**August 11, 2019**

**Session 22: Final Issues**

I hope we are all spending time praying about the Mercies.

I hope we all are presenting our bodies to our Father in prayer in the three particular ways Romans 12:1 beseeches us to.

I hope we are all enthusiastic about the coming education which will accomplish the three components of God’s will in us.

But before we start vs. 3, I need to emphasize the necessity of the preceding doctrines in the book of Romans. If this education is going to work, then:

You need to know about Justification.

Because this pertains to our salvation, many people feel like they can skip over Justification. This is a mistake. Just to make sure and because this is so important, let me set forth the bare minimum. Many people “got saved” before they really understood salvation as Paul presents it. They assume everything is okay, but let’s make sure.

I will make this as brief as possible, but I must go through it.

Romans 1-5 sets forth the gospel of Christ. By trusting Jesus Christ as our all-sufficient Savior, we are permanently and unalterably justified unto eternal life.

Romans 1-3 describe the 3 components of the gospel of Christ:

1. Awareness of God’s wrath and the need for salvation – 1:18-32
2. Everyone is without excuse and worthy of God’s wrath – 2:1-3:20
3. God has made, through His Son, a provision for pardon and justification, freely offered to everyone – 3:21-26

In Romans 3-5, the apostle Paul sets forth 5 proofs that we are justified unto eternal life by grace through faith without works of any kind, at any time.

Romans 3:27-4:25 sets forth Paul’s five exhibits of evidence or legal proofs that justification for ALL has been, is at this present time, and always will be BY GRACE THROUGH FAITH alone, in Christ alone, without any works of any kind, at any time.

**Proof #1 - Romans 3:27-31 –Justification is only by grace through faith**

Paul’s first exhibit of evidence (3:27-31) is to appeal to the very nature of the court of God’s justice in which the case is being tried. This first legal proof or exhibit of evidence is set forth in THREE SECTIONS:

**Section One: (vss.27-28) -** God’s justice will not allow for the admission of any works or deeds of the law, concluding that God CAN ONLY JUSTIFY A MAN BY FAITH ALONE.

**Section Two: (vss.29-30) - J**ustification by grace through faith alone is not something new, but one that HAS CONSISTENTLY BEEN IN EFFECT FOR ALL TIME: past, present, and future.

SUMMARY COMMENTS ON SECTION TWO:

1. Vs. 29 declares JUEL by faith alone is not a ‘program’ issue. It is not exclusive to either God’s program with Israel or to His program with the Church, the Body of Christ.
2. Verse 30 makes it clear God justifies both “the circumcision” (Jew) and “the uncircumcision” (Gentile) on the exact same basis: FAITH.

In the court of justification unto eternal life, faith is the only thing God’s justice can accept, for it is the only possible response on our part that is compatible with GRACE.

So... in God’s court of Justification Unto Eternal Life:

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

The court of God’s justice can only justify a man by faith alone.

Romans 3:29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

**SECTION THREE: Vs. 31 – Justification** unto eternal life, does no damage to any other law in any other court;, in fact just the opposite is true, all other law is established upon the law of this court, rendering the Judge consistent in all His findings, rulings, and executions.

**Proof #2: Rom.4:1-8 - 2 scriptural proofs that justification allows no works to be saved or to stay saved under the law or not under the law**

1. Paul will use Abraham – a Gentile before the law, and
2. David - a Jew under the law, to demonstrate that justification is always by faith and never by works.

Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Abraham found:

* a man has absolutely no capacity to produce works that are capable of justifying him in the eyes of God’s justice

There is a confusing issue about Abraham’s justification which stems from failure to rightly divide the word of truth. We need to cover it so that we do away with any confusion on the matter.

Here is an important principle: Abraham had two justifications.

Only one of them is justification unto eternal life. That is his justification by faith. Abraham believed God and it was counted to him for righteousness.

Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

This one takes place back in Genesis 12-15. It was at that point Abraham was justified “in God’s sight.” And that is true to what Paul has written.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified **in his sight**: for by the law is the knowledge of sin.

“In His sight” is the justification before God. That is the justification that is “unto eternal life.”

Abraham’s other justification was “before men” as Abraham outwardly demonstrated that he was the “Friend of God.” Therefore, this “justification” was by Abraham’s works.

James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only.

Isaac was not even born until 25 years after Abraham “believed God” and was justified before God. If Isaac is 15 years old in Genesis 22, then the time between Abraham’s justification unto eternal life and his justification as the “friend of God” is 40 years apart. These are two justifications, happening decades apart.

Every Israelite had a salvation package that was supposed to contain 2 justifications; the first one unto eternal life by faith alone (justification before God) and the second was a justification in the eyes of men by works, to outwardly testify of their faith. But this 2nd justification had nothing to do with their eternal life!

Abraham found:

* a man has absolutely no capacity to produce works that are capable of justifying him in the eyes of God’s justice
* Abraham really was justified by works, but that kind of justification is totally inadmissible in this court of God’s justice

Paul clarifies the issue when he says if Abraham was justified by works (unto eternal life) he would have something to “glory” in, “BUT NOT BEFORE GOD.” Abraham could “glory” in his justification by works as the “Friend of God.” But that last phrase “but not before God” tells us it is completely out of line and inadmissible to justify Abraham unto eternal life in God’s court of justice. In that court, all of Abraham’s works mean NOTHING. And verse 3 drives that point home.

Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

All God did for Abraham in justifying him unto eternal life was solely by GRACE.

Abraham provided NOTHING whatsoever for his justification unto eternal life. Further, he could produce NOTHING to justify himself or even aid God in justifying him.

Abraham, therefore, is utilized by the apostle Paul in Romans chapter four as the example of how the justice of God operates to give justification unto eternal life strictly and solely based upon His grace.

The ONLY way in which Abraham could ever be justified unto eternal life (having his sins forgiven and the Righteousness of God imputed to him); to be saved from the debt and penalty of his sins, was by FAITH and FAITH ALONE.

This is exactly what Paul presents in Romans 4:1-8 in his second most powerful evidence that God can only justify the unsaved unto eternal life by Grace through Faith alone.

Therefore, it is untrue to say God ever did, now is, or ever will justify someone unto eternal life by combining faith (or simple belief) with any kind of works, such as:

* Water baptism of any kind
* Joining a church /going to church
* Walking an isle
* Praying the sinner’s prayer, or praying anything at all
* Giving your life to God/making Jesus the Lord of your life
* Turning from sin/confessing your sins
* Confessing with your mouth
* Inviting Jesus into your heart, asking Jesus to come into your life
* Asking Jesus to save you
* Making any kind of commitment, promise or deal with God
* Giving money/ helping the poor
* Being good to your enemies
* Law keeping
* Weeping tears of repentance, etc., etc.,

**Session 23: Justification Proofs**

Do you know why the items in the above list do not constitute “saving faith?” Can you identify the problem with each one – which keeps it from being an accurate description of “believing in Jesus?”

For some of these, they are wrong because they are works, and Paul has made it clear that works are not allowed. Baptism, joining a church, church attendance, being good, keeping the law, turning from sin, giving you life to Jesus, doing penance – that is all about works. And works are not allowed in the court of God’s justice.

Romans 3:20 Therefore **by the deeds of the law there shall no flesh be justified in his sight**: for by the law is the knowledge of sin.

Romans 3:24 Being **justified freely by his grace** through the redemption that is in Christ Jesus:

Romans 3:26 To declare, I say, at this time his righteousness: that he might be just, and the **justifier of him which believeth in Jesus**.

Romans 3:28 Therefore we conclude that a man is ju**stified by faith without the deeds of the law**.

Galatians 2:16 Knowing that **a man is not justified by the works of the law,** but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be **justified by the faith of Christ**, and not by the works of the law: for **by the works of the law shall no flesh be justified.**

Galatians 3:11 But that **no man is justified by the law** in the sight of God, it is evident: for, The just shall live by faith.

Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be **justified by faith**.

The problem with other things in the list is they do not accurately depict what a person must believe in order to have “believed the gospel of Christ.”

For example, “inviting Jesus into your heart” does not constitute saving faith. “Asking Jesus to save you” can be done without putting your faith in His complete and perfect work of redemption. Saying the “sinner’s prayer” of “Lord, be merciful to me a sinner” is not trusting the Jesus’ work as your Substitute Redeemer. It is true that saving faith involves knowing we are sinners. It is true that God is demonstrating “mercy” to us in offering us salvation. And it is true that salvation is through Jesus. But these ideas of salvation neglect the very heart of what “believing in Jesus” is, according to the Scriptures.

Saving faith involves the knowledge not only of sin and guilt, but it also involves trusting what the work Jesus did as your Substitute-Redeemer, as your only means of being justified before God. Without that knowledge and “faith” in that work Jesus accomplished in His death, burial and resurrection on our behalf, a man cannot be saved. Why? How can he trust in that which he does not know? How can a man truly depend on that which he does not have knowledge of?

Paul will use 1. Abraham – a Gentile before the law, and 2. David - a Jew under the law, to demonstrate that justification is always by faith and not by works.

Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. 8 Blessed *is* the man to whom the Lord will not impute sin.

David is under the law and he understood that no man would be justified before God on the basis of keeping the law. He understood that the law simply declared a sinner’s status before God. David knew by works a man could not make up for the sins he committed and therefore could never justify himself. He understood justification was based not on the principle of works (law) but by faith.

David is the apostle Paul’s second historical precedent-setting case - however, note when Paul appeals to David in connection with being justified unto eternal life, he does not appeal to him in the same way in which he appealed to Abraham.

Paul says, “Even as David also DESCRIBETH the BLESSEDNESS of the man, unto whom God imputeth righteousness without works. Paul presents David as a man who ALREADY IS justified unto eternal life, and not only that, but he is presented as an already justified man UNDER THE LAW.

The significance of this historical precedent-setting evidence is to take both Abraham and David and set forth the facts which provide for one to understand and appreciate JUSTIFICATION UNTO ETERNAL LIFE: YOU GOT IT BY GRACE THROUGH FAITH WITHOUT WORKS, AND YOU KEEP IT WITHOUT WORKS!

It is necessary to put the whole package together of the two issues of Abraham and David whereby (the evidence of historical precedent) produces solid and indisputable proof one is justified by grace through faith without works of any kind at any time.

When you are justified unto eternal life, you:

* Are forgiven all trespasses – those you have and will commit
* Have God’s perfect righteousness imputed to your account
* Have God’s promises that sin WILL not be imputed to you

That is why it is so glorious to see once God’s justice has responded to our faith, He completely forgives us, He permanently imputes His righteousness to us, and He REFUSES TO IMPUTE SIN TO US EVER AGAIN. He says HE WILL NOT DO IT.

* Abraham = gets justified (JUEL) in Genesis 15
* David = already justified (JUEL) in Psalm 32
* Abraham = imputed righteousness
* David = imputed righteousness
* Abraham = gets saved – no sin imputed
* David = stays saved – no sin imputed
* Abraham = without works of any kind
* David = without works at any time

**EXHIBIT C: Romans 4:9-12 -** Justification unto eternal life can only be by grace (God doing all of the work) through faith alone without any works of any kind at any time for both Jews and Gentiles.

Presented in Exhibit C is Biblical, doctrinal evidence associated with Abraham which presents Abraham as the FAITH-FATHER example of all those who get justified unto eternal life. Furthermore, Abraham will serve as the faith-father example in a duel roll: as the faith-father of the uncircumcised Gentiles, and as the faith-father of the Jewish circumcision Israelites.

This is a good place to review the evidence:

* **Exhibit A** - The law of the court of God’s justice refuses to acknowledge works of any kind for JUEL and responds only to faith in the gospel
* **Exhibit B –** JUEL has been, is and always will be only by grace through faith without works – Abraham is permanently JUEL by faith alone before the Law and - David’s JUEL is unaffected by sin because God refuses to impute sin back to a justified man (a man whose sins are forgiven and to whom God’s perfect righteousness has been imputed on the basis of faith).
* **Exhibit C –** Abraham is the “faith-father” example for both Jews and Gentiles as his JUEL was prior to his circumcision – wherefore, anyone who will be JUEL will follow the pattern of Abraham – justified by grace through faith without works of any kind at any time
* **Exhibit D –** Paul will prove that JUEL is totally exclusive from the Law: Romans 4:13-16c

Paul demonstrates JUEL is totally exclusive from the Law (and commandments) in that it was accomplished 430 years before the Law of Moses was ever given

* **EXHIBIT E**: Romans 4:16d-25

Paul’s final piece of evidence sets forth to prove the certainty of justification by grace through faith based on the power of God and the certainty of His counsel.

Paul’s final piece of evidence will bring out the very details of what constituted saving faith in Abraham. What Paul is doing is analyzing Abraham’s faith and that faith really began with a thinking process about the One he’s being asked to believe.

Therefore, for someone (or anyone) to honestly believe what God says in His message for justification unto eternal life, the thinking process that brings them to the issue of placing their full confidence and trust in what God has said, (whether or not they are cognizant or aware of it) is based upon the realization the One they are believing in IS WORTHY TO BE BELIEVED.

And when that is recognized by the justice of God, that is why God is able, then, to say, “That’s worthy of my righteousness: I can give it to you!”

The First Component of our Faith God Perceives: believe Him because they realize HE’S GOT THE POWER TO DO WHAT HE SAYS HE WILL DO! Even though this sounds simple, but when it’s looked at from God’s perspective, that’s what makes it to be the profound thing it is because that now sets the stage for the rest of the verses to teach you WHY that is so pleasing to God.

(2) - The Second Component of our Faith God Perceives:

This is something that would naturally go along with someone who’s got the power to do what he says. And it’s more than just having the “will” to do it. This is something ONLY GOD could possess. When it comes to allaying those fears in Abram - God points to two specific things about His Jehovah-ness:

1) HIS POWER.

2) THE CERTAINTY OF HIS COUNSEL

That is, it is God’s plan, purpose, and design in connection with Abraham. (That’s what “counsel” means = a resolute purpose, intention, plan, or design.)

What God said to Abraham He said in such a way it produced in Abraham the understanding God’s counsel is absolutely certain - that is, God didn’t describe His purpose or design with Abraham as a process or series of events that have to take place – He described it as a PAST TENSE, already accomplished fact when it wasn’t yet an accomplished fact, and when it seemed impossible to accomplish it at all.

**ROMANS 5:1-21 - JUSTIFICATION UNTO ETERNAL LIFE: It’s Eternal Secure Existence.**

1. Romans 5:1-2 - Our present 3-fold judicial standing before God being now justified.

2. Romans 5:3-21 - Doctrines designed to provide complete assurance concerning the eternal security of our justified standing

You need to know about Sanctification.

You need to make the cry of Abba, Father. (Yes, to being educated)

You need to understand where you will be in eternity (heavenly places) and have a basic idea of what you will be doing (ruling on the behalf of God’s government)

You need to be established by the doctrine in Romans 8:16-39.

You need to pass the checkpoint of Romans 12:1-2.

You need to be praying in connection to the mercies of God.

**The Issue of Sonship:**

In Romans 8:14-15, Paul is not talking about us being sons of God in any old way; he’s talking about it in a very specialized way. The Bible uses the word “son” in many different ways.

For example “son” is used to describe:

1) A Paternal/Genetic Son—Gen. 4:17 (1st use); II Sam. 19:4;

Acts 16:1

2) The 2nd Member of the Godhead; the Son of God; the Lord Jesus Christ Himself—Mat. 11:27; 16:16; Luke 19:10

3) A son in the faith—(Timothy & Titus) I Tim. 1:2; Titus 1:4

Most believers only think of themselves as God’s sons in the sense of, or in connection with belonging to the FAMILY OF GOD with the issue of regeneration in view.

So, that gives us another use of the word “son:”

4) A Regenerated Son—John 1:11-13

But that is not the way Paul is using “sons” in Romans 8. In Romans 8, we are sons in connection with our sanctification, not just our justification.

In Romans 8:14, Paul makes it clear this is a very special category of sons, not only because he distinguishes it from being a child of regeneration, but also because he attaches one very specialized issue to it that sets it apart from all other aspects of being sons.

Notice that special issue of how you got this sonship status:

Romans 8:15 For ye have not received the spirit of bondage again to fear; but **ye have received the Spirit of adoption, whereby we cry, Abba, Father.**

The sonship Paul is speaking about in Romans 8 is a sonship status we received by means of ADOPTION; we are adopted sons of God!

And that is the 5th way that the word “son” is used in the Bible:

5) ADOPTED SONS OF GOD—Rom. 8:14-15; Gal. 4:5

It is necessary for you to realize that sonship is not merely the

issue of being a member of the ‘family of God!’ Along with that, you’ve got to appreciate that the Father has 2 ways of dealing

with His heir: 1) as a child and 2) as a son—an adopted son!

Not only is their inheritance different, but the Father is going to deal with those 2 “heirs” very differently.

**The Adulthood of Sonship**

As an adopted son you should expect God to treat you as the adult son or daughter He's made you to be. As you go through the sonship curriculum, you will see many differences between the way an adult son is treated from that of a child. But for now, I would like for us to briefly look at just a few of those important differences.

(1) Freedom from fear motivation. (Rom. 8:14-15)

As a son, you don't have "the spirit of bondage again to fear" The spirit of bondage is that law system with its tutor and governor structure that God utilized in "time past" with His nation Israel as His heirs.

* The law was called bondage because that was exactly what it was; a yoke of bondage.
* You have already been taught by Paul that the law binds you to sin's mastership.
* It binds you to only operate on the weakness of your flesh.
* In addition to that, the law has an additional aspect of bondage to it; the bondage of a tutor and governor system.

As such, it binds you to:

* being treated as an immature, irresponsible child
* being subject to extreme discipline, strict discipline for failures
* a restricted relationship with God your Heavenly Father
* great limitations on what you can know and what you can learn
* from being able to function on your own as an adult

The law has a great number of ways in which it can bind you and therefore it's called a spirit of bondage.

But there is still something else the law binds you to:

* it also binds you to the issue of FEAR as the reason for why you do things

In contrast to the fear motivation of the law, under sonship you have liberty and you are free from being motivated to do things because of fear. That is a marvelous privilege of God's grace to you!

In this dispensation of grace, we are free from that tutor and governor system. When it comes to learning what God wants us to learn, He is not dealing with us as with a tutor that carried the strap (the rod of correction.) When you don't learn what you ought or when you don't conform to what you have learned, He does not punish you like you are a child, but now He is going to deal with you as an adult.

For us, God hasn't put a supervisor over us to tell us what we ought to do, what God's will is in a particular matter or to make all our decisions for us. (what we should wear, where we can go, etc.)

We've been delivered from all that because we are not being dealt with as children; we have the liberty of adulthood. And you need to appreciate-really appreciate-just how great that is!

Misunderstanding what the law was and why it was given causes many people to think that living under the law is just wonderful. But you need to understand clearly that living under the law system (the tutors and governors system) was never designed to be 'wonderful.' SONSHIP, with all its adult sonship liberty, is wonderful! Sonship carries the wonderful liberty of grace!

The most foolish thing any member of the church the body of Christ could ever do, in view of who God has made you to be "in Christ" and given you the position in Christ He's given you as adult sons, is to go back and live under that law!

So we have as our first major & fundamental contrast or distinction or benefit of being treated as sons in this dispensation of grace as opposed to the childhood treatment of the children of Israel under the law's system of tutors and governors: 1) Freedom from fear motivation. (Rom. 8:14-15)

Just so that you see the difference clearly, you can go back to passages in God's program with Israel (especially passages back when that law system was brought in there in Exodus, Leviticus, Numbers and

Deuteronomy) where God had Moses tell Israel that certain things were taking place so that the fear of God would be in their hearts!

Leviticus 25:17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

Leviticus 26:14 But if ye will not hearken unto me, and will not do all these commandments; 15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: 16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

Deuteronomy 4:10 Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

Deuteronomy 6:2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Deuteronomy 6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

Deuteronomy 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

Deuteronomy 8:6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

Deuteronomy 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

Deuteronomy 10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

Deuteronomy 13:4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

I think you get the point; the law brought the bondage of FEAR and the way the entire law contract was set up was to effect proper behavior through the motivation of FEAR. You step out of line you get judged, cursed, punished!

Hebrews 10:28 He that despised Moses' law died without mercy under two or three witnesses:

In view of what God has given you by His grace in Christ Jesus, the motivation for you and I to live as sons in honor and as well-pleasing in God's sight is the issue of love, gratitude, thanksgiving, and appreciation for what God has done for us by His grace!

The second primary liberty you have as an adult son:

(2) Freedom from the rudiments of the world.

This issue deals with a wide range of issues, with the main issue concerning our being brought under the bondage and mastership to a

strictly regulated "religious" lifestyle in which you observe

days, months, times and years, and you use rituals, ceremonies and observances (such as water baptism, physical circumcision, holidays (holy-days), dietary regulations and so forth and so on.)