

We often tire of the service God has given to us and sometimes want bigger and better things. We are not content with the ministries God has given to us. We try one thing for a while and then shift to another. Now, if God moves us from one ministry to another, that is just fine. He is the boss. But if we change tasks, just because we tire of them or because we want a fresh beginning we need to be a little cautious. We need to be content to exercise our gift within the sphere of service God has called us to. Too often this pastor has seen folks despise their God given tasks, only to fail at the "bigger and better things" they thought they were worthy of. Just be careful. There is just no sweeter place to be than to be at home in the ministry God has called you to - be it ever so humble!

c.) Teaching 7b
or he that teacheth, on teaching;

Once again, we have the same structure in the Greek. Wuest (on whom I have relied heavily in this chapter) translates it: "or teaching, within the sphere of teaching." Christian friend, there is a sphere in which your gifts and abilities function well. It is good wisdom to be the best at what we do best and not to dissipate our energies in less productive efforts. Paul was a wise man. He knew that every pastor would encounter folks who wearied of using their gifts in their spheres. We all need change and variety and change is good - as long as we do not "promote" ourselves to the level of our incompetency!

d.) Exhortation Vs. 8

Yes, this is that wonderful word parakaleo. It speaks of coming alongside others to warn and admonish and encourage them lovingly as brethren - as equals. I am so thankful for those who have honed this skill and have been able to move me in the right direction when I stubbornly insisted on seeing things the wrong way. It is a wonderful gift to be an exhorter, but it carries a terrible risk. Exhorters also need to confine their gifts within the sphere of exhortation. They must not use their persuasive powers for more than God intends, and they must not become discouraged by those who move so slowly. They just need to be faithful doing what they do best for God!

e.) Giving 8

Some of us are willing to give, but we do not see the need and we do not properly respond to needs. Very often, we give too little, too much, or inappropriately. I believe that the key to understanding the gift of giving is in seeing that the person with this gift is not only a liberal soul, but he measures out the
appropriate gift. He does not dole out God’s resources like the welfare department does. He applies the proper response to the proper need. But he too needs to be admonished. In the process of giving one wields a great deal of power. The giver is to give with simplicity. He is not to be overt and ostentatious. In fact, he would do well to give secretly. Nor should he be the kind of person who calls in his favors when he needs them.

f.) Ruling 8

A ruler is "one who is set in front" - He is the one who is inclined to leadership, especially spiritual leadership. While we all know that rulers can abuse their power, that is not the greatest problem we have with rulers. Our problem is that it is hard to motivate folks who have this gift to use it. In truth, there is a price to pay for leadership, and it can be a very thankless task. The person vested with the ability to be a deacon or elder may well say, "I have done my time, now let someone else rule." So Paul admonishes the ruler to do so with diligence - with eagerness, carefully applying himself to his task.

g.) Showing mercy 8

The one who shows mercy is to do so with cheerfulness, or joyful abandon. He has managed to do the same thing over and over and still show the same compassion on those who need it. Most mercy is bestowed on folks who have brought their problems upon themselves. The one who shows mercy can be tempted to become hardened to those who need it.

In conclusion, it is easy to understand what Paul is saying. He is saying that, regardless of the gift which God has given to us, it is our duty to be faithful to the gift he has given us and to be faithful with the gift He has given us. We are not to be "weary in well doing" but we are to be fervent in spirit while we serve Christ.

We must also remember that, whether we have the gift or not, we are all to be:

1. ministers or servants - Galatians 5:13
2. teachers - Col 3:16; 2 Tim 2:24
3. exhorters - Hebrews 3:13
4. givers - 2 Cor. 8:7
5. showers of mercy - Philippians 2:1

Because someone in the fellowship has the gift is no excuse for us not to exercise the grace!
Lesson Text:
Romans 12:9-21

Lesson Goal:
To understand and apply principles of the Christian walk in our daily lives. This lesson is *A Potpourri of Practicality*

Lesson Overview:
Today's passage focuses *entirely* on a practical application of godly principles for living the daily Christian life. This teacher has not been able to outline these verses and he has never seen a good outline from any other source. This is probably true because it is not a passage to be studied so much as it is to be applied. Paul fires off command after command, not necessarily in logical order, but intended rather to barrage our senses with impressions of how the sacrificial, Spirit filled servant behaves in the daily experience.

V. Justification Experienced 12:1-16:26
A. Living Sacrifices 12:1-21
1. In Service Toward God 1-2
2. In Service Toward the Body of Christ 3-8
3. In Service Toward All Men 9-16
   The Sacrificial Servant. . .
   • Communicates his love with sincerity 9
   • Clings to the good 9
   • Cares for the brethren 10
   • Consecrates his spirit 11
   • Continues constant in testing 12
   • Considers saints in need 13
   • Controls himself in conflict 14
   • Commiserates with his companions 15
   • Condescends to the commonplace 16
   • Constrains his responses 17
   • Commends his integrity 17
   • Commits to peace 18
   • Ceases from anger 19
   • Conquers evil with good 20-21

Highlights from our Last Study:
We have been talking about presenting our bodies as living sacrifices (Vs. 1 & 2) - first, toward God who owns us. It is only logical that we would present ourselves for service to the One who has done so
much for us. Then we saw that we are to live sacrificially toward the body of Christ - particularly in the exercise of our spiritual gifts. We noted that the emphasis in verses 3-8 is not so much on what our spiritual gifts are, but rather on the need for diligence in the use of our gifts. The use of our spiritual gifts requires sacrificial service.

TODAY'S LESSON:

The Sacrificial Servant. . .

In the early years of my Christian experience I devoted a great deal of time to the study of “deeper life” and “victorious Christian living” books. These were very helpful and rooted me deeply in the pursuit of a personal experience with Jesus Christ in my Christian walk. I discovered, however, a common thread of weakness which ran through many of these texts. I would find myself focusing on my inner life and self immolation in preference to focusing on the needs and burdens of others. When Paul fired off this list of commands between verses 9 and 21 I do not believe he intended them to be analyzed and outlined. I believe he wanted to paint a composite picture of how the man who presents his body as a living sacrifice behaves on the sidewalk of life - how he serves others. Reading Romans 12:9-21 should be like reading 1 Corinthians 13 - it is a grand poetic expression of the character and walk of the believer. Before we study these verses individually today - read them as a group.

[ Please read Romans 12:9-21]

The sacrificial servant, then...

• Communicates his love with sincerity 9

  9  [Let] love be without dissimulation.

While we may not make this claim by studying the grammar of this passage it is this pastor's opinion that these opening words "let love be without dissimulation" were intended by Paul to serve as a header for the whole list of commands which follow. In other words, love which is without dissimulation will be a love which hates evil and clings to the good; it will be a love which cares for the brethren, and so forth.

A love which is without dissimulation is a love which is without hypocrisy. The hypocrite is the one who masks his true feelings. He wants to appear to be loving when he is not. True love is not feigned. Love is not conditional, but rather, is unconditional and accepting. Many folks like to showcase their love. They go to great ends to demonstrate their love by deeds which can be noticed by others. Cultists are notorious for this, as are some true Christians. We do not see that such love is hypocritical until conflict arises. For example, I talked to a Christian recently who paid a terrible price when he accepted Christ and left the cult he was in. He lost his friends, family and vocation. The love which had been shown to him was a hypocritical love - it was a conditional love. It was not genuine.

Christians can also be hypocritical in the expression of love. I encountered a woman recently who had been carrying on a long standing feud with another person. She invited that person over and gave him a gift, expressly stating her love and appreciation for him. After he left, she turned to me and said. “Did you see how he buttered me up when he thought I was going to give him something?” Her love was hypocritical. Her gift meant nothing in the eyes of the Lord. She would have done well to keep her present.

• Clings to the good 9
Abhor that which is evil; cleave to that which is good.

C.I. Scofield was preaching one day on 1 John 2:2 where we learn that Jesus Christ is the complete propitiation for our sins. He so offended an Arminian brother in the crowd that the man rose up in disgust and declared "Mr. Scofield, if I believed what you just said I would go right out from this service and get my fill of sin." Scofield replied "And just how much sin, my friend, would it take to fill you?" The Arminian, you see, had revealed the secrets of his heart. He revealed the fact that he truly loved sin and only shunned it because he feared God and the consequences of sinning. Some folks think that the only reason we do not sin is so that we can please God and go to heaven. The Christian is to abhor that which is pernicious. He is to hate the evil. As long as we feel we are being deprived of something good and that there is something attractive in sin we will be tempted to reward ourselves with sinful indulgences. The Christian who changes his mind about sin will find that he has already won most of the battle in overcoming sin in his life.

Like the Old Testament saint who swept her home before Passover and cleansed it from every speck of leaven so we too should seek to root out evil's influence from every area of our lives. But remember, it is not enough, however, just to abhor evil. The Bible says we must cling or cleave to that which is good as though we are stuck to it like glue. Wherever there is virtue, righteousness, purity, and wholesomeness, Christians should be there too! (Philippians 4:8). When we train our children it is just as important to commend good as it is to spurn evil. Next, we see that the sacrificial servant:

• Cares for the brethren 10

10 [Be] kindly affectioned one to another with brotherly love; in honour preferring one another;

Once again, we are talking about love, but just what does it mean to be kindly affectioned? The word (5387 philostorgos {fil-os'-tor-gos}) has to do with family love. It is the mutual love of parents and children and wives and husbands. It has to do with cherishing our kin. In effect, Paul is admonishing us to love the brethren as if they were our natural brethren. We are to be kindred spirits!

This pastor had recent occasion to be with all of his family after an interval of several years. As a result of being together we concluded two things. We noticed that all of our respective peculiarities where more evident and pronounced than ever before, and we noticed how we all loved each other more than ever before. That is kindred love. That spirit should dominate every congregation.

How do we nurture this kindred spirit? How can we implement it in our assembly? Part of the answer lies in the words which follow the command: "...in honor preferring one another." That is the key. The secret is in honoring one another. When we honor someone we place a high value on them. That, in turn, is what changes our conduct toward them.

At home, I have a box of old papers which are not worth a nickel to anyone else but me. They are priceless to me because they are papers which belonged to my forefathers. I have placed a high value upon them and take good care of them. We do not care for and value things which we do not honor.

Honoring the brethren does not necessarily come naturally. We teach ourselves to honor others by preferring them. This means that we give them the place in line in front of us. We truly want them to be first. A man, for example, does not open the car door for my wife because she is too weak to do it. He does it because he wants to honor her. When we place others in front of ourselves and honor them we develop kindred spirits.

Next, we see that the sacrificial servant:
• Consecrates his spirit 11

11 Not slothful in business; fervent in spirit; serving the Lord;

There are only two things which make great men great. First, they all have a sense of urgency. Secondly, they all know their place in time. This verse reflects that sort of person - it reflects what greatness of character is about. To be slothful in business is to be slow and hesitant - to be lazy in any matters (not just "business matters) which should require diligence. When we take this verse seriously it also means that we will put the Lord's work first! When someone asks us to sing or speak or serve we should jump at the opportunity with enthusiasm, prepare ourselves diligently for the task, and do it to the very best of our abilities - all for the Lord Jesus' sake!

The word fervent is similar to our word zeal and its root idea has reference to boiling something with heat. In addition, the Greek language includes the word the before the word spirit in this verse. This, along with other evidence in the Greek indicates that Paul probably intended us to be zealous in matters of the Holy Spirit, not just in our spirits. It is easy to neglect the spiritual sides of our lives - to allow the flame to burn dimly just as the logs in the fireplace die down when they are not stoked. The believer who loves Christ knows and understands that the spiritual fire dies down in our lives and we need to "fan the coals" and stir ourselves up for Christ when our spiritual appetites get dull! The sacrificing servant also:

• Continues constant in testing 12

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

The idea of rejoicing in hope probably has its origins in the musings of Messiah Himself who said in Psalm 16:9 and 10:

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

It was the Lord Jesus Christ's death which opened the way so that our flesh, too, can rest in hope - the confident expectation that all of our struggles will soon be over and we will all be raised incorruptible!

The word patience, you will remember from our earlier studies, does not simply refer to enduring our trials, but it carries with it the idea of making progress in the storms and adversities of life.

One who continues instant in prayer is one who is constantly devoting attention to it. Prayerfulness among God's people should be free and spontaneous. In the computer world you will often hear someone make reference to a dedicated line. That means that an electrical wire or phone line is always available for a particular use. You and I have dedicated lines to heaven. We do not have to wait our turn or wait until evening rates are in effect, and we will never get a busy signal. The sacrificial saint also:

• Considers saints in need 13

13 Distributing to the necessity of saints; given to hospitality.

God's people have always been obligated to care for each other. It only makes sense when we are part of the same body. We are obligated on the basis of our kinship and our fellowship. In fact, the
word *distributing* which we see in our text comes from the very familiar and loved Greek word *koinonia*. It actually means *fellowshipping*. We are to enter into fellowship or partnership with fellow believers in their need. This does not mean that we are necessarily obligated to pay our brother's phone bill when he gets into a tight spot. But it does mean that our *first* obligation is to those who are of the household of faith (Gal 6:10). The sacrificing servant:

- **Controls himself in conflict 14**
  14 *Bless them which persecute you: bless, and curse not.*

We have all stood with our backs to a mirror and tried to comb our hair while holding another mirror in front of us. We know that we must tell our hands to do the exact opposite of what they want to do. It *goes against our instincts* to comb our hair backwards through a mirror. It also goes against our instincts to return kind words for evil accusations. We would far rather offer the eye for eye, tooth for tooth remedy - at least verbally - to all of our personal conflicts. When God tells us to bless those who persecute us He intends that we *use our mouths to do so*. When we are told to bless our enemies we are actually commanded to *speak* well about our enemies at a time when it goes against all of our instincts to do so. While we must do this whether or not it heals our relationship with our enemies you can be sure that there never would have been a Hatfield/McCoy feud if this short, 9 word verse had been obeyed! The sacrificial servant also:

- **Commiserates with his companions 15**
  15 *Rejoice with them that do rejoice, and weep with them that weep.*

Every trend in our modern culture is moving us *away* from each other. We are raising more and more barriers to developing intimate friendships. Each new barrier limits our opportunity to minister and witness to others. Now, more than ever, we must overcome our tendency to withdraw from folks and focus on identifying with their joys and their sorrows. So doing, we fulfill the law of Christ.

The sacrificial servant also:

- **Condescends to the commonplace 16**
  16 *[Be] of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

See Luke 14:10, 11, Philippians 2:2

The sacrificial servant also:

- **Constrains his responses 17**
  17 *Recompense to no man evil for evil.*

See next paragraph.

The sacrificial servant also:

- **Commends his integrity 17**
  Provide things honest in the sight of all men.

We may not absolve ourselves just because we *know* that our deed is honest. It must also be perceived by others as being honest, lest the name of Christ be unjustly blasphemed among the Gentiles, (Rom 2:24). The sacrificing servant:
• Commits to peace 18

18 If it be possible, as much as lieth in you, live peaceably with all men.

Paul is not saying that one should live peaceably with all men as much as he is able to. He is saying that one should live peaceably with all men as much as others allow him to. On the one hand, there is no room for a believer to excuse himself because he simply cannot forgive or get along with an enemy - on the other hand, we are not answerable to God for the disobedience of others who will not be reconciled to us. When it comes to the feud over the neighborhood fence, we would do well to bite the bullet for the sake of peace and our Christian testimony - even when we just know we are right!

• Ceases from anger 19

19 Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.

Most Christians understand the command that we are not to avenge ourselves or give place unto wrath. Furthermore, many of us have lived long enough to see the consequences of wrath and anger nurtured in our lives. We have seen whole lives change because of isolated incidents and angry responses. We understand that anger and wrath do not serve any purpose - except to destroy us. To avoid giving place to wrath it is important for Christians to first seek reconciliation with their offenders. When reconciliation cannot be effected a godly Christian needs to release the offender from culpability by turning the issue over completely to God. Most Christians understand these things.

What Christians do not understand is that wrath and repayment for evil which has been perpetrated upon us is not wrong for someone who is perfect. God is perfect. He is not biased. He is not self righteous. He never loses His temper or control of His emotions. And God does say "I will repay." When we assign the matter to God we can be sure that the judge of all the earth will do right - by all of the parties involved! (Gen. 18:25). The sacrificial servant also:

• Conquers evil with good 20-21

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

There have been two long-standing interpretations of this verse. A large group of Bible teachers believe that our actions in feeding and watering our enemies will ultimately stand as a testimony in their judgment or at the least represents "the burning shame and remorse which the man feels whose hostility is repaid by love." (Denney, cited by Wuest).

Others, including this teacher, lean more to the common explanation that heaping coals of fire on someone's head was an oriental gesture of graciousness. When a man's fire went out he was dependent upon his neighbor's graciousness. When we return good for evil our act of kindness and graciousness prompts others to lay down their differences - thus, we are overcoming evil with good. In any case, the command stands and the godly will make every effort to overcome evil with good.
Lesson Text:
Romans 13:1-14

Lesson Goal:
To extend our understanding of the practical portion of Romans as we seek to understand how the sacrificial servant behaves with respect to submission to authority and the exercise of love in his life, and how he is to be gripped with a diligence and a sense of urgency.

Lesson Overview:
V. Justification Experienced 12:1-16:26
A. Living Sacrifices 12:1-21

[See our last outline]

B. Loving Servants 13:1-14
1. Submitting to Authority 1-7
   A. Authority Delegated 1-2
   B. Authority Defended 3-4
   C. Authority Demanded 5-7
2. Settling Our Debt of Love 8-10
   A. Love Effects the Law
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3. Sensing the Urgency of the Hour 11-14
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Highlights from our Last Study:

The last portion of Romans 12 focused entirely on godly principles for living the daily Christian life. Paul was firing off practical commands in short bursts giving us a composite view of how the sacrificial servant reacts to the daily events of life.

Instructor: Review of the last lesson may be difficult because there are no unifying threads or themes in this long list. Possible review ideas:

~ You may wish to skip your review completely, or;
~ Just read 12:9-16 without comment as a backdrop for this lesson...or;
~ You may ask a few of your students to mention one or two of the commands in these verses which especially impressed them at this time in their lives.
TODAY'S LESSON:
As we approach chapter thirteen we see that it is very much like chapter twelve, only Paul concentrates
on three areas where he wants us to place our focus - on submission to authority, on working out the
principle of love on a daily basis and, finally, on helping us see who we are and where in the march of
time - We are the children of the day, not of the night! These areas will be easily seen as we go
through the text together.

B. Loving Servants 13:1-14
1. Submitting to Authority 1-7
   A. Authority Delegated 1-2
      1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers
         that be are ordained of God.
      2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist
         shall receive to themselves damnation.

• The command is universal, "let every soul" - None of us are exempt from obeying those
  who are in authority over us.

• The command is explicit, "be subject." This is the Greek word:

5293 hupotasso {hoop-ot-as'-so} from 5259 and 5021; TDNT -
8:39,1156; v

AV - put under 6, be subject unto 6, be subject to 5,
submit (one's) self unto 5, submit (one's) self to 3,
be in subjection unto 2, put in subjection under 1, misc 12; 40

1) to arrange under, to subordinate
2) to subject, put in subjection
3) to subject one's self, obey
4) to submit to one's control
5) to yield to one's admonition or advice
6) to obey, be subject
++++
A Greek military term meaning "to arrange [troop divisions] in a
military fashion under the command of a leader". In nonmilitary
use, it was "a voluntary attitude of giving in, cooperating,
assuming responsibility, and carrying a burden".

Submission, you see, is obedience with a purpose. When we submit, we obey because we recognize
God's order. Satan is an anarchist; God is a God of order. The lawless one who is yet to be revealed
(Antichrist; see 2 Thess. 2:8 where "wicked" means "lawless," will further fan the flame of insolent rebellion and disorder which we already see around us in our day.

All of the institutions of God, on the other hand, are ordained by Him to reflect this order. Marriage, for example, was given to us so that there would be order in our social relationships, in child rearing, and in reproduction. It is no coincidence that when Paul tells the wife to submit to the husband (in Eph. 5:22 and Col. 3:18) he uses this very same Greek word, hupotasso. The wife arranges herself in order under her husband. Luke 2:51 uses this same Greek word when Luke tells us that the Lord Jesus was subject unto His parents. Believing women are commanded to keep silence in the church (1 Cor 14:34) for the purpose of reflecting this same order. Christian co-workers are also to subject themselves one to another in service for Christ, (Eph 5:21). Of course, we are all to subject ourselves unto Jesus Christ, our Head, (Eph 1:22, 5:24).

We need to understand that ultimately, the Lord Jesus will subject (hupotasso) all things unto Himself and He, in turn will in turn, subject Himself unto His Father so that God will be all in all. (1 Cor. 15:27, 28) God's perfect order will be established. In the meantime, the command is explicit - we are to submit ourselves to those in authority over us and understand that the powers that be are ordained of God. The alternative is anarchy, and our God is a God of order.

• The command is mandatory. There is a fearful consequence for sedition and disobedience. Those who resist authority resist God. Those who resist God will receive judgment (krimo - not damnation) unto themselves. There is always a consequence for disobeying the laws of God. We do not know if Paul is talking about natural consequence - disorder always bears its own fruits (read Proverbs!), about judicial consequence - in other words, the rulers themselves will exact their own penalties for our disobedience, - or spiritual consequence - God Himself will work His discipline for believers and punishment for unbelievers who disobey man's laws. We do not know what kind of consequence will occur, but God will judge those who defy man's laws.

Optional technical note concerning the word resist: You will remember that the word for submit was hupotasso. It comes from two Greek words - meaning to place under, and to order or ordain. The man who submits orders himself under someone else's authority. The word resist, on the other hand, is antitasso, and essentially speaks of the man who is opposed to ordering himself under another's authority. Both words have the same Greek root, but their prefixes change their meaning.

B. Authority Defended 3-4

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.

Paul's first argument for obedience to rulers was based upon God's authority. If we resist the rulers which God puts in place we are resisting God. Paul's second argument follows suit - it only makes sense to submit to those who are working for our safety and protection.
• You had to be there - at Rome in New Testament times, to appreciate why Paul had such a good occasion to speak out on the matter of submitting to authority. The Jewish people despised their rulers. They had a long history of insurrection, rebellion, and guerilla warfare against Rome. While Rome did rule with an iron hand we must also acknowledge that there were many times when Roman leaders bent over backwards to try to pacify and accommodate the Jews. The Jews, with their glorious history of the Maccabean revolts had no intention of capitulating. In fact, based upon Deuteronomy 17:15, many rabbis taught that it was their God ordained responsibility to rebel against their pagan conquerors. Christians were also beginning to feel the persecuting hand of Rome. It would be a natural human reaction to speak evil against those in authority over them and to disobey at every opportunity. Against this backdrop, Paul asserts that we are to do exactly the opposite.

• We have not been without our own struggles in modern times. For example, do modern Christians have a right to participate in revolutions - such as our own revolutionary war (precipitated by a tax rebellion.) What about the Civil War? Did godly southern believers have a right to rebel against the law of the land when they participated in the Secession?

We (obviously) cannot devote class time to a study of these questions, (for further study read Calvin's Civil Compact, the Puritans, and others who have struggled with these issues,) but we can point out the general biblical principal which has stood the test of time. In general, God's people have held that they must always obey the authorities which God has placed over us except in areas where those authorities command us to disobey God Himself (Acts 5:29). And, when you are making your own decisions on these matters, keep in mind the Lord Jesus who submitted Himself to some of the most evil rulers in the history of man. Remember, our citizenship is in heaven. We are only strangers who are passing through a foreign land.

• A capital truth. Please notice verse 4 again:

    4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.

Here we see that terror is ordained by God as a legitimate means for enforcing order. Rulers are not a terror to the obedient, but they should be to the disobedient. Those who argue against capital punishment today argue against the Word of God itself. They often cite statistics which show that capital punishment does not deter murder. This pastor believes that there is much to be desired in the way those statistics are tabulated, and that the long interval between the commitment of a murder and execution for that murder dulls the deterring effect of capital punishment, (Ecc. 8:11). But, regardless of statistics and opinions, God's Word is unequivocal. The basis for capital punishment lies in God's covenant with Noah after the flood in Genesis 9:1-17. In these verses we read that:

1. God expects capital punishment to be carried out:

    Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

And,

2. This is a permanent command which God intends to be carried out throughout all generations:

    Genesis 9:12. And God said, This [is] the token of the covenant which I make between me and you and every living creature that [is] with you, for perpetual generations:
Some folks argue that we are no longer under the law, but under grace and grace demands forgiveness instead of vengeance. They forget that we are not talking about vengeance, but about maintaining God's order. In this day of grace Christians are not to avenge themselves. They are to remand that to God. (Romans 12:19). We must also remember that Noah was not under the law when God made this universal covenant. This covenant is between Himself and all of Noah's seed (you and me) and all of earth's living creatures - in perpetuity.

Christians should not jump for joy when someone is executed. They should not derive pleasure from it. They should understand that it is a necessary practice, commanded by God, to establish His order and the authority of those who protect us.

C. Authority Demanded 5-7

5 Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake.
6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
7. Render therefore to all their dues: tribute to whom tribute [is due]; custom to whom custom; fear to whom fear; honour to whom honour.

So, we have learned that there are two good reasons to obey those in authority over us. First, we avoid the consequences of disobedience, and, secondly we do it for conscience’s sake.

We need to understand that we are just as obligated to obey the laws of the land as the early Christians were. And, notice, by the way, the special emphasis on our obligation to pay taxes and customs. We should not misrepresent the price of cars in order to avoid sales taxes, we should not barter our services in order to avoid income taxes, we should not pay workers "under the counter" in order to avoid employment taxes, and we should not omit untraceable income in order to avoid Social Security and income taxes. We should not bribe officials in order to avoid paying customs at the border. It is unconscionable for Christians to be involved in tax rebellions of any sort.

But the issue goes far beyond paying taxes and tribute. We have a greater debt to pay than that. We also owe our leaders the respect and honor which they need in order to carry out their work.

2. Settling Our Debt of Love 8-10

A. Love Effects the Law
B. Love Elevates our Neighbor

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
10 Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law.

Just as we are to pay what we genuinely owe to those who are in authority over us, we are to pay what we owe to all men. We should not try to skirt or absolve ourselves from obligations which we know we hold. There are some who believe this verse teaches that we may not borrow money from anyone. We should respect the consciences of those who hold this position, but they also need to be reminded that the verse is not talking about just money. Those who hold this position must not borrow any thing. Not even a cup of sugar.

Most of God’s people, however, do not believe Paul is telling us not to borrow anything, but that he is telling us not to skirt our obligations and duties to others. We must repay what we are obligated for. This is much more in keeping with the context (paying taxes to rulers) and with the grammar which literally says "stop owing to even one person.” Wuest makes the following comment:
'Stop owing to anyone even one thing.' That is, do not continue owing a person. Pay your debts. The language of the A.V. prohibits the Christian from contracting legal debts such as mortgages and business loans. But that is not Paul's thought here. The only thing we are allowed to owe is divine love, . . . Alford says: "Pay all other debts: be indebted in the matter of love alone. This debt increases the more, the more it is paid, because the practice of love makes the principle of love deeper and more active."

Once again, whether you are with those who say this verse tells us not to incur debt, or whether you are with those who say this verse tells us not to defer debt, you are obligated to treat those who disagree with you with love and respect.

A man cannot love others and not want to give them what is rightfully theirs. We should think of this anytime we pay our bills or decide the value of services we place on the work of others. It should delight us to pay our bills because when we do so, we are caring for and feeding others. We have been able to be a blessing to them.

The debate over whether we should borrow money should not overshadow the beauty of this text. We learn three great facts in these verses:

**First, we learn that we are hopelessly in debt** - to one another - in the matter of love. We can never pay enough of it to each other.

**Secondly, we learn that when we love one another we are effectually keeping the law!** We do not kill people whom we love. Adultery is a sin against love, it is against our mates and against those the person with whom we sin. Bearing false witness, coveting and all the other sins of men are really - at their roots - sins against love. So, when we love people, we fulfill the intent of the law. We effect the purpose and intent of the law even though we are not under the law.

**Finally, we learn that the secret of practicing true love is in valuing others as we value ourselves.** We cannot truly love people whom we do not truly value. When we place the same value on others as we place on ourselves we can love them. When we love our neighbors as ourselves we have truly fulfilled the royal law.

**3. Sensing the Urgency of the Hour 11-14**

11. And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed.
12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].

**A. It is High Time 11a**

I have said repeatedly that there are really only two things which make great men great - one is that they know their place in the march of time, the other is that all great men are gripped with a sense of urgency. Both of these ideas are contained in these verses.

The Lord Jesus said to the Jews of His day:
Luke 19:42  Saying, If thou hadst known, even thou, at least in this thy day, the things [which belong] unto thy peace! but now they are hid from thine eyes.

Could it be that one day soon we will be rushed into the presence of the Lord, embarrassed because we were sleeping, putting off our dedicated service for Christ to another day?

B. It is the End Time 11b

C. It is Daytime12-14

Notice that the logical order is reversed. We normally think of working because the night is coming! Jesus said that He must work the works of Him that sent Him because the night was coming when no man could work, (John 9:4) but here, we have the exact opposite. Here we learn that the night is far spent and the day is at hand. The night of disobedience passed away when we were redeemed. The day of opportunity is upon us! Because we are children of the light and children of the day, we must no longer walk like children of the night.

[PLEASE CONCLUDE BY READING 1 THESS 5:5-9]
Lesson Text:
Romans 14:1-15:7

Lesson Goal:
To understand who the weaker brother is, to change our attitude toward him, and to learn how to properly respond to his need.

Lesson Overview:
V. Justification Experienced 12:1-16:26
A. Living Sacrifices 12:1-21
1. In Service Toward God 1-2
2. In Service Toward the Body of Christ 3-8
3. In Service Toward All Men 9-16
   [See earlier outline for expansion of above points]
B. Loving Servants 13:1-14
1. Submitting to Authority 1-7
2. Settling Our Debt of Love 8-10
3. Sensing the Urgency of the Hour 11-14
   [See our last outline for expansion of above points]
C. Nurturing Servants 14:1-15:7
1. Accept Weaker Brethren 14:1-3
   a. Disregard his arguments 1
   b. Discern his need 2
2. Correct Weaker Brethren 14:4-12
   a. Correct Him In Attitude - concerning his humility 4
   b. Correct Him In Philosophy - concerning his conscience 5
   c. Correct Him In Motive - concerning his purpose 6
   d. Correct Him In Accountability - concerning his Christ 7-12
3. Protect Weaker Brethren 14:13-18
   a. A new criterion 13
   b. A new standard 14
   c. A new goal 15-18
4. Perfect Weaker Brethren 14:19-23
   a. The purpose is peace 19
   b. The priority is people 20
   c. The privilege is to abstain 21
   d. The proof is a clear conscience 21-23
5. Please Weaker Brethren 15:1-7
   a. Elevate the weak
1. Carry his infirmity 1
2. Cater to his need 1
d. Emulate the Savior 3-7
   1. His example was sacrificial 3a
   2. His example was scriptural 3b-4
   3. His Father will enable 5-7

**Highlights from our Last Study:**

In our last session we sought to understand how the sacrificial servant behaves with respect to:
1.) submission to civil authority; and
2.) the exercise of love in his life; and
3.) his need for diligence and a sense of urgency in these last days.

**Today's Lesson:**

In today's study we learn that the sacrificial servant is also a nurturing servant, especially with respect to weaker brethren. Please notice that our lesson actually covers 30 verses including all of chapter fourteen and the first seven verses of chapter fifteen. Most commentaries agree that chapter fourteen should have ended with verse 7 of chapter fifteen because this is where the subject changes from teaching concerning weaker brethren to the broader discussion of God's plan for the Gentiles.

**C. Nurturing Servants 14:1-15:7**

1. **Accept Weaker Brethren 14:1-3**
   
   1. Him that is weak in the faith receive ye, [but] not to doubtful disputations.

   Every teacher understands that Christianity is a one room schoolhouse. On any given Sunday in any given class or church service we may assemble a range of believers from newborns in Christ to old veterans who have run the race for many years. It is inevitable that all levels of conscience and understanding of the truth will come together, and a great deal of patience will be required on all our parts so that we can both understand and edify each other. If we are to survive without division in the body, we need to understand the wisdom and follow the instructions of this passage.

   • Just exactly who are the weaker brethren? The weaker brother is the man who has not yet come to fully understand all of the implications of his conversion to Christ. He has been saved (he is a brother) but he does not fully understand the implications of his salvation. Like Lazarus who came forth from the grave still needing to be freed from his grave clothes, so the new brother in Christ may be carrying some excess baggage from his old way of thinking. Weaker brethren usually have deficiencies in understanding the true nature of their salvation. This, in turn, leads to problems in their understanding of what it takes to please God. Knowing how to handle and minister to the weaker brother is a survival skill which every Christian needs.

   • What should be our fundamental attitude toward the weaker brother? Above all, it must be an attitude of acceptance. We are to receive him - take him unto ourselves. We are to consider him one with us. And then, we are to set upon a course of action:

      a. Disregard his arguments 1
         [but] not to doubtful disputations.

   There is a temptation, when being confronted with a weaker brother to try to argue him down, to debate him. These debates and arguments usually produce more hurt feelings and misunderstandings than
real results. The man convinced against his will is of the same opinion still. If we are not to argue with the weaker brother, how then, can he be helped? The apostle Paul continues with some good advice:

b. Discern his need 2

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

• Try to understand the weaker brother's problem. It is usually a problem related to scruples. Scruples are the grave clothes, so to speak which we sometimes carry over into our new life. You will remember that we have said the weaker brother does not yet fully understand the implications and the extent of his salvation. This is because Christianity is different from all the other religions of the world with two respects. The religions of the world are works oriented and they are rule oriented. They all insist that certain things must be done in order to please God. Certain lists of rules must be followed. In effect, they say “Do good, and be blessed.” Christianity says the very opposite. It says “Be blessed, and do good.” It teaches us that our salvation produces good works. Our good works never produce our salvation. So, it is quite natural for the new believer to want to carry some of his old ideas about pleasing God into his new life.

• In the case before us, the weaker brother has been caught up with dietary restrictions. He believes that vegetarianism is a religious requirement. Paul’s illustration serves us well in our day also, for many who come to Christ at this very time are vegetarians. They have been convinced that killing animals is morally wrong and that flesh is harmful. Before we react to their ideas, we must recognize and respond to their needs. Paul says:

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Please notice what Paul is not saying. Paul is not saying that there is no right position on eating meats. He is not saying that a Christian should not have convictions about the matter. He is not saying that the issue should not be lovingly debated at the right time and under the right conditions. Paul is saying that both parties - the strong and the weak, have a responsibility not to judge the other one.

2. Correct Weaker Brethren 14:4-12

• So, we see that the first duty of the mature brother is to receive or take the weaker brother to himself. He is not to argue with him. He is to seek to understand him. He is not to judge his motives and his character. But this is not our only duty. Some Christians think that we are to leave our weaker brother alone, and in the spirit of love, acceptance, and tolerance, let him hold to his scruples. They think that we rise above our disagreements with the weaker brother by simply ignoring the problem. Nothing could be more removed from the truth. If you will read verses 4-12 as a group you will see that Paul is not addressing the strong brother here, he is correcting the thinking of the weaker brother. New believers often have problems with their consciences - some are over sensitized and some are desensitized. When we change the way a man thinks he will change his opinions on his own. We do not accomplish anything by disputing with the weaker brother over particular issues, but we can help him to think with God. That is what I believe Paul's intent is in these next verses as he seeks to correct the weaker brother:

a. Correct Him In Attitude - concerning his humility 4

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
While it is not as easily noticed in English, the Greek is emphatic that the word *thou* in this verse is referring to the weaker brother in verse 4 who *eats not*. One of the problems with having rigid *scruples*, you see, is that we tend to impose them on others. If I believe that a Christian should do certain things or abstain from certain things I am likely to *judge you* for not complying with my opinions. So we see that *spiritual pride* can often be associated with our need to maintain rigid scruples.

When we judge others we are usually assuming that we know their *motives* for not complying with our standards. We have assumed the role of Jesus Christ. Newell points out that when we are guests at someone else's table we do not correct their waiters or waitresses publicly, we leave that to our host. We each are personally accountable to the Lord regarding our motives.

**b. Correct Him In Philosophy - concerning his conscience**

5 One man esteemeth one day above another: another esteemeth every day [alike]. Let every man be fully persuaded in his own mind.

* At this point the temptation is to go to the other extreme - not to hold any *convictions*, not to require any standards among ourselves. That is not what Paul is teaching. The only thing many Christians have convictions about is the fact that they do not believe in having convictions. Paul says we are to be *fully persuaded* concerning the things we allow and the things we disallow.

Illus: Take for example card playing. If we were to take a poll in our congregation we would probably find that half of our people use playing cards and half do not. Among the half which do not play cards there are probably some who wish the pastor would take a stand on the issue. The pastor does take a stand on the issue. He believes that Romans 14:5 is his stand - let every man be fully persuaded *in his own mind*. Think it through. Do what you do on the basis of *principle*, not scruple.

**c. Correct Him In Motive - concerning his purpose**

6 He that regardeth the day, regardeth [it] unto the Lord; and he that regardeth not the day, to the Lord he doth not regard [it]. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

* Here we see that Paul provides more illustration in order to argue that the real issue is the *motive of the heart* - not compliance to a list of orders: He refers to regarding days and eating or abstaining. He is probably not talking about regarding a certain day as the "day of worship" or regarding certain sabbaths. It is more likely that he is talking about the man who habitually sets aside certain days for fasting and prayer. Some in this church fast habitually, some do not. The issue is not *if* you fast, the issue is why you fast if you do fast. Is your motive correct? Do you do what you do as unto the Lord?

* Many Christians do not know why they do what they do. Some do not dance because their parents taught them not to. Some will not attend the theater. Some will never be seen dropping a quarter in a slot machine or purchase a lottery ticket. Some will not touch alcoholic beverages. If you do not do these things because you have been taught that good Christians don't do these things, you *may just be a weaker brother*. You are scruple, or rule oriented.

If, on the other hand, you do not do the above things because you are *fully persuaded in your own mind* and because you do what you do *for the glory of the Lord*, the chances are that you are a stronger brother who has properly educated his conscience. You have willingly restricted your conduct for the glory of Christ.
**d. Correct Him In Accountability - concerning His Christ  7-12**

**[PLEASE READ VERSES 7-12]**

• When Paul says "no man liveth to himself and no man dieth to himself" he is not suggesting that all of our lives are somehow intricately interwoven and that no man is an island. Those things may be true but that is not what Paul is teaching here. Rather, Paul is explaining that our accountability does not end with ourselves, *it ends with the Lord*. We all live and die unto Christ. We are not our own. We are bought with a price. We do not have control over our lives or over our deaths. We live and die unto the Lord and Christ lived and died in order to assert His Lordship over both the living and the dead.

**3. Protect Weaker Brethren 14:13-18**

**[ PLEASE READ THESE VERSES AS A GROUP]**

The apostle John wrote:

1John  2: 7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8  Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

It is as though John is contradicting himself. He says that he writes no new commandment, but an old commandment, and yet he writes a new commandment. I believe Paul is doing the same thing in these verses. The old commandment, the law, was really fulfilled in two commands - we are to love the Lord our God with all our hearts, and our neighbors as ourselves. Yet, try as they would, Jewish believers would focus on the rules and the laws instead of fulfilling the *intent* of the law. Paul does not want us to fall into this same trap.

**a. A new criterion 13**

Instead of judging whether we have kept or broken a rule, let us judge our actions on the effect we are having on others. Have we been a stumblingblock or a stepping stone? Have we been an impediment to their growth or a complement to their growth? Let this be our new criterion for deciding whether or not we are obedient.

**b. A new standard 14**

Let us understand that things and objects are not in themselves unclean. They *are* only clean or unclean depending upon the value we place upon them. Let us be sure we place *the proper value* upon them so that Christ will be glorified. The marijuana plant in itself is not dirty. What is done with the marijuana plant is what defiles it.

**c. A new goal 15-18**

The issue is not what we eat or drink - the issue is What affect will this have on my brother, especially, my weaker brother?

**4. Perfect Weaker Brethren 14:19-23**

**[ PLEASE READ THESE VERSES AS A GROUP]**
Remember once again. It is not enough to *tolerate* the weaker brother. Our duty is to *edify* him, to help change the way he thinks on the one hand and to avoid offending him with our liberties on the other hand.

**a. The purpose is peace 19**
The goal of *all* our actions and conduct is to produce peace in the body and to *edify* or mature one another.

**b. The priority is people 20**
The issue is not what we can and cannot do. The issue is, *Who will be hurt or injured by my actions.* The priority is people, not rules.

**c. The privilege is to abstain 21**
It is a small thing to give up a few privileges in order to protect a brother from backsliding. It is a wonderful privilege to give something up for Jesus' sake.

**d. The proof is a clear conscience 21-23**
How can we *know for sure* whether we should do something? We know we cannot rely upon our consciences alone. We have learned that something we think is good can be bad and something we think is bad could be good. We do not rely on our instincts or feelings. We do not do something or abstain from something because we 'have peace about it'. How can we know what to do?

1. Determine our position as best as we can, based on our prayerful consideration of the Word of God.
2. Based on the best information we can gather from scriptures, act on faith.

We may even discover later that *humanly* we have made the wrong decision, but our actions will not be judged if the effort to obey God was made in faith, based upon His Word.

5. Please Weaker Brethren 15:1-7

[PLEASE READ THESE VERSES AS A GROUP]

**a. Elevate the weak**
1. *Carry his infirmity* 1
   1. *We then that are strong ought to bear the infirmities of the weak,*

Carry him as you would a younger brother who cannot carry his own weight. Devote the extra time and attention he needs. Restrict your privileges until he has matured.

2. *Cater to his need* 1
   1. *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*
   2. *Let every one of us please [his] neighbour for [his] good to edification.*

We are not *men pleasers* who capitulate to whiners. We are Christ pleasers who put the needs of weaker brethren ahead of our own. In so doing, we teach them the principles of real Christian conduct - as we watch the old grave clothes fall away and the new believer step forth! We do not argue the weaker brother to liberty, we lead him there by example

**d. Emulate the Saviour Vs. 3-7**
Lesson Text:
Romans 15:8-33

Lesson Goal:
To take a firsthand look at the dynamics which made Paul such an effective servant of the Lord Jesus Christ so that we can apply those same practices to our lives and ministries.

Lesson Overview:
In chapter fifteen we gain a wonderful insight into the life and ministry of the Apostle Paul. We see him setting the example of a godly servant in his own life and outreach. Concerning his ministry, we see that it was:
A. A Prophetic Ministry 8-12
B. A Personal Ministry 13-14
C. A Priestly Ministry 15-16
D. A Powerful Ministry 17-19
E. A Planned Ministry 20-29
   1. It was an aggressive plan 20
   2. It was a biblical plan 21
   3. It was a flexible plan 22-23
   4. It was a purposeful plan 24-28
   5. It was an affirming plan 29
F. A Prayerful Ministry 30-33
   1. Why we pray 30a
   2. How we pray 30b
   3. What we pray 31-33

Highlights from our Last Study:
Our study began in 14:1 with the words "Him that is weak in the faith receive ye.." and it ended with 15:7 "Wherefore receive ye one another..." The emphasis on the passage was on how we accept one another in Christ, in spite of our difference in spiritual maturity, in spiritual backgrounds and spiritual views. There is a fine line between having honest differences among the brethren and judging one another. Our goal in Christ is to follow after the things which make for peace, and things with which one may edify another, (Vs. 19). We accomplish this goal by accepting, correcting, protecting, perfecting, and pleasing our weaker brethren.

Today's Lesson:
The beautiful part about the life of Paul is that Paul spent as much time in the laboratory as he did the classroom. Unlike many servants of Christ who choose one room or the other, Paul was a great
teacher and a great minister in his own right. We often find Christian leaders excusing themselves from this obligation. If they are great teachers, they are often cool and aloof and weak in interpersonal skills. If they are great "people persons" they are often weak in their teaching skills. One can be a great theologian and a great servant of Christ. Paul is about to show us by example how this can be done.

Concerning Paul's ministry, we see that it was:

A. A Prophetic Ministry 8-12

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises [made] unto the fathers:
9 And that the Gentiles might glorify God for [his] mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
10 And again he saith, Rejoice, ye Gentiles, with his people.
11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

When we say that the Apostle Paul had a prophetic ministry we are not suggesting that he was a great teacher in "Bible prophecy" - though he certainly was. We mean far more than that. We mean that Paul was rooted in the prophetic Word. Paul understood God's Plan. He understood in great depth and he knew exactly where he was in the march of time - the march of God's program. It was this rooting in the prophetic Word which gave Paul his sense of urgency and his sense of direction. Paul saw the big picture. In contrast to many Christians today who cannot see much beyond the Great Commission, this great servant of God grasped the "woop and warf" of the entire Word of God.

• But, just exactly what was it that was motivating Paul? What aspect of the Old Testament Word was he emphasizing. Why was he quoting these particular verses? Read verses 8-12 again and follow Paul's line of thought:

1. Paul starts with Jesus Christ. He wants us to know that this Messiah was a minister of the circumcision (the Jews), for the truth of God, to confirm the promises made to the fathers. Those promises were very important to the Jews and they are also very important to us. Many Christians, for example, are not aware that our entire system of Bible prophecy and the understanding of future events is based on the promises made to the Jewish fathers. When we speak of Old Testament promises the covenants often come to mind. All of Bible prophecy, you see, is based on God's covenants which He made with Israel. But, we must go further than just the study of the covenants. To properly understand Old Testament promises, we must also understand that many of them belong specifically to one Person! Many promises were made only to the Jewish Messiah Himself! He is the only One who can "cash in" on these wonderful promises. It should interest you to know, secondly, that:

2.) Most of the promises which relate to you and I as Gentile believers are promises which God gave to the Messiah personally! In other words, we may say with a great deal of accuracy that the two major participants of God's promises were 1) Abraham and his offspring, Israel, and 2) through Abraham's seed, the Messiah. And what do those Old Testament promises reveal? They reveal that Messiah's ministry would not only be to Israel, but also to the nations. The word nations and the word Gentile are synonymous. You and I are the nations.

3.) "Again" and "again" and "again" Paul reminds us in these verses that God has a plan for the nations. This is the time during which God is calling out for Himself a people from among the nations - the Gentiles. (Acts 15:14, Romans 1:5) For reasons not yet fully understood by this Bible teacher, the
Bible also teaches that part of Messiah's role to be a light to the nations is directly linked to His title as the root of Jesse. For further study on this important fact, read Scofield's note # 2 on Isaiah 42:6 in your Scofield Study Bible.

4.) There is one more important fact which we need to understand before leaving these verses. We have seen that Messiah's task is to reach the nations, the Gentiles. That is the great purpose and character of this age. The other Apostles saw this transition coming, and they understood an important fact. They understood that because you and I are in Messiah, His task now becomes our task. As the Apostles began turning the lions share of their evangelistic emphasis toward the Gentiles Paul said:

Acts 13:47 For so hath the Lord commanded us, [saying], I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Now, you and I share the same responsibilities Paul shared. We share the same responsibility Christ shares - our first and foremost focus must be to reach the ends of the earth; to be a light for salvation among the Gentiles. A Christian who truly understands the prophetic nature of his ministry will be a Christian whose heart is first, and foremost, in worldwide outreach for Christ!

B. A Personal Ministry 13-14

13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
14. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

It is not enough to teach truth. The purpose of our teaching is to change lives. I believe Paul wanted these believers to share the same grand conviction he had, the same hope, and to have the same power of the Holy Spirit flowing through them. And notice that his approach is affirmative. He says, in effect: "I believe in you! I am persuaded that you are not only capable of growing in this truth, but you are capable of passing it along to others as well." He was holding his sheep accountable. He was expecting the best from them. He did not stop with teaching, he infected them with his doctrine and his vision! It was a personal ministry - not just a professional ministry. He wanted God's best for them.

Pastors, teachers, and Christians in general need to be constantly aware that folks who listen to their message have an inner sense. People know when we care only for the material we are trying to get across, and we do not care for them. We fail when we do not connect. Our task has not failed when we have communicated the facts. We must communicate our passion for God's plan and program and try to infect others with it.

C. A Priestly Ministry 15-16

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

• What does Paul mean when he says "I have written the more boldly unto you in some sort"? I believe Paul was saying that he could be more frank and direct with these folks because of the level of their spiritual maturity. These Romans were not the same sort of folks which we find at Corinth. Judging by our study of Chapter 16 and the kind of letter which Paul has written to these folks, we know that they were capable of handling good meat. They could listen to straight talk. Both Paul and the Romans benefited from this freedom which they shared. It was a freedom based upon the mutual confidence which they had in each other. Are you the kind of Christian who can accept bold speech, or do
you prefer to be treated like a nursing child? If your pastor and teachers seem to be too direct with you at times, be thankful that they view you as a mature Christian who can handle good, straight from the shoulder, teaching!

Please consider these three important thoughts:

First, Paul wants us to see how God viewed his ministry. Paul wants us to know that he ministers by grace. (15:b). His ministry, his gifts, his calling were all by grace. It is God who graciously enables us to serve Him, and what a delight it is when this privilege is placed in front of us. We must also understand the nature of Paul's ministry and the nature of our ministries as well. We must never despise our calling by forgetting that it is only God's grace which allows us to serve Him. We do Him no favors.

Secondly, Paul shows us how he wants others to view his ministry. He is asserting the authenticity of his position as a minister of Jesus Christ to the Gentiles. His ministry was to focus on this part of Messiah's plan and program. He was the ground breaker. There was no false humility on Paul's part. He announced the task which God had given him to do and he set about doing it.

Thirdly, we need to see how Paul viewed his task personally. Paul wants these Romans to understand the sacred, priestly nature of this task. When Paul speaks about being a minister of Jesus Christ he is not using the ordinary word for service and ministry, (the word from which we get deacon). Rather, Paul is using the priestly word for service and ministry. He saw himself presenting a great priestly offering before God. Paul wants us to know that our service for Christ is of a very high order indeed, in God's eyes; it is a priestly service. And please notice his personal concern about the quality of his service. His prayer is that “the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.” Much of the service we perform before Christ we perform with unclean hands, hearts and motives. Our service is not sanctified by the Spirit. Yes, God may accomplish His own purpose in it, but it does not qualify as an acceptable offering in God's eyes. Our effort has been fleshly and in vain.

What about your service for Christ, friend? Do you see it from God's point of view - a privilege He graciously gives you, though you do not deserve it? Do you take it seriously and want your fellow Christians to know that you take your task for Christ seriously? And does your service for Him represent a sacred, priestly offering on your part - an offering which represents the best you can give him, always offered up with a prayer that God will accept? These are the attitudes which true servants of Christ nurture.

**D. A Powerful Ministry 17-19**

17. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
19. Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

While there is much which we must leave unsaid about these verses there is an emphasis which we dare not miss. Paul knew he had spiritual power, and he knew where that power came from. In fact, the very secret of Paul's power was in the quick acknowledgment that it came from God. In times past we have made reference to Corrie Ten Boom's reference to the woodpecker which was pecking on a tree when lightning struck. The woodpecker exclaimed "My, what power I have in my beak!" A lot of Christ's servants get confused about the power source. When we do, God stops using us.
The world relies on organization, plans, and objectives. Sometimes their planning is unbiblical because it relies on human strength and does not give the glory to God. Sometimes Christians too, can be world-like in their planning. Even so, this does not mean that Christians and churches should not be planners, as some teach. There are many who teach us that planning is worldly and fleshly while depending on the Lord is the only spiritual way. Yet, when we look at the character of God we see that He is a planner. We see that His entire plan for mankind was written in what we call eternity past. Furthermore, we see that the Apostle Paul, this great Spirit led servant of Christ, was one of the greatest examples of a detailed planner that we can find. Paul not only had a calling, he was always working out a plan to fulfill his calling. Do you have a plan for serving Christ?

1. It was an aggressive plan
All plans should begin with a broad purpose and then narrow themselves down to specific steps. This is not a worldly device, this is how God works. This is how God's servants work. Paul had the big picture, the larger goal. His goal was to preach the gospel not where Christ was named, lest he should build upon another man's foundation. God has called all believers to preach the gospel though He has not called all of us to do what He called Paul to do. He has a plan, He has a niche just for you. It may be a cliché, but it is a reality, the person who aims at nothing usually hits his target. Are you aggressively seeking to fulfill God's plan for your life or are you sitting on a park bench?

2. It was a biblical plan
Paul begins with the words "But as it is written..." Paul wanted his service for Christ to be in perfect keeping with God's prophetic plan and program. He knew and understood what that meant. He understood that this required him to focusing on those who have never heard the gospel. In the vocabulary of our day this means worldwide outreach for Christ. It means missions. It means that our top biblical priority, our first priority, is to reach the unreached with the gospel of Christ. It means that, whatever needs to be laid aside must be laid aside in order to get this gospel out. Paul was experiencing the beginning of the church's window of opportunity - we are at the very end. The prophetic winds are blowing, change is coming upon us. Biblical servants of Christ will be focused on this biblical task of reaching the nations.

3. It was a flexible plan
Because we have a plan for serving Christ does not mean that our plan will work out. We are not responsible for that. We are responsible for being obedient to the moment. Some of the things which we envision for Christ never materialize. We are hindered. Other times, God takes away our fruitfulness in a given area, our task is accomplished. We have "no more place in these parts". We cannot control God's variables. Many servants of Christ have strayed from the perfect will of God because they thought their plans were somehow inspired. They committed to what they perceived was the will of God and God changed their plans. Instead of humbly accepting God's change, they turned away in anger, doubting their ability to determine God's will anymore. They did not understand that our plans must be flexible. There is a hint of sadness in this verse - and an unanswered question which we must all face. Paul said that he was much hindered from filling out his plans. Was he hindered by the Holy Spirit, or was he hindered by Satan? And if he was hindered by Satan was it because Satan had more power than God? Not likely. It is more likely to suspect that even the Apostle Paul's great spiritual power was hindered by the prayerlessness of God's people. Do you pray for your pastor? for your missionaries? Prayerless pews mean powerless pulpits and empty harvests in the fields of the world.
4. It was a purposeful plan 24-28
Notice that Paul's plans were full of specifics, and full of rational, logical thinking. He had objectives and goals which came from them. He lead and taught by example. Notice also that he made others accountable to him as he filled out his plans. He expected the material gifts of the Gentiles to be a blessing to the Jews who had provided their spiritual blessing. And he spoke of sealing this fruit - making this spiritual goal flesh out in reality. He planned to finish what he had started - by God's grace.

5. It was an affirming plan 29
Please notice that Paul simply assumed that these Romans would cooperate with his leadership! When we expect the best from God's people we often get the best from them. When we say "the folks in my church are a bunch of slackers!" we usually get a bunch of slackers. When we believe and expect the best out of the Lord's servants we will find that many will come alongside us in service for Christ. We are not manipulating folks when we do this, we are honoring and respecting them. (Read Philemon, especially verse 21)

F. A Prayerful Ministry 30-33

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in [your] prayers to God for me;
31. That I may be delivered from them that do not believe in Judaea; and that my service which [I have] for Jerusalem may be accepted of the saints;
32. That I may come unto you with joy by the will of God, and may with you be refreshed.

1. Why we pray 30a
We pray for Jesus' sake and for the love of the Spirit. Believers who are not caught up in God's plan have a difficult time praying. Believers who have attached their hearts and hopes to God's purpose and plans are quick to be prayerful.

2. How we pray 30b
We strive - the word from which we get agonize - in prayer. Our hearts are truly in it. We strive together - in prayer. It is a good thing to tell someone you will pray for them. It is a better thing to tell someone you will pray with them. You will agonize with them in their spiritual warfare and service for Christ. Our spiritual leaders and missionaries desire this from us more than anything else. Is your heart in it?

3. What we pray 31-33
Note the specifics - for deliverance from the opposition on the outside, for acceptance of his service from the Jewish saints on the inside, for a joyous reunion, for the will of God, for mutual refreshing... It's not enough to say "God bless the pastor and the missionaries." Let your prayers be specific, relevant to their needs and ministries, and really from your heart!
I. THE GOSPEL PRESENTED 1:1-17

A. Preliminary Remarks 1-15

1. The Writer Identified 1:1 – Who is Paul?
   a. Paul - the man.
   b. Paul - the servant.
   c. Paul - the apostle.
   d. Paul - the separated.
2. The Subject Identified – Who is Jesus?
   a. He is the Son of God
   b. His name is Jesus.
   c. His title is Christ
   d. He is Lord
3. The Gospel Identified 1:2-6
4. The Recipients Identified 1:7
5. Paul's Intentions Clarified 1:8-15
   a. Healthy Hearts 8
      1.) Paul the Participant
      2.) Paul the Praise
   b. Wholesome Prayers 9
      1.) It is good to pray.
      2.) It is good to focus your prayers on others.
      3.) It is good to tell others that you are praying for them.
      4.) It is good to mean it when we say we pray for others.
      5.) It is good to pray fervently and without ceasing.
      6.) It is good, when praying, to ask for specific things.
      7.) It is good to seek the will of God in our prayers.
   c. Hindered Plans 11-13
      1.) Spiritual People Involve Plans - 10
      2.) Spiritual Plans Involve People - 11,12, 13b
         a.) The Plan Expressed - "I long to see you"
         b.) The Motives Impressed
            1. He wanted to care - 1: 11 (It was an unselfish ministry)
               a. the goal . . . to impart a gift
               b. the end . . . to establish the believer
            2. He wanted to share - 1: 12 (It was a reciprocal ministry)
               a. the danger of receiving and not giving
b. the danger of giving and not receiving
3. He wanted to bear - 1: 13 (It was Paul's divine obsession)

3.) Spiritual People and their Plans operate with God's Permission
   a.) Present duties may hinder future plans.
   b.) Plans may be hindered by physical obstacles and illness.
   c.) Our plans may be hindered by Satan himself.
   d.) Our plans may be hindered by the Holy Spirit.

d. Heavy Debts
   1.) I am debtor
      a.) What is owed?
      b.) Who owes the debt?
      c.) Why is the obligation placed upon us?
         1 The Judgment Seat of Christ constrains us.
         2 The plight of the lost constrains us.
         3 The beauty of the gospel constrains us.
         4 The love of Christ constrains us.
      d.) To whom do we owe?
      e.) Are we ready to pay our debts?
   2. I am ready
      a.) Paul was ready
         1 See his intensity - "As much as is in me"
         2 See his spontaneity - "I am ready"
         3 See his priority - "To preach the gospel"
         4 See his consistency - "To you . . . also"
      b.) Are we ready?
         1 There must be spiritual fire in our bones
         2 Our Elders must lead us through open doors
      c.) I am not ashamed (1: 16)

B. The "Big Statement of Romans” 1:16-17

1. Paul's Pride Declared
2. Paul's Pride Defended
   a. He is proud because of what it is
      1. It is the gospel - glad tidings of good news.
      2. It is the gospel of God - not our gospel.
   b. He is proud because of what it does
      1. It produces salvation
         a.) Salvation from the guilt of sin
         b.) Salvation from the power of sin
         c.) Salvation from the pollution of sin
         d.) Salvation from the penalty of sin
      2. It is energized by God
         a.) It is the power of God with respect to its personality
         b.) It is the power of God with respect to its authority
         c.) It is the power of God with respect to its durability
         d.) It is the power of God with respect to its capability
         e.) It is the power of God with respect to its integrity
   c. He is proud because of who it reaches
      a.) This gospel is available to the Jews
b.) This gospel is available to you.

II. JUSTIFICATION NECESSITATED Romans 1:18-32

A. The Reason for Gentile Guilt
1. Sin Expressed
   a. Knowledge Suppressed 1:18-20
      The charge expressed
      God’s wrath
   b. Knowledge Rejected 1:21-23
   c. Knowledge Perverted 1:24 – 32
      1.) Terrible filthiness. 24
      2.) Unthinkable idolatry 25
      3.) Unspeakable vices 26 and 27
      4.) Absolute and Complete Depravity 27 – 32

2. Judgment Revealed 2:1-17
   a. Its Abuse
      1.) They shifted the blame.
      2.) They miscalculated their odds. 3
      3.) They presumed on God's goodness. 4
   b. Its Certainty
   c. Its Demands
   d. Its Impartiality
      - God’s judgment is impartial.
      - God’s judgment is appropriate.
      - God’s judgment is based on the facts. 13.
      - God’s judgment is based on all the facts. 16.
      - God’s judgment is according to the gospel. 16.

B. The Reason for Jewish Guilt

1. False Assumptions… (Jewish Hypocrisy Exposed) 2:17-24
   a. The Jews saw themselves as:
      1.) Possessors of the Truth 17
      2.) Protectors of the Truth 18
      3.) Providers of the Truth 19-20
   b. In fact the Jews were disobedient to the truth.
      1.) The teacher was not a learner 21
      2.) The preacher ignored his own message 21
         a.) Great contradictions (Stealing / Adultery / Sacrilege / Lawbreaking)
         b.) Great consequences 24

2. Based on False Foundations… (Circumcision Misunderstood) 2:24 - 29
   a. If...
      1.) The value of circumcision lies in the obedience of its owners, 24;
      and;
2.) The value of circumcision is voided in the disobedience of its owners, v24;
   b. Then...
      1.) The uncircumcised who are righteous shall be counted as circumcised, 26; and
      2.) The uncircumcised who so fulfill the law may judge the circumcised who do not.
   c. Because real Jewishness is inward, not outward. 28-29

3. Always Lead to False Conclusions, (We Cannot Reason With God) 3:1-8
   a. The truthfulness of God cannot be preempted by privilege 3:1-2
      1.) The Question: Was being Jewish and circumcised of no value? 1
      2.) The Answer: Jews were at great advantage because they had the truth. 2
   4. The truthfulness of God cannot be negated by unbelief 3:3-4
   5. The truthfulness of God cannot be obligated by patronization 3:5-7
   6. The truthfulness of God cannot be intimidated by propaganda 3:8

C. The Reason for Universal Guilt

1. The Verdict Announced 3:9,10
   a. We are all guilty 3:9
   b. We are guilty of all 3:10
2. The Evidence Documented 3:11-18
   a. Sins of character 11, 12
   b. Sins of speech 13, 14
   c. Sins of conduct 15 - 17
   d. Sins of conscience 18
3. The Case is Closed 3:19-20

III. JUSTIFICATION PROVIDED - 3:21-5:21

A. The Concept of Justification by Faith 3:21-30

1. The Provision of Justification by Faith 3:21-30
   a. Its Autonomy 3:21a
   b. Its Authority 3:21b
   c. Its Availability 3:22, 23
      1.) By faith in Jesus Christ 22a
      2.) Available to all men 22b
      3.) Required for all men 23
   d. Its Attributes 24 - 30
      1.) It is free because it is by grace 24a
      2.) It is redemptive in its scope 24b
      3.) It is just because:
         a.) It satisfies the wrath of God 3:25
         b.) It vindicates the integrity of God 3:26
         c.) It excludes the boasting of men 3:27
         d.) It establishes, yet supersedes the law 3:28
e.) It demonstrates the *equity* of God 3:29-30

2. The *Primacy* of Justification by Faith - 4:1-15  
   a. It was the basis of Abraham's righteousness  4:1-5  
   b. It was the basis of David's righteousness 4:6-8  
   c. It preceded and validated the seal of circumcision 4:9-12  
   d. It preceded the law 4:13-15  

3. The *Purpose* of Justification by Faith 16:-24  
   a. It was provided so that *grace* could be revealed 16a  
   b. It was provided so that all the seed could obtain righteousness 16b-18  
   c. It was credited to Abraham, (not earned) 19-22  
      1.) The belief of Abraham and Sarah produced works, (19-21), but  
      2.) The righteousness was credited, (not earned) 22.  

4. The *Promise* of Justification by Faith 23-25  
   a. It was not for Abraham's sake alone 23  
   b. It was also provided for our benefit 24  
   c. It must now be obtained through the risen Christ 24-25  
      1.) Notice that our belief is in the One who raised up Jesus (the Father)  
      2.) Notice that Christ was delivered for this specific purpose  
      3.) Notice that Christ was raised as *proof* of our justification.  

B. The *Certainty* of Justification By Faith - Romans 5:1-11  

1. The Benefits of Justification By Faith 5:1-5  
   a. A New Position  
      1.) Peace with God  5:1  
      2.) Access into Grace 5:2a  
   b. A New Perspective  
      1.) We rejoice in our new hope 5:2b  
      2.) We rejoice in our tribulations 5:3  
         a.) We understand the *process* of tribulation 3b-4  
         b.) We understand the *product* of tribulation 5  

C. The Assurance which Justification By Faith provides us 5:6-11  
1. Consider how far God went while we were yet enemies:  6-9  
   a. In the timing of God's provision  - 6  
   b. In the greatness of the One who provided our justification 6b  
   c. In the distance to which Christ stooped to reach us 6b -7  
   d. In the level to which His love extended  8  
2. Consider how much more God cares for us now!  9-1a.  
   If God did so much for us before we were justified, consider how  
   committed He is to us right now!  

D. The Answer which Justification By Faith provides for Adam's sin 12-21  
1. Adam infected the whole human race  12-14  
2. Christ provided the cure for the whole race 15-21
IV. JUSTIFICATION EXTENDED - 6:1-8:39

A. Justification by Faith – Its Abuse Does Not Negate It
   1. The Question Stated As It Relates to Grace 6:1-13
      a. Its Doctrinal Answer 6:2
         1.) The argument 6:2b
         2.) The evidence 6:3-10
            a.) Our union with Christ forbids its abuse 6:3-10
               1. Our union in death frees us from sin's penalty
               2. Our union in resurrection frees us from sin's power
            3.) The application 6:3:11-13
               a.) We reckon ourselves as dead 11-12
               b.) We yield ourselves as alive 13
      2. The Question Restated As It Relates to the Law 6:15 - 7:24
         a. Its Personal Answer 6:15
            1.) The argument 6:16
               a.) The first illustration - (the servant master relationship) 6:17-23
                  f.) The illustration expressed 6:17, 18
               2.) The illustration explained 6:19-20
               3.) The evidence asserted 6:21-23
               4.) The conclusion reaffirmed 6:23
            b.) The second illustration (the marriage relationship) 7:1-6
      3. The purpose of the law revealed 7:1-24

B. The Law Does Not Negate It
   1. The Question of Its Legal Authority 7:1-6
      a. The Principle Stated 6
      b. The Example Cited 2, 3
      c. The Conclusion Asserted 4-6
   2. The Question of Its Moral Integrity 7:7-12
      a. The Principle Stated 7a
      b. The Example Cited 7b-11
      c. The Conclusion Asserted 12
   3. The Question of its Present Influence 7:13-25
      a. The Principle Stated 13a
      b. The Example Cited 13b-24
      c. The Conclusion Asserted 25 (and all of chapter eight)

C. The Spirit Effects It! 8:1-4
   1. Freedom Declared! 1
   2. The Spirit Replaces the Flesh 2
   3. The Spirit Succeeds Where the Flesh Failed 3-4
   4. The Revolution Explained 5- 17
      a. The Failure of the Old Regime 5-8
         1.) The fleshly minded mind the flesh vs5
         2.) The spiritually minded mind the spirit 5
         3.) Flesh minding produces death 6
         4.) Spirit minding produces life and peace 6
         5.) The fleshly mind wars against God and cannot please Him 7-8
b. The Power of the New Regime 9-13
   1.) Your position stated 9
   2.) Your power revealed 10-11
   3.) Your practice demanded 12-13

D. Our Adoption Guarantees It! 8:14-16
1. Adoption Means Sonship 8:14, 15
   [Added notes which are not in outline of Romans text:
   Adoption - Its Use in History
   Adoption - The Greek Word
   Adoption - Its Roman Use
   Adoption - Its Biblical Application
   Adoption - Its Biblical Definition
   Adoption - Its Testimony to God's Prenatal Love]
2. Adoption - Means Participation 8:16-39
   a. Adoption - Our Participation With Christ  8:16-25
   b. Adoption teaches us who we are - 16
   c. Adoption teaches us why we suffer - 17
   d. Adoption teaches us why the creation suffers - 19-22
   e. Adoption teaches us to wait for its consummation 23-25
3. Adoption - Our Participation With the Spirit 8:26-27
   a. Adoption teaches us what the Holy Spirit does for us 26a
   b. Adoption teaches us how the Holy Spirit does it  26b
   c. Adoption teaches us why the Holy Spirit succeeds 27
4. Adoption - Our Participation With the Father 8:28-39
   a. Adoption teaches us what the Father purposes. 28
   b. Adoption teaches us how the Father proceeds 29, 30
      1.) The first step is foreknowledge 29
      2.) The second step is predestination 29
      3.) The third step is calling 30
      4.) The fourth step is justification 30
      5.) The final step is glorification 30
   c. Adoption teaches us why the Father protects us 31-34
      1.) There is no greater defender 31
      2.) There is no greater defense 32
      3.) There are no rightful accusers 33, 34
   d. Adoption teaches us what causes the father to preserve us 35-39

V. JUSTIFICATION DEFENDED - 9:1-11:36

A. Israel's Position Examined 9:1-33
   1. Israel's lost majority 9:1-3
   2. Israel's great privileges 9:4-5
   3. Israel's true minority 9:6-19
      a. The majority rejected -They are not all Israel. 9:6-8
         1.) The scriptures are not to be blamed 6
         2.) The principle of promise asserted 6-8
a.) They are not all of Israel who are Israel  
  b.) They are not all of Isaac who are Abraham's seed  
  c.) The children of the promise (not the flesh) are counted for seed.  

3.) The principle of promise illustrated  
   a.) Through the promise made to Sara  
   b.) Through the promise made concerning Rebecca's conception 

B. Israel's God is Exonerated 9:14-24  
1. The question asserted - is God unrighteous?  
2. The answer revealed - from the scriptures 
   a. God claims the right to select His objects of mercy and compassion  
   b. The decision is based upon God's mercy, not man's will  
   c. An example may be found in God's treatment of Pharaoh  
   d. God may choose to be merciful and He may choose to harden.  

3. God's Purpose Defended 19-29  
   a. God's Authority Asserted 19-21  
   b. God's Glory Manifested 22-24  
   c. God's Program Culminated 25-29  

C. Israel's Problem Recognized 1-10  
1. Israel's Great Need  
2. Israel's Great Error  
   a. The wrong righteousness was sought  
   b. The righteousness of Christ and Moses contrasted  

D. Israel's Solution Revealed 11-15  
1. The Offer Tendered 11-13  
2. The Offer Transmitted 14-15  

E. Israel's Response Recorded 16-21  
1. Not all have obeyed  
   a. Isaiah's acknowledgment  
2. But all are accountable 17-21  
   a. The Word of God taught the way of faith vs17  
   b. The Word of God went to the ends of the world vs18  
   c. Moses testified of its rejection 19  
   d. Isaiah testified of its rejection 20-21  

F. Israel's Present Condition 1-24  
1. The Burning Question 1-2a  
2. The Believing Remnant 2b-6
3. The Blinded Remainder 7-24
   a. God's purpose
      1.) To blind the rebellious 7-10
         a.) Isaiah's declaration (Isaiah 29:10) 8
         b.) David's declaration (Psalm 69:22, 23) 9,10
      2.) To bring salvation to the Gentiles 11a
      3.) To provoke Israel to jealousy 11b - 12
   b. Paul's participation
      1.) The affirmation 13-16
      2.) The analogy (the olive tree) 17-21
      3.) The admonition 22-24

G. Israel's Future Salvation 25-32
   1. Israel's blindness is short-lived 25
      a. It will end when the fullness of the Gentiles comes in.
   2. Israel's salvation is sure   26
      a. Isaiah asserts it. (Isaiah 59:20) 26
      b. God's covenant insists on it 27
      c. God's plan requires it 28-32
   3. God's Wisdom is supreme 33-36

VI. JUSTIFICATION EXPERIENCED - 12:1-16:27

A. Living Sacrifices  12:1-21
   1. In Service Toward God  1-2
      a. Your Presentation 1
      b. Your Prohibition 2a
      c. Your Provision 2b
   2. In Service Toward the Body of Christ 3-8
      a. Your Position
         1.) Personal Estimation 3
         2.) Proper Differentiation 4
         3.) Perfect Integration 5
      b. Your Performance
         1.) Recognize your role 6a
         2.) Realize your duty 6b-8
            a.) Prophesy   6
            b.) Ministry 7
            c.) Teaching 7b
            d.) Exhortation 8
            e.) Giving 8
            f.) Ruling 8
            g.) Showing mercy 8
   3. In Service Toward All Men  9-16
      The Sacrificial Servant. . .
      • Communicates his love with sincerity   9
      • Clings to the good 9
      • Cares for the brethren 10
• Consecrates his spirit 11
• Continues constant in testing 12
• Considers saints in need 13
• Controls himself in conflict 14
• Commiserates with his companions 15
• Condescends to the commonplace 16
• Constrains his responses 17
• Commends his integrity 17
• Commits to peace 18
• Ceases from anger 19
• Conquers evil with good 20-21

B. Loving Servants 13:1-14
1. Submitting to Authority 1-7
   a. Authority Delegated 1-2
   b. Authority Defended 3-4
   c. Authority Demanded 5-7
2. Settling Our Debt of Love 8-10
   a. Love Effects the Law
   b. Love Elevates our Neighbor
3. Sensing the Urgency of the Hour 11-14
   a. It is High Time 11a
   b. It is the End Time 11b
   c. It is Daytime 12-14

C. Nurturing Servants 14:1-15:7
1. Accept Weaker Brethren 14:1-3
   a. Disregard his arguments 1
   b. Discern his need 2
2. Correct Weaker Brethren 14:4-12
   a. Correct Him In Attitude - concerning his humility 4
   b. Correct Him In Philosophy - concerning his conscience 5
   c. Correct Him In Motive - concerning his purpose 6
   d. Correct Him In Accountability - concerning his Christ 7-12
3. Protect Weaker Brethren 14:13-18
   a. A new criterion 13
   b. A new standard 14
   c. A new goal 15-18
4. Perfect Weaker Brethren 14:19-23
   a. The purpose is peace 19
   b. The priority is people 20
   c. The privilege is to abstain 21
   d. The proof is a clear conscience 21-23
5. Please Weaker Brethren 15:1-7
   a. Elevate the weak
      1.) Carry his infirmity 1
      2.) Cater to his need 1
   b. Emulate the Savior 3-7
      1.) His example was sacrificial 3a
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      3.) His Father will enable 5-7
D. A Leading Servant – Paul’s Ministry 15:8-33

Concerning his ministry, we see that it was:
1. A Prophetic Ministry 8-12
2. A Personal Ministry 13-14
3. A Priestly Ministry 15-16
4. A Powerful Ministry 17-19
5. A Planned Ministry 20-29
   a. It was an aggressive plan 20
   b. It was a biblical plan 21
   c. It was a flexible plan 22-23
   d. It was a purposeful plan 24-28
   e. It was an affirming plan 29

F. A Prayerful Ministry 30-33
1. Why we pray 30a
2. How we pray 30b
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