



# FAITH BIBLE COLLEGE

*2 Timothy 2:15*

*"Study to show thyself approved unto God,  
a workman that needs not to be ashamed,  
rightly dividing the word of truth."*

# BOOK OF ROMANS



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the task and others who sniff it, wants to be like them"*

*"Leadership is not a title but a Function  
& that Function pulls you to its Position  
& the Position determines your Title"*

*Blessings & Graceful Studying  
Professor Ronnie Moodley*

**INDEX**

**INTRODUCTION**

**page 3**

The City of Rome	page 3
The Church in Rome	page 4
The Author of Romans	page 5
Time and Place of Writing	page 8
Occasion and purpose for writing the Book of Romans	page 8
Key words in Roans	page 9
Titles and Types of Jesus	page 14
Assignment	page 14
Comparisons with other Bible Books	page 15
Frequently used words	page 15
General Outline	page 15
Assignment	page 16

**PART ONE: SIN**

**page 17**

Assignment	page 17
The Sinfulness of Man	page 17
God's Holiness Requires Judgement	page 24
The Universal Need for Salvation	page 38

**PART TWO: SALVATION**

**page 45**

Assignment	page 45
Man is Unrighteous	page 45
The Righteousness of God	page 47
Justification by Faith	page 52
Assignment	page 54
Assignment	page 62
Benefits of Justification	page 71
Adam versus Christ	page 74
Assignment	page 79

**PART THREE: SEPERATION**

**page 80**

Assignment	page 80
Sanctification	page 81
Free from Sin	page 89
Assignment	page 94
Free from the Law	page 99
A New Life in Christ	page 105
Assignment	page 115

**PART FOUR: SOVEREIGNTY**

**page 121**

Assignment	page 121
God's Past Dealings with Israel	page 124
Assignment	page 125
God's Present Purpose with Israel	page 130
God's Future Purpose with Israel	page 137

**PART THREE: SERVICE**

**page 141**

Assignment	page 141
To God	page 142
Assignment	page 147
To the Church	page 148
Assignment	page 158
Assignment	page 162
To the Government	page 163
Assignment	page 167
To others	page 168

**CONCLUSION**

**page 178**

**BIBLIOGRAPHY**

**page 180**

## **INTRODUCTION**

Martin Luther said, "This Epistle is the real chief part of the New Testament and the very purest Gospel, which indeed deserves that a Christian not only know it word for word by heart, but deal with it daily as daily bread for the soul. For it can never be read or considered too much or too well, and the more it is handled the more delightful it becomes, and the better it tastes." <sup>1</sup>

The book of Romans is the longest and the clearest exposition that was written by the Apostle Paul on the Gospel. This book contains the doctrinal foundation for the Christian faith, and it is for this reason that it was arranged first in order among the New Testament epistles. The Book of Romans is one of the most powerful books of the Bible as it in itself is a miniature Gospel. In its pages we see the heart of the Gospel – the salvation of man, not by works but by faith in Jesus Christ. Augustine of Hippo (354-430), the most influential of the church fathers, was converted upon reading Romans 13:13-14. Martin Luther, the father of the Protestant Reformation, was studying Romans when he concluded that faith alone justifies a person before God. John Wesley, the founder of Methodism, was converted on May 24, 1738, upon reading Luther's introduction to Romans.

Bible scholars are universally in awe of the Roman letter because of the comprehensiveness of its message, the profoundness of its language, and the acuteness of its logic. Thiessen said, "This is in every sense the greatest of the Epistles of Paul, if not the greatest book in the New Testament..."

## **THE CITY OF ROME**

Rome, the capital city of the Roman Empire in Paul's day, was a beautiful city located on the Tiber River and built on seven hills. Rome, which means "power" in Greek, was without a doubt the most influential city in the world at the time. It was not only the first city of the empire but the largest and most splendid. Rome was served by many good roads coming from all directions. It was the centre for culture and religion. It had many great buildings made of marble and was famous for its oval stadium (Coliseum), the Pantheon, great military arches, the Circus Maximus (a huge stadium that held 150,000 people), a theatre that seated 40,000, and temples for the many Roman gods and goddesses.

It was the seat of government for the entire Roman Empire. The Roman emperor, the Caesar, resided in his imperial palace located on Palatine Hill. From there he directed the affairs of the empire and the entertainment that took place on the Colosseum in the valley below his palace.

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<sup>1</sup> Martin Luther, "Preface to the Epistle to the Romans" (1522), in Works of Martin Luther (1932), Vol. VI, p. 447

Rome, as with many other cities in the empire, came to be made up of many ethnic groups and all socio-economic classes including Jews. It has been estimated that by the time the first century A.D. there were some 50,000 Jews in Rome grouped in a large number of synagogues. It is believed that the Christian faith was brought to Rome and it took root there within the Jewish community. During Paul's time the majority of the Jewish population consisted of slaves.

## **THE CHURCH IN ROME**

### **THE ORIGIN:**

The origin of the Lord's church in Rome is unknown. Paul had never visited the church at the time of writing the epistle and it seems that by the time of writing it had become fairly well established. Paul claimed in Romans 15:20 that he did not build on another man's foundation, and yet he regarded the Roman church as within his own canon. Romans 15:20 "My ambition has always been to preach the Good News where the name of Christ has never been heard, rather than where a church has already been started by someone else."

There are many speculations as to how the Church at Rome started but two of these appeared to be the most reasonable.

- There were Jewish Romans at Jerusalem on the day of Pentecost (Acts 2) and it is likely they could have travelled back to Rome and started a church there.
- Paul had started other prominent churches in Corinth and Ephesus and these were all on major trade routes to Rome. Christians could have moved to Rome from any of these cities and started a church there.

By whatever means or by whom exactly the Christian faith was brought to Rome is not certain but, as mentioned, it took root and grew within the Jewish community.

### **THE CHARACTERISTICS OF THE ROMAN CHURCH:**

At the time Paul wrote to the saints there, the church had been in existence in Rome for "many years." (Romans 15:23). This group of saints had a notable reputation throughout the area that he travelled in. "your faith is proclaimed throughout the world" (Romans 1:8).

"The Christians must have been well established and fairly numerous by the middle of the 50s. Paul had wanted to visit them "for many years (1:10, 15:23). They had been sufficiently strong (or provocative) by AD 49 to provide the

occasion for the "constant disturbances" with the Jewish community which resulted in the expulsion of (most? many of?) the Jews. And in 64 they could be described as a new "sect" with a "a great multitude" , " vast numbers" indicted by confessed Christians to provide many hours of "entertainment" by the varied deaths they suffered. The widespread use of such punishments suggests that few of the Christians had citizens' rights." 2

### **THE MEMBERS OF THE CHURCH:**

Romans 1:7 "... dear friends in Rome. God loves you dearly, and he has called you to be his very own people. May grace and peace be yours from God our Father and the Lord Jesus Christ."

In the opening words of this Epistle, Paul addresses this letter to all the Christians that were in Rome. The Church in Rome consisted of a diverse group of people:

- Gentiles who had come from pagan worship to trust in Jesus as their Saviour: The Messiah was not limited to the Jew but was also to be known to all people as the Son of God. Romans 11:13 "I am saying all of this especially for you Gentiles. God has appointed me as the apostle to the Gentiles. I lay great stress on this,"
- Devout Jews who had believed in Jesus as the Jewish Messiah: Romans 2:17 "If you are a Jew, you are relying on God's law for your special relationship with him. You boast that all is well between yourself and God." Romans 4:12 "And Abraham is also the spiritual father of those who have been circumcised, but only if they have the same kind of faith Abraham had before he was circumcised." Romans 7:1 "Now, dear brothers and sisters—you who are familiar with the law—don't you know that the law applies only to a person who is still living?"

Because of the diversity of its members, many problems arose among the believers. Therefore Paul wrote this letter to instruct the Jews and the Gentiles on their salvation. The Jewish Christians were adamant that the Gentiles had to convert to Judaism through the rite of circumcision. They lacked proper teaching in the revelation of grace that was given to Paul.

### **THE AUTHOR OF THE BOOK OF ROMANS (ROMANS 1:1-15)**

When we refer to a person as being the author of a book of the Bible, we do not conclude that the particular person was the source of the revelation that is found in the Book, but rather that he was the agent through which came this revelation. God used human instruments to convey the message of the Gospel in a human language.

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2 Biblical Foundations for Freedom by Rev. Paul J. Bucknell

“Paul, a bond-servant of Christ Jesus, called as an apostle, who had been set apart for the gospel of God,” (Romans 1:1)

Paul identified himself as being the author of the Book of Romans. He described his relationship to God by the term, “bond servant of Jesus Christ.” He, as the servant of God, not only proclaimed the message of the Gospel by mouth, but also wrote down, in human words, the message of God. As one looks at his life, one must conclude he was the servant of God whose life demonstrated complete dedication. Through this man came many epistles that warned and directed the infant church in the path of Christian truth and righteousness.

### **THE TITLES OF THE AUTHOR IN THE INTRODUCTION OF THE BOOK OF ROMANS:**

#### **A bond servant of Jesus Christ:**

The word “doulos” means a slave, a bond servant. There are two fundamental ideas associated with this title (Acts 27:23). The first is ownership [to whom I belong] (Galatians 6:17, 1 Corinthians 6:20, 2 Timothy 1:8) and the second is service [whom I serve].

The pattern of Paul as a life of a slave (Luke 17:7-10) was:

- To know the mind of the Master
- To do the will of the Master
- To follow the example of the Master (Philippians 2:7)
- To accept service upon service without complaint
- To expect no special favours for his obedience

#### **An Apostle:**

The word “apostolos” means “sent as a messenger, a missionary”. An Apostle is:

- Called: “Klatos” means an effectual call which separates one to a chosen task.
- Set apart: “Aphorismenos” means one appointed, designated, set apart. Literally it means “to mark off a boundary, to set limits”. Paul had a divine call upon him that set him apart for the Gospel. He was separated from his mother’s womb (Galatians 1:15). He was separated by the Church (Acts 13:2). As an apostle, he had been set apart to bring the Gospel to the Gentiles, “to bring about the obedience of faith among all the Gentiles” (Romans 1:5).

### **THE HEART OF THE AUTHOR (Romans 1:11-15):**

In writing this book to the Church in Rome, Paul expressed his heart. This can be seen in three statements that he made in the opening chapter:

#### **“I long to see you” (Romans 1:11):**

Paul had not visited the Church at Rome before and therefore his desire was that he come and impart spiritual gifts to them as this was one of the functions of the fivefold ministry as seen in Ephesians 4. The purpose of these spiritual gifts (Romans 12:6, 2 Corinthians 1:7, 12:4) was to establish and encouraged them to produce fruits according to the Gospel.

#### **“I am debtor” (Romans 1:14-15):**

The word debtor comes from the Greek word, “opheiletes” which means one who is held by some obligation or bound by some duty to fulfil a particular task. As a born again believer Paul had become a debtor to Christ. We are not able to pay for the provisions that Christ has given to us. The only way that we are able to express our gratitude for the amazing salvation that He has given to us is to follow His commandments and to be a witness for Him (Matthew 28:19-20).

#### **“I am ready” (v15):**

It was for this reason that Paul was driven from city to city to spread the news of Christ. All that was within him was eager to fulfil the calling of God upon his life – the call to be a witness.

Romans 15:21 “I have been following the plan spoken of in the Scriptures, where it says, “Those who have never been told about him will see, and those who have never heard of him will understand.”

Romans 15:18-19 “I dare not boast of anything else. I have brought the Gentiles to God by my message and by the way I lived before them. I have won them over by the miracles done through me as signs from God—all by the power of God's Spirit. In this way, I have fully presented the Good News of Christ all the way from Jerusalem clear over into Illyricum.”

## **THE TIME AND PLACE OF WRITING ROMANS**

This letter to the Romans was probably written during Paul's third missionary trip, around A.D. 57-58, when Paul was in Corinth or that vicinity (Acts 20:2-3). This date can be deduced from some of Paul's statements in Romans 15:25-28 about how he was headed to Jerusalem to take the offering from the saints in Macedonia (Acts 16:9) and Achaia (Acts 18:12) to the poor saints in Judea. This places the writing of this book toward the end of Paul's third missionary trip (Acts 18:23) as he headed for Jerusalem.

## **THE OCCASION AND PURPOSE OF WRITING ROMANS**

### **To tell the church of his planned visit:**

Paul's letter was not written to address a particular problem within the church in Rome as he was not as familiar to this Church as the others that he had established. Rather, it seems that he wrote to the church to pave the way for his forthcoming visit to Rome and for his future mission efforts. He desired to visit Rome to enjoy the fellowship of the Christians there and to encourage them in the faith and to be encouraged by them (Romans 15:24; 1:11, 12). At the time of his writing his letter he saw his missionary work in the East as being finished. He believed it was time for him to push on to the West to plant the gospel of Christ in new lands where the gospel had not been brought before, particularly to Spain (Romans 15:23, 24). Because he had desired to see Rome for quite some time (Romans 1:10-13; 15:23; Acts 19:21) he said that after taking the Gentile's contributions to Jerusalem, he was going to visit.

### **To create a homebase for his missions:**

He hoped to make Rome his homebase for his missionary work in the West as Antioch, Syria, had been for his work in the East. He desired the church in Rome to give its aid to support his mission efforts in Spain (Romans 15:24). For the church in Rome to serve as the homebase for his mission outreach and to give its solid support to his spreading of the gospel in the West, the Roman church itself needed to be firmly founded on the saving gospel of Christ.

### **To clearly show the meaning of the Gospel of Salvation:**

This epistle clearly set forth, both to Jewish and Gentile Christians Paul's understanding of the gospel and salvation through Jesus Christ. The book of Romans amplifies and clarifies what is otherwise said in the New Testament. This book therefore is a major theological treatise dealing with the core of the Christian faith and is a defence against error and heresy. Paul had not established the church at Rome and had no apostles there. Therefore he wanted to make sure they were on the right theological track. He gave them

systematic teaching of the Christian faith and excited them with the great worldwide plans of God. The Jews were regularly interfering with the expansion of the gospel to the Gentiles. Paul gave them a proper theological perspective on the relationship between the Jews and the Gentiles so they could vigorously spread God's kingdom

### **To encourage the believers:**

Paul's intent was to help the believers to clearly communicate the Gospel with others. They lived under Caesar in the powerful Roman empire sometimes with persecution. He encouraged them to keep steadfast under pressures and showed them the relationship they were to have with the empire and Roman culture.

### **THE KEY TO THE BOOK OF ROMANS**

To understand the key to this book is to comprehend the full implication of the Gospel. The Gospel is so profound that it passes beyond the comprehension of the wise, and so simple that it is able to be received by a child. In it, is the power of God which is released to save the sinner and produce righteousness in the unrighteous. The basis upon which this is received is "faith". Only God could devise a way that would exclude none and make available to all men His salvation.

Romans 1:16-17 "For I am not ashamed of this Good News about Christ. It is the power of God at work, saving everyone who believes—Jews first and also Gentiles. This Good News tells us how God makes us right in his sight. This is accomplished from start to finish by faith. As the Scriptures say, "It is through faith that a righteous person has life."

### **The Gospel is Good News:**

The Gospel is the good news of Christ. The heart of this good news is summarized in 1 Corinthians 15:1-4 "Now let me remind you, dear brothers and sisters, of the Good News I preached to you before. You welcomed it then and still do now, for your faith is built on this wonderful message. And it is this Good News that saves you if you firmly believe it—unless, of course, you believed something that was never true in the first place. I passed on to you what was most important and what had also been passed on to me—that Christ died for our sins, just as the Scriptures said. He was buried, and he was raised from the dead on the third day, as the Scriptures said."

### **The Gospel is the Power of God:**

Dr John MacArthur wrote, "Scripture certainly testifies to God's glorious power (Exodus 15:6), His irresistible power (Deuteronomy 32:39), His unsearchable power

(Job 5:9), His mighty power (Job 9:4), His great power (Psalm 79:11), His incomparable power (Psalm 89:8), His strong power (Psalms 89:13), His everlasting power (Isaiah 26:4), His effectual power (Isaiah 43:13), and His sovereign power (Romans 9:21).” His is the only power that can save.” 3

The Greek word “dunamis” means “power, might, strength, force and ability.” The power that is found within the Gospel has the ability to save us. It is a power that is not from man, but it is the very power of God – saving and transforming man to be in the image of God. Paul explained that “... the Kingdom of God is not just fancy talk; it is living by God's power.” (1 Corinthians 4:20).

Power was an attribute that certainly characterized the Roman Empire in Paul's day, but their power was only human power and the "powerful" Romans like all men of all ages were powerless to make themselves righteous before a holy God. "Powerful" Rome, like all men who are born into Adam (Romans 5:12) was in desperate need of the Gospel and the righteousness of God therein revealed.

Leon Morris says, “The gospel is not advice to people, suggesting that they lift themselves. It is power. It lifts them up. Paul does not say that the gospel brings power, but that it *is* power, and God's (omnipotent) power at that.” 4

Paul, time after time spoke of the power of the Gospel:

- Romans 15:18-19 “I dare not boast of anything else. I have brought the Gentiles to God by my message and by the way I lived before them. I have won them over by the miracles done through me as signs from God—all by the power of God's Spirit. In this way, I have fully presented the Good News of Christ all the way from Jerusalem clear over into Illyricum.
- 1 Corinthians 1:18 “I know very well how foolish the message of the cross sounds to those who are on the road to destruction. But we who are being saved recognize this message as the very power of God.”
- 1 Corinthians 2:4-5 “And my message and my preaching were very plain. I did not use wise and persuasive speeches, but the Holy Spirit was powerful among you. I did this so that you might trust the power of God rather than human wisdom.”
- 1 Corinthians 4:19-20 “But I will come—and soon—if the Lord will let me, and then I'll find out whether these arrogant people are just big talkers or whether they really have God's power. For the Kingdom of God is not just fancy talk; it is living by God's power.”

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3 Romans 1 – 8, by John McArthur

4 The Epistle to the Romans, Leon Morris,

- 1 Thessalonians 1:5 “For when we brought you the Good News, it was not only with words but also with power, for the Holy Spirit gave you full assurance that what we said was true. And you know that the way we lived among you was further proof of the truth of our message.

### **The Gospel provides salvation for the sinner:**

“Soteria” is the Greek word which is used in this verse and it means “deliverance, preservation, salvation.” This word is used in context of deliverance from the hand of an enemy, and includes healing for the body (Matthew 8:17). Salvation releases the power of God to work fully on the sinner’s behalf. Salvation delivers the sinner from the penalty and the power of sin. Collin’s dictionary describes salvation as “the act of preserving or the state of being preserved from harm...deliverance by redemption from the power of sin and from the penalties ensuing from it.”

Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification. The gospel has the power to...Forgive sins (past), impart new life (present) and admit into heaven (future). No other power on earth can do that! Only the power of God is able to overcome man’s natural tendency to commit sin and impart supernatural life. The Bible makes it clear that men cannot be spiritually changed or saved by good works (Ephesians 2:9), by the church, by being raised in a God fearing home, by rituals (including water baptism), or by any other human means.

Salvation through Christ is God’s powerful hand (Isaiah 50:2, 59:1) that He has stretched out to lift man from the despair of sin (John 3:13-15) and the destiny of eternal separation from His glorious presence. His salvation brings deliverance (Acts 2:40):

- from being lost
- from sin
- from the wrath of God

### **The Gospel is for everyone:**

Paul goes on to say “for the Jew first and also for the Greek”. This statement expresses the universal character of the Gospel. The Gospel is not exclusive to a specific group of people – it is for everyone, for all. It is for “Anyone who calls on the name of the Lord will be saved” (Romans 10:13).

- Who were the Jews?

Easton's Dictionary explains that the term Jews was derived from the patriarch Judah, at first given to one belonging to the tribe of Judah or to the separate kingdom of Judah (2 Kings 16:6) as opposed to those belonging to the kingdom of the ten tribes, who were called Israelites. During the Captivity, and after the Restoration, the name, however, was extended to the whole Hebrew nation without distinction. Originally this people were called Hebrews, but after the Exile this name fell into disuse. In the New Testament, the term "Jew", was frequently used to distinguish the descendants of Israel from proselytes, Samaritans, and Gentiles.

The phrase, "to the Jew first" was fulfilled literally and historically as Luke documents in the book of Acts, on the day of Pentecost in (Acts 2). Acts 13:46 "Then Paul and Barnabas spoke out boldly and declared, "It was necessary that this Good News from God be given first to you Jews. But since you have rejected it and judged yourselves unworthy of eternal life—well, we will offer it to Gentiles." Salvation was to come first to the Jews because it was through them God had ordained salvation to come (John 4:22). Therefore the Messiah came first to the lost sheep of the house of Israel (Matthew 15:24).

- Who were the Greek?

The term Greek embraces all nations of the world who are not Jews. Just as all men are either in Adam (unregenerate) or in Christ (born again), so too all the world can be divided Biblically speaking into two groups, Jews and Gentiles. Jesus had instructed His disciples that repentance and remission of sins were to be preached in His Name unto all the nations, "beginning from Jerusalem" (Luke 24:47). They were to be His witnesses first in Judea and Samaria, and then unto the uttermost parts of the earth (Acts 1:8).

### **The Gospel is for all who believe:**

Salvation comes through believing the Gospel - "to everyone who believes (Romans 1:16). The condition of the Gospel is faith in Jesus Christ. The extent of the Gospel is to each one who believes. Salvation is not a set of rules to follow, but a gift we are to accept. The Greek word, "pistis", means "faith, trust and confidence". The verb form of faith means "to believe, be convinced of something or to be persuaded". To believe is not only the consent of mind but it is an act of the will and the heart.

Belief involves:

- a mental or intellectual apprehension of the facts concerning the gospel,
- a firm conviction which produces full acknowledgment of God's revelation of Truth,
- a personal surrender to the Truth
- a conduct inspired by and consistent with one's surrender

Martin Luther said, "Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times." 5

God meets man at the point of his faith God bridges the gap that separates man from God. It is the basis for one's relationship with God. "The just shall live by faith" (Romans 1:17). The believer's life begins by faith and by faith he lives. This life comes only from a relationship with God By faith one enters into this relationship

### **The Gospel reveals the righteousness of God:**

"Dikaiosune" means "righteousness, uprightness". The definition for righteousness is as follows:

- It is the condition of being conformed to the likeness of God (Eph 4:24).
- It is the result of being justified.

It expresses two things:

- Firstly, righteousness is that which conforms to the character of God.
- Secondly, righteousness puts the sinner into a right relationship to God.

The Gospel makes available God's righteousness to an unrighteous man. This righteousness only comes through the Gospel. The goal of one's life is to be "found in Him, not having a righteousness of my own." (Philippians 3:9). The righteousness of God goes from "faith to faith".

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5 <http://dailychristianquote.com/dcqluther.html>

How is the gospel to be understood as “the righteousness of God”?

The phrase “righteousness” occurs eight times in Romans (1:17; 3:5, 21, 22, 25, 26; 10:3 twice), and its strategic importance is obvious. For Paul this was an imposing expression that he marvelled at since it wedded with perfect harmony both God’s holiness and grace. In the Old Testament, “righteousness” meant, to be “straight” in a moral sense, “loyal without deviation.” It carried with it is the positive aspect of God’s holiness (Ex. 9:27; Deut. 32:4; Job 4:17; Ezra 9:15; Psalm 129:1) and revealed how righteousness was required from man. This righteousness as revealed in Genesis 15 and Habakkuk came through faith. Genesis 15:6 “And Abram believed the Lord, and the Lord declared him righteous because of his faith.” Habakkuk 2:4 ““Look at the proud! They trust in themselves, and their lives are crooked; but the righteous will live by their faith.”

In the New Testament writings, Paul continues this understanding of “righteousness” and shows the vital role of the Gospel as providing a righteous standing. Romans 1:17 “This Good News tells us how God makes us right in his sight. This is accomplished from start to finish by faith. As the Scriptures say, “It is through faith that a righteous person has life.”

### **TITLES FOR AND TYPES OF JESUS**

- Jesus Christ (1:1)
- The Seed of David (1:3)
- The Son of God (1:4)
- The Lord Jesus Christ (1:7)
- Christ Jesus (3:24)
- A Propitiation (3:25)
- Jesus (3:26)
- Jesus our Lord (4:24)
- Lord of Sabaoth (9:29)
- A Stumbling Stone and Rock of Offence (9:33)
- The End of the Law (10:4)
- The deliverer (11:26)
- Lord of the Dead and Living (14:9)
- A Root of Jesse (15:12)

### **ASSIGNMENT**

Using each of the titles that Paul used in the Book of Romans, discuss the significance of why Paul used these titles when looking at the context of the scriptures in which he had placed them.

## **COMPARISON WITH OTHER BIBLE BOOKS**

### **Genesis:**

In Genesis, Abraham is the patriarch of Israel; in Romans he is the patriarch of all who believe (4:16).

### **Galatians:**

Galatians, with its discussion of justification by faith, could be called "Romans in shorthand."

### **James:**

The Book of Romans shows the *root* of salvation: faith alone. James shows the *fruit* of salvation: good works.

## **FREQUENTLY OCCURRING WORDS**

There are many words that are used more often than any other book in the Bible. These words are:

- Law (used about 78 times)
- Grace (used about 24 times)
- Faith (used about 39 times)
- Justified (used about 10 times)
- Gospel (used about 13 times)
- Christ (used about 67 times)
- Sin (used about 44 times)
- Righteousness (used about 39 times)

## **OUTLINE OF THE BOOK OF ROMANS**

There are five divisions that are found in the Book of Romans:

- Sin: The condemnation of man (Romans 1:1 - 3:20)
- Salvation: Justification (Romans 3:21- 5:21)
- Separation: Sanctification (Romans 6 - 8)
- Sovereignty: Dispensation, God dealing with man through time (Romans 9 - 11)
- Service: Glorification (Romans 12-16)

ROMANS				
Sin	Salvation	Separation	Sovereignty	Service
Romans 1:18-3:20	Romans 3:21 – 5:21	Romans 6:1 – 8:39	Romans 9:1 – 11:36	Romans 12:1 – 16:27
Need for Salvation	Way of Salvation	Life of Salvation	Scope of Salvation	Service of Salvation
God's holiness	God's grace	God's power	God's sovereignty	God's glory
Deadliness of sin	Design of grace	Power for salvation	Promises fulfilled for salvation	Path of salvation pursued

These five divisions can be further condensed into three categories:

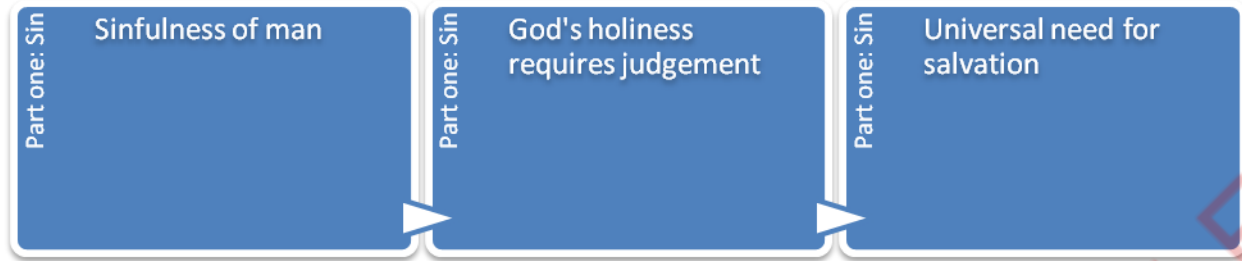
- Doctrinal (Romans 1-8): In this section we see that Paul deals with the doctrines of sin, salvation and sanctification.
- National (Romans 9-11): Here in this section Paul deals with the people who are able to receive salvation. It is here where we see the inclusion of both the Jews and the Gentiles in more details.
- Personal / Practical (Romans 12-16): In this portion of the book Paul goes on to reveal the practical issues that are affected due to a person being justified and sanctified.

#### ASSIGNMENT

Read through the whole book of Romans twice.

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## **PART ONE – THE SINFULNESS OF MAN**



This first part of the book of Romans is covered in Romans 1:18 – 3:20. In this part of the book, Paul discusses the sinfulness of man and sin's consequences and therefore lays a firm foundation to the rest of the book which speaks of the doctrine of salvation and the demonstration of this salvation in the life of the believer.

### **ASSIGNMENT**

Read through Romans 1:18-3:20 three times.

### **THE SINFULNESS OF MAN**



In Romans 1:18-32, we are shown a pinnacle in time and allowed to see the history of man from God's viewpoint. Though given every opportunity to turn to God and serve Him, man rather chose the root of descent. As we look through history we see this descent of man from the apex of God's creation to a state of depravity and corruption. This path is clearly marked as man chose the ways of ungodliness and unrighteousness, refusing to acknowledge the Creator, choosing to serve idols, exchanging the truth of God for a lie. There came a time in history where God gave man over to corruption.

In this chapter we see:

- God's revelation of Himself to man
- The way of man

## **GOD REVELATION OF HIMSELF TO MAN**

Romans 1:20 "From the time the world was created, people have seen the earth and sky and all that God made. They can clearly see his invisible qualities—his eternal power and divine nature. So they have no excuse whatsoever for not knowing God."

Through the Word of God we see that God revealed Himself through:

- **His Word:**

Romans 1:16-17 "For I am not ashamed of this Good News about Christ. It is the power of God at work, saving everyone who believes—Jews first and also Gentiles. This Good News tells us how God makes us right in his sight. This is accomplished from start to finish by faith. As the Scriptures say, "It is through faith that a righteous person has life."

Psalms 19:7-11 "The law of the Lord is perfect, reviving the soul. The decrees of the Lord are trustworthy, making wise the simple. The commandments of the Lord are right, bringing joy to the heart. The commands of the Lord are clear, giving insight to life. Reverence for the Lord is pure, lasting forever. The laws of the Lord are true; each one is fair. They are more desirable than gold, even the finest gold. They are sweeter than honey, even honey dripping from the comb. They are a warning to those who hear them; there is great reward for those who obey them."

- **His creation:**

Romans 1:20 "By the things that are made"

Psalms 19:1-6 "The heavens tell of the glory of God. The skies display his marvelous craftsmanship. Day after day they continue to speak; night after night they make him known. They speak without a sound or a word; their voice is silent in the skies; yet their message has gone out to all the earth, and their words to all the world. The sun lives in the heavens where God placed it. It bursts forth like a radiant bridegroom after his wedding. It rejoices like a great athlete eager to run the race. The sun rises at one end of the heavens and follows its course to the other end. Nothing can hide from its heat."

Creation makes known the Creator. The visible things that are found in creation - the solar system, the animal kingdom, the variety in colour and species of plants and birds, the force of gravity and the laws of nature etc - point to the invisible Creator! Design in nature points to a great Designer! The "things that are made" point to the divine Maker. By looking at His creation we are able to learn many things about the character and the nature of God.

For example: Through the laws of gravity and all the unchangeable laws of nature we are able to clearly see that He is a God of orderliness. Through the colourful sunsets and the different colours of the birds and fish we are able to see that God is an artist. Through the thunderstorms, the tornados and the powerful sea tides we are able to see that God is a God of power. Through the provision of the seasons and the day and the night we see that God is a God of goodness. Through the vast universe and the various galaxies that are too numerous to count we see that God is a BIG God – that He is truly Great. Psalm 147:4 “He counts the stars and calls them all by name.” Jeremiah 31:37 “Just as the heavens cannot be measured and the foundation of the earth cannot be explored, so I will not consider casting them away forever for their sins. I, the Lord, have spoken!”

Through the complexity of the human brain we see that God is a God of intelligence (Psalm 139:14). Through the creative design and variety in species, we see that God is a creative God. Every snowflake that falls is a six-sided crystal and yet no two are alike; no two people are alike and there are differences even among identical twins. Through the fact that the sun is not too close and not too far from the earth we see the wisdom of God. Through the nurturing of nature we see that God is a God of care. Matthew 6:26-30 “Look at the birds. They don't need to plant or harvest or put food in barns because your heavenly Father feeds them. And you are far more valuable to him than they are. Can all your worries add a single moment to your life? Of course not. "And why worry about your clothes? Look at the lilies and how they grow. They don't work or make their clothing, yet Solomon in all his glory was not dressed as beautifully as they are. And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't he more surely care for you? You have so little faith!” Matthew 23:37 ““O Jerusalem, Jerusalem, the city that kills the prophets and stones God's messengers! How often I have wanted to gather your children together as a hen protects her chicks beneath her wings, but you wouldn't let me.”

Man is without excuse because creation itself declares who God is.

- His invisible attributes are made known by creation. Creation expresses beauty, harmony, peace etc.
- His eternal power is made known by creation. Creation expresses the power of God.
- His divine nature is made known by creation. Creation can only exist because of a Creator.

## **THE WAY OF MAN**

Romans 1:21 "Yes, they knew God, but they wouldn't worship him as God or even give him thanks. And they began to think up foolish ideas of what God was like. The result was that their minds became dark and confused."

In spite of the goodness of God in revealing Himself to man and showing man how to walk before Him, man did not choose the way of holiness and righteousness. Even though they knew Him they willingly rejected this revelation and chose another way.

Adam and the great patriarchs had the knowledge of the One True God but somewhere through history, man had corrupted this knowledge and they therefore no longer glorified Him. In this we see that man did not progress in His knowledge but rather he regressed. Romans 1:22 "Claiming to be wise, they became utter fools instead." Psalm 14:1 "Only fools say in their hearts, "There is no God." They are corrupt, and their actions are evil; no one does good!"

In spite of the overwhelming evidence of what was shown to man – man foolishly chose to ignore the evidence and rejected God. Instead of worshipping the One True God they worshipped man made images (Romans 1:23-24), those which had been specifically prohibited by God. Exodus 20:4-5 "Do not make idols of any kind, whether in the shape of birds or animals or fish. You must never worship or bow down to them, for I, the Lord your God, am a jealous God who will not share your affection with any other god! I do not leave unpunished the sins of those who hate me, but I punish the children for the sins of their parents to the third and fourth generations." Deuteronomy 4:15-19 ""But be careful! You did not see the Lord's form on the day he spoke to you from the fire at Mount Sinai. So do not corrupt yourselves by making a physical image in any form—whether of a man or a woman, an animal or a bird, a creeping creature or a fish. And when you look up into the sky and see the sun, moon, and stars—all the forces of heaven—don't be seduced by them and worship them. The Lord your God designated these heavenly bodies for all the peoples of the earth."

Instead of choosing God's way, man chose his own way. Man's way became characterized as being:

### **Man's way is the way of ungodliness (Romans 1:18)**

Ungodliness comes from the Greek word "asebeia" which means "godlessness, impiety (in thought or action.)" Godlessness is choosing to live apart from God, relieving one's self of all responsibility to a Creator. In this chapter we see that:

- Man suppressed the truth by unrighteous living (v18). The word “suppress” comes from the Greek word, “katecho” which means to “hold back, hinder, prevent, hold down, suppress”. Therefore it is by immoral living that truth is held down and destroyed. The more a person lives in conflict with God and His gentle leading of the Holy Spirit, the harder his heart will become towards the truth and therefore the more he will live in sin.
- Man chose not to honour God (v21). The first commandment that was given by God to the people of Israel was that they were to honour God. Exodus 20:3-5 "Do not worship any other gods besides me. "Do not make idols of any kind, whether in the shape of birds or animals or fish. You must never worship or bow down to them, for I, the Lord your God, am a jealous God who will not share your affection with any other god! I do not leave unpunished the sins of those who hate me, but I punish the children for the sins of their parents to the third and fourth generations." To honour God would mean to allow God to have His rightful place. However, man took God off the throne of his heart, choosing to live independently of Him, and enthroned self instead.
- Man exchanged the glory of God for the creature (v23). This literally means “traded the glory of God”. Man traded the glory of God for the glory of the creature. He made himself images of man, birds, animals and reptiles and therefore became like the object of his worship.
- Man exchanged the truth of God for a lie (v25). He chose the lie over the truth of God. He mixed lies with the truth and therefore lost discernment. He lost his identity as he lost truth.
- Man chose not to honour God in his knowledge (v28). Man had been given the capacity to fully know the things of God, yet he chose to leave God out of his knowledge.

**Man’s way is the way of unrighteousness (v18, 29-32) - “being filled with all unrighteousness.”**

The word unrighteousness comes from the Greek word “adikia” which means “wrongdoing, wickedness, injustice”. Unrighteousness is the very opposite of everything that is of God, His nature and moral character. Therefore when these men became unrighteous, they were perverting the image of God by living opposite to His moral character. Unrighteousness is a general word that describes all wrongdoing and therefore encompasses a great variety of actions. Paul in this chapter goes on to describe some of these acts:

- Sexual immorality

- Wickedness: The Greek word “poneria” literally means the desire of doing harm and showing a great delight to do wrong. “Poneros” is the title of satan, the evil one, one who deliberately destroys the innocence and goodness of men.
- Greed: The lust to get more and to crave more and more. The opposite of covetousness is contentment and satisfaction. Thus it refers to people who are were satisfied with what they had
- Malice: This comes from the Greek word, “khaki” meaning “badness, soil of the heart out of which sin grows.”
- Full of envy: Essentially being a person who holds a grudge against another person and who resents the qualities of another person.
- Murder: This can be both murder in the natural by physically murdering another person but it can also mean mental murder. This is the type of murder that Jesus spoke of which involves hatred and anger towards another person. Matthew 5:21-22 “You have heard that the law of Moses says, 'Do not murder. If you commit murder, you are subject to judgment.' But I say, if you are angry with someone, you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the high council. And if you curse someone, you are in danger of the fires of hell.”
- Strife: Being contentious because of ambition and jealousy. Being argumentative.
- Deceit: A person who tricks and deceives by being cunning.
- Gossips, whisperers: One who has a slanderous tongue, one who whispers in another's ear
- Slanderers, backbiters: Those who trumpet their slanders abroad.
- Haters of God: Those who are openly defiant of God and His ways, His people
- Insolent, spiteful: Those who delight in hurting others
- Arrogant, proud: Those who have contempt for anyone except himself, (God resists the proud).
- Boastful: The person who pretends to have what it has not.

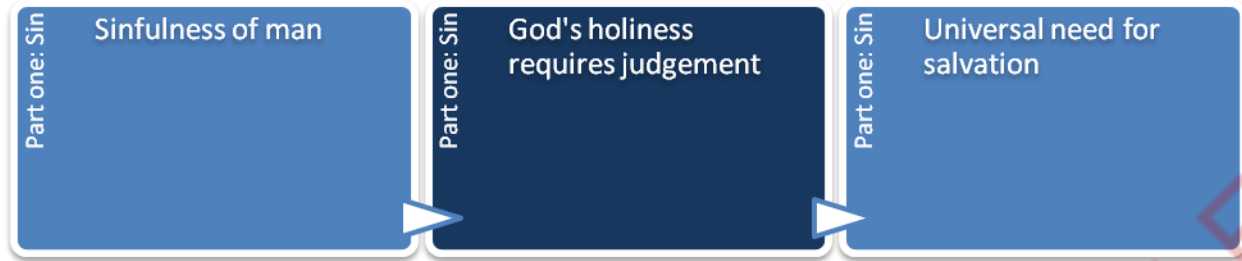
- Inventors of evil: Those people who are not satisfied with ordinary ways of sinning, and therefore seek out new ways.
- Untrustworthy covenant breakers
- Unmerciful, implacable: Those who are pitiless.

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## **GOD'S HOLINESS REQUIRES JUDGEMENT**

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Romans 1:18 "But God shows his anger from heaven against all sinful, wicked people who push the truth away from themselves."

The Greek word "orge" is used here to express the anger of God. This word means "anger, indignation and wrath." In the Bible we find that God's wrath is always closely related to judgement and is a definite attribute of God in history. During the times of the book of Genesis we see that God did not remain silent nor did He overlook when man continued to do evil. Twice in the book of Genesis alone we see the evidence of this:

- During the times of Noah: Genesis 6:5-7 "Now the Lord observed the extent of the people's wickedness, and he saw that all their thoughts were consistently and totally evil. So the Lord was sorry he had ever made them. It broke his heart. And the Lord said, "I will completely wipe out this human race that I have created. Yes, and I will destroy all the animals and birds, too. I am sorry I ever made them."
- Towards Sodom and Gomorrah: Genesis 19:13 "For we will destroy the city completely. The stench of the place has reached the Lord, and he has sent us to destroy it."

The righteous character of God demands judgement upon unrighteousness. Creation was brought forth to live in harmony with God. Judgement must come upon the ungodly who choose to live apart from God. Unrighteousness and ungodliness are destructive in themselves and a proper place must be prepared for these.

The subject of God's wrath is sadly ignored as most only focus on God's love and grace. In presenting the gospel Paul knew that he must present the bad news before presenting the good news. We need God's righteousness (verse 17) but we deserve God's wrath (verse 18). Before a man is ready for salvation he must see his NEED for salvation.

God must judge and pour out His wrath against all that does not measure up to His standard of righteousness. Because of God's holiness, He will judge sin and therefore we read in this chapter of Romans about the consequences of sin:

- Romans 1:24 "So God let them go ahead and do whatever shameful things their hearts desired. As a result, they did vile and degrading things with each other's bodies.
- Romans 1:26 "That is why God abandoned them to their shameful desires. Even the women turned against the natural way to have sex and instead indulged in sex with each other.
- Romans 1:28 "When they refused to acknowledge God, he abandoned them to their evil minds and let them do things that should never be done."

Three times in this next section we read, "God have them up" (Romans 1:24, 26, 28). It is the same Greek word each time and it means "to hand over, give over, deliver, to turn over, to give up on a person." It was used of Judas who delivered over or betrayed Jesus (Matthew 26:21, 23, 24; 27:3). Here it is used of God giving men over to their own lusts. Psalm 81:12 "So I gave them up unto their own hearts' lust: and they walked in their own counsels."

In judgment God gave man up and abandoned him to his own sinful way. They abandoned God so He abandoned them. In judgment God gave them up, delivered them over to their own lusts (sinful desires), took away restraint (as a dog let loose from his leash) and let sinful men have just what they want. Man wilfully ignored His invisible attributes, His eternal power and divine nature as revealed in creation. The creature rebelled against the Creator and chose to live apart from God.

### **GOD'S JUDGEMENT**

The key word of the second chapter of the book of Romans is "judge" or "judgement".

- Romans 2:1 "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."
- Romans 2:2 "But we are sure that the judgment of God is according to truth against them which commit such things."
- 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?"
- Romans 2:5 "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;"

- Romans 2:12 “For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
- Romans 2:16 “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

In the beginning of this chapter we see that man is sitting in judgement, but continuing in verse 2 we see that God is on the throne of judgement. God is the perfect and righteous Judge.

### **GOD, THE JUDGE**

Before we understand the judgement of God, we need to understand the Judge, Himself. In scripture we can learn the following truths about God as being the judge:

#### **Firstly, God has the right to judge:**

God has a right to judge in that He has the inherent authority. God has the right and authority over us because “He has made us and not we ourselves” (Psalm 100:3). Abraham recognized this fact when he confessed, “Shall not the judge of all the earth do right.” Since He is our creator He can and does establish moral laws by which we are to live. He also has the authority to administer those laws. God is the Executive, the lawmaker and the judge.

#### **Secondly, He is the Righteous Judge.**

“Shall not the Judge of all the earth do right?” (Genesis 18:25). God is righteous and just in judging the world because He is righteous and just in Himself.

- Psalm 119:137 “Righteous are You, O LORD, And upright are Your judgments.”
- Jeremiah 12:1 “Righteous are You, O LORD”.
- Psalm 145:17 “The LORD is righteous in all His ways”
- Psalm 51:4 Against You, You only, have I sinned, And done *this* evil in Your sight -- That You may be found just when You speak, And blameless when You judge.”
- Psalm 97:2 “Clouds and darkness surround Him; Righteousness and justice are the foundation of His throne.”
- Lamentations 1:18 “The LORD is righteous, For I rebelled against His commandment.”

- Daniel 9:14 "Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God is righteous in all the works which He does, though we have not obeyed His voice."
- Ezra 9:15 "O LORD God of Israel, You are righteous, for we are left as a remnant, as it is this day. Here we are before You, in our guilt, though no one can stand before You because of this!"

What Scripture teaches is that God is righteous in Himself. He is not righteous because He conforms to a standard of goodness or righteousness that exists over Him. His righteousness and justice are one in the same. They are attributes of His holiness. He is morally transcendent, erect and pure. It is impossible for Him to be otherwise. He cannot change His moral character. He cannot cease to be righteous, just, and pure because He is righteousness, justice and holiness. So when He deals with His creatures – when He responds to men and women He responds in keeping with His character. His laws (moral laws) are not arbitrary, whimsical but holy and just because they reflect what He is. They conform to His character as Holy and righteous. Because this is so when He does judge and punish He always does so in righteousness and justice.

Because God is righteous and holy the judgment of the guilty is a necessity arising from His very nature. Habakkuk 1:13 "You are of purer eyes than to behold evil, And cannot look on wickedness." God's righteousness – justice does not conflict with His grace yet they are distinct. God is under no compulsion to be gracious. God's grace is free. He offers grace freely. His justice is however necessary. God is not compelled by his nature to show grace. He is compelled by his nature to manifest justice. So that when God punishes the guilty as He did in Genesis 19, He does so to satisfy His justice. It may be unpleasant (and it is certainly unpopular) but it is neither evil nor cruel. God's justice requires the penalty of death. The soul that sins shall surely die. Yet God's justice also accepts the perfect sacrifice of a willing substitute. The Cross of Christ is not only a manifestation of God's love but also of God's justice. God's wrath against the guilty was poured out on Him. He is called the propitiator, the appeaser, and the one who satisfies God's justice. The cross is the manifestation of God's love in that it is His justice being poured out and met through His Son on behalf of sinners.

Because God is righteous He loves justice. He loves what conforms to His character. He hates what does not. And his holy hatred (not vindictiveness) is directed against the guilty. Yet He derives no personal satisfaction from the punishment of the guilty. Ezekiel 33:11 "Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?' In the destruction of Sodom and Gomorrah God did not just punish sin. He punished with destruction and death sinners. God will judge

according to righteousness because He is righteous and loves to uphold righteousness. He hates iniquity.

**Thirdly, He judges with wisdom and according to the truth.**

We see this reflected in Genesis 18:20-21 "And the LORD said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, "I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

This is a figurative way of speaking. Here He condescends to speak in terms we can understand. The point however is that He judges according to the truth – the facts. These scriptures contain a figurative way of relating God's omniscience and wisdom to His just judgment. He always gets his facts straight. Because He is all wise and knows all things. All things will be manifest before His judgment seat.

**Fourthly, He has the power to carry out His judgments.**

This fact is underscored in Genesis 19 when God actually destroyed Sodom and Gomorrah. No one can escape from God. A modern judge only pronounces sentences. God not only legislates and sentences; He also carries out the judgment.

- "It is a dreadful thing to fall into the hands of the living God" (Hebrews 10:31)
- "For our God is a consuming fire" (Hebrews 12:29)
- "He is able to destroy both body and soul in Gehenna" (Matthew 10:28)

**Fifthly, the New Testament and Jesus speak of God's judgment too.**

Jesus is the mediator of the Father's judgment. This is part of Christ's final exaltation before the world.

- John 5:22 says, "Moreover the Father judges no one but has entrusted all judgment to the Son,"
- John 5:30 says, "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.
- 2 Thessalonians 1:4-9 says, "*it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those*

who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,"

Jesus as the mediator of God's judgment has Himself endured that judgment on behalf of the guilty. When Abraham asked the question "Shall not the judge of all the earth do right," the issue before him was the idea that the Lord would in His judgment of Sodom and Gomorrah punish the righteous along with the guilty. For God to punish the righteous would be not only a travesty of justice but also a denial of His very nature.

## **PRINCIPLES OF GOD'S JUDGEMENT**

### **Principle 1: Man is rendered inexcusable before God the Righteous Judge**

Romans 1:20 "From the time the world was created, people have seen the earth and sky and all that God made. They can clearly see his invisible qualities—his eternal power and divine nature. So they have no excuse whatsoever for not knowing God."

Romans 2:1 "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things"

Inexcusable means "without any defence" (see Romans 1:20), has nothing to say (Romans 3:19) and is guilty before God. The Jewish nation, thought himself exempt from God's judgement because they were known as the seed of Abraham. They thought no child of Abraham would enter hell, so they stood to condemn the Gentile. But this passage says they "practice the same things" (v1-3). They practised the sin of the Gentiles which was sinning against the Light given. Man is quick to condemn and judge others for misconduct and wicked actions but often does not realize that in condemning others he is in effect condemning himself. For example:

**Judah:** Genesis 38:12-26 "In the course of time Judah's wife died. After the time of mourning was over, Judah and his friend Hirah the Adullamite went to Timnah to supervise the shearing of his sheep. Someone told Tamar that her father-in-law had left for the sheep-shearing at Timnah. Tamar was aware that Shelah had grown up, but they had not called her to come and marry him. So she changed out of her widow's clothing and covered herself with a veil to disguise herself. Then she sat beside the road at the entrance to the village of Enaim, which is on the way to Timnah. Judah noticed her as he went by and thought she was a prostitute, since her face was veiled. So he stopped and propositioned her to sleep with him, not realizing that she was his own daughter-in-law. "How much will you pay me?" Tamar asked. "I'll send you a young goat from my flock," Judah promised. "What pledge will you give me so I can be sure you will send

it?" she asked. "Well, what do you want?" he inquired. She replied, "I want your identification seal, your cord, and the walking stick you are carrying." So Judah gave these items to her. She then let him sleep with her, and she became pregnant. Afterward she went home, took off her veil, and put on her widow's clothing as usual. Judah asked his friend Hirah the Adullamite to take the young goat back to her and to pick up the pledges he had given her, but Hirah couldn't find her. So he asked the men who lived there, "Where can I find the prostitute who was sitting beside the road at the entrance to the village?" "We've never had a prostitute here," they replied. So Hirah returned to Judah and told him that he couldn't find her anywhere and that the men of the village had claimed they didn't have a prostitute there. "Then let her keep the pledges!" Judah exclaimed. "We tried our best to send her the goat. We'd be the laughingstock of the village if we went back again." About three months later, word reached Judah that Tamar, his daughter-in-law, was pregnant as a result of prostitution. "Bring her out and burn her!" Judah shouted. But as they were taking her out to kill her, she sent this message to her father-in-law: "The man who owns this identification seal and walking stick is the father of my child. Do you recognize them?" Judah admitted that they were his and said, "She is more in the right than I am, because I didn't keep my promise to let her marry my son Shelah." But Judah never slept with Tamar again."

**David:** 2 Samuel 12:1-9 "So the Lord sent Nathan the prophet to tell David this story: "There were two men in a certain town. One was rich, and one was poor. The rich man owned many sheep and cattle. The poor man owned nothing but a little lamb he had worked hard to buy. He raised that little lamb, and it grew up with his children. It ate from the man's own plate and drank from his cup. He cuddled it in his arms like a baby daughter. One day a guest arrived at the home of the rich man. But instead of killing a lamb from his own flocks for food, he took the poor man's lamb and killed it and served it to his guest." David was furious. "As surely as the Lord lives," he vowed, "any man who would do such a thing deserves to die! He must repay four lambs to the poor man for the one he stole and for having no pity." Then Nathan said to David, "You are that man! The Lord, the God of Israel, says, 'I anointed you king of Israel and saved you from the power of Saul. I gave you his house and his wives and the kingdoms of Israel and Judah. And if that had not been enough, I would have given you much, much more. Why, then, have you despised the word of the Lord and done this horrible deed? For you have murdered Uriah and stolen his wife

### **Principle 2: God's Judgement is according to truth**

Romans 2:2 "And we know that God, in his justice, will punish anyone who does such things."

A human judge is limited when it comes to knowing the truth and ascertaining the true facts of any case. He must depend upon the testimony of men, many of whom will lie even under oath. People may fail to tell the truth, the whole truth and nothing but the truth. But this is not a problem to God. The true facts of every case are naked and open before Him. He needs no witnesses and no jury because He knows all the facts.

Hebrews 4:12-13 says, "For the word of God is full of living power. It is sharper than the sharpest knife, cutting deep into our innermost thoughts and desires. It exposes us for what we really are. Nothing in all creation can hide from him. Everything is naked and exposed before his eyes. This is the God to whom we must explain all that we have done."

### **Principle 3: God's judgement is inescapable**

Romans 2:3 "Do you think that God will judge and condemn others for doing them and not judge you when you do them, too?"

No man will be able to escape the judgment of God. Men may be able to escape human justice but there will come a day where man will have to stand before God and will not be able to escape His divine justice.

Amos 9:1-3 "Then I saw a vision of the Lord standing beside the altar. He said, "Strike the tops of the Temple columns so hard that the foundation will shake. Smash the columns so the roof will crash down on the people below. Then those who survive will be slaughtered in battle. No one will escape! "Even if they dig down to the place of the dead, I will reach down and pull them up. Even if they climb up into the heavens, I will bring them down. Even if they hide at the very top of Mount Carmel, I will search them out and capture them. Even if they hide at the bottom of the ocean, I will send the great sea serpent after them to bite and destroy them."

### **Principle 4: Man should not run away from God (v3) but they should turn to God in repentance (v4)**

Romans 2:4 "Don't you realize how kind, tolerant, and patient God is with you? Or don't you care? Can't you see how kind he has been in giving you time to turn from your sin?"

God is kind and generous and therefore holds back His righteous judgement and delays His punishment so that man would come to repentance.

Goodness is one of the attributes of the character of God.

- Psalms 25:8 "Good and upright is the LORD: therefore will he teach sinners in the way."
- Nahum 1:7 "The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him."
- Matthew 19:17 "And he said unto him, Why callest thou me good? *there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*"

### **CHARACTERISTICS OF GOD'S GOODNESS**

In the Bible the goodness of God is characterized as being:

#### **Great:**

- Nehemiah 9:35 "For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works."
- Zechariah 9:17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

#### **Rich:**

- Psalms 104:24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.
- Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

#### **Abundant:**

- Exodus 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,
- Psalms 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

### **Satisfying:**

- Psalms 65:4 *Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*
- Jeremiah 31:12 *Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.*
- Jeremiah 31:14 *And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.*

### **Enduring:**

- Psalms 23:6 *Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.*
- Psalms 52:1 *Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.*

### **Universal:**

- Psalms 145:9 *The LORD is good to all: and his tender mercies are over all his works.*
- Matthew 5:45 *That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

### **PURPOSE OF GOD'S GOODNESS**

- The purpose of the goodness of God is that it should lead men and women to repentance. This goodness should produce godly sorrow (2 Corinthians 7:9-10), should change the mind of the person and thereby turn the sinner towards God (2 Corinthians 7:10-11).
- The purpose of the goodness of God is that it should lead a person to do what is good. This is true repentance. 2 Corinthians 7:11 "Just see what this godly sorrow produced in you! Such earnestness, such concern to clear yourselves, such indignation, such alarm, such longing to see me, such zeal, and such a readiness to punish the wrongdoer. You showed that you have done everything you could to make things right."

- The purpose of the goodness of God which leads man to repent and turn away from sin will lead him to receive eternal life: Romans 2:6-7 "will judge all people according to what they have done. He will give eternal life to those who persist in doing what is good, seeking after the glory and honor and immortality that God offers."

### **Principle 5: There is a Day of Judgment**

Those however who despise God's goodness and are insensitive to His grace will store up wrath for themselves on the Day of Judgment.

Romans 2:5 "But no, you won't listen. So you are storing up terrible punishment for yourself because of your stubbornness in refusing to turn from your sin. For there is going to come a day of judgment when God, the just judge of all the world,"

2 Peter 3:7 "And God has also commanded that the heavens and the earth will be consumed by fire on the day of judgment, when ungodly people will perish."

### **Principle 6: God's judgment is perfectly righteous**

It is called the "righteous judgment of God." God the righteous Judge makes no mistakes!

Genesis 18:25 "Surely you wouldn't do such a thing, destroying the innocent with the guilty. Why, you would be treating the innocent and the guilty exactly the same! Surely you wouldn't do that! Should not the Judge of all the earth do what is right?"

Romans 9:14 "What can we say? Was God being unfair? Of course not!"

When the divine Judge arrives at a verdict, it must be RIGHT. The punishment (penalty) must be right also. God makes no mistakes. The Judge of all the earth will do right. He cannot do wrong.

### **Principle 7: God's judgement is just**

Romans 2:6 "will judge all people according to what they have done."

God will evaluate a man's work and will judge him according to it. This same principle is seen throughout scripture when mentioned in connection to the judgment of God

- Man will be judged according to his words (Matthew 12:36-37)
- Man will be rewarded according to his works (Matthew 16:27)

- Man will be repaid for the evil that he has been done (Romans 12:19, 2 Timothy 4:14)

God is not only a God of justice but He is also a God of grace. According to justice sin must be judged and punished. According to grace sin can be pardoned and forgiven (Psalm 103:3, Ephesians 1:7). God is a God of judgment but He is also a God of grace (Psalm 103:8). The wonderful truth of the gospel is that God can be gracious to sinful men without compromising His justice. Jesus died for our sins, and thus God has dealt with Christ after our sins and God has rewarded Christ according to our iniquities (Psalm 103:10). God remains just (because He poured out His judgment and wrath upon Christ) and at the same time He is able to graciously justify the sinner who trusts in His Son (Romans 3:26; 4:5)

**Principle 8: God punishes those who do evil but rewards those who do good**

Romans 2:7-10 “He will give eternal life to those who persist in doing what is good, seeking after the glory and honour and immortality that God offers. But he will pour out his anger and wrath on those who live for themselves, who refuse to obey the truth and practice evil deeds. There will be trouble and calamity for everyone who keeps on sinning—for the Jew first and also for the Gentile. But there will be glory and honour and peace from God for all who do good—for the Jew first and also for the Gentile.”

**Principle 9: God's judgement will be without partiality**

Romans 2:11-12 “For God does not show favouritism. God will punish the Gentiles when they sin, even though they never had God's written law. And he will punish the Jews when they sin, for they do have the law.”

The Greek word for favouritism used here literally means “to receive a person's face”. Partiality is giving face to a certain individual and turning one's face from another. God is no respecter of persons. He does not deal with a person on the basis of his “face” – surface considerations like nationality, colour, race, wealth – God looks at the heart of the individual and makes His judgement accordingly. God will judge both the Jews and the Gentiles fairly.

God is not partial towards the Jew. “Not the hearers of the Law are just before God, but the doers of the Law will be justified.” (V13). The Jews who had the Law will be judged by the Law (v12). They will not escape judgement. The Law was not a covering under which the Jew was to hide, but an instrument of judgement for the law-breaker.

God has not turned His face from the Gentiles. To sin against the light of one's conscience will bring judgement. All men have a law written in their hearts (v15). The conscience of man bears witness to good and evil (v15). The Gentiles are a law to themselves (v14). God will judge the heart, whether one has obeyed the understanding of his conscience or sinned against the light he has. The latter is the condition of most men.

**Principle 10: A person will be judged according to the light he has**

Romans 2:13-15 "For it is not merely knowing the law that brings God's approval. Those who obey the law will be declared right in God's sight. Even when Gentiles, who do not have God's written law, instinctively follow what the law says, they show that in their hearts they know right from wrong. They demonstrate that God's law is written within them, for their own consciences either accuse them or tell them they are doing what is right."

To whom much is given, much also is required (see Luke 12:48). The Jew had been given much light. The Jew possessed the law of God in written form (the Ten Commandments). The Jew will thus be judged by the law which he has. The Gentile who does not have the law will not be judged by that law. He will not be held accountable for what he does not have. But the Gentile does have something. He has been given some light and he will be judged according to the light which he does have.

**Principle 11: Nothing will be hidden from the Judge**

Romans 2:16 "The day will surely come when God, by Jesus Christ, will judge everyone's secret life. This is my message."

Matthew 10:26 "But don't be afraid of those who threaten you. For the time is coming when everything will be revealed; all that is secret will be made public."

Rev. 20:12 "I saw the dead, both great and small, standing before God's throne. And the books were opened, including the Book of Life. And the dead were judged according to the things written in the books, according to what they had done."

The way of the sinner is to deceive. Deception is an attempt to conceal truth. God will allow no man to sin against truth. God's judgement will uncover all things hidden. Truth shall come forth and man must face himself and his deeds. Truth will be an instrument of God's judgement.

**Principle 12: Jesus Christ will be the Judge**

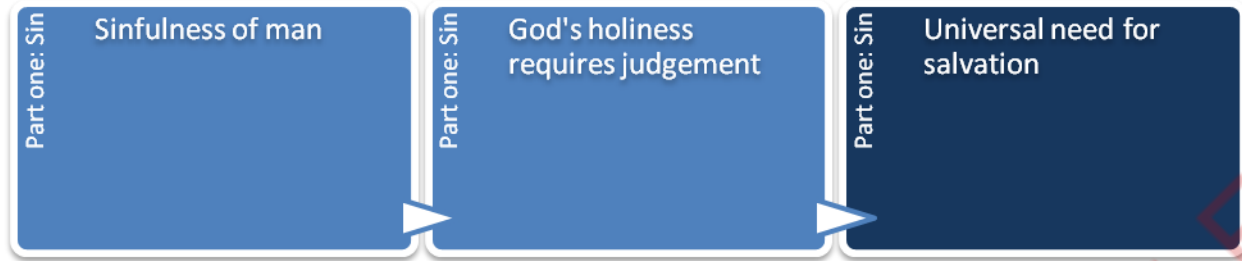
Romans 2:16 "The day will surely come when God, by Jesus Christ, will judge everyone's secret life. This is my message."

Acts 10:42 "And he ordered us to preach everywhere and to testify that Jesus is ordained of God to be the judge of all—the living and the dead."

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## MANS UNIVERSAL NEED FOR A SAVIOUR



In the first chapter Paul clearly and convincingly showed that the heathen man was lost and without excuse before God (Romans 1:17-32). In the first part of chapter 2 he showed that the moral man is lost and without excuse. In the latter part of that same chapter and in chapter 3 he showed that the religious man (the Jew) was lost and without excuse thereby emphasizing that universally all need salvation.

### THE GENTILE IS WITHOUT EXCUSE

Romans 2:12 "God will punish the Gentiles when they sin, even though they never had God's written law...."

Those who are spoken here of being without the law are the Gentiles. Paul in this verse reveals an important truth – **Ignorance of the law will not save the Gentile**

#### **Why are the Gentiles condemned if they do not have the Law?**

Romans 2:14-15 "Even when Gentiles, who do not have God's written law, instinctively follow what the law says, they show that in their hearts they know right from wrong. They demonstrate that God's law is written within them, for their own consciences either accuse them or tell them they are doing what is right."

The Gentiles did not have the written law of God. They did not have the Law of Moses, the Ten Commandment. But according to Paul, they had God's law within them, written in their hearts. Although they had never seen a copy of the Ten Commandments, they knew that it was wrong to murder, steal, lie, etc. and their conscience condemned them when they did such things. Example:

- Acts 28:3-4: These barbarians never saw the Ten Commandments but somehow they knew that murder was wrong and that it was punishable by death!
- Genesis 26:6-11: This heathen king had never seen the Ten Commandments yet he knew that adultery was wrong.

## **THE JEW IS WITHOUT EXCUSE**

Romans 2:12 "... And he will punish the Jews when they sin, for they do have the law."

Romans 3:1-2 "Then what's the advantage of being a Jew? Is there any value in the Jewish ceremony of circumcision? Yes, being a Jew has many advantages. First of all, the Jews were entrusted with the whole revelation of God."

The Jews had been instructed in the Law, a superior instruction. They had been given a unique relationship with God as His chosen people to represent Him and His righteousness in the world. But in chapter 2, Paul reveals another important truth – **Possession of the Law will not save the Jew.**

Even though the Jews had been given the advantage in having the Law of God (Romans 3:1-2), they did not obey the Law and therefore are without excuse.

### **Why was the Law not enough to save?**

- The Jews did not obey the Law (Romans 2:13): It is not enough just to have the law. It is not enough just to hear the law. A person must **DO** (keep, obey) the law. Paul's argument is very simple: The Jews had the law (possessed it), they heard the law, but they did not do the law, and therefore the Jews were condemned!
- The Jews were condemned by their own law (Romans 2:17-29). The way one looks at himself and an objective evaluation can be quite different. In this passage the Jew's opinion of himself is presented along with an objective evaluation by the Spirit of God. The conclusion is startling to the Jew who rested in the Law and his position as privileged before God.

### **The Jews viewpoint of who they were:**

Here in the latter part of the chapter we see that Paul continues with the same theme that God is not partial. He does not care about our pedigree, and no one is immune from our responsibility or His judgment! Yet the Jews thought they were and therefore Paul had to give them some startling news. The Jews were supposed to be the teachers of the Lord to make Him known, and they negated their primary call to each other and the world.

They were confident and even boasted in the fact that (Romans 2:17-19):

- Their name was "Jew"
- Their Law was "the embodiment of knowledge and of the truth" (v20)

- Their God was called “the God of Abraham, Isaac and Jacob”
- Their privilege was to “know His will and approve the things that are essential” (v18)

In their own eyes, the Jews had confidence of their status in society (v19-20). They saw themselves as being:

- A guide to the blind
- A light to those in darkness
- A corrector of the foolish
- A teacher of the immature (as infants).

### **God's viewpoint of who they were:**

Paul now in Romans 2 begins to show the Jews God's viewpoint of how He saw them (Romans 2:21-29):

- They reproached the name of God: “The Name of God is blasphemed among the Gentiles because of you” (Romans 2:24). The Name of God was in reproach because of the sins of the Jews. Those who presented themselves as instructors of the Law did not keep it themselves. God's name was blasphemed among the Gentiles because the Jews dishonored God by constantly breaking the law yet they held themselves up as superior to the Gentiles.
- They were lawless: The seal of God in the flesh became nullified by their lawlessness (v25-28). Circumcision was a religious rite of the Jews which was part of the seal of the covenant which had been made with Abraham. This spiritually spoke of “putting off” the filth of the flesh. Circumcision was of value for the Jew if he practiced the Law (v25). If the Jew was a transgressor of the Law, his circumcision became uncircumcision (v25). God accepts one's Jewishness not merely on the basis of “circumcision which is outward in the flesh, but he is a Jew who is one inwardly” (v28-29).

Romans 3:1 “Then what's the advantage of being a Jew? Is there any value in the Jewish ceremony of circumcision?” The word “then” points us back to chapter 2 where we saw that the Jews rested comfortably in three things:

1. They had the law.
2. They were circumcised.
3. They were children of Abraham.

Paul made it very clear in chapter 2 that . . .

1. Having the law doesn't do a person any good (see 2:13).
2. Being circumcised doesn't do a person any good (see 2:25).
3. Being a child of Abraham doesn't do you any good (see 2:28-29).

With these things in mind, it is natural that the Jew would then ask the questions found in Romans 3:1 -- "What advantage then hath the Jew?" What good is it? If we are condemned with the rest of the world, then what profit is there in being a Jew? If we are under God's judgment just like the Gentiles, what advantage is there in being a Jew? What's the benefit? What good is it? If having the law and being circumcised and being a child of Abraham does me no good, then what advantage is there in being a Jew?

### **GOD'S VERDICT: ALL MAN HAS SINNED**

This chapter begins with several questions that are presented as a result of the conclusion of chapter two:

- First, "what advantage has the Jew or what is the benefit of circumcision? (v1): The Scripture responds that theirs is a definite advantage since they received the "oracles of God". Oracles refer to the revelation of the whole of the Old Testament.
- Secondly, "If some did not believe, their unbelief will not nullify the faithfulness of God, will it? (v3): If some did not believe, would God cease to be faithful to the nation? The answer is, the unbelief of man will not change the Word of God, "let God be found true, though every man be found a liar (V4). In conclusion, the unbelief of man does not change the Word of God.
- Thirdly, "If our righteousness demonstrates the righteousness of God..... God who inflicts wrath is not unrighteous, is He (v5)." The author is presenting every argument that would come from a proud nation that refuses to repent. The answer is short, "May it never be! For otherwise how will God judge the world?" (v6). Man would bring a charge against God as being unjust in His judgement.
- Fourthly, "If through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?" (V7). Man would use his logic to escape the judgement of God. Some would go so far as to say, "let us do evil that good may come." (V8). The reply to this is "their condemnation is just!" (V8)
- Finally, the question comes, "are you better than they? " (v9). Are the Jews better than the Gentiles? Having looked at the picture from God's point of view the answer comes with a resounding, "No... not at all.... all are under sin" (v9)

As Paul continues to write his letter to the Church at Rome, it is clear here that he is creating a climax. He began with saying that the Gentiles had sinned, then went on to say that the Jews had also no excuse for their sinful behaviour. But here in this third chapter, Paul goes on to say that all have failed - those that are Jews and those who are Gentiles. The Jew sinned by failing to do what the Law of Moses commanded them to do. The Gentile sinned by failing to do what their conscience told him to do. Both Jew and Gentile failed to live up to the light God had given. Thus both are condemned before God. No one can escape the condemnation of sin. No one since Adam and Eve were ever born right, that is why we have to be born again (John 3).

### **OUTLINE OF ROMANS 3:9-20**

- **THE CHARGE** (Romans 3:9):

**All** are under sin. The phrase "under sin" comes from the Greek words "hupo hamartian". This phrase indicates all are under the authority or power of sin. "Under sin" means that a person has become the servant of sin. Sin rules over him. The flesh becomes the sphere of sin's reign. Man is dominated by his body. Sin becomes a principle of life which distorts the image of God. Hupo is used in Galatians 4:5 "who were under the Law", indicating a position of authority over. Sin in the singular is thought of as a ruling power which has subjected all men. "Both Jew and Greek are all under sin" (v9). The position of the Jew is the same as the Gentile. "Are we better than they?" (v9) The Jews received the oracles of God but did not believe (v2-3). The Jews received the Law of Moses but continued in sin (v5). The privileged position of the Jew did not exempt him from sin. He stands in need of God's righteousness as well as the Gentile. God's verdict is: "There is none righteous, not even one" (v10)

"There is none who understands ... all have turned aside, together they have become useless, there is none who does good, there is not even one." (v11-12)

### **A moral portraiture of the natural man:**

- His throat is an open grave (v13). Out of the sepulchre comes vulgarity, obscenity and hateful speech. The mouth is like the odour of an opened grave.
- With his tongue he keeps deceiving (v13). "Deceit" means "they smoothed their tongues".
- The poison of asps is under his lips (v13). Poison of asps refers to the Egyptian cobra whose poison is contained under the lips. His speech is described as poison that destroys.

- Whose mouth is full of cursing and bitterness (v14). Cursing rather than blessing comes from his mouth. Bitterness and unforgiveness are his way of life. Hatred, anger and strife characterise his life.
- His feet are swift to shed blood (v15). Violence and war is the nature of the natural man. His entertainment also is composed of violence.
- Destruction and misery are in his paths (v16). He is able to destroy. Civilisation is built upon the ruins of civilisation. His ambition always leaves destruction and misery behind.
- The path of peace he has not known (v17). No peace in his heart, no peace with man, and no peace with God
- There is no fear of God before his eyes (v18). No fear indicates no reverence for God. Irreverence has been called the mother of evil. He refuses to humble himself.
- **THE INDICTMENT** (Romans 3:10-18):

An indictment is a formal written statement framed by a prosecuting authority (in this case, GOD HIMSELF) charging a person with an offense. As he continues his discourse, Paul uses Old Testament passages to prove his point.

- vs. 9: "...that they are all under sin; "
- vs. 10: "As it is written, There is none righteous, no, not one:"
- vs. 11: "There is none that understandeth,..."
- vs. 11: "...there is none that seeketh after God."
- vs. 12: "They are all gone out of the way..."
- vs. 12: "...there is none that doeth good, no, not one."
- vs. 19: "...and all the world may become guilty before God."
- vs. 20: "Therefore by the deeds of the law there shall no flesh be justified in his sight:..."
- vs. 23: "For all have sinned, and come short of the glory of God;"

**HOW MANY ARE SINNERS?** -- ALL (Romans 3:9,12,19,23)

**HOW MANY ARE RIGHTEOUS? -- NONE (Romans 3:10-12)**

Jews and Gentiles are both in the same boat (and the boat is sinking!).

- **THE VERDICT (Romans 3:19): GUILTY!!!**

All the world is brought before the judgment of God to hear the verdict "GUILTY" and they are left standing there TREMBLING AND SILENT!

**GOD'S VERDICT IS: BY THE LAW NO FLESH IS JUSTIFIED (V19-20)**

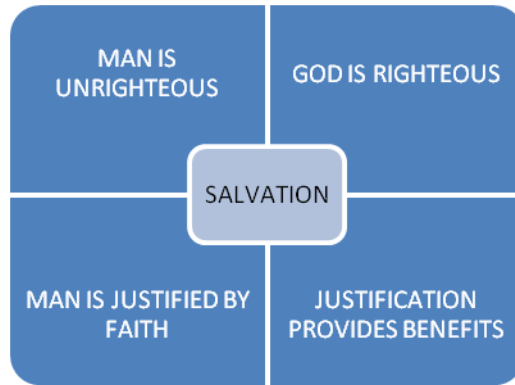
"By the works of the Law no flesh will be justified in His sight" (v20)

The Law closes the mouth of those under the Law (v19). The Law speaks to those under the Law and judges sin and brings death. Through the Law comes the knowledge of sin (v20) and not justification. The Law brings guilt, judgement and death. It is unable to set the sinner free or justify him before God. No flesh can be justified by the Law.

**GOD'S VERDICT: "ALL HAVE SINNED AND FALL SHORT OF THE GLORY OF GOD" (V23)**

As God looks at one's actions, He sees continual sin. As God looks at one's life, it fails to measure up to the righteousness of His glory. Man is a habitual sinner who has failed to measure up to the glory that God ordained for man.

**PART TWO: SALVATION**

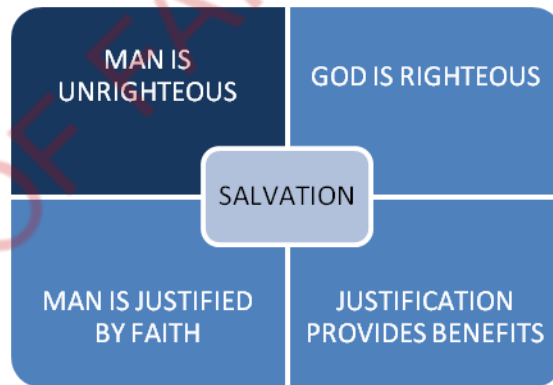


In this part of the book of Romans, Paul goes on to expound on what he has already begun in the introduction of this book. Though it appears bleak, as if man has no hope because of his unrighteousness, Paul begins to bring hope into this letter by speaking about the righteousness of God that He imputes to man so that man can be justified by faith.

**ASSIGNMENT**

Read through Romans 3:21- Romans 5:21 three times

**MAN CANNOT SAVE HIMSELF: MAN IS UNRIGHTEOUSNESS**



Romans 3:23 "For all have sinned, and come short of the glory of God;"

**DEATH RESULTS BECAUSE OF MAN'S UNRIGHTEOUSNESS:**

Beginning at Romans 1:18 and concluding in chapter 3:20, Paul showed man his need for a righteousness other than his own. Because of man's sin, he could not be righteous in himself. In Romans 5, Paul traced man's sin back to its roots, to Adam and his sin. In chapters 4 and 5, Paul continues to speak on this and shows the devastating consequences of Adam's sin for all men—death. In this portion

of the book of Romans, “death” becomes a very prominent theme. In the first three chapters of the book of Romans “Death” is spoken of in two scriptures. In the second and third part of the book, “death” is spoken of in 42 verses. In the last two parts of the book, death is spoken of in 5 verses.

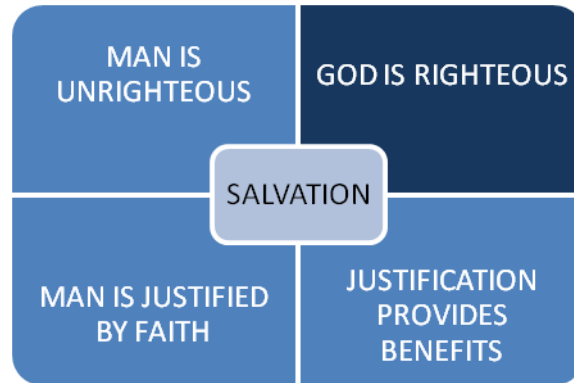
In chapters 4-8, the theme of death is a dominant one. This is because death is not only a problem for sinners, but for saints. The great tests of Abraham's life were directly related to death

- Abraham lied about the identity of his wife, Sarah, because he feared that men would kill him to marry her (Genesis 12:13, 20:1).
- The barrier to Abraham and Sarah having a child was the “deadness” of their old age (Romans 4:19-21).
- The ultimate test of Abraham's faith was the command to sacrifice Isaac, his son—to put him to death, the one through whom all of God's promises were to be fulfilled (Genesis 22, Hebrews 11:17-19)

Death is a great problem for all men. The fear of death haunts all men (Hebrews 2:9-15). Death is the last enemy which must be overcome before the kingdom of God is established (1 Corinthians 15:26). It is the “deadness” of our flesh which renders us unable to overcome sin (Romans 7:24, 8:11). As the death and resurrection of our Lord are the basis for our justification, so we shall soon see that these are also the basis for our sanctification. It is for this reason that death is so prominent in chapters 4-8.

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## THE ONLY WAY TO SALVATION: THE RIGHTEOUSNESS OF GOD



Romans 3:21-23 "But now God has shown us a different way of being right in his sight—not by obeying the law but by the way promised in the Scriptures long ago. We are made right in God's sight when we trust in Jesus Christ to take away our sins. And we all can be saved in this same way, no matter who we are or what we have done. For all have sinned; all fall short of God's glorious standard. Yet now God in his gracious kindness declares us not guilty."

Having come to the conclusion, "all have sinned and fall short of the glory of God" (v23), one wonders if there is any hope for the moral bankruptcy of man. Yet here in these next chapters Paul reveals a righteousness that is not of man. He points out that this righteousness does not come through keeping the Law but it is a righteousness that is given by God.

### THE GOD OF RIGHTEOUSNESS

In the Book of Romans we see that the righteousness of God is clearly shown in Paul's writings:

**God's righteousness is revealed in His Word:** Romans 1:17 "This Good News tells us how God makes us right in his sight. This is accomplished from start to finish by faith. As the Scriptures say, "It is through faith that a righteous person has life."

**God is a righteous judge:** Romans 3:5-6 ""But," some say, "our sins serve a good purpose, for people will see God's goodness when he declares us sinners to be innocent. Isn't it unfair, then, for God to punish us?"

**God in His righteousness will judge justly:** Romans 3:26 "And he is entirely fair and just in this present time when he declares sinners to be right in his sight because they believe in Jesus."

**God's Law is righteous:** Romans 7:12 "But still, the law itself is holy and right and good."

**God's righteousness justifies all He does:** Romans 3:4 "Of course not! Though everyone else in the world is a liar, God is true. As the Scriptures say, "He will be proved right in what he says, and he will win his case in court."

### **WHAT IS RIGHTEOUSNESS?**

In the Biblical sense righteousness expressed two ideas:

- That which puts the sinner into a right relationship to God, and
- That which conforms one to the character of God.

Righteousness is God's provision for the sinner through the blood of His Son.

### **This righteousness is apart from the Law (v21):**

In this verse Paul goes on to say that:

- The present demonstration of the righteousness of God is that to which the Law bears witness. Righteousness is defined by the Law. Because it defines righteousness and unrighteousness, the Law condemns all mankind, for no man will ever meet God's standard of righteousness as laid down in the Law. Furthermore, while the Law informs men of their inability to attain righteousness by their own works, it promises a righteousness God Himself provides (Deuteronomy 5:29, 9:4-6, 18:14-19, 29:4, 30:1-20). When the righteousness of God was revealed through the Person and work of Jesus Christ, the standard which the Law laid down was met. The Law continues to bear witness that Jesus is righteous, and that He is the Righteous One whom God promised would come to save His people from their sins. Jesus could rightly appeal to the Law as His witness, as proof of His identity as Messiah. The Law therefore defines true righteousness and declares that this righteousness would be manifested apart from the law-keeping of the Israelites, in God's time.
- The demonstration of the righteousness of God is not accomplished by law-keeping. Keeping the Law cannot justify men or reveal the righteousness of God. While the Law defined righteousness and declared that it would come, the Law did not produce this righteousness. The Law's function is something like the role of the Olympic judges. The judges recognize the best performance and announce the winner, but the winning performance is achieved apart from the judges. The judges cannot perform that which they praise; they can only identify that which is praiseworthy. The judges can take no credit for the excellence of the performer.

- The righteousness of God was manifested “apart from Law” and thus independently of Judaism. Judaism did not contribute to or produce the promised righteousness of God. The Jews boasted in their possession of the Law. They should not have done so. It made them neither more righteous nor better than the Gentiles. A standard far too high for any Jew to live up to, the Law condemned the Jews as sinners just like the Gentiles. Paul emphasizes this in verses 19 and 20. But here, Paul shows that the demonstration of the righteousness of God has come about independently of the Law, so far as its accomplishment is concerned.
- This “apart from the Law righteousness” was foretold by the Law and the Prophets (v21) by describing the Person of the Son of God. See Genesis 3:15, 18:18, Numbers 24:17, Isaiah 7:14, 9:7, 53, 61: 1-2

**This righteousness is available to all men (v22):**

The word “all” found in this scripture did not exclude any group of people. Rather it was all inclusive and was available to everyone who followed the pattern that had already been set forth in the Old Testament.

Paul continued this idea in verse 29-30 when he said, “Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also - if indeed God is one - and He will justify the circumcised by faith and the uncircumcised through faith” (v29-30)

The righteousness which God provided for sinners was not bestowed with partiality, as many Jews supposed. God’s righteousness is given to men as a gift, on the basis of faith, and not on the basis of works. It is offered to all men, because all are sinners, both Jews and Gentiles (Romans 3:23). “**All**” men, without distinction, are condemned sinners, and consequently, they have no human hope of heaven.

**This righteousness is received through faith (v22):**

Romans 3:25 “For God sent Jesus to take the punishment for our sins and to satisfy God’s anger against us. We are made right with God when we believe that Jesus shed his blood, sacrificing his life for us. God was being entirely fair and just when he did not punish those who sinned in former times.”

Faith is the means or the instrument through which this righteousness comes. Since the sinner could never be made righteous on the basis of works, God established another basis upon which He could establish His righteousness in man. “Where then is boasting? It is excluded. By what kind of law? of works? No, by a law of faith!” (Romans 3:27). Habakkuk 2:4 “Look at the proud! They trust in themselves, and their lives are crooked; but the righteous will live by their faith.”

### **This righteousness comes through His Son (v23-25):**

As we reach this new section in Romans, the righteousness of God becomes evident in salvation. God saves men by judging their sin in the Person of His Son, Jesus Christ. God provides the righteousness of His Son, received by faith, so that men may be justified in His sight.

The relationship of Paul's argument in Romans 3:21- 5:21 to what he has already taught in Romans may be summed up this way:

- The righteousness of God in the gospel (1:16-17)
- The righteousness of God in His judgment of sin (1:18–3:20)
- The righteousness of God in His judgment of His Son (3:21–5:21)

God's righteousness was not being revealed for the first time. His righteousness was evident in everything He did. God's righteousness was evident in His giving men over to their sin, as a present manifestation of His wrath toward sin (Romans 1:18.). But here, with the earthly appearance of Jesus Christ, God's righteousness was revealed in yet another way. It is revealed in Jesus Christ and in His work of redemption. While this present manifestation of God's righteousness in Christ is new in terms of time ("But now," verse 21), it is not utterly new in kind. In the past, God's righteousness was revealed by His wrath toward sin as it was poured out upon sinful men. The present manifestation of God's righteousness is revealed by the outpouring of His wrath on His only Son, who bore the sins of the world.

Romans 3:25, "Whom God displayed publicly as a propitiation in His blood, this was to demonstrate His righteousness"

God had passed over many of the sins of men. In the Old Testament, His passing over sin is seen in various times and places. For example: Genesis 15:12-16, 18:22-23, Acts 14:16, 17:30. The most dramatic illustration of this passing over of man's sins is seen in the annual Day of Atonement (Leviticus 16), when punishment for the sins of the nation Israel was delayed yet another year (Hebrews 9:1-10:18).

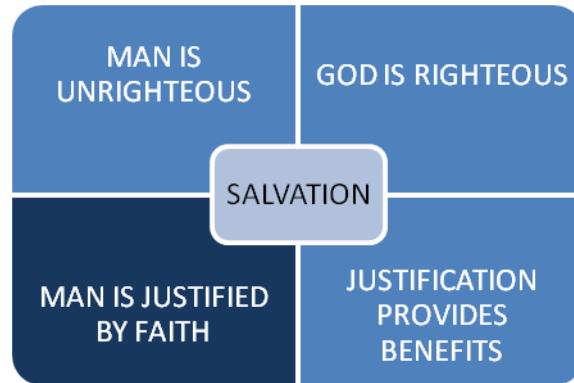
In the New Testament we see God's public demonstration of His righteousness in the sacrificial death of Jesus Christ, in the sinner's place. In the Person of Christ, sin was publicly punished so that the righteousness of God might be demonstrated, for all to see.

God publically displayed through the death of Jesus on the Cross, how His righteousness would come:

- **This righteousness came by the blood of His Son** (v25): Through the blood of Jesus, man can be redeemed from sin. This redemption took place by Jesus paying a price for the release of His creation(v24). The word "redemption" has the connotation of buying back a slave or captive, making him free by payment of a ransom. Christ became the mercy seat before the Father, His Blood sprinkled in God's Presence became the source of our righteousness. Redemption for the man under sin was by blood. Christ became our propitiation. Man was "sold under sin" as a slave. Christ took our sin to Himself. Man's release from sin comes only by the blood. The blood of sin-offerings broke the power of sin. Through the redemption which is in Christ Jesus, man is set free from sin and finds righteousness in Christ that conforms his life to God.
- **This righteousness was demonstrated at the cross.** The word "endeixis" is the Greek word is describe a demonstration or proof of a thing. God demonstrated His righteousness by placing His Son on the cross. God met man at this focal point of all time. Through the cross, God "passed over the sins previously committed" (v25) so that His justice was satisfied and so that man could be free. God's righteousness was displayed publicly before the world. The shame of the cross becomes the salvation of the world. That which is a gift to man comes at a high price to God.

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## **SALVATION: JUSTIFICATION BY FAITH**



There are NINE aspects of justification that we are able to learn from the book of Romans:

- The need for justification
- The meaning of the word justification
- The basis of justification
- The source of justification
- The provision of justification
- The process of justification
- The example of justification
- The results of justification
- The hope of justification

### **ASPECT 1: THE NEED FOR JUSTIFICATION**

1 Cor. 6:9-10 "Don't you know that those who do wrong will have no share in the Kingdom of God? Don't fool yourselves. Those who indulge in sexual sin, who are idol worshipers, adulterers, male prostitutes, homosexuals, thieves, greedy people, drunkards, abusers, and swindlers—none of these will have a share in the Kingdom of God."

As we have seen in the first part of the book of Romans, justification is necessary because of the unrighteousness of man (Isaiah 64:6). Because man lacks the righteousness that he needs (Romans 3:10), God acts on man's behalf through justification so that we are able to receive His salvation.

### **ASPECT 2: THE MEANING OF JUSTIFICATION**

To justify someone means to pronounce or treat as righteous. Justification is a declaration by God in heaven concerning man that he stands righteous in God's sight. God who has already acted judicially, in pronouncing the whole world guilty (Romans 3:19), now again acts judicially concerning that sinner who becomes convinced of his guilt and helplessness, and believes that God's Word

concerning Christ's expiatory sacrifice applies to himself; and thus becomes "of faith in Jesus" (Rom. 3:26). God's judicial pronouncement now is, that such a believing one stands righteous in His sight. Justification, or declaring-righteous, therefore, is the reckoning by God to a believing sinner of the whole value of the infinite work of Christ on the cross; and, further, His connecting this believing sinner with the Risen Christ in glory, giving him the same acceptance before Himself as has Christ: so that the believer is now "the righteousness of God in Him" (Christ).

"It is vastly more than being pardoned; it is a thousand times more than forgiveness. You may wrong me and then come to me; and I may say, "I forgive you." But I have not justified you. I cannot justify you. But when God justifies a man, He says, "I pronounce you a righteous man. Henceforth I am going to treat you as if you have never committed any sin." Justification means sin is all past and gone -- wiped out -- not merely forgiven, not merely pardoned; it means clearing the slate and setting the sinner before God as a righteous man, as if he had never sinned, as if he were as righteous as the Lord Jesus Christ Himself" 6

### **ASPECT 3: THE BASIS OF JUSTIFICATION**

Romans 5:9 "And since we have been made right in God's sight by the blood of Christ, he will certainly save us from God's judgment."

The substitutionary death of Christ is the one and only basis for the justification of sinful men.

- 1 Peter 3:18 "Christ also suffered when he died for our sins once for all time. He never sinned, but he died for sinners that he might bring us safely home to God. He suffered physical death, but he was raised to life in the Spirit."
- 2 Corinthians 5:21 "For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ."
- Isaiah 53:6 "All of us have strayed away like sheep. We have left God's paths to follow our own. Yet the Lord laid on him the guilt and sins of us all."

All the demands of Divine justice have been fully satisfied by the finished work of Christ on the cross. God judged His Son (Romans 8:3; 2 Corinthians 5:21) so that He might justify the believing sinner (Romans 4:5). My Substitute took my sin so that I might receive His righteousness! The death of Christ is the only basis of justification; otherwise the death of our Saviour would have been "in vain" (Galatians 2:21).

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6 Romans, The Gospel of Grace by Alva J McClain

## THE IMPORTANCE OF THE BLOOD OF CHRIST:

The importance and the value of the Blood of Christ must never be minimized. 1 Peter 1:18-19 "For you know that God paid a ransom to save you from the empty life you inherited from your ancestors. And the ransom he paid was not mere gold or silver. He paid for you with the precious lifeblood of Christ, the sinless, spotless Lamb of God."

**He shed His blood for us:** Romans 3:25 "For God sent Jesus to take the punishment for our sins and to satisfy God's anger against us. We are made right with God when we believe that Jesus shed his blood, sacrificing his life for us. God was being entirely fair and just when he did not punish those who sinned in former times."

**He bought us with His blood (redemption):** 1 Corinthians 6:20 "for God bought you with a high price. So you must honor God with your body." Ephesians 1:7 "He is so rich in kindness that he purchased our freedom through the blood of his Son, and our sins are forgiven. Revelations 5:9 "And they sang a new song with these words: "You are worthy to take the scroll and break its seals and open it. For you were killed, and your blood has ransomed people for God from every tribe and language and people and nation."

**He has forgiven our sins with His blood:** Colossians 1:14 "God has purchased our freedom with his blood and has forgiven all our sins. Hebrews 9:22 "In fact, we can say that according to the Law of Moses, nearly everything was purified by sprinkling with blood. Without the shedding of blood, there is no forgiveness of sins."

**He has freed us from our sins:** Revelations 1:5 "and from Jesus Christ, who is the faithful witness to these things, the first to rise from the dead, and the commander of all the rulers of the world. All praise to him who loves us and has freed us from our sins by shedding his blood for us."

Without the shedding of blood there is no forgiveness of sin! Our redemption from the slave market of sin demanded that a price be paid. That price was the precious blood of Christ.

### ASSIGNMENT

Follow the pattern of the Blood from the Old Testament through to the New Testament and show how it was important to the religious aspect of the people of Israel (Old Testament) and the Early Church.

## **ASPECT 4: THE SOURCE OF JUSTIFICATION**

Romans 3:24 "Yet now God in his gracious kindness declares us not guilty. He has done this through Christ Jesus, who has freed us by taking away our sins."

The source of justification is found in God and in no other. It is by His character of grace that man is justified. Though we are undeserving of the grace of God, God still extends His hand to those who believe and justifies them. We don't deserve God's gift of righteousness at all (Romans 5:15-16). The publican did not deserve it (Luke 18:13-14) and the "ungodly" do not deserve it (Romans. 4:5), yet God, who is rich in grace and mercy provides us with a means by which we can be justified.

### **WHAT IS GRACE?**

Grace" is the unmerited favour of God. Though man has sinned, falling short of the glory of God, God's attitude toward man is seen to be favourable in His willingness to forgive. God is not obligated by any internal or external standard to forgive us. It is something that God desired to do out of His love because God is love (1 John 4:8-10). It is a gift from God that is undeserved on any basis,

Grace in the Old Testament, is derived from a word that means to bend or stoop in kindness to an inferior, with the purpose of bestowing favor. In the New Testament, this kindness is stressed with having only one motivation—love. Ephesians 2:4-5 "But God is so rich in mercy, and he loved us so very much, that even while we were dead because of our sins, he gave us life when he raised Christ from the dead. (It is only by God's special favor that you have been saved!)"It is clearly unearned and unmerited favor, and it causes joy, pleasure, gratification, favor, benefit, thanks, and gratitude.

### **GRACE = Justice + Mercy**

- Grace is getting what we do not deserve.
- Justice is getting what we deserve.
- Mercy is not getting what we deserve.

God chose to pay for sin (through the Blood of Christ – the basis of justification) at great cost to Himself so that He could turn around and give unmerited and unconditional love, acceptance, and forgiveness to the very people who were the basis for the need for payment.

There are two importance things that we need to realize about grace:

- It is totally undeserved of the recipient (us), and
- It is a result of the totally generous nature of the giver (God).

## WHAT DOES GOD'S GRACE DO?

**Grace saves us:** "For by grace you have been saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Ephesians 2:8-9). Salvation is all that God does in taking a fallen man and making him into a son of God - righteous, holy and glorified.

**Grace justifies us:** "... being justified freely by His grace through the redemption that is in Christ Jesus" (Romans 3:24). Titus 3:7 "He declared us not guilty because of his great kindness. And now we know that we will inherit eternal life."

**Grace sanctifies us:** God's grace helps us to live right for God therefore we need to "continue in God's grace" (Acts 13:43). "But may the God of all grace, who has called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen and settle you." (1 Peter 5:10). Grace gives us the power to conduct ourselves correctly in the world. "For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in all simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you" (2 Corinthians 1:12). It is only by God's grace, and the graciousness He puts in us, that we can conduct ourselves simply and with godly sincerity in the world.

**By grace we have strength to stand against opposition:** A Christian must stand in the grace of God (Romans 5:2). He must be strong in the grace of God. "You therefore, my son, be strong in the grace that is in Christ Jesus." (2 Timothy 2:1). The Scripture says plainly that it is "good that the heart be strengthened [or established] with grace" (Hebrews 13:9). "Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God that you may be able to stand against the wiles of the devil." (Ephesians 6:10, 11). All the armour of God is received by the grace of God. We did not pay for the "breastplate of righteousness" or "the shield of faith" or any other parts of that armour. It is therefore by drawing on the grace of God that we are going to be able to resist temptation and stand against all the temptations and trials that Satan wants to discourage us with and make us fall.

**Under grace we are not ruled by the power of sin:** Grace does not act to free the believer to act in any way that they seem fit - to sin against his conscience, against others, against the Word and against God. "Sin shall not have dominion over you, for you are not under law but under grace" (Romans 6:14). Paul asks, "Shall we sin because we are not under law but under grace?" His response is clear. "Certainly not!" (Romans 6:15). Grace is not a license to commit sin. It is a force that both pardons us and empowers us to live right, without falling into temptation.

**Grace teaches us godliness:** Rather than teaching us to sin freely, grace is "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age" (Titus 2:11-12). Here we see how closely related is the concept of grace with the working of the Holy Spirit. It is the Holy Spirit Himself who convicts of sin, righteousness and judgment (John 16:7). It is the Holy Spirit who guides us into all truth (John 16:13). It is the anointing of the Holy Spirit that "teaches us concerning all things" as we learn to abide in Jesus (1 John 2:27). All these things: the anointing, the work of the Holy Spirit, and the grace of God, are closely related. We can say that the anointing itself is a very special and important expression of the grace of God.

**Grace makes us what we are in God:** "But by the grace of God I am what I am" (1 Corinthians 15:10). What we are in Christ is because of God's life and power which has been at work in us. No one can make himself a great man of God. Even the callings to be this or to do that in God's Kingdom are by grace (Galatians 1:6). Paul said that God called Him by His grace from His mother's womb (Galatians 1:15). This means that it was God, not Paul, who initiated Paul being chosen for apostolic ministry. In a similar way, Jeremiah was called from His mother's womb to be a prophet to the nations (Jeremiah 1:5). We cannot become special ministers of God without His calling. We can only be what God gives us grace to be. If through His grace we fulfil a special function in God's Kingdom, then it was not on the basis of our merit and work, but rather, because of God's grace - God's gift, God's favour.

**God's grace empowers us for service:** "From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed" (Acts 14:26). The early church recognised that these apostles needed God's grace in order that the work they were supposed to do be accomplished.

"Through Him we have received grace and apostleship for obedience to the faith among all nations for His name" (Romans 1:5). It was by the grace of God that Paul was able to get so many Gentiles in different lands to believe and obey the gospel of Jesus Christ. "According to the grace of God which was given to me, as a wise master builder I have laid the foundation." (1 Corinthians 3:10). Paul was able to do his work of laying the foundation in the Corinthian church only by the grace of God. This grace was for Paul the ability to do his work as an apostle.

"For I say, through the grace of God given to me, to everyone who is among you..." (Romans 12:3). It was God's grace that gave Paul the power and authority to say to the church at Rome and to us as well what he had from God to say. A similar idea can be expressed in Romans 15:15, 16. "Nevertheless, brethren, I have written to you more boldly on some points, as reminding you, because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles."

Here we can also see that it was the grace of God which gave Paul the power to be a minister of the gospel. "... I became a minister according to the gift of the grace of God given to me by the effective working of His power. To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ." (Ephesians 3:7,8).

We see that the ability to be a minister, to preach the gospel among the peoples of the world comes through the grace of God. "Having then gifts that differ according to the grace that is given to us: let us use them." (Romans 12:6). The receiving and operation of the gifts we have from God depends upon the grace that is given to us. Therefore it is through grace that we have certain gifts and ministries of the Spirit among us. "Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia" (2 Corinthians 8:1). In the context we see that this grace mentioned was grace that made them to operate powerfully in the ministry of giving, even beyond their natural ability (2 Corinthians 8:3). "But to each one of us grace was given according to the measure of Christ's gift" (Ephesians 4:7).

**God's grace enables us to reign:** God's Word says, "much more those who receive abundance of grace and the gift of righteousness will reign in life through the One, Jesus Christ." (Romans 5:17). We have been made kings and priests to our God (Revelation 1:5). Grace is necessary to rule and reign in life. Grace is necessary to exercise authority in the way that God desires. God rules, but not harshly. He rules in grace, justice, mercy and truth.

#### **ASPECT 5: THE PROVISION OF JUSTIFICATION**

How does a person receive justification? A sinner is able to receive this justification:

- Not by works
- But by faith

#### **NOT BY WORKS**

Ephesians 2:8 "God saved you by his special favor when you believed. And you can't take credit for this; it is a gift from God."

If God were to give us what is our due (what we deserve) we would be dead in our sins (Romans 6:23; Romans 1:29-32). God does not owe us salvation but He gives us salvation through Christ by His grace. By his works sinful man has earned only condemnation and damnation and eternal death.

In Romans 4:4-5 there is a great contrast between those who WORK and those who DO NOT WORK (believers). There is a heaven/hell difference between the two groups. All the religious people of the world can be described by the little word "**DO.**" This one word sums up their religion of works. They are trying to do this and to do that to earn acceptance with God. Biblical Christianity, God's way of salvation can be summed up by the one word "**DONE!**" Romans 4:4-5 shows us the difference between the system of works and the way of salvation:

The System of Works	The Way of Faith
The person who works (v.4)	The person who does not work (v.5)
The religious person (v.4) who is self-righteous	The believing person (v.5) who is ungodly apart from Christ
DEBT -- what God owes me	GRACE -- what God gives me
Wages -- what I've earned	Free gift -- what I do not deserve
Boasting (v.2) -- "Look what I have done to earn my salvation and win God's favor!"	Thanksgiving -- "Oh to grace how great a debtor daily I'm constrained to be!"

Man is not justified by works or deeds that he can do in order to earn salvation. Works are not a source of justification (Roman 4:2) but are a means by which people boast and become self righteous. As long as a person works for his salvation, he will not receive it (Romans 4:5).

### WAS PAUL OR JAMES WRONG?

Paul wrote: Ephesians 2:8-9 "God saved you by his special favor when you believed. And you can't take credit for this; it is a gift from God. Salvation is not a reward for the good things we have done, so none of us can boast about it.

James wrote: James 2:14 "Dear brothers and sisters, what's the use of saying you have faith if you don't prove it by your actions? That kind of faith can't save anyone." James 2:18 "Now someone may argue, "Some people have faith; others have good deeds." I say, "I can't see your faith if you don't have good deeds, but I will show you my faith through my good deeds."

Paul and James both spoke of "works" in their writings and though they may seem to contradict one another, they are in fact complimenting each other. What both men wrote was inspired by God (2 Timothy. 3:16) and true. What is the difference then? Their focus was different. Paul's focus was on the unsaved man and how he might get right with God. James' focus was on the saved person and how he might show his faith and demonstrate the reality of his faith.

Here are some of the differences that are spoken of:

Paul's Teaching	James' Teaching
You cannot be saved by works. (Ephesians 2:8-9)	You cannot show that you are saved without works (James 2:14, 18)
How can a person be saved? By faith alone (Rom. 3:28)	How can a person show that he is saved? Only by works (James 2:18)
Faith without works saves (Romans 3:28) This is a living faith (saving faith)	Faith without works does not save (James 2:14). This is a dead faith (James 2:17, 20, 26)
Faith alone saves.	The faith that saves is not alone.
A person is not saved by works. ("Works" are rejected by Paul as <b>the means of salvation</b> : it is wrong to say that a person must do good works in order to be saved.) These are meritorious works, that is, works done to try to merit or earn salvation.	A saved person will perform good works. ("Works" are understood by James to be <b>the result of salvation</b> : a person does good works because he is saved.) These are faith works, that is, works that spring from a faith that is real and living.
Paul agreed with James. He taught that good works must accompany saving faith (Eph. 2:10; Tit. 3:8; Gal. 5:6; Phil. 2:11-12).	James agreed with Paul. He taught that a person inherits the kingdom only by faith (James 2:5) and that Abraham was justified by faith (2:23).
Paul used the example of Abraham when he first believed in God (Rom. 4:3 and compare Genesis 15:6).	James used the example of Abraham when his faith was tested by God, about 40 years later (James 2:21 and compare Genesis 22).
The error Paul corrected: Salvation is by the works of the law (the error of legalism).	The error that James corrected: Works are unnecessary after a person is saved (the error of antinomianism).
Paul wrote about how a guilty sinner may be justified before God.	James wrote about how a believer can show that his faith is genuine (justification or vindication before men).
At the Jerusalem Council in Acts 15 the key issue was that salvation is by grace through faith and not by the works of the law. See the error in Acts 15:1 and Peter's conclusion in Acts 15:9,11. James, who took a lead role in this discussion never voiced any disagreement with Peter or Paul over this crucial matter.	
Paul's perspective: He was viewing the guilty sinner who needed to be right with God. (The sinner is in view.)	James' perspective: He was viewing the believer (or professing believer) who needed to demonstrate that his faith was real. (The believer is in view.)

## **BY FAITH**

How does one receive this great provision of justification? The answer to this is found in:

- Romans 3:22 "even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction."
- Romans 3:24, "being justified as a gift by His grace through the redemption which is in Christ Jesus;"
- Romans 3:26, "for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus."
- Romans 3:28-30, "For we maintain that a man is justified by faith apart from works of the Law. Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one."
- Romans 4:3, "For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness."
- Romans 4:5, "But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,"
- Romans 4:16, "Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all."
- Romans 5:1, "therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,"
- Romans 9:30, "What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith."
- Romans 10:4, "For Christ is the end of the law for righteousness to everyone who believes."
- Romans 10:9-10, "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

- Romans 11:6, "But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."

The key words in Romans chapter 4 are "believe" and "faith." These key words are found in Romans 4, verses 3, 5, 11, 12, 13, 14, 16, 18, 19, 20, and 24. Justification is by faith and not by works.

### **ASSIGNMENT**

The idea that a person is justified by faith is not only spoken of in the book of Romans but in other New Testament writings. Write out ten or more scriptures proving this point

### **ASPECT 6: THE PROCESS OF JUSTIFICATION**

- Romans 4:3-6 "For the Scriptures tell us, "Abraham believed God, so God declared him to be righteous." When people work, their wages are not a gift. Workers earn what they receive. But people are declared righteous because of their faith, not because of their work. King David spoke of this, describing the happiness of an undeserving sinner who is declared to be righteous:"
- Romans 4:8-11 "Yes, what joy for those whose sin is no longer counted against them by the Lord." Now then, is this blessing only for the Jews, or is it for Gentiles, too? Well, what about Abraham? We have been saying he was declared righteous by God because of his faith. But how did his faith help him? Was he declared righteous only after he had been circumcised, or was it before he was circumcised? The answer is that God accepted him first, and then he was circumcised later! The circumcision ceremony was a sign that Abraham already had faith and that God had already accepted him and declared him to be righteous—even before he was circumcised. So Abraham is the spiritual father of those who have faith but have not been circumcised. They are made right with God by faith."
- Romans 4:22-24 "And because of Abraham's faith, God declared him to be righteous. Now this wonderful truth—that God declared him to be righteous—wasn't just for Abraham's benefit. It was for us, too, assuring us that God will also declare us to be righteous if we believe in God, who brought Jesus our Lord back from the dead."

The process or transaction by which God justifies is known as imputation. In the above texts we see that Paul used the words "declared" or "reckoned" (KJV) to show this imputation. Imputation in general, means to "reckon," "consider," "compute," or "take into account."

The reckoning process is essential to man's salvation. It enables God to deal with man in a way which saves them and which demonstrates His righteousness.

### THREE GREAT IMPUTATIONS

- **Adam's sin was imputed to the whole human race (Romans 5:12).**

In Adam's fall, every man has sinned. Romans 5:18 "Yes, Adam's one sin brought condemnation upon everyone, ..."

- **Man's sin was imputed to Jesus Christ when He died on the cross (2 Corinthians 5:21).**

Luke 22:37 "For the time has come for this prophecy about me to be fulfilled: 'He was counted among those who were rebels.' Yes, everything written about me by the prophets will come true."

Christ was "made sin for us." The sins of the whole world were put upon Jesus Christ, the Lamb of God (John 1:29 and 1 John 2:2). God saves man by not imputing their sin to them and by imputing the righteousness of Christ to them. From what Paul has already said, and what he says elsewhere, we know that this is possible because Christ has taken our place. Our sins have been imputed to Christ, so that He was punished in our place. His righteousness has been imputed to us, so that we are regarded and treated as righteous by God, since we, by faith, are in Him.

The imputation of righteousness to men is illustrated by the justification of Abraham, who was reckoned righteous by God because of his faith. The non-imputation of sin to men is illustrated by the experience of David, as described by his own words in Psalm 32. His sin was that of adultery with Bathsheba and the murder of her husband, Uriah. The Law was in force, which pronounced sentence upon David. But the Law made no provision for David's salvation. It could only pronounce him guilty and worthy of death. David knew the grace of God, and he pled for mercy and forgiveness. On the basis of his faith in the promise of salvation, and in the character of God, David pled for forgiveness and received it. God did not impute his sin to him, though he deserved to die.

Men are saved because God imputes righteousness to them, but not their sin. God saves men through the process of imputation, on the basis of the work of Christ on Calvary, and in response to faith. Christ was punished in our place, as our Substitute, so that we might be acquitted.

- **God's righteousness is imputed to the sinner who believes in Jesus Christ (Romans 4:5-6, 2 Corinthians 5:21, Romans 3:22)**

God sees the believer as perfectly righteous in Jesus Christ. A sinner does not benefit from all that Christ accomplished on the cross until he believes in Him.

Man cannot attain to God's standard of righteousness and therefore His righteousness needs to come from another source. Paul cites, Genesis 15:6 to show that God reckoned Abraham to be righteous. He immediately follows this statement with another in verses 4 and 5 which stresses that this was not something which Abraham earned, but rather favor which God bestowed upon Abraham.

### **ASPECT 7: THE EXAMPLE OF JUSTIFICATION**

The entire fourth chapter of Romans provides the reader with an example from the Old Testament which further explains justification. This example is of Abraham. Abraham's faith in God's promise of His blessings through Abraham's seed is the central issue. This promised "Seed" would come about through a son, whom he and Sarai would have. His belief in God's promise of this son was reckoned to him as righteousness.

In the Old and New Testament, Abraham is named in 230 verses. References to Abraham (or Abram) in Genesis 11-25 disclose biographical incidents in the life of Abraham. From this point on, the 135 remaining references to Abraham point back to these historical events.

Paul's argument in Romans 4 assumes some grasp of the events of Abraham's life. As a background to our study, we must consider a brief overview of the major events in the life of Abraham, the father of our faith.

### **BACKGROUND INFORMATION ON ABRAHAM:**

Originally Abram came from the land of Ur of the Chaldeans (Genesis 11:28). Terah, Abram's father, took Abram and Lot as far as Haran where they settled. God instructed Abraham to leave Haran and go to the place He would show him. There, God promised to bless Abraham by making of him a great nation, and by blessing the entire world through his seed (Genesis 12). Abram obeyed, taking along Lot, his nephew. When a famine occurred in Canaan, Abram went to Egypt. Fearing he might be killed and his still beautiful wife might be taken in marriage, Abram passed off his wife Sarai as his sister. This put at risk the promised "seed," which would come through Abram and Sarai. Pharaoh took Sarai into his harem, but God prevented a consummation of this "marriage." Pharaoh learned Sarai was Abram's wife and rebuked him, escorting him back to the land of Canaan (12:10-20).

After Abram and Lot were separated (Genesis 13), Lot was taken captive, and Abram went to his rescue. After Lot's successful recovery, Abram met Melchizedek, a mysterious king to whom Abram offered a tithe. Reiterating His covenant with Abram and promising him a son, Abraham believed God's promise, and his faith was reckoned to him as righteousness (Genesis 15:1-6). God further told Abram of the 400 years his descendants would be mistreated in a foreign land, after which they would possess the land of Canaan (15:12-21).

As the years passed, Abram and Sarai became concerned, since no son had yet been given them by God. They decided that it was only necessary for Abram to father the child and that Hagar could serve as the mother of the child, in Sarai's place. At age 86, through Hagar, Abram and Sarah had a son, Ishmael. This son was not the "son of promise" (Genesis 16:1-16). At age 99, 24 years after God first promised a "seed" for Abraham, God reaffirmed His covenant with Abram and Sarai. He changed Abram's name to Abraham and Sarai's name to Sarah. The next year, God promised, they would have a son. God commanded Abraham to be circumcised and to circumcise all the males in his household. Circumcision was to be a sign of God's (Abrahamic) covenant for all generations to come. Thus, years after he was declared to be righteous, on the basis of his faith (Genesis 17) Abraham was circumcised. After repeating his sin of deception in Gerar before Abimelech (Genesis 20), Abraham and Sarah had Isaac. Sacrificing this son of promise was the greatest test of Abraham's life, but it revealed that Abraham had finally come to trust in God as the One able to give life to the dead (Genesis 22).

### WHAT DO THE PROPHETS SAY?

- "Listen to Me, you who pursue righteousness, Who seek the LORD: Look to the rock from which you were hewn, And to the quarry from which you were dug. Look to Abraham your father, And to Sarah who gave birth to you in pain; When *he was but* one I called him, Then I blessed him and multiplied him." Indeed, the LORD will comfort Zion; He will comfort all her waste places. And her wilderness He will make like Eden, And her desert like the garden of the LORD; Joy and gladness will be found in her, Thanksgiving and sound of a melody. "Pay attention to Me, O My people; And give ear to Me, O My nation; For a law will go forth from Me, And I will set My justice for a light of the peoples. My righteousness is near, My salvation has gone forth, And My arms will judge the peoples; The coastlands will wait for Me, And for My arm they will wait expectantly. Lift up your eyes to the sky, Then look to the earth beneath; For the sky will vanish like smoke, And the earth will wear out like a garment, And its inhabitants will die in like manner, But my salvation shall be forever, And My righteousness shall not wane. Listen to Me, you who know righteousness, A people in whose heart is My law; Do not fear the reproach of man, Neither be dismayed at their revilings. For the moth will eat them like a garment, And the grub will eat them like wool. But My righteousness shall be forever, And My salvation to all generations" (Isaiah 51:1-8).

- Jeremiah too spoke of Israel's future deliverance and salvation in terms of the fulfillment of God's covenant with Abraham (Jeremiah 23:19-26).
- Ezekiel likewise called upon Israel to trust in Him, by faith. They were to remember that Abraham, who was but one man, became a great nation because of God's faithfulness to His promise (Ezekiel 33:23-29).
- The final words of Micah's prophecy remind God's people of His faithfulness to His covenant promise to Abraham and to his descendants: "Shepherd Thy people with Thy scepter, The flock of Thy possession Which dwells by itself in the woodland, In the midst of a fruitful field. Let them feed in Bashan and Gilead As in the days of old. As in the days when you came out from the land of Egypt, I will show you miracles." Nations will see and be ashamed Of all their might. They will put *their* hand on *their* mouth, Their ears will be deaf. They will lick the dust like a serpent, Like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in dread, And they will be afraid before Thee. Who is a God like Thee, who pardons iniquity And passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love. He will again have compassion on us; He will tread our iniquities under foot. Yes, Thou wilt cast all their sins Into the depths of the sea. Thou wilt give truth to Jacob And unchanging love to Abraham, Which Thou didst swear to our forefathers from the days of old (Micah 7:14-20).

These Old Testament prophets spoke of the righteousness and salvation God would provide in fulfillment of His promise to Abraham. That righteousness, like the righteousness of Abraham, was not a righteousness which men earned by their law-keeping, but a righteousness which God Himself would provide through His Messiah, the coming Savior.

### **LESSONS FROM ROMANS**

Romans 4:1-8 "What then shall we say that Abraham, our forefather according to the flesh, has found? for if Abraham was justified by works, he has something to boast about; but not before God. For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." Now to the one who works, his wage is not reckoned as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. "Blessed is the man whose sin the Lord will not take into account."

### **Justification is not a result of Abraham's works:**

Romans 3:27-28 "Can we boast, then, that we have done anything to be accepted by God? No, because our acquittal is not based on our good deeds. It is based on our faith. So we are made right with God through faith and not by obeying the law."

The Jews believed they had grounds for boasting – Abraham was their forefather. But what if Abraham himself could not boast? If Abraham could not boast, could his descendants boast? By going back to the "first father" of the Jews, at least in their minds, Paul caused the whole Jewish system of pride and boasting to collapse with one well-placed blow. By demonstrating that Abraham himself had no grounds for boasting, no Jew could boast in Abraham or in being his descendant.

Performance is the only basis for boasting in oneself. Had Abraham's righteousness been rooted in his works, he would have grounds for boasting, though in comparison with God his accomplishments, no matter how great, would be insignificant. If Abraham was justified by faith, then he could take no credit at all for his righteousness, for it would be a gift from God. Paul turns our attention to Genesis 15:6 and the statement made by Moses, "and Abraham believed God, and it was reckoned to him as righteousness." Abraham's works were not the basis for his justification; his faith was the basis. Abraham's faith was in God and in His promise of a son. Therefore, the one person about whom Abraham could boast was God. Abraham's faith and his justification was a favour from God and not a payment for services rendered on God's behalf. Works and grace are two very distinct entities. Men can only boast when they receive payment for their works. Men cannot boast when they receive grace.

Abraham's righteousness then was not due to his Law-keeping or to his good works, but only to God's grace. On the basis of faith alone, apart from works, God reckoned Abraham to be righteous. Abraham believed God's promise and was saved. Abraham had nothing to boast about, other than God's grace.

### **Abraham's justification was not a result of the circumcision:**

Abraham's righteousness was not due to the circumcision (Romans 4:9-17). Paul's first question and answer recorded in Romans 3:27 has been documented by the experience of Israel's most revered patriarch, Abraham. Paul now moves to the second question (3:29-30): Is God only the God of the Jews, or is He the God of both the Jews and the Gentiles? Paul's opponents might be willing to concede that God has always justified men on the basis of faith and not by works. But just who is eligible for justification? The Jews viewed themselves as a privileged group, with exclusive access to God's blessings. If a Gentile wanted to be saved, he was first to convert to Judaism. He must be circumcised, and then keep the Law of Moses.

Let us look at the scripture to see what two things we know about circumcision.

**Circumcision is a sign:** Signs are meant to point to something, and in this case circumcision pointed to the faith which Abraham had and to the righteousness which was credited to him;

**Circumcision is a seal:** Seals were used in the ancient world to show that a document was genuine (if you received a letter from the king and it had the king's seal on it, you would know that it was the genuine document and not a counterfeit letter).

Therefore when Paul speaks of Abraham's circumcision he sees it as pointing to the genuineness and reality of his faith. Abraham was not justified because he had been circumcised; he was circumcised because he had been justified. The same is true today with water baptism. A man is not saved because he has been water baptized; he is water baptized because he has been saved. It is not the rite that makes a person right in God's sight. First you must be right in God's sight (by faith) and then the rite becomes right! Circumcision did not contribute in any way to Abraham's salvation. It was merely a sign, a seal. Circumcision played much the same role in Abraham's day as baptism does in our day. It is only a visible token or sign of an invisible change, of salvation. Abraham's circumcision testified to his justification by faith, apart from works. His circumcision, like his salvation, meant something very different than what the Jews made of it. If Abraham could be saved without being circumcised, so the Gentiles could be saved, apart from circumcision, the Law of Moses, or Judaism.

**Abraham's justification came through faith (Romans 4:13-25):**

Romans 4:16 "So that's why faith is the key! God's promise is given to us as a free gift. And we are certain to receive it, whether or not we follow Jewish customs, if we have faith like Abraham's. For Abraham is the father of all who believe."

Since we have come to the conclusion that man is justified by faith alone, it is necessary that we look more closely at this faith and see how it functioned in the life of Abraham. We shall see that it is closely related to a promise given by God. This promise did not come through the Law but through grace. Abraham received the promise by faith and was justified.

## CHARACTERISTICS OF ABRAHAM'S FAITH

- **The faith that justifies is a faith that receives a promise (v13-16)**

The Greek word "epanheglia" means "a promise, a pledge or an offer". A promise was made to Abraham and to his seed (v13) - "heir of the world". This promise centres in the Person of Jesus Christ (Galatians 3:16). This promise did not come through the Law (v13) but came through the righteousness of faith (v13). Those who are the seed of Abraham are children of promise. "And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise" (Galatians 3:29).

The Law never gives a promise but rather serves to nullify the promise (v14). If it was through the Law that man received salvation then there would not have been a need for the Seed promise to be made. Note: The promise did not come to Abraham through Law. He lived over 400 years before the Law was given. The promise that brought him righteousness was received upon the basis of faith alone.

We are the "children of promise" who have the "faith of Abraham" (4:16, 9:8). Justification is a promise to all who believe. Those who respond in faith receive the benefit of God's grace. The justified one follows the faith of Abraham.

- **A faith that justifies is a faith that believes in God (v17-25)**

God speaks words that can only be made possible by bringing life out of death (v17). "A father of many nations have I made you." It was impossible for Abraham to have children (v19) as his body and Sarah's womb were already dead and yet Abraham believed God who gives "life to the dead" (v19). The faith that justifies receives the impossible as being possible, mainly that God can bring life where there is death (speaking of the resurrection of Jesus). Justification comes as a result of believing "in Him who raised Jesus our Lord from the dead" (v24). The faith that justifies is a resurrected faith.

- **A faith that justifies is a faith that is fully persuaded (v21)**

Abraham was fully convinced and assured that what God had spoken would come to pass. His faith did not waiver in unbelief (v20). But it stood on God's promise. To waver in unbelief is to be double minded. The Scripture says the double minded man will not receive anything of the Lord (James 1:6-8). Full conviction is necessary to receive what God has promised. Because his faith was fully persuaded he grew strong giving God the glory (v20).

Faith that is fully persuaded grows stronger with time. Faith that is fully persuaded gives glory to God before it sees the outcome in the natural. This goes back to the key verse of Romans "from faith to faith" (1:17). The faith that justifies goes from faith to faith, for the justified man lives by faith.

A faith that is fully persuaded believes God is able (has the ability and the power) to do what He promised (v21). The fulfilment of the promise depended entirely upon God's ability to bring it forth. God commits Himself to His Word. The believer sees God move in his favour to accomplish all He has spoken. Justification is God's work. The believer receives God's full provision and sees God's power working on his behalf as he reaches out in faith to receive the promise. Our justification comes by believing the One who raised Jesus from the dead. "He was raised because of our justification" (v25). The words "It was reckoned to him as righteousness" (v22), also apply to every believer who has the faith of Abraham. (v23-24)

### **ASPECT 8: THE RESULT OF JUSTIFICATION**

God's perfect righteousness is put to man's account (Rom.4:3-5) and thus he is made perfectly righteous, not in himself (he is still a sinner), but "IN CHRIST JESUS" (2 Corinthians 5:21; 1 Corinthians 1:30). God now sees man just as righteous as Jesus Christ (1 John 3:7), just as if he had never sinned and just as if he had always kept God's holy law perfectly! Being justified man now has peace with God (Rom.5:1) and is no longer living under condemnation (Romans 8:1; John 3:18; 5:24).

(This will be discussed in more details later in this section).

### **ASPECT 9: THE HOPE (FUTURE) OF JUSTIFICATION**

Romans 8:30 "And having chosen them, he called them to come to him. And he gave them right standing with himself, and he promised them his glory."

In Romans 5:1-11 there are three things to rejoice in:

- Our future rejoicing: "we rejoice in hope of the glory of God" (v.2);
- Our present rejoicing: "we rejoice in tribulations" (v.3);
- Our past rejoicing: "we rejoice in God through our Lord Jesus Christ by whom we have now received the reconciliation" (v.11).

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## **THE BENEFITS OF JUSTIFICATION**



Thus far in Romans, Paul has spent considerable time detailing man's need for salvation. We have learned that man is a sinner and that he abides under the wrath of God. We have learned that nothing associated with religion, works, the Law, or with rituals can ever provide salvation to humanity. We have seen that we are totally dependent upon faith to bring us into a right relationship with the Lord. It all comes down to realizing that it is not what we do that makes the difference in the saving of our souls, it is all about Who we know. When we know Jesus, we have salvation, when we do not know Jesus, we are lost (1 John 5:12).

With this truth firmly nailed down, Paul now moves forward in his discussion of the doctrines of salvation. Now, Paul begins to tell his readers the benefits of being saved by grace through faith. In these first 5 verses of chapter 5, Paul tells the believer why they are able to rejoice in their salvation.

### **OUR POSITION AS BELIEVERS**

The first reason we have for rejoicing is that of our position in Christ Jesus. Notice what this great verse says about our position.

Romans 5:1 "Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us."

Paul declares that the believer is justified and therefore is counted as righteous. In spite of our sins, God treats us as though we were not sinners. Even though we are unrighteous and wicked, God treats us as though we were as righteous and pure as He is Himself.

## OUR POSSESSIONS AS BELIEVERS

In the following verses, Paul lists for us some of the benefits of justification. Because we are considered righteous by the Lord, there are certain things that belong to us.

### **Firstly, we possess acceptance:**

"Peace with God" is very different from the "peace of God" (Philippians 4:7). The peace "of God" is that inner tranquillity which God gives to the Christian, even when there is external turmoil. Paul himself evidences this peace as he writes Philippians. But "peace with God" is different. It is that peace which marks the end of our hostility toward God and of His hostility toward us (Ephesians 2).

According to Paul, salvation brings with it peace with God! Every lost person is the enemy of God (Romans 8:7), but when that lost person turns to Jesus Christ by faith, God declares an end to the hostilities! God declares peace. He then brings that person into a right relationship with Himself.

Colossians 1:20 "and by him God reconciled everything to himself. He made peace with everything in heaven and on earth by means of his blood on the cross."

### **Secondly, we possess access:**

This verse teaches us the truth that through Jesus Christ, we have direct access to God Himself. The word "access" means "to enter the presence of the king."

Through Jesus, we have the right to enter into the very presence of the God of Heaven without fear! We have access to the Heavenly Father! This must have been a radical idea to Paul's readers. Most of them came from a religious background that demanded that a respectful distance be maintained between the worshiper and God. Think for a minute about the Temple! Gentiles were restricted to the outer court of the Temple. If they went any further in, they could be executed. Women were restricted to "The Court of Women". Then, there was the "Holy Place", where only the priests could minister. Beyond this, there was the "Holy of Holies" where only the High Priest was permitted to enter and then only once per year on the Day of Atonement. Here he could not enter without the blood of an innocent sacrifice. The message was crystal clear: "Keep Your Distance!"

Paul's message now is different. Here through Jesus, we have full access to the Father in Heaven! The justified man has the right of approach to God. As he comes into God's presence he finds grace ("charis" - favour). He has permanent standing in this grace ("histemi" - to stand, in the perfect tense,

denoting complete and permanent position). His standing is before God.

### **Thirdly, we possess assurance:**

Not only is there peace with God and access into God presence, but the believer can also enjoy blessed, deep-settled assurance of salvation. Notice that the assurance we have is two-fold.

- **Assurance here:** Notice the phrase, "grace wherein we now stand." The word "**stand**" carries the idea of permanence, of being firmly fixed and immovable. This verse teaches us that we are absolutely secure in the Lord Jesus Christ. In other words, this verse is all about our eternal security as believers.
- **Assurance hereafter:** Just as sure as we can know and believe that we are saved and secure in this life, so too, we can have that same assurance beyond this life. Eternal security extends beyond the grave (Romans 8:29-30).

### **OUR PRIVILEGES AS BELIEVERS**

**The ability to rejoice in trouble:** Paul says that the Christian can rejoice in the bad times of life. Why is this true? Because of the little word "knowing". When the trials of life descend, the true believer knows that God is working out His will in our lives and is attempting to produce in us a state of Christlikeness. God is trying to make us like Jesus. The word "tribulations" means "pressure". Romans 8:28 "And we know that God causes everything to work together for the good of those who love God and are called according to his purpose for them."

**The ability to recognize our troubles:** In this section, Paul tells us all about the benefits derived from the "pressures" of life. Note the progression mentioned in these verses.

- Tribulation – Pressure
- Patience – Endurance
- Experience - Proven Character or Maturity
- Hope - The confident expectation that we will not be disappointed.

Basically, what Paul is saying is that when troubles come in our lives as a result of our walk with the Lord, we learn to endure and through endurance we are matured and proven in our character, then as we see God sustain us in the difficult time, we can rest in the deep settled knowledge that He is in control and will see us through.

**The ability to rest in our troubles** - "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3)

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## **CHRIST VERSUS ADAM (ROMANS 5:12-21)**

In Romans 1-3 we learned about man's CONDEMNATION before a holy God. In Romans 3-5 we learned about JUSTIFICATION (man being declared righteous by God based on the cross of Christ and according to the riches of God's grace). In Romans 5:12-21 we have CONDEMNATION and JUSTIFICATION compared and contrasted.

It is important that as we look at this portion of scripture that we notice:

- The words of comparison that are used: "as . . . (even) so . . ." (Rom. 5:18, 19, 21).
- The words of contrast that are used: "not as" (Rom. 5:15,16); "much more" (Rom. 5:15, 17, 20).
- The two men who are compared and contrasted: Adam and Christ
- The two acts: Adam's act of disobedience when he ate the forbidden fruit (Gen. 3:6); Christ's act of obedience when He died on the cross (Phil.2:8). See Romans 5:18-19.
- The Two results as a consequence to their actions: Because of what Adam did: death, judgement and condemnation. Because of what Christ did: life, righteousness and grace. Notice that Adam and Christ were representative men. They acted on man's behalf. Adam sinned for us and Christ died for us.

### **Sin entered the world through one man - Adam (v12)**

Sin in the singular refers to the principle of sin. Paul treats sin as a principle that works in the flesh of man even as death works in the body. The body is born of Adam and takes the characteristics of Adam. Spiritual principles can be transmitted as well as physical traits. No one can deny that "death has passed upon all men". The next part of the same verse says "all sinned". Sin in the singular is the root ; sins , in the plural are the fruit.

### **Sin entered the world through disobedience (v19):**

The word used for disobedience is "parakoe" which means "disobedience, unwillingness to hear". In the verb form it literally translates "to hear alongside" such as the seed that fell alongside the road and were eaten (Mark 4:15). Disobedience comes from failure to give the Word its proper place in one's heart.

- Disobedience results from careless listening.
- Disobedience brought transgression.

Man shall live by “every word that proceeds out of the mouth of God” (Matt 4:4). Failure to live by the Word is disobedience.

### **Sin entered the world through one man’s transgression (v15):**

The word “paraptome” means “transgression, offense, false step”. It literally means “a falling alongside”. Transgression is a deviation from the path, a violation of the known will of God.

- Through the transgression of one, “many” died (v15)
- Through one transgression “there resulted condemnation to all men” (v18)
- Judgement “arose from one transgression” (v16)

Through one transgression came death, condemnation and judgement upon all men. Sin came into the world.

### **Sin has reigned in death over man since Adam (v12-14, 21):**

When speaking of sin here, Paul speaks of sin reigning over man. This word reigned comes from the Greek word “basileuo” which means death “became king, ruled or obtained royal power”. Because of sin, death has reigned as king over man. This death (thanatos) speaks of both a physical and spiritual death.

In Paul’s writing death is thought of as a person. This was also a common concept among the Jews (Romans 5:14, 17; 6:19, 1 Corinthians 15:26, Hosea 13:14). Where did this death come from? The preposition denotes the point from which something begins. Death’s reign began with Adam, death did not exist beforehand.

- Death came through sin
- Death has come upon all men through one man.
- Death has reigned as a monarch (v17).

Death as a principle and power has reigned over man. Every man conceived is born with the seed of death. Death is a spiritual principle that results in physical death. God said “In the day that you eat, you shall die” (Gen 2:17)

### **“Through one man’s disobedience the many were made sinners” (v19):**

In Romans 12:5 and 1 Corinthians 10:17, the term “many” is used to refer to the whole body of Christ. Here in this context, “the many” refers to all who have Adam as their father.

- One man's disobedience caused something to happen to all men.
- One man's disobedience caused the "many" to become sinners.
- For this reason all sinned (epi ho - for this reason, because) (v12)

One cannot deny the effect of one man's disobedience. He being the first man from whom all others descended, released into the world sin and death which has established its destructive work in the flesh of man. Sin has reigned as a monarch over man (v21)

### **Righteousness came into the world through one Man - Christ (v15-19)**

#### **Adam is a type of the One to come (v14):**

Adam is called a type of Christ, each occupying a position of headship over the human race.

- As through Adam sin and death came upon the human race, so through Christ comes righteousness and life.
- As the descendants of Adam bear the marks of his race, so those born of God bear the character of Christ.
- As sin and death reign through one, so shall all those in One reign in life (v17)

If through one, sin and death came to all, so shall righteousness and life shall come to all (v18).

#### **Through One comes the justification of life (v18):**

This life spoken of here is "zoe" life. In the Biblical context it denotes the supernatural life belonging to God which the believers enjoy here and now.

- The justified shall reign in life through the One (v17)
- Justification brings one into the life of God.
- The reign of grace through righteousness results in eternal life (v21).

Through one man death has reigned over all, now through One Man, life has come to reign in righteousness.

### **Through One has come the gift of grace (v15, 17, 20, 21):**

In the Biblical context grace is unmerited favour.

- Righteousness is a gift of God's grace
- This gift comes through One Man's act of righteousness (v18)
- If many (hoi polloi) died by the transgression of one, much more the free gift has abounded to many (hoi polloi) (v15).
- Where condemnation and judgement came out of one offense, the gift of grace has come out of many transgressions unto justification (v16).
- Where death has reigned through one transgression, those who receive this gift shall reign in life through One (v17)
- Where sin increased, grace abounded all the more (v20)

Grace shall reign "through righteousness to eternal life through Jesus Christ our Lord" (v21). Righteousness established the reign of grace.

### **Through the One Man's obedience many were made righteous (v19):**

This obedience speaks of the type of obedience which every slave owes his master. Literally it means to "hear under". This word carries the idea of willingly listening to authority, an attitude of submission.

- The act of obedience refers directly to His death on the Cross.
- One Man's obedience caused "the many" to become righteous.
- Justification came through One Man.

Many were made sinners by one man's disobedience, likewise, by One Man's obedience many will be made righteous.

We must see the parallel between Adam and Christ, the act of each and its result upon the human race. They stand as the heads of the old and new creation of man. One born in the Spirit is related directly to Christ as a new creation. The benefits of each are passed on by birth. Through one man the reign of sin and death, through the other Man the reign of grace through righteousness to eternal life.

As we compare these two men there are both similarities and differences:

<b>ADAM: The first man Adam (1 Cor.15:45)</b>	<b>JESUS CHRIST: The last Adam (1 Cor.15:45)</b>
"Was made a living soul" (1 Cor.15:45) Adam was given life-Gen. 2:7).	"Was made a quickening spirit" (1 Cor.15:45) Christ gives life-John 5:21,25; 6:33
"Natural" (1 Cor.15:46)	"Spiritual" (1 Cor.15:46)
ORIGIN--"of the earth" (1 Cor.15:47)	ORIGIN--"from heaven" (1 Cor.15:47)
Men reflect Adam (Cor.15:49 and see Gen. 5:3).	Saved men can and shall reflect Christ (1 Cor.15:49 and see Col. 3:10; Eph.4:24; Rom.8:29; 2 Cor.3:18; 1 John 3:2; etc.).
"Dead in Adam" (1 Cor.15:22)	"Alive in Christ" (1 Cor.15:22)
Adam is the Head of the Old Creation.	Jesus Christ is the Head of the New Creation (2 Cor.5:17; Eph.2:10).
Adam was a representative man (Romans 5), and he acted on behalf of the whole human race.	Christ was a representative man (Romans 5), and He acted on behalf of the whole human race.
Adam performed one act which had tremendous consequences.	Christ performed one act which had even greater consequences.
Adam's act was a sinful act (Rom.5:12, 15,16,17,18).	Christ's act was a righteous act (Rom.5:18--"the righteous act"--see NASB).
Adam's act was an act of disobedience, in eating the forbidden fruit (Rom.5:19; and see Genesis 2:17; 3:6).	Christ's act was an act of obedience, in dying on the cross (Romans 5:19 and see Phil.2:8).
Here is what Adam's one act produced: DEATH ( Rom.5:12,14,15) JUDGMENT (Rom.5:16,18) CONDEMNATION (Rom.5:16,18)	Here is what Christ's one act produced: LIFE (Rom.5:17,18,21) THE FREE GIFT (Rom.5:15,16,17,18) GRACE (Rom.5:15,17,20,21) JUSTIFICATION (Rom.5:16,18,19) RIGHTEOUSNESS (Rom.5:17,19,21) REIGNING (Rom.5:17; compare verse.21)

**ASSIGNMENT**

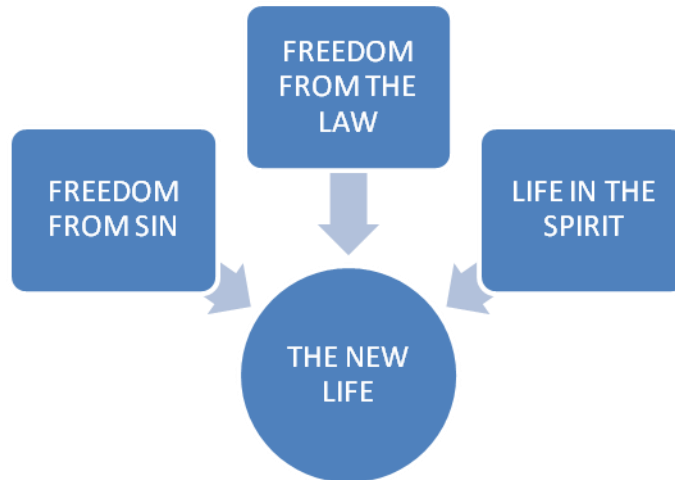
In an essay go through the steps that Jesus took from the Garden of Gethsemane to the cross and show how Christ has been completely obedient to the Father to bring salvation to man

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**PART THREE: SEPERATION (ROMANS 6:1- 8:39)**

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Because of the sacrifice and the obedience of the Son to the plan of the Father, salvation has been provided to man. This salvation means that man no longer has to live in sin and no longer has to be a slave to the devil, but can become free in Christ. When a man dies with Christ, He lives with and for Him, no longer being slaves but being a new man. Romans 6:4 “For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives.” This new life which we receive as a result of salvation is what we will be studying in this next section of the book of Romans

Chapter five closes with this verse “as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.” Having considered the reign of sin and found “all under sin” (3:9), we now turn to the work of grace brought to man as God’s way to bring holiness into the life of man. The promise is that “those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ” (5:17). The work of sanctification brings one to reign in life and experience the freedom from sin that has previously enslaved man. The reign of grace breaks the reign of sin, for “when sin increased, grace abounded all the more” (5:20). The work of grace produces life and sanctification.

**ASSIGNMENT**

Read through Romans 6-8 three times

## **UNDERSTANDING THE DIFFERENCE BETWEEN JUSTIFICATION AND SANCTIFICATION**

What is the difference between justification which we learnt about in the first two parts of the Book of Romans and sanctification which now becomes the emphasis of Paul's writings?

### **JUSTIFICATION:**

Justification is the work of God where the righteousness of Jesus is reckoned to the sinner so the sinner is declared by God as being righteous under the Law (Romans 4:3, 5:1, 9, Galatians 2:16 and 3:11). This righteousness is not earned or retained by any effort of the saved. Justification is an instantaneous occurrence with the result being eternal life. It is based completely and solely upon Jesus' sacrifice on the cross (1 Peter 2:24) and is received by faith alone (Ephesians 2:8-9). No works are necessary whatsoever to obtain justification. Otherwise, it is not a gift (Romans 6:23). Therefore, we are justified by faith (Romans 5:11).

### **SANCTIFICATION:**

Sanctification, on the other hand, involves the work of the person. But it is still God working in the believer to produce more of a godly character and life in the person who has already been justified (Philippians 2:13). Sanctification is not instantaneous because it is not the work of God alone. The justified person is actively involved in submitting to God's will, resisting sin, seeking holiness, and working to be more godly (Galatians 5:22-23). Significantly, sanctification has no bearing on justification. That is, even if we don't live a perfect life, we are still justified.

In the Old Testament, the nation of Israel was commanded on several occasions to "be holy" because of their relationship with the holy God who had redeemed them from their bondage in Egypt. (Exodus 19:6; Leviticus 11:44-45, 19:2). Additionally, material things such as the Tabernacle furniture (Exodus 40:10, 11, 13) and a mountain (Exodus 19:23) were sanctified or set apart unto God.

In the New Testament believers are given the same instruction to "be holy" or "sanctified" (John 17:17; 1 Thessalonians 5:23. 1 Peter 1:15-16), yet at the same time they are often addressed as "saints" and "holy ones" because they had been set apart from the world unto God. In other words, they were already holy, yet they were instructed to pursue holiness.

<p><b>Justification:</b> Is the judicial act of God alone, alone outside the sinner; but in Christ (Isaiah 53:11, Romans 5:8-9)</p>	<p><b>Sanctification:</b> Is that act of God within the sinner in which God works with the new man in a life-long process of restoration (Colossians 3:2-5).</p>
<p><b>Instantaneous Act of Divine Acquittal:</b> When we are justified, it happens NOW! (Romans 8:1)</p>	<p><b>Gradual Process of Healing:</b> Sanctification is a daily drowning of the Old Adam, a daily renewal of our life in Christ (Romans 6:11-13).</p>
<p><b>Equal :</b> We are all equally justified before God; before Him, there is no difference in salvation (Romans 3:30, 5:18)</p>	<p><b>Degrees:</b> Those who are justified are at different stages in displaying their sanctification (Romans 12:6)</p>
<p><b>Complete:</b> Justification was completed when God's wrath was satisfied on the cross of Christ. It is a completed act for us when we are brought into the family of God in our Baptism (John 19:30, Romans 5:18).</p>	<p><b>Growth:</b> We continue daily to grow in a faith-produced Christ-likeness (Ephesians 2:21, 4:1, 15-16)</p>
<p><b>Adoption:</b> In justification, God graciously adopts us into His family because of the atoning sacrifice of Christ Jesus our Lord (John 17:22, Romans 8:15).</p>	<p><b>Family Life-Style:</b> As members of God's family, we serve one another (Ephesians 5:1)</p>
<p><b>Gift:</b> Justification is a free gift of God, not dependent upon any good works that we do (Romans 5:16).</p>	<p><b>Response:</b> Because of the joy of our salvation, we respond to God's unconditional love by serving one another (Romans 6:22, Ephesians 2:10, 5:2, 8).</p>
<p><b>For Us:</b> Christ accomplished our justification when He died in our place on the cross (Hebrews 10:1, 9-20).</p>	<p><b>In Us:</b> Christ works in us through our baptism into Him (John 14:17, 20).</p>
<p><b>Victory:</b> Justification credits to our account Jesus' victory over sin, death, and the devil (Romans 6:9).</p>	<p><b>Battle:</b> Sanctification is the daily battle between our Old Adam and our New Adam (Romans 7:15-21).</p>
<p><b>Standing:</b> We can stand, assured of our salvation in Christ (Romans 5:1).</p>	<p><b>Walking, Wrestling, Running, Fighting:</b> We fight the deceptions of Satan who would tell us we can only stumble and fall victim to his lies (2 Corinthians 5:7)</p>

**Does this mean that those justified by grace can sin as much as they want?**

Romans 6:1-2 “Well then, should we keep on sinning so that God can show us more and more kindness and forgiveness? Of course not! Since we have died to sin, how can we continue to live in it?”

Romans 6:15 “So since God's grace has set us free from the law, does this mean we can go on sinning? Of course not!

Paul lays down a very significant principle in verse 16, and that is that we become the slaves of whatever we choose to obey. If we give in to sin and submit to it, we are the slaves of sin. If we submit to God and serve Him, we become His slaves. While we were unsaved we had no choice, but were by our very nature the slaves of sin. The fruit of such service was hardly praiseworthy, for of the things we once did we are now deeply ashamed (v. 21). When we turned to God by faith in Christ and accepted the gospel, we were freed from servitude to sin and made servants of God.

The Scriptures teach us that we are to live holy lives and avoid sin (Colossians 1:5-11). Just because we are saved and eternally justified before God (John 10:28), that is no excuse to continue in the sin from which we were saved. To seek sin continually and use God's grace to excuse it later is to trample the blood of Christ underfoot (Hebrews 10:29) and to reveal the person's true sinful, unsaved nature (1 John 2:4, 2:19). 1 Thessalonians 4:7 “God has called us to be holy, not to live impure lives.”

Sanctification means to be set apart:

From	To
Condemnation	Salvation
Unrighteousness	Righteousness
Sin	Holiness
Darkness	Light
World	Heavenly Kingdom
Flesh	Spirit
Old Man	New Man
Pride	Humility
Rebellion	Submission
Disobedience	Obedience
Lies	Truth
Ungodly	Godly

## **THE THREE ASPECTS OF SANCTIFICATION:**

Traditionally, sanctification is categorized into three aspects.

### **Positional sanctification:**

This is that state of holiness imputed to the Christian at the moment of their conversion to Christ. It denotes not so much one's spiritual condition as his spiritual position. The Corinthian believers could thus be called 'saints' even though they were in a carnal state (1 Corinthians 1:2).

### **Progressive sanctification:**

This refers to the process in our daily lives by which we are being conformed to the image of Christ. It is the process of becoming what we are in Christ. This involves the putting off of the old habits of lying, stealing, backbiting, etc., and putting on the Christ-like qualities of honesty, mercy, and love (Colossians 3:1-10).

### **Ultimate sanctification:**

This is that state of holiness that we will not attain in this life, but will realize when we are finally in the presence of God: "Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is" (1 John 3:2).

## **THE SOURCES OF SANCTIFICATION**

In the Scripture we see that there are five sources of sanctification:

### **It is the Will of God**

God has clearly revealed in scripture that it has been His will to sanctify us. This can be seen in the three tenses that He uses when sanctification is discussed.

**Past:** God chose us to be sanctified (Ephesians 2:10, 2 Thessalonians 2:13, 1 Peter 1:2).

- Ephesians 1:4 says "Long ago, even before he made the world, God loved us and chose us in Christ to be holy and without fault in his eyes."
- 
- Romans 8:29 says, "For God knew his people in advance, and he chose them to become like his Son, so that his Son would be the firstborn, with many brothers and sisters."

**Present:** God is working in us to sanctify us. This speaks of the present tense.

- Philippians 1:6 “And I am sure that God, who began the good work within you, will continue his work until it is finally finished on that day when Christ Jesus comes back again”.
- Colossians 3:10 “In its place you have clothed yourselves with a brand-new nature that is continually being renewed as you learn more and more about Christ, who created this new nature within you.”

**Future:** God will wholly sanctify us.

- Romans 8:23 “And even we Christians, although we have the Holy Spirit within us as a foretaste of future glory, also groan to be released from pain and suffering. We, too, wait anxiously for that day when God will give us our full rights as his children, including the new bodies he has promised us.”
- Hebrews 12:23 “You have come to the assembly of God's firstborn children, whose names are written in heaven. You have come to God himself, who is the judge of all people. And you have come to the spirits of the redeemed in heaven who have now been made perfect.”
- 1 John 3:2 “Yes, dear friends, we are already God's children, and we can't even imagine what we will be like when Christ returns. But we do know that when he comes we will be like him, for we will see him as he really is.”

### **It is the Work of Christ**

- Hebrews 10:10 “And what God wants is for us to be made holy by the sacrifice of the body of Jesus Christ once for all time.”
- Hebrews 10:14 “For by that one offering he perfected forever all those whom he is making holy.”
- Romans 6:11 “So you should consider yourselves dead to sin and able to live for the glory of God through Christ Jesus.”

### **It is the Word of God**

- John 17:17 “Make them pure and holy by teaching them your words of truth.”
- Ephesians 5:26 “to make her holy and clean, washed by baptism and God's word.”

- Psalm 119:9 "How can a young person stay pure? By obeying your word and following its rules."
- Hebrews 4:12 "For the word of God is full of living power. It is sharper than the sharpest knife, cutting deep into our innermost thoughts and desires. It exposes us for what we really are."

### **It is the Work of the Holy Spirit**

- Romans 15:16 "a special messenger from Christ Jesus to you Gentiles. I bring you the Good News and offer you up as a fragrant sacrifice to God so that you might be pure and pleasing to him by the Holy Spirit."
- Romans 8:2 "For the power of the life-giving Spirit has freed you through Christ Jesus from the power of sin that leads to death."
- 1 Peter 1:2 "God the Father chose you long ago, and the Spirit has made you holy. As a result, you have obeyed Jesus Christ and are cleansed by his blood. May you have more and more of God's special favor and wonderful peace."

### **It is the Role of the saints**

- Galatians 6:1-2 "Dear brothers and sisters, if another Christian is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself. Share each other's troubles and problems, and in this way obey the law of Christ."
- Matthew 18:15 "If another believer sins against you, go privately and point out the fault. If the other person listens and confesses it, you have won that person back."
- 1 Thessalonians 5:11-15 "So encourage each other and build each other up, just as you are already doing. Dear brothers and sisters, honor those who are your leaders in the Lord's work. They work hard among you and warn you against all that is wrong. Think highly of them and give them your wholehearted love because of their work. And remember to live peaceably with each other. Brothers and sisters, we urge you to warn those who are lazy. Encourage those who are timid. Take tender care of those who are weak. Be patient with everyone. See that no one pays back evil for evil, but always try to do good to each other and to everyone else."

## **HOW ARE WE PART OF SANCTIFICATION**

Philippians 2:12-13 "Dearest friends, you were always so careful to follow my instructions when I was with you. And now that I am away you must be even more careful to put into action God's saving work in your lives, obeying God with deep reverence and fear. For God is working in you, giving you the desire to obey him and the power to do what pleases him."

2 Corinthians 13:5 "Examine yourselves to see if your faith is really genuine. Test yourselves. If you cannot tell that Jesus Christ is among you, it means you have failed the test."

Though God is the Initiator and the One who accomplishes sanctification in the life of the believer, each person must be active in their response to the sources of sanctification. This progressive and intense work in the pursuit of personal holiness is the result and the evidence of being justified. As one becomes more separated from the practice of sin he becomes conformed to the likeness of Jesus Christ.

From the book of Romans we are given clues as to how we are able to be active in our part in the sanctification of our hearts and our minds:

### **Renew your minds – Romans 7:22-25**

In order for the believer to be sanctified, they need to ensure that they:

- Are not conformed to the world but renewed in the mind (Romans 12:1-2, Ephesians 4:23).
- Have the mind of Christ (1 Corinthians 2:16, Philippians 2:5)
- Are spiritually minded (Romans 8:6, Colossians 3:1-3)

### **Identify with Christ – Romans 7:4**

Identification with Christ comes by:

- Being crucified with Christ (Galatians 2:20, 6:14, Colossians 2:20, 3:3)
- Being obedient to the will of God (Luke 22:42, John 5:30)
- Overcoming temptation (Luke 4:4, 8, 12)
- Being committed to the Father (1 Peter 2:23, 4:19)

### **Live according to the Spirit – Romans 8:5**

When we live according to the Spirit we will:

- Walk in the Spirit (Galatians 5:16-25, Ephesians 5:18)
- Be guided by the Spirit (John 14:26, 16:23, 1 Corinthians 2:13)
- Be comforted by the Spirit (John 14:15)
- Be convicted by the Spirit (John 16:7-8)

### **Die to self – Romans 8:13**

Dying to self requires that we:

- Put off our former conduct (Ephesians 4:22)
- Stop sinning (Romans 6:1-2, 6-7, 13, 1 Corinthians 10:6, John 8:11)
- Flee from immorality (1 Peter 2:11, 1 Corinthians 6:18, Romans 12:9, 13:14)
- Do not love the world (1 John 2:15, Ephesians 5:11)

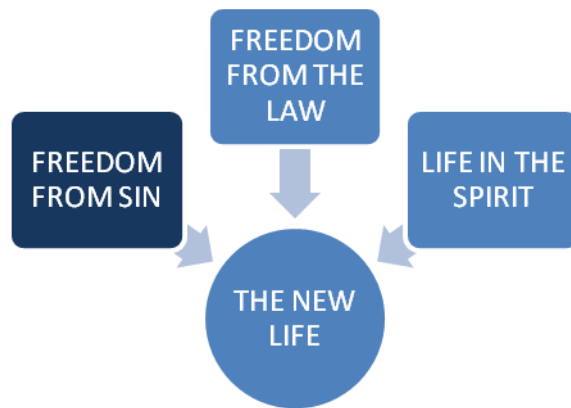
### **Pursue holiness – Romans 6:22**

In order for us to pursue His holiness for our lives we need to:

- Purify ourselves (1 John 3:2-3, Matthew 5:29-30)
- Meditate on His Word (Psalm 119:11, Joshua 1:8, Philippians 4:8)
- Pray continually (Luke 22:40, Matthew 26:41, 1 Thessalonians 5:17)
- Confess and repent of our sins (1 John 1:9, Proverbs 28:12, 2 Corinthians 7:9-11)

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## **FREEDOM FROM SIN**



### **THE QUESTION RAISED**

Romans 6:1, “Well then, should we keep on sinning so that God can show us more and more kindness and forgiveness?”

The sixth chapter begins with a question: “What shall we say, then? Are we to continue in sin that grace might increase?” (Romans 6:1). This question is somewhat prompted by Paul’s statement in chapter 5: “... but where sin increased, grace abounded all the more” (Romans 5:20). This question probably is best understood as arising out of the entire preceding section on justification by faith alone. This question would surely occur to the opponents of Paul’s gospel: “If salvation is all of God, all of grace, and appropriated on the basis of faith alone, without any human effort; if all of our sins necessitate and promote the grace of God—then why not continue to live as we always have (in sin), so that God’s grace may continue to abound?”

### **PAUL’S ANSWER**

Romans 6:2 “Of course not! Since we have died to sin, how can we continue to live in it?”

God’s grace does super abound man’s sin. Man’s sin does occasion the manifestation of grace. But we are not to continue the life characterized by sin at the time prior to our conversion. The reason is because such a practice would be inconsistent with our position in Christ. In Christ we are dead to sin. How, then, could we continue to live in sin? Such a practice would deny our position.

- **DIE TO SIN (6:3-14)**

If we are to walk in the newness of life that Paul encourages every believer to walk in (Romans 6:4) then first we need to die to sin in our lives. This is the key to being able to live a Christian life for Christ. In this chapter, Romans 6, Paul writes and deals with certain issues:

- Not continuing in sin (v1)
- Not living in sin (v2)
- Not serving sin (v6)
- Not letting sin rule over us (v12)
- Not being under the dominion of sin (v14)

In these key verses from this chapter, we are given one of the keys to living in victory – Die to sin! Only once we understand the meaning of “dying to sin” will we be able to live for Christ.

Paul begins, “or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?” (Romans 6:3).

#### **How do we “die” to sin?**

John the Baptist declared, “As for me, I baptize you in water for repentance, but He who is coming after me is mightier than I, and I am not even fit to remove His sandals; He Himself will baptize you with the Holy Spirit and fire” (Matthew 3:11).

Water baptism is the initiation of this likeness of death (Romans 6:3-4). The word “baptism” means to “immerse or dip”. In this passage, baptism in water was used as a means to symbolise that the person being baptized is buried with Christ through baptism (v4). It refers to all that we were in Adam being buried so that Christ’s death becomes the believer’s death (v11).

As the sin-bearer of the world, sin had a just claim on Jesus Christ. Sin had a debt to collect. But when our Lord was crucified, He died to sin. Since sin has no claim on Christ, sin has no claim on those of us who have died to sin in Christ. Thus, our participation in the death of Christ to sin abolishes all claim sin once had on us.

#### **Is water baptism necessary for salvation?**

Firstly, we know from the rest of scripture that salvation is by faith, not by faith **and** something we do (Romans 3:28-30). Secondly, we can see from other scriptures that baptism follows faith.

For example:

- Acts 16:30-33 "He brought them out and asked, "Sirs, what must I do to be saved?" They replied, "Believe on the Lord Jesus and you will be saved, along with your entire household." Then they shared the word of the Lord with him and all who lived in his household. That same hour the jailer washed their wounds, and he and everyone in his household were immediately baptized." If baptism were part of salvation, then Paul should have said, "Believe and be baptized and you will be saved." But, he did not.
- Acts 10:44-48 "Even as Peter was saying these things, the Holy Spirit fell upon all who had heard the message. The Jewish believers who came with Peter were amazed that the gift of the Holy Spirit had been poured out upon the Gentiles, too. And there could be no doubt about it, for they heard them speaking in tongues and praising God. Then Peter asked, "Can anyone object to their being baptized, now that they have received the Holy Spirit just as we did?" So he gave orders for them to be baptized in the name of Jesus Christ. Afterward Cornelius asked him to stay with them for several days." These people were saved. The ones spoken of here who were speaking in tongues and praising God were already saved and they were saved before they were baptized.

Water baptism does not secure either justification or sanctification, but it does symbolize it. When we are submerged into the baptismal water, we symbolize the fact that we died and were buried with Christ. Just as we participated in the sin of Adam and its consequences many years ago, so by the baptism of the Holy Spirit we have participated in the death, burial and resurrection of Christ. Our old self, what we were as a son of Adam, died to sin. That is, sin no longer has any claim or authority over us.

### **Identifying with Christ in His death:**

The phrase "baptized into" occurs five times in the New Testament in four verses (KJV):

- Romans 6:3 "Or have you forgotten that when we became Christians and were baptized to become one with Christ Jesus, we died with him?"
- 1 Corinthians 10:2 "As followers of Moses, they were all baptized in the cloud and the sea."
- 1 Corinthians 12:13 "Some of us are Jews, some are Gentiles, some are slaves, and some are free. But we have all been baptized into Christ's body by one Spirit, and we have all received the same Spirit."

- Galatians 3:27 "And all who have been united with Christ in baptism have been made like him."

To be baptized "into Christ," "into His death," "into Moses," and "into one body" is to be publicly identified with the thing you are being baptized into. The focus is not the baptism itself, but on the thing the baptism represents. In the case of Romans 6:3-5, being baptized into Christ is a public identification with Christ's death, burial, and resurrection which is said to be the gospel that saves in 1 Corinthians 15:1-4. So then, baptism is a public statement proclaiming that the person is trusting in the sacrifice of Christ.

Baptism by immersion is a perfect symbol for this work of Christ with which the Christian is identifying himself. As Christ died and was raised to a new life, so too the Christian, in Christ, is said to have died (Romans 6:11, Colossians 3:3) and has a new life. This new life of regeneration is by faith, the internal work. Baptism is the external work of identification with Christ. This is why the reference to baptism in the Bible is dealing more with our union and identification with Christ than to our water baptism.

When people were baptized into John the Baptist's baptism of repentance, it wasn't the baptism that granted them repentance or made repentance real. Repentance is something that happens internally and is the work of God. To participate in John's baptism was to publicly proclaim that the person being baptized was accepting John's message or repentance. Hence, it was called a baptism of repentance. It wasn't the baptism that brought repentance; rather, baptism was the result of repentance. The person had to first decide to repent, and then become baptized as a proclamation of his decision. Likewise, the Christian must first decide to repent, to receive Christ, to rely on the sacrifice of Christ, by faith, and then participate in the public proclamation of identifying with Christ's work.

Baptism then is an identification with the death, burial, and resurrection of Christ. Jesus' shed blood is what cleanses us from our sins (Hebrews 9:22), not being washed with water. It is Christ's death that is the payment for sin. Jesus' burial is the proof that He, in fact, died. Jesus' resurrection is the proof of God the Father's acceptance of the sacrifice of Christ and that death is conquered. It is our identification with Him, being counted "in Christ" that allows us to say we have been crucified with Christ so that we can say we are dead to sin. We are not dead to sin by our baptism. Rather, we are dead to sin, by faith, in what Jesus did in His sacrifice.

**No longer:**

Romans 6:6 “Our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin.”

Because we identify with His death, being made free from sin (Romans 6:7), we see that no longer:

- Will I be a continual slave to sin (Romans 6:6)
- Will death have dominion over me (Romans 6:9)
- Will I live a self life, I will live a Christ-life (Galatians 2:20)
- Will I live for myself (2 Corinthians 5:15)
- Will I walk as the Gentiles (Ephesians 4:17)
- Will I practice the deeds of the flesh (Ephesians 4:28)
- Will I live to the lusts of men (1 Peter 4:2)

We have died with Christ and therefore we need to make a decision to “not let sin control the way you live; do not give in to its lustful desires.” (Romans 6:12). Paul’s words here serve a dual purpose. They serve as a conclusion to Paul’s teaching in 6:1-11 and as an introduction to the rest of the chapter.

Romans chapter 6 can be briefly summarized in one verse. Galatians 2:20 “I myself no longer live, but Christ lives in me. So I live my life in this earthly body by trusting in the Son of God, who loved me and gave himself for me.

<b>NOT I</b> WHY IS IT NO LONGER I? <b>BECAUSE . . .</b>	<b>BUT CHRIST</b> WHY IS IT CHRIST LIVING IN ME? <b>BECAUSE . . .</b>
In me (that is in my flesh) dwelleth no good thing . . . O wretched man that I am! (Rom. 7:18,24)	The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:2).
All my righteousnesses are as filthy rags (Isaiah 64:6).	I am in Christ Jesus who of God is made unto me wisdom and righteousness (1 Cor. 1:30).
Sin dwelleth in me (Rom. 7:20).	Christ liveth in me (Gal. 2:20).
I live for myself (2 Cor. 5:15).	I live for the One who died and rose again for me (2 Cor. 5:15).
The works of the flesh are adultery, fornication, uncleanness . . . (Gal. 5:19).	The fruit of the Spirit is love, joy, peace . . . (Gal. 5:22-23).
Those that are in the flesh cannot please God (Rom. 8:8).	I am not in the flesh but in the Spirit. The Spirit of God dwells in me (Rom. 8:9).

I have put off the old man with his deeds (Col. 3:9).	I have put on the new man which is renewed in knowledge after the image of Him that created him (Col. 3:10).
My old man is corrupt according to the deceitful lusts (Eph. 4:22).	My new man is created in righteousness and true holiness (Eph. 4:24).
My old man was crucified with Him (Rom. 6:6).	My life is hidden with Christ in God (Col. 3:3).
I died with Christ (Col. 2:20).	I am risen with Christ (Col. 3:1).
I've been baptized into His death (Rom. 6:3; Gal. 2:20).	I've been planted together in the likeness of His resurrection (Rom. 6:5).
I have been crucified with Christ (Gal. 2:20).	Nevertheless I live . . . and the life that I now live I live by the faith of the Son of God (Gal. 2:20).
Old things passed away (2 Cor. 5:17).	All things have become new! I am a new creature in Christ (2 Cor. 5:17).
I am dead unto sin (Rom. 6:11).	I am alive unto God (Rom. 6:11).
I am dead in Adam (1 Cor. 15:22).	I am made alive in Christ (1 Cor. 15:22).
I once was a slave of sin (Rom. 6:17,20).	I am now free from sin and a slave of God (Rom. 6:18,22).

### ASSIGNMENT

In an essay discuss whether baptism in water is necessary for every Christian or is it possible to ignore this doctrine and still live for God in fullness of life? Ensure that you have used scripture to justify your answer especially examples from the times of the early Church. Do you believe that some churches should reinstitute this practice within the Church?

- **LIVE IN CHRIST (6:7-14)**

Romans 6:8 "And since we died with Christ, we know we will also share his new life."

Romans 6:10-11 "He died once to defeat sin, and now he lives for the glory of God. So you should consider yourselves dead to sin and able to live for the glory of God through Christ Jesus."

As we have already seen in the above section, that when we are baptized we are baptized into His death. This next portion of scripture shows us that we not only identify with His death and His burial, but we are also to identify with His resurrection.

Jesus was put to death for our trespasses and raised (resurrected) for our justification (Romans 4:25). Jesus' resurrection means that we are no longer under the dominion of death and more importantly the power of sin. We are now alive in God through what Jesus did. "For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus" (Romans 6:9-11).

By being united with Christ in His Resurrection through the act of water baptism we rise to new life, leaving behind our old self and rising to a new. Through baptism we die to ourselves and exchange our life for His. Out of death comes life. The goal of our unification with Christ is to be free from the flesh and alive in God. This union in Christ's death sets us free from sin (Romans 6:7).

### **Jesus is Life**

- John 1:4 "In Him was life, and the life was the light of men"
- John 5:24-25 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.
- John 6:63 "It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.
- John 10:10 "The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

- John 14:6 "Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.
- Colossians 3:1-4 "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory".

The life of Christ is resurrection life (Romans 6:4). The believer having been buried with Him is raised to walk in newness of life (v4). The believer joined to Him in His death shall experience "the likeness of His resurrection" (v5). Having died with Christ, "we shall also live with Him" (v8). The resurrected life of Christ is our sanctification. It is in His life that we will reign and know the freedom from sin. This life in Christ joins us to God as His servants (v22). We become His "doulos", where we are a slave to God, no longer sin.

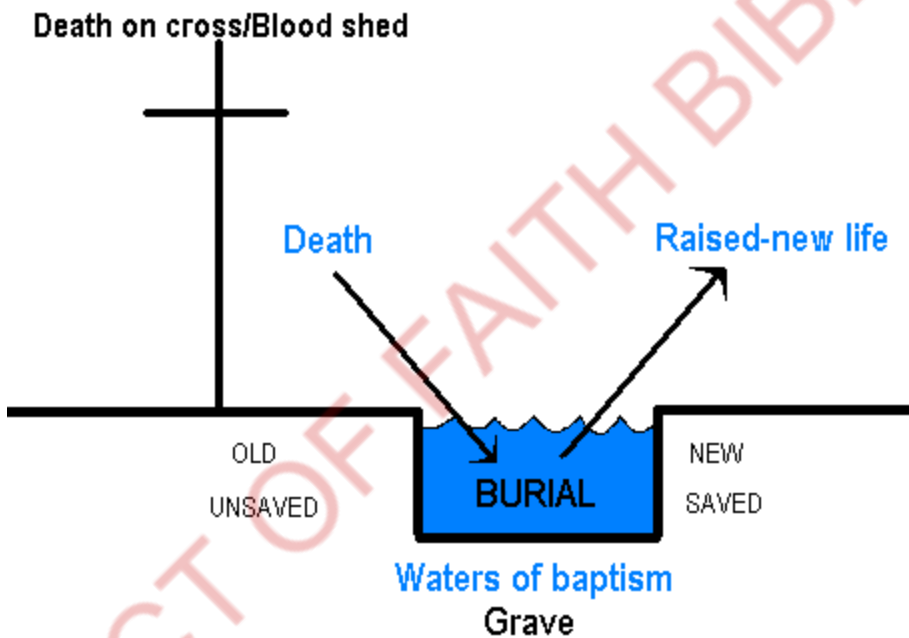


Figure: Illustration of our death and resurrection through waters of baptism 7

7 <http://www.bebaptized.org/Romans6.htm>

## **What is the importance of this resurrection life?**

Our identification with Christ does not end in death to sin; it extends to our participation in His resurrection to a new kind of life. Not only does sin have no claim on us, but in our union with Christ we have been raised to a newness of life. Sin no longer has dominion over us and we now have a new kind of life, a life which is capable of manifesting the righteousness of Christ. Positionally, we are dead to sin and alive to God. Practically we dare not fall back under the dominion of sin, but must manifest a newness of life (Colossians 3:1-13).

Romans 6:13 "Do not let any part of your body become a tool of wickedness, to be used for sinning. Instead, give yourselves completely to God since you have been given new life. And use your whole body as a tool to do what is right for the glory of God."

Romans 6:19 "I speak this way, using the illustration of slaves and masters, because it is easy to understand. Before, you let yourselves be slaves of impurity and lawlessness. Now you must choose to be slaves of righteousness so that you will become holy."

Romans 6:22 "But now you are free from the power of sin and have become slaves of God. Now you do those things that lead to holiness and result in eternal life."

## **MAN'S PART IN SANCTIFICATION**

We have found that our being joined to Christ in His death and resurrection is the basis of our sanctification. It is His death that breaks the power of sin, it is His life that brings our sanctification. However, it is also important to note that man's position in sanctification is not altogether a passive one, but rather he must take an attitude of faith and actively participate in the work of sanctification.

## **FOUR STEPS TO SANCTIFICATION:**

Paul in chapter 6 of Romans speaks of four steps in our sanctification:

### **Firstly, we need to know our position in Christ (6:2-11)**

As believers we need to know that we

- have died to sin (v2)
- are united with Christ in His death (v5)
- have been raised with Christ in life (v5,8)
- have been freed from sin (v22)

Knowing the facts of our position in Christ gives one a basis upon which to stand in faith.

### **Secondly we need to reckon it to be true for ourselves**

The word "logidzomnai" comes from the Greek word which means to reckon or to take into account. This verb in the imperative mood comes forth with a command to every believer, "take into account what God has done."

- Reckon yourself to be dead to sin. Failure to reckon the power of sin broken, means failure to get consistent victory.
- Reckon yourself alive unto God. Failure to reckon oneself alive in Christ, means failure to appropriate the divine life and leaves one struggling in his own strength.

We are to conclude about ourselves what God has declared about us.

### **Thirdly, we need to yield ourselves to God (v13, 19)**

Instead of yielding ourselves to a life of sin as we did before we had died with Christ, we need to no longer go on yielding to sin (v13). The verb "yield" is in the present tense which denotes continual action. In this context, it commands one not to continue yielding to sin. Habits are to be broken. Yield yourself to God once for all (v13). Here the verb is in the aorist tense which denotes a one time event. In this context it commands one to act once for all in a decisive manner that would once for all settle the question. Yield your members as slaves to righteousness (v19). Here again the verb is in the aorist tense denoting a once for all act and decision. Yielding oneself to God places him at God's disposal so that the full work of sanctification can be realised.

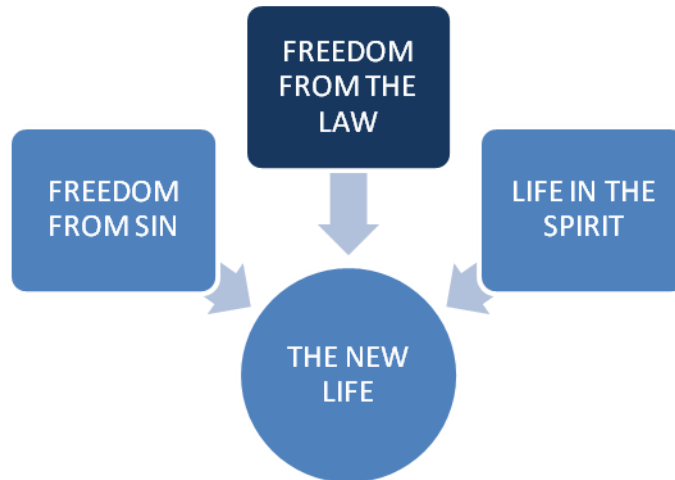
### **Fourthly, we need to obey (v16)**

To obey God means that we follow Him and place ourselves under His authority. The verb, "obey", is in the present tense denoting continuous action. Obedience is a continuous response to God. A heart obedient to the truth will transform one's life (v17). Obedience and righteousness go together. Obedience must be a way of life. Obedience shows whose slave we are. The act of reckoning and presenting oneself to God may be done in a moment, but obedience requires a lifestyle. The work of sanctification follows justification, it involves a lifetime.

By observing the four steps presented one will come into freedom quickly releasing the full work of the Lord in breaking the power of sin. As one appropriates His life, he shall reign in life and know true freedom in living. Holiness is to be a reality for the believer.

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## **FREEDOM FROM THE LAW**



## **OBEDIENCE REQUIRED**

Scripture instilled in the Jewish people the need to obey the law:

- Deuteronomy 27:26 says, "Cursed be he who confirmeth not all the words of this law to do them." The next chapter warns of severe consequences for not obeying:
- Deuteronomy 28:15-22 "But if you refuse to listen to the Lord your God and do not obey all the commands and laws I am giving you today, all these curses will come and overwhelm you: You will be cursed in your towns and in the country. You will be cursed with baskets empty of fruit, and with kneading bowls empty of bread. You will be cursed with few children and barren fields. You will be cursed with infertile herds and flocks. You will be cursed wherever you go, both in coming and in going. "The Lord himself will send against you curses, confusion, and disillusionment in everything you do, until at last you are completely destroyed for doing evil and forsaking me. The Lord will send diseases among you until none of you are left in the land you are about to enter and occupy. The Lord will strike you with wasting disease, fever, and inflammation, with scorching heat and drought, and with blight and mildew. These devastations will pursue you until you die."

## **WHAT WAS THE LAW?**

The law of God is commonly divided into three parts: the ceremonial laws, the social laws, and the moral laws. The Jews believed you had to keep all of those laws to become holy. By the time of Paul's ministry, the rabbis had summed up all of the Old Testament law into 613 commandments. But it was almost impossible to keep them all, especially since they had been embellished beyond the intention of God.

The rabbis divided the 613 laws into mandatory things that had to be done and prohibitory things that ought not to be done. They taught there were 248 things you had to do that related to God, the Temple, sacrifices, vows, rituals, donations, sabbaths, diet, festivals, community, idolatry, war, social issues, family, judicial matters, legal rights, and slaves. The 365 prohibitory laws related to idolatry, historical lessons, blasphemy, Temple worship, sacrifices, priests, diet, vows, agriculture, loans, business, slaves, justice, and relationships. Those laws had all kinds of corollaries and adjunct laws to the point that keeping the law was a burdensome way of life. That's why in Acts 15:10 Peter mentioned that the law was "a yoke ... which neither our fathers nor we were able to bear."

The apostle Paul alludes to the burden of the law in his epistles. He too must have borne that burden, having once been a zealous Pharisee (Philippians 3:5-6). In Galatians 3:10 he says, "As many as are of the works of the law are under the curse." Those who are trying to please God by keeping the law are under a curse. Why? Because no one can keep the law perfectly. In the same verse he quotes Deuteronomy 27:26: "Cursed is everyone that continueth not in all things which are written in the book of the law, to do them."

### **WHAT WAS THE PURPOSE OF THE LAW?**

If the law was not able to save man (Romans 3-4) or sanctify him (Romans 5-6), and is nothing but a curse, then what good was it? If we're saved and made holy by our union with Christ, what place does the law have? Why did God go to such extremes to give such a complex law? Paul answers those questions in Romans 7.

One feels mixed emotions toward the Law when it is encountered in the Book of Romans. For in Romans we find both "good news" and "bad news" pertaining to the Law.

#### **The Good News**

- The Law contains the "oracles of God" (Romans 3:2)
- The Law defines sin and righteousness (Romans 7:7) and bears witness to the righteousness of God in Christ (Romans 3:21-22)
- The Law was given to result in life (Romans 7:10; Leviticus 18:5)
- The Law is spiritual (7:14); it is holy and righteous and good (7:12)

## **The Bad News**

- Knowing the Law apart from obeying its commands only makes one more guilty (Romans 1:32–2:29)
- The Law cannot save man but can only condemn him (Romans 3:9-20)
- The Law brings about God's wrath (Romans 4:15)
- The Law came in that sin might increase (Romans 5:20)
- The requirements of the Law are fulfilled by those who walk in the Spirit (Romans 8:4)
- Sinful passions are aroused by the Law (Romans 7:5, 8)
- Sin used the Law to kill us (Romans 7:11)

## **THE CHARACTER OF THE LAW**

### **Question One: Is the Law Sin? (7:7-12)**

Answer: No, the flaw is not in the Law, but in sinful man who lives under it.

The Law is like its Giver, "holy and righteous and good" (v12). Sin comes through desires of the flesh. The Law came to reveal sin. Sin lies dormant until activated by a command that brings restraint. It then gathers force to fulfil its desires. No one should ever conclude that the Law is sin! The Law does have a close relationship to sin and death. Why else would death to the Law (Romans 7:1-6) be the means by which we are freed from the mastery of sin (Romans 6:14) and the penalty of death (Romans 7:10)? Paul demonstrates in this chapter the goodness of the Law by pointing out its benevolent intent (Romans 7:7-13) and its spiritual nature (Romans 7:14-25).

### **Question Two: Is the Law Responsible for My Death? (Romans 7:13)**

No! Sin through the Law brought death (v11).

The Law shows sin to be sin (v13) The Law basically is good (v12) The Law brings the sinner to face his sins. The result is condemnation and death.

## **OUR RELATIONSHIP WITH THE LAW**

In the third chapter we found that God provided for an apart from law righteousness in justification. Now in chapter 7, we see God has provided for an apart from the law sanctification for the believer.

No man is justified by the law, neither is righteousness realized in daily life through the Law. "For what the Law could not do, weak as it was through the flesh, God did" (Romans 8:3). In this chapter we will see that the Law could not change the flesh of man because there is a law operating in the members of his body that is stronger than the law. Having presented the reign of grace in chapter six, it is necessary that one does not make the mistake of many that have begun in the Spirit and seek perfection through the efforts of the flesh (Galatians 3:3). The Holy Spirit desires to make it very clear in this passage that the Law does not produce sanctification nor can it break the power of sin.

Romans 7:6 "But now we have been released from the law, for we died with Christ, and we are no longer captive to its power. Now we can really serve God, not in the old way by obeying the letter of the law, but in the new way, by the Spirit."

### **NOT TIED TO THE LAW (ROMANS 7:1-6)**

In the beginning portion of this chapter, Paul uses a true illustration from God's marriage law to show how this relates to the Law of Moses. Paul begins by writing that a married woman is bound to the law of her husband as long as he lives. When he dies she is released from that law and no longer bound to the law of marriage. If a wife lives with another man while her husband is alive, she is called an adulteress. But if her husband dies, she is free from that law and marrying another man is not adultery. The implied reason is that the individuals in the marriage are still bound to each other. This bond of marriage can only break when someone dies.

### **What does this mean in dealing with man and the Law?**

The Jews were bound to the Law of Moses but were found to be adulterous to God because they failed to keep the Law and continued to serve other god's. Now that the Jew has been saved, they are no longer under the Law of Moses but under grace and are therefore in a new relationship, bound to Christ. Therefore in Christ they are no longer found adulterous to God.

**UNDER GRACE NOT UNDER THE LAW**

The following chart is helpful in showing the difference between law and grace:

<b>LAW</b> Law is what man must do.	<b>GRACE</b> Grace is what God has done.
I do something for God.	God does something for me.
The works of the flesh	The finished work of Christ
Man's works	God's working
Trying and struggling to measure up to God's standards (which sinful man can never do)	God bringing me up to His standards (which God by His grace has done in Christ)
Fosters a spirit of self righteous boasting: "Look what I have done!"	Fosters genuine humility with all boasting excluded: "God gets all the credit!"
Mt. Sinai is central.	Mt. Calvary is central.
Bondage: I CANNOT	Deliverance: GOD CAN!
God demands life and love ("THOU SHALT . . . THOU SHALT NOT").	God provides life and love ("CHRIST LIVETH IN ME").

**Figure: Law versus grace**

**DOES GRACE GIVES US THE FREEDOM TO SIN?**

Romans 6:15 "What then? shall we sin, because we are not under the law, but under grace? God forbid."

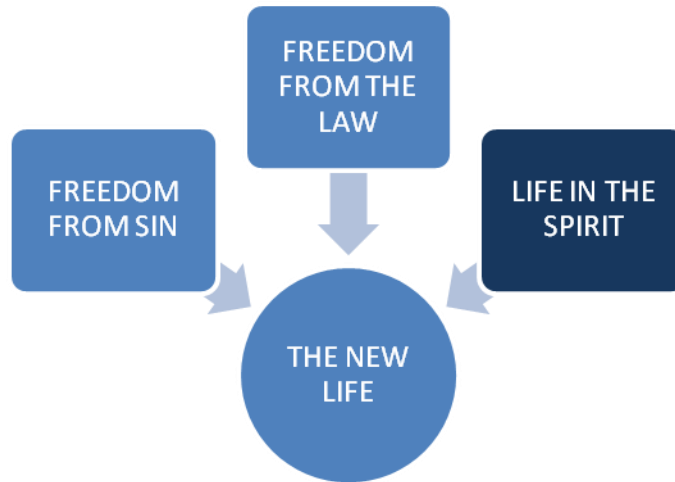
The natural man utterly fails to understand the grace of God. He thinks that being under grace is a license to sin. Grace is not **LICENSE** (freedom to sin) but it is **LIBERTY** (freedom not to sin).

**ROMANS 6 AND ROMANS 7**

	<b>ROMANS 6</b>	<b>ROMANS 7</b>
<b>Key Word in Chapter</b>	<b>SIN</b> (see verses 1, 2, 6, 7, 10-23) 11 times	<b>LAW</b> (see verses 1-14, 16, 22, 25) 18 times
<b>The Believer's Relationship</b>	The Believer's Relationship to Sin	The Believer's Relationship to Law
<b>Dominion</b>	Sin has dominion (6:14)	The Law has dominion (7:1)
<b>Death</b>	I died to sin (6:2)	I died to the law (7:4)
<b>Freedom</b>	Free from sin (6:18)	Free (delivered) from the law (7:3,6)
<b>Newness</b>	Walk in newness of LIFE (6:4)	Serve in newness of SPIRIT (7:6)
<b>Fruit of the Flesh Fruit of the Spirit (God's LIFE)</b>	Romans 6:21 Romans 6:22	Romans 7:5 Romans 7:4

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**LIFE IN THE SPIRIT**



**WHAT IS THE LAW OF THE SPIRIT (ROMANS 8:1-11)?**

In chapter seven we saw two laws working in man, the law of sin that rules the flesh and the law of God working in the mind of man. Now we come to a third law which is the law of the Spirit. This law springs forth from the life of Christ Jesus and comes forth as a governing principle for those joined to Christ (Romans 7:4).

In chapter 7 Paul deals with man and the law. Here we see the Word “I” dominating the chapter, being used 28 times. The word “law” occurs 20 times, but the Holy Spirit is not mentioned once time from verse 7 on. In this very fact lies the reason for the dismal failure of man.

In chapter 8, the scene changes as one comes into the law of the Spirit and finds power that governs the life in Christ Jesus.

**THERE IS A LAW FOUND IN THE SPIRIT OF LIFE IN CHRIST JESUS (V2)**

A law is a rule that is used to govern one's actions. It is a principle that regulates. Romans 7:6 “But now we have been released from the law, for we died with Christ, and we are no longer captive to its power. Now we can really serve God, not in the old way by obeying the letter of the law, but in the new way, by the Spirit.”

The law of the Spirit is not a written law, but a regulative principle which exercises control over the life of the believer.

## What are the characteristics of this Law?

- The law of the Spirit of life does not bring condemnation (v1): The word "condemnation" changes the scene to a court-room setting where a judge has heard the case. As Paul has made clear in the first seven chapters of Romans, the Divine Judge has every right to render a guilty verdict against each and every one of us and to pronounce upon us the sentence of eternal death. He can do this for we are all under guilt and remain under the power of sin. In the first three chapters Paul makes the charge that Jew and Gentile alike are all under sin. Quoting Old Testament Scripture he writes, (Rom 3:10-18) As it is written: "There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." "Their throats are open graves; their tongues practice deceit." "The poison of vipers is on their lips." "Their mouths are full of cursing and bitterness." "Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know." "There is no fear of God before their eyes."

Yet, here in Romans 8:1, Paul says, "there is now no condemnation." How is this possible? "In Christ," says Paul. "Therefore, there is now no condemnation for those who are in Christ Jesus." The Bible tells us that we died and rose with Christ on Golgotha (Colossians 2:20; Colossians 3:3; Romans 6:8). His death and resurrection are guaranteed as ours when we are baptized (Romans 6:3; Colossians 2:12). And we personally taste His death and resurrection only when we are converted – in other words, when we come to repentance and faith (Colossians 3:1-2; Romans 6:11). There is therefore no condemnation because the believer is in Christ Jesus. They are pardoned and liberated because of their relationship to and with Christ.

- The Law of the Spirit of life sets free from the law of sin and death (v2): All dominion of sin and death is broken. The "wretched man" has found a power that has set him free from the bondage of the flesh (7:24). This freedom has come through Jesus Christ our Lord (7:25). God has provided freedom from the law of sin and death by His Spirit.
- The Law of the Spirit of life in Christ did that which the Law could not do: The Law was powerless to break the power of sin. The Law was weak because of the flesh.

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### **GOD MADE PROVISION FOR MAN'S DELIVERANCE FROM THE FLESH (V3)**

This provision has been made possible because:

- God sent His Son in the likeness of sinful flesh. Jesus was man (John 1:14), He came in the likeness of the flesh of sin. In other words, He came in the flesh of man, but sin did not live in Him.
- Christ's body became an offering for sin. Christ through His body took away sin.
- Christ through the flesh condemned sin in the flesh. God has brought forth the condemnation of death for sin in the flesh. Christ in the flesh has brought forth the death of sin in the flesh. The tense of the verb is aorist which denotes it happened at a particular point in time past.

God's provision for sinful flesh was His own Son coming in the flesh. He judged sin to death so that we might be free. The result: We do not walk according to the flesh, but according to the Spirit (Romans 8:4)

### **THE LAW OF THE SPIRIT OF LIFE HAS BROUGHT THE ONE IN CHRIST INTO A NEW WALK (V4)**

One's conduct is either according to the flesh or according to the Spirit. This new walk is a walk according to the Spirit.

- Those who walk according to the Spirit "set their minds on the things of the Spirit" (Romans 8:5). The mind set in the flesh results in death (v6) The mind set on the Spirit brings life and peace (v6)
- Those who walk according to the Spirit "are putting to death the deeds of the body" (v13). The deeds of the body refer to the acts of the flesh. By the Spirit the acts of the flesh are put to death. "If Christ is in you, the body is dead because of the sin" (v10). This describes the state of the sanctified that no longer live according to the flesh. Sin is no longer operative in the body, but this does not mean the flesh does not exist or cannot be revived. It does mean the flesh is out of commission while one walks according to the Spirit (Gal 5:16).

In Christ the believer is under no obligation to walk according to the flesh (v12). The flesh holds no strings on the believer. He is free. The believer has a choice: if he sets his mind on the flesh the power of death begins to work, if he sets his mind on the things of the Spirit the power of life in Christ becomes his. So in dealing with the flesh he has a choice. There are two different spheres in which he may walk. The sphere of the flesh is the sphere of the natural man, to walk in the sphere of the Spirit is to walk in life.

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## **THE SPIRIT FILLED LIFE LEADS TO OVERCOMING SIN**

### **WHAT IS OUR POSITION IN CHRIST?**

Romans 7:6 "But now we have been released from the law, for we died with Christ, and we are no longer captive to its power. Now we can really serve God, not in the old way by obeying the letter of the law, but in the new way, by the Spirit."

- We have a *new standing* with God. By God's grace we have complete acceptance with God in Christ. We are at peace with God; God is at peace with us! "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God" (Romans 5:1–2). We have a new relationship in which we are reconciled with God. The result is we experience His peace.
- We are members of a *new family*. The disobedience of Adam brought death. All men die in Adam. However, we have a new head of the family who is Jesus Christ, and He gives eternal life. "For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ" (Romans 5:17).
- We have a *new identification* in Christ. We have been baptized by the Holy Spirit into the body of Christ. We have died to the old life, have been buried with Christ and have been raised to new life in Him. We are now identified with Christ. We are as men who have been raised from the dead. "Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life" (Romans 6:4).
- We also have a *new master*. We are no longer slaves to sin. We now have a choice; we do not have to obey sin any longer. "For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further lawlessness*, so now present your members as slaves to righteousness, resulting in sanctification" (Romans 6:19). Our new master leads us in God's righteousness.
- We have a *new love*. Our old husband died and we have married Christ. We now have an intimate abiding love relationship with Jesus Christ. A new relationship demands my love, my loyalty, my obedience. We obey Him because we love Him. "Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God" (Romans 7:4).

- We have a *new motive* of service. "But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter" (Romans 7:6). We have been set free from the bondage of the Law and are now free to serve Christ. I am a free person, united with Christ, free to serve Him (Galatians 5:1; Romans 6:11-14; 7:4, 6)

### WHY DO WE STILL SIN?

In spite of all that God has done, in spite of our position in Christ, Paul wrote:

Romans 7:14-16 "The law is good, then. The trouble is not with the law but with me, because I am sold into slavery, with sin as my master. I don't understand myself at all, for I really want to do what is right, but I don't do it. Instead, I do the very thing I hate. I know perfectly well that what I am doing is wrong, and my bad conscience shows that I agree that the law is good."

In spite of all that God has done in His grace man still has a problem. The Law is not the problem; it "is spiritual" (v. 14). It is the product of the Holy Spirit because it comes from God. It always does its job. Every time I sin, I prove the law is spiritual. I prove it true (v. 16). The Law exposes the evil drive within us that still makes the wrong choices. The problem is:

**"I am of flesh":** "Flesh" is the material from which our human nature is composed. It is the weaker element in human nature (Matthew 26:41; Rom. 6:19; 8:3). The apostle Paul also describes it as the unregenerate state of men (Romans 7:5; 8:8-9). The "flesh" is that weaker nature within us that responds to the downward pull of sin. It is in opposition to God and all that which pleases Him. It is the unregenerate state of man.

**"I am sold under sin":** The word for sold is perfect tense emphasizing the state of completion, or condition. Indwelling sin pulls, like a master demanding servitude even though the mind longs to be free. The Law fulfills its spiritual purpose because it reminds me of a daily war. I am a believer, but I am not perfect. We are saints who sin.

**I fail to do what I know will please God** (v15, 19, 22): I want to do what is right and I don't do it. In my inner man, I want to serve Christ. "I am not practicing what I would like to do." In verse 19, "For the good that I want, I do not do."

**I do the very thing I hate:** (v15-16, 19-23). "I am doing the very thing I hate." "I practice the very evil that I do not want" (v. 19). In my flesh I want to serve self. I want to please my selfish desires. I want to make myself look good

## **HOW CAN WE HAVE THE POWER FOR DAILY CONQUEST OF SIN (7:25 – 8:4)**

### **Know that only God can deliver (Romans 7:25, 6:11, 8:1)**

"Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin" (Romans 7: 25).

There is no condemnation because of our perfect position (Romans 8:1). The opposite of condemnation is justification. The condemned person is under judicial sentence awaiting the execution of the order. Not so the believer in Jesus Christ. He has been acquitted and set free! There is no waiting for the punishment for us because our punishment has already been paid in full by Jesus Christ.

### **Know that we have been set free from law of sin and death (Romans 8:2)**

The Law was powerless to deliver us from sin. It could only convict us of our wrongdoing. It could not come to our aid and give the strength and power to overcome the very sin it convicted us of doing. It could not lend us a hand. It could not deliver us. However, what the Law could not do, God did by sending His Son to die for us. The second person of the God-head became man, in doing so became our representative and died in our place on the cross. Jesus was sinless. He was made in the "likeness of sinful flesh." He never experienced personal sin, but He was willing to take the responsibility for our sins. He paid the penalty of our sins and died in our place on the cross. He bore our penalty as our substitute. He became a sin offering on our behalf.

### **Know that we are controlled by the Holy Spirit (Romans 8:4)**

Because Jesus Christ satisfied the justice of God, the Holy Spirit now resides at the control centre of our lives. He lives in us to produce the very things the law demanded but could not produce. The Spirit-controlled believer fulfils the requirements of the Law. The carnal person will never be able to produce that which will satisfy God. The believer is under the control of the Spirit who produces the sweet fragrance of righteousness. Yes, the war fare goes on, but the victory is won. It is ours. Beginning with Romans eight there is no further talk of defeat. Christ is the victor. We win with Christ.

This new inward principle of action by the Holy Spirit operates as a law in the believer who yields to the Spirit. That principle always works. You can depend on it. He never fails. This new principle of action which the Spirit of Christ has opened up within us sets us free to live the Christian life. He empowers us and sets us free to serve Him. We overcome sin by abiding in His presence. We do the impossible by yielding to Him.

Are you tired of trying to live the Christian life by yourself? Yield to the Holy Spirit. Let Him live through you. Let Him take charge of your life.

The requirement of the Law is fulfilled in us who walk according to the Spirit (v. 4). As we yield to the Holy Spirit we produce "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law" (Galatians 5:22-23). That is when living the Christian life becomes something utterly amazing and beautiful.

Christian holiness is the life of the Holy Spirit producing His fruit in our lives. He reproduces Himself in us. He reproduces those graces which were seen in perfection in the life of Christ. Only when we walk in the Spirit do we fulfil the Law. We are set free from the Law as a way of acceptance with God. However, it is still our standard of conduct.

### **THE SPIRIT FILLED LIFE LEADS TO LIVING BY THE SPIRIT (ROMANS 8:14-17)**

In the beginning part of the chapter (Romans 8:1-11), Paul wrote that we have been freed by the Spirit of God. In the next part we see that because we have been freed by the Spirit, we need to live by the Spirit. It is in this next part that we see FOUR important truths:

- **WE ARE NOT UNDER ANY OBLIGATION: "I DON'T HAVE TO"**

Romans 8:12 "So, dear brothers and sisters, you have no obligation whatsoever to do what your sinful nature urges you to do."

- **WE NEED TO PUT TO DEATH:**

Romans 8:13 "For if you keep on following it, you will perish. But if through the power of the Holy Spirit you turn from it and its evil deeds, you will live."

The important emphasis on this verse is that the way in which we are able to put to death those fleshly desires that were spoken of in the seventh chapter of the Book of Romans is "through the power of the Holy Spirit". As discussed throughout this course, man's efforts are not good enough in order to make righteous, the Law is not able to make a person righteous as it usually leads to more sin. It is only through the power of the Holy Spirit that we are able to live a life that is holy. Through the Holy Spirit we are given the ability to stand against the temptation of sin and turn and flee just as Joseph did when confronted with temptation (Genesis 39:12).

Galatians 5:24-25 "Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there. If we are living now by the Holy Spirit, let us follow the Holy Spirit's leading in every part of our lives."

- **WE ARE LEAD BY THE SPIRIT:**

Romans 8:14 "For all who are led by the Spirit of God are children of God."

How are we led by the Spirit? We are led by the Spirit through the Word of God and prayer.

Isaiah 48:16-18 "Come closer and listen. I have always told you plainly what would happen so you would have no trouble understanding." And now the Sovereign Lord and his Spirit have sent me with this message: "The Lord, your Redeemer, the Holy One of Israel, says: I am the Lord your God, who teaches you what is good and leads you along the paths you should follow. Oh, that you had listened to my commands! Then you would have had peace flowing like a gentle river and righteousness rolling like waves."

Psalms 119:105 "Your word is a lamp for my feet and a light for my path."

Romans 8:26 "And the Holy Spirit helps us in our distress. For we don't even know what we should pray for, nor how we should pray. But the Holy Spirit prays for us with groanings that cannot be expressed in words."

- **WE HAVE RECEIVED THE SPIRIT OF ADOPTION: "I BELONG"**

Romans 8:15 "So you should not be like cowering, fearful slaves. You should behave instead like God's very own children, adopted into his family—calling him "Father, dear Father."

For the first time the word "son" is found in the book of Romans. Here we notice a progression of truth, having discovered the liberty of the Spirit to live free of the flesh, he now discovers that "those who are being led by the Spirit, these are the sons of God" (v14). Not only free from sin, but placed before God as sons.

To understand the magnitude of this adoption concept – becoming the children of the Living God by adoption, we must look into the first century Roman custom of adoption. In the Roman world of the first century AD, an adopted son was a son deliberately chosen by his adoptive father to perpetuate his name and inherit his estate. He was not inferior in status to a son naturally born in the father's family. Under Roman adoption, the life and standing of the adopted child changed completely. The adopted son lost all rights in his old family and gained all new rights in his new family. The old life of the adopted son was completely wiped out, with all debts being cancelled, with nothing from his past counting against him any more

### **Characteristics of this adoption:**

**Free from fear (Romans 8:14):** The believer is more than a slave ("doulos"). The word takes up the idea of being enslaved to God (Romans 6:22), and takes it a step further to show man that God desires more than slavery of man, He desires a relationship which can only be expressed by the word "son". The slave lives under fear. A slave obeys his master because he is afraid of the consequences.

We however have received a spirit of adoption. We are now God's sons and daughters. In a genuine love relationship, a son or a daughter obeys his/her father because of love, not because of fear. 1 John 4:18 "Such love has no fear because perfect love expels all fear. If we are afraid, it is for fear of judgment, and this shows that his love has not been perfected in us."

**Intimacy with God (Romans 8:15):** Because of our spirit of adoption, we have a relationship with the Creator of the universe where we can cry out to Him, "Abba".

"Abba" is an Aramaic term which denotes Father. This form was used in family circles and was taken over by the Greek speaking Christian. It was a term of endearment and closeness. God desires to place Himself with us as a Father within the family circle. God is accessible to the believer. God hears the call of the believer as a Father.

**Confidence (Romans 8:16):** Because of the Spirit of adoption we have the confidence that we are children of God. How? In a miraculous way, the Spirit in a spirit to spirit communication testifies with our spirit that we are children of God. Therefore we now can come with boldness into the presence of God.

### **WE BECOME HEIRS OF GOD:**

Romans 8:17 "And since we are his children, we will share his treasures—for everything God gives to his Son, Christ, is ours, too. But if we are to share his glory, we must also share his suffering."

Because I am a child of God, I am God's heir. God wants to bless me with all that he has when I enter his kingdom! What is my inheritance? Part of our inheritance is a new family (members of the Body of Christ), a new body (1 Corinthians 15:50-58) and a new home (John 14:1-3). "Indeed, 'it is difficult to suppress the richer and deeper thought that God himself is the inheritance of his children'"<sup>8</sup>

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<sup>8</sup> J. Stott, Romans: God's Good News for the World, 234 from John Murray, Romans, vol. I, 298

The Father:

- Choose us before the foundation of the world (Ephesians 1:4-6),
- Identifies us as His very own by the marks of a new obligation to live according to the Spirit, a new impetus to put to death the deeds of the body, and the leading of the Spirit,
- Gave us His name (“sons of God,” Romans 8:14), and
- Includes us in His inheritance with all the saints (Romans 8:17),
- Gives us His nature: Peter tells us that we are “partakers of the divine nature, having escaped the corruption that is in the world by lust” (2 Peter 1:4). The writer of Hebrews tells us that we “share His holiness” (Hebrews 12:10) so that He treats us as His children. So real is this change of nature that when we see Jesus Christ “we will be like Him, because we will see Him just as He is” (1 John 3:2).

### **THE SPIRIT FILLED LIFE LIVES IN HOPE (ROMANS 8:18-25)**

Romans 8:18 “Yet what we suffer now is nothing compared to the glory he will give us later.”

Romans 8:24-25 “Now that we are saved, we eagerly look forward to this freedom. For if you already have something, you don't need to hope for it. But if we look forward to something we don't have yet, we must wait patiently and confidently.”

Hope is a major component of the gospel of Christ. Paul, in his correspondence with the Corinthians says that death is the last enemy to be defeated and that through Christ, death will be swallowed up in victory. Death is the ultimate threat, the last enemy, and Christ has given us the hope of overcoming.

### **WHERE DOES HOPE COME FROM?**

Psalms 39:7, “And now, O Lord, for what do I wait? My hope is in you.”

Ephesians 2:12 “. . . remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.”

## HOW DO WE GET HOPE?

**By Believing Patiently:** Hebrews 6:11-20 “And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.”

**By the Word:** Romans 15:4 “. . . through the encouragement of the Scriptures we might have hope.”

**By the Spirit:** Romans 15:13 “So I pray that God, who gives you hope, will keep you happy and full of peace as you believe in him. May you overflow with hope through the power of the Holy Spirit”.

2 Cor. 4:16-18 “That is why we never give up. Though our bodies are dying, our spirits are being renewed every day. For our present troubles are quite small and won't last very long. Yet they produce for us an immeasurably great glory that will last forever! So we don't look at the troubles we can see right now; rather, we look forward to what we have not yet seen. For the troubles we see will soon be over, but the joys to come will last forever.

### ASSIGNMENT

Discuss your understanding of the term hope by looking at chapter 8 in the book of Romans. Your discussion should include reasons why we are able to hope. Look at the following:

- Our present situation (Romans 8:26-28)
- Our future promised ((Romans 8:18-25)
- Our God's character (Romans 8:31-39)

Other scripture references must be used in this essay

## **THE SPIRIT FILLED LIFE IS A VICTORIOUS LIFE (ROMANS 8:26-39)**

Romans 8:37 "No, despite all these things, overwhelming victory is ours through Christ, who loved us."

### **OUR ENEMY!**

Satan is God's archenemy, the leader of the rebellion against God. The word "Satan" means "adversary." No one must under-estimate the power of our enemy or the fact that we are continuously at war with the devil. We have an enemy who is powerful, whose cunning, deceit, treachery, hatred and power exceed all human imagination. He is an enemy that is not flesh and blood.

2 Corinthians 10:3 "We are human, but we don't wage war with human plans and methods."

The devil hates you and wants to destroy you because he hates God. John 10:10 "The thief's purpose is to steal and kill and destroy. My purpose is to give life in all its fullness." Rev. 12:12 "Rejoice, O heavens! And you who live in the heavens, rejoice! But terror will come on the earth and the sea. For the Devil has come down to you in great anger, and he knows that he has little time."

Therefore we need to "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world." (1 Peter 5:8-9)

### **Some ways that Satan attack believers:**

- By causing the believer to doubt or deny God's Word
- By distorting God's Word
- Through persecution and trials (Revelations 2:10)
- By tempting the believer to fall into sin
  - By trusting in our own resources
  - By losing our faith in God
  - By becoming preoccupied with the world (1 John 2:15)
  - By being proud (1 Timothy 3:6)
  - By being discouraged (1 Peter 5:6)

## **WE ARE CONQUERORS!**

In spite of the power of our enemy, Paul assures us that we are more than conquerors! "... yet in all these things we are more than conquerors...". Despite everything that we may go through, despite the challenges of this world, we need to know that we are more than conquerors. We are not defeated but are victorious.

1 John 5:4-5 "For every child of God defeats this evil world by trusting Christ to give the victory. And the ones who win this battle against the world are the ones who believe that Jesus is the Son of God."

### **How can we be an Overcomer?**

- **By knowing that it is not we who are fighting against the Devil, but God:**

Romans 16:20 says, "Now the God of peace will crush Satan under your feet shortly." Satan is under the Lord Jesus' feet. If we are joined to the Lord, Satan will be under our feet also. It is not we who are crushing Satan under our feet; it is the God of peace who will crush Satan under our feet."

- **By always hiding under the precious Blood of Jesus to be saved from condemnation:**

By shedding His blood, the Lord crushed the head of the devil. The word "crushed" is the proper meaning of the word "bruised" in Genesis 3:15. If the saints continually trust in the precious blood of the Lord and take the stand of Romans 6:11, the devil will be defeated. "And they overcame him [Satan] because of the blood of the Lamb" (Rev. 12:11). All of our victories come because of the Lord's blood.

- **If we have the digested Word of God, we will overcome"**

"The word of God abides in you and you have overcome the evil one" (1 John 2:14). Every word of God is powerful, living, and operative. If we have God's word dwelling in and filling our hearts, Satan will suffer loss and be defeated.

- **We must withstand him by exercising our will:**

James 4:7 "So humble yourselves before God. Resist the Devil, and he will flee from you." When we withstand the devil, we must exercise our faith. 1 Peter 5:9 "Take a firm stand against him, and be strong in your faith. Remember that your Christian brothers and sisters all over the world are going through the same kind of suffering you are."

- **Not giving ground to Satan even in the smallest things:**

Ephesians 4:27 "for anger gives a mighty foothold to the Devil." 1 Timothy 5:14 "So I advise these younger widows to marry again, have children, and take care of their own homes. Then the enemy will not be able to say anything against them."

What does it mean to give place to the devil? It is to have: (1) unrighteousness, (2) sin, (3) the fear of him (4) bitterness and resentment etc. in our hearts. It means that we do not have an active will to resist him.

### **BECAUSE HE LOVES US!**

Here is the great secret of our victory, the source of our triumph. Through the conquest which He Himself obtained, through the grace which He imparts, through the strength which He inspires, through the intercession which He presents, in all our "tribulation, and distress, and persecution, and famine, and nakedness, and peril, and sword" we are "more than conquerors." Accounted though we are as "sheep for the slaughter," yet our Great Shepherd, Himself slain for the sheep, guides his flock, and has declared that no one shall pluck them out of his hand. We are more than conquerors through his grace who loved us in the very circumstances that threaten to overwhelm.

"They overcame Him by the Blood of the Lamb..." (Revelations 12:11). The greatest example of His love is in His death and in His suffering. It is in this great gift of love that we are able to overcome.

**God's love for us in Christ -> Produces our love for Christ -> Which conquers our love-affair with sin -> Causing us to live by the Spirit**

## **THE FIVE QUESTIONS**

Paul closes this chapter with personal application. In verse 31, he said, "What, then, shall we say in response to this?" In the following verses Paul expounds on the major truths of Romans 8 in the form of five unanswerable questions. These five questions summarize the love of God and the grace of God and all that God has done for us in the person of the Lord Jesus Christ.

### **Question # 1: If God be for us, who can be against us? (Romans 8:31)**

Genesis 42:36 "Jacob exclaimed, "You have deprived me of my children! Joseph has disappeared, Simeon is gone, and now you want to take Benjamin, too. Everything is going against me!"

Jacob felt as if the whole world was against him. But here in Romans 8, Paul provides us with no truth more fundamental in all of God's Word than this truth. God is for us! God is not against us. God is not neutral towards us. Because of Jesus Christ, once and for all the question is settled. God is for us! All that God is, all that God has and all that God does, He does on behalf of His people. Even through times of hardship and distress God is working on our behalf.

The word "if" in the original language literally means since or because God is for us. There is really is no doubt this an expression of certainty.

In Jeremiah 29:11 we read this promise of God, "For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope."

### **Question # 2: Will God hold back on us? (Romans 8:32)**

"He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?" This is the question of provision. Will God hold back anything that His people need? Paul answers this by giving us an argument from the greater to the lesser. Paul is saying if God has already given us His son, if He's done that for us, will He hold back anything else that we truly need? The answer is no. If He's given us His son, He's given us the best that He has.

**Question # 3: Who can successfully accuse us before God? (Romans 8:33)**

“Who will bring any charge against those whom God has chosen? It is God who justifies.” This is the question of protection. What if someone wants to accuse us before God? Can anyone bring a charge against us and make it stick? The answer is no one! Not even Satan! Why? Because it is God who justifies and therefore if He has justified us then He is on our side. Who can bring a charge against the people of God? Shall the law bring a charge against us? No, because the law was fulfilled in Jesus Christ.

**Question # 4: Who can condemn us? (Romans 8:34)**

“Who is he that condemns? Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is interceding for us.” In this one verse Paul teaches us:

- Jesus died
- Jesus rose again
- Jesus ascended
- Jesus intercedes for us in heaven

When Jesus died He paid the price for our sin completely and forever. When He rose from the dead, He defeated Satan once and for all. When He ascended into heaven, He was seated at the right hand of God the Father Almighty. Now that Jesus is in heaven, He intercedes for us. When we sin, and when we are condemned and when we fail to meet up to our own standards, Jesus says, “Father, I plead my blood!” The blood of Jesus is more than enough. Who can condemn you before the throne of God? Nobody can. Jesus who lives in heaven makes intercession for us.

**Question # 5: Who can ever separate us from the love of God? (Romans 8:35-37)**

“Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written, ‘For your sake we face death all day long; we are considered as sheep to be slaughtered.’ No, in all these things we are more than conquerors through him who loved us.” Who can separate us from the love of God? The answer is no one. Those Jesus’ loves, He loves forever. Those He saves, He saves forever.

Romans 8:38-39 “And I am convinced that nothing can ever separate us from his love. Death can't, and life can't. The angels can't, and the demons can't. Our fears for today, our worries about tomorrow, and even the powers of hell can't keep God's love away. Whether we are high above the sky or in the deepest ocean, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord.”

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**PART FOUR: SOVERIEGNTY**

THE SOVERIEGNTY OF GOD		
PAST DEALINGS WITH ISRAEL	PRESENT PURPOSE WITH ISRAEL	FUTURE PURPOSE WITH ISRAEL

**ASSIGNMENT**

Read through Romans 9-11 three times

**THE SOVERIEGNTY OF GOD DEFINED**

Psalms 115:3 "For our God is in the heavens, and He does as he wishes."

The dictionary defines "sovereign" as,

- Paramount; supreme.
- Having supreme rank or power
- Independent: a sovereign state
- Excellent."

The sovereignty of God is His absolute, independent right of disposing of all creatures according to His own pleasure. His sovereignty is His freedom to act.

**He is absolutely free to do whatever He wants to do:**

Because God is God, He can do whatever He wants to do whenever He wants to do it. He is truly "free" in the absolute sense of the term. This is why He announced Himself to Moses as "I AM WHO I AM" (Exodus 3:14). God is eternal, self-existent, and entirely self-sufficient. He exists entirely apart from the universe He created.

**He has the right to deal with us any way He chooses:**

God was under no obligation to create you or me or anyone else. And He is under no obligation to keep us alive even one more second. He is under no compulsion to save a single member of the human race. No one has a claim on God. He can do what He wants with any of us.

**He doesn't have to treat me the way He treats my next-door neighbour:**

He *might* do for you exactly what He's done for someone else, or He might do more or He might do less or He might do something entirely different. He's God. He can deal with us the way He wants.

**He doesn't have to treat me today the way He treated me yesterday:**

Since God's character never changes, we know that He is the same yesterday, today and forever. He is always gracious, always loving, always holy, and always just. His ways are always perfect. However, that doesn't mean that what happened to me yesterday is a pattern or guarantee for what will happen tomorrow. God's character and His love for me will never change. How that grace and faithfulness and love is expressed varies widely from moment to moment.

**He can answer my prayers any way He chooses:**

Our God is infinitely creative in the way He deals with us as He brings us to spiritual maturity.

**He will not tolerate any rivals to His throne:**

This is one of the clearest themes of the Bible. *There is only one God and He demands our exclusive worship.* After reminding the Jews that He had delivered them from Egypt, God made this the First Commandment: "You shall have no other gods before me" (Exodus 20:3)

**He is not obligated to live up to my expectations or to explain Himself to me:**

God *doesn't bind Himself to do what we expect Him to do.* As a matter of fact, God continually surprised His people in the Bible. He cast Adam and Eve out of Eden and then made garments to cover their nakedness. He sent a flood and gave Noah a rainbow. He parted the Red Sea, arranged for daily delivery of manna and quail, and then had the sons of Korah swallowed up by the earth. Jesus rebuked Peter, allowed him to see the Transfiguration, predicted his betrayal, restored him, and then predicted the way he would die. Everything happened just as God promised, but nothing worked out the way people expected. He's the God of great surprises.

**GIVEN A FREE CHOICE**

God has a perfect plan for every person's life (Jeremiah 29:11), but He doesn't make us walk that path. We are free moral agents with the ability to choose. He

has told us what the right choices are (Deuteronomy 30:19), but He doesn't make those choices for us. God gave us the power to control our destinies.

Man has been given the authority over his own life, but he must have the Lord's direction to succeed. Jeremiah 10:23 says, "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." God created us to be dependent upon Him and our independence is at the root of all our problems.

God is sovereign in the sense that He is paramount and supreme. There is no one higher in authority or power, but that does not mean He exercises His power by controlling everything in our lives. God has given us the freedom to choose. He has a plan for us. He seeks to reveal that plan to us and urge us in that direction, but we choose. He doesn't make our choices for us. In many instances, it is our wrong choices that bring disaster upon us. In other cases, our problems are nothing but an attack from the devil.

There are two choices that we have with regard to the truth of God's sovereignty:

- Rejection and Anger
- Submission and Praise

The Bible affirms human responsibility right alongside the doctrine of divine sovereignty. Moreover, the offer of mercy in the gospel is extended to all alike. Isaiah 55:1 and Revelation 22:17 call "whosoever will" to be saved. Isaiah 45:22 and Acts 17:30 command all men to turn to God, repent and be saved. First Timothy 2:4 and 2 Peter 3:9 tell us that God is not willing that any should perish, but desires that all should be saved. Finally, the Lord Jesus said that, "the one who comes to Me I will certainly not cast out" (John 6:37).

## **GOD'S PAST DEALINGS WITH ISRAEL (ROMANS 9)**



### **THE ELECTION OF GOD**

Romans 9:18 "So you see, God shows mercy to some just because he wants to, and he chooses to make some people refuse to listen."

#### **What is the meaning of election?**

Election is the act of God whereby in eternity past He chose those who will be saved. Election is *unconditional*, because it does not depend on anything outside of God, such as good works or foreseen faith (Romans 9:16).

Ephesians 1:4-5, 11 "Just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will . . . also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will."

In 2 Thessalonians 2:13, the apostle Paul tells his readers, "God has chosen you from the beginning for salvation."

#### **The basis for election:**

The fact of election is undeniable to those who read and believe the Bible. What is then argued by people is the question of the basis of election. On what basis has God chosen some to salvation?

Romans 9:16 "So receiving God's promise is not up to us. We can't get it by choosing it or working hard for it. God will show mercy to anyone he chooses."

In verse 16, Paul draws a conclusion from the fact that God is sovereign in the bestowal of His mercy. The conclusion is introduced by the words "so then." The conclusion concerns the basis of God's election. God's election is not based upon the will of man. God did not look down the corridors of time to see what man will choose and then grant mercy on the basis of what man's decision would be.

Election does not depend on:

- The man who wills: Here the emphasis is upon the decisions of man
- The man who runs: Here the emphasis is upon the actions of man

**Election spoken of in other books of the Bible:**

### **ASSIGNMENT**

Study the term election and how it has been revealed throughout both the Old and the New Testament. From your findings draw conclusions as to what election is? Who is elected? Who does the electing? Can man's actions or decisions effect this election?

### **EXAMPLES OF HIS ELECTION**

God's sovereign plan includes everyone concerning salvation; we may exclude ourselves from His plan. The Jews believed they were God's chosen people, and they were. However, God's choosing the Jews in no way excluded the rest of the world in regards to salvation. Neither did God's choosing guarantee every Jew salvation. The difficult thing to understand about God's sovereign choice is that it leaves us with a personal choice. God can use any individual to accomplish His sovereign will while giving that person a personal choice to obey or disobey. To many, this may seem like a contradiction.

- **His Choice of Isaac Over Ishmael**

Romans 9:6-9 "Well then, has God failed to fulfill his promise to the Jews? No, for not everyone born into a Jewish family is truly a Jew! Just the fact that they are descendants of Abraham doesn't make them truly Abraham's children. For the Scriptures say, "Isaac is the son through whom your descendants will be counted," though Abraham had other children, too. This means that Abraham's physical descendants are not necessarily children of God. It is the children of the promise who are considered to be Abraham's children. For God had promised, "Next year I will return, and Sarah will have a son."

Although Abraham had two sons, Ishmael and Isaac, only one son (Isaac) was the son of the promise. Both were truly his sons, but God chose to give the promised blessing to Isaac, the son who was born of Sarah when she was very old.

- **His Choice of Jacob over Esau**

Romans 9:10-13 "This son was our ancestor Isaac. When he grew up, he married Rebekah, who gave birth to twins. But before they were born, before they had done anything good or bad, she received a message from God. (This message proves that God chooses according to his own plan, not according to our good or bad works.) She was told, "The descendants of your older son will serve the descendants of your younger son." In the words of the Scriptures, "I loved Jacob, but I rejected Esau."

Why did Paul continue in his illustration? In the first example one could say that Isaac was an obvious choice due to the fact that Ishmael, even though a son of Abraham, was not a son of Sarah. Therefore Paul continues in the explanation now by using an example of two sons from the same mother and father. In this example Paul stresses that God had already made His choice of blessing before either one had done right or wrong. In many ways, Esau appears to be the better choice and indeed, he often appears to be a much nicer person. He certainly is more forgiving than his brother. Yet here we see that God saves those even who do not deserve to be saved. God does not choose a person on what they do but it is a free gift of grace.

- **His Mercy to Moses**

Romans 9:14-16 "What can we say? Was God being unfair? Of course not! For God said to Moses, "I will show mercy to anyone I choose, and I will show compassion to anyone I choose." So receiving God's promise is not up to us. We can't get it by choosing it or working hard for it. God will show mercy to anyone he chooses."

Moses had killed a man and hid his body in the sand. When Pharaoh found out, he tried to kill Moses who fled to the desert where he lived for forty years. He was a murderer and a fugitive and yet God showed mercy on him. When God was looking for a man to lead his people out of Egypt, he chose Moses. God chose to show mercy to a man who didn't particularly deserve it. Is that fair? Sure it is.

- **His Justice to Pharaoh:**

Romans 9:17-18 "For the Scriptures say that God told Pharaoh, "I have appointed you for the very purpose of displaying my power in you, and so that my fame might spread throughout the earth." So you see, God shows mercy to some just because he wants to, and he chooses to make some people refuse to listen.

Remember two facts about Pharaoh when you read this passage:

1. Pharaoh was a pagan through and through. At no point did he become a believer in the true God.
2. The Bible says that Pharaoh hardened his heart against the Lord.

God raised up Pharaoh as the ruler of Egypt. When Moses said, "Let my people go," Pharaoh said, "No." Not just once but over and over again. So God used his stubbornness as the backdrop against which He displayed His power to the world in the 10 plagues, all leading to the greatest plague of all, the death of the first-born sons of Egypt. Pharaoh never repented but rather he fought against God and against God's people. The more miracles God worked, the harder he fought against him. He had his chance to believe, but he didn't.

*God is completely free to do whatever He wants. And He is completely fair in the way He treats each person. We all deserve God's judgment. The fact that anyone receives God's mercy is nothing short of a miracle.*

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## **THE ANSWERS OF PAUL IN CHAPTR NINE**

### **Answer # 1: God has the right to do as he wills.**

Romans 9:19-21 "Well then, you might say, "Why does God blame people for not listening? Haven't they simply done what he made them do?" No, don't say that. Who are you, a mere human being, to criticize God? Should the thing that was created say to the one who made it, "Why have you made me like this?"

When a potter makes jars out of clay, doesn't he have a right to use the same lump of clay to make one jar for decoration and another to throw garbage into?"

The illustration from the world of pottery-making is clear enough. The potter sits at his wheel watching the lump of clay as it spins in front of him. With one tiny touch, he creates an indentation; with another slight touch he produces an intricate swirl. By the barest changing of pressure, the potter radically alters the shape of the clay. What emerges may be an object of dazzling beauty or it may be rather ordinary and unremarkable. Both come from the same clay. What made the difference? The potter's hands!

### **Answer # 2: God delays His punishment to some in order to show His mercy to others.**

Romans 9:22-23 "God has every right to exercise his judgment and his power, but he also has the right to be very patient with those who are the objects of his judgment and are fit only for destruction. He also has the right to pour out the riches of his glory upon those he prepared to be the objects of his mercy—"

These verses teach us that although God is always just, He doesn't always treat everyone in precisely the same way. The contrast here between "vessels of wrath" and "vessels of mercy" should be closely examined. The "vessels of wrath" are described generally as "fitted to destruction," that is, fitted by themselves, through their own sin. On the other hand, the "vessels of mercy" are described very significantly as those which "He had afore prepared," that is, God through His grace and mercy prepared them. Men fit themselves for hell; but it is God that fits men for heaven. There is a great mystery here. However, these verses make it abundantly clear that not everyone is going to heaven. Some people are simply "prepared" for destruction. They live in such a way that their only possible destination is hell.

**Answer # 3: God determined to show mercy to both Jews and Gentiles.**

Romans 9:24-29 "even upon us, whom he selected, both from the Jews and from the Gentiles. Concerning the Gentiles, God says in the prophecy of Hosea, "Those who were not my people, I will now call my people. And I will love those whom I did not love before." And, "Once they were told, 'You are not my people.' But now he will say, 'You are children of the living God.'" Concerning Israel, Isaiah the prophet cried out, "Though the people of Israel are as numerous as the sand on the seashore, only a small number will be saved. For the Lord will carry out his sentence upon the earth quickly and with finality." And Isaiah said in another place, "If the Lord Almighty had not spared a few of us, we would have been wiped out as completely as Sodom and Gomorrah."

Many people think that predestination means that only a few people will be saved. Nothing could be further from the truth. God has determined to open the doors of heaven to the whole wide world. Anyone who believes in Jesus can be saved. In Paul's day that meant that salvation was not just for the Jews, it was also for the Gentiles.

## **GOD'S PRESENT PURPOSE WITH ISRAEL (ROMANS 10)**



In this chapter (10), Paul's emphasis moves away from the God side of election and turns to man's response to God's sovereign will. Through this chapter one begins to see the human side of election.

### **THE PRESENT STATE OF ISRAEL – LOST**

Romans 10:1-4 "Dear brothers and sisters, the longing of my heart and my prayer to God is that the Jewish people might be saved. I know what enthusiasm they have for God, but it is misdirected zeal. For they don't understand God's way of making people right with himself. Instead, they are clinging to their own way of getting right with God by trying to keep the law. They won't go along with God's way. For Christ has accomplished the whole purpose of the law. All who believe in him are made right with God."

Israel's condition had already been summarized by Paul at the end of chapter 9:30-33. Israel was seeking righteousness and striving hard to attain it, but she had failed. The Gentiles, neither seeking nor striving for it, did attain righteousness. In terms of the gospel, Israel was failing where many more Gentiles were succeeding. What explanation could there possibly be for Israel's unbelief and the Gentile's turning to Messiah? The Israelites were lost in unbelief not only because God had not chosen them (chapter 9) but also because they had not chosen God. In trying to earn their own righteousness, Israel rejected God's righteousness as revealed in the Scriptures and in the Son of God, the Messiah.

### **THE PRESENT STANDING OF ISRAEL – THE SAME AS THE GENTILES**

Romans 10:5-12 "For Moses wrote that the law's way of making a person right with God requires obedience to all of its commands. But the way of getting right with God through faith says, "You don't need to go to heaven" (to find Christ and bring him down to help you). And it says, "You don't need to go to the place of the dead" (to bring Christ back to life again). Salvation that comes from trusting Christ—which is the message we preach—is already within easy reach. In fact, the Scriptures say, "The message is close at hand; it is on your lips and in your heart." For if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing

in your heart that you are made right with God, and it is by confessing with your mouth that you are saved. As the Scriptures tell us, "Anyone who believes in him will not be disappointed." Jew and Gentile are the same in this respect. They all have the same Lord, who generously gives his riches to all who ask for them."

As Scripture says, Paul notes in v. 11, Anyone who believes in him will never be put to shame. This is quoted from Isa. 28:16, which says that God will lay a cornerstone in Zion for a sure foundation, and people who have faith in this cornerstone will not be found short on the day of judgment. Paul quoted the entire verse in 9:33; here he just repeats the part about believing in Christ as the key to salvation. Paul then repeated a favourite theme: For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, "Everyone who calls on the name of the Lord will be saved" (vv. 12-13, quoting Joel 2:32). Salvation comes by calling on the Lord, looking to him for salvation. In Joel, the Lord was Yahweh, but Paul uses the verse for Christ, showing that he accepted Jesus Christ as God. Salvation comes by accepting Jesus Christ as Lord. The problem is that Paul's own people are rejecting the message. He highlights this in verse 14 "How, then, can they call on the one they have not believed in?"

"How can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent?" (Romans 10:14-15). This is a general sequence of preaching and salvation. But the problem can't be solved simply by sending more preachers—preachers have already been sent, and most of the Jews still haven't believed. So where in the sequence is the problem for the Jews?

### **THE PRESENT SALVATION FOR BOTH JEW AND GENTILE – HEAR AND BELIEVE**

Romans 10:17 "Yet faith comes from listening to this message of good news—the Good News about Christ."

In verse 15 Paul shows that messengers were sent: As it is written: "How beautiful are the feet of those who bring good news!" This is quoted from the Greek version of Isaiah 52:7, which uses the common New Testament verb for preaching the gospel. In Isaiah's day, the good news was the prophecy of the people being restored to their land.

Paul says in verse 16: But not all the Israelites accepted the good news. For Isaiah [53:1] says, "Lord, who has believed our message?" Isaiah knew the answer to the problem - the message could not only be heard, it had to be believed—it's a matter of faith, one of Paul's favourite topics. People need to hear the message before they can believe it—but simply hearing the message does not always lead to faith.

In verse 18, Paul asks: Did they not hear? Of course they did: "Their voice has gone out into all the earth, their words to the ends of the world." This is quoted from Psalm 19:4, which says the heavens declare the glory of God. So if the whole world has heard the message, the Jews have also heard.

Again, Paul asks in verse 19, Did Israel not understand? First, Moses says [in Deut. 32:21], "I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding." Yes, Israel understood, but they failed, and God told them in advance that he would work with other peoples. And this key verse revealed to Paul what God was doing in Paul's ministry: He wanted the salvation of Gentiles to make Israel envious, so the Jews would then accept the gospel.

And Isaiah boldly says, "I was found by those who did not seek me; I revealed myself to those who did not ask for me" (v. 20, quoting Isaiah 65:1). Isaiah is talking about wayward Israelites, but Paul applies it here to Gentiles. If God can reveal Himself to disinherited Jews, then He can do it to anyone. So God turned away from the zealous, and blessed people who didn't even know to ask.

### **ISRAEL'S UNBELIEF IS INEXCUSABLE (10:16-21)**

In verses 16-21, our attention is again brought to focus upon the issue at hand—Israel's unbelief.

Although the gospel is universally preached, it is not universally accepted. This is especially evident in the present age with respect to the Jews: "However, they did not all heed the glad tidings; for Isaiah says, 'Lord, who has believed our report?'" (Romans 10:6). So we are brought face to face with the reality of Israel's unbelief. Is there not some reason, even some excuse, which could be offered in Israel's defence? Two are suggested, and both are quickly dispensed with.

- **Objection 1: Did Israel really hear the good news?**

This is the question raised in verse 16: "But I say, surely they have never heard, have they?" Paul replies without hesitation or qualification, "Indeed they have" and using the language of Psalm 19 insists that the gospel had been thoroughly proclaimed to Israel.

- **Objection 2: Did Israel really know that salvation by faith would be believed by Gentiles and rejected by Israel? (Romans 10:19-20).**

Perhaps, although the gospel was made clear, it was not sufficiently evident that this gospel would be gladly received by Gentiles and violently rejected by Jews. This, too, was easily discerned from the Old Testament Scriptures. For example, Moses wrote, “I will make you jealous by that which is not a nation, By a nation without understanding will I anger you” (Deuteronomy 32:21 and Romans 10:19).

Israel is without excuse for her unbelief. It is not so much a matter of ignorance, but of obstinance. It is not so much a matter of misunderstanding, but of disobedience. Here is Israel’s real problem, obstinance and disobedience

## **ROMANS 10 – SALVATION**

### **TWO WAYS OF SALVATION CONTRASTED (Romans 10:5-13)**

Concerning the matter of eternal salvation, we know that there are not two ways to obtain it, but only one. Jesus said, “I am the way, and the truth, and the life; no one comes to the Father, but through me” (John 14:6). But in the mind of the Jews there were two ways, each in competition with the other—the way of works (law-keeping) and the way of faith (Paul’s gospel). These two ‘ways’ were contrasted by Paul in Romans 10:5-13.

The way of works is considered first in verse 5: “For Moses writes that the one who practices the righteousness which is based on Law shall live by that righteousness.” Although Paul’s use of the Old Testament passages in these verses is difficult to explain, his point is clear. The way of works maintains that life is obtained through the obedience of the Law. “How do I get to heaven?” we ask the devout (and unbelieving) Jew. “Keep the Law,” he replies.

But the way of faith has a far different answer: “But the righteousness based on faith speaks thus, “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down), or ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead).” But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith which we are preaching (Romans 10:6-8).

## ELEMENTS OF SALVATION

In the beginning part of this chapter, Paul shows the procedure through which one is able to be saved.

### **The wrong procedure for salvation:**

In this teaching he first focuses on what does not work in bringing salvation:

- **It isn't found in keeping the statutes (v5):**

Paul reminds us that righteousness is possible through the Law, but only if a person could keep every precept perfectly and not break even the smallest. To break one aspect would mean a person is guilty of the whole thing (James 2:10). Of course, even if a person were able to perfectly keep the Law, he would still have to deal with the problem of his sinful nature. Man isn't a sinner because he sins, man sins because he is a sinner (Romans 3:23; Galatians 3:22). We are born in sin, we just prove the reality of our sinful nature by the things we do.

- **It isn't found in great signs (v6-7):**

Here Paul quotes from the book of Deuteronomy. He tells his readers that no one needs to look to Heaven for signs or the earth for signs. Just as no one has to go to Heaven to bring down the Law, Jesus has already come down from Heaven. Just as no one has to search the seas to find the way, Jesus has come to make and be the way.

### **The right procedure for salvation:**

"That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved" (Romans 10:9).

- **Salvation comes by believing:**

In this ninth verse, we learn several truths about the gospel. First, we see that it involves belief. The content of that belief is summarized by two expressions: 'Jesus is Lord' and 'God hath raised Him from the dead.' The lordship of Jesus encapsulates the fact that Jesus is Who He claimed to be, the Son of God (deity), the Son of man (humanity), Israel's Messiah, sovereign, infinite, omnipotent God. In the expression 'God hath raised Him from the dead,' we are reminded not only of the sacrificial, substitutionary death of Christ for sinners, but also of His physical, bodily resurrection from the dead. The resurrection of our Lord from the dead was the 'sign of the prophet Jonah' (Matthew 12:39-40), our Lord's final authoritative vindication of all His claims.

- **Confession:**

Further, we learn that salvation involves both belief and confession, for salvation is neither head knowledge, nor lip service. We must believe God has raised Christ from the dead and we must confess Jesus as Lord. These should not be viewed as separate and opposing conditions for salvation, but as two elements of salvation.

As James said, faith without works is no real saving faith, so Paul asserts that belief and confession go hand in hand. We should not forget, either, that the reason for the emphasis upon belief and confession is to be related to the quotation from Deuteronomy 30:14 where both the mouth and the heart are mentioned. With our heart we believe; with our mouth we confess; two dimensions of the same truth.

**SALVATION IS UNIVERSAL:**

Verses 11 through 13 highlight another characteristic of the gospel of salvation by faith—it is universal in scope. The Jews trusted in salvation by works, in a righteousness attained by works. These were not just any good works, but the works demanded by the Law. Since Israel was the recipient of the Law and its custodian, they felt that only Israelites could thus be saved even by works. At the very least, Gentiles could be saved only by converting to Judaism and submitting entirely to the ordinances of the Law.

If the true gospel is the message of salvation by faith in the work of Christ in the sinner's stead and without Law-keeping, then salvation is available to Jews and Gentiles alike. The offer of the gospel is a universal one, proclaiming salvation to all who will believe, by faith, in Christ's death, burial and resurrection for the sinner: "For the Scripture says, 'Whoever believes in Him will not be disappointed.' For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him" (Romans 10:11-12)

Although Paul has said that only those will be saved whom God has chosen in election (Romans 9:15, 18, 21-23), nevertheless, the offer of the gospel is a universal one: "For whoever will call upon the name of the Lord will be saved" (Romans 10:13, Joel 2:32). This quotation from Joel is even more emphatic in the original text, for it should read, "For all whosoever will call upon the name of the Lord will be saved."

### THE PROMISES OF SALVATION:

When we come to faith the right way, God's way, we are given some precious promises. Notice what they are.

- **Assurance (V11):** We are reminded here that when we trust Jesus according to God's plan, we will never be disappointed.
- **Acceptance (V12):** Anyone who hears His call and responds in faith will be saved by the grace of God.
- **Amnesty (V13):** Those who come are said to be saved. This word means "*to be rescued from all harm and danger.*" That is, the redeemed child of God need never fear being cast out or cast away. When God saves a soul, He saves that soul forever (John 6:37-40; Ephesians 4:30; John 10:28; 1 Peter 1:5). We are granted eternal, divine amnesty and will never be brought into judgment for our sins ever again!

**GOD'S FUTURE PURPOSE WITH ISRAEL (ROMANS 11)**

THE SOVEREIGNTY OF GOD		
PAST DEALINGS WITH ISRAEL	PRESENT PURPOSE WITH ISRAEL	FUTURE PURPOSE WITH ISRAEL

In his writings to the Church at Rome we notice that the Church for the present had displaced Israel in the leadership of God's worship in the world (9 & 10). Israel had a promise in their oracles that was not realised in the Church and could not be. The Covenants (Abrahamic, Davidic), had never up to the time of the writing of Romans, been fulfilled. Paul explains this by calling Israel's attention to the fact that these covenants were designed for a spiritual people, whereas Israel at that time was apostate. He goes on to explain that Israel would be brought back in sovereign grace, saved, and restored to its land under its covenanted King, the Lord Jesus. Romans 11, deals with this last fact. In this chapter, Paul concludes his parenthesis to the Jew. He had to this point been trying to show them that God had not forsaken them, but that God had simply postponed His work on their behalf until a future time. It is God's plan to finish what He has started in regard to the Jew and in the area of His promises to them.

These verses are an explanation of what God is doing in the arena of salvation in this present time. Here, we learn that God has a plan for the Jew and that He has a plan for you.

**GOD HAS NOT FORGOTTEN ISRAEL (v1-6):**

God has not forgotten the Jews. To prove this Paul calls attention to himself. He is a Jew and he is saved and therefore his life becomes a living proof that Jews can be born again!

- **God's Past Selection (v2-4):**

Paul draws from the life of Elijah to demonstrate the fact that God always has a remnant. Elijah thought he was all alone in his devotion to the Lord, but God reminded Elijah that there were more than 7,000 who had not bowed to Baal.

- **God's Present Selection (v5-6):**

Paul shows that now, just as in the past, God has His remnant. Those who are saved are not saved because of their birth, or their nationality, but they are saved because of pure grace. They are redeemed because they have been chosen by God in Christ Jesus.

### **MANY HAVE HARDENED THEIR HEARTS (V7-10)**

An "elect" group or remnant, have been saved yet the rest have hardened their hearts towards the gift of salvation. This "hardening" had been foretold by Scriptures by both David and Isaiah.

### **THE BENEFITS OF THIS HARDENING (V11-32)**

In 11:11-25 Paul address his Gentile Christian readers, warning them against pride (11:18), arrogance (11:20-21) and complacency (11:21-22). Gentiles, ('the world' verse 15), are being shown mercy and receiving reconciliation and salvation - being grafted into the 'olive tree', the people of God - while unbelieving Jews are missing out. In this section (11:11-25) we must constantly keep in mind the distinction, referred to above, between the physical Israel and the spiritual Israel. Let us assume that Abraham is the 'root' of the 'olive tree' to which Paul is referring. Some of the natural branches (physical descendents of Abraham) don't have faith - they are not part of the true, spiritual, Israel - they are 'broken off'. Believing Gentiles are 'grafted in'. If unbelieving Jews start believing, they can easily be 'grafted' back in. Because the people of Israel refused to come to Christ for salvation, the Lord turned to another people. He turned to the Gentiles and opened the door of salvation wide for them. The Bible indicates that Jesus came to the nation of Israel and presented Himself to them as their Messiah, they refused to receive Him and the way was opened for the Gentile nations to come to Jesus. John 1:11-12 "Even in his own land and among his own people, he was not accepted. But to all who believed him and accepted him, he gave the right to become children of God."

Paul says that God has used the salvation of the Gentiles to provoke the Jews to jealousy. Paul hopes that they will see what God is doing for the Gentiles and that they will want the same for themselves. Yet, Paul knows that since salvation is being preached to the Gentiles, many Gentiles are coming to know God through the Gospel of grace. As a result of the natural branch (Israel) being broken off, the wild branch (The Gentile nations) has been grafted in.

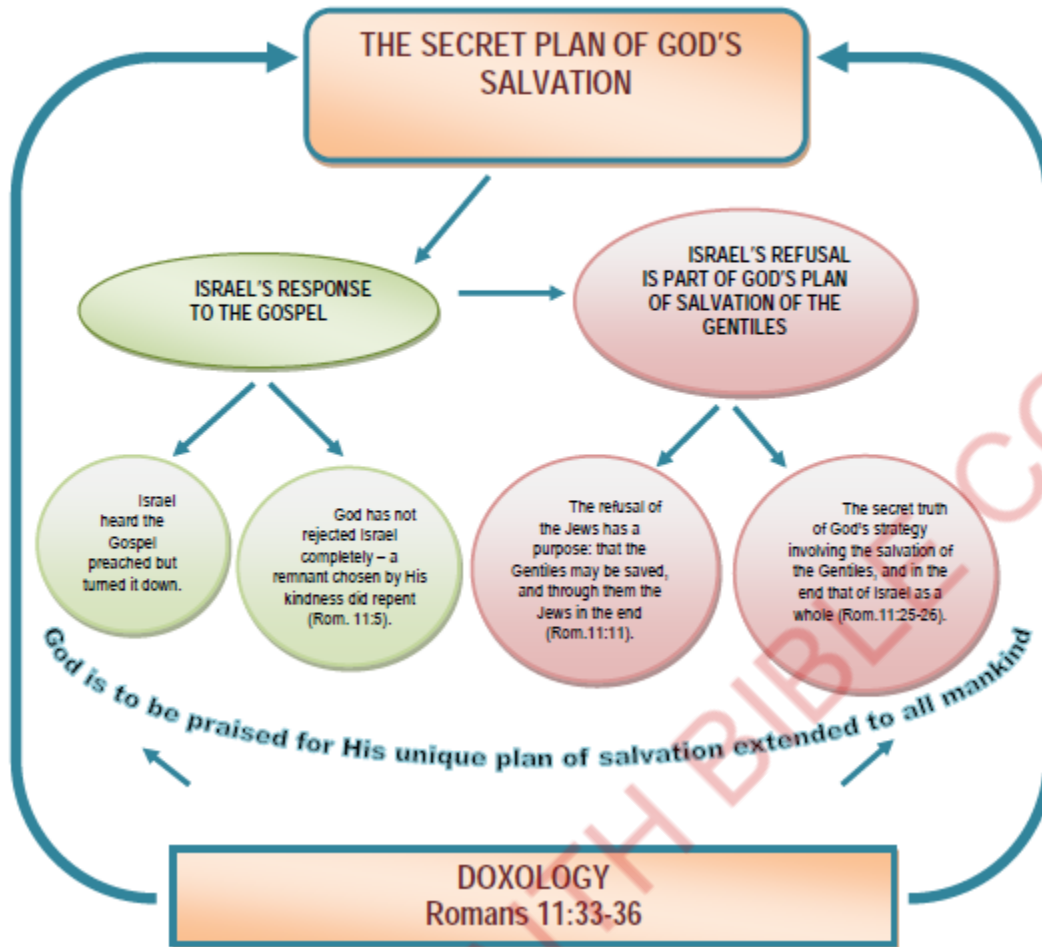
## THE FATE OF ISRAEL

Israel's full and final recovery has surely been implied in the preceding verses, but lest there be any doubt that God is going to restore Israel to a place of prominence and blessing in fulfilment of His covenants with the patriarchs, the final recovery of Israel is clearly established in verses 25-32. "For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in" (Romans 11:25).

The failure of the nation Israel at present is only partial, for there is a faithful remnant of Jewish saints. But more than this, the failure of Israel is only temporary, for when the fullness of the Gentiles has come in God will once again cause His wayward nation to return to Him. He will remove their sins and will restore them to privileges and blessing (verses 26, 27).

The key to Israel's future as a nation; is God's faithfulness to His Word, "for the gifts and the calling of God are irrevocable" (Romans 11:27-29). God elected a nation to be the recipients of certain privileges and blessings through the offspring of Abraham. This elect nation was to bring blessing to all nations. The specific promises and blessings were stated and reiterated to the patriarchs. The promise of Israel's hardening, chastening, and future restoration was made through the prophets. Israel's future is as certain as the reliability of God, and His promises are irrevocable. There is no greater security than this!

*Diagram illustrating the secret plan of God's salvation*



[http://www.preciousheart.net/ti/2009/24-042\\_Mutavhatsindi\\_Rom.9-11\\_Faithfulness\\_God\\_Israel.pdf](http://www.preciousheart.net/ti/2009/24-042_Mutavhatsindi_Rom.9-11_Faithfulness_God_Israel.pdf)

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**PART FIVE: SERVICE**



The practical section of Romans is found in the following four chapters (12-16). The book of Romans has been divided by three therefore's:

Romans 5:1 : "Therefore" of justification  
Romans 8:1 : "Therefore" of sanctification  
Romans 12:1 "Therefore" of service

What is the relationship of the Christian?

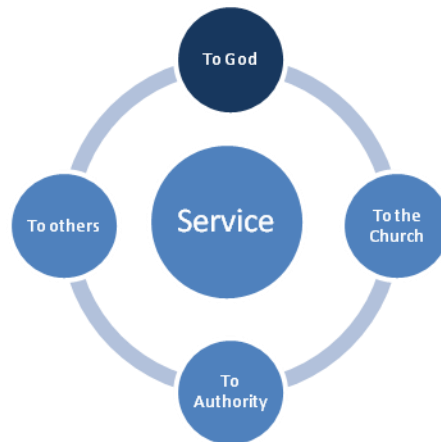
1. Romans 12:1 : To God
2. Romans 12:2 : To the Word and God's will
3. Romans 12:3-13: To the body of believers
4. Romans 12:14-21 : To society
5. Romans 13:1-14 : To the state or government
6. Romans 14:1-15:7: To the weak brother

The first four parts of the book of Romans looks at certain doctrine that the Church needed to understand in order to be grounded and established in their faith. Now, in this last part of Romans, Paul moves from doctrine and brings in a practical aspect of being a Christian. In this part Paul focuses on how, now that a person is saved, one should live his life in such a manner as to bring glory to God and to be a Christian witness. In this section of Romans Paul discusses our relationship with God, the church, the government and others.

**ASSIGNMENT**

Read through Romans 12-16 three times

## OUR RELATIONSHIP TO GOD



The first relationship that Paul focuses on when discussing our practical Christian walk is the relationship that man has with God. From the beginning of time God has desired to relate to man (Genesis 3). Even though sin marred this relationship, God had a plan to bring man back to a place where he would once again be able to relate to Him. In fact the whole plan of salvation (spoken of in the book of Romans) was a way in which man could come back to a place of relationship and intimacy with God. It is therefore upon this relationship that all other relationships hang. Therefore when our relationship is right with God, if we are pursuing Him, then when we relate to one another and to those in the government and the church, we will relate in a manner that fulfils the commandments of God and proves that we are living a sanctified life.

- **BE A LIVING SACRIFICE (ROMANS 12:1)**

Romans 12:1 “And so, dear brothers and sisters, I plead with you to give your bodies to God. Let them be a living and holy sacrifice—the kind he will accept. When you think of what he has done for you, is this too much to ask?”

Paul's first imperative is an urging to present our bodies as a sacrifice to God. Our sacrifice however is a response to God's mercy. We don't sacrifice ourselves to find God's mercy, but because we have received it. Sacrifice is a response to our justification.

Our sacrifice has three qualities to it:

**Living:**

Because Christ's sacrifice satisfied God's wrath on our behalf, we are no longer under the punishment of death. Therefore, we don't present a sacrifice resulting in death, but we present a living sacrifice to God.

### **Holy:**

Throughout the Mosaic Law, it was imperative that the sacrifices that were brought to Him be without blemish or defect. The sacrifices therefore were to be pure and holy. In the Old Testament, sacrifice had to be holy and acceptable to God. " He shall bring a male without blemish" (Leviticus 1:10), "But if there is a defect in it, if it is lame or blind or has any serious defect, you shall not sacrifice it to the LORD your God (Deuteronomy 15:21), " An offering made by fire, a sweet aroma to the LORD. (Leviticus 1:9)"

The standard for the sacrifice made to God under the New Covenant are not any less than the standard under the Old Covenant. In the same manner God desires that we bring a "holy" life to Him. The believer's living sacrifice is only holy positionally because it has been made holy through our justification, through Christ's righteousness. However, through being yielded to the process of sanctification, by willing living right before God, we are able to daily bring a life that is holy before God.

### **Acceptable to God:**

Only when the sacrifice is holy is it an acceptable sacrifice to God. Impure or blemished sacrifices are not acceptable to God. But because we have been justified by God, our bodies are now acceptable to God as a sacrifice. We are accepted not because of our own efforts of righteousness but because He has made us right before Him. We are therefore accepted by and through the Blood of Christ.

- **BE TRANSFORMED BY THE WORD (Romans 12:2)**

Romans 12:2 "Don't copy the behaviour and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God wants you to do, and you will know how good and pleasing and perfect his will really is."

Paul's second imperative is to not be conformed to the world, but be transformed. This is a continual process of resisting the call of the world and instead experiencing the transformation that comes through our sanctification. This is accomplished through the renewing of our minds through the Word of God.

## **DO NOT BE CONFORMED:**

We are commanded “be not conformed to this world.” The word “conformed” means “to fashion, or to shape.” It literally means “to mould”. We are not to allow this world to squeeze us into its mould. We are not to allow the world to make us like it!

The world and those who are controlled by its influence, is vastly different from that which God intends man to be. This is made clear by a list of some of the works of the flesh as listed in Galatians 5:19-21. If we are to be transformed by the Word of God then we need to live differently by not being like the world.

## **BE TRANSFORMED:**

Paul does not tell us to renew our hearts. That is not necessary. When we were justified, we received a new heart. We became a new creature (2 Corinthians 5:12). Instead, it is a renewal of the mind, causing our minds to understand and accept our new nature. This reminds us of Romans 6:11-13, where Paul tells us to consider ourselves dead to sin, but to consider ourselves alive to God. We are to begin thinking of ourselves as God sees us. We are dead to sin and the things of this world, and we are alive to God and His will. We renew the mind by realizing that we are no longer slaves to sin, but slaves of righteousness, obedient to his good, acceptable and perfect will.

The word “transformed” gives us our English word “metamorphosis”. It describes the transformation a caterpillar goes through to become a butterfly. What happens when the caterpillar enters the cocoon and later emerges is that the part of the insect that resides on the inside is allowed to be manifested on the outside. That is the change God wants to effect in each of His children! Christians are “to undergo a complete change, which under the power of God, will find expression in character and conduct” (Vine’s Expository Dictionary). He has transformed our spirit and changed us into His child and now He wants to transform the mind (the soulish part of man) so that the flesh might be changed.

## **WHAT IS THE GOAL OF OUR TRANSFORMATION?**

- **To become more like Christ:**

2 Corinthians 3:18 “And all of us have had that veil removed so that we can be mirrors that brightly reflect the glory of the Lord. And as the Spirit of the Lord works within us, we become more and more like him and reflect his glory even more.”

Romans 8:29 “For God knew his people in advance, and he chose them to become like his Son, so that his Son would be the firstborn, with many brothers and sisters.”

Colossians 3:9-10 "Don't lie to each other, for you have stripped off your old evil nature and all its wicked deeds. In its place you have clothed yourselves with a brand-new nature that is continually being renewed as you learn more and more about Christ, who created this new nature within you."

- **To live like Christ:**

Hebrews 10:5 "That is why Christ, when he came into the world, said, "You did not want animal sacrifices and grain offerings. But you have given me a body so that I may obey you."

John 6:38 "For I have come down from heaven to do the will of God who sent me, not to do what I want."

### **WHAT IS THE PROCESS OF TRANSFORMATION?**

- **In the beginning:**

"Be transformed". This process is a passive process which is to be accomplished by surrender, when we allow it to happen in our lives. It is not something that we have the power to effect (Romans 7:14-24), but when we live yielded lives to God, He through the power of the Holy Spirit and the Word of God is able to change us.

- **Continual process:**

The more we allow the work of the Word and the Holy Spirit in our hearts and our mind, the more we will become transformed and become like Him.

Ephesians 4:20-24 "But that isn't what you were taught when you learned about Christ. Since you have heard all about him and have learned the truth that is in Jesus, throw off your old evil nature and your former way of life, which is rotten through and through, full of lust and deception. Instead, there must be a spiritual renewal of your thoughts and attitudes. You must display a new nature because you are a new person, created in God's likeness—righteous, holy, and true."

How are we able to help in this process? We need to set our minds on the right things. Colossians 3:1-2 "Since you have been raised to new life with Christ, set your sights on the realities of heaven, where Christ sits at God's right hand in the place of honour and power. Let heaven fill your thoughts. Do not think only about things down here on earth". Romans 8:5 "Those who are dominated by the sinful nature think about sinful things, but those who are controlled by the Holy Spirit think about things that please the Spirit." The Early Church was an

example of this when they "... joined with the other believers and devoted themselves to the apostles' teaching and fellowship, sharing in the Lord's Supper and in prayer" (Acts 2:42).

- **PUT ON CHRIST (ROMANS 13:11-14)**

Romans 13:11-14 "Another reason for right living is that you know how late it is; time is running out. Wake up, for the coming of our salvation is nearer now than when we first believed. The night is almost gone; the day of salvation will soon be here. So don't live in darkness. Get rid of your evil deeds. Shed them like dirty clothes. Clothe yourselves with the armour of right living, as those who live in the light. We should be decent and true in everything we do, so that everyone can approve of our behaviour. Don't participate in wild parties and getting drunk, or in adultery and immoral living, or in fighting and jealousy. But let the Lord Jesus Christ take control of you, and don't think of ways to indulge your evil desires."

Albert Barnes' New Testament Commentary says, "The phrase to put on a person, which seems a harsh expression in our language, was one not unfrequently used by Greek writers; and means, to imbibe his principles, to imitate his example, to copy his spirit, to become like him. Thus in Dionysius Halicarnassus the expression occurs, "having put on or clothed themselves with Tarquin;" i.e. they imitated the example and morals of Tarquin. So Lucian says, "having put on Pythagoras;" having received him as a teacher and guide. So the Greek writers speak of putting on Plato, Socrates, etc., meaning to take them as instructors, to follow them as disciples. Thus, to put on the Lord Jesus means, to take Him as a pattern and guide, to imitate His example, to obey His precepts, to become like Him, etc."

When we put on Christ we are deciding to no longer live for self and the flesh, but we are living in obedience to God and His Word. We are able to practically do this when we:

**Get rid of evil:**

Colossians 3:5-10 "So put to death the sinful, earthly things lurking within you. Have nothing to do with sexual sin, impurity, lust, and shameful desires. Don't be greedy for the good things of this life, for that is idolatry. God's terrible anger will come upon those who do such things. You used to do them when your life was still part of this world. But now is the time to get rid of anger, rage, malicious behavior, slander, and dirty language. Don't lie to each other, for you have stripped off your old evil nature and all its wicked deeds. In its place you have clothed yourselves with a brand-new nature that is continually being renewed as you learn more and more about Christ, who created this new nature within you."

### **Walk right:**

When we decide to walk right before God, we no longer allow our actions and attitudes to be controlled by our flesh, but we allow the Holy Spirit to lead us and guide us into right living.

Galatians 5:16 "So I advise you to live according to your new life in the Holy Spirit. Then you won't be doing what your sinful nature craves."

Galatians 5:22-25 "But when the Holy Spirit controls our lives, he will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Here there is no conflict with the law. Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there. If we are living now by the Holy Spirit, let us follow the Holy Spirit's leading in every part of our lives."

(See also Romans 6:21-22 and Romans 7:4-6)

### **ASSIGNMENT**

Why is it necessary to live differently now that we are saved? If "once saved, always saved" is a truth, then can't we live however we want to?

Discuss this question with reference to the following:

- Once saved always saved?
- Sin and our relationship with God
- Sin and our witness

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## **TOWARDS THE CHURCH**



- **UNDERSTAND YOUR STEWARDSHIP (Romans 12:3-8)**

Our worship to God can be expressed in self-sacrificial service, first and foremost to God and then through service to others. The service that we are able to offer others is done through our gifting and our callings. Paul in this section of the chapter calls the Romans to understand their ministry of stewardship by explaining some important facts.

### **BE HUMBLE IN THE USE OF YOUR GIFT (ROMANS 12:3)**

Romans 12:3 “As God's messenger, I give each of you this warning: Be honest in your estimate of yourselves, measuring your value by how much faith God has given you.”

The believer must always realize that the spiritual gifts that they have been given are just that – gifts. They have been given because of the grace of God and therefore are unmerited and not an evidence of our spirituality, neither are they a barometer of our worth. This section of Scripture comes on the heels of Paul's “great challenge” that we present ourselves to God as a living sacrifice and that we pursue the transformed life. This radical new life will be different than our old one, especially in our attitudes, in how we think about ourselves. Paul starts with a warning:

- **Guard How You Think:**

“not to think beyond what you should think.” A form of the word “think” appears 4 times in this verse. The transformed life will result in humility not pride, because humility is essential to our exercising our spiritual gifts in a helpful way not a harmful or haughty way. We are not to get hyped about ourselves, we are to

think soberly. The word “soberly” means “sanely, sensibly, realistically, with balance and clear headedness”. Paul instructed the church in Rome to be humble and grateful for the “spiritual gifts” that they received not by what they did but that God lovingly and graciously gave you.

- **Grow In Your Faith:**

“as God has dealt to each one a measure of faith.” The word “measure” used here means

- 1) A standard: The word *measure* can mean “standard,” and if this is correct the standard of faith is Jesus or the gospel.
- 2) Quantity: The word *measure* may also mean quantity of faith.

In other words pride will be avoided when we have a proper understanding of our faith, a faith that is God's gift (Ephesians 2:8-9) and a faith that is measured out according to His sovereign plan and purpose. As it relates to our gifts it reminds us that He sovereignly gives to each what He wishes. We have no say in the matter. 1 Corinthians 12:11 makes this truth plain, “But one and the same Spirit works all these things, distributing [spiritual gifts] to each one individually as He wills.” 1 Corinthians 12:18 adds, “But now God has set the members, each one of them, in the body [the church] just as He pleases.”

### **BE UNITED IN THE PURPOSES OF YOUR GIFT (ROMANS 12:4-6)**

In the writings of Paul we often find that he used the analogy of the body, to describe the church. Through this illustration he was able to draw attention to the head who is Christ (Eph. 5:22-24) and to the fact that the church, like a body, is characterized by both unity (one body) and diversity (many members or parts).

- **Understand There Is Diversity:**

Paul begins by explaining that the church has “many members” each having a different function. In Romans 12:5 he says “so we, being many” and then in verse 6 he says we have “gifts differing...”

- **Understand There Is Individuality:**

“all the members do not have the same function” (v4), “So we, being many, are ...individually members of each other” (v4) and “having them gifts differing” (v6).

1 Corinthians 12:14-16 "Yes, the body has many different parts, not just one part. If the foot says, "I am not a part of the body because I am not a hand," that does not make it any less a part of the body. And if the ear says, "I am not part of the body because I am only an ear and not an eye," would that make it any less a part of the body?"

1 Corinthians 12:4-6 "Now there are different kinds of spiritual gifts, but it is the same Holy Spirit who is the source of them all. There are different kinds of service in the church, but it is the same Lord we are serving. There are different ways God works in our lives, but it is the same God who does the work through all of us."

No one has all the gifts and no one gift is for all. For God's church to accomplish all that God has planned each one of us must do what God saved and gifted us to do. We will not all look alike, act alike and serve alike. God has uniquely designed you to do what only you can do.

- **Understand We Are A Body:**

Here is the balance and focus of our unity. We are not lone rangers, an island unto ourselves. We are a body. Verse 4 says, "one body" and verse 5 says, "one body ... and ... members of each other"

For the proper functioning of spiritual gifts, we must cease thinking individualistically and begin to think corporately. We cannot look at ourselves as an island, independent of all others. We must see ourselves as a member of the body of Christ, with certain gifts or special enablements which equip us to carry out functions necessary to the equipping and ministry of the body.

### **BE ACTIVE IN THE EXERCISE OF YOUR GIFT (ROMANS 12:6-8)**

Here Paul addresses 7 of the different spiritual gifts (*charismata*) that God has given to His church. The list is not exhaustive, though these gifts in particular are essential to the health and spiritual vitality of the Lord's church.

#### **The spiritual gifts have been given by God:**

Romans 12:6 "God has given each of us the ability to do certain things well. So if God has given you the ability to prophesy, speak out when you have faith that God is speaking through you."

Paul's expressions, "according to the grace given to us" in verse 6 and "as God has allotted to each a measure of faith" in verse 3, point to an important truth to consider before pressing on in our study. Spiritual gifts have nothing to do with ambition. The spiritual gifts mentioned here and elsewhere are not a shopping list from which we make a choice and then seek to gain that gift. The gift(s) we have received have been sovereignly bestowed by God. We already possess the gifts. God gives to us not only the gift (the grace), but also the faith by which they are to be exercised. When we belittle the gift we have been given, we quibble and question the sovereign will of God which determined the gift given to us, along with the place of ministry and measure of success.

**The spiritual gifts are to be used:**

Romans 12:6 "God has given each of us the ability to do certain things well. So if God has given you the ability to prophesy, speak out when you have faith that God is speaking through you."

Each of the gifts given to us, and to the rest of the body is given in such a way as to provide all that the body of Christ needs to function properly. Given these different allocations of grace and faith, each of us must exercise our gifts in a certain way if we are to please God and be consistent with His purposes. If verses 3-5 emphasize proper thinking about spiritual gifts, verses 6-8 stress those attitudes and actions vital to the proper exercise of these gifts. Verses 6-8 emphasize what we are to do and how we are to do it in the context of spiritual gifts.

Romans 12:11 "Never be lazy in your work, but serve the Lord enthusiastically."

**The spiritual gifts can be classified into two groups:**

1 Peter 4:10-11 "God has given gifts to each of you from his great variety of spiritual gifts. Manage them well so that God's generosity can flow through you. Are you called to be a speaker? Then speak as though God himself were speaking through you. Are you called to help others? Do it with all the strength and energy that God supplies. Then God will be given glory in everything through Jesus Christ. All glory and power belong to him forever and ever. Amen."

The last words of Romans 12:6 seem to distinguish two major categories of gift:

### **Spoken gifts**

The spoken gifts as a group are given one major word of exhortation, one fundamental guideline: "Keep within the boundaries of the revealed Word of God." 1 Corinthians 4:6 "Dear brothers and sisters, I have used Apollos and myself to illustrate what I've been saying. If you pay attention to the Scriptures, you won't brag about one of your leaders at the expense of another.

- Prophecy:

Prophecy is the ability to declare truth. This person is an inspired spokesman for God, one who communicates revealed truth that convicts, builds up, edifies, reproves, rebukes and challenges the people of God. A person with this gift will not deviate from Scripture, but will speak in proportion or according to "the faith once for all delivered to the saints"

- Teaching:

If a prophet declares truth, a teacher defines truth. This gift, because of its importance, appears more often than any other in the list of gifts. Chuck Swindoll says of this gift, "Take it away, and the Body becomes prey to wolves and false instructors." The teacher instructs, explains, clarifies and makes simply and clear the truth of God's word. Prophecy and teaching work together. Prophecy challenges the heart and will. Teaching informs and instructs the mind.

- Exhortation:

This gift urges spiritual growth in others. The word exhortation comes from the Greek word "paraklesis". It emphasizes the ability to practically apply biblical truth to everyday life. The word means to encourage, to come alongside and to urge others on in the walk with God. Exhorters warn, advise, counsel and challenge. It often takes the form of personal one-on one ministry. If a teacher tells us what it means to be a believer, an exhorter will tell us how to practically live a life of faith.

### **Serving gifts**

Those who serve are given the exhortation to be diligent in their service. If those who speak are in danger of wandering beyond the prescribed boundaries of God's Word, those who serve are in danger of wandering outside the context of the service they have been given. Servants are tempted to judge and correct their fellow servants when their God-given calling is to perform their own service (Romans 14:4).

- Ministry:

Ministry may be translated as “helping” or “serving.” It is the word *diakonia* from which we get our word “deacon.” One with this gift readily sees practical needs and goes into action to meet them. He or she has the ability to assist and support others in the church with joy, often behind-the-scenes. Phoebe had this gift (Rom. 16:1-2).

- Giving

All Christians should give financially to the work of the Lord. Ten percent is a good place to start in principle, though we should not stop there. All that we have is a gift from God. He expects us to exercise 100% stewardship. Yet some are uniquely gifted by God to give, and they do so generously and with pure motives (the comprehensive meaning of “with liberality”). This gift is sensitive to and provides for the needs of fellow believers and ministries with joy, generosity and integrity. This person has a God-given ability to see needs and give to meet them. This person is usually not interested in public recognition. His joy is simply in giving out of what God has given him to help others and further the work of our Lord. The churches of Macedonia (2 Cor. 8:1-5) and Philippi (Phil. 4:14-18) were filled with people who demonstrated this gift.

- Leading

This is the gift of organization, administration and inspiration. This gift guides others to achieve God-given goals. This person has vision and can give direction. Like a sea captain at the helm he can steer the church in a direction that will see the church accomplish what God put it here to do. This gift is characterized by calm, clear thinking, wisdom and insight. This gift can motivate others to action and then lead them tactfully and graciously. Titus (Titus 1:5) and Timothy (1 Corinthians 4:17, Philippians 2:19) exemplified this gift. Paul warns those with this gift to be diligent and not slack or lazy.

- Showing Mercy

This gift joyfully, cheerfully (*hilaroteti*) shows compassion and kindness to those who are hurting. One with this gift is quick to reach out and help those in need, who are in sorrow and in pain. People with this gift have amazing sensitivity. They know when to speak or be quiet, when to go or stay away, when to pray, smile, cry or just be there. Barnabas may have had this gift along with the gift of exhortation (Acts. 9:26-27; 15:36-39). The one who shows mercy is to do so “with cheerfulness.”

• **HELP THE WEAKER BROTHER (ROMANS 14-15)**

Romans 14:1 "Accept Christians who are weak in faith, and don't argue with them about what they think is right or wrong."

Romans 15:1 "We may know that these things make no difference, but we cannot just go ahead and do them to please ourselves. We must be considerate of the doubts and fears of those who think these things are wrong."

Because of the diverse backgrounds, religious and cultural, on the part of both Jews and Gentiles, many problems arose that threatened the unity of the body of Christ in Rome. Therefore Paul had to instruct the Church on how to deal with the "weaker" brother – do not judge him but rather encourage him.

We must keep several things in mind as we look at these two instructions:

- Paul in these verses is not speaking about our relationship to sinners but to other fellow believers.
- Paul is speaking about personal convictions concerning Christian liberties.
- The strong believers have more faith and a greater grasp of grace and Christian liberty whilst the weak in faith may fail to grasp the full implications of the work of Christ. This may lead the weaker brother to fall into legalism.
- While the strong and the weak differ over their convictions, both are tempted to think too highly of themselves, looking down upon their brother and passing judgment on his convictions. This will lead to strife and dissension.

**DO NOT JUDGE (ROMANS 14:1-23)**

Romans 14:3 "Those who think it is all right to eat anything must not look down on those who won't. And those who won't eat certain foods must not condemn those who do, for God has accepted them."

Romans 14:10 "So why do you condemn another Christian? Why do you look down on another Christian? Remember, each of us will stand personally before the judgment seat of God."

There were two major areas where a difference in convictions was seen in this Church:

- Eating meat (14:2) and
- The observance of certain holidays (14:5).

In this chapter Paul places in perspective where these two issues fit into the kingdom of God:

Romans 14:17 "For the Kingdom of God is not a matter of what we eat or drink, but of living a life of goodness and peace and joy in the Holy Spirit."

**Lessons learnt on judging:**

Firstly, judging a brother because of his convictions is an offense against God. Judging is wrong because it takes God's place as the One who is each man's judge: "Who are you to judge the servant of another? To his own master he stands or falls" (Romans 14:4). The man who judges sets himself above God's Law. Convictions deal with those freedoms which the Law allows. Thus, in judging a man's convictions, we become judges of the Law, setting standards even the Law refuses to establish. James 4:11 "Don't speak evil against each other, my dear brothers and sisters. If you criticize each other and condemn each other, then you are criticizing and condemning God's law. But you are not a judge who can decide whether the law is right or wrong. Your job is to obey it."

Secondly, judging our brother is wrong because we are distracted from paying attention to our own convictions and conduct before God. In verses 3 and 4, Paul focuses on our sin in judging a fellow-believer, showing that it is not our role to serve as our brother's judge, but God's. Now in verses 5-12, Paul places the spotlight where it should be—on our own convictions, not our brother's. Tending to our brother's business causes us to neglect our own. Paul clearly teaches us here to mind our own business. "Let each man be fully convinced in his own mind," Paul urges. After citing his second example of differing convictions in the first half of verse 5, Paul now urges each Christian to expend his energy in considering his own convictions, rather than those of his brother. Convictions are private matters, between each Christian and his God, whether one exercises a liberty or refrains from it. Therefore there should be no public debate or discussion on private matters.

Romans 14:13 "So don't condemn each other anymore. Decide instead to live in such a way that you will not put an obstacle in another Christian's path."

## **ENCOURAGE THOSE WHO ARE WEAK (ROMANS 15:1-6)**

Romans 14:19, "So then, let us aim for harmony in the church and try to build each other up."

1 Thessalonians 5:11 "So encourage each other and build each other up, just as you are already doing."

1 Corinthians 14:26, "Well, my brothers and sisters, let's summarize what I am saying. When you meet, one will sing, another will teach, another will tell some special revelation God has given, one will speak in an unknown language, while another will interpret what is said. But everything that is done must be useful to all and build them up in the Lord."

The word (oikodome) which is translated edification is found 18 times in the New Testament. This word means "to build, literally the act of building, building as a process and, hence also that which is built, the building."

### **Who should be involved in the work of edification?**

Every member must be involved in edification (Hebrews 12:10-13; Ephesians 4:16). If one member fails to do his part the whole body suffers (1 Corinthians 12:25-28).

## **BE UNIFIED (ROMANS 14 - 15)**

Unity is of such immense importance that the Apostle Paul devotes all of chapter fourteen and a good part of chapter fifteen to the theme of Christian unity. In our last study of Romans 14:1-12 we looked at the challenge of dealing with differences of conviction in debatable things. In Romans 15:1-7 Paul challenges believers to set aside secondary issues and walk together in love and unity.

Jesus understood the importance of unity and therefore prayed for it in John 17. "... Father, keep through Your name those whom You have given Me, that they may be one as We are" (v11). Again in verse twenty-one and twenty-two he prays, "That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one." Jesus then sums up his desire for unity in verse twenty-three, "I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me."

The Christian life is not about being "right." It is not about pleasing ourselves. It is about tolerance and bearing with the weakness of others (Romans 15:1). Our goal is not to flaunt the freedoms we have in Christ. The goal is to please and edify our neighbour (15:2). Jesus Christ had freedom and power to do whatever He wanted. But He did not come to please Himself, but to bear our guilt (Romans 15:3). Paul's prayer was that the Romans would have this same attitude as Christ (Romans 15:5), so that all the believers together, regardless of their ethnic and religious backgrounds might in unity come together and glorify God with one voice (15:6)

## **7 LESSONS IN UNITY:**

- **Be considerate of others (Romans 14):**

Paul says that we are to be considerate of the convictions and opinions of other believers when we are making our decisions. Specifically, he says we "ought to bear with the scruples of the weak...." (15:1).

Philippians 2:4 "Don't think only about your own affairs, but be interested in others, too, and what they are doing.

- **Support The Weaker Brother (v. 1)**

"We then who are strong ought to bear with the scruples of the weak, and not to please ourselves."

We have a debt that we ought to pay, that we owe to newer, weaker Christians to support them, to encourage them, even when they fail, even when they stumble, and even when they don't have the same convictions we do. It is the responsibility of those who are mature to help those who are younger in the faith.

Paul is not simply asking the believers to "put up with" or "tolerate" those who differ from them. The verb "bear" has the same force here as it does in Galatians 6:2 where Paul says "bear one another's burdens and so fulfil the law of Christ." Paul was instructing those who are stronger to actively and lovingly assist the weak with those burdens they are not able to bear alone.

- **Seek To Please Others. (v. 2)**

"Let each of us please his neighbour for his good, leading to edification."

The strong believer is never to be self-centred but must be concerned for the spiritual welfare (edification) of the weaker brother.

## ASSIGNMENT

In an essay discuss the difference between the “pleasing” that Paul is speaking of here in Romans and the fact that we have been told not to be men pleasers but God pleasers. Is there a difference in these actions? If so discuss in detail using scriptures to justify your answer.

- **Follow The Unselfish Example Of Jesus. (v. 3)**

“For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.”

Jesus is both the pattern and the power to promote unity among the brethren.

- **Accept the Bible as the Source of Authority. (v. 4)**

“For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.”

This verse reminds us that as believers our unity is found in the fact that we believe the Bible to being the Word of God. That is the basis of unity.

- **Pray For Unity Within the Church. (v. 5)**

“Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus”

Just as verse four is a call to rely on God’s power through His Word, verse five is a call to rely on His power through prayer. The emphasis here is not one seeing every-thing the same, but rather that we regard one another with minds that are filled with and focused on the Lord.

- **Jews and Gentiles are to accept each other (15:7-13):**

Paul calls on the Jews and the Gentile to accept each other just as they accept Christ (Romans 15:7). To accept Christ is to accept all those who are in the body of Christ. Indeed, the very purpose of Christ's coming to the Jews is so that the Gentiles might be saved (Romans 15:8). To prove this, especially to the Jews, Paul quotes several Old Testament prophets to show that the inclusion of the Gentiles had been part of God's plan all along.

## **WHAT IS THE PURPOSE OF THIS UNITY?**

“that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.” (Romans 15:6)

## **WHAT IS REQUIRED FOR UNITY?**

### **Unity requires love:**

Colossians 3:14-15 “And the most important piece of clothing you must wear is love. Love is what binds us all together in perfect harmony. And let the peace that comes from Christ rule in your hearts. For as members of one body you are all called to live in peace. And always be thankful.”

### **Unity requires forgiveness and tolerance:**

Matthew 18:21-22 “Then Peter came to him and asked, “Lord, how often should I forgive someone who sins against me? Seven times?” “No!” Jesus replied, “seventy times seven!”

Ephesians 4:1-3 “Therefore I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God. Be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. Always keep yourselves united in the Holy Spirit, and bind yourselves together with peace.”

Col. 3:12-13 “Since God chose you to be the holy people whom he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience. You must make allowance for each other's faults and forgive the person who offends you. Remember, the Lord forgave you, so you must forgive others.”

### **Unity requires God's help:**

Romans 15:5-6 “May God, who gives this patience and encouragement, help you live in complete harmony with each other—each with the attitude of Christ Jesus toward the other. Then all of you can join together with one voice, giving praise and glory to God, the Father of our Lord Jesus Christ.

- **AVOID THE DIVISIVE PERSON (ROMANS 16:17-20)**

Romans 16:17 "And now I make one more appeal, my dear brothers and sisters. Watch out for people who cause divisions and upset people's faith by teaching things that are contrary to what you have been taught. Stay away from them."

Nothing will destroy a church or ministry quicker than strife, competition, dissension, and gossip, all of which eventually lead to divisions in a church. Romans 13:13 "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

To "*cause divisions*" means "to stand apart" or "to cause dissension." It occurs only here and in Galatians 5:20 and indicates causing what is good and holy to separate into factions, which is neither good nor holy. Those who seed strife and make divisions in the Church are not doing Christ's work, but are attempting to gratify their own selves. They cause people to follow a person and not the Person of Christ!

Contentious, divisive people will cause others to stumble, so they must be avoided, and disciplined, which means removing them from fellowship if they persist (1 Corinthians 5:9-13; 2 Thessalonians 3:6; 2 Timothy 3:5; Titus 3:10).

#### **DIRECTIONS IN DEALING WITH THOSE WHO ARE DIVISIVE:**

##### **First, They Are To Be Examined:**

Paul says that they are to be "watched" or "marked." This word comes from the Greek word "scopos" and it means to "to look at, observe, contemplate; to fix one's eyes and attention upon someone or something."

##### **Secondly, They Are To Be Excluded**

Paul's second command is very clear, he says that we are to "avoid them." We keep our eye on them and turn away from them. In other words we don't listen to them. We are never obligated to hear a person out when what they are saying is not consistent with Christian speech.

## **THE NEW TESTAMENT EMPHASIZES THE IMPORTANCE OF HARMONY AMONG BELIEVERS:**

- Jesus' goal is that "there shall be one flock and one shepherd" (John 10:16).
- Jesus prayed for all future believers "that all of them may be one" (John 17:21).
- Jesus prayed, "May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:23).
- Paul urged the Corinthians, "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought" (1 Corinthians 1:10).
- Paul told the Ephesians that Christians are to "make every effort to keep the unity of the Spirit through the bond of peace" (Ephesians 4:3), and that the Lord gives gifts to the church "so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12-13).
- Paul can command the church to live in unity because there already is an actual spiritual unity in Christ which exists among genuine believers. He says, "There is one body..." (Ephesians 4:4-6).
- And though the body of Christ consists of many members, those members are all "one body" (1 Corinthians 10:17; 12:12-26).
- Paul encouraged the Philippians, "Make my joy complete by being like-minded, having the same love, being one in spirit and purpose" (Philippians 2:2).

## **THE NEW TESTAMENT WRITERS GIVE STRONG WARNINGS AGAINST THOSE WHO CAUSE DIVISIONS:**

- "I urge you brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Jesus Christ, but their own appetites" (Romans 16:17-18a).
- Paul apposed Peter to his face because he separated from Gentile Christians and began eating only with Jewish Christians (Galatians 2:11-14).

- Those who promote “discord...dissension, factions...shall not inherit the kingdom of God” (Galatians 5:20-21).
- Consistent with this NT emphasis on the unity of believers is the fact that the direct commands to separate from other people are always commands to separate from unbelievers, not from Christians with whom one disagrees. When Paul says, “Therefore come out from them, and be separate” (2 Corinthians 6:17), it is in support of his opening command of that section, “Do not be yoked together [mismatched] with unbelievers” (v. 14).
- Of course, there is a kind of church discipline that requires separation from an individual who is causing trouble within the church (Matthew 18:17; 1 Corinthians 5:11-13), and there may be other reasons for which Christians conclude that separation is required, but there are no direct NT commands to separate from Christians with whom one has doctrinal difficulties (unless those differences involve such serious heresy that the Christian faith itself is denied).

**ASSIGNMENT:**

Looking at the following examples from scripture discuss the effects of a church that works together.

- Acts 4:32;
- Exodus 17:12;
- Judges 20:11;
- 1 Samuel 14:6,7;
- 2 Kings 6:1-3;
- Ezra 10:4;
- 1 Chronicles 12:38;
- Nehemiah 4:16,1;
- Matthew 18:19;
- Mark 2:3; 6:7

The Bible is clear that as believers we are to be unified and not divided with other believers. Looking at scriptural examples explain the power in unity and the lack of power that comes as a result of divisiveness.

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**TO AUTHORITY (ROMANS 13)**



The Jews were notoriously zealous for their own identity, nation, independence, and religion. As a result, they constantly rebelled against Roman control. And although the Roman domination for the most part was beneficent and the Roman peace was easy to bear, the Jews did not like being under the yoke of anyone. The Jews didn't like the tyranny they were under, even though they enjoyed exceptional privileges in the Roman Empire. The empire that advocated Caesar worship and required everyone to worship him as a god allowed the Jews the right to worship their own God. The Romans safeguarded the Sabbath day, the Sabbath laws, the dietary laws, and the prohibition of idols. They made a law allowing no one to come inside the walls of the city of Jerusalem with any image of Caesar because that violated the Jewish law regarding idols. When the Jews wanted to kill Gentiles who had entered the inner court of the Temple, the Romans upheld their right to do so because it was required by the religious law of the Jews. The Romans were very gracious, but the Jews continued to chafe under their authority. They hated Roman domination. They questioned its legitimacy and fought against it.

Among the Jews was a group known as the Zealots. They believed there was no king but God and that no taxes should be paid to anyone but God. They defied the government in every way--they wouldn't submit and they wouldn't pay taxes. Instead, they embarked on violent action. The Zealots became murderers and assassins. They were known as dagger bearers-- fanatical nationalists sworn to terrorism. They had a great influence on the Jewish populace.

## **THE REACTION TOWARD CHRISTIANS:**

Roman law continued to be somewhat favourable to Christianity throughout the life of the apostle Paul. Rome viewed Christianity as nothing more than an offshoot of Judaism. Therefore they showed:

### **Tolerance (Acts 18:12-17):**

The Corinthian Jews accused Paul of propagating an illegal religion. The Romans didn't allow many religions to exist, but they had legalized Judaism. When Paul came preaching Christ, the Corinthian Jews wanted to get him in trouble with the Roman authorities. So they went before pro-consul Gallio and accused Paul of preaching an illegal religion. But Gallio paid no attention to their accusation, which indicated that he thought Christianity was nothing more than a few Jews disputing with other Jews about some element of theology. It was the attitude that Christianity was an offshoot of Judaism that gave Paul freedom in the Roman Empire to continue to preach the gospel of Christ over the next ten years.

### **Watchfulness:**

Even though Rome tolerated Christianity, they also knew it needed to be watched. The Romans knew that the founder of Christianity was Jesus Christ. They believed He was killed because He claimed to be a king and offered Himself as a rival to Caesar. So they knew there was a potential for trouble within Christianity. Although they tolerated it, they also watched it carefully. There is no doubt that some Christians posed a threat to Roman authorities. Some were thought to be subversive. In fact, in Acts 17:6-7 unbelieving Jews said, "These that have turned the world upside down are come here also ... and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus." The belief that their founder was a rival king defined Christians throughout the Roman empire. But in spite of that there was real tolerance for Christianity.

### **Persecution:**

Later on this tolerance and watchfulness turned into persecution of the Church.

## **THE SOURCE OF GOVERNMENT**

In chapter 13 of Romans, Paul begins by addressing the fundamental question, “Where does human government come from?” His answer is clear: It comes from God.

“Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God” (v. 1).

In this passage Paul is thinking about human government—rulers, kings and queens, emperors, magistrates, presidents, dictators and potentates of every variety. When Paul wrote these words, a wicked ruler named Nero was in power. He hated Christians, had them rounded up, dipped in tallow, tied to stakes and burned like candles in his garden. He ordered Rome set on fire and then blamed the Christians, setting off the first wave of official persecution. Abortion flourished, homosexuality was accepted as normal, and the masses worshipped Caesar as lord. Sorcery and black magic abounded. Yet Paul said all authority comes from God.

God takes responsibility for raising up one leader and pulling down another. “No one or from the east or the west or from the desert can exalt a man. But it is God who judges: He brings one down, he exalts another” (Psalm 75:6-7).

## **OUR RESPONSE TO GOVERNMENT**

### **Submission:**

“Be subject to the governing authorities.” (v1)

The word “submit” is a familiar word, used over fifty times in the New Testament. It means to voluntarily follow the direction of those in authority over you. Submission is not the same as obedience, though the two are related.

Obedience relates to outward performance while submission touches the attitude of the heart toward those who are over you. This distinction is critical because you may not always be able to obey those who are over you, but you can always have a heart attitude of submission. Submission means believing that God is able to accomplish His will in your life through those He has placed in authority over you.

### **To Rebel Brings Punishment:**

“Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment” (v. 2).

Paul draws a simple conclusion in verse 2: To rebel against authority is to bring judgment on yourself. It may mean judgment by God, it certainly means judgment by the authority.

### **THE MINISTRY OF GOVERNMENT**

Romans 13:4 “The authorities are sent by God to help you. But if you are doing something wrong, of course you should be afraid, for you will be punished. The authorities are established by God for that very purpose, to punish those who do wrong.”

Twice in verse 4 Paul goes on to say that the authorities that have been placed there by God have been placed there with a purpose to “minister” and help you.

### **To Punish the Wicked:**

“For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval” (v. 3).

### **To Reward the Righteous:**

“For he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God’s wrath on the wrongdoer” (v. 4).

### **THE SUPPORT OF GOVERNMENT**

#### **Why should we support our government?**

“Therefore one must be in subjection, not only to avoid God’s wrath but also for the sake of conscience” (v. 5).

Paul speaks of two reasons why we need to support the government: We support human government first because of “wrath”– meaning we fear punishment if we don’t. Second, we support government “because of conscience”– that is, because we know that God stands behind every human government working out his will for the human race.

## How can we support the Government?

“For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed” (vv. 6-7).

- Taxes
- Revenues
- Respect
- Honour

Rome had an income tax, a head tax, a poll tax, a road tax, a wagon tax, a crop tax, an import tax, an export tax, a harbor tax, and a bridge tax—to name only a few. The Caesars like to live in style and it cost a lot of money to maintain that huge empire, so they taxed their people heavily in order to pay for everything. It was for this reason that many of the Jews rebelled against paying these taxes and revenues. But Paul admonishes these Christians to pay whatever is due to the government.

### **ASSIGNMENT:**

#### **Part one:**

Explain the difference between “obedience” and “submission” towards the government. In your essay explain what you would do if you have been given an order from your government to do something that conflicts with your faith. Use examples from scripture

#### **Part two:**

How can we be a good Christian and a good citizen? Give practical application by using scripture

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## TO OTHERS



## LOVE

Romans 12:9-10 "Don't just pretend that you love others. Really love them. Hate what is wrong. Stand on the side of the good. Love each other with genuine affection, and take delight in honouring each other."

Romans 13:8-10 "Pay all your debts, except the debt of love for others. You can never finish paying that! If you love your neighbour, you will fulfil all the requirements of God's law. For the commandments against adultery and murder and stealing and coveting—and any other commandment—are all summed up in this one commandment: "Love your neighbour as yourself." Love does no wrong to anyone, so love satisfies all of God's requirements."

### **DESCRIPTION OF LOVE: ROMANS 12**

In Romans 12, Paul provides us with a description of love and how we are able to practically show love to others. Here he says that love should be:

- **Sincere (Romans 12:9):**

The word "genuine" literally means "without hypocrisy." It originally referred to an actor who played a certain role on stage. It came to mean anyone who acts contrary to his own true feelings. It particularly applies to those who put forth the appearance of virtue that they do not actually possess. Eugene Peterson (The Message) offers this paraphrase: "Love from the centre of who you are; don't fake it."

• **Discerning (Romans 12:9)**

Love hates evil! We cannot love evil and love God at the same time any more than we can love money and love God at the same time. We say, love is blind, but God says, "No, love needs clear vision." Our love needs discernment or else we will end up loving things we ought not to love.

• **Tenderly affection (Romans 12:10)**

Paul uses two words that speak of the love of family members for each other. One of them is a word you already know "Philadelphia". It comes from two Greek words that have been joined together: "*philos*" which means tender affection, fondness, devotion," and "*adelphos*" usually translated "brother," but it literally means "one born of the same womb." So the word *philadelphia* literally means "tender affection owed to those born from the same womb." It's easy to understand why the early Christians adopted this word to describe Christian love. All Christians have been "born of the same womb" through the new birth. Everyone who is saved is saved the same way.

• **Honour (Romans 12:10)**

The Greek word actually has a sense of competition about it, so the translation "outdo one another" is very accurate. It means that we take affirmative action to make sure that others receive preferential treatment before we do.

• **Patient (Romans 12:12)**

Behind these three phrases lies the hope of our Lord's return. While we wait for Jesus to return from heaven, we must be patient in hard times, constantly praying, and rejoicing in the hope of better days to come.

• **Generous (Romans 12:13)**

The word translated "contribute" is the verb form of the word *koinonia*, to share with others and help to meet the needs of those who are in want. The early Church in the book of acts expressed this type of love when they were willing to sell their things and give to the church and to those who were in need.

• **Hospitable (Romans 12:13)**

The Greek word for hospitality is *philoxenia*, a compound made up of two other Greek words –*philos*, which means "kind affection" or "love" and *xenos*, which means "stranger" or "foreigner." Literally, *philoxenia* means "one who loves strangers." Hospitality means "showing kindness to strangers." This command shows up in various places in the New Testament because hospitality was a

central mark of the early church. In the first century they didn't have hotels and therefore when Paul was on his missionary trips he had to rely on the members of the Church to open their homes.

- **Bless (Romans 12:14)**

There are two parts to this that we must consider: firstly, what happens to us and how we respond in those circumstances. We will be persecuted. We will be hated, mistreated, misunderstood, lied about, gossiped about, and there will be those who go beyond this to hurt us deeply, leaving scars that last for a lifetime. Sometimes the attacks come from those closest to us, sometimes from within our own family, often from our circle of very close friends, and sometimes from people we thought were our best friends. There is no escaping this reality.

However, when we are in these circumstances we need to bless those who hurt us because God will turn the situation around for your good (Romans 8:28). Genesis 50:20 "As far as I am concerned, God turned into good what you meant for evil. He brought me to the high position I have today so I could save the lives of many people."

- **Sympathetic (Romans 12:15)**

Love gets involved. It doesn't stand stoically on the sidelines while others go through a hard time.

### **DESCRIPTION OF LOVE – ROMANS 13**

Three times in Romans 13:8-10, Paul speaks of our need to love others. Everything he says is based on one of the most familiar statements in the Bible: "Love your neighbour as yourself" (Leviticus 19:18). This, Paul says, is the fulfilment of all that God asks of us. Love your neighbour as you love yourself, and you will have fulfilled the law of God.

- **Love Is an Unpaid Debt (Romans 13:8)**

This phrase contains a negative command and a positive exception. The negative command is "Owe no one anything." That takes us back to Paul's words in verse 7: "Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honour to whom honour is owed." Christians must pay their debts, whether those debts are tangible or intangible. Then there is the positive exception: "Owe no one anything, except to love each other." Love is the one debt we can never repay. All our efforts pale into nothingness compared to the vast love of God. The least we can do—in fact the only thing we can do—is to love our fellowman in Jesus' name. Paul is not suggesting that our love should be limited to other Christians. He envisions a love that reaches out to the entire human race.

• **Love Fulfills the Law (Romans 13:8-9)**

When we truly love as God loves, we will keep the Ten Commandments. People sometimes shy away from the law as if it were somehow in conflict with God's grace. But grace, rightly understood, leads us back to the great principles that stand behind the Ten Commandments: Honesty, fidelity, truthfulness, contentment and kindness. All the "Thou Shalt Nots" ultimately flow from love. If you love your neighbour, you won't sleep with his wife. If you love him, you won't kill him. If you love him, you won't steal his money or his good name. And if you love him, you won't begrudge him his prosperity or get angry because you have less than he does. The law merely spells out what love looks like in concrete situations.

The truth is that love cannot manage on its own without an objective moral compass. That is why Paul wrote not that "love is the end of the law" but that "love is the fulfilment of the law" For love and law need each other. In that sense love leads us back to the Golden Rule: "Do unto others as you would have them do unto you" (Matthew 7:12). He who loves fulfils God's law because love always seeks the highest good of the one loved—which is what the Ten Commandments were meant to teach us in the first place.

**PEACEABLE**

Romans 12:18 "Do your part to live in peace with everyone, as much as possible."

Romans 14:19 "So then, let us aim for harmony in the church and try to build each other up."

Paul says in v.16, "Be of the same mind toward one another." Exhortations to unity of mind and spirit in the Lord are frequent in Paul's letters. Paul asked God in Romans 15:5 that He might "grant you to be like-minded toward one another, according to Christ Jesus." He said in 1 Corinthians 1:10, "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment." In 2 Cor. 13:11 he said, "be of one mind, live in peace." Philippians 2:2 says, "... fulfil my joy by being like-minded, having the same love, being of one accord, of one mind" (also 3:16). So the Scriptures are very clear. We should prayerfully seek to be of the same mind. We also need to be cautious about interjecting words that lead to division.

## **What does it mean to live in harmony?**

Musical harmony describes the different musical pitches coming together to produce something far more beautiful than any of the individual sounds. Harmony within and among Christian brothers speaks of living in such a manner as to present and be something that is beautiful and that will create something lovely.

Romans 12:16 "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."

If we're going to live in harmony with one another, then we need to be of the same mind:

### **Be of the same mind in terms of belief and doctrine:**

In Philippians 1:27 Paul made appeal to the church asking, "that you stand fast in one spirit, with one mind striving together for the faith of the gospel." Many churches and denominations lose harmony over differences in doctrine, even the fundamentals of the faith. They are certainly not of the same mind. While some differences of opinion about theology and doctrine are unavoidable, we should nevertheless strive to be of the same mind, and not strive to wage and win theological arguments. So how can we have the same mind?

### **Be of the same mind through a common life in Jesus:**

The starting place of Christian unity is sharing a common experience of Christian conversion. Fellowship and unity is not to be based primarily on the amount of creedal knowledge that various people have in their heads, but in the life of Christ which they have in their hearts. It is a unity that is divinely produced. When church people quarrel, it may be due to unsaved members in the church. The tie that binds the hearts of true believers is indeed a blessed thing.

### **Be of the same mind through the authority of God's Word:**

We need to submit our personal opinions and ideas to the authority of the Word of God. We need to have enough humility to recognize that we could be wrong. After all, God said in Isaiah, "My thoughts are not your thoughts, and your ways, my ways" (55:8). Differences of opinion among men of good will can be settled rather quickly by producing a standard of truth, an authority on a subject.

### **Be of the same mind in terms of attitude towards others:**

When Paul says in v.16, "Be of the same mind toward one another," this could mean that we are to treat everyone on the same level. This interpretation fits the context of the rest of the verse. In other words, don't be a respecter of persons. Don't play up to certain kinds of people. Don't plan your strategy to reach only the elite. Rather, treat everyone equally. When Paul said in Philippians 2:2, "fulfill my joy by being likeminded," it was in a context of avoiding high-mindedness and practicing humility. In James 2:1-9 we are told the story of a rich man and poor man entering the assembly of believers. We are not to respect a person's position for improper motives. Rather, we are to love everyone the same. So let us have the same mind toward one another in terms of our attitude toward them.

### **WHY IS PEACE AND HARMONY IN THE CHURCH IMPORTANT?**

#### **We should live in harmony because God loves harmony:**

The Greeks and Romans had a pantheon of gods and therefore displayed anything but unity. They fought, bickered and plotted against one another. But our God is a unity – united in purpose - Father, Son, and Holy Spirit all in complete agreement, with a single will and purpose. Our unity with one another should thus reflect the unity within the three members of the Trinity. We should have 1 mind because He has one mind. Therefore harmony within the Church reflects the harmony of God

#### **We should live in harmony because God commands us to:**

We are commanded to live in harmony and unity with one another as followers of Christ even though it may be "hard". We need to ensure that we are being obedient to Him and "therefore *make every effort* to do what leads to peace and to mutual edification" (Romans 14:19).

#### **We should live in harmony because it makes us more effective:**

Living in harmony together is essential to the health and growth of our church. John 17:22-23 "I have given them the glory you gave me, so that they may be one, as we are— I in them and you in me, all being perfected into one. Then the world will know that you sent me and will understand that you love them as much as you love me."

## WHAT IS THE GREATEST ENEMY OF PEACE?

Pride!

"Pride only breeds quarrels" (Proverbs 13:10a).

Two biblical examples:

- The disciples: "A dispute arose among them as to which of them was considered to be greatest" (Luke 22:24).
- Diotrephes: "I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church" (3 John 9-10).

## WHAT IS THE ANSWER TO PRIDE? HUMILITY

### Practical application:

Living in harmony and unity does not mean we all have to be the same, or agree on everything! Living in harmony doesn't mean you never have disagreements. It means you handle those disagreements in a way that demonstrates love and mutual respect.

- It means seeking common ground.
- It means assuming the best about one another; assuming each other have good motives; giving one another the benefit of the doubt.
- It means looking for ways to resolve conflicts, instead of intentionally provoking them.
- It means humbly acknowledging the possibility that you may be in error.
- It means listening.
- It means all seeking the will of God together instead of every person stubbornly insisting on having things their way.
- It means refusing to take sides, one person against another, one group against another.

- It means remembering harmony has to be worked at. It takes as it is not natural for us all to get on!
- It means keeping a sense of perspective: Don't go to war over minor issues!
- It means guarding your tongue. There is nothing more potentially destructive to the peace of a church than the tongue. Reckless words pierce like a sword, but the tongue of the wise brings healing. (Proverbs 12:18)

## **HUMILITY**

Romans 12:3 "As God's messenger, I give each of you this warning: Be honest in your estimate of yourselves, measuring your value by how much faith God has given you."

Humility is defined as the quality or condition of being humble; it means to have a modest opinion or estimate of one's own importance, rank, etc. Simply put, to be humble is to be modest in your opinion of yourself. The opposite of which is pride.

### **THE HUMILITY OF CHRIST:**

Philippians 2:4-8 "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

To be humble we need to follow in the example of Christ. Let us look at the difference between our actions and Christ's

- We take pride in social rank, but it was said of Jesus, "Isn't this the carpenter's son?" (Matthew 13:55).
- We take pride in possessions, but it was said of Jesus, "The Son of Man has no place to lay his head" (Luke 9:58).
- We take pride in our respectability, but it was said of Jesus, "Can anything good come out of Nazareth?" (John 1:46 KJV)
- We take pride in our personal appearance, but it was said of Jesus, "He had no beauty or majesty to attract us to him" (Isaiah 53:2).

- We take pride in our reputation, but it was said of Jesus, “Here is a glutton and a drunkard” (Luke 7:34).
- We take pride in our friendships, but it was said of Jesus, “[He is] a friend of tax collectors and ‘sinners’” (Luke 7:34)
- We take pride in our education, but it was said of Jesus, “How did this man get such learning without having studied!” (John 7:15)
- We take pride in position, but Jesus said, “I am among you as one who serves” (Luke 22:27).
- We take pride in our success, but it was said of Jesus, “He was despised and rejected” (Isaiah 53:3).
- We take pride in our abilities, but Jesus said, “By myself I can do nothing” (John 5:30).
- We take pride in our independence, but Jesus said, “I seek not to please myself but him who sent me” (John 5:30).
- We take pride in our justifiable resentment, but Jesus said, “Father, forgive them.”

“And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!” (Philippians 2:8).

**PAUL'S SELF-ASSESSMENT:**

- “I am the least of the apostles” (1 Corinthians 15:9)
- “[I am] the least of all God’s people” (Ephesians 3:8)
- “[I am] the worst of sinners” (1 Timothy 1:15)

## DESCRIPTION OF HUMILITY IN ROMANS:

Here in Romans, Paul provides us with a description of Christian humility (Romans 12:3-5):

- No one should think of themselves more highly than they ought to.
- We should never be drunk with ego and self-importance.
- We all need each other in order to understand our true value and service in the Body of Christ.

For the Christian, to be humble is to acknowledge that you did not make it where you are on your own. Psalm 121:1-2 declares that all our help comes from the Lord. Psalm 124 announces that it was the Lord who was on Israel's side. Jesus always acknowledged the Father as His source of goodness and power (Matthew 19:16-17). Paul took no credit for his current status. (1 Corinthians 15:9-10). Even in the face of great accomplishment, we should be careful to give honour where it is due. Peter acknowledged Jesus as the healer of a crippled man (Acts 4:7-10). Paul reminded us that we can only do all things THROUGH CHRIST (Philippians 4:13).

Humility recognizes that there is a power greater than yourself (Luke 4:18). 1 John 4:4 "But you belong to God, my dear children. You have already won your fight with these false prophets, because the Spirit who lives in you is greater than the spirit who lives in the world." When you are humble, you are very clear on what you are and what you are not. Romans 1:1 and Jude 1:1 show us how even the greatest men considered themselves to be servants. John the Baptist recognized his limitations as well when Jesus came along (John 3:15-18). At best, you and I are reflections of the Light, and bearers of a power much greater than ourselves (2 Corinthians 4:5-7).

## **CONCLUSION**

Romans 16:25-27 "God is able to make you strong, just as the Good News says. It is the message about Jesus Christ and his plan for you Gentiles, a plan kept secret from the beginning of time. But now as the prophets foretold and as the eternal God has commanded, this message is made known to all Gentiles everywhere, so that they might believe and obey Christ. To God, who alone is wise, be the glory forever through Jesus Christ. Amen."

Paul ends the letter of Romans in very much the same way that he had begun it in Romans 1 by speaking of the Gospel of Christ. Romans 1:16-17 "For I am not ashamed of this Good News about Christ. It is the power of God at work, saving everyone who believes—Jews first and also Gentiles. This Good News tells us how God makes us right in his sight. This is accomplished from start to finish by faith. As the Scriptures say, "It is through faith that a righteous person has life."

Here Paul goes one step further by concluding what he had been speaking of in the latter part of the book – God is able to mature you. God not only saves us through faith, but He is also able to sanctify us so that we will be strong in our faith. In order to do this, Paul says that God uses the Gospel, the good news. Romans 1:11 "For I long to visit you so I can share a spiritual blessing with you that will help you grow strong in the Lord." 1 Thessalonians 3:13 "As a result, Christ will make your hearts strong, blameless, and holy when you stand before God our Father on that day when our Lord Jesus comes with all those who belong to him." 2 Thessalonians 3:3 "But the Lord is faithful; he will make you strong and guard you from the evil one."

God will certainly accomplish this purpose of edification and completion, with all of its complexity, and for this reason He is to be glorified. We are never able to stand alone (Romans 7:24, 8:7-8) and therefore:

- Just as God has brought us to faith, so He will preserve us in the faith (Romans 8:31-39, 1 Corinthians 1:8-9, Jude 24, 2 Thessalonians 2:16-17).
- The work He began He will complete (Romans 8:30, Philippians 1:6 Ephesians 2:10).
- He will protect us from every assault (Romans 8:31-39, 16:17-20, Ephesians 4:14, 2 Timothy 1:12)
- He will not allow us to be tempted beyond what we are able to handle (1 Corinthians 10:13)

**How does the gospel preserve and strengthen you?**

- It reminds you that you have been declared righteous by faith (Romans 3:21-26 5:1)
- It reminds you of your union with Christ by which you have been set free from the power sin once had over you (Romans 6:11 8:11,14)
- It assures you of your ultimate glorification with Christ (Romans 8:18,30)

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