

Plan to attend the 13th annual:

Minnesota Bible Lectureship

Saturday, April 16th in Owatonna, MN

This year's theme:

The Book of Romans Part 2

- Registration at 8 am, starts at 9 am

9:10 am, **Introduction & Review:** Randy Martin - Lakeville, MN

10:10 am, **Chapter 3:** Alan Cantrell - Mankato, MN

11:10 am, **Chapter 8:1-17:** Christopher Graber - Farmington, MN

- Lunch Break from Noon to 1:30 pm (Optional 20 minutes of singing at 1:10)

1:40 pm, **Chapter 8:18-39:** Garrett Derouin - Webster, WI

2:40 pm, **Chapter 9:** Dan Mayfield - Owatonna, MN

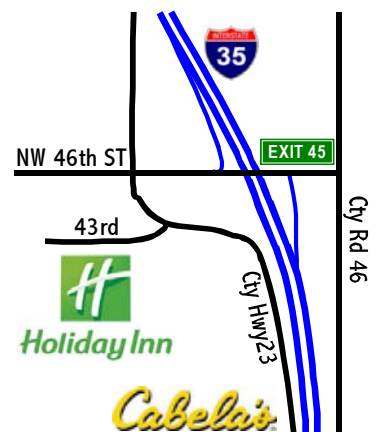
3:40 pm, **Chapter 10:** Blake O'Quin - Royse City, TX

- This event will be at the Holiday Inn in Owatonna, MN.

- This event is free, and childcare is provided for ages 1-12.

- Refreshments are provided in morning and afternoon.

- This lectureship is sponsored by the Owatonna Church of Christ in Owatonna, MN, and South Twin Cities Church of Christ located in Lakeville, MN.



For more information, contact Dan Mayfield (507) 363-7671 or Randy Martin (612)414-5803.

Or visit the website at: <http://minnesotabiblelecture.blogspot.com>



Welcome

We appreciate your attendance today at the 13th Annual Minnesota Bible Lectures, an event conceived and started in 2004 under the guidance of the elders and congregational members of the South Twin Cities church of Christ in Apple Valley, MN and the Owatonna church of Christ in Owatonna, MN.

From the beginning the objectives of annual lectures have been to:

1. Provide an opportunity for faithful saints and guests from the upper Midwest states of Minnesota, Wisconsin, Iowa, Illinois and the Dakotas to gather for a day of sound doctrinal teaching, singing and fellowship for the purpose of edifying them in the Christian faith while giving glory to God.
2. Increase the visibility and understanding of New Testament Christianity in the Twin Cities metropolitan area and in Southern Minnesota.
3. Provide preachers from the upper Midwest a forum to deliver messages on assigned topics to a larger and more diverse audience and improve their public speaking skills.

We express our most sincere thanks to the many of you who have consistently supported the Lectures over the years. We have been blessed in our efforts and, God willing, will be able to continue to provide this day (and hopefully days) for many years to come.

We pray that this year's topic will be especially meaningful to you and that at the end of the day you will be glad you came.

May God bless our gathering today and your being here. Please enjoy the day.



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Introduction to the *Book of Romans* and Review

By Randy Martin

rlmartin62@msn.com



Randy Martin has been a preacher in Minnesota for nearly 26 years. Currently, he is at the South Twin Cities Church of Christ, and has been there 20 years, 14 as an elder. He married his high school sweetheart, Robin, and has been privileged to be with her over 33 years. They have seven children and fifteen grandchildren. His previous full time work was in starting the church in Owatonna, MN between 1990 and 1996. He is a 1990 graduate of the three-year program at the Bear Valley Bible Institute of Denver, and has subsequently received a Bachelor of Arts in Ministry and Master of Arts in Biblical Studies from Amridge University. He is privileged with writing curricula for the BVBID extension program. He has contributed *Hermeneutics*, *1 Corinthians*, *Hebrews*, *Pastoral Epistles* and is currently working on *Romans*. He has taught several of these courses at the institute in Cameroon, Africa.

Attestation and Authorship

- I. External evidences (sources from outside the Scriptures).
 - A. Clement of Rome (100 A.D.), Ignatius (115 A.D.), Polycarp (155 A.D.), et. al., have allusions to the book in their writings.
 - B. The book is contained in the Muratorian Canon and the canon of the heretic, Marcion, both around 150-170 A.D. These external sources uniformly recognize the book as canonical and written by Paul.
- II. Internal evidences (sources from within the letter itself).
 - A. The author calls himself Paul (1:1), and makes definite references to himself in other passages where it cannot be doubted that the writer is Paul. Tertius is Paul's amanuensis, therefore, actually penning the letter (16:22).
 1. Paul is called an apostle to the Gentiles (11:13).
 2. He views this work to the Gentiles as his offering, and it has been vast (15:15-20).
 - B. Though intensely liberal scholars may look to other authors, Romans' broad outlook, character of teaching, similarity, and connection with other writings credited to Paul, are strong evidence that Paul is the author of Romans.
- III. Application must be made.
 - A. One must understand the book could be hard to understand.
 1. This is what Peter said about Paul's writings.

2 Peter 3:15-17- ¹⁵and regard the patience of our Lord to be salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, ¹⁶as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction. ¹⁷You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, (NASB)

2. Many have been carried away by the most flawed doctrines imaginable through distorting Romans (e.g. such as: Predestination, Original Sin, Once Saved Always Saved, Roman Road to Salvation).
- B. We must take Peter's advice when interpreting Romans.
 1. The Scriptures can be distorted to our destruction.
 - a. We cannot treat them like a lump of dough that we can mold into any shape (i.e. meaning) we want.
 - b. Just because they are hard to understand does not mean we are excused when it comes to interpreting them.
 2. We must not be untaught, nor can we be unstable (ἀστήρικτος, astérikτος).
 - a. These both are within our control.
 - b. Paul gives them **teachings** through his writings, and wants to personally go to Rome to give them **stability**. Romans uses the same word used in 2 Peter (without the alpha negative). ***Romans 1:11-¹¹**For I long to see you in order that I may impart some spiritual gift to you, that you may be **established**;* (NASB)
 3. We have to be on our guard to not let unprincipled men craftily carry us away, and cause us to fall from our steadfast positions.
 - a. Quit judging men's teachings based on how sincere, passionate, or kind they appear to be.
 - b. We must take the path of the noble Bereans, who even examined the apostle Paul's teachings daily (Ac. 17:11).

General Background and Recipients

- I. Who established the church in Rome (It is clear that Paul had not been to Rome at the time he wrote this epistle (1:15; 15:22ff.)?)
 - A. Theory one: the apostle Peter founded it and served as its bishop for 25 years (Roman Catholic view). Several ancient writers present this explanation and scholars today are divided over the contention. There are formidable objections to this view:
 1. It cannot be proven Peter was ever in Rome. Scripture is silent on this matter.
 2. Peter was unlikely to have been in Rome prior to Paul writing this letter. For how could Paul have failed to recognize Peter in this letter, especially if he was the bishop or pope as Catholics contend?
 3. Again, Paul likely would not have intended to preach in Rome (1:15) if Peter had founded the church, because he was determined not to build on another's foundation (15:20).
 - B. Theory two: some of those converted on Pentecost (Ac. 2:10) returned to Rome to establish the church.
 1. We do not read of any instance of visitors to the Jerusalem Pentecost returning and starting a new work.
 2. A new work by these young converts might be improbable from the standpoint of lack of study and training.
 - C. Theory three: it was founded by various Christians who had taken up residence in Rome, some being Paul's converts. This is the explanation usually accepted.
 1. Rome was the center of attraction in the world.
 2. The long list of acquaintances mentioned in chapter 16 indicates many of Paul's converts and associates had moved to Rome. This chapter may indicate that there was no centralized or organized church in Rome, but rather various small groups

of believers (cf. 1:7). We know that Prisca and Aquila, whom this letter greets, are from Rome, too (Ac. 18:2, 3).

II. Membership of the Church in Rome

- A. Some contend it was made up largely of Jews since much of the letter deals with the Jewish situation. However, we will learn that Jews had recently been expelled from Rome.
- B. Paul indicates the church in Rome to be a Gentile church (1:5-7), and his statement (1:13) verifies this view. He refers to the Gentiles in the church (11:13), and more than half the names in 16 are Latin or Greek.
- C. Some scholars contend that chapter 16 is a later addition to the letter and was originally a part of the letter to the Ephesians, since Paul would know more people there than at Rome. But this view has no support from MS (manuscript) evidence. Of the more than 300 MSS of Romans, none omit the 16th chapter.

Specific Circumstances and Date

- I. The book was probably written on the third missionary journey.
 - A. The letter was probably from Corinth in A.D. 56 during his 3 month stay there (Ac. 20:2-3). This appears to be true from the following facts:
 - 1. Paul wrote he was taking the collection to the poor saints in Jerusalem (15:25-27).
 - 2. This collection was stressed in the earlier letters to Corinth (1 Co. 16:1-4; 2 Co. 8 and 9). Paul, now has the collection ready, so this letter to the Romans must, necessarily, follow the two to the Corinthians. The fact that it is now ready indicates that he is in Corinth ready to leave for Jerusalem (Rom. 15:25 ff.).
 - 3. He refers to Cenchrea (16:1), which is a seaport near Corinth. Why mention it if its not close by to where he was writing?
 - 4. Though there may be multiple men named this, he is the guest of a certain Gaius (16:23), perhaps the same Gaius whom Paul baptized earlier in Corinth (1 Co. 1:14).
 - 5. Here is a probable scenario.
Broad agreement exists that this corresponds to the period near the close of Paul's third missionary journey. We know that Paul had ministered in Ephesus for two to three years (Acts 19:8, 10). From there he traveled through Macedonia and Achaia (19:21; 20:1), arriving in Greece, "where he stayed three months" (20:3). It was at this time that Paul wrote his letter to the Romans . . . When it comes to the question of a specific date for the writing of Romans, there is less certainty. We know that it falls between the time when Gallio was proconsul at Corinth (Acts 18:12, 14, 17) and the replacement of Felix by Festus as procurator in Palestine (24:27). The first date is established by an inscription at Delphi that shows that Gallio became proconsul in A.D. 51 or 52. Since senatorial proconsuls held office for one or two years and because we do not know whether the inscription was made early or late in his term of office, the best we can judge is that he served sometime during the period of A.D. 50-54. Since a period of some four years separates the two visits to Corinth (18:1-18; 20:3), Romans apparently was written between A.D. 54 and 58. Numismatic evidence indicates that Felix became procurator of Judea in A.D. 59, at which time Paul was in custody in Caesarea (23:33-27:2). Allowing time for the journey from Corinth to Jerusalem

and the subsequent activity prior to his appearance before Festus, a date somewhere around A.D. 56 would be most likely for the composition of Romans.¹

B. Here is a map of the third missionary journey with key events noted.

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severe anti-Jewish sentiment in Rome at this time.

A. Historically, there was a lot of build up to this.

1. In 139 B.C. there was a writing by Valerius Maximus that indicated the Jews were expelled because of proselytizing.
2. Cicero, who wrote in 45 B.C., mentioned that Pompey carried a lot of Jews to Rome. There was a strong Jewish community in Rome that heightened the problem. In *Pro Flacco*, 60 B.C., he mentions that Jewish ideas were against the Roman state more than any other ideal.

B. In Acts 18:2 it states all the Jews are expelled from Rome by Emperor Claudius.

1. *By whatever means the Christian faith was brought to Rome, it clearly took root and grew within the Jewish community. It has been estimated that by the first century B.C. there were some fifty thousand Jews in Rome grouped in several synagogues. From Suetonius (private secretary to the emperor Hadrian) we learn that in A.D. 49 Claudius had "expelled from Rome Jews who were making constant disturbances at the instigation of Chrestus" (Life of Claudius 25.2). This was the edict that caused Aquila and Priscilla to leave Rome and go to Corinth (Acts 18:2). Although Chrestus could have been the name of some Jewish agitator, it is more likely a corruption of the Greek Christos ("Christ"). Apparently there were serious disputes in the Jewish community over the claim of some who had converted to the Christian faith. Their belief that Jesus was Christos, the Messiah, had led to a mass expulsion of the Jewish population from Rome. From that point forward the church became predominantly Gentile. Part of*

¹ Robert H. Mounce, *Romans* (vol. 27; The New American Commentary; Nashville: Broadman & Holman Publishers, 1995), 24–26.

Romans is directed to a Jewish minority (e.g., 2:17–24), but specific references and the overall tone of the letter argue a Gentile majority (see 9:3–5; 11:13–32).²

2. Witherington and Hyatt also conclude that at this time Jews were probably coming back, to a now dominant Gentile church.

The expulsion of Jews, and probably Jewish Christians, from Rome took place in A.D. 49, but such edicts normally fell into abeyance when an Emperor died.

Claudius passed away in October A.D. 54. Most scholars think Romans was written no earlier than 55–56. In my judgment it was written in late 56 or early 57 prior to Paul's last trip to Jerusalem . . . In any case, Paul is apparently dealing with a overwhelmingly Gentile group of Christians in Rome who are more well established than the Jewish Christians there (another reason to mention some Jewish Christians by name in ch. 16 and give them a higher honor rating), since at least the leaders among the Jewish Christians are probably only recently back in Rome and getting reestablished. While one of Paul's purposes in writing this letter is to begin to garner support for his future mission work in the west, another is that he clearly wants the Roman Christians to recognize, endorse, and embody the vision of Jew and Gentile united in Christ which is manifested by the collection and the response Paul is hoping it will receive in Jerusalem. If the Roman Christians are to embody such a vision, Paul must help them to overcome their divisions about food, and taxes, and other matters.³

- C. Therefore, when there are two widely divergent groups with a long history of hostility being forced together through Christianity, Paul would need to bring the two groups together through God's teachings.
 1. He would stress commonality.
 - a. All have sinned, despite their historical circumstances.
 - b. All have the same solution in Christ, whether they had the law or not.
 - c. All will have the common theme of having certain struggles in the flesh.
 2. He would stress equality.
 - a. The only reason any group is special is based upon God's mercy, not inherited fleshly greatness.
 - b. All now have equal access to God's family.
 - c. All now can participate in the true priestly service.
 3. He would stress the application of unifying through true faith.
 - a. He will stress obeying the singular gospel, and their singular baptism.
 - b. He will demonstrate true belief and faith.
 - c. He will instruct concerning walking in the Spirit versus walking in the flesh.

² Robert H. Mounce, *Romans* (vol. 27; The New American Commentary; Nashville: Broadman & Holman Publishers, 1995), 24.

³ Ben Witherington III and Darlene Hyatt, *Paul's Letter to the Romans: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2004), 6.

Key Words for Romans (Courtesy Christopher Graber - wow)

- I. Law (86 times)
 - A. νόμος (“law,” 74 times) – 2:12 (2), 13 (2), 14 (4), 15, 17, 18, 20, 23 (2), 25 (2), 26, 27 (2); 3:19 (2), 20 (2), 21 (2), 27 (2), 28, 31 (2); 4:13, 14, 15 (2), 16; 5:13 (2), 20; 6:14, 15; 7:1 (2), 2 (2), 3, 4, 5, 6, 7 (3), 8, 9, 12, 14, 16, 21, 22, 23 (3), 25 (2); 8:2 (2), 3, 4, 7, 9:31 (2); 10:4, 5; 13:8, 10
 - B. νομοθεσία (“lawgiving,” 1 time) – 9:4
 - C. ἀνομία (“lawless,” 3 times) – 4:7, 6:19 (2)
 - D. ἀνόμως (“without law,” 2 times) – 2:12 (2)
 - E. κληρονόμος (“heir,” 4 times) – 4:13, 14; 8:17 (2)
 - F. συγκληρονόμος (“fellow heir,” 1 time) – 8:17
 - G. οἰκονόμος (“steward/manager,” 1 time) – 16:23
- II. Righteous (76 times)
 - A. δικαιοσύνη (“righteousness,” 33 times) – 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11 (2), 13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30 (3), 31; 10:3 (2), 4, 5, 6, 10; 14:17
 - B. δίκαιος (“righteous/just,” 7 times) – 1:17; 2:13; 3:10, 26; 5:7, 19; 7:12
 - C. δικαίω (“justify/declared righteous,” 15 times) – 2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1, 9; 6:7; 8:30 (2), 33
 - D. δικαίωμα (“righteousness/requirement,” 5 times) – 1:32; 2:26; 5:16, 18; 8:4
 - E. δικαίωσις (“rightening/justification,” 2 times) – 4:25; 5:18
 - F. δικαιοκρισία (“righteous judgment,” 1 time) – 2:5
 - G. ἔνδικος (“just,” 1 time) – 3:8
 - H. ἀδικία (“unrighteousness,” 7 times) – 1:18 (2), 29; 2:8; 3:5, 6:13; 9:14
 - I. ἄδικος (“unrighteous,” 1 time) – 3:5
 - J. ὑπόδικος (“accountable,” 1 time) – 3:19
 - K. ἔκδικος (“avenger,” 1 time) – 13:4
 - L. ἐκδικέω (“avenge,” 1 time) – 12:19
 - M. ἐκδίκησις (“vengeance,” 1 time) – 12:19
- III. Death/Die/Dead (68 times, 2 different roots)
 - A. ἀποθνήσκω (“die,” 23 times) – 5:6, 7 (2), 8, 15; 6:2, 7, 8, 9, 10 (2); 7:2, 3, 6, 9; 8:13, 34; 14:7, 8 (3), 9, 15
 - B. θάνατος (“death,” 22 times) – 1:32; 5:10, 12 (2), 14, 17, 21; 6:3, 4, 5, 9, 16, 21, 23; 7:5, 10, 13 (2), 24; 8:2, 6, 38
 - C. θανατόω (“put to death,” 3 times) – 7:4; 8:13, 36
 - D. θνητός (“mortal/subject to death,” 2 times) – 6:12; 8:11
 - E. νεκρός (“dead,” 16 times) – 1:4; 4:17, 24; 6:4, 9, 11, 13; 7:4, 8; 8:10, 11 (2); 10:7, 9; 11:15, 14:9
 - F. νεκρόω (“being dead,” 1 time) – 4:19
 - G. νέκρωσις (“deadness,” 1 time) – 4:19
- IV. Faith (66 times)
 - A. πίστις (“faith/faithfulness/trust,” 40 times) – 1:5, 8, 12, 17 (3); 3:3, 22, 25, 26, 27, 28, 30 (2), 31; 4:5, 9, 11, 12, 13, 14, 16 (2), 19, 20; 5:1, 2; 9:30, 32; 10:6, 8, 17; 11:20; 12:3, 6; 14:1, 22, 23 (2); 16:26
 - B. πιστεύω (“has faith/believes/trusts,” 21 times) – 1:16; 3:2, 22; 4:3, 5, 11, 17, 18, 24; 6:8; 9:33; 10:4, 9, 10, 11, 14 (2), 16; 13:11; 14:2; 15:13
 - C. ἀπιστία (“unbelief/distrust,” 4 times) – 3:3; 4:20; 11:20, 23
 - D. ἀπιστέω (“disbelieves/does not have faith,” 1 time) – 3:3
- V. Christ (65 times) Χριστός – 1:1, 4, 6, 7, 8; 2:16; 3:22, 24; 5:1, 6, 8, 11, 15, 17, 21; 6:3, 4,

- 8, 9, 11, 23; 7:4, 25; 8:1, 2, 9, 10, 11, 17, 34, 35, 39; 9:1, 3, 5; 10:4, 6, 7, 17; 12:5; 13:14; 14:9, 15, 18; 15:3, 5, 6, 7, 8, 16, 17, 18, 19, 20, 29, 30; 16:3, 5, 7, 9, 10, 16, 18, 25, 27
- VI. Sin (60 times)
- A. ἁμαρτάνω (“sin,” verb, 7 times) – 2:12 (2), 3:23; 5:12, 14, 16; 6:15
 - B. ἁμαρτία (“sin/sinful,” noun/adjective, 48 times) – 3:9, 20; 4:7, 8; 5:12 (2), 13 (2), 20, 21; 6:1, 2, 6 (2), 7, 10, 11, 12, 13, 14, 16, 17, 18, 20, 22, 23; 7:5, 7 (2), 8 (2), 9, 11, 13 (3), 14, 17, 20, 23, 25; 8:2, 3, (3), 10; 11:27; 14:23
 - C. ἁμάρτημα (“sin,” noun, 1 time) – 3:25
 - D. ἁμαρτωλός (“sinner/sinful,” adjective, 4 times) – 3:7; 5:8, 19; 7:13
- VII. Lord (47 times)
- A. κύριος (“Lord,” 43 times) – 1:4, 7; 4:8, 24; 5:1, 11, 21; 6:23; 7:25; 8:39; 9:28, 29; 10:9, 12, 13, 16; 11:3, 34; 12:11, 19; 13:14; 14:4 (2), 6 (3), 8 (3), 11, 14; 15:6, 11, 30; 16:2, 8, 11, 12 (2); 13, 18, 20, 22
 - B. κυριεύω (“master/jurisdiction” 4 times) – 6:9, 14; 7:1; 14:9
- VIII. Knowledge (44 times, 2 different roots)
- A. οἶδα (“know,” intellectually, 16 times) – 2:2; 3:19; 5:3; 6:9, 16; 7:7, 14, 18; 8:22, 26, 27, 28; 11:2; 13:11; 14:14; 15:29
 - B. γινώσκω (“know,” experiential, 9 times) – 1:21; 2:18; 3:17; 6:6; 7:1, 7, 15; 10:19; 11:34
 - C. ἄγνοέω (“not know/ignorant,” 6 times) – 1:13; 2:4; 6:3; 7:1; 10:3; 11:25
 - D. γινῶσις (“knowledge,” 3 times) – 2:20; 11:33; 15:14
 - E. γνωρίζω (“make known” 3 times) – 9:22, 23; 16:26
 - F. ἐπίγνωσις (“knowledge,” 3 times) – 1:28; 3:20; 10:2
 - G. προγινώσκω (“foreknew,” 2 times) – 8:29; 11:2
 - H. ἐπιγινώσκω (“know,” 1 time) – 1:32
 - I. γνωστός (“known,” 1 time) – 1:19
- IX. Grace/Thanks/Joy (43 times)
- A. χάρις (“grace/gracious/thanks,” 24 times) – 1:5, 7; 3:24; 4:4, 16; 5:2, 15 (2), 17, 20, 21; 6:1, 14, 15, 17; 7:25; 11:5, 6 (3); 12:3, 6; 15:15; 16:20
 - B. χάρισμα (“gift,” 6 times) – 1:11; 5:15, 16; 6:23; 11:29; 12:6
 - C. εὐχαριστέω (“give thanks,” 5 times) – 1:8, 21; 14:6 (2); 16:4
 - D. χαίρω (“rejoice,” 4 times) – 12:12, 15 (2); 16:19
 - E. χαρά (“joy,” 3 times) – 14:17; 15:13, 32
 - F. χαρίζομαι (give,” 1 time) – 8:32
- X. Live/Life (41 times)
- A. ζάω (“live,” 23 times) – 1:17; 6:2, 10 (2), 11, 13; 7:1, 2, 3, 9; 8:12, 13 (2); 9:26; 10:5; 12:1; 14:7, 8 (3), 9 (2), 11
 - B. ζωή (“life,” 14 times) – 2:7; 5:10, 17, 18, 21; 6:4, 22, 23; 7:10; 8:2, 6, 10, 38; 11:15
 - C. ζωοποιέω (“give life,” 2 times) – 4:17; 8:11
 - D. συζάω (“live with,” 1 time) – 6:8
 - E. ἀναζάω (“come alive,” 1 time) – 7:9
- XI. Spirit (37 times)
- A. πνεῦμα (“spirit,” 34 times) – 1:4, 9; 2:29; 5:5; 7:6; 8:2, 4, 5 (2), 6, 9 (3), 10, 11 (2), 13, 14, 15 (2), 16 (2), 23, 26 (2), 27; 9:1; 11:8; 12:11; 14:17; 15:13, 16, 19, 30
 - B. πνευματικός (“spiritual,” 3 times) – 1:11; 7:14; 15:27
- XII. Judge (37 times)
- A. κρίνω (“judge,” 18 times) – 2:1 (3), 3, 12, 16, 27; 3:4, 6, 7; 14:3, 4, 5 (2), 10, 13 (2), 22
 - B. κρίμα (“judgment,” 6 times) – 2:2, 3; 3:8; 5:16; 11:33; 13:2

- C. κατακρίνω (“condemn,” 4 times) – 2:1; 8:3, 34; 14:23
- D. κατάκριμα (“condemnation,” 3 times) – 5:16, 18; 8:1
- E. διακρίνω (“doubt,” 2 times) – 4:20; 14:23
- F. δικαιοκρισία (“righteous judgment,” 1 time) – 2:5
- G. ανταποκρίνομαι (“answer back,” 1 time) – 9:20
- H. ἀνυπόκριτος (“without hypocrisy,” 1 time) – 12:9
- I. διάκρισις (“passing judgment,” 1 time) – 14:1
- XIII. Jesus (36 times) Ἰησοῦς – 1:1, 4, 6, 7, 8; 2:16; 3:22, 24, 26; 4:24; 5:1, 11, 15, 17, 21; 6:3, 11, 23; 7:25; 8:1, 2, 11, 34, 39; 10:9; 13:14; 14:14; 15:5, 6, 16, 17, 30; 16:3, 20, 25, 27
- XIV. Work (36 times)
 - A. ἔργον (“work,” 15 times) – 2:6, 7, 15; 3:20, 27, 28; 4:2, 6; 9:11, 32; 11:6; 13:3, 12; 14:20; 15:18
 - B. κατεργάζομαι (“bring about,” 11 times) – 1:27; 2:9; 4:15; 5:3; 7:8, 13, 15, 17, 18, 20; 15:18
 - C. ἐργάζομαι (“working,” 4 times) – 2:10; 4:4, 5; 13:10
 - D. συνεργός (“co-worker,” 3 times) – 16:3, 9, 21
 - E. ἐνεργέω (“work,” 1 time) – 7:5
 - F. συνεργέω (“work together,” 1 time) – 8:28
 - G. ἱερουργέω (“act as high priest,” 1 time) – 15:16
- XV. Gentiles/Greeks (35 times, 2 different roots)
 - A. ἔθνος (“Gentiles/Nations,” 29 times) – 1:5, 13; 2:14, 24; 3:29 (2); 4:17, 18; 9:24, 30; 10:19; 11:11, 12, 13 (2), 25; 15:9 (2), 10, 11, 12 (2), 16 (2), 18, 27; 16:4, 26
 - B. Ἑλλήν (“Greek,” 6 times) – 1:14, 16; 2:9, 10; 3:9; 10:12
- XVI. Write/Written/Scripture (33 times) –
 - A. γράφω (“write,” 21 times) – 1:17; 2:24, 3:4, 10; 4:17, 23; 9:13, 33; 10:5, 15; 11:8, 26; 12:19; 14:11; 15:3, 4, 9, 15, 21; 16:22
 - B. γραφή (“scripture,” 7 times) – 1:2; 4:3; 9:17; 10:11; 11:2; 15:4; 16:26
 - C. γράμμα (“letter,” 3 times) – 2:27, 29; 7:6
 - D. προγράφω (“written before,” 1 time) – 15:4
 - E. γραπτός (“written,” 1 time) – 2:15
- XVII. Flesh/Fleshly (28 times)
 - A. σὰρξ (“flesh,” 26 times) – 1:3; 2:28; 3:20; 4:1; 6:19; 7:5, 18, 25; 8:3 (3), 4, 5 (2), 6, 7, 8, 9, 12 (2), 13; 9:3, 5, 8; 11:14; 13:14
 - B. σάρκινος (“fleshly,” 1 time) – 7:14
 - C. σαρκικός (“fleshly” 1 time) – 15:27
- XVIII. Man/Person (28 times)
 - A. ἄνθρωπος (“man,” 27 times) – 1:18, 23; 2:1, 3, 9, 16, 29; 3:4, 5, 28; 4:6; 5:12 (2), 15, 18 (2), 19; 6:6; 7:1, 22, 24; 9:20; 10:5; 12:17, 18; 14:18, 20
 - B. ἀνθρώπινος (“human,” 1 time) – 6:19
- XIX. Do/Make (27 times)
 - A. ποιέω (“do, make, perform,” 23 times) – 1:9, 28, 32; 2:3, 14; 3:8, 12; 4:21; 7:15, 16, 19, 20, 21; 9:20, 21, 28; 10:5; 12:20; 13:3, 4, 14; 15:26; 16:17
 - B. ζωοποιέω (“give life,” 2 times) – 4:17; 8:11
 - C. ποίημα (“what has been made,” 1 time) – 1:20
 - D. ποιητής (“doer,” 1 time) – 2:13
- XX. Jew/Israel (25 times, 2 different roots)
 - A. Ἰσραήλ (“Israel,” 11 times) – 9:6 (2), 27 (2), 31; 10:19, 21; 11:2, 7, 25, 26
 - B. Ἰσραηλίτης (“Israelites,” 2 times) – 9:4; 11:1
 - C. Ἰουδαῖος (“Jew,” 11 times) – 1:16; 2:9, 10, 17, 28, 29; 3:1, 9, 29; 9:24; 10:12

- D. Ἰουδαία (“Judea,” 1 time) – 15:31
- XXI. Holy (24 times)
- A. ἅγιος (“holy/saints” 20 times) – 1:2, 7; 5:5; 7:12 (2); 8:27; 9:1; 11:16 (2); 12:1, 13; 14:17; 15:13, 16, 25, 26, 31; 16:2, 15, 16
- B. ἁγιωσύνη (“holiness,” 1 time) – 1:4
- C. ἁγιασμός (“sanctification,” 2 times) – 6:19, 22
- D. ἁγιάζω (“sanctify,” 1 time) – 15:16
- XXII. Brother/Sister (22 times)
- A. ἀδελφός (“brother,” 19 times) – 1:13; 7:1, 4; 8:12, 29; 9:3; 10:1; 11:25; 12:1; 14:10 (2), 13, 15, 21; 15:14, 30; 16:14, 17, 23
- B. ἀδελφή (“sister,” 2 times) – 16:1, 15
- C. φιλαδελφία (“brotherly love,”) – 12:10
- XXIII. Good/Goodness (22 times)
- A. ἀγαθός (“good,” 21 times) – 2:7, 10; 3:8; 5:7; 7:12, 13, 18 (2), 19; 8:28; 9:11; 10:15; 12:2, 9, 21; 13:3 (2), 4; 14:16; 15:2; 16:19
- B. ἀγαθωσύνη (“goodness,” 1 time) – 15:14
- XXIV. Glory/Glorify (22 times)
- A. δόξα (“glory,” 16 times) – 1:23; 2:7, 10; 3:7, 23; 4:20; 5:2; 6:4; 8:18, 21; 9:4, 23 (2); 11:36; 15:7; 16:27
- B. δοξάζω (“glorify,” 5 times) – 1:21; 8:30; 11:13; 15:6, 9
- C. συνδοξάζω (“glorify together,” 1 time) – 8:17
- XXV. Consider/Count/Credit (19 times, of 40 NT occurrences) – 2:3, 26; 3:28; 4:3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24; 6:11; 8:18, 36; 9:8; 14:14
- XXVI. Greet (21 times) ἀσπάζομαι – 16:3, 5, 6, 7, 8, 9, 10 (2), 11 (2), 12 (2), 13, 14, 15, 16 (2), 21, 22, 23 (2)
- XXVII. Evil (20 times, 2 different roots)
- A. κακός (“evil,” 15 times) – 1:30; 2:9; 3:8; 7:19, 21; 12:17 (2), 21 (2); 13:3, 4 (2), 10; 14:20; 16:19
- B. κακία (“evil,” 1 time) – 1:29
- C. κακοήθεια (“malice,” 1 time) – 1:19
- D. ἄκακος (“innocent,” 1 time) – 16:18
- E. πονηρία (“wickedness,” 1 time) – 1:29
- F. πονηρός (“evil,” 1 time) – 12:9
- XXVIII. Hope (17 times)
- A. ἐλπίς (“hope,” noun, 13 times) – 4:18 (2); 5:2, 4, 5; 8:20, 24 (3); 12:12; 15:4, 13 (2)
- B. ἐλπίζω (“hope,” verb, 4 times) – 8:24, 25; 15:12, 24
- XXIX. Gospel (12 times)
- A. εὐαγγέλιον (“gospel/good news,” 9 times) – 1:1, 9, 16; 2:16; 10:16; 11:28; 15:16, 19; 16:25
- B. εὐαγγελίζω (“preach the gospel,” 3 times) – 1:15; 10:15; 15:20
- XXX. Circumcision (15 times) περιτομή – 2:25 (2), 26, 27, 28; 3:1, 30; 4:9, 10 (2), 11, 12 (2); 15:8
- XXXI. Heart (15 times) καρδιά – 1:21, 24; 2:5, 15, 29; 5:5; 6:17; 8:27; 9:2; 10:1, 6, 8, 9, 10; 16:18
- XXXII. Uncircumcision (11 times, more than half NT occurrences) ἀκροβυστία – 2:25, 26 (2), 27; 3:30; 4:9, 10 (2), 11 (2), 12
- “I urge you” παρακαλέω verses – 12:1; 15:30; 16:17

Purpose and Theme

- I. One must look at the book through a lens that accommodates that probable tension between Jew and Greek due to historical and cultural circumstances.
- II. As discussed earlier, bringing them to commonality and equality to facilitate appropriate application, is the best procedure to unify the Roman church.
- III. When combining many of the key words above, I believe this is theme of the *Book of Romans*. The words capitalized are key words.

We KNOW all have SINNED,
Both JEW and GREEK,
but the GRACIOUS GIFT,
apart from WORKS of LAW,
is in the LORD JESUS CHRIST,
Which is
 RIGHTEOUSNESS / JUSTIFICATION
though having FAITH to BELIEVE
in the GOSPEL,
Therefore,
we are URGED to DIE to all things FLESH,
but be ALIVE in the SPIRIT to GOD.

- IV. To accomplish this, the apostle has divided his epistle into two distinct sections.
 - A. Doctrinal Emphasis: Chs. 1-11.
 - B. Application Emphasis: Chs. 12-16
- V. Key Verses.
 - A. Ultimate Doctrine - **Romans 1:16**- ¹⁶*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. (NASB)*
 - B. Ultimate Application - **Romans 12:1-2**- ¹*I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. ²And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect. (NASB)*

Review of Last Year's Lectures

I. CHAPTER ONE

- A. Paul greets the Romans and reveals his noble intentions to give them a spiritual gift.
- B. He states he is not ashamed of the gospel for it is the power of God to salvation to everyone who believes, both Jews and Greeks.
- C. He puts the Gentiles in their place by revealing their sin of worshiping the creature.

II. CHAPTER TWO

- A. The Jews are also put in their place, and reminded that though they had the law, they were just as sinful as the Gentiles, if not worse.
- B. There will be tribulation and distress, or glory, honor and peace, for both Jew and Greek, depending on what they practice.
- C. The Jews are taught that despite the Gentiles lacking law, there were those that were saved through faith because they instinctively did the things of the law.

III. CHAPTER FOUR

- A. The Jews are taught that being true children of Abraham means to not be focused on being saved by law, or circumcision.
- B. Righteousness is only reckoned through being a person of faith.

IV. CHAPTER FIVE

- A. Paul tells them to exult in the Lord Jesus Christ who died for them while they were yet sinners.
- B. Mankind brought sin, and all fell because all sinned.
- C. But Christ brought the reconciliation through His perfect obedience.

V. CHAPTER SIX

- A. Some were believing that grace abounds all the more when one continues in sin.
- B. Paul reveals this is the opposite view of our baptism, in which we all die to sin.
- C. Therefore, we should all realize we are slaves of the one whom we obey, either of sin resulting in death, or obedience resulting in righteousness.

VI. CHAPTER SEVEN

- A. Paul reveals we have been released from the Law, and are now bound to Christ.
- B. He teaches that this does not make the law sinful, but rather revealing of what sin is.
- C. Paul admits his own wretchedness, and how it is Christ that set him free from his body of death.

I Am Not Ashamed of the Gospel

Romans 1:1-32 - Randy Martin

BECAUSE:

I am an
apostle of
a proven
gospel.

The gospel
empowers
salvation to
all who live
by faith.

Wrath will be
poured out
upon those
exchanging
it for a lie.

¹Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, ²which He **promised** beforehand through His prophets in the holy Scriptures, ³concerning His Son, who was born of a descendant of David according to the flesh, ⁴who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, ⁵through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake, ⁶among whom you also are the called of Jesus Christ; ⁷to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

⁸First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. ⁹For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you, ¹⁰always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. ¹¹For I long to see you in order that I may impart some spiritual gift to you, that you may be established; ¹²that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine. ¹³And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles. ¹⁴I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. ¹⁵Thus, for my part, I am eager to preach the gospel to you also who are in Rome. ¹⁶For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. ¹⁷For in it the **righteousness** of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith."

¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹because that which is known about God is evident within them; for God made it evident to them. ²⁰For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. ²¹For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was **darkened**. ²²Professing to be wise, they became fools, ²³and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. ²⁴Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. ²⁵For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. ²⁶For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, ²⁷and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. ²⁸And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, ²⁹being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, ³⁰slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, ³¹without understanding, untrustworthy, unloving, unmerciful; ³²and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. -(NASB)

PROMISED

GP - The gospel was promised and verified through power.

GA - If we want to be a part of this promise then we must listen to the apostle.

RIGHTEOUSNESS

GP - The gospel reveals to all God's righteousness.

GA - If we want to be a part of this righteousness then we must have faith.

DARKENED

GP - Those who suppress the gospel by exchanging it for a lie will be given over to darkness.

GA - Let's honor God and give thanks by accepting the facts of nature and the message.

Both Jew & Greek Will Be Judged With Justice

Romans 2:1-29 - Randy Martin

Through:

Observing whether we are merely hypocrites.

Assuring an impartiality by accounting for respective circumstances.

Deciding who really has the right heart so as to be His.

¹Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things. ²And we know that the judgment of God rightly falls upon those who practice such things. ³And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God? ⁴Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance? ⁵But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, ⁶who will render to every man according to his deeds: ⁷to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; ⁸but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

⁹There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, ¹⁰but glory and honor and peace to every man who does good, to the Jew first and also to the Greek. ¹¹For there is no partiality with God. ¹²For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law; ¹³for not the hearers of the Law are just before God, but the doers of the Law will be justified. ¹⁴For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, ¹⁵in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them, ¹⁶on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

¹⁷But if you bear the name "Jew," and rely upon the Law, and boast in God, ¹⁸and know His will, and approve the things that are essential, being instructed out of the Law, ¹⁹and are confident that you yourself are a guide to the blind, a light to those who are in darkness, ²⁰a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, ²¹you, therefore, who teach another, do you not teach yourself? You who preach that one should not steal, do you steal? ²²You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? ²³You who boast in the Law, through your breaking the Law, do you dishonor God? ²⁴For "the name of God is blasphemed among the Gentiles because of you," just as it is written. ²⁵For indeed circumcision is of value, if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision. ²⁶If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? ²⁷And will not he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law? ²⁸For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. ²⁹But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. -(NASB)

RENDER

GP - God will render to all according to their deeds.

GA - Appreciate His kindness and persevere in doing good.

PARTIALITY

GP - Since there is no partiality God will judge according to our circumstances.

GA - If we want to be saved then we must deal with what has been given to us.

INWARDLY

GP - Those who obey God prove themselves to be a true Jew.

GA - Since lineage cannot save, then we must strive to actually do God's laws, which will determine our true identity.

All Fall Short and Can Only Be Justified By the Gift

Romans 3:1-31 - Randy Martin

Therefore:

Realize God is always right, and don't whine or try to rationalize your failures.

Quit moping and realize everyone is in the same boat concerning accountability.

Quit trying to be saved by law following, but instead follow the law of faith.

¹Then what advantage has the Jew? Or what is the benefit of circumcision? ²Great in every respect. First of all, that they were entrusted with the oracles of God. ³What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? ⁴May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "That Thou mightest be justified in Thy words, And mightest prevail when Thou art judged." ⁵But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) ⁶May it never be! For otherwise how will God judge the world? ⁷But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? ⁸And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.

⁹What then? Are we better (or worse) than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; ¹⁰as it is written, "There is none righteous, not even one; "There is none who understands, There is none who seeks for God; "All have turned aside, together they have become useless; There is none who does good, There is not even one. " "Their throat is an open grave, With their tongues they keep deceiving, " "The poison of asps is under their lips" ; "Whose mouth is full of cursing and bitterness" ; "Their feet are swift to shed blood, " "Destruction and misery are in their paths, "And the path of peace have they not known. " "There is no fear of God before their eyes. "Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; ²⁰because by the works of law no flesh will be justified in His sight; for through law comes the knowledge of sin.

²¹But now apart from law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²²even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³for all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; ²⁶for 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. ²⁷Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. "For we maintain that a man is justified by faith apart from works of 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. "Do we then nullify law through faith? May it never be! On the contrary, we establish the Law. - (NASB)

PREVAIL

GP - God will always be found to be fully justified in His actions.

GA - Accept it as truth, and then deal with the truth of the matter.

NONE

GP - There is none who have lived perfectly before God.

GA - Therefore, the path of being saved by works of law will not work.

RIGHTEOUSNESS

GP - The only way to be righteous is through having faith in Jesus.

GA - Don't follow laws in order to save yourself, but instead be made just by God because He sees you follow a law of faith.

Righteousness Is Reckoned Through Faith, Not Law

Romans 4:1-25 - Randy Martin

Because:

Law following won't make salvation due to us.

Righteousness was reckoned before laws such as circumcision.

Grace can work through faith, but not through law.

Faith can rely on the perfect performance of God, versus ours.

What then shall we say that Abraham, our forefather according to the flesh, has found? ²For if Abraham was justified by works, he has something to boast about; but not before God. ³For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." ⁴Now to the one who works, his wage is not reckoned as a favor, but as what is due. ⁵But 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: ⁶"Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered." ⁸"Blessed is the man whose sin the Lord will not take into account."

⁹Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, "Faith was reckoned to Abraham as righteousness." ¹⁰How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; ¹¹and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, ¹²and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

¹³For the promise to Abraham or to his descendants that he would be heir of the world was not through law, but through the righteousness of faith. ¹⁴For if those who are of law are heirs, faith is made void and the promise is nullified; ¹⁵for the Law brings about wrath, but where there is no law, neither is there violation. ¹⁶For this reason it is by faith, that it might be in accordance with grace, in order that the promise may be certain to all the descendants, 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, ¹⁷(as it is written, "A father of many nations have I made you") in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. ¹⁸In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, "So shall your descendants be."

¹⁹And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; ²⁰yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God, ²¹and being fully assured that what He had promised, He was able also to perform. ²²Therefore also it was reckoned to him as righteousness. ²³Now not for his sake only was it written, that it was reckoned to him, ²⁴but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead, ²⁵He who was delivered up because of our transgressions, and was raised because of our justification. -(NASB)

RECKONED

GP - We can not be in a system where salvation can be earned as a wage, but reckoned to us.

GA - Try to be saved by having faith, instead of through perfect law following.

UNCIRCUMCISED

GP - As with the uncircumcised Abraham his faith in God & reckoned righteousness existed before he had all the laws to follow.

GA - Participate in the steps of faith as Abraham did and then you will be one of His spiritual children.

GRACE

GP - God's promises are given by grace and are obtained through faith, not through law.

GA - Don't follow laws in order to save yourself, but instead be made just by God because He sees you follow a law of faith like Abraham did.

PERFORM

GP - Faith in God means you fully believe in God's ability to perform His promises.

GA - Don't waiver in unbelief, but grow strong in the faith of our Lord Jesus Christ.

We Should Exult in the Reconciliation Through Christ

Romans 5:1-27 - Randy Martin

Because:

Exulting in this hope will surely not disappoint.

It happened while we were enemies and sinners, thus proving God's love for us.

We can't exult in ourselves because we are merely sinners and have brought in death.

¹Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through 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. ³And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴and perseverance, proven character; and proven character, hope; ⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

⁶For while we were still helpless, at the right time Christ died for the ungodly. ⁷For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. ⁸But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. ⁹Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. ¹⁰For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— ¹³for until the Law sin was in the world; but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. ¹⁵But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. ¹⁶And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. ¹⁷For 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. ¹⁸So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. ¹⁹For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. ²⁰And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, ²¹that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. -(NASB)

HOPE

GP - We can exult in Christ and tribulations, because they all lead to hope in the inevitable glorification of God.

GA - Brag, have pride, in the right things in life. Life is about God.

HELPLESS

GP - While were helpless and pathetic, Christ demonstrated His love toward us.

GA - Exult in and deeply appreciate the reconciliation instead of focusing on minor problems in our life and of other people.

DEATH

GP - As with Adam, our lives have brought death upon us, whereas Christ's life has brought justification.

GA - Since sin brings death, and we brought sin, appreciate the power of Christ's life and try to emulate it.

Under Grace, Sin Will Not Be Master

Romans 6:1-20 - Randy Martin

Therefore:

Continuing in sin will sadly contradict what our baptism did & displayed.

¹What shall we say then? Are we to continue in sin that grace might increase? ²May it never be! How shall we who died to sin still live in it? ³Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? ⁴Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. ⁵For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, ⁶knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; ⁷for he who has died is freed from sin. ⁸Now if we have died with Christ, we believe that we shall also live with Him, ⁹knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. ¹⁰For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.

BURIED

GP - In baptism our own sinful lifestyle was buried, and we were raised to a new life.

GA - Therefore, do not live in old sinful lifestyle that was crucified, but instead master sin.

Our bodies should be instruments of righteousness.

¹¹Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. ¹²Therefore do not let sin reign in your mortal body that you should obey its lusts, ¹³and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. ¹⁴For sin shall not be master over you, for you are not under law, but under grace.

INSTRUMENTS

GP - Those alive to God present their bodies as instruments/weapons to righteousness.

GA - We must consider ourselves dead to sin in order to be a good instrument/weapon.

Understand we will be considered slaves of sin or obedience.

¹⁵What then? Shall we sin because we are not under law but under grace? May it never be! ¹⁶Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? ¹⁷But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, ¹⁸and having been freed from sin, you became slaves of righteousness. ¹⁹I am speaking in human terms because of the weakness of your flesh. 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. ²⁰For when you were slaves of sin, you were free in regard to righteousness.

OBEY

GP - We are slaves of the one whom we obey, and that is either sin or obedience.

GA - It is 100% our choice to what we will present our bodies to. Choose righteousness!

“Released From Law” Allows the Newness of the Spirit

Romans 6:21-7:13 - Randy Martin

Therefore:

We are no longer on a wage based system, but one of a gracious gift.

Now we can bear true fruit for God by dying to law and being joined to Christ

Understand the law was used to reveal the true nature of sin.

²¹Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. ²²But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

¹Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? ²For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. ³So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. ⁴Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. ⁵For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. ⁶But 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.

⁷What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “You shall not covet.” ⁸But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. ⁹And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died; ¹⁰and this commandment, which was to result in life, proved to result in death for me; ¹¹for sin, taking opportunity through the commandment, deceived me, and through it killed me. ¹²So then, the Law is holy, and the commandment is holy and righteous and good. ¹³Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful.

GIFT

GP - We've been released from the wages of sin, so we can have the gift of eternal salvation.

GA - Appreciate the release from a law based system.

RELEASED

GP - As in marriage, death releases, and we have been bound to Christ's new way.

GA - Let the damning law go, and serve in newness of the Spirit.

SHOWN

GP - The law gave us knowledge of many things, most of all sin.

GA - Though released from it, realize the Law was holy and it revealed the terrible nature of sin.

There Is No Condemnation For Those Who Are In Christ

Romans 7:14-8:17 - Randy Martin

Therefore:

Realize even when we sin (do that which we hate) sin is that which is condemned.

Understand that the requirement of law is fulfilled in us if we walk according to the Spirit.

Have a spirit of adopted sons when we are being led by the Spirit.

¹⁴For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin. ¹⁵For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. ¹⁶But if I do the very thing I do not wish to do, I agree with the Law, confessing that it is good. ¹⁷So now, no longer am I the one doing it, but sin which indwells me. ¹⁸For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not. ¹⁹For the good that I wish, I do not do; but I practice the very evil that I do not wish. ²⁰But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. ²¹I find then the principle that evil is present in me, the one who wishes to do good. ²²For I joyfully concur with the law of God in the inner man, ²³but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members. ²⁴Wretched man that I am! Who will set me free from the body of this death? ²⁵Thanks 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.

¹There is therefore now no condemnation for those who are in Christ Jesus. ²For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. ³For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh. ⁴In order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. ⁵For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. ⁶For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, ⁷because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so; ⁸and those who are in the flesh cannot please God.

⁹However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. ¹⁰And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. ¹¹But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you. ¹²So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— ¹³for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. ¹⁴For all who are being led by the Spirit of God, these are sons of God. ¹⁵For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" ¹⁶The Spirit Himself bears witness with our spirit that we are children of God, ¹⁷and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him. -(NASB)

WISH

GP - If we wish to do what is right and hate that which is wrong then sin gets the blame when we sin.

GA - Mature so that we wish to do what is right and hate to do what is wrong. Be thankful!

MIND SET

GP - When our mind is set on the Spirit we can have life and peace.

GA - Yearn for the Spirit and don't let he mind be set on the flesh.

SPIRIT

GP - We can have the fear relieving spirit of the adoption as sons of God when we live by the Spirit.

GA - Live according to the Spirit so we can escape the fear of slavery to sin.



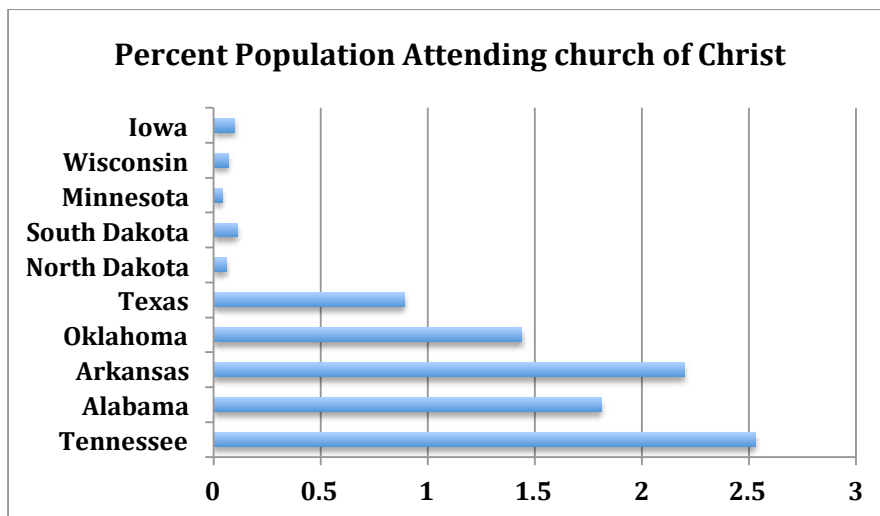
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Romans Chapter 3

By Alan Cantrell

alanwaynecantrell@gmail.com



autobiographies.

Alan Cantrell was born and raised in Mount Juliet, Tennessee. He graduated from Freed-Hardeman University in May 2015, moved to Mankato, Minnesota to preach in June 2015, and married Liz in July 2015. Alan enjoys traveling domestically and abroad. He has spent a summer in Canyon Lake, Texas as a preaching intern, a semester studying abroad in Europe, and two summers in Brazil serving a small congregation in the city of Belém. His hobbies include mountain biking, hiking, snowboarding, watching documentaries, and reading

Romans is in many respects a systematic work; making assertions and then defending them, establishing premises and then building upon them. As such, I believe that when studying Romans it is particularly important to study individual passages and chapters in the context of the whole.

The third chapter of this letter, which I hope to unfold for us, sees the conclusion of a foundational concept that was started in the first two chapters, and then begins to lay upon that foundation something new.

The first chapter of Romans paints a picture of the wickedness of the gentiles. It contains a description of the pagan world that modern day analysts would describe as “scathing,” and most likely “intolerant.” Indeed, it is perhaps one of the most comprehensive and totally condemning descriptions of human behavior anywhere in the Bible.

The second chapter, rather shockingly perhaps to those Jews who may have been nodding their heads knowingly while the gentiles were being exposed, paints the Jews in exactly the same light. They are doing the same things. The law, which ought to be purifying them, is not proving effective in bringing about their righteousness.

These two chapters begin to lay that foundation of which I spoke. It is the foundation of the wickedness of all humanity, and chapter three sees both the completion of that foundation, and the beginning of the construction of a new and better way to live. Chapter three thus emphasizes strongly the wickedness of all men, and consequently the need that all men have for Christ, and then turns to speak about this Christ.

Of course, for an audience of mixed Jews and gentiles, laying the foundation of the wickedness of all men meant making everyone realize that they were on a level playing field. Human nature is to find something about my group that makes us naturally better

than your group. We find something about our heritage or our life experiences that we feel separates us from the pack.

In the church in Corinth, for instance we read that many were saying “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” as though this made them more valuable, more righteous, or more holy. Paul’s analysis of this pettiness is embodied in his rhetorical question, “are you not acting like mere men?”

Yes, they were acting like mere men. From the beginning of time until this present day, we as a human race have been seeking to distinguish ourselves by our ethnicity, our ancestors, our associations with powerful people, or, in the modern era, by which politician we support or what sports teams we root for.

Or in the church, we may say “I am from the south, where the church is strong,” or “I am from the north, where the Christian’s are dedicated.” “I am from a wealthy church that supports many good works,” or “I am from a humble church that relies on God for our sustenance.” “I am from a solemn church that does things decently and in order,” or “I am from a spirited church that pours out its heart to God each week.” “I homeschool my kids because I love them too much to send them to public schools,” or “I send my kids to public schools because I’m not going to shelter them from the real world.” “My wife stays at home so that she can provide adequate domestic support to our family,” or “My wife has a professional career because she won’t be held down by outdated stereotypes.”

When we seek thus to distinguish ourselves as morally superior to those around us, we boast, and to boast in anyone or anything but Christ is to reveal that we do not understand even the fundamental concepts that Paul lays out at the start of systematic unfolding of the gospel.

As it happens, in the case of the church in Rome, it appears that the assertion was “I am a Jew,” or “I am a gentile,” and it is not hard to imagine how this human tendency to distinguish one’s own group from another might play out between Jews and Gentiles.

After all, the Jews were God’s chosen people. Jesus Himself said to a Gentile woman who sought His help in Matthew 15, “It is not good to take the children’s bread and throw it to the dogs.” Yes, even Jesus referred to the Jews as children and the Gentiles as dogs. Maybe it was true, the Jews might admit, that the gospel had now come to the gentiles. But was this not merely the falling of a few crumbs from the master’s table to those lowly dogs?

The Gentiles, on the other hand, might point out that the Jews had rejected the Christ not only in their incessant cries that He be put to death, but even in large part after His resurrection. It was this foolishness of the Jews that led Paul to announce in Acts 18:6, “Your blood be on your own heads! I am clean. From now on I will go to the Gentiles.” The Jews proved so inadequate at being God’s people, the Gentile might say, that God had to give up on them and invite the wise Gentiles in to straighten things out. Romans 11:19 records that some of them were saying this very kind of thing, bragging that “Branches were broken off so that I might be grafted in.”

In this religious climate which we are describing, it will be necessary for Paul to make it abundantly clear, not simply that humans are generally wicked, or that humans have a tendency to miss the mark, but that *all* humans miss the mark. Every last one of us.

He is about to open fire on any and every inclination of anyone in Rome to think that he has anything to boast about except Christ. But first, as our chapter opens, he addresses his fellow Jews specifically. Two questions are asked which have been designed to emphasize the difference between a) conditions favorable to spiritual growth, and b) inherent spiritual superiority.

These two questions are found in Romans 3 verses 1 and 9, respectively.

The first question concerns itself with conditions favorable to spiritual growth. The question is, “What advantage has the Jew?” and the answer given is “Great in every respect.”

The second question concerns itself with inherent spiritual superiority. This question is, “What then? Are we better than they?” and the answer given is an emphatic “not at all.”

Notice the specific differences in the wordings of these two questions, for within their subtleties lies the unraveling of the Jew’s false sense of superiority.

The first question, “what advantage has the Jew?” asks simply what special and unique blessings have been enjoyed by the Jewish people? And indeed, there were a great many blessings that the Jews had received. As Paul states in verse 2, “they were entrusted with the oracles of God.” That is to say, that the typical Jewish person had grown up hearing and memorizing God’s prophecies concerning His Son and His cosmic scheme of redemption. The Jews, like many of us here today, had been blessed with conditions that were favorable to their spiritual growth.

The second question, “Are we better than they?” asks not simply what special blessings the Jews have received, but whether or not they are inherently more valuable to God, or more worthy of His grace, or more righteous in His sight.

The implication is clear, Jews have been favored by God in the sense that He has blessed them with conditions favorable to spiritual growth and receptivity, but He has most certainly not favored them in the sense of making them spiritually superior simply for being a Jew.

We must not make the same mistake today that the Jews in Rome were making. We must realize that we are not Biblical Christians simply because we are just so much wiser or more spiritual than the billions of other people on this earth, but in large part because God has blessed us with conditions that are favorable to our spiritual growth. Had we been born in another country, or to another family, or in another century, we might not have received the blessings that have brought us to the understanding of the truth that we have today. This realization should result in humility, not arrogance.

Turning our attention back to our text, we find nestled between these two questions that we have discussed, an objection from the Jews that Paul needs to address. He asks, “If some did not believe, their unbelief will not nullify the faithfulness of God will it?” By this we understand Him to be asking, “does the fact that some Jews are rejecting God’s Son, and will thus be condemned, mean that God is not being faithful to His promises towards Israel?”

Of course, Jesus Himself had already warned the Jews that God could raise up from stones children of Abraham. Their heritage alone was not enough to save them. Paul now reiterates this concept. No one is saved because of his race, his heritage, or his ancestors. Our parent’s faith will not open the doors of heaven for us.

The faith, and the respect for God’s word, and the boldness, and the humility of the leaders of the Restoration Movement will not open the doors of heaven to us. We must have our own faith. We must personally exhibit that faith as individuals. We must corporately exhibit this faith as congregations. Our heritage alone is not enough. Having “church of Christ” written on the sign is not what counts, actually obeying God is.

This fact does not nullify God’s faithfulness, and Paul will go on to spend a great deal of effort in chapters 9-11 of this book demonstrating that from the Jews’ own scriptures.

So. Paul has addressed his fellow Jews directly in order to help them realize the difference between conditions favorable to spiritual growth, and inherent spiritual superiority. He has also indicated that God is not being unfaithful to the Jews simply by holding them to the same standards as the Gentiles.

With that out of the way, Paul can finally shut everyone’s mouth with a string of quotes from the Jewish scriptures that expose each and every person in Rome, and in Minnesota, and in every corner of the globe for the vile creatures that we really are. And make no mistake, apart from the righteousness of Christ, we are all vile creatures upon whom, Paul has already told us in the first chapter, the wrath of God rightly falls.

These scriptures are as clear as they come. For those who like straight talk, Romans 3:10-18 will not disappoint. Teachers are often known to council writing students not to use generalizations such as “always” or “never” unless they are absolutely necessary. There can be no question that for God, it was absolutely necessary to state that:

“there is *none* righteous, *not even one*; there is *none* who understands, there is *none* who seeks for God; *all* have turned aside, together they have become useless; there is *none* who does good, there is *not even one*.”

Get the picture?

Several specifics are given that describe the wickedness in which we all share. “With their tongues they keep deceiving, the poison of Asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood, destruction and misery are in their paths, and the path of peace they have not known. There is no fear of God before their eyes.”

The Jews and the Gentiles in Rome and in the entire world both then and now are here described as a bunch of liars, bullies, murderers, and fools. Some may complain that this description of mankind is inaccurate because it is overly negative or cynical.

My first response to someone who would claim to be or to know an exception to this description of man would be to refer you back to one of the items in the description itself: “with their tongues they keep deceiving.”

Jeremiah 17:9 tells us that man’s heart is not only wicked, it is deceitful above all else. Perhaps the man who says, “this description may describe you, but it does not describe me,” is indeed so blinded by his own wicked heart that he does not even realize his miserable state.

And in many ways, we may have become so accustomed to the fallenness of this world that we fail to recognize all of its manifestations. Like fish who do not realize that they are in water, we are humans who do not realize the prevalence of evil.

Dr. John R. W. Stott helps us to pause and consider the examples of man’s wickedness all around us. He says: “Many of the happenings of civilized society would not exist if it were not for human sin. A promise is not enough; we need a contract. Doors are not enough; we have to lock and bolt them. The payment of fares is not enough; we have to be issued tickets, which are punched, inspected, and collected. Law and order are not enough; we need the police to enforce them. We cannot trust each other. We need protection from one another. It is a sorry state of affairs.”

I would also like to remind us of Jesus’ teachings in the Sermon on the Mount concerning such sins as murder and adultery. There He equates certain instances of anger and name calling with murder itself. There He equates looking with lust upon an attractive individual with adultery itself.

Could it be that the reasons why everyday people often appear as “good” as they do is because they are afraid of being caught, humiliated, or punished? Could it be that we do such a good job as a society and as individuals of hiding our murderous and adulterous tendencies not because we are really so righteous, but because it is socially advantageous for us to hide our vices? Could it be that we have our own wicked motives for hiding our own wickedness from our neighbors or even from our selves?

Most of us know that there is some truth to these accusations, and it is perhaps those of us who are most in tune with God’s word that are most aware of their accuracy.

Diogenes of Sinope was an ancient philosopher who, I think, would have no problem agreeing with Paul here. He is said to have gone about through the streets with a lantern hopelessly proclaiming “I’m looking for an honest man.” Romans seems at first to confirm what Diogenes, as the original cynic, was himself convinced of, that there *are* no honest men. None. Not even one.

But this foundation that has been laid sets the stage perfectly for the one glorious exception

to the rule. Unfortunately, Diogenes died in 323 BC. But perhaps if he had lived about 400 years later, he could have found his honest Man.

Paul is finally ready to introduce that for which has painstakingly prepared in the first 81 verses of the book: Justification by faith in Jesus Christ.

Beginning in verse 21 he says: “But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction, for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publically as a propitiation in His blood through faith.”

The word “propitiation” here leaves no question as to how this opportunity was made available to us. The term “propitiation” indicates the appeasement of the wrath of an offended party by the offering up of a sacrifice. It was Jesus who saved us, and it was God’s wrath that He saved us from.

He continues: “This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.”

Paul refers to God, and not us, as possessing righteousness four times in the passage. He refers to God as the justifier, not to us as self-justifiers. If salvation were dependent upon the perfect observance of the Law, no one would be saved. But because salvation is dependent upon faith in Jesus Christ, anyone can be saved who will trust and obey. In fact, our trust and our obedience is all that we supply. The righteousness and the power come from Christ.

Thus Paul follows up his introduction of justification by faith in Jesus with a question to check for comprehension. That question is in verse 27: “Where then is boasting?”

If either the Jews or the gentiles have failed to understand the fact that ALL have sinned and fallen short of God’s glory and that ONLY through trust and obedience in Jesus Christ can they hope to be saved, then they will answer the question “where then is boasting?” by enumerating some kind of human achievement.

Perhaps, “in our Jewish heritage,” or “in our wisdom to discern spiritual things” or “in our devotion to religious ritual” or “in our abstinence from sinful lifestyles.”

But if they truly understand that it is Christ’s righteousness, and His power, that are imputed to those who would trust and obey, then they will agree with Paul: “where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the law.”

It becomes absolutely essential at this point to determine what it means to have faith in Jesus Christ. If faith in Jesus is what saves, then we must define that faith.

Is it enough to believe that a historical figure named Jesus actually existed? After all, in our contemporary vernacular, this would qualify as “believing in Jesus,” just as we believe in the French Revolution or the American Civil War. This is obviously not the faith that James refers to. Jesus’ enemies throughout history have largely acknowledged His existence while also totally rejecting Him as God’s Son.

So maybe the faith that Paul is speaking of in Romans, the faith that justifies us, is acknowledgement that Jesus is God’s Son. James is helpful here in reminding us that even the demons believe theological truths, and tremble. Surely the demons know that Jesus is the Son of God, yes, they clearly do because we see them identifying Him. Mark 3:11 tells us “Whenever the unclean spirits saw Him, they would fall down before Him and shout, ‘You are the Son of God!’”

Well, if the faith that saves is not simply acknowledging Jesus’ existence, and if it is not simply acknowledging that He is God’s Son, what is it? James, once again, is helpful to us. In James 2:17 he states that “faith without works is dead.” In verse 24 he states: “you see that man is justified by works and not by faith alone.” In verse 26 he concludes: “just as the body without the spirit is dead, so also faith without works is dead.”

So short answer, which we get strait from the Bible, is this: faith that does not produce works is not a faith that saves. Faith that produces works is a faith that does save.

But James’ words here can be quiet troubling to those who have already made up their minds that the faith to which Paul refers in Romans 3 is absolutely free of any type of outward action. In fact, James’ teaching here was so hard for Martin Luther to accept that he initially referred to James’ letter as the “epistle of straw” in his introduction to the new testament, as a warning to readers, essentially, not to take James’ words as seriously as Paul’s.

Luther had apparently already concluded that the saving faith that Paul speaks of is what he called “faith only.” And by “faith only” what he really meant was “faith without action.” James clearly contradicts this. Thus Luther’s decision to essentially demote James’ letter betrays his apparent feeling that the Bible contradicts itself, such that a hierarchy of inspiredness must be established, elevating some books of the Bible above others.

There is, of course, no real conflict between Romans 3 and James 2. Any systematic theology that leads us to the conclusion that the Bible contradicts itself is, without question, a faulty theology. I believe there are a couple of keys to understanding how these passage fit together, and as is often the case with apparent contradictions, the alleged discrepancy between these passages is a matter of misunderstanding the semantics.

One key is to remember that Paul is specifically talking about works *of the law*. In such a context, and with such specific wording, Paul’s message is that the checking of boxes on a checklist, the Jewish law for instance, is never sufficient. Salvation is a matter of the heart, not merely the physical actions. James, on the other hand, when he speaks of works, is not speaking simply of keeping the law, but of acting out in faith; of following God wherever He may lead. These men do not mean exactly the same thing when they say “works” in these

two passages, and examining the theological, historical, and literary contexts of the two passages will reveal this.

Secondly, I believe we can better understand how these two passages fit together by looking at James' use of the word "faith." He asks in James 2:14, "what use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?" By asking "can *that* faith save him?" James is really asking his hearers to consider whether they have defined faith accurately in the first place.

Faith is not even faith in the first place if it produces no outward change. When you start, as Luther did, with a definition of faith that involves no outward action, you end up having a pointless discussion about whether "faith alone" saves us when "faith" as biblically defined is not "alone" to begin with.

This is not the only case in which the improper definition of a term causes confusion among religious people. Consider modern day usage of the word "church." The true meaning of the church, as revealed by its Biblical usage, is a collection of people, especially those who are the body of Christ. But modern usage sees the church as the building in which any group of religious people meets.

I might well ask them "if the bank forecloses on your building, will your church cease to exist?" And you would understand me not to be agreeing that the church means the building, but rather seeking to reveal that the church is actually the people. In the same way, when James asks, "can that faith save him?" he is not actually supporting the notion that Biblical faith can exist apart from works, he is challenging that assumption.

But let us make sure that we are being fair to what Paul really is saying.

We are quick correct those who listen to Paul and conclude that our actions are totally irrelevant as long as we accept Jesus into our hearts. But on the other hand, we must not listen to James saying that faith without works is dead, and slip back into the boasting of the Jews who believed that it was by their own righteousness and power that the kingdom would be supplied to them.

So let us state the Biblical teaching again plainly: man supplies trust and obedience, and Jesus supplies righteousness and power. An honest reading of the Bible certainly leads to this conclusion. We see sinful, broken people, trusting God and responding through baptism. We see them, even after these responses, continuing to make mistakes, but we see God's grace continuing to cover them and to help them to grow.

2 Corinthians 5:21 tells us "he made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him." May we be heard loud and clear when we say that yes, faith without works is dead, but that no, we do not supply our own righteousness. We do not earn our own salvation. We do not merit our own salvation. We are clothed in Christ's righteousness, not our own.

Verse 24 of Romans 3 illustrates this perfectly. It says that we are "being justified as a gift by His grace through the redemption which is in Christ Jesus."

Our justification is a gift. Let us consider the idea of a gift for a moment.

What if I was graduating from high school, and I walked out of my house on the last day of school, to see a brand new car in the driveway. And what if my parent's handed me the keys to that car and told me it was a gift. So I look at the keys and say "what is this? You mean I have to physically put the key in the lock, and turn it, to open the door? I have to physically put the key in the ignition and turn it on? You are asking me to do works in order to merit or earn this car! Your sacrifice is rendered meaningless if I have to do all of this work to earn it."

The scenario sounds ridiculous because it is. It also illustrates the important distinction of earning something by purchasing it ourselves versus accepting a gift through simple, straightforward actions of acceptance.

Those who claim that being baptized is seeking to earn or merit our salvation by our works are suggesting something about as ridiculous as our car example. Being dunked in water is not exactly a feat of amazing strength or intelligence. People gathered at my baptism not to be amazed by my impressive feat of being submersed, but simply to welcome me into God's family. They understood that God was the principle actor that night, much like in a marriage ceremony.

We provide trust and obedience; He provides the righteousness and the power. He saves us, and not we ourselves. Is that not the whole point on Romans chapter 3? We are all, every last one of us, despicable, dirty, selfish, wicked individuals, and subjecting ourselves to checklists and laws of various kinds does not change that. Having a heritage in the Restoration Movement does not change that. Writing "church of Christ" on a sign and placing it beside a building that we own does not change that. We need the power of God. And we access it by faith. A faith that obeys, not a faith that says "sure, I believe," and then turns around and walks the other way.

As we come to the end of Romans chapter 3, Paul asks in the last verse, "Do we then nullify the Law through faith?" In other words, if it is by faith and most certainly not by works of the law that we are justified; if it is Jesus' merit and not our own that is imputed to us, then might we just as well throw the law out the window and do whatever we want?

His answer comes as no surprise, "May it never be! On the contrary, we establish the law." Jesus Himself said in His Sermon on the Mount, "Do not think that I came to abolish the law and the prophets. I did not come to abolish, but to fulfill."

The message of grace is not a message that actions do not matter. The message of grace refutes pharisaic legalism, but it does not refute the importance of morality and ethics. The message of justification by faith is not a license to murder, or commit adultery, or to call someone a fool or to look at a woman with lust in our hearts. The message of justification by faith is a message that actually empowers us to live more righteously than ever before.

The crushing weight of perfectionism is removed from our own backs and is born by Jesus,

and we are left in a state of gratitude, surrounded by God's love, aided by His Spirit, ready to put our best foot forward.

There are many important clarifications to provide, objections to address, and insights to develop pertaining to salvation through faith in Jesus Christ, and Paul will spend the rest of the book developing these ideas. But the foundation of the wickedness of all men has been totally and undeniably established, and faith in Jesus Christ has been presented as the solution. Faith not in the sense of mere intellectual consent, but in the sense of trust and obedience.

We may never achieve perfection on this side of the grave, but for those of us who have put on Christ in baptism, who have been raised up to walk in the newness of life which Paul speaks of in chapter 6 of the letter to the Romans, the process of our transformation into the image of this Christ has already begun.

Romans Chapter 8:1–17

By Christopher Graber

crg777@hotmail.com



Christopher Graber has been an evangelist for the South Twin Cities Church of Christ since 2007. He has been married to his wife Evie for 11 years and they have five sons together: Noah (9), Javan (7), Gideon (5), Jude (2), and Elisha (1 month). Christopher has earned a Bachelor of Arts in Communication Arts with concentrations in speech and mass media from Bethel College, a Bachelor of Theology from the Bear Valley Bible Institute of Denver, and is currently working toward a Master of Arts in New Testament from Freed-Hardeman University's Graduate School of Theology.

Greetings brethren! It is a pleasure and privilege to stand before you today addressing the first part of Rom 8. We have been asked to ponder the ever relevant questions “What is walking in the Spirit,” and “How does the Holy Spirit dwell in us?” These questions impact us all in very practical ways and are worthy of our consideration today.

I. WHAT IS “WALKING IN THE SPIRIT?”

A. Walking in the Spirit is a walk where there is no condemnation. Rom 8:1–4 (NASB)
Therefore there is now no condemnation for those who are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

1. Background

- a. As we saw last year in ch. 7, there is a war that goes on internally. There is the desire to do what God wants competing with the desires of the flesh (7:25b), and the result is that sometimes we find ourselves doing the very thing we hate (7:15).
- b. We also learned that Christ Jesus is the solution to our sin problem (7:24–25)

2. This brings us to where we begin today with the word “therefore,” or “consequently.”⁴ Because of what God did “through Jesus Christ our Lord,” there is now no condemnation for those who are “in Christ Jesus.”

- a. Being “in Christ” is the sense of dwelling in the “sphere” of Christ as His people.⁵
- b. One scholar writes, “to be ‘in Christ’ is to be located in a new sphere of being...the believer does not simply admire Christ or follow him, but is united with him. At baptism (Gal 3:27-28) outsiders become insiders, nonmembers of the body of Christ are incorporated into a transcendent body of believers...”⁶

⁴ ὅρα (“therefore”) functions as “a marker of an inference made on the basis of what precedes,” and can here be understood as “consequently.” William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 127.

⁵ Some classify this dative or locative as “sociative” in the sense of being “united with.” Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1974), 475. Nevertheless, “in Christ” describes the realm or position of those who are in a covenant relationship with God.

⁶ M.E. Boring, *An Introduction to the New Testament History, Literature, Theology* (Louisville: Westminster John Knox Press, 2012), 312.

- c. As people united with Christ, we no longer face condemnation, or the wage due for the sin we all have committed (cf. Rom 3:23; 6:23).
- 3. The reason why it is possible that we can have life in Christ and stand uncondemned is found in vv. 2-4.
 - a. Though law does a great job of showing us a standard, when we fall short of the standard, *it* cannot help us. It is weak through the flesh (v. 3). Law cannot do anything about redemption.
 - b. But, “the law of the Spirit of life in Christ” (the gospel/law of Christ) has provided a saving mechanism through Christ. Though we, like Paul, might still sin while our mind is devoted to, and joyfully concurs with the will of God (ch. 7), rather than the “death penalty” that we deserve, we have been set free to life in Christ.
 - c. Through God sending His Son in the likeness of sinful flesh (in human form)⁷ as “an offering for sin,” the wages of sin are paid (6:23), the penalty is satisfied, and the requirement of the law is fulfilled. Where law has no saving mechanism, Christ is able to step in and fulfill this function.
- 4. So, walking “in the Spirit,” is a walk “in Christ” where we are redeemed *by* God, united *with* God, in the kingdom *of* God, where there is no condemnation!
- B. Secondly, walking in the Spirit is a walk not “according to the flesh” but “according to the Spirit” (v. 4).
 - 1. Where our discussion about standing uncondemned so far has represented God’s role, *this walk* is man’s responsibility. The flesh and spirit walks are mutually exclusive. It is one way or the other. Christ paid the debt of sin, but the requirement of the law is only fulfilled in those who walk according to the Spirit.
 - 2. This flesh/Spirit “walk” is defined by where a person’s mind is set, Rom 8:5-8 *For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God.*
 - 3. This *walk* frames the relationship. A mind set on the flesh, naturally, is not able to subject itself to the law of God because it is set somewhere else. It is a state of “hostility” with God. Conversely, when one is in Christ, with a mind set on the things of the Spirit, and walking accordingly, there is salvation!
- C. Walking in the Spirit is a walk characterized by an indwelling of the Holy Spirit, Rom 8:9–11 *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*
 - 1. There is a definite sense of an indwelling of the Spirit, which will be discussed later.
 - 2. It would be a mistake to divorce this text from its context and just talk about indwelling without understanding what it presupposes.
 - a. Here this indwelling of the Spirit (vv. 9, 11) and of Christ (v. 10) is intertwined with the context of *walking* according to the spirit (v.4), setting one’s mind on *the*

⁷ “Christ participated fully in the same flesh that sinful men had...though without participating in sin itself” David Abernathy, *An Exegetical Summary of Romans 1-8* (2nd ed.; Dallas, TX: SIL International, 2008), 508.

things of the spirit (vv. 5-8), and the practical reality of *living by the Spirit and not the flesh* (vv.12ff.).

- b. Whatever we conclude concerning indwelling, contextually this passage has *more* to do with a description of where the *believer's* heart and mind are, and the result, than where the Holy Spirit *literally* is. It has *more* to do with a *connection* with God resulting from the inward realities of the heart and mind than it does with a literal presence of God inside us.
3. Nevertheless, it is evident that if the Spirit is dwelling in us, and Christ is in us, predicated by where our mind is set, the Spirit, Himself, will play a part in giving life to our bodies in the resurrection.
 - a. There is an “already” sense of “*life*” in Christ with the believers salvation and freedom from sin, and a “not yet” sense in that resurrection life is yet to come.
 - b. If the Spirit is present within the inner man, though the body may die, our spirit will be resurrected to a new spiritual body given life by the Spirit (cf. 1 Cor 15:35ff). This is a powerful reality we all look forward to when we are in Christ walking in the Spirit!
- D. Walking in the Spirit is displayed practically by our deeds, Rom 8:12–13 *So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— 13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.*
 1. The mind set on the flesh is a mind that is devoted to living according to the desires of the flesh. It is a devotion to self-will. When a mind is set on the flesh it will result in the deeds of the flesh.
 - a. Gal 5:19–21 *Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.*
 - b. The list is very specific, yet also very broad with the inclusive phrase “things like these.” The mind set on the flesh is a mind that has not surrendered to the will of God. He is unlike Paul in Rom 7 in that Paul’s mind willed to do good (v.21), “joyfully concurred with the law of God in the inner man” (v. 22), and was inwardly waging a war against the flesh (v.23). The mind set on the flesh is a mind that sins because *that* is what it wills, *that* is what it joyfully concurs with, and no war of resistance is waged. That is why it is hostility with God (8:7).
 2. Similarly, the mind set on the Spirit will also be reflected in a person’s deeds. They will bear the fruit of the Spirit.
 - a. Gal 5:22–23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control...*
 - b. A walk that bears *this* fruit is a walk in the Spirit.
 - c. Paul goes on in Gal 5:24 *Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.* Walking in the Spirit is a walk where the fleshly mindset and walk are crucified and the Spirit walk remains.
- E. Walking in the Spirit is a walk led by the Spirit, Rom 8:14 *For all who are being led by the Spirit of God, these are sons of God.*
 1. The Spirit leads through words. They are what the mind must be set on to walk according to the Spirit.

2. The words of the Spirit are not an “inner voice” or a “direct operation” on the mind of the believer by the Holy Spirit. Such is not a biblical concept. People sometimes confuse being led by the Spirit with the miraculous manifestations of the Spirit that were given to Christians whom the apostles laid their hands on (cf. Acts 8:14ff; 2 Tim 1:6; Rom 1:11). Even these spiritual gifts were not some inner voice that led people through their daily walk. Nevertheless, Paul tells us that those Spiritual gifts would cease with the coming of “the complete,” which contextually indicates complete divine revelation (cf. 1 Cor 13). Furthermore, once all of the apostles died, there would be no one to pass them on further. They were temporary, for an infant church that did not have the New Covenant Scriptures. Now that we are beyond that infancy, they have ceased.
3. The Spirit’s words that lead are provided in Scripture.
 - a. 2 Pet 1:20–21 *But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*
 - 1) The writers of Scripture were moved to write what the Holy Spirit spoke.
 - 2) Undeniably, being led by the Spirit comes through His words in Scripture.
 - b. 2 Tim 2:15 *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.*
 - 1) Even the evangelist Timothy, who Paul laid hands on to pass the miraculous, still had to be diligent and accurately handle the word of truth.
 - 2) Why would anyone suppose we can hear a guiding inner voice in ways foreign even to the infant church who had the miraculous?
4. Walking in the Spirit is a walk where we set our mind on the Spirit and are led by the Spirit through the Scriptures.
- F. Walking in the Spirit is a walk of sonship and adoption, Rom 8:15–16 *For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” 16 The Spirit Himself testifies with our spirit that we are children of God*
 1. Rather than a spirit of slavery, we have a spirit of sonship and adoption.⁸ This is a beautiful image of what we are a part of in Christ. We are able to be sons of God *through Christ and with Christ.*
 2. Being able to cry “Abba” (*Aramaic* “my father”) is being able to use the same terminology Jesus used to address the Father (cf. Mark 14:36). With a walk in the Spirit, we are a part of the family of God!
- G. Lastly, walking in the Spirit is a walk of suffering, Rom 8:17 *and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.*
 1. Being in the family of God makes us heirs of an incredible inheritance with Christ.
 2. However, it is conditional. There is the implied condition of walking in the Spirit, and along with that Paul adds that we are fellow heirs “if indeed we suffer with Him so that we may be glorified with Him.”
 - a. In one sense there is the suffering of self-denial (cf. Luke 9:23).
 - b. In another very real sense there is the suffering of persecution, 2 Tim 3:12 *Indeed, all who desire to live godly in Christ Jesus will be persecuted.*

⁸ “In adoption all previous relationships are severed. The new father exercises authority over the new son, and the new son enters into the privileges and responsibilities of the natural son.” Robert H. Mounce, *Romans* (vol. 27; The New American Commentary; Nashville: Broadman & Holman Publishers, 1995), 182.

- 1) Some persecution will be more extreme for Christians depending on where they are in time and space.
- 2) However, persecution will always be there to some extent because the world will not like the message of self-denial, intolerance of sin, and moral accountability. When we speak of these things there will be forms of backlash in varying degrees. This is an expectation for those walking in the Spirit.

II. HOW DOES THE SPIRIT DWELL IN US? (cf. Rom 8:8–11)

- A. There is no denying that the Scriptures teach that the Spirit of God dwells in us from our passage and many others. Acts 2:38, 1 Cor 3:16-17, 1 Cor 6:19, Eph 1:13, and Eph 4:30 are five of the more popular passages often used alongside our text in Rom 8.
- B. Pertaining to indwelling, the question that has been asked today is, “how,” or “in what sense?” Though the fact of an indwelling is clearly expressed in Scripture, the question of how or the mode of indwelling is less clear.
- C. Main Views
 1. Literal personal indwelling – He is literally present within the believer at the point of conversion until he is resurrected to live with God.
 2. Representative indwelling through the Word – He is in the believer, insofar as he embodies the words of Scripture.
- D. A word of caution. We must *be careful*...
 1. First, we must be careful not to oversimplify the matter and approach the text with our preunderstanding of what the Holy Spirit “in us” *must* mean. Attitudes of *immediate* dismissal that say, “the text says he is ‘in us’ so he *must* be literally residing in each one of us,” or that say “a literal presence is far too fanciful for serious consideration” are the kind of attitudes to avoid and let the text speak.
 2. Second, we must be careful not to let fear guide this discussion.
 - a. We cannot fear that a literal presence will lead us down a path of err where we believe the Holy Spirit directly operates on, speaks to, or guides us apart from the Word. The question of the Spirit’s activity, and the Spirit’s location are separate questions. *How* he is in us, is different than *what he does* for us.
 - b. Similarly, we cannot fear that a potential absence of a literal presence within a believer somehow diminishes the connection we have with God. None of the statements of God’s love, connection, power, or activity are altered by a discussion of literal location.
- E. Examining the aforementioned frequently used passages...
 1. Acts 2:38 *Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.*
 - a. The “gift of the Holy Spirit” is not narrowly defined in this passage. It could be an objective genitive (the Holy Spirit *is* the gift), a subjective genitive (the Holy Spirit *is the giver* of the gift), or a plenary genitive (*both* senses indicated).⁹
 - b. Nevertheless, a literal indwelling is not *specifically* called for here.
 2. 1 Corinthians passages
 - a. 1 Cor 3:16–17 *Do you not know that you are a temple of God and that the Spirit of God dwells in you? 17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.*

⁹ This latter plenary sense is what I believe is going on. The believer receives salvation, and all that comes with it, even, I believe speaking here to what they *will* receive soon by the laying on of the apostles’ hands, bringing miraculous manifestations of the Spirit that were very relevant for the first century Christians, but have since ceased.

- 1) “You” (plural) are a “temple” (singular) of God.
- 2) Thiselton correctly notes, “the final phrase ἐν ὑμῖν, **in you**, is *plural*, as the Greek makes clear. Here Paul is not saying that each individual Christian is a temple within which God’s Spirit dwells, but rather that the Spirit of God dwells in the Christian community *corporately as a community*.”¹⁰
- 3) This is virtually accepted by all, because of the grammar and contextual considerations. Ch. 3 has building imagery similar to 1 Pet 2:5, 9 where individuals are like stones that *together* are a “spiritual house.” It is clear in this context that he designates the collective church as the temple of God.
- b. 1 Cor 6:19 *Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?*
 - 1) Things get interesting here because the context is clearly more individualistic, pertaining to sexual immorality and sinning against one’s own body (6:18).
 - 2) Many are inclined to take the individualistic context, and apply it to an individual as the temple or an individual indwelling.
 - 3) However there are some problems with this. The same grammatical constructions that are used to prove that the collective church is the temple in 3:16-17, are also used in 6:19. “Your” is plural, “body” and “temple” are singular, and “in you” is again plural just as it is in 3:17.
 - 4) Some will argue that context needs to trump grammar here and an interpretation of the believer’s individual body being a temple of the Holy Spirit is legitimate.¹¹ This is argued in spite of the fact that a distributive sense of the singular is unquestionably awkward, foreign, and has prompted later textual variants pluralizing “body.”¹² The NIV actually changes the grammar here and pluralizes body to make sense of this “problem.”
 - 5) Rather than translate or interpret in spite of grammar in 6:19, is it not *more* plausible that Paul uses the same truth of 3:16 while in *this* context making an individual *application* of the body/church as the temple of the Holy Spirit?¹³
 - a) We could compare this to the imagery of Ephesians 5:22–33, where the church *collective* is described as Christ’s bride and body, and there are all sorts of individual applications that can be made from that truth.
 - b) It is also interesting how *both* the imagery of a marriage “one flesh” union, and a temple indwelt by God teach about a close and intimate covenant connection with God, in covenant language, for His covenant people.
3. More temple terminology in Scripture.
 - a. 2 Cor 6:16 ... *For we are the temple of the living God; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.*
 - 1) Here, again, it is “we” (plural) that are the (singular) “temple of God.”¹⁴

¹⁰ Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (New International Greek Testament Commentary; Grand Rapids, MI: W.B. Eerdmans, 2000), 316.

¹¹ Ibid., 316.

¹² Ibid., 474. The author also suggests that a distributive sense “might be suggested” in some cases in classical Greek.

¹³ “The corporate aspect of the community as the Spirit’s temple in 3:16 receives a more individual application here, which arises in the context of the personal lifestyle at issue in this chapter...” Ibid., 474.

¹⁴ Here it speaks of “...Paul, the Corinthians, and all believers. Corporately the Christian community is the new divine sanctuary, the place where the living God most fully expresses his presence.” Murray J. Harris, *The Second Epistle to the Corinthians: A Commentary on the Greek Text* (New International Greek Testament Commentary; Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press, 2005), 505.

- 2) The collective indwelling of the saints is undeniable. He is active in/among His people represented, in part, by this temple imagery.
- b. Eph 2:19–22 *So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.* Here the holy temple clearly is us “fellow citizens,” “God’s household,” and not an individual.
- c. Though it does not disprove a literal personal indwelling, from my study, it appears at minimum that *temple terminology* is reserved for the church collective.
4. Eph 1:13 *In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise; Eph 4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*
 - a. There is most certainly a sense in which the Holy Spirit is a seal. This kind of seal is like what you would find on the outside of an envelope that identifies, or shows ownership.¹⁵
 - b. But to claim such a mark of ownership *must* be a literal bodily indwelling is unwarranted. A mark of ownership is something displayed. How would a literal indwelling display anything observable? In some sense we have been marked for ownership and it is *displayed* by our *walk* and how the Holy Spirit has changed us. We give every effort to remain in Christ and ensure the seal is not broken *by* departing into willful sin (cf. 4:31).
- F. If there is a literal personal indwelling I believe it would have some of its best support in our text, Rom 8:9–11 *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*
 1. What is said to be “in us” here is “the Spirit of God” (v.9), “the Spirit of Christ” (v. 9), “Christ,” himself (v. 10), “The Spirit of Him who raised Jesus from the dead” (v. 11), and “His Spirit” (v.11).
 2. Paul is again speaking to the church *collectively*.
 - a. V. 9 “*Spirit of God dwells in you...*” Once again the “you” here is plural and does not conclusively point to the *individual* having a personal literal indwelling.
 - b. V. 9 – “*But if anyone does not have the Spirit of Christ, he does not belong to Him.*” Here “anyone” is *singular*, and the sense of this part of the passage is the *individual* having the spirit of Christ. But what does this mean? Is it an actual presence or is it a presence represented by everything in the context? That is, a presence in the sense of our minds and hearts *set* on Him, *following* Him, and united in a very real intimately connected *relationship* with Him?
 - c. V. 10 – “*if Christ is in you...*” Once again, you is plural... and in this case it is Christ under consideration. The stress is on the connection with Christ that makes

¹⁵ “A wax seal would have a mark of ownership or identification stamped in it, identifying who was attesting what was inside the container that had been sealed.” Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Eph 1:13–14.

- our spirit alive through righteousness, despite the body of death we inhabit because of sin. In whatever sense the Spirit indwells here, so does Christ. If this indwelling is a personal, actual presence, it would seem odd for Paul to also express an absence from the Lord while present in the body (cf. 2 Cor 5:6ff).
- d. V. 11 – both occurrences of “dwells in you...” are the same plural ἐν ὑμῖν appearing in 1 Cor 3 and do not conclusively prove a personal indwelling.
 3. Additionally, “in you” language (plural *or* singular) does not necessarily indicate something literally, personally located within a physical body.
 - a. Greek prepositions, such as “in” (ἐν), have flexibility.¹⁶ “The uses of this prep. are so many and various, and oft. so easily confused, that a strictly systematic treatment is impossible.”¹⁷
 - b. The community of believers are repeatedly said to be “in (ἐν) Christ” (cf. Rom 8:1).¹⁸ Yet, does anyone claim that in any of the numerous times this language appears that it means the community of faith is literally housed in (ἐν) the literal resurrected body of our Lord? As odd as this would seem conceptually, if the text *wanted* to teach this, the *language* would be the same. Rather, as we demonstrated earlier, what this language *does* indicate is Christ’s intimate connection and association with believers.
 - c. Similarly, our passage in Rom 8:9 says “*you are not in the flesh but in (ἐν) the Spirit...*” Here it also speaks of association rather than location.
 - d. Also consider 1 John 4:15 *Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.* Is the one confessing literally physically abiding in God? Is God literally abiding in Him? Or does this speak of that intimate *connection* in the terminology of “God in us and we in Him?”
 4. Moreover, the words “dwells/dwells in” (οἰκέω/ἐνοικέω) appear six times in Romans. “Sin” (7:17, 20), “nothing good” (7:18), and the “Spirit” (8:9, 11 [2]) are all said to “dwell” in a person in this very context. If “sin” and “nothing good” are not a literal presence of a substance or a being housed within a person, why would one conclude that the indwelling of the Spirit *must* be? Every other occurrence of something indwelling a person had to do with *that person’s practice*. In the context of *walking in the Spirit*, is it not possible that *this* “indwelling” would be similar?
 5. I believe when Scriptures speak of how God the Father, Son, or Spirit indwell, it speaks descriptively *more* to the relationship aspect, connection, and walk than it does to a finite, literal location in our physical body, and the language of “in” and “indwelling” *can* be an accommodative way of expressing this.
 - G. Now, before anyone makes an accusation that Christopher is denying a personal indwelling of the Holy Spirit, please understand that this is NOT what I am doing!
 1. I affirm *an* indwelling but I don’t claim to have an exact answer for “*how*.”
 - a. I certainly do not claim that He *cannot* dwell within the believer in a special literal sense. There is nothing abhorrent or repulsive about the concept of this kind of

¹⁶ For instance, if ἐν ὑμῖν was rather translated as “among you,” rather than “in you” the meaning of a passage might change in our minds. Such a meaning for ἐν ὑμῖν is possible, 1 Pet 5:1 “...I exhort the elders among you (ἐν ὑμῖν)...”

¹⁷ ἐν – “marker of a position defined as being in a location, *in, among...* marker of a state or condition, *in...* marker of extension toward a goal that is understood to be within an area or condition, *into...* marker of close association within a limit, *in...* marker introducing means or instrument, *with...* marker of agency: *with the help of* ...marker of circumstance or condition under which someth. takes place... marker denoting the object to which someth. happens or in which someth. shows itself, or by which someth. is recognized, *to, by, in connection with...* marker of cause or reason, *because of, on account of...* marker of a period of time, *in, while, when...* marker denoting kind and manner, esp. functioning as an auxiliary in periphrasis for adverbs...marker of specification or substance” Arndt, Danker, and Bauer, BDAG, 326–330.

¹⁸ “The phrase “in Christ” or some variation thereof (“in the Lord,” “in Jesus,” “in the beloved,” “in him,” “in whom”) is found in the New Testament 170 times...” Boring, *An Introduction*, 310.

indwelling as we are all cleansed and holy in His sight when we are walking in the light (1 John 1:7).

- b. I do feel it ends up being a bit too speculative to claim this kind of indwelling *conclusively* and it is a fact that a literal, finite, presence within each believer is not *necessary* for the Holy Spirit to accomplish *any* of His roles. He is God and can accomplish anything *however* He wants.
- c. Nevertheless, it is undeniable that when we crucify our will to live for and carry out God's will and we are *united* with Him in baptism, there *is* a special sense of connection described with indwelling terminology ("God in us, we in Him").
2. Let's agree that instead of a spirit of contentiousness about the "*how*" of indwelling, we will determine to unite about what we know for certain about *the relationship* and *His activity*.
3. Additionally, let's agree not to let the erring hijack scriptural terminology.
 - a. Regardless of how the indwelling plays out in the individual, the Scriptures speak with indwelling terminology and we should not feel the need to qualify it every time we speak of indwelling! We are indwelled by the Spirit!
 - b. Similarly, as we saw earlier, the Scriptures speak plainly to believers being led by the Spirit. Let's, likewise, not let that scriptural terminology be hijacked by others who take it too far. We *are* led by the Spirit through His word, and we should not feel the need to recoil when brethren use Spirit led terminology with a proper understanding.
 - c. We may be in a position where we need to qualify our speech for the sake of clarity. For instance, among brethren we freely talk about baptism without feeling the need to qualify, "by immersion in water, in faith, for the forgiveness of sins, accompanied by repentance..." every time we speak of it. Yet, there are times where the err of man prompts us qualify that we are not talking about "sprinkling," or "pouring" or a mere "outward sign of an inward grace." We understand that prudence is the guide for qualification. Let's remember this with Holy Spirit terminology and not be afraid to use it.

I thank God for providing a walk in the Spirit where we are indwelled and led by the Spirit! As we have examined the questions "What is walking in the Spirit?" and "How does the Holy Spirit dwell in us?" I hope that we have all been edified. Walking in the Spirit is about the believer's focus and complete way of life. The Spirit does indwell His people and the church is His temple. Indwelling terminology designates a real and intimate connection with God. It is this connection that makes us who we are as those "in Christ," and for that we must ever be grateful!



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Romans Chapter 8:18–39

By Garret Derouin

gpderouin@juno.com



Garret Derouin was born in Wausau, Wisconsin. While growing up, his family moved to many parts of the United States. In 1981, his fiancée Sheila, along with his high school science teacher, shared the Gospel with him. After Garret and Sheila married, they moved to Albuquerque, NM. Several years later, they moved to Austin, TX and began homeschooling their three wonderful daughters. In 2006, Garret graduated from the Southwest School of Biblical Studies in Austin, TX. After graduation, he accepted the position of full-time Pulpit Minister for the Burnett County Church of Christ in Webster, WI. Sheila and all three of his daughters devoted their time to the ministry in Webster as well. Within the last four years, their daughters have married and moved to different locations in Wisconsin and Texas. Garret and Sheila have been blessed with 3 step-grandchildren and 4 new grandbabies thus far! Garret and Sheila continue to minister in Webster by God's grace and with the help of numerous supporters throughout the brotherhood.

"Blessings of Being in Christ"

OUTLINE:

INTRODUCTION:

WORD DEFINITIONS:

SETTING THE CONTEXT:

CONTENT: BLESSINGS OF BEING IN CHRIST

- I. The Glory To Be Revealed In Us (8:18-25)
- II. The Help Of the Holy Spirit (8:26-27)
- III. All Things Working Together For Good (8:28-30)
- IV. God's Love Toward His Elect (8:31-39)

SUMMARY:

INTRODUCTION:

I wish to thank Brother Mayfield for the invitation to speak here today. I would also like to commend the elders and members of the *Owatonna* and *South Twin Cities* congregations for

their foresight, courage and hard-work, organizing these lectures through the years. It has been a blessing which has strengthened the Lord's Church in this area, and it is my prayer that it will continue for many more years.

When I was given my assignment of Romans 8:18-39, it included two questions. **"How will the creation be set free?"** and **"How does God predestine and cause all things to work for the good?"** It will be my goal here to examine this section of scripture and identify answers to these questions. To do so, I will first define some key words from the section, and summarize the context in which they are being used. I will then work through the individual verses within four (4) distinct passages, while attempting to interpret Paul's imagery and emphasize his message. Finally, I will attempt to summarize the lessons contained in these passages and use them to help answer our questions.

WORD DEFINITIONS:

consider ~ vs. 18 & 36 (G3049, logizomai; verb, found x20 in Romans) - to reckon, count, compute, calculate, count over. to consider, take into account, weigh, meditate on.^a It implies a reasoning judgment, made with calculated thought. (Romans 3:28) *Therefore we conclude that a man is justified by faith apart from the deeds of the law.*^b

sufferings ~ v. 18 (G33804, pathēma; noun) - that which one suffers or has suffered, either externally or internally.^a afflictions. (1 Peter 4:13) *but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.*

earnest expectation ~ v. 19 (G603, apokaradokia; noun, unique word found only here and Philippians 1:20) - anxious and persistent expectation. William Barclay says of this word; "In Romans 8:19 he (Paul) uses a wonderful word for eager expectation. It is apokaradokia and it describes the attitude of a man who scans the horizon with head thrust forward, eagerly searching the distance for the first signs of the dawn break of glory."³ (Philippians 1:19-20) *For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.*

creation ~ vs. 19, 20, 21, 22, and 39 (G2937, ktisis; noun,) - the act or thing established, built, created; individually or collectively. (Mark 10:6) *But from the beginning of the creation, God 'MADE THEM MALE AND FEMALE.'*

hope ~ vs. 20, 24 (G1680, elpis; noun); v. 25 (G1679, elpizō; verb) - joyful and confident expectation; of evil, fear; of good, hope. (Acts 2:26) *THEREFORE MY HEART REJOICED, AND MY TONGUE WAS GLAD; MOREOVER MY FLESH ALSO WILL REST IN HOPE.*

groan ~ v. 22 of creation (G4959, sustenazō; verb); v. 23 of Christians (G4727, stenazō; verb); v. 26 of the Holy Spirit (G4726, stenagmos; noun) - a groaning, a sigh. (Acts 7:34) *I HAVE SURELY SEEN THE OPPRESSION OF MY PEOPLE WHO ARE IN EGYPT; I HAVE HEARD THEIR GROANING AND HAVE COME DOWN TO DELIVER THEM. AND NOW COME, I WILL SEND YOU TO EGYPT."*

intercedes ~ v. 26 of the Spirit (G5241, huperentugchanō; verb, unique word found only here in the N.T.); v. 27, 34 of Christ Jesus (G1793, entugchano; verb) - both express the same idea of intercession with slight differences of application. to act between parties with a view to reconcile those who differ or contend.^c (Acts 25:24) *And Festus said: "King Agrippa and all the men who are here present with us, you see this man about whom the whole assembly of the Jews petitioned me, both at Jerusalem and here, crying out that he was not fit to live any longer.*

foreknew ~ v. 29 (G4267, proginōskō; verb) - to have knowledge before hand; to foreknow.^a It does not mean *foreordain*. It signifies *prescience*, not *preelection*.^d (Acts 26:5) *They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee.*

predestined ~ v. 29, 30 (G4309, proorizō; verb) - to predetermine, decide beforehand; to foreordain, appoint beforehand.^a (1 Corinthians 2:7) *But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,*

SETTING THE CONTEXT:

To establish where Paul has brought us in this letter, I want to utilize the outline which was presented by brother Corey Sawyers, in last year's manuscript, when he covered chapter 6. He stated, that in chapters 1-6, Paul, inspired by God...

"has shown that sin is something that has plagued all mankind. In chapter one (1), he shows that the Gentile has sinned. In chapter two (2) he shows that the Jew had sinned. In chapter three (3) he summarizes and shows that "*all have sinned and fall short of the glory of God*"^b (Romans 3:23). In chapters four and five (4 & 5) he then shows a futile way of trying to deal with sin. Keeping the old law (the law of Moses) perfectly was not only impossible for mortal man, but also put one's confidence and trust in self, rather than the Lord. Therefore, he ends chapter five by emphasizing our need to rely on the grace of God; grace that is powerful and encompassing enough to handle all sin." Brother Sawyers then points out, that, "since we have all sinned, we all have to bear the consequences of sin". In his lesson, Brother Sawyers shows how Paul, in chapter six (6) points out the two consequences that result from sin; **Death** (both physically and spiritually) and **Slavery**.¹

Paul will expand on the problem of slavery more fully in chapter seven (7), describing how all men become prisoners to the "law", not of Moses, but "of sin" (7:23). This captivity Paul says, causes a conflict between what is present in our body, which desires to follow the path of sin AND that which is inside his mind, which sees the truth of God's way and strives to follow it. Before ending chapter seven, Paul makes reference to the hope of a deliverance from this conflict, made possible by God through Jesus Christ. It is that "Freedom" which he expounds in chapter eight (8). "Freedom" from the "Condemnation of Sin" (8:1-4) and "Freedom" from the "Power of Sin" (8:5-17). These are **Blessings** from God "*to those who are in Christ Jesus*" (8:1), and "*children of God*" (8:16). That is the context as we enter into our section of scripture.

CONTENT: BLESSINGS OF BEING IN CHRIST

I. THE GLORY TO BE REVEALED IN US (8:18-25)

Our Hope to be Revealed:

(8:18) *For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

In 2 Corinthians 4:8-9, Paul makes an optimistic and encouraging statement about a Christian's attitude towards life. *"We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed--"*. He then provides an explanation of how this is accomplished (4:16-18). *"Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal."* Pressures, despair, and weariness from life is nothing unique. Everyone suffers from these things... but, what is unique for a Christian, is how we deal with it. The Bible teaches us that a child of God deals with the problems in this life by focusing on the hope of the future. ***For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.***

Paul is not simply stating his opinion here. He is expressing the conclusion of a well calculated and logically thought out conclusion (*consider* - logizomai; to reckon, count, compute, calculate, count over). His conclusion, is that the *sufferings* which we experience, either externally or internally in this world, are not comparable, in weight or value, to what is promised to be revealed by God in our future. For those who have entered into fellowship with God the Father and Christ Jesus His Son, there is hope for an eternal future that cannot be found or even imagined by those outside. Paul will explain more about this hope in verses 23-25, but first he paints a picture to help express his point.

An Example of Longing:

(8:19-22) *For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now.*

The first question that presents itself in this passage is; what is "the creation" that Paul is describing here? When making that determination, I believe brother Whiteside's caution is appropriate: "Where students differ so, it is not well for anyone to be overly dogmatic."² There are many opinions concerning this subject. The Greek word translated as *creation* (*creature*, KJV) is defined by Thayer's primarily as something individually or collectively created, established, or built. It can also be applied at times to an institution or ordinance. Because of the variable degree of meaning, many ideas have been proposed as to Paul's use of the word. The two most prominent being...

- 1) Metaphorical. Paul personifies the creation itself. The created world of all mankind and/or nature waiting for the glory that shall be. All living things age and decay... and will eventually end. The creation, Paul says, waits for the end of all the death and decay that exists. It waits for the day of a "New Heaven" and a "New Earth".
- 2) Literal - Speaking of the church, the body of the saved, "a new creature" (same word found in 2 Cor. 5:17). Christians suffer the same things in this life as everyone else (v.22), but we have hope. An earnest expectation of something beyond.

It is my opinion that either view holds the same ultimate meaning when we concentrate on Paul's purpose for this example. His purpose in this passage is not meant to focus on or teach about the "creation", but to express an overall lesson. A lesson that exists, regardless of which meaning is held. It teaches us, that we are all subjected to futility, not willingly or by choice, but because God says it must occur in order to properly comprehend the true meaning of hope. James 1:2-4 says; *My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.* No one thinks that this world is a perfect utopia, whether that person is in the church or not. We all desire to be delivered from the imperfections of this world, to something better. That deliverance, is the freedom which Paul has already expressed. "Freedom" from the "Condemnation of Sin" (vs. 1-4) and "Freedom" from the "Power of Sin" (vs. 5-17). A "Freedom" available to everyone in the world, but only granted to obedient Christians, children of God. Whether Paul is talking about "those already in Christ" or "those in the world in general", the hope of such deliverance is still the same. It is the "hope of deliverance" that will find its final fulfillment when the Lord returns on the Day of Judgment. *"For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming?"* (1Thessalonians 2:19) "The Christian life is always hope and never despair. The Christian waits, not for death, but for life."³

Not only that:

(Rom 8:23-25) *Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance.*

Here, Paul is talking specifically about those already in Christ who are already receiving the blessings of the Holy Spirit. Even with these blessings which only come from God, we still anticipate something better. Paul talks about this with more detail in (Philippians 1:21-23) *For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better.* Even with God's blessings and provisions for all our needs in this life (Matthew 6:25-34), this world, as the song says, is still not our home, we are just passing through, passing through with eager expectations of something far better.

These three verses stand as the ultimate definition of Christian hope. A joyful expectation of something not attained, yet confidently expected. *"For we through the Spirit eagerly wait for the hope of righteousness by faith."* (Galatians 5:5); *"...hope of eternal life which God, who cannot lie, promised before time began,"* (Titus 1:2), *"...the hope of salvation."* (1Thessalonians 5:8). This hope requires the "substance" or "confidence" that comes from faith (Hebrews 11:1) and it requires "perseverance" forged from tribulations (Romans 5:3). We receive help in both of these areas from the Holy Spirit.

II. THE HELP OF THE HOLY SPIRIT (8:26-27)

(Romans 8:26-27) *Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the*

mind of the Spirit is, because He makes intercession for the saints according to the will of God.

I am not sure if the "weaknesses" mentioned here are all the trials and struggles that we suffer from in life or only those involving lack of knowledge about how to pray. Regardless, the answers for both are provided for us in God's Word, inspired by the work of the Holy Spirit (John 14:26). The inspired New Testament is full of lessons which teach us about proper prayer (Mark 14:38; 1 Thessalonians 5:17; 1 Timothy 2:8; etc.) and the lesson in this passage is meant give us comfort and confidence, because we have help when we pray to God. The question, however, that comes up in this section is "How does the Holy Spirit (and Jesus) make intercession for us"?

It is important to know that there are two different Greek words used in these verses, both of which are translated consistently and correctly as "Intercession" or "Intercedes". The first word (huperentugchano), found in (v.26), is a unique word found only here, describing the action done by the Holy Spirit. It is not the same as the second word (entugchano), found in (v.27), which describes the action done by "*He who searches the hearts*", the Lord Jesus (Revelation 2:23). Even though they are similar, Paul uses two different words to indicate that what is being done is not exactly the same. Although they are similar, they are also slightly different in the way they help clarify any communication made between two individuals.

Both Jesus and the Holy Spirit help us by interceding in our prayers, because we cannot express what it is that we need to say to God properly. Jesus told the disciples to not worry about what they would say when they were brought before rulers and authorities because the Holy Spirit would help them (Matthew 10:19; Mark 13:11; Luke 12:11). In the same way, we receive help in getting our meaning through to God, even when we cannot find the right words. The Holy Spirit does it with "*groanings*" that mirror how we "*groan within ourselves*" (v. 23). That is, the Holy Spirit expresses the feelings that we have that we cannot express with words. Jesus' intercession however, focuses on the "will of God" which we do not always fully understand.

People often confuse, "intercession" with "mediation" (mesitēs) but they do not mean the same thing. There is only one mediator (1 Timothy 2:5) and that is Jesus Christ, who mediates the New Covenant on our behalf (Hebrews 8:6; 9:15; 12:24). But, when it comes to praying, not only can Jesus and the Holy Spirit intercede on our behalf, we likewise are instructed to intercede (pray for) each other. (1 Timothy 2:1; James 5:16; 1 John 5:16; et al.)⁴ It is a great and wonderful comfort to know that God knows our needs, desires, wants, and longings because we have the blessing of such intercession.

III. ALL THINGS WORKING TOGETHER FOR GOOD (8:28-30)

(Romans 8:28-30) *And we know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.*

Here is a passage which should be a source of great comfort. Unfortunately, for many it becomes a place of great confusion. When Paul says "*we know*" he is telling Christians that

we can and should have this knowledge. There are two points that must be understood in order to be blessed by this comforting knowledge.

First, that not all things are good, but that all things work together for good. The Bible does not teach that everything is good. Obviously there are things that are bad and unpleasant. But to those who know and love God, we understand that all things, even those which are unpleasant, can work towards a good (beneficial) result when they are happening according to God's will. Like receiving a shot from the doctor. No one would say that the pain of a needle being stuck in your arm is good, but the benefit that comes from the medicine brings a good result. This is the comfort that supported Job through his struggles. After losing all that he considered good in his life, he was still able to find the strength to say; *"Naked I came from my mother's womb, And naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD."* (Job 1:21) Job had this comfort because he knew that in the end, all of his losses would work towards a good end.

Second, we must understand that this blessing of comfort is not for all people, but for *"those who love God"*. That is, those who keep His commandments and have entered into Christ (John 14:15). Why? Because only *"those who love God"* can understand how the will of God works.

(1 Corinthians 2:9-16) *But as it is written: "EYE HAS NOT SEEN, NOR EAR HEARD, NOR HAVE ENTERED INTO THE HEART OF MAN THE THINGS WHICH GOD HAS PREPARED FOR THOSE WHO LOVE HIM." But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For "WHO HAS KNOWN THE MIND OF THE LORD THAT HE MAY INSTRUCT HIM?" But we have the mind of Christ.*

Paul continues by expanding on his description of a Christian. He began with *"those who love God"* and then added three more details. **First**; they are *"those who are called according to His purpose."* Which means those who receive and obey the call of the gospel (2 Thessalonians 2:14), which is the death, burial, and resurrection of Jesus Christ (1 Corinthians 15:1), which Jesus said Himself was the purpose for which He came (John 12:27).

(2 Timothy 1:8-10) *Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, (9) who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, (10) but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel,*

Second; they are those who God *"foreknew"* and *"predestined"*. Here is where many false doctrines have been conceived. Paul is telling us, that God knows who will answer His call

(*by the gospel*). Not that He controls who will obey, but that He knows of them beforehand. Paul says that these people, whom God knew would obey, were *predestined* (predetermined) not to be chosen, but to be "*conformed* (become similar) *to the image of His Son*", Jesus Christ. The Calvinist interpretation that says that there are some who are predestine to be the elect of God are forcing a meaning into the text that does not exist. God *foreknew* who would be saved and *predestined* what they would become. Discussing this passage, Blair makes it very clear;

If we exhibit our love by obedience (John 14:15), we will strive to be like Christ - to have His mind (Phi. 2:5) and to follow in His steps (1 Peter 2:21). But we would never know anything about His Son unless we had been called by the Gospel (2 Thessalonians 2:14). When we obediently answer that call of the Gospel from the heart (Romans 6:17), we are justified from the guilt of sin (Acts 22:16; Romans 6:18; 1 Peter 3:21). Once again, do we suffer as Christians? Certainly we do (2 Timothy 3:12). But it is more than worth it as we will receive glory according to God's purpose.⁵

IV. GOD'S LOVE TOWARD HIS ELECT (8:31-39)

(Rom 8:31-39) *What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "FOR YOUR SAKE WE ARE KILLED ALL DAY LONG; WE ARE ACCOUNTED AS SHEEP FOR THE SLAUGHTER." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

Paul's final statement is one of assurance and comfort. If God, who spared not His own Son, is on our side then we have the assurance that nothing can tear us away from Christ's love, and in all things we are more than conquerors through Him who loved us. Notice, in verse 35 how Paul asks "*who*" can separate us from this love, but then lists various impersonal tribulations. Tribulations might serve as temptations to separate ourselves from God (James 1:12-15), but tribulations themselves cannot separate us. In (John 10:28-29) Jesus has already said that no one can "snatch" us out from the hand of God, and in verses 38-39 we are given multiple forces which Paul is firmly convinced cannot separate us forcefully from God. So, the answer to "*who*" can separate us from the love of God, is "no one", "no one" except ourselves. Satan may tempt us (1 Peter 5:8), but only we can separate ourselves from the love of God. That is why Peter encourages us to be diligent to make our "*call and election sure*" (2 Peter 1:10-11).

God has extended His love towards us while we were still sinners (Romans 5:8). It is always available, if we will only respond and remain faithful in our obedience to His word. We can conquer sin and find freedom from death and the condemnation of sin, but only through Christ Jesus our Lord.

SUMMARY:

Brother Lynn Blair summarizes this section nicely;

There is not a more comforting section of Scripture than Romans 8:18-39. It is not only comforting, but thrilling. However, we must take heed: as wonderful as the love of God (and all that it provides for us as Christians) is, and as much as He furnishes and protects it, we can lose our souls - not by God's choice; He does not want us to be lost, but to be saved (2 Peter 3:9; 1 Timothy 2:4). But He will not force us to serve Him. Each one of us shall give account of himself to God (Romans 14:12)⁵

Based upon what we've discussed, how do we answer our original questions?

1) How will the creation be set free?

- a. If the "creation" described by Paul is "the world", then it will be set free, metaphorically, on the day of judgment, when all that is physical is destroyed, *"dissolved, being on fire, and the elements will melt with fervent heat"* (2Peter 3:11-12). It will no longer suffer with the death and decay that exists now.
- b. If the "creation" is "mankind", then being set free might describe what occurs when one obeys the gospel. The "freedom" from sin and condemnation which happens to Christians.
- c. If the "creation" is the "Church", then being set free is describing the ultimate freedom which is received on the day of Judgment, when we are freed from this life in order to join our heavenly Lord in eternity.

Regardless, these are only meant as examples to help teach us the lesson, that in the end, the glorious hope Christians have of being raised up into heaven with our Lord will be revealed as promised (v.18).

The second question is actually two separate questions:

2a) How does God predestine?

Predestine, means predetermined or planned ahead. God planned WHAT those in Christ are to become like (the image of His Son), NOT who they are going to be. We are transformed into this image by the renewing of our minds (Romans 12:2) and the Spirit of the Lord (2 Corinthians 3:18) which happens when are raised with Christ in newness of life (Romans 6:4) through obedience to the Gospel. It may also be referring to when a Christians' "lowly body" will be conformed to Christ's on the Day of Judgment. (Philippians 3:21)

2b) How does God cause all things to work for the good?

All things work together for the end result that is good. Those who love God, that is those who obey His commands (John 14:15), know that although we might not understand how things will work out for the good, we need to be patient and accepting that God's will be done (James 4:15)

- a. Primary word definitions come from Thayer's unless noted otherwise
- b. All scriptures references are from the NKJV unless noted otherwise
- c. Webster's Dictionary
- d. Vincent's Word Studies
1. Corey Sawyers; "12th Minnesota Bible Lectureship"

2. Robertson L. Whiteside; "Commentary On Romans"; pg. 181
3. William Barclay; "Daily Study Bible on Romans"; e-sword linked
4. Lynn Blair; "Studies in Romans" Denton Lectures ; pg. 169-170
5. *ibid*; pg. 172

3. *ibid*; pg

Romans Chapter 9

By Dan Mayfield

dan.mayfield@gmail.com



Dan Mayfield, an Elder and Evangelist, has preached for over 25 years at the church of Christ in Owatonna, Minnesota, which he helped to establish in 1990. For 37 years he has been married to the former Hazel Fowler and they have 5 children, 4 sons-in-law, 1 daughter-in-law, and 12 grandchildren. After Dan graduated from the Bear Valley Bible Institute of Denver, he received a Bachelor of Science in Management Communication and the Master of Arts degree in Bible from Amridge University. Besides studying and teaching the Bible, he enjoys traveling to see his children, playing basketball, doing wood-working, camping, and writing. Contact Dan by email at dan.mayfield@gmail.com.

BOOK OF ROMANS, Why Israel is Lost, Rom. 9, by Dan Mayfield

ISRAEL IS LOST, 9:1-5

- Romans 9 is a favorite of Calvinists— supporting TULIP and who is the elect and who is not elect. But any interpretation of items in the chapter must be understood in light of the entire book and the point of chapter 9. Paul begins by showing Israel is lost and the last four verses spell out clearly why this is the case. Therefore, the examples and illustrations found from verses 6-29 make Paul's case that Israel is lost according to God's just choice to save all who come to Him in faith.
- Romans is about being justified by faith in Christ Jesus, Hos 2:4; Rom 1:17; 4:5; Heb 10:38.
- Israel is in a favored position for salvation and adoption as sons, Rom 3:1-3, but Paul makes it clear they are lost. Why is this the case?
- The following points show who is the true Israel and why Paul's countrymen are lost (On the graphic page, follow the arrows to the right for faith and the arrows to the left for flesh).

ABRAHAM'S SONS OF PROMISE AND FLESH, 9:6-9

- The Word of God hasn't failed Israel. That's the claim Paul is countering and shows there is another explanation. Some might be saying, in protest to Paul's thesis, that if Israel is lost then God's Word failed. It is a false conclusion built upon false premises.
- Technically, true Israel is only a subset of Abraham's people; It illustrates why Israel is lost. And in the examples given, true Israel is a subset of a subset of Abraham's seed. The Jew who is protesting still finds himself in that favored group under Jacob, but spiritually he is not. True children of Jacob and Abraham are spiritual, faithful people.
- This point shows that Paul's countrymen align more with fleshly Hagar and Ishmael, Gal 4:29. Paul shows that true Israel is one that is spiritually circumcised and not one who is only externally so, Rom. 2:29. All of the benefits and privileges speak of God's love for Israel as He has offered salvation to them on a silver platter. Now the ball is in their court to put faith in Christ.

ISAAC AND TWO NATIONS, 9:10-13

- Again, the Word of God did not fail. Paul is using the second example which I've already alluded to that being the subset of the subset of Abraham's children is Scripture. The subset of Abraham's faith family is of Isaac. Ishmael's descendants are not true Israel. But also, all of Isaac's seed are not the true Israel either because God chose that the blessing would come through Jacob, the younger son. Esau's descendants are not true Israel.
- Not because of works was Jacob chosen which emphasizes faith over works to be righteous. To those who would argue that justification is by works, through externals like blood and circumcision, Paul shows that the choice of who is true Israel is God's prerogative. Hence, God made the choice before the boys did good or evil. This "works" point is where many have gone off track to misunderstand the point. The good theological point that salvation isn't works based then becomes the wrong interpretation that God elects which specific individuals are saved and which are lost.
- The sayings, "Older to serve younger", and "Esau I hated", refer to nations descending from them, Gen 25:23; Mal 1:3,4. Paul intentionally uses these verses to pivot from the technical (as he has done above) to the spiritual application that the nation of Israel is more closely aligned with Esau's descendants, called the Edomites, which was hated and which did serve the younger.
- Spiritual descendants of Jacob are the Christian people who have faith. Paul's countrymen are like Esau.

MOSES AND MERCY, 9:14-16

- There's no injustice with God, vs 14. Again, an objection is anticipated in this wonderful treatise by Paul. He's dealt with the argument that, "well then, the Word of God has failed", and is now addressing the question of an injustice to Israel. Now we shouldn't expect that the antagonists really believe God is treating Israel unjustly, but they are saying if Paul is right, then it would be an injustice to Israel.
- Since there is no injustice with God, we can dismiss Calvinistic interpretations on the following points concerning Moses, Pharaoh, or the Clay. The greatest injustice in all of eternity would be for a man to be damned to hell for something he had nothing to do with.
- The Context of "I'll have mercy on whom I have mercy", Ex 32:10,27-28,33. God gives justice, not mercy, to faithless calf worshipers. In Exodus 32 and 33, Moses appeals to God to forgive the idolatrous people, but God says He will blot out the sinners. Moses pleaded for mercy. God then has those who repent and come over to Moses to strap on their swords and kill those who didn't repent. About 3,000 were killed after the golden calf incident. It is in that context that God gives Moses reassurance while also reminding Moses that, "I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." Ex 33:19.
- In the context of the chapter and book we are studying, Paul's countrymen are not shown mercy as long as they remain closed to believing in the precious cornerstone which God has laid in Zion.

PHARAOH AND HARDENING, 9:17-18

- Remember there is no injustice with God. Calvinists will coldly defend that God has absolute sovereignty over the direction every man goes to heaven or to hell. So if God chooses, He can use a man as an example by directly hardening the man to oppose God. John Piper said, "God is free in hardening whom he hardens and does not base his decision whom to harden on anything a person does."¹ As I pointed out with the previous point on mercy, to dispense mercy or condemnation by arbitrary whim is unjust. Therefore, any Calvinistic interpretation of this text must be rejected. The interpretation on hardening must be just and fair to every soul, including Pharaoh's.
- God hardened Pharaoh & Egypt by His methods, Ex 4:21; 7:3. This is not unusual at all. The

method by which God hardens is the method by which He separates the spiritually minded from the fleshly minded. As a matter of fact, the end verses which say Israel stumbled over the stone of stumbling so it did not attain God's righteousness illustrates that God hardens through His methods. When God knows that Jews seek signs and Gentiles seek wisdom, God gives them the cross of Jesus, 1 Cor. 1:22,23. God hardens sign and wisdom seekers. God's method is spiritual so if you don't like a Messiah that rides into town on a donkey and eats with tax collectors and sinners, then you too are going to stumble over the rock of offense and be hardened. This is how Pharaoh was hardened. God doesn't do something so unjust as to directly damn a person to an eternal hell just to make a point: to do so would be an injustice.

- Exodus 14:17 says God hardened Egypt. So it is not only a single man God made an example of, but this passage says God hardened the nation with its army, chariots, and horsemen. The Calvinist doesn't merely have to defend his point that, "it was only one soul God hardened", but now he must defend that God hardened the whole nation of Egypt. The Calvinists have a harder problem now to explain that God would damn an entire nation.

- And Pharaoh hardened self, 8:15,32. This point is crucial for seeing the balance in the hardening process. When it says God hardened Him, then it is open to the possibility, unjust as it is, that God just zapped the ruler and he was hardened. But now when the same book says the ruler hardened himself, this indicates free will and personal responsibility. As Pharaoh was faced with the choice to stick with pride or to humble himself, Pharaoh chose pride.

- Square that with the discussion of true Israel; Israel has hardened itself against something precious of God. Paul's countrymen are lost because they are stiff-necked and are always resisting the will of God. God didn't do it to them. God longs for them to be saved, Rom. 10:1; Mt. 23:37. He has given Israel every advantage to be saved. But they reject the Son of God and harden their own hearts. Being faithless, they are not true Israel.

HONORABLE AND DISHONORABLE CLAY, 9:19-24

- Again, the Apostle anticipates the next objection to his thesis by recognizing they will in essence say, "What's the point then! Who can resist God? How can God possibly find fault with anyone?" These people are depicted as talking back to God by their suggestion it is a fatalistic plan. It is also the attitude these people have towards God's plan of redemption by faith in Jesus Christ.

- The Potter takes into account the fleshly or spiritual mindset of the man, Jer. 18:1-10; 19:10ff. The Potter fashions or fits the vessel while always being accommodative to the choice of the clay. Jeremiah says the Potter shapes the clay based on whether the clay "turns from its evil" or "does evil", and whether it obeys. The Sovereign Potter accomplishes His will while always accommodating the free will of the clay.

- Faithless Israel has made itself a vessel for dishonor, 2Tim 2:20-21. True Israel has faith and repents and becomes a vessel for honor.

THE PROPHETS' MESSAGE, 9:25-29

- The Apostle continues to establish why Israel is not true Israel and is lost in its present state. He has established that the Word of God has not failed. And no, there is no injustice with God's plan to redeem mankind by faith in Jesus Christ. And no, the clay is not made a vessel for dishonor apart from personal choice. But now Paul says even the prophets spoke of God's choice to make people just by faith in Jesus Christ and they made it abundantly clear that only the faithful remnant – the faithful subset of the subset - of Israel would be God's people.

- Hosea talks about the adulterous Israel that repents so her children become God's people, Hos 2:7,23. Lo-ammi becomes Ammi by belief and repentance.

- Isaiah talks about the remnant, Isa 10:1-4,20-22, who will return to God.

- Paul's countrymen are not repentant and they are not the faithful remnant that rely on Him. This is why they are lost.

- To close this section, remember that this chapter is a favorite of Calvinists. They turn to this

text to establish that God directly elects who will be saved and who will be lost. If that interpretation were true, then it would be consistent for them to say that God has not elected to save Israel. The answer, if Calvinism were true, would be that Israel is not true Israel and it is lost because God by fiat election did not choose to save them. Calvinism then would not offer any hope to lost Israel. However, we know that Israel can indeed be saved if they come to their senses and believe in Jesus Christ. It is Calvinism that is unjust; not God. Calvinism fails to explain Romans 9 as it does not conform its interpretation of difficult passages to the overall message that God will save any and all who believe in Jesus Christ. The Prophets would agree with this great plan.

RIGHTEOUSNESS BY FAITH VS WORKS, 9:30-33

- Why most Israel is lost is because they pursue righteousness by works/flesh and not by faith. Putting faith in Abraham, and blood, and Moses, and tablets of stone is antithetical to the faith response God has always sought. From stones God can raise up descendants to Israel, Mt 3:9. So that carnal attitude is wrong. John did a good job of showing that having Abraham isn't enough to please God.
- “BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE,” - Israel stumbled and that's the point. Israel wasn't elected to stumble. Israel wasn't by divine fiat hardened to stumble against the Messiah. No, Israel rejected God's wisdom in Christ and hardened itself.
- Why believers in Christ are righteous is because they have faith in Christ—they won't be disappointed. The Gentiles attained righteousness because they sought it by faith. The Jews did not attain righteousness because they sought it by works of the flesh.
- The 3,000 slain, Pharaoh, and the dishonorable clay are the way they are because they stumbled over God's wisdom. The same is true for Paul's countrymen, Israel.

NOT ISRAEL – PAUL'S COUNTRYMEN ARE NOT ISRAEL

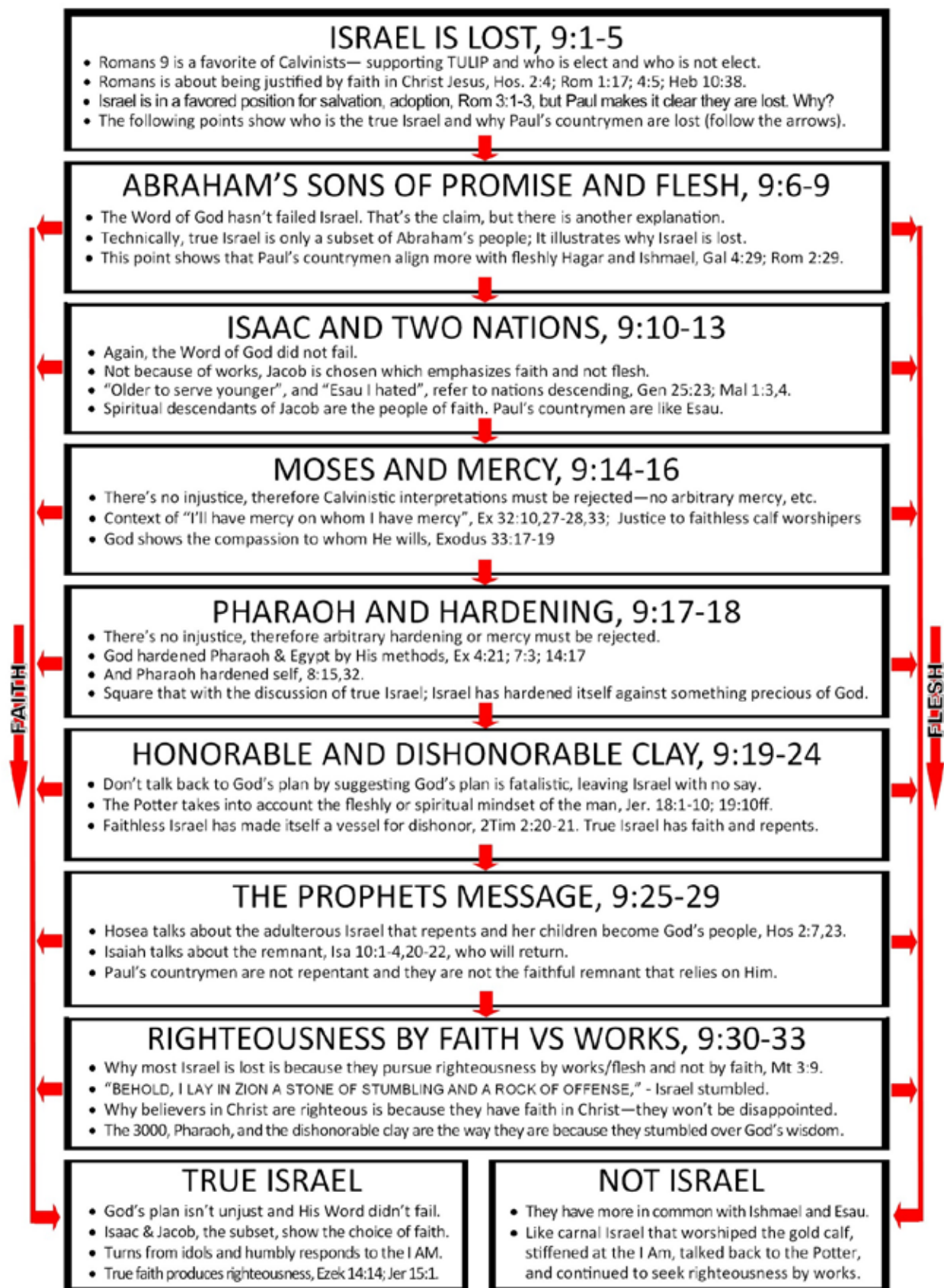
- They have more in common with Ishmael and Esau.
- Like carnal Israel that worshiped the golden calf, and stiffened at the I Am, and talked back to the Potter, and continued to seek righteousness by works, so Israel is where it is because it is carnal.

WHO IS TRUE ISRAEL?

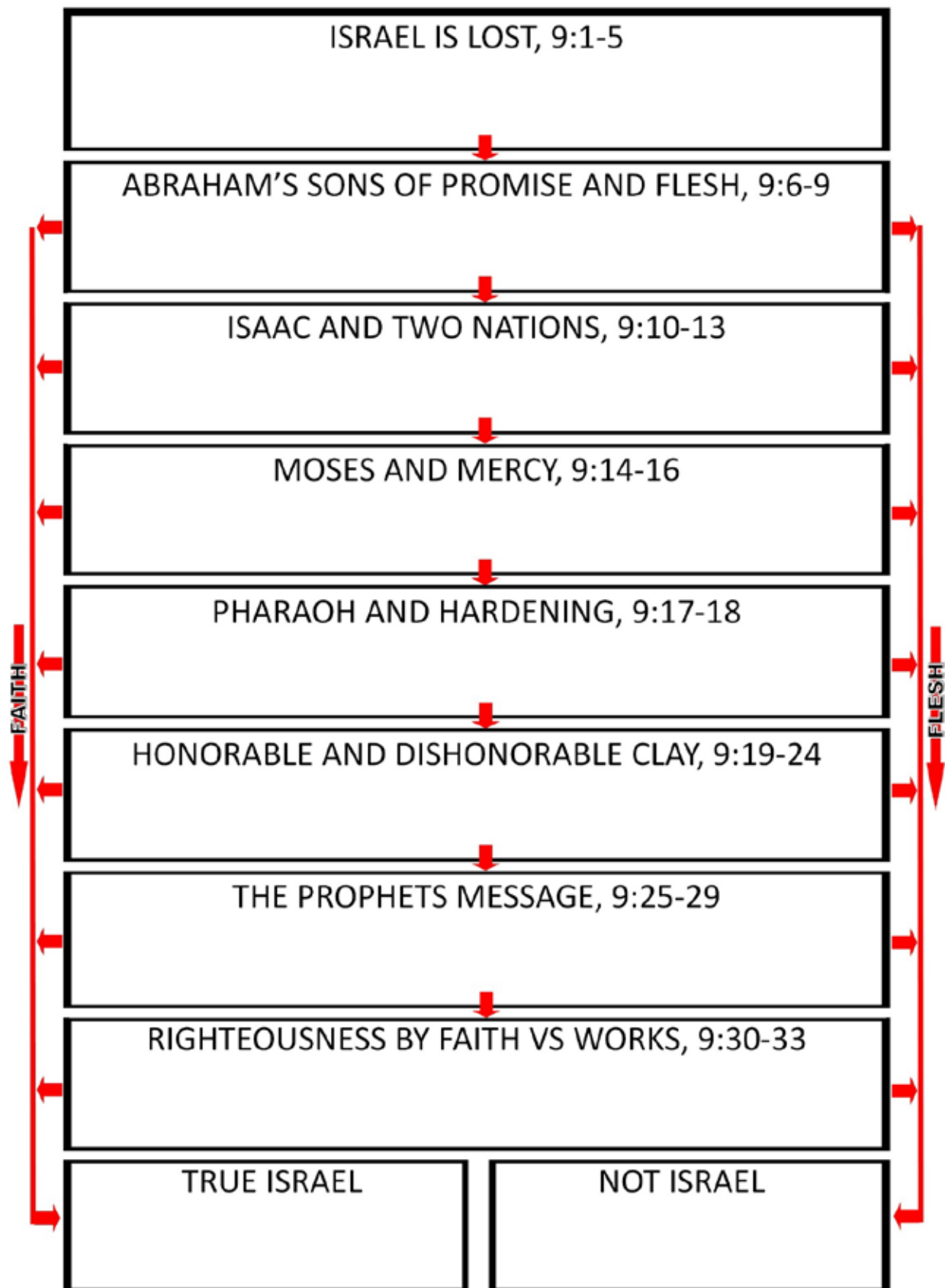
- Those who conform to God's plan. God's plan isn't unjust and His Word didn't fail. God's plan to redeem and make righteous is supremely just.
- Those who are like Isaac & Jacob, the subsets of Abraham's descendants, which shows the choice of faith and not works.
- Those who turn from idols and humbly responds to the I AM.
- Those with true faith which attains righteousness. Even if Noah, Job, Daniel, or Moses interceded for Paul's countrymen, they could only save themselves, Ezek. 14:14; Jer. 15:1. It is their example of faith that makes people part of true Israel. If you are a Christian, you are truly Israel.

1. Piper, John, “The Hardening of Pharaoh”, Accessed at <http://www.desiringgod.org/messages/the-hardening-of-pharaoh-and-the-hope-of-the-world>

BOOK OF ROMANS, Why Israel is Lost, Rom. 9, by Dan Mayfield



BOOK OF ROMANS, Why Israel is Lost, Rom. 9, by Dan Mayfield



Romans Chapter 10

By Blake O'Quin

blakeoquin25@gmail.com



Blake has served at the Eastridge Church of Christ, in Rockwall, Texas for almost 9 years as an associate minister. He has a passion for reaching out the lost in the community and for teaching High School students and parents of young families. Blake has been married for 12 years to his beautiful wife Autumn whom he met at his time at Oklahoma Christian. They have five children Belle (9), Cashe (7), Piper (6), Dexter (2), and Willow (4 months). He and his family enjoy spending their time together playing games, basketball, and enjoying each other's company.

Romans 10: The Great Confession

A Chasm to Cross

At Colorado's Royal Gorge Park there hangs a bridge 956 ft. high and over a quarter mile long between the two walls of the gorge. I can remember being only 5 years old and visiting this bridge. Still vivid in my mind are the sights of that great chasm being connected by a bridge that is a wonder of modern engineering. My older brother and I were excited to take the bridge across to the other side with my dad. However, my mom was not as excited.

Mom had made it so close to getting to the other side. We drove right to the edge of the bridge. She could see as people walked and even drove across that it was structurally sound. Although her faith in the bridge made sense mentally she still was not willing to cross.

Likewise, we know people who are this way in their willingness to commit to Jesus. The evidence is there before them. They even obey many of his commands daily. However, they lack a making Christ Lord of their life.

Paul addresses this type of individual in his letter to the Romans.

Romans 10:1-13

Brothers, my heart's desire and prayer to God for them is that they may be saved. For I bear them witness that they have a

zeal for God, but not according to knowledge. For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law for righteousness to everyone who believes.

For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. But the righteousness based on faith says, "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 that we proclaim); because, 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 with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, "Everyone who believes in him will not be put to shame." For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For "everyone who calls on the name of the Lord will be saved."

Not by Zeal Alone

From the context of the previous chapter we know that the "them" he is praying for are the Jews. Even though Paul was called to minister primarily to the gentiles his heart still had a strong desire that his countrymen would come to know Christ.

The zealous Jews that Paul was writing about knew God's requirements and were fulfilling many of them. Even though they were doing many good deeds they had not obeyed the gospel. They were still under the Law and therefore were being condemned by the Law. In the verses following the passage read Paul states that obedience to the gospel is what is needed for salvation.

Romans 10:14-17

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written,

"How beautiful are the feet of those who preach the good news!" But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from hearing, and hearing through the word of Christ.

From scripture we know that there are five steps that accompany salvation. The list goes: hear, believe, confess, repent, and be baptized. We can also talk about the sixth step which is to live a faithful life. I believe Romans 10 centers around confession, but Paul is explaining in these verses how someone gets to the point of true confession.

Before moving on to that let's first pause here to see the important role of a preacher. To examine the confession that he makes to others so they may in turn make the same confession.

The Preacher

The profession and vocation of the preacher is crucial to leading the lost to salvation. The preacher is responsible for providing souls with knowledge of Jesus through hearing. When the hearing takes root in an individual's heart then believing is produced. Next, the one who believes then needs to confess what they know when they heard and now believe. *How then will they call on him in whom they have not believed?* This is where belief begins to produce faith.

Pausing just momentarily on these verses let us remember two points to take away concerning preachers. 1.) The church needs more preachers. How is the world to hear without someone preaching? Training preachers needs be a part of what congregations do. We need to not only fill our current churches with preachers but also send them to locations where there are no preachers. 2.) Preachers should be welcomed with much joy. When quoting from Isaiah 52:7 and 53:1 it is clear that Paul recognize that a sound and devoted preacher brings good news. This is the good news of peace, happiness, and salvation. This is the good news that claims, *"Your God reigns."*

Pulling the lens back to see the context of the chapter Paul is saying that Israel has heard the gospel but they have neither believed nor confessed. Many of these Israelites had great zeal for God but had not obeyed his message of the gospel.

Paul writes this passage from his past experience. While reading Paul's epistles it is important for us to look back to Acts to, "read the minutes" of his life for greater understanding of why he wrote what he did in the way that he did. After Paul's arrest in at the Temple in Acts 21, Paul begins in the next chapter with his defense. Listen to the terminology he uses.

Acts 22:3-5

"I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day. I persecuted this Way to the death, binding and delivering to prison both men and women, as the high priest and the whole council of elders can bear me witness. From them I received letters to the brothers, and I journeyed toward Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

Paul was zealous for God without having the proper knowledge of God. In his zeal and self-righteousness he demonstrated his previous unrighteousness. This is why Paul writes in Romans 10:1, "For I bear them witness that they have a zeal for God, but not according to knowledge." The measure of someone's zeal does not equal their amount of righteousness. Being zealous is a good trait only when guided and directed by the true knowledge of God. Those who have a genuine zeal for God maybe close but they lack his righteousness.

So how does someone move from simply being zealous to being made righteous?

Self-Righteousness or God's Righteousness

To answer this let's examine verses 3 and 4. Here, Paul makes it evident where true righteousness comes from.

Romans 10:3&4

For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law for righteousness to everyone who believes.

In these verses my belief is that the righteousness Paul is referring to is a little different than just saying, “God is righteous.” We know that God is righteous and that is supported elsewhere in this book and chapter. However, I believe Paul, using the same word, uses it with slightly different meaning in this context. When Paul states, “*they did not submit to God’s righteousness*” he is referring to God’s standard of how they should live.

Therefore when Paul explains pronouncing, “*Christ is the end of the law for righteousness to everyone who believes*” he is not referring to Christ abolishing the law, although Christ did do that, but rather in this passage he “*is the end of the law*” means that he accomplished all that was required concerning righteousness through the law.

A translation that is more thought for thought than word for word can sometimes be used to help us understand some passages better. For instance in verse 4 the NIV translates this passage, “*Christ is the culmination of the law so that there may be righteousness for everyone who believes.*”

Paul has already discussed this concept earlier in this epistle so let’s take a look by turning to Romans chapter 3 and then the 2nd chapter. First let’s begin with the well-known verse of Romans 3:23.

Romans 3:23-26

For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

The message is simple for us to understand here. First, because we have sinned we fall short of God’s glory. Second, due to God’s grace he sent his son giving us justification and redemption. Third, he was able to do this by appeasing God’s wrath for our own unrighteous deeds, and God withheld his wrath upon the unrighteous until it could be paid on the cross. Finally, every debt of our own unrighteousness was paid by Christ and his righteousness. For his deeds produced life over death. Now we are under the law of grace and justified through faith.

Let's examine this thought again in Romans 2:4-5.

Romans 2:4-5

Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

Again Paul speaks of God's forbearance with the purpose of leading to repentance through God's kindness. However, much like those in 10:14-16 they did not heed the word of God and his wrath will come upon them on the day of judgement.

This passage indicates God's kindness and justice. God waits today on pouring out his wrath on the unrighteous so they have an opportunity to repent. We don't know when the day of judgement will come so in the mean time we need to preach to those who have not followed the truth yet. Just like Paul writes about in chapter 10, though there are some who know but have not acted in faith.

We all know those who are like this. They know of the word of God. Perhaps, this individual has even have attended church services several times. These are people who we may even say are, "good men and women." The world recognizes their deeds of integrity, honesty, and a host of other good moral actions. However, they have not committed to Christ. They are what I would like to call "almost Christian." We know however, that being almost Christian is not being a Christian at all.

Almost Christian

In verses 1-3 we see that many Jews were seeking a righteousness of their own rather than the righteousness of Christ. Verse 4 says, "*For Christ is the end of the law for righteousness to everyone who believes.*" Meaning righteousness can only come through Christ. In order for this to happen there must be a confession of Jesus Christ as Lord. Let's read from verses 8-11.

Romans 10:8-11

But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); because, 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 with the heart one believes and is justified, and with the mouth one confesses and is saved.

Again, Paul is straightforward leaving no room questioning here. The one who believes is justified, and the one who confesses is saved (in essence each is saying the same). Now some at this point are wondering, “What about baptism? You can’t be saved without baptism.” Yes, that is absolutely true. Only those who will skirt around Romans 6:3 and numerous other passages of scripture would say that. The point Paul is making is that baptism without belief or confession does not save just like confession void of baptism. Both show that Jesus is not Lord. If you will hang on with me for a few more moments we will see this demonstrated in a scriptural example.

Let’s go back to those who are close to salvation. The individuals who know the truth but are willing to commit to Christ. Scripture provides us with examples of individuals like this.

Examples of Those Close

1. The rich young ruler in Luke 18. He was a self-righteousness man not willing to obey the 1st and 2nd commands. He claimed to have upheld the five commandments that Jesus listed. By doing so he probably had the respect of many there that day. However, he was not able to enter the kingdom not because he was rich, but because he wanted to do so by his own merit. Jesus needs the humble. Jesus needs people willing to give all to the Lord. Individuals who seek a righteousness not of their own.
2. In Mark 6:20 we see Herod. Scripture reads, *“For Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly.”* Herod knew what John was saying was true but through his wife and their relationship he would never commit to the teaching.
This is why I believe that Jesus remained silent before Herod. Not only to fulfill what was written, but because there was nothing else could Jesus say to Herod. Herod heard and was stirred, but never believed or confessed.

3. Finally in Acts 24:24-25. *"After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus. And as he reasoned about righteousness and self-control and the coming judgment, Felix was alarmed and said, "Go away for the present. When I get an opportunity I will summon you."*

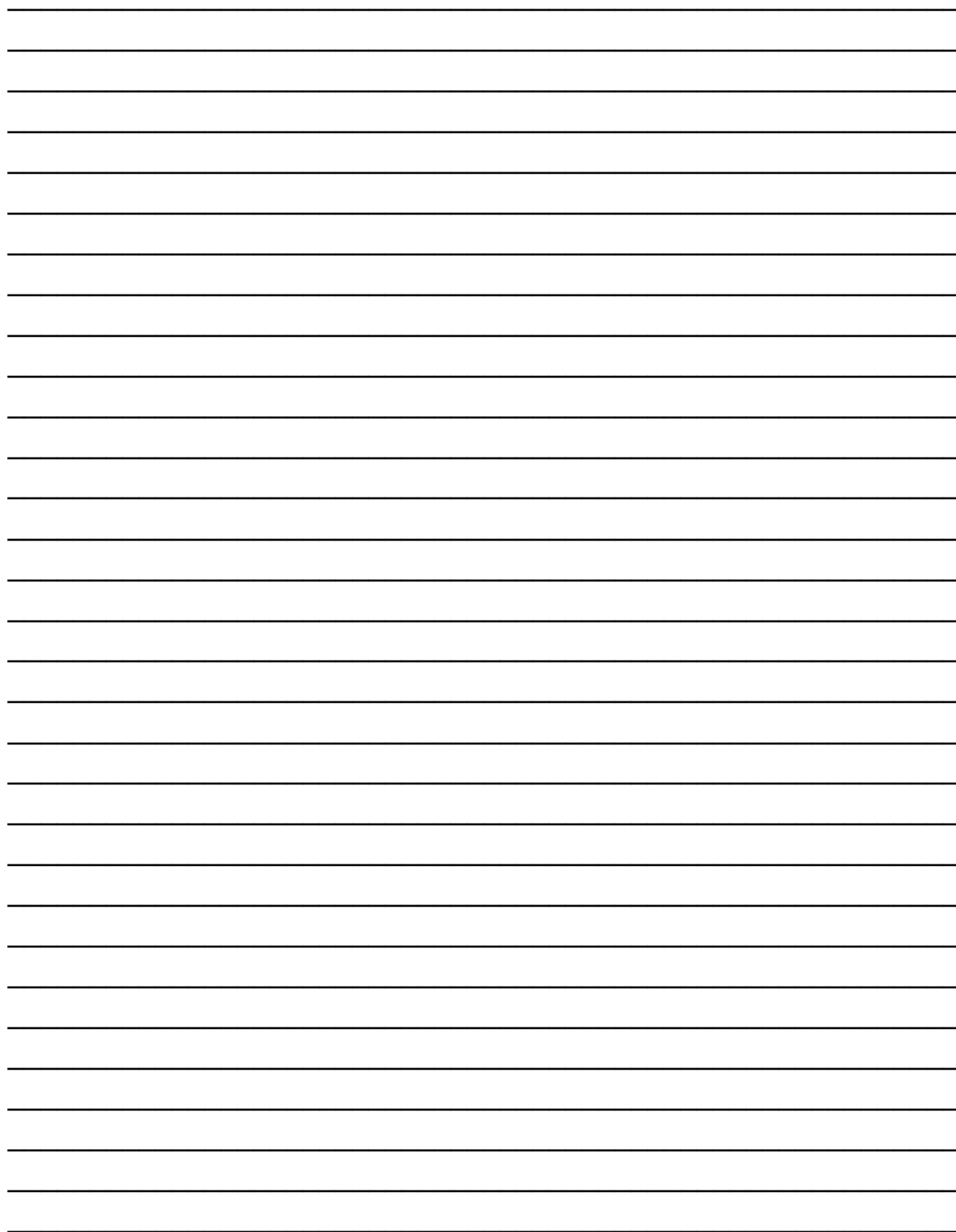
Like Herod his relationship was holding him back. Righteousness and self-control were too much for him to dwell on in light of the coming judgement.

Thankfully, the scriptures also provide us with a positive example. That example of course is the author of the book that we are reading. Let's go back to Acts 22 as Paul continues in retelling his conversion. After he had been blinded, stayed with Ananias for 3 days, and received his sight verse 16 says, *"And now why do you wait? Rise and be baptized and wash away your sins, calling on his name."* In Paul's conversion he was baptized to have his sins washed away. Note that the verb "be baptized" is in the passive voice (as in the other conversion accounts in Acts) showing that baptism was not being done by Paul but rather to Paul. And when he was being baptized it was not his own righteousness that he was being forgiven but rather that which comes through Christ, the name he called on.

Continued Confession

This confession that Paul made at his baptism was not a one-time confession. The confession of Christ as Lord is what we must make to all the world. Just as Peter confessed in Acts 2. We need to teach others through the confession of Jesus as Lord like Philip did in Acts 8. Salvation is at stake and the task is urgent. In verse 21 Paul writes, *"All day long I [the Lord] have held out my hands to a disobedient and contrary people."* However, that invitation will one day end. Remember what is at stake. *"For with the heart one believes and is justified, and with the mouth one confesses and is saved."*





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