

Session 1: INTRODUCTION TO ROMANS

In this introduction we are going to do two things: establish the doctrinal position of the book of Romans and give a general outline of the book. I have chosen to accomplish the first of these goals by use of principles that produce an understanding of how things work. So here is the first principle that will frame our study of the book of Romans.

Principle #1 – God has given us the books in our Bible in a specific order that is doctrinally progressive.

They are not given in the order they were written, but rather, in an order that presents information in a teaching format. The application of that principle tells us that Romans follows the book of Acts and precedes 1 Corinthians for a reason. Do you know that reason? Also, Romans is presented to us as the first of Paul's epistles. Romans is not the first book Paul wrote, but it is the first one we come to as we proceed through the Bible and study according to a "**biblical theology**."

Principle #2 - Each book in our Bible has a specific function, focusing upon doctrine, reproof or correction.

All of Paul's epistles function in some capacity for believers in the **dispensation of Gentile grace**. It will enhance your understanding when you can identify the function of each of those books. The function of the book of Romans is to get believers established in the faith in accordance with the dispensation in force today by educating them in the foundational doctrines upon which the remainder of their edification will be built.

Romans 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

When Paul writes that he desires to see them, it is not for the purpose of fellowship, but for the purpose of getting their edification under way. The book of Romans is very important to us who are living in this dispensation of Gentile grace as it is also the foundational book for our **edification**. Since our edification is of paramount importance to God, it should be no trivial thing to us.

Edification is a word that we do not commonly use in our everyday speech and even in sermons we seldom hear it used. Some form of the word "edification" is used 20 times throughout the Bible with Paul using it 19 of the 20 times in his epistles. Since Paul is such an advocate of edification and he is our apostle, we should be paying attention to what he says about it.

Edification is what God purposes for us and He means for it be a necessary and non-optional part of our lives. Therefore, it is important for us to know what our "godly edification" is and what it involves. There is a purpose behind our edification. Without edification taking place within us,

that great purpose will not and cannot be achieved. There is no replacement or substitute for edification.

The root word of edification is “edifice.” An edifice is a building. When we are edified, we are being built up on the inside, in our souls.

Simply put, our edification is the building of a “house of doctrine” that instructs us how to live our daily lives. Edification is the process of our education from God. This education from God’s school allows us to see things the way He sees them. It causes us to know what is important to God. This education (edification) allows us to know what God is doing and what His will is. All of these areas of knowledge comprise the edifice or building that is being constructed in our souls that we are to operate our lives out of. It is the function of the word of God to provide this building of doctrine in us.

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for **doctrine**, for **reproof**, for **correction**, for **instruction in righteousness**: 17 That the man of God may be perfect, throughly furnished unto all good works.

We see that the first thing that Scripture is profitable for is doctrine. Doctrine is instruction as to what to believe and how to behave.

The next profitable thing the Scripture provides for is “reproof.” Reproof is instruction for someone who is wrong and needs to be straightened out.

The third profit of the word of God is “correction.” Correction means that we are “off course” and we need to be put back on course. Correction implies that some things are right, but something is headed in the wrong direction and needs a course correction.

These 3 (doctrine, reproof, correction) represent 3 categories of books in Paul’s epistles. Some books have a central theme of doctrinal instruction. Others have reproof as their focus. Still others have correction as their purpose. As an aside, every book contains “instruction in righteousness.”

The book of Romans is a book of doctrine that is meant to get believers established in the faith. It is necessary to understand the things in Romans so that later, when studying the advanced doctrine of the book of Ephesians, we do not build more doctrinal error on top of a faulty foundation. In other words, if we don’t understand Romans correctly, then neither will we understand Ephesians correctly.

Just as God had a particular way in which Israel was to be edified under their program, so God has a particular design for our edification. That design placed Romans as the first book of our edification. That means Romans is the foundational doctrine for the building program (edification) of our souls.

When we say that Romans is the foundation doctrine, we mean that it contains the first things a believer needs to learn. Just as a foundation is the first part of erecting an edifice, Romans is the first part of our edification. We could say that Romans is our elementary school instruction. It contains the basics that will allow us to further our education to the more complex doctrines contained in Ephesians and other books that follow after Romans.

As you work through Paul's epistles, there are two analogies that are employed to describe our edification process.

Principle #3 – There are 2 ways in which our edification is described in Paul's epistles; by use of building terminology and growth terminology.

The building terminology fits in perfectly with the concept of an edifice or building. We have references to a foundation and building on that foundation. Paul says in I Corinthians that he has "laid the foundation" and that a man ought to "take heed how he buildeth thereupon."

1 Corinthians 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Notice how Paul refers to himself as a "wise materbuilder." This is more of the building terminology.

The "growth" terminology includes terms that describe the human growth process from being a baby to an adult. Paul talks about "babes in Christ" and being "perfect" (mature).

Ephesians 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

1 Corinthians 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

Ephesians 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

1 Corinthians 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

Ephesians 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Ephesians 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

This all has to do with our edification as we move from being babes to children to men. Romans has to do with the beginning of the edification process that is intended for every believer. Now if Romans is the foundation, then there is something that is to be added to it. And that is exactly the way God means to carry out the edification process in us. This leads us to this principle.

Principle # 4 – God has designed a specific process by which your edification will be carried out, beginning with the foundation of Romans-Galatians, continuing with the structure of Ephesians-Colossians, capping off the structure in 1&2 Thessalonians, and finishing with the proper implementation of the doctrine within the local assembly in 1 Timothy - Philemon.

One of the great things about our edification is that we don't have to invent some process of education whereby we grow in grace. The pattern was given to the apostle Paul who gives it to us. God's design for us to be edified begins in the book of Romans.

Let's take a look at the design God has set forth for our edification. We begin with Romans, then 1 & 2 Corinthians and Galatians. These first 4 books, along with 1 & 2 Thessalonians are referred to as the "Acts epistles." That is, they are written during the time period covered in the book of Acts.

The prison epistles comprise of the books of Ephesians, Philippians, and Colossians and contain advanced doctrine that is built upon the foundational doctrine of Romans.

1 & 2 Timothy, Titus and Philemon are the pastoral epistles which are written to describe the proper function of a local assembly of believers according to all the doctrine that is presented from Romans to Colossians.

In Romans, we are given the beginning, foundational doctrines that comprise the first things a believer must know and live according to.

In 1 Corinthians, Paul is speaking to them as babes in Christ who cannot handle anything beyond the doctrine of salvation. They weren't able to handle it before when he was among them and they still aren't able to handle it.

1 Corinthians 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. ² I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

There were things that Paul wanted to tell them, but could not because they were not able to bear it. Their foundation was incomplete. Adding to their edification, the things they were not yet able to handle, would have disregarded the design that God established for edification. By allowing sin to reign over them and being carnal in their behavior, the Corinthians were holding up the process of their edification. This was having consequences on them both at that time and out in the future.

In 2 Corinthians, many had responded to the corrective doctrine that Paul gave them. In this epistle Paul gives remaining foundational truth for those who have gotten themselves straightened out and he also admonishes those who hadn't.

In Galatians Paul addresses a major problem that was working in them.

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

They were removed from the foundational doctrines of grace that Paul taught them when he was with them. These are the same doctrines contained in the book of Romans.

In Ephesians we start building upon the foundation. It is like the walls of the house that sits upon the foundation of Romans-Galatians.

Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

The doctrine in Ephesians is built upon the foundation that they previously learned from the "apostles and prophets" that functioned in accordance with the apostle Paul's ministry as written about in Ephesians.

Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of Christ. 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

There is a lot in this passage, but the thing I want us to notice is the apostles and prophets spoken of in Ephesians 2 were not the OT prophets and the 12 apostles. These were those who were

miraculously given “a measure of grace” for the purpose of “edifying the body of Christ” until we all come in the “unity of the faith...unto a perfect man...the stature of the fullness of Christ,” when we are “no more children” because we have “grown up unto Him in all things.”

Those apostles and prophets were given “until” something that allowed everyone to come in the unity of the faith and come unto a perfect (mature, complete) man. Then they would no longer be children in their understanding, but they would be complete in Christ. This is not in regard to their salvation but with regard to their edification, which we see at the end of the passage. We see that Paul does not have “establishment” in view, but rather “perfection” is what he is addressing.

Paul says these Ephesian saints were building upon the foundation given to them by the apostles and prophets who proclaimed those things Paul wrote in Romans. They had read the things in Romans and Paul reminds them of it.

Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words), 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

In Ephesians, the doctrine is progressing. They are not learning there is a dispensation of grace as in Romans, but they are learning why there is a dispensation of grace and the wisdom of God in this dispensation. Paul talks about them no longer being children in their understanding. He introduces the “perfect man” concept to them and speaks about their growth and maturity in Christ.

Ephesians, along with Philippians and Colossians, comprise the structure that sits upon the foundation of Romans through Galatians.

In 1 & 2 Thessalonians we have the doctrines that comprise the “roof” of the edifice.

Both epistles to Timothy along with Titus and Philemon take all the doctrine given in the previous books and apply it to the proper function of a local assembly. They instruct as to the policy of evil against the edification of the saints and how to be equipped against it.

Now you understand the doctrinal position of Romans. It is the epistle providing foundational doctrine as a member of the church, the body of Christ. Our growth begins with this book, growing us through milk in the beginning so we can handle the meatier doctrines later on. It is the complete foundation upon which we will erect the structure of the edifice within us.

The foundational doctrine found in Romans–Galatians can be broken into 2 parts:

- Paul’s gospel

- The preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest

Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

These are built upon in Ephesians–Colossians by doctrine that can be divided into 3 parts:

- The hope of His calling
- The riches of the glory of His inheritance in the saints
- The exceeding greatness of His power to us-ward who believe

Ephesians 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

If these things are not familiar to you, then we are doing the right thing by learning the foundational doctrines before we go over to learn the meat doctrines. So don't get discouraged if you cannot yet identify the things of Ephesians 1:15-23. We will get there when it is time.

In verse 15, the "love unto all the saints" is a mark of the maturity of the saints at Ephesus. Paul knows they understand the foundational part of their edification because it shows up in their conduct. Paul has heard of those things and he knows where their edification is.

He prays that they will know the 3 things mentioned above because those are the things that comprise their further edification and he is about to set those things in front of them.

These 3 categories of doctrine concerning the great wisdom of God in this dispensation of grace, the wisdom of God in making a new creation, and the wisdom of God concerning what this will

all mean in the ages to come: the meat doctrine. This is the “house” that sits on the foundation of Romans.

At the end of every section you will find a Self-Test covering the most important parts of the material. The final exam will be taken from the Self-Tests. Using a pencil, try to fill in as much of the Self-Test as you can from memory. After you are through, go back through your notes and fill in any blanks or answers you are unsure of.

Self- Test

Introduction to Romans

Principle #1 – God has given us the books in our Bible in a specific order that is _____.

Principle #2 - Each book in our Bible has a specific function, focusing upon _____, _____ or _____.

The function of the book of Romans is to _____ believers in the faith that is in accordance with the dispensation of grace by educating them in the _____ upon which the remainder of their _____ will be built.

Principle #3 – There are 2 ways in which our edification is described in Paul’s epistles; by use of _____ terminology and _____ terminology.

Principle # 4 – God has designed a specific process by which our edification should be carried out, beginning with the foundation of _____ - _____, continuing with the structure of _____ - _____, capping off the structure in _____, and finishing with the proper implementation of the doctrine within the local assembly in _____ - _____.

The foundational doctrine found in Romans–Galatians can be broken into 2 parts:

- _____
- The preaching of Jesus Christ, according to the _____ which was kept _____ since the world began, but _____ is made manifest

The structure doctrine in Ephesians–Colossians can be divided into 3 parts:

- The _____ of His calling
- The riches of the glory of _____ in the saints

- The exceeding _____ to us-ward who believe

Session 2 - Introduction

In Ephesians we start building upon the foundation of our edification. It is like the walls of the house that sits upon the foundation of Romans-Galatians.

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The doctrine in Ephesians is built upon the foundation that they previously learned from the “apostles and prophets” that functioned in accordance with the apostle Paul’s ministry as written about in Ephesians.

Ephesians 4:7 But unto every one of us is given grace according to the measure of the gift of Christ. 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

There is a lot in the passage, but the thing I want us to notice is that the apostles and prophets spoken of in Ephesians 2 were not the OT prophets and the 12 apostles. These were those early contemporaries of the apostle Paul who were miraculously given “a measure of grace” for the purpose of “edifying the body of Christ” until we all come in the “unity of the faith...unto a perfect man...the stature of the fullness of Christ,” when we are “no more children” because we have “grown up unto Him in all things.”

Now there is a lot in that last sentence, but we need to consider all the aspects of it. The apostles and prophets referred to in Ephesians are believers who believed Paul’s gospel and were saved. After their salvation, God gives some of them one of the “gifts” which will help the body of Christ to know truth and function properly. Some were given the “gift” of an apostle while others were given the “gift” of a prophet. There are other “gifts” in the list which also were miraculously given. No one studied or learned to be those things; it just dropped on them out of the blue, so to speak. The Holy Spirit decided who would get what gift and then gave it to them.

But those gifts were never meant to be permanent. Those apostles and prophets (and other gifts) were given “until” something that allowed everyone to “come in the unity of the faith” and come “unto a perfect (mature, complete) man.” Then they would no longer be “children” in their understanding, but they would have “grow up into Him in all things.”

This is not in regard to their salvation but with regard to their edification, which we see at the end of the passage. We see that Paul does not have “establishment” in view, but rather “perfection” is what he is addressing.

Paul says these Ephesian saints were building upon the foundation given to them by the apostles and prophets who proclaimed those things Paul wrote about in Romans. They had read the things in Romans and Paul reminds them of it.

Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

In Ephesians, the doctrine is progressing. They are not learning that there is a dispensation of grace, as they did in Romans, but they are learning *why* there is a dispensation of grace and the great wisdom of God in this dispensation. Paul talks about them no longer being children in their understanding. He introduces the “perfect man” concept to them and speaks about their growth and maturity in Christ.

Principle #5 - Ephesians, along with Philippians and Colossians, comprise the structure (the advanced doctrine) that sits upon the foundation of Romans through Galatians.

In 1 & 2 Thessalonians we have the doctrines that comprise the “roof” of the edifice. The Bible doesn’t use that term to describe those two books, but we could say that the doctrine contained there “tops off” the doctrine that Paul has been presenting.

Both epistles to Timothy along with Titus and Philemon take all the doctrine given in the previous books and apply it to the proper function of a local assembly. They give further instruction as to the policy of evil against the edification of the saints and the local assembly.

Now you understand the doctrinal position of Romans. It is the epistle providing foundational doctrine as a member of the church, the body of Christ. Our growth begins with this book, growing us through milk in the beginning so we can handle the meatier doctrines later on. It is the complete foundation upon which we will erect the structure of the edifice within us.

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These are built upon in Ephesians–Colossians by doctrine that can be divided into three parts:

- The hope of His calling
- The riches of the glory of His inheritance in the saints
- The exceeding greatness of His power to us-ward who believe

Ephesians 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

If these things are not familiar to you, then we are doing the right thing by learning the foundational doctrines before we go over to learn the meat doctrines. So don't get discouraged if you cannot yet identify the things of Ephesians 1:15-23. We will get there when it is time.

In verse 15, the “love unto all the saints” is a mark of the maturity of the saints at Ephesus. Paul knows they understand the foundational part of their edification because it shows up in their conduct. Paul has heard of those things and he knows where their edification is.

He prays that they will know the three things mentioned above because those are the things that comprise their further edification and he is about to set those things in front of them.

These are three categories: the doctrine concerning the great wisdom of God in this dispensation of grace, the wisdom of God in making a new creation and the wisdom of God concerning what this will all mean in the ages to come. This is the meat doctrine. This is the “house” that sits on the foundation of Romans.

It is important for us to have firmly in our minds that Ephesians is doctrine that has, not establishment, but perfection as its goal for the believer.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹² For the **perfecting** of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a **perfect man**, unto the measure of the stature of the fulness of Christ:

Verse 13 describes doctrinal maturity that we are to come unto. The “knowledge of the Son of God” is not just knowing Jesus was the Son of God; that’s foundational doctrine we get back in Romans. But this is the “full knowledge” containing things we will not learn from Romans through Galatians. There is knowledge pertaining to the Son of God given in Ephesians through Colossians and that knowledge is what brings us “unto a perfect man.”

The term “perfect man” was the term the Greeks used to describe a “fully educated man” who had gone through the complete system of formal education. Paul uses this term to refer to the education that God intends for the believer to have. The mature saint comes “unto the measure of the stature of the fullness of Christ.”

When we go back to the beginning of Ephesians, we see that Paul’s prayer for them was they would have the spirit of wisdom.

Ephesians 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, ¹⁶ Cease not to give thanks for you, making mention of you in my prayers; ¹⁷ **That** the God of our Lord Jesus Christ, the Father of glory, may give unto you **the spirit of wisdom** and revelation in the knowledge of him:

The issue in the advanced doctrine of Ephesians is the “wisdom of God,” and it is being written to those who have already been “perfectly established” according to the Romans doctrine.

All of this is to demonstrate that in Ephesians through Colossians, we are not dealing with the foundational issues of Romans through Galatians.

Now let’s turn our attention to a short outline of the book of Romans that will assist us as we study through the book. The way this will assist our study is by showing the flow of the book as it logically takes us through the steps of our foundational education.

Our outline of the book of Romans has 6 major parts to it:

Romans 1:1-15 – Introduction

Goal: To reveal the purpose of the book, our establishment

Romans 1:15-5:21 – Establishment in our Justification

Goal: That we might perfectly understand our eternal and unchanging standing before God now that we have trusted Jesus Christ as Savior

Romans 6:1-8:39 – Establishment in our Sanctification

Goal: That we might perfectly understand our sanctification which allows us to live unto God now that we have trusted Christ as Savior

Romans 9:1-11:36 – Establishment in the Dispensation of Grace

Goal: That we might perfectly understand that God's program with Israel has been temporarily interrupted and that we are living in a totally different program which was not previously known, predicted or anticipated

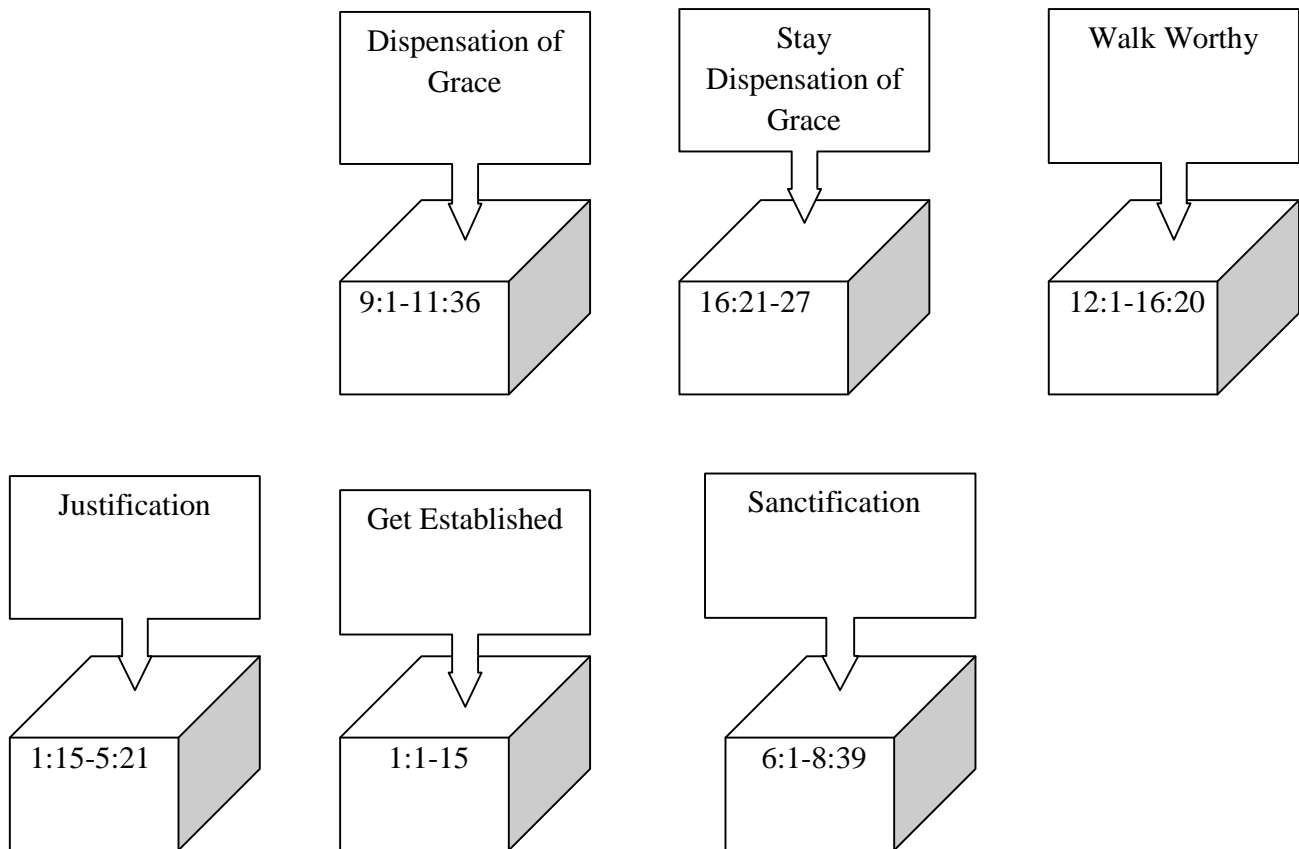
Romans 12:1-16:20 – Establishment in conducting ourselves like justified, sanctified members of God's new creation

Goal: That we might perfectly understand the exhortation for us to "walk worthy" of whom we have been made to be in Christ

Romans 16:21-27 – Benediction

Goal: Reminder of the purpose of the book, our establishment

Foundation Stones for our House of Doctrine (Edification)



The 1st foundation stone sits under the door as we enter the book of Romans. We are informed as to the book's purpose – to establish us in the foundational doctrines upon which will be built the building of our edification.

After introducing the book's purpose to us, Paul will lay out, through the first 5 chapters, our **justification**. At the end of chapter 5, God expects us to understand how He views us according to His justice, His holiness and His righteousness. He wants us to understand our judicial position before Him and the eternal nature of that position that He gave us as a free gift, apart from works of any kind, when we received Jesus Christ as our Savior. We should be convinced of our eternal security as justified members of His new creation.

The next foundation stone of our foundational education concerns our sanctification. By the end of Romans 8, we should have a complete understanding of how being set apart; we have been equipped to live unto God and serve Him. We are educated to the fact that now we can actually please God, something that we could never do in the past, before we trusted Christ as our Savior.

Before we were saved, trying to please God only provoked God's wrath. Now that we have trusted Christ, we can bring honor and glory to God through our lives.

The 4th foundation stone concerns our knowledge of the dispensation of grace that was brought into effect when He interrupted His program with Israel. We are made to understand Israel's stumbling, their fall, their blindness and their eventual fullness which will happen in accordance with the resumption of their program after the dispensation of grace has run its full course.

The 5th foundation stone concerns the doctrines that "renew our minds" so that our conduct will be transformed to line up with whom we have been created to be as members of God's new creation. This is the doctrine that concerns our "knowing the time" and "walking worthy of who are in Christ."

The 6th and final foundation stone is the one under the back door, as we exit the book of Romans. It is here that we are "stablished" in the foundational doctrine and we are exhorted to glorify the "only wise God" for what He has done and is doing through Jesus Christ in this dispensation.

At the end of every section you will find a Self-Test covering the most important parts of the material. The final exam will be taken from the Self-Tests. Using a pencil, try to fill in as much of the Self-Test as you can from memory. After you are through, go back through your notes and fill in any blanks or answers you are unsure of.

Session 2 - Self-Test

Introduction to Romans

Principle #5 - _____, along with Philipians and Colossians, comprise the structure (the advanced doctrine) that sits upon the foundation of _____ through _____.

The foundational doctrine found in Romans – Galatians can be broken into 2 parts:

- _____
- The preaching of Jesus Christ, according to the _____ which was kept _____ since the world began, but _____ is made manifest

The structure doctrine in Ephesians–Colossians can be divided into 3 parts:

- The _____ of His calling
- The riches of the glory of _____ in the saints
- The exceeding _____ to us-ward who believe

Session 3 - Introduction

As I was preparing the study this week, I was faced with something that was necessary to present to you before we actually begin the book of Romans. What we are about to examine contains:

- The importance of studying the book of Romans
- Our motivation for studying
- Identification of God's curriculum for our edification
- Tools that measure where we are in our edification
- God's ultimate purpose in saving us

Let's begin with God's ultimate purpose for us. If I were to ask you why God sent His Son into the world, what would you say? You would probably say that Jesus came to die for the sins of the world. And you would be right. But that is not all there is to know and understand. Why does God want to save us from our sins? What is God's ultimate purpose in redeeming us?

As a young preacher I was told God created man and after man fell, redeemed man because He wanted to have fellowship with mankind. That answer implies that God was lonely or that God was somehow unfulfilled or incomplete without us around. If you are as unsatisfied with that answer as I am, then you will be pleased to see the verse that I am about to show you.

Galatians 4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵ To redeem them that were under the law, **that we might receive the adoption of sons.** ⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. ⁷ Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Principle #6 – The reason God sent His Son into the world to redeem us from our sins was so that we could receive the spirit of adoption.

Paul says that God sent His Son to redeem mankind “that” (for the purpose of) “we might receive the adoption of sons.” For a long time I saw only the slightest bit of what that entailed. I knew we had been made sons of God. I knew we had been given the spirit of adoption. I also knew that one day (at the Rapture) this body of flesh would be redeemed at the adoption of our body. But those things constitute only a small portion of what is involved in our adoption.

Please let this soak into your heart and mind: our sonship is everything. Think about that statement for a minute. I am going to give you a list of statements that emphasize just how important our sonship is. I would like for you to read each sentence carefully and think about what is being said.

Everything that God has planned for us is wrapped up in the purpose of our sonship:
Our godly edification is 100% geared to our sonship.
What God is concerned about is our sonship.

The reason we have written epistles in a book is for the purpose of providing a curriculum for our sonship.

One of the primary reasons we have local assemblies is for the purpose of providing a classroom of instruction in God's sonship curriculum.

The living of our daily lives and the day-to-day decisions we make are all intended to issue out of our sonship.

The issue of knowing God's will about anything is directly related to our sonship.

If I were to draw a circle on the whiteboard and label it "sonship," every single thing that God is concerned with will fall inside that circle.

- **Every single decision** we make about any issue whatsoever will fall inside that circle.
- **How we are to respond to any circumstance** that comes our way can be found inside that circle.
- **What we will be doing in the heavenly places** for all eternity is going to be decided by what goes on inside that circle.
- **What God is doing with us right now** is inside that circle.
- That circle is **the reason Jesus died on the Cross**.

That is how important that circle of "sonship" is to God. And that should tell us how important sonship should be to you and me.

I cannot take the time at this point to present a full discussion on this matter, but there are some necessary things we need to know of our sonship education and our sonship edification before we begin our study in Romans.

Our sonship education is about us learning the doctrine. Our sonship edification is about the indwelling Spirit effectually working with that doctrine to produce something in us. What is produced depends on the doctrine. When we are in the book of Romans, the Spirit of God is using the doctrine in the first part to establish us, and He uses the doctrine in the second part to equip us in 4 particular ways. We will look at these in a little more detail in just a bit. My point here is to say that God has set forth a curriculum that progresses from milk (basic doctrine) to meat (advanced doctrine.) As we progress through the curriculum, learning the doctrine (our education), the indwelling Spirit of God causes that "word" to effectually work to produce something (our edification) in us.

I would like to give you a general outline of the edification that God has determined for us as we begin by getting established in our sonship and hopefully, one day, come unto a perfect man. Before we do that, it is necessary for us to know something about our adoption as sons.

Galatians 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; ² But is under tutors and governors until the time appointed of the father. ³ Even so we, when we were children, were in bondage under the elements of the world: ⁴ But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵ To redeem them that were under the law, that we might receive the adoption of sons. ⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. ⁷ Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Paul is talking about things that we, in this society, are somewhat unfamiliar with. When a son was born, he was put under “tutors and governors” who were responsible for his oversight in every area. The governor decided when the child would get up in the morning, what he would eat, how he would dress, when he would go to school, when he would play, how long he would play, what activities he would be involved in and what time he would go to bed at night. The governor was also in charge of the child’s discipline and punishment. In short, everything about the child’s life was controlled and dictated by the governor.

The tutor controlled the child’s education. The tutor decided what the child would study, when he would study and determined the entire educational process for the child.

It isn’t that the child had no contact with his father, but it was limited. The child was given into the hands of the tutor and the governor and the father would not interfere with their duties of instilling character and education. But at a certain point in the child’s life, the father would dismiss the tutor and governor and take the child under his own wing.

Desiring that his son carry on the family business, the father would “adopt” his own natural-born son. This was for the purpose of introducing the son to the father’s business, educating the son in all the aspects of the business, and grooming him to take over the business in the future. If a natural-born son was not available, or the father saw that there was no inclination toward involvement in the family business, then someone from outside the family would be adopted and treated as a son. This adopted son would then be educated in the family business in the same way as if he were a natural-born son and one day he would inherit the family business.

Well, that is what God is doing. When we are saved, God is not putting us under tutors and governors to control what we do. Instead, He is educating us so that we, as adult sons, will understand what He is thinking and carry out His business with that in mind.

When we were saved, so much more happened to us than just having our sins forgiven. We were given an entire package of things that we would need both now (to live in this world in accordance with the dispensation of grace) and in the future (when we occupy the heavenly places in eternity). Part of that package was the adoption; that we are made sons of God. And just as a father would take his son at a certain time, remove his tutors and governors, and begin

his education to participate in his father's business, so it is with us and God. That "time" of our adoption is when we get saved.

And, as I said, when we were saved, God make us "adopted sons." The great genius of God's plan included His Spirit being put within us. That was no afterthought, but a necessary ingredient to God's plan for us. And also, we were made "meet" to be partakers of an inheritance in the heavenly places.

Colossians 1:12 Giving thanks unto the Father, which hath **made us meet to be partakers of the inheritance of the saints** in light:

When the Bible says we have been made "meet," it is telling us that we have been suitably adapted for a particular use or purpose. There is an inheritance for the saints, and when we were saved we were made so that we could be partakers of that inheritance. How much of that inheritance would you like to have? Would you like to know something about that inheritance...things like what it includes?

If you got a notice saying that a relative had died and left you an inheritance, would you just say "okay" and go on about your business or would you enquire as to the nature of the inheritance? Well, God has made it so we can be partakers of the inheritance of the saints in light. Are you interested at all?

Getting back to the adoption issue, once a father has adopted a son into the business, he begins to train him. He educates him about the business and how it works. The son needs to be motivated to learn about the business, knowing that one day he will be entrusted to make decisions in his father's name. And so it is with us. We need to be motivated to be educated so that our godly edification will take place, qualifying us to make decisions in our heavenly Father's name.

So what is our godly edification? It is the effectual working of the word of God in us to produce godliness.

You know from previous studies that godliness entails 3 parts:

- Thinking like God thinks
- Acting like God acts
- Laboring with God in what He is doing

In a sense, these are all learned – and it is the book of Romans that gets you started in this process. It is the Spirit of God within us that actually takes the doctrine we have learned and produces our edification within our souls. So it's not just the learning that is the "edifice" in us, it's something God does with that learning. And it is not just any learning; it is the particular truths from the word of God that are geared to our edification. In other words, the education in sound doctrine is the raw materials for the building (edifice) being built by the indwelling Spirit

in our souls. We have to have the proper raw materials. Just knowing “facts” about the Bible isn’t enough.

Knowing the dates of the Assyrian and Babylonian captivities won’t do it. Simply believing that Jesus died on the Cross to save us from our sins will produce salvation and will make you “meet” for your inheritance, but it will not produce anything beyond that. You can be saved, be a deacon, a preacher, sing in the choir, go to church your whole life and still be empty with regard to your edification. You can teach Sunday school for years and still have “zero” for your edification.

You can ask yourself the question, “What would Jesus do?” and try to figure out what that would be and do it, and still not have one iota of edification going on in your soul. Listen, you attempting to emulate Jesus is not edification. Edification is what the Spirit of God supernaturally produces in you through the “form of sound words” that you learn in the curriculum that God set forth in His Word. That is to say that there are “words” in that book that are geared to produce things in us; attitude, wisdom, instruction, perception, understanding, etc.

When that edification is accomplished in you, you begin to think like God thinks, understanding what is and what is not important to God. All of this is so we can make clear decisions that are not based on the world’s wisdom or on the clever counterfeits of the policy of evil. Believe me when I say Satan will provide an alternative to edification. It will be more attractive and easier to obtain. It will provide a small measure of accomplishment; just enough to fool you into thinking it is working.

Why does God need us to think like He thinks? He wants that so we can conduct His business the way He would conduct it. As we make decisions, God wants to be able to say to us, “That is exactly what I would have done.” But we will not get there by trying to copy Jesus. It cannot be produced that way. The great wisdom of God is He put His Spirit within us, gave us a completed revelation of scripture that is unlike any other book ever written in that, it is “quick and powerful...and is a discernor of the thoughts and intents of the heart.” In that book God has assembled a curriculum that, as we educate ourselves in it, is taken by that indwelling Spirit and made to “effectually work” to produce our godly edification which enables us to think like God thinks, act like God acts, and effectively labor with God in what He is doing.

With all this in mind, let us now turn our attention to the levels of our sonship edification, the first of which resides in the book of Romans.

What I am about to tell you is very important, so pay close attention. As we study the book of Romans, there are a number of things we are expected to already know some things about, as Paul does not go to the trouble to educate us in them, but expects that we already have some knowledge in our minds.

For example, Paul does not explain the character and attributes of God. Those things were explained already in the OT, so when he refers to certain things about God, he expects that you already have those things in your bank of knowledge. He often jumps back to things in the OT and just expects that we know, to some degree, what he is talking about.

Romans 3:4 God forbid: yea, let God be true, but every man a liar; **as it is written**, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

When Paul makes his point, he is taking for granted that you already know about this thing that was written in Psalm 51.

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 **As it is written**, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God.

What Paul quotes here is not one particular verse, but rather that which is deduced from the OT scriptures in a number of places such as Psalm 14 and Psalm 53. He expects us to already know about what is written in these psalms as he brings them up without any explanation.

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.

Paul doesn't explain who Abraham is, he expects the Romans (and us) to already know about him from the book of Genesis. And if they (and we) are studying from the standpoint of a biblical theology (studying through the Bible in the order the books are presented) then we will know something about the things Paul refers back to.

Another one of those topics that Paul assumes we understand to some degree is the issue of sonship. I grew up in church and have spent a number of years in ministry but I must confess that I have heard precious little concerning our sonship in my lifetime. My own preaching has been sadly lacking concerning these topics as I can probably number on two hands the number of times I have devoted an entire sermon to the subject of sonship in the last 4 years. For this, I am sadly ashamed. But as I prepare this study on Romans it has come to my attention that sonship is the main issue with God.

As has already been stated, the overriding purpose of our redemption in the dispensation of grace, in fact in any dispensation, is the issue of sonship. And so it is that we run into the issue of sonship in the book of Romans and, as it is with so many other subjects, Paul assumes we know some things about it.

Session 4 - Introduction

We don't run into the adoption of sons until we get to Romans 8.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but **ye have received the Spirit of adoption**, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God:

There is quite a bit to know about this short passage of Scripture, but we will reserve most of our comments for when we finally arrive at Romans 8. Still, there is something that needs to be said now. What you think you understand about this passage is probably wrong, if you believe what you have been taught with the standard “bumper sticker” and “slogan” theology that prevails in most churches, Bible studies and books these days. I'm going to tell you about it, and you are probably not going to like it. But if you are going to get truly edified and not sucked in by the clever, attractive, counterfeit of the adversary that is indiscernible (by almost everyone) from the real, then you had best come to grips with it from the beginning.

To begin with, the phrase “led by the Spirit of God” is not about some mystical “leading” that we attribute to God, as though He used the spirit to manipulate our actions to produce His intentions. When someone comes up and says “God led me to go to HEB instead of Wal-Mart today because when I got over there...such and such happened.” And the “such and such” is the proof of God's leading.

I know this may make you uncomfortable, but I tell you because I have your best interest at heart; God did not lead you to HEB. When someone says that God led them to whatever it is they have in mind, they often think back to Romans 8:14 as the proof that God does such a thing in this dispensation. But Romans 8:14, in its context, is not talking about that at all. In fact, if God were doing that, then you are back under the tutors and governors of childhood and you are not being treated as an adult son at all!

Israel was under the “tutors and governors” of the Law. They were not capable of thinking like God thinks, acting like God acts or laboring with God in what He was doing. They entered into the Law contract thinking they could establish their own righteousness. As such, God dealt with them not as adult sons, but as children still under the tutors and governors, which, as we know, is no different from a servant in the house.

When Israel needed to make a decision, what were they to do? They consulted the high priest, who had the garment that was made specifically for God's dealing with them as children under tutors and governors.

Exodus 28:15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet,

and of fine twined linen, shalt thou make it. 17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. 18 And the second row shall be an emerald, a sapphire, and a diamond. 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. 30 And thou shalt put in the breastplate of judgment **the Urim and the Thummim**; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

When they were going to battle and they needed to know who to send, it would be determined by the stones on the breastplate. Do you see they were not equipped to think like God thinks; they were being led about like a horse with bit and bridle. In Psalm 32, written for the benefit of the believing remnant who will have the Scripture to read and follow and be educated in, the Lord admonishes them not be like the horse or mule that must be “led about.”

Psalms 32:8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. 9 Be ye not as the horse, or as the mule, **which have no understanding**: whose mouth must be held in with bit and bridle, lest they come near unto thee.

But in this age, the misunderstanding of the verse coupled with the erroneous doctrine Satan has sold to the church, we have bought into one of his indiscernible counterfeits. We didn't mean to, it was how we were taught. And then we read our circumstances back into the verse and voila! – proof of God's leading.

But as we read the context, we are told that we have received the Spirit of adoption. That adoption was for a purpose, not to lead us by some “unction” or impression, but rather to allow for our edification. If you are thinking like God thinks, if you know what is important to God and what is not, if you know what He would want, you don't need an impression. You have wisdom and understanding to know the will of God. You don't need shoves in the right direction or signs to follow.

Ephesians 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Well, as I said, Paul throws out the adoption without explanation, but expects us to have some knowledge about this already. Where would we go to find this knowledge? Without a discussion about how we know, we will find the background Paul is counting on in the book of Proverbs.

This is one of those cases where we see the truth in our axiom: all of the Bible is for us to learn, but not all of the Bible is for us to practice. Here in Proverbs we are going to learn something that is necessary to fully appreciate what Paul is going to tell us.

There is a lot I could say here about how badly I misunderstood Proverbs in the past, but the point I want to focus on is this; the configuration used for Israel's sonship is the same one Paul uses for ours. Now do not take that to mean we are somehow under the Law of Moses; we are not. Don't take that to mean Paul is preaching OT doctrine to us in his epistles; he isn't. We are, however, supposed to understand the basic framework for sonship is the same in every dispensation. The doctrine that "wraps" the framework is different, but the skeletal framework is the same.

I would like to show you this framework and then make two points regarding its importance.

Proverbs 1:1 The proverbs of Solomon the son of David, king of Israel; ² **To know** wisdom and instruction; **to perceive** the words of understanding; ³ **To receive** the instruction of wisdom, justice, and judgment, and equity; ⁴ To give subtilty to the simple, to the young man knowledge and discretion. ⁵ A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

The skeletal framework for our sonship edification goes like this:

- Empty – zero edification
- Simple
- Young man
- Wise man
- Man of understanding

We start off as empty vessels. Then we are made aware of our sonship status before God. Even though we are not yet established in the first level of our godly edification, we are an adopted, adult son in God's family. As we begin our edification process we are exhorted to pay attention to the instructions we are going to receive.

The first level of our godly edification comes in 2 parts, which will give a natural division to the book of Romans.

- **Level 1 – Phase 1 – We know wisdom, instruction, and perceive the words of understanding**

In the first 11 chapters of the book of Romans, we will be given doctrine that establishes us in our justification, sanctification and the dispensation of grace. Then in Romans 8:14-14 we are educated in the "wisdom and instruction" mentioned in Proverbs. Then in Romans 8:16-39 we "perceive the words of understanding." That constitutes the first part of our level 1 godly edification. Before this first level of our edification is done, we have a 2nd part to complete.

- **Level 1 – Phase 2 – We receive instruction of:**
 - **Wisdom – Romans 12:1-16**
 - **Justice – Romans 12:7–13:7**
 - **Judgment – Romans 13:8-14**
 - **Equity – Romans 14:1–15:7**

In Romans 12 to the end of the book, we are educated in 4 decision-making skills: wisdom, justice, judgment and equity. While you may not know it by looking, these constitute the “hidden treasure” that most every Christian is looking for.

People are always looking for answers to decisions that are not spelled out in the Bible. Do I live here or there, do I take this job or that job, do I buy this car or that car, is this God’s will or not? Every decision you ever make is found in one of the 4 categories we listed above.

This is the “learning to think like God thinks” in our godly edification. Whenever we are faced with a decision, we will know what is “good” in God’s sight and what is not. We are not just “copying God,” we are thinking like He does. Our edification changes our thinking and conforms it to God’s way of thinking. When we complete the first two parts of our edification, we are now considered “simple.”

- **Simple – phase 1 of our edification**

The word simple here is not meant to be insulting but rather it describes the level of our advancement. Simple is uncomplicated or as the word in the Hebrew implies; “without pleats.” Even though the foundational doctrine only gets us established and stablished through the four skills in verse 3, they are very important. At the same time, when we get to that level, we are only beginning to understand about the Father’s business and how to labor with Him in it, both now and in the ages to come.

Those skills are preparing us for the work we will do in the heavenly places. While the time will not be taken here to prove the details of all this, those instructions in wisdom, justice, judgment and equity are the very same qualities given in the Bible for a king or governor who must judge and administrate, which is exactly what we will be doing in the heavenly places.

We need to remember that there is an attack by the adversary geared to thwart our level 1 of edification. The goal is to corrupt the message for this dispensation, to silence you from proclaiming the message and finally, to remove you from your understanding and adherence of the mystery. As we are going through the foundational doctrine of Romans, we are instructed to put on the armor of light.

Romans 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and **let us put on the armour of light.**

Once we complete the first level of our edification, you could say we are a freshman. The young man is the sophomore. The wise man is the junior. The man of understanding is the senior.

The 2nd level we can attain to in our edification is that of a young man. When we add “subtilty” to our “simple” edification, then we become a young man in our education program. This is when we begin to begin to fill out with regard to our sonship edification. This is where the Father takes His son to the next level, bringing him into His confidence, sharing with the son the master plan behind the business.

This is what you get in the book of Ephesians as Paul talks about:

- Why we have been justified and sanctified
- What is the one new man and what God will do with him
- The manifold wisdom of God in a mystery

Proverbs 1:4 To give **subtilty to the simple**, to the young man knowledge and discretion.

The instruction given in Ephesians 1-3 begins to “put the meat on the bones” as far as our education goes; that is, it adds subtilty to what we have already learned. That subtilty comes in 2 forms:

The son is going to get more information about the Father’s business– subtilty; which will enable the son to think about the business in ways that are beyond the basic understanding. I want to choose the right word here, but I could say his thinking becomes more complex, more intricate, more detailed. This is what the “subtilty” does for the simple.

Ephesians 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, ¹⁵ Of whom the whole family in heaven and earth is named, ¹⁶ That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; ¹⁷ That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ¹⁸ **May be able to comprehend with all saints what is the breadth, and length, and depth, and height;** ¹⁹ And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. ²⁰ Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, ²¹ Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

In level 2 we are given to comprehend “breadth, and length, and depth, and height.” Subtilty gives added dimensions to our understanding of what God is doing. Along with this added subtilty in comprehending what the Father is engaged in, comes an understanding that the policy of evil has more to it than we were aware of in level 1. That is why in Romans we only put on the “armor of light,” but in Ephesians we will be instructed to put on the “whole armor of God” so that we can stand against the wiles of the devil.

There is a policy of evil to keep us from ever achieving our level 1 edification. But if we do achieve it, the policy of evil steps up the attack against us to keep us from achieving level 2 because now, for the 1st time, we are present as an actual threat. Now we are in a position to begin making the impact in the heavenly places that we have been designed to make and that will not be tolerated by Satan and his minions. Therefore, there will be tremendous pressure to make us throw in the towel. And if we don't add subtility to our repertoire, we will have open spots in our armor the adversary will exploit.

The 2 aspects of subtility are this: one has to do with the Father's business and the other has to do with Satan's attempt to take over that business. As far as the Father's business goes, subtility takes us to a deeper understanding, discerning the nuances of the Father's business in the heavenly places. It means that we recognize the genius of what God has structured and we understand why God did it that way.

The other aspect of subtility has to do with discerning the finer points of the policy of evil.

- **Young man – phase 2 of our edification**

Now we have graduated from being a freshman to a sophomore. You do know what a sophomore is, don't you. It is from 2 Latin words, "sophos" and "moros" which literally mean: "wise moron." I thought you would enjoy that.

The next stage of our edification takes us to the "wise man" level.

Proverbs 1:4 To give subtility to the simple, **to the young man knowledge and discretion.**

When we get to the young man level, we add "knowledge and discretion" to move us to the next level; the "wise man" level of our edification

- **Wise man – phase 3 of our edification**

The "wise man" level is not the final level. There is one more beyond that level; a "man of understanding."

Proverbs 1:4 To give subtility to the simple, to the young man knowledge and discretion. 5 A **wise man** will hear, and will increase learning; and a **man of understanding** shall attain unto wise counsels: 6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

- **Man of understanding – phase 4 of our edification**

Now let me cut to the very end. I really shouldn't be saying very much about this until we get over there in our understanding, but there is a problem with the person who is saved but has no desire to study the word of God. It is not study for study's sake. There is practical application for us in this life and in the ages to come for the study that we do here and now.

My understanding is this: The level of edification you attain to in your life now determines the position you will hold in the heavenly places for eternity. Yes, once you get to heaven you may “know it all” but it will be too late for that to affect your position in the heavenly places.

I have a feeling, based on the number of people that understand the revelation of the mystery, that there will be lots and lots of people who go into the heavenly places at the “empty” level of their edification. That does not mean that they did not love God, go to church, pray, witness, give of their time and money, sacrifice, engage in ministry or any such thing. I mean maybe they did and maybe they didn’t. There will be some measure of reward for their “effort” that exceeds that of the “I don’t care” attitude of others. But since none of that actually impacted their edification, it will in no wise affect their position in the heavenly places.

So when people ask what is it that we will be doing in the heavenly places for all eternity, the answer is this: it depends on where you are in your edification process. Freshmen do not hold the same positions and discharge the same duties as Seniors or Juniors.

You edification has eternal effects. You edification affects your Christians life here and now. It is the job of the local assembly to take every saint through the curriculum that God has laid out in His word. It is the job of everyone in the local assembly to assist each other in the godly edification process. We are to love one another and encourage each other along the way.

It is my intent to take us through the curriculum and bring us all unto a perfect man in Christ Jesus. It is my desire and goal to have that edifice of sound doctrine built inside each of us. You will need to make a commitment to your education and your edification so that you will be established in your sonship. I hope you understand this is life changing stuff. It is the main thing God saved you for. It is your destiny if you will embrace it. It has eternal ramifications. It is more important than anything else you do. It doesn’t mean you don’t do other things, after all, we all have to live. But this cannot be pushed aside and ignored. We have to do this and we have to do this now.

Next week as we get into the book of Romans, I hope you understand all that is at stake and give this your best effort.

Session 5 – Romans 1:1

Primary Focus:

- The books of the Bible are given to us in a specific order
- Paul was a willing servant of Jesus Christ
- Paul was called to be an apostle
- When does Paul write the book of Romans
- The start of the dispensation of grace

Our Bible is an incredible book. Not only is it “quick and powerful,” but it is laid out in the historical order in which God has been at work in the world. In Genesis through Esther, you have 17 historical books that take you from Adam in the garden of Eden, up to Israel in the cycles of judgment.

Next, we have Job-Song of Solomon, 5 poetic books, which contain prophecy for Israel.

From Isaiah to Malachi we have 17 prophetic books that deal with Israel under the 5th and final cycle of punishment. Isaiah begins with the warning of the carrying captive of the northern kingdom by Assyria. Following that are the warnings for the southern kingdom who was later carried away captive by Babylon. The nation re-enters the land, but there is more judgment to follow indicated by Haggai, Zechariah and Malachi.

Following Malachi there are, in history, 400 years of complete silence in which God does not utter a single word to Israel. This was a predicted event which is called a “famine of hearing the words of the Lord.”

After the 400 years of silence, from Matthew to Acts we have 5 historical books that begin with the breaking of the silence and God speaking to the nation of Israel through the earthly ministries of John the Baptist and His Son, Jesus Christ. This group of books ends with the book of Acts, which records the “fall and diminishing of Israel.” Acts begins with Israel’s 2nd chance to repent and receive Jesus as the Christ. Upon the rejection of the Holy Ghost’s message through the apostles, Israel falls, God calls out a new apostle (Paul), and the book gives the historical transition into the new dispensation of grace.

The next group of books is Romans through Philemon which contain the doctrine specifically to and about the church, the body of Christ. The 9 “church epistles” of Romans–2 Thessalonians contain the doctrine and exhortation for our edification. The 4 “pastoral epistles” of I Timothy through Philemon instruct concerning the establishment of the local church, which is the pillar and ground of truth. These books give us the proper function of the local assembly, which was meant to continue the work after our apostle was off the scene.

After God’s program with the body of Christ is completed at the Blessed Hope (Rapture), He will resume His program with the nation of Israel and complete His program with them. The 9 “Hebrew epistles” of Hebrews through Revelation contain the doctrine and exhortations for the

members of the believing remnant in the final part of the 5th cycle of judgment. Hebrews describes things as the resumption of the program gets itself underway, and Revelation ends with the new heavens, the new earth, and the kingdom.

The amazing thing is that the books in our Bible are laid out in the order of God's working in history. It is with that in mind we recognize that Romans, the first book in the order of Paul's epistles, is not the first book Paul writes. That honor would go either to 1 Thessalonians or Galatians. But Romans is the first book that God intends for us to encounter as it contains the foundational doctrine for our godly edification. So as we study this book, we are laying the foundation for the first level of our edification. I hope you understand how important that is.

As we read the first 15 verses, we will be examining things that comprise the introduction to the book of Romans. It is here that we discover, among other things, the reason Paul is writing to the Romans. Paul is writing to them because up to this point, he has intended to come and see them, but he has been hindered.

Romans 1:13 Now I would not have you ignorant, brethren, that **oftentimes I purposed to come unto you**, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

Paul says in verse 13 there were times he wanted to come to them at Rome, but he was hindered from doing so. So where along the timeline would we place the book of Romans? To discover this, we go to Romans 15 where Paul speaks of his plans to see them and he gives us some markers that turn out to be very important.

Romans 15:22 For which cause also **I have been much hindered from coming to you**. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

So Paul says he wants to see them at Rome when he makes his trip to Spain. But first, he will go to Jerusalem for the purpose of carrying an offering from the saints at Macedonia and Achaia. Macedonia is the northern part of Greece which contains Philippi and Thessalonica, while Achaia is the southern peninsula of Greece where Athens is.



In the second map, you will see them along with Jerusalem so you can get an idea of how things lay out.



Paul will be carrying an offering from Greece to Jerusalem before he journeys to Spain, stopping at Rome along the way. At least that is the plan he has at that time. So the question is... where is Paul? Well, if he is going to Jerusalem to carry an offering, then he must be somewhere in Greece, but where? The answer to that is given to us in Romans 16.

Romans 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Romans 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

The common understanding is that Paul writes the letter to the Romans from Corinth. This is based on the location of Phebe at Cenchrea, which is a port city of Corinth which you can see on the 2nd map. Phebe is on her way to Rome and Paul sends this letter to them by her. So he says, “I commend unto you Phebe our sister...” There is also a reference to Erastus (the chamberlain of the city) abiding at Corinth in 2 Timothy 4:20.

We can locate Paul’s plans to visit Rome in the book of Acts.

Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. ²² So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

After Paul leaves Asia he comes into Greece. He sails into northern Greece and journeys down into Achaia, the southern part of Greece. He is staying in the house of Gaius (Romans 16:23) and he is there in Greece for 3 months. When he leaves he thinks to sail from Achaia to Syria, but because of the Jews that “laid wait for him,” he decided to go back up through northern Greece (Macedonia,) back to Asia and then on to Jerusalem. See Map.

Acts 20:1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. ² And when he had gone over those parts, and had given them much exhortation, he came into Greece, ³ And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

It is during the three months in Greece (Corinth in Achaia) that Paul writes the book of Romans and sends it by Phebe. You may be asking yourself why this is important or even if it is important. Well, it is important and here is why. There is, among grace believers, a debate about when God turned from Israel and began to go to the Gentiles, when He began to form the body of Christ and begin the dispensation of grace.

In Acts 1, Peter says the thing they are about to do is the fulfillment of something spoken in the OT.

Acts 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, **this scripture must needs have been fulfilled**, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 20 For **it is written in the book of Psalms**, Let his habitation be desolate, and let no man dwell therein: and **his bishoprick let another take**. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

If Peter is fulfilling prophecy in the Psalms by choosing a replacement for Judas, does it sound like God is through with Israel and dealing with Gentiles? It does not. It sounds like they are making preparations for God's further use of them.

While this will be covered in more detail in our study on the book of Acts, bear this in mind; after the dispensation of grace did get itself underway, and James, the brother of John is killed (which again reduces the number of apostles to 11), there is no move to replace him and get the number back to 12. Think about that for a minute. It was important in Acts 1 to get the number back to 12, but by the time you get to Acts 12 that issue is no longer important. It is the change in program that makes the difference. But let's return to the early chapters of Acts, where we are observing the action as to whether God has yet begun to go to the Gentiles.

In Acts 2, Peter is standing in that temple telling them that thing they have just witnessed is that which was spoken by the prophet Joel; he is telling them God is still fulfilling the OT.

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel;

That does not sound like God is through with Israel and is turning to the Gentiles.

In Acts 3, Peter preaches to tell Israel that God has sent Jesus to "bless you first." So God is still blessing Israel.

Acts 3:18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ²⁶ Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Peter is still preaching to all of Israel to repent. He tells them God sent Jesus to them first, and blessed them by raising up Jesus to turn them from their iniquities. That doesn't sound like God is finished with Israel.

But in Acts 9, Jesus saves Saul of Tarsus and calls him to be the apostle to the Gentiles. From that point onward you see something different. Paul is instructed to go out and preach to the Gentiles. That message he preaches to the Gentiles is contained in the book of Romans. But you see God turning from Israel and turning to the Gentiles through the ministry of the apostle Paul.

There are some that say God did it through Paul, but not until Acts 28 when God cut off Israel and began the dispensation of grace. Paul teaches about this in Romans 11, that God has set aside his program with Israel. So when Paul writes about this, when was it?

Romans 11 was written in Acts 20:3, which means that the dispensation had changed way before Acts 28. So it is not correct to say that after Acts 28 is when God turned to the Gentiles and formed this dispensation of grace. The dispensational change began with the conversion of Paul and his commission to preach to the Gentiles as their apostle. And that happened before Paul wrote his first book.

As Paul opens the book of Romans, the first thing he says is that he is a servant of Jesus Christ.

Romans 1:1 Paul, **a servant of Jesus Christ**, called to be an apostle, separated unto the gospel of God,

Paul is a servant of Jesus by choice, but he is called to be an apostle. Paul, out of love, wanted to serve Jesus Christ and that is the first way he introduces himself. After that, Paul says that his calling was to be an apostle.

Romans 1:1 Paul, a servant of Jesus Christ, **called to be an apostle**, separated unto the gospel of God,

When the dispensation of grace got itself underway, there were more apostles than just the 12 and Paul. For example, Barnabas is called an apostle in Acts 14. But there are no apostles today, as that office is no longer in operation. Those “gifts” of apostles and prophets, etc.; were given “till we all come in the unity of the faith.” See Ephesians 4:11-13. The entire revelation of the mystery has been given and written down in the canon of Scripture and there is nothing more to be added to it. Therefore, the temporary offices of apostles and prophets, which served to verify which writings were inspired Scripture and which were not, are no longer needed, seeing as we have a completed revelation of Scripture. God today is speaking through his word, not through those apostles and prophets that carried out their “in part” ministry until the completed revelation (“that which is perfect”) was given to Paul.

1 Corinthians 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

I don't want to spend a lot of time on this, but since we are looking at it, we should at least understand what we are looking at. Paul says that prophecies shall fail, tongues shall cease and knowledge will vanish away when “that which is perfect is come.” These things refer to the supernatural gifts that were given at the outset of the dispensation of grace and they are in force in the Corinthian church. Paul is warning them of a time when these are going to cease and give way to something better. They “know in part” and “prophesy in part.” But when they get the

completed word of God, all of those “in part” things will be done away with as God will then speak to the entire body of Christ by His word – the completed Scripture.

At the time of the writing of Corinthians, Paul does not yet have all the revelation.

2 Corinthians 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

Therefore, for the edification of the body and the work of the ministry, it was necessary to supernaturally empower members of the body of Christ with gifts “divided to every man as the Spirit wills.”

1 Corinthians 12:4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 **For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.**

In the very next chapter, Paul says these gifts were all exercised “in part.” But when he says “knowledge shall vanish away,” is he saying that now we cannot know anything – that there will be no knowledge? Of course not, as that would contradict Paul’s instructions for us to know the things that are ours in Christ. He is talking about the supernatural gift of knowledge that was given to some, by the Spirit, will be done away. It was not a complete knowledge, but it was necessary until God gave the complete knowledge that we have in the word of God. Now that we have the completed revelation, we are told to “study!”

1 Corinthians 12:27 Now ye are the body of Christ, and members in particular. 28 **And God hath set some in the church,** first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and **yet shew I unto you a more excellent way.**

It is in the very next chapter that Paul says these are going to go away. There is a “more excellent way” coming for the church with the completed revelation of Scripture. Don’t forget how we got onto this. The offices of apostles and prophets were done away with at the completion of the word of God.

Session 6 – Romans 1:1

Paul declares in verse 1 that he was “called to be an apostle,” but he was a dissimilar and particular apostle in that, he was not an apostle like the 12. He had a different audience and a different message for a different program.

1 Corinthians 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that **he rose again** the third day according to the scriptures: 5 And that he was seen of Cephas, then of **the twelve**: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And **last** of all he was seen of me also, as of one born out of due time.

Principle #6 – Paul is called to a separate and unique apostleship which is set apart in distinction from that of the 12.

Notice that Paul mentions “the twelve” and does not include himself as part of their number. When Paul says he was the “last” to see the resurrected Lord, it was not that he was present at the empty tomb, but refers to the appearance of the Lord to him on the Damascus Road. Now the only way the Lord could have done that is if He had indeed been resurrected from the dead and Paul sees the Lord in His resurrection body.

The “12” were apostles, and Paul was an apostle, but they were “sent forth” with different messages, to different people, in different programs. The 12 were sent forth in conjunction with the Israel program.

As we study through Romans, we will see Paul explaining the special uniqueness of his apostleship. Also in verse 1, Paul says he was “separated unto the gospel of God.”

Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, **separated unto the gospel of God,**

Now if something is separated, it is divided off, is it not? Does that ring a bell with you? God has also placed a division in the Scriptures.

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**

There is a division in the Bible when Saul of Tarsus was saved and God separated him unto the gospel of God. God separated Paul both *from* something and *unto* something. We can get some insight into this by picking up some references.

Galatians 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 15 But when it pleased God, who **separated me from my mother's womb**, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

1 Corinthians 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, **as of one born out of due time**.

You understand Paul was a Jew by birth. When he was saved, he says he saw the Lord “as one born out of due time.” In other words, he was “premature.” He was born ahead of schedule. In this case, he was saved ahead of the nation which will not receive all the benefits of salvation until the new covenant is given to them at the start of the kingdom. Paul was given all the things that pertain to salvation in advance of the time Israel will receive it, at the time of the kingdom.

In Galatians, where Paul says it pleased God “who separated me from my mother’s womb,” he is talking about being separated from that which he was born to; from Israel. He is not talking about his natural mother, but his Jewish heritage, with Israel as his mother. So when Paul says in Romans 1 that he was separated unto the gospel of God, he is divided off from Israel for the purpose of carrying a message to the heathen.

Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might **preach him among the heathen**; immediately I conferred not with flesh and blood:

When God separated Paul to carry His message, to whom was Paul to carry that message? Paul says that he is writing “to all that be in Rome.” That would include both Jews and Gentiles.

Romans 1:7 **To all that be in Rome**, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Down in verse 13, Paul says that he wanted to have some fruit among them, “even as among other Gentiles.” Now you understand that when the word Gentiles comes up, it can refer to nations and it can refer to individuals. The context will indicate which is intended. When the

word “heathen” is used, we should understand it as referring to all the “unbelieving” nations of the world, and included in that group is the unbelieving part of Israel, the apostate nation. They are not considered “true Israel,” but are lumped in with the heathen (Gentiles).

Matthew 18:15 Moreover **if thy brother** shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, **let him be unto thee as an heathen man** and a publican.

Those in the nation of Israel who did not believe Jesus was their Messiah, who rejected the King and His message of the kingdom, are, by grace, going to receive an offer to have pardon of sins under Paul’s preaching. That sin was not forgiven them in “time past” and it won’t be forgiven in the “ages to come.” But what was hidden and not known to anyone except God is this: they would have a second chance to be saved, under the grace of God in the dispensation of grace, even if they earlier rejected Jesus as the Christ.

Just as in time past we (Gentiles) did not believe, yet now we have obtained mercy, even so they (unbelieving Jews) may now obtain mercy. God has concluded that everyone who was in unbelief may now obtain mercy. How great is God’s grace! God has determined that Jew and Gentile alike are under sin!

Galatians 3:22 But the scripture hath concluded **all under sin**, that the promise by faith of Jesus Christ might be given to them that believe.

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved **both Jews and Gentiles, that they are all under sin**; 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for **there is no difference**:

And as part of the “heathen,” they too will have ministered to them the gospel of God by the apostle Paul. Paul includes unbelieving Israel as part of the “heathen.” Jesus himself talked about this separation that was happening as Israel in the time of His ministry, as the apostate nation was rejecting the message and only the remnant “believed.”

Matthew 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be **taken from you**, and **given to a nation** bringing forth the fruits thereof.

Some have concluded the “nation bringing forth the fruits” refers to the body of Christ. It does not. Jesus is not talking to a group that is inclusive of the remnant, telling them that the kingdom would be taken from them. It was God’s pleasure to give unto them (the little flock) the kingdom.

Luke 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

In Matthew 21:42, Jesus is speaking to the unbelieving religious leaders of the nation. He is telling them the kingdom will be taken from them and “given to a nation (true Israel) bringing forth the fruits thereof.” The nation is the little flock. They are the true Israel.

The apostate nation is going to be considered part of the heathen, lumped in with Gentiles. As far as God is concerned, the true nation of Israel is made up of the believing remnant. This is why Paul words things the way he does in Romans 11 when he refers to the resumption of Israel’s program.

Romans 11:26 And so **all Israel shall be saved**: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.

The covenant is the New Covenant which was promised back in Jeremiah 31 and will come into force at the time of the kingdom. When Paul says “all Israel shall be saved,” is he talking about every Jew on the earth or is he referring to the believing remnant? We know that isn’t correct, since there will be an apostate element of Jews that will be deceived by the beast, worship him as God and believe that he is their Messiah. They will not be “saved,” no matter how you define “salvation.”

So how can Paul say “all Israel shall be saved?” Here again is the reference to the believing remnant as “all Israel.” There is a sense in which the unbelieving Jews are not considered part of the nation. As such, they are considered to be part of the “heathen” and will, along with all the nations, be ministered to by the apostle Paul.

Galatians 2:7 But contrariwise, when they saw that the **gospel of the uncircumcision** was committed unto me, as the **gospel of the circumcision** was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that **we should go unto the heathen, and they unto the circumcision**.

There is no doubt that “heathen” includes the Gentiles, but I think it also includes the apostate nation of Israel. Paul does not just go to Gentiles when he takes his apostolic journeys. Upon

arrival at every city, the first thing Paul does is enter into the synagogues and reason with the Jews out of their own Scriptures. That isn't going to Gentiles only, but to Jew and Gentile.

Returning to Romans 1:1, Paul says that he was "separated unto the gospel of God." The word "gospel" means "good news." In our Bible, there are a number of gospels that God has had put forth at different times. We should look at some examples for the purpose of establishing a very important principle:

Principle #7 – There is more than 1 gospel in the Bible, therefore, when we encounter the word "gospel," it is not always referring to the gospel of our salvation.

We members of the church, the body of Christ, have a gospel; it is the "good news" of His Son's death, burial and resurrection as He functioned as our substitute Redeemer and that God will forgive sins and justify unto eternal life, by grace through faith, everyone who receives Jesus Christ as Savior.

But there are "gospels" in our Bible in which that is not the message being proclaimed. For example, the 12 apostles of Jesus preached the "gospel of the kingdom" for 3 years and they did not understand about the death, burial and resurrection of Jesus Christ. The point here is to read carefully and let the Bible define its own terms.

Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching **the gospel of the kingdom of God**,¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

This was being preached to Israel, which understood that there would be a kingdom set up on this earth in which they would be the head of all nations. The gospel of the kingdom is the message that John the Baptist, Jesus and the 12 preached to the nation. This is not the message Paul refers to in Romans 1.

Matthew 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, **The kingdom of heaven is at hand**.

You can tell this is a message that Gentiles and Samaritans were not supposed to hear. At the beginning, this message was preached exclusively to the nation and later, primarily for the nation when the Gentiles hear the message of the kingdom and were willing to submit themselves to Israel in accordance with it.

Revelation 14:6 And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to

him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Notice that the angel who preaches the “everlasting gospel” says nothing at all about the death, burial and resurrection of Jesus Christ. If those who hear this gospel want to escape the “judgment” that is about to fall, they need to worship him that made heaven, earth...” This is in contrast to worshipping the beast through the new religion that will be put into place at the midpoint of the Tribulation.

As we turn our attention to our next reference in Matthew 16, let me set the stage for what we will be reading. The earthly ministry of the Messiah has been encountering increasing opposition and we are about to see a significant event. The Messiah is being rejected by the nation at large and the leaders of the nation in particular. In view of that, the Lord begins to prepare the 12 for the nation turning against Him.

Matthew 16:20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

When you read that verse, it may be that it seems to make no sense. Why would Jesus be telling his disciples not to tell anyone that He was the Christ (Messiah)? The opposition to Jesus has been growing since chapter 11 and now it is reaching a sort of “critical mass.” So from Matthew 16 onward, the Lord instructs His disciples to no longer preach the message that He is the Christ.

That instruction is not going to be reversed until after His resurrection from the dead. But from this point onward, as they preach the gospel of the kingdom, they are no longer going to mention that this “Jesus of Nazareth” is the Christ. They will no longer point to Jesus and say “He’s the one we are preaching about.” But they will continue to preach the gospel of the kingdom. He has not stopped them from doing that.

You will also notice when they began preaching the gospel of the kingdom and that Jesus was the Christ, they never did say anything about Him dying, being buried or being resurrected. The fact is, they didn’t know anything about it. But in Matthew 16, the Lord tells them about it for the first time.

Matthew 16:21 **From that time forth began** Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Understand that up to this time, Jesus had not said anything to the disciples about his impending death on the Cross. That means for the first 2 years of His ministry, the disciples had not been told anything about His death or His resurrection. That means they could not have been preaching the gospel Paul defined in 1 Corinthians 15 as the death, burial and resurrection; they were completely unaware of it.

In fact, when Peter hears Jesus say this, he confronts the Lord and says that the death of Jesus will not happen!

Matthew 16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: **this shall not be** unto thee.

Peter did not understand the Cross in Matthew 16. In fact, he won't understand it until after the resurrection of Jesus. When I was a young preacher-boy, I read the 1 Corinthians 15 passage where Paul defined the gospel as the death, burial and resurrection. Then I read where the disciples didn't know about or understand the resurrection even up to the time of Jesus' death on the Cross. My friends and I used to debate as to whether or not the disciples were saved. On the one hand, it seemed ludicrous to presume they could walk with Jesus for 3 years and not be saved. On the other hand, they definitely didn't know about the Cross.

So the question was, when did the disciples get saved, before or after the Cross? My (and my friends') misunderstanding was thinking that there has been only 1 gospel and everyone was/is saved by that gospel. This misconception was reinforced in Bible school where I was told everyone was saved the same way; only we look back on the Cross and those before us looked forward to the Cross. But that is not what the Bible teaches.

There is more than one gospel and the one preached by the 12 was not the same one as Paul preached in 1 Corinthians 15. To Peter, the death of Jesus was not "good news" at all. But before we beat Peter up for not understanding we should ask ourselves if Peter *should* have understood.

Luke 18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood **none** of these things: and **this saying was hid from them**, neither knew they the things which were spoken.

Even though He said it to them, they didn't understand the first thing about it. That is why it says they understood "none of these things." It wasn't that they understood some, or even a little. They didn't understand any of it. And why didn't they? Because "it was hid from them"! God is the One who hid it. He did not want them to understand these things yet.

That last phrase "neither knew they..." refers to the fact that even after they thought about it and tried to figure it out, they couldn't understand it. All of that in spite of the fact that they had preached the gospel of the kingdom for years.

That gospel of the kingdom is not the gospel Paul preached and it is not the message we preach today. In this “*but now*” time, the death of Jesus on the Cross is called “good news.” Paul looks at that event and declares it to be the greatest thing to happen in the history of the world.

But before we examine Paul’s gospel, let’s go to Isaiah to get acquainted with another gospel.

Isaiah 52:7 How beautiful upon the mountains are the feet of him that bringeth **good tidings**, that publisheth peace; that bringeth **good tidings** of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

The “good tidings” represent the Hebrew way of presenting a gospel. So a gospel can be expressed by the phrases “good news,” “good tidings,” or “glad tidings.” Now notice the one that is preaching this gospel is not carrying this gospel to the whole world, this gospel is to “Zion.”

This is an exclusive gospel being preached to Israel. The message is about peace and salvation. This is a national peace and a national salvation. This is all in reference to the kingdom and the benefits of the kingdom to the nation of Israel. This gospel takes effect as Israel’s God is “reigning” on the earth. This is the “gospel of national peace and salvation” when God establishes a covenant of peace with Israel and has “saved” them from their enemies forever.

This gospel was also given to the 12 to preach and they did begin to preach it in the opening chapters of Acts. They preached these things would come in conjunction with the “times of refreshing” if they would repent and receive Jesus as the Christ. But this is not Paul’s message. It is not to us or for us in this dispensation of grace.

Now turn to Jeremiah 29. This is a gospel that was preached in Israel following the 1st part of the 5th cycle of punishment (the 70-year Babylonian Captivity.)

Jeremiah 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my **good word** toward you, in causing you to return to this place.

God preached a gospel through Jeremiah that said when the 70 years at Babylon are completed; He will return them to their land. This is the gospel of release from the Babylonian Captivity. And God did perform this “good word” when the time was come. It was preached for 70 years and then it was accomplished. This is not the gospel of the 12 and it is not the gospel Paul was separated unto. In our next session we will define the gospel the apostle Paul was separated unto.

At the end of most sections you will find a Self-Test covering the most important parts of the material. The final exam will be taken from the Self-Tests. Using a pencil, try to fill in as much of the Self-Test as you can from memory. After you are through, go back through your notes and fill in any blanks or answers you are unsure of.

Session 6 - Self-Test

Session 6 – Romans 1:1

Principle #6 – Paul is called to a _____ and _____ apostleship which is set apart in distinction from the _____.

Principle #7 – There is more than 1 _____ in the Bible, therefore, when we encounter the word “_____” in the Bible, it is not always referring to the _____ of our _____.

Session 7

In our last session, we were looking at some of the various gospels that are found in the Bible. The gospel of the kingdom, preached by John the Baptist, Jesus and the 12, is not the gospel Paul preached and it is not the message we preach today. In this “but now” time, the death of Jesus on the Cross is called “good news.” Paul looks at that event and declares it to be the greatest thing to happen in the history of the world.

But before we examine Paul’s gospel, let’s go to Isaiah to get acquainted with another gospel.

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Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the **gospel of God,** ² (Which he had promised afore by his prophets in the holy scriptures,) ³ Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; ⁴ And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

I want you to look at the “gospel of God” as a generic term that simply says, “God has some “good news” for you. In a nutshell, this gospel of God that Paul is separated unto is the good news of the death, burial and resurrection of Jesus Christ. Verse 2 says that the death, burial and resurrection were all prophesied by the prophets in the Scriptures. Paul is preaching the Cross as the power of God and the wisdom of God.

So what is it that makes Paul’s gospel message unique?

- He is preaching the crucifixion of the Messiah to be “good news”

This was never before considered “good news.” Peter and the rest of the 12 withstood the idea that Jesus would die at Jerusalem.

Matthew 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: **this shall not be unto thee.**

You will recall the passage in Luke 18:31-34 where it is revealed that the whole idea of the death, burial and resurrection was hidden from the apostles so that they could not understand.

The apostles understood about the resurrection in the “last days” but they knew nothing about a resurrection for Jesus apart from that. In the early chapters of Acts, the apostles are preaching the crucifixion, not as good news, but as a crime that Israel has committed.

Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: ²³ Him, being delivered by the determinate counsel and foreknowledge of God, **ye have taken, and by wicked hands have crucified and slain:** ²⁴ Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all

the house of Israel know assuredly, that God hath made that same Jesus, whom **ye have crucified**, both Lord and Christ.

The “good news” in Peter’s message is not that Jesus died on the Cross, but rather that while Christ is seated at the right hand of God, the nations are being given a time to repent before He rises to make His enemies His footstool. The “good news” is they have a time of forbearance and mercy to change their mind about Jesus being the Messiah and be baptized for the remission of sins and receive the gift of the Holy Ghost. And that is what they are supposed to be preaching. At this time, God did not have the issue of the Cross being presented as “good news.” At this time, the Cross is an indictment against the nation.

Acts 3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And **killed the Prince of life**, whom God hath raised from the dead; whereof we are witnesses.

Peter expects them to fear when they hear of the death, burial and resurrection, and that fear is to produce repentance. The message to them is: “the one you killed has come back from the dead.” What they did, they did in ignorance and so they have a second chance to repent. But if they don’t repent this time, they will be “destroyed from among the people.”

Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Continuing through Acts, the apostles keep the indictment before the nation.

Acts 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, **whom ye crucified**, whom God raised from the dead, even by him doth this man stand here before you whole.

Acts 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and **intend to bring this man's blood upon us**. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, **whom ye slew and hanged on a tree**.

Acts 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now **the betrayers and murderers**:

When the apostles preached the death, burial and resurrection of Jesus Christ, they did not present it as “good news” but rather as a crime the nation committed when they crucified their

Messiah. They pointed to the resurrection as God's actions to overcome the murderous intent of the nation and its leaders. They pointed to the fact of His (then) present absence as an indication that Jesus was sitting at the Father's right hand waiting until His enemies be made His footstool in fulfillment of Psalm 110. They pointed to Deuteronomy 18 to say that if they didn't repent, they would be destroyed from among the people. This wasn't "good news" this was actually "bad news."

And that is exactly what God wanted the apostles to preach.

So the first difference to Paul's gospel is the death of Jesus on the Cross is the best news the world has ever heard. When Paul preaches the Cross, it no longer represents the murderous intent of the nation. When he preaches the empty tomb, it no longer is meant to strike terror in the hearts of the guilty.

- He is preaching the Cross as more than just redemption
- He is preaching the Cross as the power of God
- He is preaching the Cross as the wisdom of God

Paul is given information about the Cross concerning the "power of God" and the "wisdom of God." Paul preaches the Cross as the most wonderful news in the world because God has now revealed what all was actually accomplished through Jesus' death on the Cross. The Cross is now about victory! But there is more than that.

Romans 1:5 By whom we have **received grace and apostleship**, for obedience to the faith among **all nations**, for his name:

- He is preaching the death, burial and resurrection as good news to the Gentiles
- He is preaching to Gentiles, not through Israel, but apart and in spite of Israel

Principle #8 – Paul's gospel of the death, burial and resurrection is unique in 3 ways:

- The Cross is declared to be "good news"
- It is revealed to Paul that the Cross is the power of God and the wisdom of God
- Paul's gospel to the Gentiles is "apart from Israel" and "in spite of Israel."

First, Paul declares the death of Jesus to be "good news." Not only that, but God reveals information to Paul that makes the death on the Cross good news – that the Cross was the mechanical means for God's power and wisdom. And now, we see that Paul has received "grace and apostleship" for a message to "all nations." That is to the Gentiles.

Principle #9 - Paul is going to explain that his message to Gentiles is “apart from Israel” in that it is not part of Israel’s program and “in spite of Israel” which tells us that it will not be through the agency of Israel.

This was never heard of. Any reference to Gentile blessings was always understood to come through the agency of Israel. To see Jesus’ understanding of this, take a look at Mark 7. Jesus knows the Gentiles are going to be dealt with, but not until Israel is “filled” first.

Mark 7:26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. 27 But Jesus said unto her, **Let the children first be filled**: for it is not meet to take the children's bread, and to cast it unto the dogs.

The “children” are a reference to Israel and the “dogs” are a reference to the Gentiles. She understands the truth of what Jesus says.

Mark 7:28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, **For this saying** go thy way; the devil is gone out of thy daughter.

In the kingdom, Israel is to have an effect on the nations of the world. They are to get their status first. But there has never been anything about God dealing with Gentiles apart from Israel.

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. ² For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. ³ And the **Gentiles shall come to thy light**, and kings to the brightness of thy rising.

But this is not what Paul is talking about in Romans 1. The “light” had not yet come upon Israel. They had not achieved that “great nation” status promised to them. But in spite of that, Paul is carrying a message to Gentiles and he is carrying it “in spite of” and “apart from Israel.” This is the uniqueness of Paul’s message.

But what if Jesus had not appeared to Saul of Tarsus on the Damascus Road? What would have been the message for us Gentiles? For a minute, I want us to pretend Paul did not get saved and there was no gospel of God ever sent to the nations. If there had been no interrupting dispensation of Gentile grace, then following the stoning of Stephen, the Lord’s day of wrath would have begun. Gentiles would have a message go out to them at that time, but it would not be the message the apostle Paul preached.

To see this message, we turn to Joel 3. But before we read Joel 3, I want you to notice that the ending verses of Joel 2 are what Peter quotes on the day of Pentecost in the book of Acts.

Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

The “last days” of Israel’s program involve the extra year of forbearance and mercy given to Israel following the death, burial and resurrection of Jesus along with the last 7 years of Daniels’ 70th week. Well, if that had been the way things had gone, Israel would have received the message of Joel 2:32, which is the message that Peter preaches in Acts 2.

But there is also a message that would go out to the Gentiles once the extra year is over and we find that message in Joel 3.

Joel 3:1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, ² I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

The “pleading” here is not in the sense we understand the word in our everyday language.

Joel 3:9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: ¹⁰ Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. ¹¹ Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. ¹² Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

This is the message the 12 would have been proclaiming to the Gentiles in the day of Lord if there had been no apostle Paul. This is no message of grace to Gentiles. The message is “prepare for war” because the God of heaven is coming to fight against you.

Joel 3:13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

This is not a message of forgiveness, but a message of judgment because of their wickedness.

Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. ¹⁵ The sun and the moon shall be darkened, and the stars shall withdraw their shining. ¹⁶ The LORD also shall roar out of Zion, and utter his voice from

Jerusalem; and the heavens and the earth shall shake: but **the LORD will be the hope of his people, and the strength of the children of Israel.**

The LORD will be the hope and strength of Israel. But for Gentiles, the message is get ready for war against the God of gods. But God had a secret. To reveal that secret, God interrupted His program with Israel, the Lord Jesus returned to the earth to confront Saul of Tarsus, call him to be an apostle and separated him to the gospel of God; the good news to the nations.

Principle #10 - The promise to the Gentiles in the gospel of God is that we Gentiles have “peace with God” and “deliverance from wrath to come.”

In verses 6-7, Paul says that the Romans are beneficiaries of this gospel as well as some other things that were provided for in the death of Jesus on the Cross. And so are we to benefit from the same things.

Romans 1:6 Among whom are ye also **the called of Jesus Christ**: 7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

“Called of Jesus Christ” is the calling the gospel makes to every man to accept God’s free offer of justification unto eternal life. When you heard the gospel, you are being called by the gospel to obtain the glory of the Lord Jesus Christ rather than the wrath.

“Called to be saints” is the standing we have before God right now. We are “beloved” which is an intensified degree of God’s love for us, above that which he loved us before we were saved.

We were saved by trusting in the death, burial and resurrection of Jesus Christ – Paul’s gospel. But there is much more than salvation and justification offered to the Romans through Paul’s apostleship. And we also are to be beneficiaries of the rest of Paul’s apostleship to us Gentiles which is meant to establish us in our edification.

This rounds out the first part of Paul’s introduction. We have 2 more parts to look at which will go much faster than this first part. We have taken the time with this first part so that you will understand just how distinct and different Paul’s apostleship and gospel is.

Self-Test

Session 7 – Romans 1:1-8

Principle #8 – Paul’s gospel of the death, burial and resurrection is unique in 3 ways:

- The Cross is declared to be “_____”
- It is revealed to Paul that the Cross is the _____ of God and the _____ of God

- Paul's gospel to the Gentiles is "_____ Israel" and "_____ Israel."

Principle #9 - Paul is going to explain that his message to Gentiles is "apart from Israel" in that it is not part of _____ and "in spite of Israel" which tells us that it will not be through the agency of _____.

Principle #10 - The promise to the Gentiles in the gospel of God is that we Gentiles have "_____ with God" and "deliverance from _____."

Self-Test Review

Session 7 – Romans 1:1-8

Principle #8 – Paul's gospel of the death, burial and resurrection is unique in 3 ways:

- The Cross is declared to be "good news"
- It is revealed to Paul that the Cross is the power of God and the wisdom of God
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Principle #10 - The promise to the Gentiles in the gospel of God is that we Gentiles have "peace with God" and "deliverance from wrath to come."

Session 8 – Romans 1:8-12

Romans 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 **For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;** 12 That is, that I may be comforted together with you by the mutual faith both of you and me.

Paul is thankful for the Romans because they not only gave heed to the gospel themselves, but they have been busy publishing that gospel to the lost. They have been so busy about that task that their faith was spoken of throughout the whole world. That is quite a testimony; one that we don't see much of in this day.

Paul greatly desires to come and see them. Not just to hang out and fellowship, but for the purpose of “imparting some spiritual gift” to them. As it turns out, that “gift” is the foundational doctrine that will establish them in the faith, that is to say, establish them in their edification. Paul has more to his apostleship than just the gospel of grace to Gentiles. He has been given a curriculum for the establishment of the saints in their edification – and he wants to come to the Romans and get that underway.

There is a point to be made here. As zealous as the Romans were in presenting the gospel, they were not yet established. That runs contrary to the conventional wisdom. If there was a church whose reputation for believing in Christ had spread throughout the whole world, then surely people would assume that church to be “established.” But according to Paul, that understanding would be wrong. The way spiritual maturity is commonly measured in this day is not the way Paul (or God) measures it.

Don't get me wrong, an established church will be a church that has a testimony and is putting forth the gospel to the lost, but evangelism alone does not constitute “establishment.” And that is the reason for Paul's letter. To give them the very things (doctrines) that he would have taught them in person, for the purpose (to the end) that they may be established (Vs. 11).

And when he says “may be established,” instead of “will be established,” I am reminded of the primary step everyone must take when beginning their education in the doctrines of their establishment; a willing and teachable spirit. A person has to want to learn. A person needs to have a desire to be established. A person has to be able to take instruction without acting like they already know it all. If their attitude is one of desire and commitment, then they will be established, but you have to know that God is not going to force anyone to be established in the faith against their will. Any believer can walk away from the doctrines that comprise their edification. It is true they will regret it, but as “sons of God,” they do have their own decision to make.

In view of that, it should come as no surprise that before the doctrines are presented, we will be given exhortations to adjust our attitudes. And the truth of the matter is this: if the attitude is not right, then we have no business continuing on through the material.

Before we move on to the last part of the introduction, take a look at verse 12. Paul says it will be comforting to him and to them when they share a “mutual faith” together, that is, when the Romans get the same edification in the faith that has taken place in the apostle Paul. He wants them to take the same educational journey that he has taken. He wants them to be established, just as he was. He wants the understanding of their faith to be “mutual.”

And since these letters were meant to be passed from church to church for the benefit of all the body of Christ, then this epistle serves for our establishment as well. Paul wants to take us all down the same educational path the Lord took him. God wants to use the book of Romans to produce a “mutual faith” in us.

As Paul concludes his introduction, he tells the Romans how he had purposed to come to them but was always hindered from doing so.

Romans 1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

When Paul says he is “debtor to the Greeks and to the Barbarians,” he is speaking in regard to the purpose of the book. He is a debtor to the establishment of all who are saved. Establishment is a “big deal” with Paul. He prays for an opportunity to get to Rome to get them established. He considers this a responsibility of his apostleship. He “longs to see them” for the purpose of establishment. Since Paul has been hindered from personally going to Rome, he is writing this epistle to accomplish the same purpose.

That is why in verse 15 he says that “as much as in me is,” he is ready to preach the gospel to them at Rome. Now when you read that phrase, “preach the gospel,” he is not talking about preaching the gospel to get them saved. We know this because of how he has already described them as “saved” in vv. 6-8. The Romans are already “called of Jesus Christ, beloved of God and called to be saints.” Their faith is spoken of throughout the world, so they are already saved. What Paul is referring to is the edification that accompanies that faith. When he says “I am ready to preach the gospel to you that are at Rome also,” he is talking about preaching it to get them established in it. He is talking about establishing them in the gospel that they have already believed by teaching them:

- They are justified as a result of trusting Christ as their Savior

- They are sanctified as a result of trusting Christ as their Savior and what that should mean to them
- They are part of God's new creation, the church, the body of Christ, in the dispensation of grace and what that means to them
- They are to properly respond to all the doctrine so that they walk worthy of their calling to be saints and make the impact to God's glory that they have been designed to make

Principle #11 – God has designed more in the gospel than just the salvation of those who believe it; He has also designed, in the gospel, the establishment of those who believe it.

Beginning in verse 16, Paul begins the process of doing just that – putting forth the doctrines that comprise their establishment.

The purpose of this first section of Romans 1:16-5:21 is to establish us in the doctrine of our justification by grace through faith.

God is not teaching us just for the purpose of knowledge. God intends for this education in our justification to produce something in us.

Principle #12 – The doctrine of justification is designed to produce the understanding that when we were saved:

- We were given a perfect judicial standing before God
- Our standing is by faith alone without works of any kind
- Our standing is unalterably eternal

When we were saved, we got much more than forgiveness of sins. We got much more than eternal life. We were given something for the here and now – which will have an effect throughout eternity. We were given justification. By the time we finish with this first major section that runs through Romans 5:21, we will be firmly established in the first major doctrinal section of our education. You will not only know all of what justification entails, but you will also realize you are immovably fixed in your justification and there is nothing you can do or say that will undo or alter your justification in any way and there is nothing God can do about it either. That is the way He designed it.

Justification is an irrevocable, judicial transaction that not even God can change. He would oppose His own nature as God, contradict His own judicial ruling and violate His own justice if He were to do so. Justification is the most powerful doctrine in the entire word of truth with regard to the eternal security of the believer.

As we progress through the curriculum, we will find this doctrine of justification broken down into smaller parts. This allows us to learn the doctrine in manageable pieces. The first part will be Romans 1:15-17.

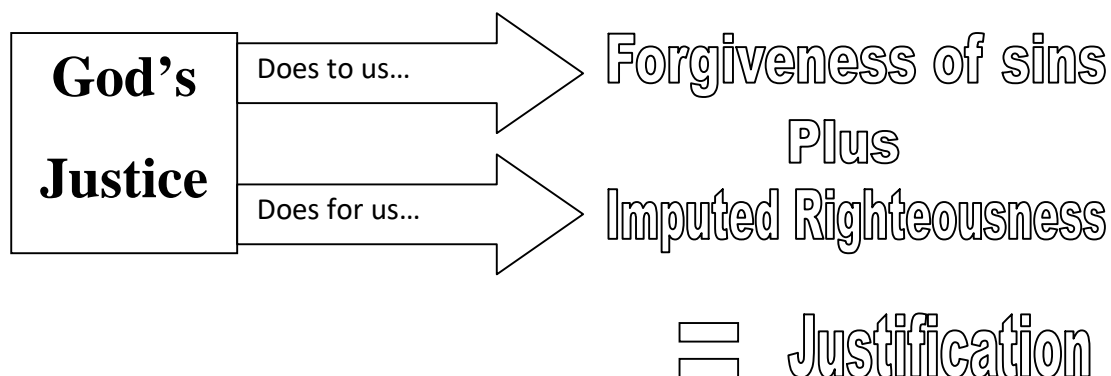
Romans 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. ¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. ¹⁷ For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

In these verses, Paul explains that the gospel of Christ has the power to:

- Save everyone that believes
- Establish believers in their justified standing

The gospel of Christ has already produced salvation and forgiveness of sins when we trusted Jesus Christ as our Savior. It was designed to do that. It is also designed to produce eternal security in that salvation. That eternal security comes from understanding the justification that took place and seeing ourselves the way God sees us. The way we get that understanding is by getting educated in what God's justice did to us and for us in response to our faith when we were saved.

God's justice forgave us our sins when we trusted Christ as Savior and it imputed the righteousness of Jesus Christ to our account.



Our justification is a very powerful judicial transaction. The doctrine of justification is designed to produce within us a confident understanding of what God's justice accomplished on our behalf and how we now "stand" before God. This is what Paul is "ready" to preach to the Romans. And now he is preaching it to us too!

I want to take you over to 1 Thessalonians to look at a reference that talks the “effectual working” of the word of God. The word of God, as a “quick and powerful” instrument, has the capacity to do some things in us when we believe the things written in it. When the Thessalonians believed the word of God which Paul wrote to them, it accomplished certain things in them.

- The first of these was salvation
- Also, it was to accomplish establishment in the “perfection” of their saved status

This was happening in them as Paul speaks to them of the foundational issues of their edification. This is the “effectual working” of the word of God.

In verse 13, Paul records how he thanks God for:

- The Thessalonians’ receptive spirit to the gospel and the doctrines he has taught them
- For receiving what they heard from him as the word of God that it was, so that it could effectually work within them

1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which **effectually worketh also in you that believe.**

God has designed His word to work in our inner man to accomplish some things that He wants accomplished. There are particular doctrines in God’s word that are designed to accomplish particular things.

In Romans 1, Paul says the “gospel of Christ” is the power of God unto salvation to everyone that believeth. In addition to that, as Romans 1:17 says, it will show “the righteousness of God” being revealed in that gospel “from faith to faith, as it is written, the just shall live by faith.”

Romans 1:16-17 is designed to produce within us, as ones who believed that gospel, an understanding that:

- We have been made to be that very thing vs. 17 describes, “just” in God’s eyes; justified
- God has responded judicially, on the basis of our faith alone, to give us exactly what we need; righteousness eternally imputed to our account

Paul writes to the Romans to say that he wants that establishment to take place in them and for them to understand what he understands. The same is true for us. That same doctrine is designed to work within us as we believe the things written in the Romans to produce an understanding of our own judicial standing and the eternal security of it. Let’s read these verses again to notice another impact of the gospel.

Romans 1:16 For I am not ashamed of the gospel of Christ: for **it is the power of God** unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The power of God that resides in the doctrine of the gospel is designed to:

- Settle our hearts on:
 - Our judicial standing before God
 - The eternal nature of that standing
- Make us “not ashamed of the gospel of Christ.”

Paul is “not ashamed of the gospel” because He knows it can produce what it claims to produce. It can take the worst sinners and bring them into a relationship with God. The gospel is truly “good news” for sinners.

The power of God that is in the gospel works to produce that same thing in us – confidence that it does what it says it does.

At the end of verse 16 you see an expression, “to the Jew first, and also to the Greek.” Clearly, at the outset of Paul’s ministry, he is carrying a message to Jew and Gentile. But why “the Jew first”?

During the “Acts” ministry, Paul had a ministry to more than just Gentiles. Paul also had a ministry to the Jews. As he traveled and preached the gospel, he would always go to the Jews first (usually in the synagogues) and give them an opportunity to hear about their Messiah. Upon their rejection of his message, he would turn to the Gentiles using phrases such as the one in Acts 18.

Acts 18:6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

It was part of Paul’s ministry to indict the nation of Israel of their blindness and unbelief before he turned to the Gentiles. In view of this directive, Paul obediently went to the Jew first and fulfilled that which he was commissioned to do at the start of his ministry. After that beginning time, God reckoning the Jews among the Gentiles, there is no more directive to go to the Jew first.

As we understand that gospel’s power, we are to desire to preach that gospel to others, seeing them saved and then established in that gospel, so they also have an understanding of their judicial standing in Christ and the eternal nature of it.

So it makes sense that the first thing Paul does is set forth the gospel. He defines the gospel of Christ by setting forth the 3 components that it consists of. This material takes us from Romans

1:18 -3:26. Let me just give these to you for now and we will go over them in detail in the next session. In the meantime, you should be reading very carefully Romans 1-3.

The 3 parts to 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

Session 9 – Romans 1

We left off last time by observing the 3 sections of the Scripture that describe the 3 components of the gospel of Christ.

The 3 parts to 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

The 1st part of the gospel is God making men aware that they, by nature, deserve His wrath. This is the subject matter in Romans 1:18-32.

Romans 1:18 For **the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men**, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

Now let's review just a bit. At the stoning of Stephen, the "standing" position of the Lord Jesus indicated the end of the extension of mercy given to Israel and His readiness to go into the heavenly places to orchestrate His day of wrath upon the earth. But instead of beginning the Lord's day of wrath, the Lord Jesus appeared to Saul of Tarsus on the Damascus Road. He saved Paul, called him to be the apostle to the Gentiles and sent him out to the nations of the world with the gospel of grace. Instead of wrath being unleashed upon the world, which is what it deserved, God is holding back that wrath in this dispensation of grace.

Romans 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much **longsuffering** the vessels of wrath fitted to destruction:

Principle #13 – The holding back of God's wrath in the dispensation of grace is described by Paul as "longsuffering."

The message God sends Paul out with is this: the wrath that is deserved is being postponed under God's "longsuffering" and when this dispensation is over, the wrath is going to come. The first thing God wants men to hear is they deserve and are worthy of God's wrath. That wrath-deserving is the 1st part of the gospel.

What Paul does in Romans 1, to show that men deserve wrath, is to give a synopsis of mankind's history up to the point when God, through Paul, brings in the dispensation of grace. He will show mankind to be ungodly sinners and unrighteous from the beginning, as they follow a course producing progressively worse and worse ungodliness. While it is true that in this dispensation

of grace, God is holding back his wrath, the first part of the gospel is to show men how deserving they are of God's wrath.

In Ephesians 2, Paul uses 2 phrases that sum up what he sets forth in Romans 1;

- In time past, we followed a course of increasing ungodliness; “the course of this world”
- We are “by nature the children of wrath”

Ephesians 2:1 And you hath he quickened, who were dead in trespasses and sins;
² Wherein in time past **ye walked according to the course of this world**, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³ Among whom also we all had our conversation **in times past** in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and **were by nature the children of wrath**, even as others.

“The course of this world” is that which was set into motion by Satan following the fall of Adam. Satan determined a “course” by which man would live in rebellion against God, manifesting ungodliness, the very opposite of that for which God created him.

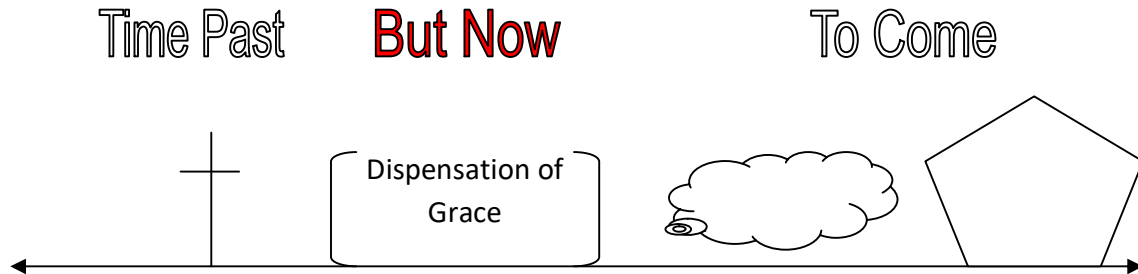
You can go back to Genesis 1 to see that man was created to be a godly creature. He was created in the “image and likeness of God.” The very word “godliness” means “God like-ness.” Adam was created in God's likeness, to be a godly creature. The course that Satan charted for this world is one that makes mankind increase unto greater and greater depths of ungodliness.

Paul will explain that God had a certain response to man's following the course of this world and manifesting increased ungodliness. To see this, we go to the book of Acts. Remember, this is God's response in “time past.” In Acts 14, Paul and Barnabas miraculously healed a man, and the superstitious people believe them to be “gods come down in the likeness of men.” The people are setting about to do sacrifices to them and worship them, but Paul and Barnabas stop them. The thing we are after is the statement Paul makes as he dissuades them from worshipping him and Barnabas.

Acts 14:14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that **ye should turn from these vanities unto the living God**, which made heaven, and earth, and the sea, and all things that are therein: 16 **Who in times past suffered all nations to walk in their own ways.**

The first thing to notice is Paul says they should “turn from these vanities unto the living God.” The “vanities” refer to the idol worship of the people. Back in Romans 1, Paul will detail this kind of action as he describes men in time past worshipping everything from birds to beetles (Hello Egypt!).

Verse 16 gives us the time element; “time past.” This is the period before the dispensation of grace.



And what does Paul say? He says in time past, God suffered all nations to “walk in their own ways.” He allowed them to do what they wanted to do. He let them continue in their ungodliness. His program in “time past” was with the nation of Israel, and He let the nations of the world “walk in their own ways.”

The message of the gospel that Paul preaches is we are all vessels of wrath fitted to destruction.

For further insight, let’s go over to Acts 17. In Acts 17, Paul is in Athens, a city steeped in idolatry. Seeing this idolatry, Paul again reviews what God was doing before, in “time past,” and what he is doing now, in the dispensation of grace.

Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. 30 And **the times of this ignorance God winked at; but now** commandeth all men every where to repent: ³¹ Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

God “winked at” this ignorance in time past, that is to say, God simply overlooked it, and He let them “continue in it.” As we read in Acts 14, God let every nation go its own way. But now, in this dispensation of grace, God is commanding all men to repent. Why? Verse 31 tells us; “because He hath appointed a day in which He will judge the world in righteousness.”

God had a time in which He let nations go their own way; He winked at their ignorance even though they were “children of wrath.” He said, “If you want to go that way, then go ahead, I won’t stop you.” Of course, there was a payday for that action.

In Romans 9:22 Paul will use another moniker to describe mankind’s tendency to wrath. In this passage, Paul refers to God’s present “longsuffering” but what we are after is the descriptive phrase for mankind.

Romans 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering **the vessels of wrath fitted to destruction:**

All of mankind is described as “vessels of wrath fitted to destruction.” What Paul does in Romans is show that mankind deserves the wrath of God because they have continued in increasing ungodliness all along.

But in this dispensation of grace, God is holding back the wrath the world deserves. Going back to Romans 1:18-19; we need to notice one more thing before we move on, that men “hold the truth in unrighteousness.”

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, **who hold the truth in unrighteousness;** 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

When Paul says men “hold the truth in unrighteousness,” he explains that phrase in the next verse. He is talking about the fact that when men are ungodly and unrighteous, it isn’t because they don’t know they are being unrighteous. They do know. Verse 19 says God has shown it to them. That is one of the reasons God is so provoked to wrath, because they know they are being ungodly and they not only continue on, but increase unto more ungodliness.

Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Paul says from the beginning, mankind has continued to go down the path of ungodliness. They participate in the “vanities” of idolatry.

Romans 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Here is God’s response to the nations; He gave them up to “walk in their own ways.” He let them go ahead and do what they wanted. And as they did continue on, their worthiness for wrath became greater and greater. Paul goes on to demonstrate that anything but godliness was the actions of men.

Romans 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Paul shows the appalling nature of what men are doing. These things are not only out of line with the design and character of God, but they began to do those things which were out of line with the design of man.

While we won't do all the details in this portion of Romans 1, those of you that are familiar with the 3 components to godliness should note that the 3 times that God says He "gave them up (over)," each one of those occurrences pertains to one of the components of godliness. They do violate one of the aspects of godliness that God "gives them up." The description of homosexuality in verses 24-27 is an example of this.

Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 **For this cause God gave them up** unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

Paul will finish out chapter 1 with a graphic description of just what mankind has become.

Romans 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

These are the things that filled the world and every member of the human race can look at this list and see himself guilty of at least one of them.

Romans 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

This is Paul's description of mankind from the beginning up to the time the dispensation of grace was brought in. The whole world is wrath-worthy, even children who are guilty of "disobedience to parents." Everyone is a child of wrath fitted for destruction. Verse 32 says we are "worthy of death." But now, God is holding back that wrath, offering deliverance from the wrath to come. This is the first part of the gospel; we are sinners deserving of anything but grace and salvation. We deserve wrath. This is also the first point to make when witnessing to someone.

This knowledge about our deserving wrath will shed light upon our justification. The first part of our justification is that we have "peace with God." When we trust Jesus Christ as our Savior

and God makes the judicial statement of our justification, we no longer have God's anger and wrath directed at us. Instead, we have peace with God. Praise the Lord for that!

Let's recap what we know from this first section of the gospel:

1. Paul declares all men to be worthy of the wrath of God
2. Paul describes the ungodliness that makes men worthy of God's wrath, as men followed the course laid out by the adversary, progressing into more and more ungodliness
3. Men do not sin in ignorance, but God has showed them their ungodly deeds for what they are; it is "manifest in them"
4. Even though men know they are being ungodly, they pursued their ungodliness with gusto
5. In time past, God gave men up to walk in their ungodly ways which worked contrary to the design and nature of God and also contrary to the very design of mankind
6. The world became saturated with all kinds of unrighteousness of which everyone, past and present, is guilty of some part
7. As sinners, we are part of this unrighteous, ungodly world that deserves to have God's wrath poured out upon it

Self-Test

Session 8 – Romans 1:8-17

Principle #13 – The holding back of God's wrath in the dispensation of grace is described by Paul as "_____."

Session 10 – Men Are Guilty Before God

In the last session, we were looking at that detailed description of the depths of depravity that mankind had attained to. Before we move on, I want us to look at this list one more time, and then I want to talk about why we are given such a listing of mankind's sins.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Verse 18 declares:

- God will direct His wrath against all who live ungodly
- The ungodly know they are living contrary to God
- They continue in unrighteousness anyway

Beginning in verse 21, God begins to review their sins from the beginning all the way to the dispensation of grace. Mankind's descent into the depths of depravity continued to the place where God "gave them up" to their vile affections and "gave them over" to a reprobate mind.

Romans 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Why is this listing of the sins of men important enough to be inserted into the word of God? God gives this list to show that He is justified in pouring out His wrath upon men. They have

knowingly lived contrary to God, committing ungodly and unrighteous acts they knew were wrong. They progressed to a place where, being faced with the fact that God condemned such a way of life, they no longer wanted to retain God in their knowledge.

Just reviewing the highlights:

- When they knew God, they did not worship Him as God
- They created images to worship
- They lived to engage in the lusts of their own hearts
- They dishonored their own bodies
- They changed the truth of God into a lie
- They worshipped the creature more than the Creator
- God gave them up to their vile affections
- They did not want to have God in their knowledge
- God gave them over to a reprobate mind
- They will filled with all manner of unrighteous deeds
- They which do such things are worthy of death

Verses 29-31 are not a complete list of all the sins that can be committed, but this list has a two-fold purpose.

- First, it demonstrates the reason for God's wrath to be directed against men
- Second, anyone today can look at the 23 things listed here and find things they have committed

We may not have done them all, but in that we have done some, we are no less guilty before God. And don't forget, everyone has done them knowing they were wrong.

You may be wondering why God wanted us to be aware of this as He is giving us the doctrine of our justification.

Principle #14 – God reviews the details of mankind's sinfulness so that we fully understand and appreciate what took place when Jesus was on the Cross, functioning as our Substitute Redeemer.

When we get to the part of the gospel that says Christ was our propitiation, we will have a complete understanding of what Jesus actually went through as He took the full brunt of the wrath of God upon Himself, as He was “made to be sin for us.”

2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Jesus had placed upon Himself every repulsive deed, everything that was repulsive to God’s character and every vile act that man ever endeavored to perform.

These things listed in Romans 1 along with the work that Jesus performed on the Cross, as it is given to us in Romans 4, give us further understanding of things we have read in the gospel accounts, such as the “3 hours of darkness,” and the cry of Jesus, “why hast thou forsaken me?”

So, in review, here is what we have; in view of the facts that:

- God’s wrath is directed against all who are ungodly
- Mankind has been and continues to be ungodly
- Men know they are living in opposition to God when they sin
- Men continue in sin anyway; therefore,

Principle #15 – We are all worthy of God’s wrath

Now let’s move into the 2nd part of the gospel which runs from Romans 2:1 – 3:20. This 2nd part of the gospel has to do with the excuses that men give to excuse themselves from the guilt of sin and the necessity of salvation.

Principle #16 – There is no excuse that can be offered up that will excuse anyone from being worthy of God’s wrath.

Principle #17 – There is nothing anyone can do that will enable them to escape God’s wrath.

We are going to break this 2nd part of the gospel down into parts:

- Romans 2:1-11 – the excuse of relative righteousness
- Romans 2:12-16 – the excuse of extenuating circumstances as a Gentile
- Romans 2:17-29 – the excuse of extenuating circumstances as a Jew
- Romans 3:1-8 – attempts to escape wrath-worthiness by charging God with unrighteousness

- Romans 3:9-20 – The declaration and proof that the whole world is guilty before God, that everyone is deserving of that wrath, that there is no escape for anyone, and that all self-defense excuses have been answered

In real life, as soon as men hear about the wrath of God, their first “knee-jerk” reaction, which stems from their pride, is to make excuses as to why they are not guilty.

Upon hearing of God’s wrath against sin, men immediately seek some means of self-justification to excuse them from God’s wrath.

God is telling us about this for a reason, He is equipping us for witnessing. He warns us of the self-defense pleas that we will hear and equips us to answer them from His word. He is training us to bring them to the place where Romans 3:19 becomes a reality; that their mouths are stopped, in that they have no more excuses to offer up and they acknowledge their guilty condition before God.

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that **every mouth may be stopped, and all the world may become guilty before God.**

Unless a person comes to this place, they are not ready to hear the “good news” part of the gospel. As long as they think they have some excuse to hold on to, they will not see Jesus’ death on the Cross as their only hope of salvation.

The knowledge of men’s excuses functions to produce an understanding of our justification and at the same time it equips us to function as the faithful ambassadors that we are called to be.

Relative Righteousness – Romans 2:1-11

This is the most common of all the excuses that are made as men attempt to defend themselves against God’s indictment of being guilty.

As we read Romans 2:1-3, Paul is going to address the things that go on in a person’s mind once they have heard that God’s wrath has been directed against them.

Romans 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And **thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?**

Notice in verse 3, Paul is dealing with what men think (“thinkest thou this”), once they are confronted with the understanding of being worthy of God’s wrath. He knows the first thing

men will be thinking is how to get themselves out of this predicament. Men will automatically seek for a way to justify themselves so that God will see that they are not worthy of His wrath.

Relative Righteousness says this:

- I'm not as bad as some people
- I can see God's wrath being on those who have committed such horrible acts as some have done
- But I'm not as bad as them, I recognize that what they do is bad and I don't do those things – in fact, I'm pretty good – and all that should count for something

This kind of thinking has God evaluating each of one of us on a scale and if our good deeds outweigh our bad deeds, then we will escape the wrath of God. For those who have been consistently wicked, then those are the ones who will face the wrath of God. People who offer up the "Relative Righteousness" excuse are comparing other people against themselves and judging that those who have committed worse deeds are rightfully deserving of God's wrath, but that they are not worthy to be condemned along with those people.

But Paul starts off with "thou art inexcusable, O man, whosoever thou art that judgest..." They are judging in that they can look at that list in Romans 1 and say that they are guilty of a few things on that list, but they haven't nearly done all the things listed there. Plus, they know there are people out there that have done the terrible things on that list, such as murder and haters of God, but they have never done those things.

Paul says this is not a valid excuse to escape God's wrath. Why is that? Paul has already written in Romans 1 that if you do anything on the list, you are worthy of death!

Romans 1:32 Who knowing the judgment of God, that **they which commit such things are worthy of death**, not only do the same, but have pleasure in them that do them.

You may not have committed murder, but if you were disobedient to your parents, then you are just as guilty as the guy who committed murder. It isn't a scale to sort out what is really bad and what is sort of bad; it is a list of things, any of which make you worthy of death. God didn't say you have to commit them all to be worthy of death or commit more than half of them or even commit certain ones. He says that if you commit any such things as are on the list – you are guilty.

Romans 2:1 says when you find someone who has committed things on that list that you agree makes them worthy of God's wrath, you are condemning yourself.

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

If you read the list properly, if you admit that a murderer is worthy of God's wrath, and you have only been envious, then you have to say that you are worthy of God's wrath as well.

In verse 2, Paul says he is "sure" that God's judgment is against them which do such things.

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

Verse 3 draws the conclusion that it is illogical to think that you can commit some things on this list that make you worthy of God's wrath, while you can do other things on the list and, somehow, you are not. If you are on the list, you are without excuse.

Now what is the goal of taking away this excuse? It is to get the person to change their mind about being guilty before God. A person has to be persuaded that he has no ability on his own to escape God's wrath – no matter what he may do. If he doesn't come to that conclusion, he never will trust Jesus Christ as his Savior. Instead, he will be trusting in either what he has done or what he has not done.

In vv. 4-11, Paul will show men that if they continue to think they can escape God's wrath on the basis of something they can do, they are "despising the goodness of God" and "treasuring up wrath against the day of wrath."

Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

That wrath, which was spoken of in Romans 1, is being held back in this dispensation of grace by God's goodness, forbearance and longsuffering. And if a person refuses to see where they actually stand before God, then they are "despising" the fact that God is holding off His wrath.

They are unaware, the last part of verse 4 says, that showing them about their sin and God's wrath against that sin is actually the "goodness of God." How is this part of the message considered "goodness?" Because it reveals the truth of where they stand before God, that they deserve wrath, no matter what people may think about themselves.

Session 11 – Excuses to the Gospel

In Romans 2:5-11, Paul makes a final effort to get people to change their thinking about all this by informing them their refusal to repent (thy hardness and impenitent heart) is treasuring up wrath against the day of wrath. If they despise God's goodness, that will only result in more wrath in the "day of wrath."

Romans 2:5 But after thy hardness and impenitent heart **treasurest up unto thyself wrath against the day of wrath** and revelation of the righteous judgment of God;

When you "treasure something up" you are accumulating it and keeping it stored for a future time.

Again, Paul is showing how things will go in the day of wrath and righteous judgment of God if a man sticks with his self-defense plea of relative righteousness – all for the purpose of changing his mind. Paul explains that things are not going to go like he thinks they are.

This guy rejects the ideas:

- That he is worthy of God's wrath
- That his righteousness is not going to count for anything

So he continues in the idea that he can escape God's wrath on the basis of his behavior and that his good works will count for something.

In vv. 6-7, Paul explains that what this man is after is the "glory, honor, immortality and eternal life" on the basis of what he does.

Romans 2:6 Who will render **to every man according to his deeds:** 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Verse 6 declares that God will render to every man according to his works. Verse 7 describes that in view of that, a man "by patient continuance in well doing" can get glory, honor, immortality and eternal life.

So what is "patient continuance in well doing?" It is living your entire life as one "good work" without a single slip-up of any kind at any time.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, **Cursed is every one that continueth not in all things** which are written in the book of the law to do them.

You see, the judgment is not about comparing us among ourselves to see who is the best and who is the worst among us, with the best getting eternal life and the worst getting damnation.

The standard never has been a comparison with each other. The standard is perfection (a patient continuance in well doing).

Romans 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.

Paul is driving home the truth that if a man can match God's perfection his entire life, then he can hope to obtain what he was after all along: eternal life. But if he has ever failed to do what God has done, patient continuance in well doing, then he has no hope of his works benefitting him at all toward eternal life. Neither can he trust in the badness of others.

Now we move on to Romans 2:12-16 and the next excuse.

Extenuating Circumstances as a Gentile – Romans 2:12-16

When the human heart hears in Romans 2:11 that “there is no respect of persons with God,” then it begins to object by saying “wait a minute, there is a difference between Jew and Gentile,” thinking to find a loophole by which to escape.

Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

Paul anticipates that after the relative righteousness excuse has been done away with, the man (particularly a Gentile) will put together another excuse. This excuse is “As a Gentile, I didn't have the law. I could not have known about God's righteous standard because it wasn't given to me.”

If the guy has following Paul from Romans 1, he not only knows:

- The law was given to Israel, not to Gentiles
- God “gave the Gentiles up” to walk in their own ways
- God “winked at” those times of ignorance

So the excuse is “how can it be fair for God to come along and judge us Gentiles?”

Paul is going to admit that the Gentiles didn't have the law given to them. But verse 12 does not say that those who sinned “without the law” are going to be judged by the law; in fact, it says they will be judged and “perish without the law.” In other words, God does not need the law to judge the Gentiles. Nor does God need to have given Gentiles the law in order for it to be fair for God to judge the Gentiles. And this is what Paul is going to set forth in the following verses.

Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Looking at verse 14, Paul addresses the Gentiles who would have such an objection as this one. He admits that the Gentiles “have not the law.” But he also says that the Gentiles “by nature” do the things contained in the law. And even though they were not given the law of Moses, they have “by nature” a law in them that governs what they know to do.

What Paul reveals is that even without the Law of Moses, Gentiles operate upon an accepted code of conduct which contains certain “do’s and don’ts.” This “code of conduct” is what Gentiles have “by nature” without ever having been given the law of Moses.

The last phrase of verse 14 says these “things” are a law unto themselves. In verse 15 we will see that when God judges those Gentiles, He will judge them according to their own laws which they have in them “by nature.” By that, God will demonstrate that they could not by a “patient continuance in well doing” keep their own laws. And if they couldn’t keep their own laws, there is no way they could have kept God’s, no matter if they knew them or not. They did know their own laws and they still couldn’t keep them. God is going to show them as the sinners they are, on the basis of their own laws.

If a Gentile thinks that because he wasn’t given the law he is somehow not accountable, he is mistaken. Paul is again showing him the error in his thinking so he can change his mind.

Romans 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Paul says in verse 15 that it was not necessary to give the Gentiles the law of God which He gave to Israel. The Gentiles’ own laws do the very same thing in their hearts, they are violators of their own laws. They respond to their own laws the same way they would have responded to God’s law; “their thoughts either accusing or excusing one another.” That shows us that even without the law, men know the difference between good and evil. Therefore, not having the law is no excuse.

Picking up from before the start of the parenthesis, verse 16 tells when this will all take place.

Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The “secrets” are the things they think in their hearts and refuse to admit. God is not going to compare them with each other, they are going to be judged “by Jesus Christ” because He is the standard of righteousness. In other words, the message to the Gentiles using this excuse is that a man’s righteousness has to be as good as Jesus’ righteousness – perfect righteousness.

Now let's move on to the next excuse, which will be utilized by a Jew.

Extenuating Circumstances as a Jew – Romans 2:17-29

What we will find here is the Jew admitting that God gave them His Law, but the reason He did so is because there was something different by nature in the Jew from the Gentile and that was the whole reason God brought the Jew “near unto Himself.” The Jew is going to wind up believing that God gave him the Law, not for himself because He had all that by nature, but rather, God gave Jews the Law so they could teach those blind Gentiles about the righteousness of God. The Jew will say the reason God gave Israel the Law was not because they needed it, but because they already knew it by nature and therefore could give it to the rest of the world.

Paul was a Jew and he understood this kind of thinking. The Jews thought God separated them from the Gentile because the Jew had a natural righteousness and a natural holiness.

Galatians 2:15 We who are Jews by nature, and not **sinners of the Gentiles**,

Did you notice that last phrase, “not sinners of the Gentiles.” That is typical Jewish thinking and that is why Paul utilizes the phrase in Galatians. He knows this will be the self-defense excuse used by the Jew.

Romans 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

The idea in the Jewish mind is “God isn't pouring His wrath upon me – I'm a Jew!”

Romans 2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

In vv. 17-20, the Jew boasts himself in 10 particular things.

The Jew boasts that he is:

- An instructor of the foolish (Gentiles)
- A guide to the blind (The Jew isn't blind, the Gentiles are)
- A teacher of babes (Jews aren't babes, Gentiles are)

The Jew thinks that he is okay with God, it is those Gentiles that are foolish, blind and babes that need instructing and God gave them (Israel) the Law so they could use it to instruct the Gentiles.

Paul knows this is what they think, so he corrects this thinking beginning in verse 21.

Romans 2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written. 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Paul says the Jew commits the same things as the Gentile and as far as God is concerned, the Law of Moses condemns the Jew of being a sinner just as the Gentiles. From vs. 25-29 Paul addresses their erroneous thought that circumcision was a sign of natural righteousness that every Jew possessed as the seed of Abraham.

Verse 29 corrects that idea by showing that the Jew who will make his boast of God is not the one who has the physical circumcision of the physical seed of Abraham, but rather the one who a Jew “inwardly, and circumcision is that of the heart, in the spirit...”

In the flesh, the Jew is not different from the Gentile. The only Jew that is going to escape the wrath of God is the one who understood:

- The Law was given to “effectually work in him”
- The Law produced an understanding the Jew was by nature a sinner
- He needed a circumcision in his heart, cutting off any confidence in his flesh

Once all the previous objections and excuses have been dismissed, we move to the final acts of desperation as a man still will not admit that he is worthy of the wrath of God.

Attack God, the Message and Messenger Excuse: Romans 3:1-8

The final desperate attempts to worm out of their accountability is by asking some questions that are meant to accuse God of being unrighteous by judging anyone.

Romans 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect? ⁴ God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

What is happening here is men will ask questions and raise issues for the purpose of judging God. They will submit God has no right to judge men and execute His wrath upon them. They will say God is inconsistent with His judgment.

Paul is going to expose them as liars, trumping up charges against God for the purpose of excusing themselves from God’s judgment. Paul is going to respond to their accusations with

questions of his own that demonstrate their unintelligent thinking. As their accusations continue, at the end, they result in blasphemy.

Romans 3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

This last one is the same as saying, “By sinning, I have actually helped God out.” Paul says this to demonstrate the absurdity of their thinking.

Romans 3:8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Here, Paul says if a guy wants to hold on to these ridiculous slanders of God, then his damnation is just.

In verses 9-20, Paul sums up his argument and declares that everyone, everywhere is guilty before God and worthy of His wrath.

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved **both Jews and Gentiles, that they are all under sin;**

From verses 10-20, Paul is citing passages that demonstrate that the Jews are sinners on par with the Gentiles. What Paul is doing here is answering those “last-ditch” attempts to wiggle out of being worthy of God’s wrath. These attempts are in the form of accusations against God as being unrighteous for judging men in the first place.

Paul’s answers to these accusations treat them as the ignorant, desperate attempts they are. He is working to alleviate every excuse so at the end, there is nothing more to be said. Once a man gets to this last sort of excuse, the accusations against God, and he will not be moved from it, your ambassadorship to him has ended. Once a man digs himself in on this last self-defense mechanism, we are not to continue with him, but move on to others who have not responded so.

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that **every mouth may be stopped**, and all the world may become guilty before God. 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.

At the end, Paul has conclusively proved the world is guilty before God and there is no excuse that is valid.

Paul ends this last defense by saying in verse 20 that the only way a man could justify himself would have been by perfectly performing the deeds of the law, but instead of justifying a man, the law only confirmed every man’s condemnation – “by the law is the knowledge of sin.” In other words, the more you know about the law, the more guilty you realize you are.

This ends the 2nd part of the gospel which deals with a man's excuses. And once every excuse has been dealt with and "every man's mouth is stopped – that is, there are no more excuses – he is ready to hear the 3rd part of the gospel, the good news of justification.

Session 12 – The 3rd part of the gospel

Part 3 of the Gospel – God’s Provision of Pardon & Justification - Romans 3:21-26

In our previous lessons we covered the first 2 parts of the gospel:

Part 1 – Wrath Consciousness; the Need for Salvation

Part 2 – There is No Escape or Excuse from God’s wrath

Part 3 – The Good News of God’s Offer of Pardon and Justification

In this session we will be looking at:

- God’s declaration that we are justified by grace through faith
- The proof that our justification is by faith alone without works of any kind at any time

Breakdown of the next section (Romans 3:27-4:25):

Romans 3:27-31 – God’s declaration and proof that justification is only by grace through faith

Romans 4:1-8 – Proof that justification is by grace through faith without works

Romans 4:9-16a – Proof from the fatherhood of Abraham

Romans 4:19b-22 – Proof from Abraham’s faith as the “faith/father” example

Romans 4:23-25 – Application of the proofs to us and the certainty that justification is by grace through faith without any works of any kind

Understanding our justification is a major component in our getting “established in the gospel of Christ.” When we trusted Christ as our Savior, God responded to our faith by making a judicial transaction called justification. God intends to produce, in us, an assurance that what He pronounced actually took place.

When you were saved, you may have experienced a lot of things; joy, relief, peace or other such emotions, but the one thing you didn’t feel was your justification. There was no outward evidence of it, and that is the reason God has to tell you about it. And that is the very purpose of the verses that we will be reading; to produce an assurance in your inner man God not only has justified you, but also to prove that the *only* way you can get justification is by grace through faith.

Now let’s take up our reading in Romans 3.

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 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.

We left off last time in our examination of God's answer to all the excuses that men can make so verse 19 would become a reality – that every mouth might be stopped (referring to the excuses) and all of the world may become guilty before God. Once a man gets to this place, he is ready to hear the 3rd part of the gospel, the “good news.”

Verse 20 draws the conclusion, based on the previously given evidence, that no one will be justified by keeping the law. The standard is perfection, and if a man ever misses perfection one time, he is guilty and needs redemption.

But the good news is God has provided a way for men to procure forgiveness along with the perfect righteousness that is required by God in order to escape God's wrath.

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Verses 19-20 talked about how things were with the law. But verse 21 starts out with “but now.”

Romans 3:21 **But now** the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

That phrase “but now” ought to direct your attention to this present dispensation of grace. “But now” introduces a change. “But now” says, “In time past, it was like that, but now it's like this.” “But now” everything a man needs, in view of the fact he is guilty before God and deserving of God's wrath, is going to be provided for him.

Under the law, what did a man need in order to avoid God's wrath against “all ungodliness and unrighteousness of men?” He needed perfect righteousness. Not only did no one achieve that, but we have been told by God no man can achieve that.

How much power did the law give to a man to achieve perfect righteousness? None! The law had no power to overcome sin, it only condemned the sinner.

But Paul comes along and says “But now the righteousness of God without the law is manifested.” Is the “righteousness of God” a perfect righteousness? Indeed it is. And Paul says God's righteousness has now been manifested, and it was manifested “without the law!” The gospel message is God has now provided the very thing men need and He is offering it to them.

So what about that phrase “being witnessed by the law and prophets?” The law and prophets testified it was perfect righteousness that was needed all along. But now, Paul says, God’s righteousness is being put on display (manifested) and righteousness is what every man needs.

Session 13

In essence, God is instituting an amnesty program. Even though the world was worthy of God's wrath being poured out upon it at the time of Acts 7, God postponed that wrath and is now offering men the chance to escape His wrath by offering them His righteousness without the law. Why without the law? Because no man could obtain righteousness by the law; therefore, it had to be without the law.

It needed to be given to them as a free gift. And that is exactly what the good news is: God will freely give His righteousness to anyone who will trust Jesus Christ as Savior.

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God;

Notice that phrase "by faith of Jesus Christ." Paul says the righteousness of God is by faith of Jesus Christ. What does that mean? Oftentimes this phrase is read as though it says, "by faith in Jesus Christ," but that is not what it says, neither is that what it means. This phrase is not a mistranslation as some would have us to believe and neither is it an "odd way" of describing our faith in Christ. The "faith of Christ" is something different from "faith in Christ."

The phrase, "the faith of Christ" is referring to the faithful performance of Jesus Christ, as He functioned as our Substitute Redeemer. His faithful performance in our place is exactly what we needed. It is perfectly right for God to use the word "faith" in this way. We don't often think of the word faith this way, but it is a legitimate usage as it refers to fidelity.

Here is the Websters 1928 dictionary rendering of "faith." In this, I would call your attention to definition #s 9, 10, and 11. I also have a 1981 Merriam-Websters New Collegiate Dictionary which has these same definitions as its number 1b definition. (page 408)

FAITH, n. L. fides, fido, to trust; Gr. to persuade, to draw towards any thing, to conciliate; to believe, to obey.

1. Belief; the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence; the judgment that what another states or testifies is the truth. I have strong faith or no faith in the testimony of a witness, or in what a historian narrates.

2. The assent of the mind to the truth of a proposition advanced by another; belief, or probable evidence of any kind.

3. In theology, the assent of the mind or understanding to the truth of what God has revealed. Simple belief of the scriptures, of the being and perfections of God, and of the existence, character and doctrines of Christ, founded on the testimony of the sacred writers, is called historical or speculative faith.

4. Evangelical, justifying, or saving faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation.

The faith of the gospel is that emotion of the mind, which is called trust or confidence, exercised towards the moral character of God, and particularly of the Savior.

Faith is an affectionate practical confidence in the testimony of God.

Faith is a firm, cordial belief in the veracity of God, in all the declarations of his word; or a full and affectionate confidence in the certainty of those things which God has declared, and because he has declared them.

5. The object of belief; a doctrine or system of doctrines believed; a system of revealed truths received by Christians.

6. The promises of God, or his truth and faithfulness.

7. An open profession of gospel truth.

8. A persuasion or belief of the lawfulness of things indifferent.

*9. **Faithfulness; fidelity**; a strict adherence to duty and fulfillment of promises.*

*10. Word or honor pledged; promise given; **fidelity**.*

*11. Sincerity; honesty; veracity; **faithfulness**.*

We seem to define a word only one way when we see it, and with the word “faith,” we want to always define it as “trust or belief in.” That is the definition when used as “faith in Christ.” It does have to do with belief and trust in Christ. But when we see the phrase the “faith of Christ” it is not about Him having trust in someone, but rather to the other definition of faith, which is one of “fidelity and loyalty (as to one’s promises). In this case, the faith of Christ refers to His fidelity to his function as our Substitute Redeemer, by which He did everything that was necessary to make it possible for God to give us the righteousness we needed.

An example in the Scripture would be found in Romans 3:3-4.

Romans 3:3 For what if some did not believe? shall their unbelief make **the faith of God** without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

This is not a reference to God's faith in someone, but it refers to His faithfulness to His word and to do what He says He will do. This is why He says, let God be true and every man a liar. God is faithful to His word. Fedelis, from which we get "fidelity," is our word "faithful."

Titus 2:9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good **fidelity**; that they may adorn the doctrine of God our Saviour in all things.

Paul uses the word fidelity to exhort servants to be faithful to their masters. It is with this same sense that "the faith of Christ" refers to Christ's faithfulness to perform certain things on our behalf as our Substitute-Redeemer. I am pointing all this out so you can see that using the word "faith" in this way is not incorrect at all, but it is unfamiliar, seeing as this usage of the word "faith" has fallen out of common usage.

I don't want us to get too far off base, but redemption as described under the Law, sets forth 2 requirements that must be met by the redeemer. First, he had to be capable of functioning as such and then he had to perform the duty faithfully. This last one, "faithfulness of performance" was essential. If there was no faithfulness, there was no redemption. The one who needed redemption was completely reliant upon the faithfulness of the one who was doing the redeeming. The "faith" of the one redeeming summed up the fact that all the work necessary for redemption had been done and the one needing the redemption could trust in the work of his redeemer. And that is how it is with us.

He did the work for us and the declaration of His "faith" means that we can completely trust in Him and what He has done for us. The expression, "the faith of Christ," is used 7 times in Paul's epistles. When Paul uses it in association with our justification, by saying that we are justified "by the faith of Jesus Christ," he is saying that our justification was provided for through the faithful performance of Jesus Christ as our Substitute-Redeemer.

Galatians 2:15 We who are Jews by nature, and not sinners of the Gentiles, 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.

Jesus' faithful performance provided justification for us and as a result, God justifies all who believe in Jesus Christ – those who put their faith (trust) in Him.

The verse that led us to this discussion is in Romans 3:22.

Romans 3:22 Even the righteousness of God which is **by faith of Jesus Christ** unto all and upon all them that believe: for there is no difference:

The righteousness of God, which we all need in order to escape God's wrath, does not come by the "deeds of the law." It does not come by our performance of works of any kind, but rather our

justification is by “the faith of Jesus Christ.” That is to say, it is provided by His faithful performance as He functioned as our Substitute- Redeemer on the Cross.

When we put our trust in Jesus Christ, that He has accomplished all that was necessary for us- that He has faithfully performed all the functions of a Redeemer – then God justifies all who rely upon His faithful performance.

Ephesians 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence **by the faith of him.**

Here in Ephesians, Paul is referring to the fact we have been made fit to be utilized by God in His eternal purpose which He purposed in Jesus Christ. And how were we made fit? Through the redemption that is in Christ Jesus.

And it is in view of that fact we “have boldness and access with confidence **BY THE FAITH OF HIM.**” The reason we enjoy that confident boldness and access is because Jesus Christ faithfully performed His work as our Substitute-Redeemer. He took our place and faithfully performed the redemptive work necessary to satisfy God.

There is more that could be said, but I think you get the picture. We do have faith in Christ but that is something different from the “faith of Christ.” That last one refers to His faithful performance on our behalf.

Now let’s return to verse 22 and address one more issue in the verse.

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ **unto all** and **upon all them that believe:** for there is no difference:

There are 2 classes of all in this verse. The “righteousness of God” is offered “unto all.” The righteousness of God will come “upon all them that believe.” Why the distinction? Because not everyone will believe!

Paul says the righteousness is offered “unto all.” That is an “all” without distinction. So then, that means everyone, not just those who will receive it. The Calvinistic theology boat runs aground here. The good ship “limited atonement” has sprung a leak. To offer redemption to a people who cannot receive it is the height of stupidity. The offer would be disingenuous at best and a deceitful fraud at worst.

When Paul talks about who is guilty and needs redemption, he says “the whole world is guilty.” And when we speak of the righteousness of God being manifested, he does not say that it is revealed only “unto all them which believe.” He simply says it is manifested “unto all.” The righteousness of God is manifested to the whole world because the whole world needs it.

Now let’s talk about the 2nd “all.” This is a “qualified all.” That is, it is not an all without distinction. The distinction is “all them that believe.” God knows not everyone will believe. He has offered His righteousness to everyone, but it will only be “upon all them that believe.”

The good part of this is everyone who believes gets the righteousness of God! “All them that believe,” is the group that gets it. Now for those few who still are having a problem believing God intended for everyone to not just receive the offer of His righteousness but also for that same group to receive it, we have one more thing to offer. If God intended to restrict the groups, then He would have left out the first “all” which qualifies them as a different “all.” Instead, He would have said it like this:

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ **unto and upon all** them that believe: for there is no difference:

If he had said it like that, it would clearly have been one group that got the offer and received the offer. But knowing that the “all” is in there, we have the “all” without qualification getting the offer of righteousness and the “all” with qualification (them that believe) having God’s righteousness come upon them.

The verse tells us that the righteousness of God, which is available because of the faithful performance of the Lord Jesus Christ is made available to everyone and it will come upon everyone who believes.

Now let’s put it all together.

Romans 3:21 **But now the righteousness of God without the law is manifested**, being witnessed by the law and the prophets; ²² Even the righteousness of God *which is* by faith of Jesus Christ unto all and **upon all them that believe**: for there is no difference: ²³ For all have sinned, and come short of the glory of God; ²⁴ Being **justified freely by his grace through the redemption that is in Christ Jesus**:

The way God is able to justify us is through the work of Jesus on the Cross. He paid the price of sin for us, so God’s justice was free to act for us rather than against us. Before God’s justice could rightly act for us, the debt and penalty for our sins had to be paid and God’s justice had to be satisfied with that payment. This way, God’s justice was no longer looking for a payment to be made. The Lord Jesus took our place and willingly brought upon Himself, the execution of God’s just wrath against our sins, our ungodliness and our unrighteousness. He took it all upon Himself, taking our place. This is the issue of our redemption.

When we get down to verse 25, we are going to run into the word, “propitiation.” That word has to do with a price being paid that satisfies God’s justice. And once God’s justice was satisfied, it could work to our benefit, rather than against us.

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

You see, once Jesus satisfies the justice of God, God is then able to give us His righteousness and be “just” in doing so. God isn’t violating anything (His justice) when He gives us His righteousness. In fact, He couldn’t just do it – certain functions had to first be performed. Jesus performed them all so God could offer us His righteousness, be just when He offered it and actually put that righteousness on everyone that believes in Jesus – making them “justified” before God.

Right now, there are 2 things I am concerned with your understanding. Due to Jesus’ propitiatory work on the Cross, we received:

- Forgiveness of sins – which cancelled our sin-debt to God
- Righteousness – imputed to our nature that which God is pleased with

Debit Account

Sin Debt
Past Due Account
Iniquity Invoice
Ungodliness
Unrighteousness
Bills, Bills, Bills

Credit Account

Self – Defense Excuses:
Good Works/Religious Activity
Ignorance of the Law
Special treatment as a Jew
God has no right to bill me

How it really stands

Credit Account

Bankrupt

After Salvation

Debit Account

Paid in Full

Credit Account

UNLIMITED

Session 14 Romans 3:21-24

Originally, I had planned to move us on to Romans 4, but in reviewing what we have covered in Romans 3:21-31, I have decided to put a finer point on a couple of things before moving on. In this section of the Scripture, we are looking at the 3rd part of the gospel: The “good news” of God’s provision for pardon and justification freely offered to all men.

In the previous sessions we have seen the following:

- God has charged all of mankind with unrighteousness – Rom. 1:18
- As ungodly sinners, we are worthy of God’s wrath
- The penalty under God’s wrath: ETERNAL DEATH – Rom. 1:32
- We have no excuse or defense that excepts us from God’s wrath – Rom. 1:19-3:8
- The whole world stands guilty before God – Rom. 3:19
- Therefore, all hope of ever getting out of this predicament is

LOST.... UNLESS GOD DOES SOMETHING!

It is certain there is nothing any man can do to change his guilty standing before God. And that is why Romans 3:21 can be said to introduce the EXTREMELY “GOOD NEWS” OF THE GOSPEL.

In view of the fact all of mankind is completely undone and on its way to the lake of fire unless God does something, Romans 3:21 declares GOD HAS, IN FACT, DONE SOMETHING!

So what is that good news? The good news is that:

The very RIGHTEOUSNESS OF GOD, that a man needs, and that he CANNOT produce on his own by the works of the law, IS NOW AVAILABLE TO HIM on the basis of what GOD has done FOR him.

Now I’m going to raise a question, the answer to which is very important. Here it is: “On what basis can a condemned sinner be given the PERFECT RIGHTEOUSNESS OF GOD?”

The answer is: BY GOD’S GRACE.

The verses we are now looking at in Romans 3:21-26 are designed to PRODUCE SOMETHING VERY SPECIFIC IN YOU. Those verses are designed to GET YOU TO THINK of God’s offer of Justification unto eternal life THE WAY YOUR HEAVENLY FATHER THINKS about it.

So how does God think about His offer of justification unto eternal life? There are 2 components to His thinking that need to be installed into our thinking. The first one is found in vv. 21-23.

Romans 3:21 But now **the righteousness of God without the law is manifested**, being witnessed by the law and the prophets; ²² Even the righteousness of God *which is **by faith of Jesus Christ*** unto all and upon all them that believe: for there is no difference: ²³ For all have sinned, and come short of the glory of God;

The Thinking: God offers justification to all based upon the faithful performance of Jesus Christ as our Substitute-Redeemer.

The 2nd component that needs to be installed into our thinking is found in vv. 24-26.

Romans 3:24 Being **justified freely by his grace** through the redemption that is in Christ Jesus: 25 Whom God hath set forth **to be a propitiation through faith** in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

The Thinking: Justification is freely offered by grace and received by faith, alone, in Christ's substitutionary- redemptive death.

Now let's examine the verses that are meant to install that 1st component into our thinking.

Romans 3:21 **But now** the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

The predicament we find ourselves in after the first 2 parts of the gospel are preached to us is DEVASTATINGLY DEPRESSING:

- We have been put on trial in God's court and found guilty
- All of our excuses and self-defense pleas have been invalidated
- We have been given the DEATH SENTENCE
- We are totally hopeless and helpless to change our sentence

It is in view of this devastating reality the words "BUT NOW" become the sweetest words our human spirit could ever hear! Thank God for that "corner" word. The word "but," changes everything!

Romans 3:21 But now **the righteousness of God** without the law is manifested, being witnessed by the law and the prophets;

"Righteousness"= the divine norms (rules) and standards (values) in the thinking of God, the Divine Judge

Now let's talk about righteousness, because we need to have the proper understanding of that important word. When most people think of righteousness, they usually equate it with good morals. Righteousness certainly includes good morals, but it is more than that.

Righteousness is: that which is in conformity to God's will and in line with God's thinking. In a nutshell, righteousness is your Heavenly Father's norms and standards.

And perfect righteousness is the only thing that can get us out of the predicament we are in as guilty sinners. We have to have God's righteousness if we are to have an eternal relationship with God in which we receive a full pardon and our account is eternally settled with God.

Note: this is not telling us HOW it is done, it is merely introducing us to the fact that HOPE and HELP out of our predicament IS available, if we want it. All we know from vs. 21 is the "righteousness of God" is now being manifested.

It is such good news, considering where we understood ourselves to be. Consider a man on death row who has exhausted every appeal without success. He has lost all hope of escaping his sentence, especially since he knows he is guilty of that with which he has been charged. But then someone comes to his cell to tell him there is a way for him to be pardoned. They haven't yet told him how, but only that there was hope. You know that the question will come, "*How* can I be pardoned?" And Paul is going to get to that. But first, he is going to make it clear pardon will not come in the way everyone expects it.

Romans 3:21 But now the righteousness of God **without the law** is manifested, being witnessed by the law and the prophets;

"*Without*" = apart from, having no association with

"*The law*" = in this context, the Law of Moses

The Thinking: The RIGHTEOUSNESS OF GOD, which is what every man needs in order to avoid his DEATH SENTENCE, and which no man can produce on his own, IS AVAILABLE TO HIM APART FROM THE PERFORMANCE OF THE LAW.

Romans 3:21 But now the righteousness of God without the law is manifested, **being witnessed by the law and the prophets**;

"*Being witnessed*" = to report, to testify and affirm - used in a legal courtroom sense meaning to prove by testimony of a witness

"*Law*" = the Mosaic Law

"*Prophets*" the OT prophets

The Thinking: The law testifies to or is "witness" to the fact the RIGHTEOUSNESS OF GOD CANNOT BE PRODUCED BY KEEPING THAT LAW, and therefore, there is no hope of ever getting justified unto eternal life by keeping that law.

The Thinking: The prophets then come along and they set forth the fact God said that He would put His Jehovah-ness into effect for them, and it would become available to them through exactly what the Lord Jesus Christ is: THE REDEEMER!

Romans 3:22 **Even the righteousness of God** which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

“*Even*” = a level or equality, or emphatically, a like manner or degree.

The modern translations change “even” to “but.” This is a mistake, as it loses both the doctrinal flow and intention of using the word “even.” When we see the word “even” in this context, it is intended to bring in something which is UNEXPECTED!

“Even” is supposed to give you a jolt in your understanding.

That is, by use of “even” we understand that we are being given additional information to the initial subject we did not know, or were not innately aware of - and further, that new information pertaining the initial subject, while unexpected, is of EQUAL value and importance to the initial subject.

An important doctrinal truth is contained in this term “even” - that:

1. What is stated in the first member of the sentence, viz., “*the righteousness of God*”, is of EQUAL value and importance in the second member of the sentence
2. Additional and unexpected information that goes along with it
3. And thusly, we have the doctrinal basis for our Justification being established to the perfect satisfaction of the Holiness of God by our Substitute/Kinsman Redeemer, the Lord Jesus Christ

The first member of the sentence is what we must have: “*the righteousness of God without the law*” (vs. 21);

The second member of the sentence reveals and emphasizes to us the way in which it was done: “*Even the righteousness of God which is by faith of Jesus Christ*”;

Finally, we are to understand by the use of the expression, “EVEN” the “*righteousness of God*” mentioned in vs.21 is equated to the “*faith of Jesus Christ*” in vs.22. That is, the faithfulness of our Lord Jesus Christ not only provided for the Righteousness of God to be satisfied as to the debt and penalty of our sins, but His faithful performance of His duty as our Redeemer is the equivalent of the very “*righteousness of God*.”

This verifies: The deity of Christ; The impeccable nature of Christ; The perfect qualification of our Redeemer; The perfect sacrifice of our Redeemer; etc., etc., etc.

Put simply, and in the form of an equation:

“*The righteousness of God*” = “*faith of Jesus Christ*” and “*faith of Jesus Christ*” = “*the righteousness of God*”

This should all fall into place for you, seeing as how we have already established the meaning of the phrase, “the faith of Jesus Christ” in our previous sessions.

The “faith of Jesus Christ” is His FAITHFUL PERFORMANCE as He, in our place, accomplished that which needed to be done for us in His work on the Cross. As our substitute-redeemer the Lord Jesus Christ faithfully and perfectly performed for us all of the work necessary to deliver us from the debt and penalty of our sins.

What we could not do for ourselves by any of our works, He did for us as our substitute-redeemer. He took our place, as our Redeemer, and suffered the wages of our sins for us! He “propitiated” God’s justice in connection with the penalty of our sins, and perfectly provided for the forgiveness of our sins and our justification by God. He did the work we could not do, and the declaration of His “FAITH” or FAITHFULNESS means that we can completely trust in Him and RELAX in what He has done for us!

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

CRITICAL EXEGESIS:

“*For*” =- the Conjunction of further explanation and answers the question of “why?”

“*All*” = all of humanity

“*Sinned*” = to miss the mark

“*Come short*” = to need, lack, be in want; to fail to measure up to the norms and standards

“*Glory*” = God’s unchanging essence and attributes which, in turn, indicate that God has a character that is absolutely perfect in norms and standards

SUMMARY COMMENTS:

1. This ends the first section of 3 verses (21-23) that are designed to put on display the FIDELITY of the Lord Jesus Christ, so as to first of all impact our thinking concerning His ability to flawlessly execute His duty as our substitute Redeemer, and to cause us to realize the character of Christ can be totally relied upon to put His Jehovahness into effect to produce our redemption for us - something that we could never produce by our own works!

2. This means that we, being totally out of the picture, must rely upon the method of God’s grace to provide justification for us and to give it to us based solely upon His mercy and His grace!

We now move to the second 3 verses (:24-26) which provides the guilty, unjustified member of Adam’s race with the information of:

1. What is the condition for taking advantage of the opportunity for justification unto eternal life that is now extended to him
2. Exactly how to obtain a pardon with justification

3. How justification can be accomplished without:

- a. Any meritorious involvement on the part of the sinner
- b. Any compromise of integrity on the part of the Judge

Providing justification presents a dilemma and there are TWO SIDES to this dilemma:

- 1) The execution of the sentence has to be served and paid in full to the full satisfaction of the Court, with no compromise to righteous justice;
- 2) Appropriating a full and unconditional pardon that justifies the offender in the eyes of the Court, but with NO CONTRIBUTION from the offender

The answer to the first part of the dilemma:

THE FAITH OF JESUS CHRIST as our substitute-redeemer.

The answer to the second part of the dilemma:

FAITH OR BELIEF, ALONE... IN CHRIST, ALONE!

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

Being justified” = refers to the act of God whereby one is DECLARED legally just, right, and as he ought to be in order to attain the divine norms and standards of Righteousness; refers to the act of God whereby He imputes to the believer the positive achievement of Christ who fulfilled all of the law and the prophets and every obligation of sinful and fallen mankind.

In this case, the idea is one who becomes justified unto eternal life is, in fact, and in every way adjusted to the Righteousness of God, and is DECLARED by God to be that way.

“*Freely*” = a free gift, without cost or payment

In keeping with the context and with the doctrine of Justification and Redemption, the element of any human works or human energy of the flesh is kept entirely out of the process of justification unto eternal life; an absolutely essential and necessary aspect, if true Biblical justification is to be granted.

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

“*By*” = preposition of means - hence this is the MEANS by which God not only can offer pardon and justification to man, but at the same time do it in such a manner that in doing so, it does not compromise any of His unified attributes by involving the lowering of His absolute norms and standards which would involve Him in unrighteousness.

I.e.: If you are going to have it, He must give it to you based upon His own “Jehovah-ness” and Grace!

“*Grace*” = (GOD DOING ALL OF THE WORK): Grace is the function of the unified attributes of God to the benefit of mankind, while at the same time never violating the integrity of God Himself.

- Now we have so far:

- 1) THE OBJECTIVE - “*Being justified freely*”
- 2) THE MEANS - “*by his grace*” and now we will get:
- 3) THE LEGAL AGENT - “*through the redemption that is in Christ Jesus:*”

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

“*Through*” = by means of

The preposition “through” in this context takes note of the agency through which the legal pardon of the offender can take place before the justice bar of God. That is, it is by means of the legally qualified AGENT, Jesus Christ, who acted on our behalf as our substitute-redeemer that God’s grace can freely justify us!

Therefore, what Paul does here is to set forth 3 components that deal with how we are to be thinking about our justification, and all 3 are built or sitting one on top of another:

- JUSTIFICATION sits upon
- GRACE which sits upon
- REDEMPTION the Cross-work of Christ

Session 15

“Redemption” = freedom or deliverance as the result of a PAYMENT.

God does not just declare a sinner to be righteous without a process. In order for redemption to legally take place, the sinner is placed in the legal state of having been set free by the payment of a PRICE.

A RANSOM!

It means to pay the full penalty charged judicially against a defendant or debtor in order to secure his immediate freedom.

Simply put, REDEMPTION is freedom by payment of a price.

In our specific case, there is the offer of deliverance and freedom from God’s INCURRED WRATH, on account of the RANSOM paid by Christ for the power and consequences of our sin, and received by whosoever will believe.

SUMMARY COMMENTS ON REDEMPTION:

1. Redemption is the legal purchase price or “price tag” of Justification – and because of this, redemption should be understood and appreciated by every believer for the value that it is to their own justification unto eternal life.
2. The basic understanding of redemption is found in Leviticus 25 and in the book of Ruth.
3. Redemption was to be understood to take place among men in the legal transactions of persons (slaves) and personal property in Israel’s program, and was established as a foreshadow and type of the promised Redeemer of Israel, called: “thy Redeemer the Holy One of Israel” (Isa.54:5)
 - A. Under Israel’s program, the Law provided for those who had lost/sold their possessions, or even sold themselves as payment of debt to another, to have their property or themselves “bought back.” It fell to the nearest kinsman to justly protect the lives and property of the relatives.
 - B. This obligation was called “redeeming”, and the man who was responsible for fulfilling this duty was known as a “redeemer.”
 - C. The job of redeemer would fall to full brothers first, then to uncles who were the father’s brothers, then to full cousins, and finally to the other blood relatives of the family (Lev.25:48ff).
4. The Redeemer and His redemption is the first of the five mandates of the Davidic Covenant.
5. Therefore, redemption should be understood to be a technical term that refers to the mechanical means by which God would put His Jehovah-ness and grace into effect for His

people to do for them what they could not do for themselves in securing their own justification, sanctification, and exaltation.

6. The Biblical view of all mankind is they are lost in a slave-market of sin due to their inability to pay their debt of sin, which is often the reason why a person would become a slave to another - because they could not pay their debts.

7. Therefore, the focus of the doctrine of Redemption is upon the Cross work of the Lord Jesus Christ, where He paid the price to “purchase” human beings and set them free from their slavery to sin.

8. Due to Christ’s substitutionary atoning death on the Cross of Calvary, He is our Substitute/Kinsman-Redeemer.

9. QUALIFICATIONS OF THE KINSMAN-REDEEMER:

- 1) The redeemer must be a near KINSMAN. (Ruth 2:1, 20; 3:9)
- 2) The redeemer must be perfectly WILLING to pay the price of redemption and cannot be forced into paying it. (Ruth 3:10-13)
- 3) The redeemer must have the ABILITY to pay the price of redemption fully. (Ruth 2:1; 4:8-10)
- 4) The redeemer must be sympathetic with, but NOT IN THE POSITION OF THOSE BEING REDEEMED (he cannot redeem himself), and cannot become compromised in any way in doing it - i.e., he cannot suffer loss in the process of redemption. (Ruth 4:1-6)

Ruth 4:1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. 2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. 3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: 4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. 5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. 6 And the kinsman said, **I cannot redeem it for myself, lest I mar mine own inheritance:** redeem thou my right to thyself; for I cannot redeem it.

10. By virtue of all men and women being “under sin” as members of Adam’s race, the LORD Himself would have to come and, as His name “Jehovah” signifies, He would have to undertake

for all people and be what they needed Him to be. He would have to redeem and deliver them from their helpless predicaments, and then graciously and freely give them justification opportunity. This was done by the mechanical means of en-fleshing Himself as a member of the human race (kin), qualifying Himself as the Substitute/Kinsman Redeemer, and paying with His blood in His own Cross-work the full purchase price of our justification. Redemption is therefore, the very basis of our justification, and among many other things, results in our adoption as “sons” (Rom.3:23; Gal.4:4-6).

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

“*In*” = within, or within-ness; **denoting static position** or time, but the many and varied uses can only be determined by context – chief categories are: 1) of Place; 2) of Time; & 3) of Cause.

In this context, the idea is that of PLACE, denoting a POSITION within boundaries.

“*Christ*” [Christos] = the Anointed One

“*Jesus*” = “Joshua”, Jehovah saves

In this verse we are confronted with something for the very first time: the doctrine of positional truth, “in Christ Jesus.”

Principle #19 - Those who are in a position of being “*justified freely by his grace*” are now for the first time being given the additional information that they are in that position through the Cross-work of Christ, who put His Jehovahness into effect in functioning as their unique Kinsman/Substitute Redeemer.

Hence, even though faith in the Cross-work of Christ is expressed thousands of years after the fact; *retroactive* to that point of faith in Christ alone, the justified saint is immediately placed into a new POSITION that they have never been in before!

This is the Biblical doctrine of our positional truth or “OUR IDENTITY IN CHRIST.” Here in Romans 3 we are only introduced to the fact that we have been placed “in Christ Jesus.” The doctrine that explains our positional truth is not laid out until we get to Romans 6-8, the part that deals with our sanctification.

Because the Bible waits to expound upon that doctrine, so will we. The things God educates us in are given in a specific order with timing attached to them. It is not only necessary to get the doctrines, but to get them in the correct sequence, if they are to produce all that is intended. When we realize that later understandings are built upon former understandings, then it makes sense to wait for a full comprehension of those things upon which will be built later things.

Romans 3:25 Whom God hath set forth **to be a propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

“Propitiation” = a sacrifice that appeases or satisfies the righteous demands upon the justice of God; a satisfactory sacrifice that brings atonement; hence, to have the perfect demands of justice perfectly satisfied.

The term literally means the MERCY SEAT, which was the cover of the Ark of the Covenant (Ex.25:17-22), upon which the blood of the animal sacrifice was sprinkled. It was at the mercy seat that, on the basis of the DEATH OF THE SACRIFICE, as was made evident BY THE SHED BLOOD, God agreed to meet and commune with those who trusted in the blood.

Jesus Christ is the propitiation or “mercy seat.” That is, an ALL-SATISFYING OR EXPIATORY SACRIFICE - the Victim who took the punishment exacted by the sentence of a righteous Court to thus free the Judge to declare the defendant for whom the sacrifice was made, LEGALLY JUST!

The Lord Jesus Christ functioned as the Propitiator who must shed His BLOOD (shedding of blood being the evidence that the sacrifice was actually made), SUFFER, and DIE in order to properly perform this function. The teaching of liberal theologians that Jesus did not die, but only “swooned” on the Cross and revived in the coolness of the tomb, completely disqualifies the Redeemer and makes null and void His redemptive work.

In other words, if they had been correct in their belief, Jesus was never the propitiation for our sins and we are all without hope and bound for the lake of fire because we are “yet in our sins.”

The reason for this lies not only in the shadow and type of the blood of “bulls and goats” (Heb.10:4), as well as the scapegoat (Lev.16:8-10), but also in the exact nature of SATISFYING the righteousness and justice of God in respect to the sin and iniquity of mankind.

It was in Jesus’ last 3 hours upon the Cross, during those hours of darkness, that He entered the environment in which the Judge would demand and execute the full extent of judgment: the period of time in which the Son endured the separation from the other members of the Godhead (Mat.27:46 - *“My God, my God, why hast thou forsaken me?”*).

And, it is in that environment that Isa. 53:11 is fulfilled - i.e., the agony and travail in the inner man of our Lord Jesus Christ experienced the divinely assigned punishment for all the sins of all mankind, which was required by the justice of God. This is the “suffering” part of the equation – paying the price that was owed.

Isaiah 53:11 **He shall see of the travail of his soul, and shall be satisfied:** by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

The Judge poured upon Jesus the full judgment for the sins of the world, He would see the travail of Jesus under that judgment, and His justice would be satisfied. What horror Jesus experienced for us – but what great joy of deliverance is ours!

The result of that period of judgment would be a complete and total SATISFACTION on the part of the Court for the full offence of the guilty defendant (you, and all mankind); and as a result FREE THE JUDGE to declare the defendant legally just when/if the defendant accepts the terms of the Court.

PROPITIATION SUMMARY:

1) The importance of the doctrine of propitiation (or satisfaction) of the justice of God in the cross-work of Christ is the issue that total and complete satisfaction has been met - NOTHING MORE NEEDS TO BE DONE - or can be done - for dealing with the sins and iniquity of mankind - indeed, it is all “*set forth*” in Christ Jesus, the “*propitiation*.”

2) Therefore, Romans 3:24, in dealing with the issue of REDEMPTION, deals with the man-ward side of our justification - of the cross-work of our Substitute-Redeemer in paying our debts in full (redeeming us from our sinfulness, and our being in the possession of the Adversary).

3) Romans 3:25 deals with the God-ward side of our justification, where in that same cross-work, Christ functioned as our Propitiator, who endured the punishment of the court for the offenses of the guilty to the complete satisfaction of divine justice.

4) Because of REDEMPTION and PROPITIATION, the justice of God can offer justification to mankind without compromise to the demands of absolute and divine righteousness, or any of the attributes of God.

Romans 3:25 Whom God hath set forth to be a propitiation **through faith in his blood**, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

“*Through*” = the *means*

“*Faith*” = non-meritorious positive volition

“*In his blood*” = the *object* of faith

This statement, reiterated in vs.26, “*which believeth in Jesus*”, forms the ONLY AND NECESSARY REQUIREMENT for one to be saved from the debt and penalty of one’s sins - or to put it another way, to be justified unto eternal life.

This requirement is “ONLY” in the sense that it is by faith, and faith alone; and it is “NECESSARY” in order to receive the offer of justification unto eternal life.

It is the “necessary” requirement because it makes it so that ALL MERIT GOES TO THE OBJECT (Christ) and therefore NO WORK OF OUR FLESH (not even a fingerprint) is in any way involved!!!

Notice the logical and LEGAL progress being made in these verses – a process that is designed to DEVELOP CORRECT THINKING in the mind of the one who would desire to take the offer of justification unto eternal life being offered them.

We have presented as the core of verses 21-23 the phrase, *“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe”* (vs.22) – which is designed to develop in your thinking the faithful performance of the Lord Jesus Christ in all His cross work.

Then we get, in the core of verses 24-26, the only and necessary requirement to legally receive the offer of justification (which imputes to us the very righteousness of Christ without the Law): *“faith in his blood”* which we know is our positive response of non-meritorious volition.

But it would be altogether improper and in this respect illegal to make a “blind” offer of pardon without any legal basis, or presentation of the fidelity nature of the offer.

That is, “faith” brings us full circle. For as we know; faith is a positive response of our volition. Faith in someone is the issue of placing your trust, confidence, or reliance in that person and not in yourself.

But that is not all that our Heavenly Father wants us to understand and appreciate about this most important of all legal transactions. For believing in someone is the issue of being FULLY PERSUADED REGARDING THE SUFFICIENCY OF THEIR MERITS AND STRENGTH, and depending upon them and their MERITS instead of yourself and your own merits!

Therefore, in believing in someone, you trust that person and depend upon him and his doings for what you need, and you don’t offer any efforts of your own. Hence, having faith in someone by its very nature EXCLUDES one’s own works in any manner or form. And this is the EXACT progress that is developed in Romans 3:21-26!

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, **to declare his righteousness for the remission of sins that are past**, through the forbearance of God;

“Declare” = to make something clear or plain that is obscure or imperfectly understood; to make known; to unfold; to state in detail.

It denotes the CLEAR, PLAIN, and POSITIVE assertion of a thing as in a legal deposition in a court room case.

Hence, the cross-work of Christ was the CLEAR, PLAIN, and POSITIVE assertion of the only and necessary legal act upon which justification for anyone may be appropriated.

Notice that this is “declared” TWICE:

1) Once, in viewing those who were justified BEFORE the historical reality of the cross-work of Christ (verse 25);

2) Secondly, in viewing those who are justified AFTER the historical reality of the cross-work of Christ (verse 26).

“His righteousness” = i.e., the righteousness of the Lord Jesus Christ, which IS the very righteousness of God - co-equal with God the Father.

This is exactly what a man must have in order to be justified unto eternal life! (And it has to be this WITHOUT the Law!)

“Remission” = a passing over; a suspension of judgment or a withholding of punishment

The context makes it clear that this “remission” is viewing the cross-work of Christ from Israel’s “Time Past” program. Hence, the unique use of this word in connection with the “passing over” of the sins that are “past” until the time of the cross.

Remission does not mean “forgiveness.”

Remission is granted by the Judge or Magistrate, in regard to the punishment of a crime. It is CRITICAL to understand and appreciate the flawless accuracy of translating “remission”: Remission is that action of the Judge or Court which ARRESTS THE EXECUTION OF JUSTICE!

That is, in dealing with God’s “time past” program with the nation Israel, He made it possible, through the system of sacrifices within the Law contract, (which looked forward to the “better” sacrifice and “better” blood of Christ, which would fully satisfy or propitiate the Justice of God when it would historically take place), to “remit” or arrest the execution of His Justice for all those who would place their faith or belief in that One (Jesus Christ) who would eventually come, and by His sacrifice, fully satisfy the demands of the Justice of the Court (i.e., God, Himself).

Remission of sin only averts the Divine vengeance, which otherwise would fall upon those who are guilty of it. And this is how justification is to be viewed before the historical reality of the cross of Christ.

“That are past” = with reference to sins committed *before* the death of Christ.

Note: THIS IS NOT OUR SINS, BUT THE SINS OF THOSE BELIEVERS BEFORE THE HISTORICAL REALITY OF THE CROSS-WORK OF THE LORD JESUS CHRIST.

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, **through the forbearance of God;**

“forbearance” = a holding back, patience, toleration, to bear with, to restrain oneself; the holding in abeyance of the execution of judgment in the interest of fairness.

Verses 25 and 26 look at the issue of justification unto eternal life from two sides of the same coin. i.e.: vs.25 BEFORE the cross of Christ took place, and vs.26 AFTER the cross of Christ took place.

NOTE: There is a very interesting and fascinating issue sitting here in these verses that goes to the incredible ACCURACY of both the terminology utilized and the Biblical and doctrinal way in which God expects us to be thinking about justification in His “Time Past” program, and in this “But Now” program of Gentile grace.

Notice when Paul presents justification under God’s “Time Past” program, he uses terms that are befitting to that program: “*remission*” and “*forbearance*.”

But note also, “BLOOD” - “*through faith in his blood*”.

Paul uses a term that has great depth of meaning to those familiar with God’s justification dealings in “Time Past.”

But then, in vs. 26, we get a NAME put to that blood: “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.

The words “declare” and “righteous” we have already covered in verse 25. Notice this is the 2nd declaration (declare).

“*just*” = absolutely righteous and just in that absolutely NO attribute or combination of divine attributes are in any way compromised in God’s norms and standards in making provision for and/or justifying mankind unto eternal life.

“*justifier*” = the moniker or appellation of God, who because of being “just” and righteous to begin with, functions as righteous and just provider of justification unto eternal life for all mankind.

“*believeth*” = non-meritorious positive volition

Note that this is the SAME in BOTH programs - (i.e., “*faith in his blood*” in vs.25, and “*believeth in Jesus*” in vs.26).

SUMMARY:

1. THE THIRD PART OF THE GOSPEL is given by the apostle Paul in Romans 3:21-26 which is the glorious good news of God’s gracious provision for full pardon and justification unto eternal life freely offered to all men who are, by nature, worthy recipients of God’s wrath.

2. Verses 21-23 set forth the glorious good news that God is offering justification to all on account of the faithful performance of Jesus Christ as our all-sufficient, Substitute-Redeemer. This is done in proper and legal sense and sequence due to the fact that when the only and

NECESSARY CRITERION is set forth to accept this gracious offer (that being faith, and faith alone), one must first be FULLY PERSUADED regarding the sufficiency of the merits and strength of the object of your faith: The Lord Jesus Christ.

3. Verses 24-26 set forth the ONLY AND NECESSARY REQUIREMENT of receiving to yourself the gracious and freely offered gift of God's grace - the offer of justification unto eternal life, being saved from the debt and penalty of our sins, which penalty would result in an eternal separation from God incurring His eternal wrath and judgment - and that requirement being SIMPLE FAITH ALONE in Christ's substitutionary, redemptive death in our behalf.

4. Whether in God's "Time Past" program before the historical reality of the cross-work of Jesus Christ, or "*at this time*" after the historical reality of the cross-work of Christ, justification unto eternal life has always been, is, and always will be received on the basis of faith alone, in Christ alone, without works of any kind, at any time.

We have been observing the Proof that Justification is by grace through faith without works of any kind. We have also seen that God is the justifier of "him which believeth in Jesus."

Session 16: Saving Faith Defined / Perversions of the Gospel

THE BIBILICAL DEFINITION OF BELIEVING IN JESUS: FAITH IN THE GOSPEL OF CHRIST

For some of you, there will be a temptation to skip over this part. Please do not do that. Not only will this serve to clarify issues for you, but also it will equip you to correctly deal with others who may be struggling to understand saving faith. It cannot be overemphasized this particular issue **MUST BE UNDERSTOOD** before edification on any level is going to take place.

We find the phrase “believeth in Jesus” in the last verse we studied in our previous session.

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.**

It has been set forth THE MEANS by which we appropriate that which has been made available to us (i.e., pardon and justification unto eternal life), is BY FAITH (or belief) in Christ Jesus. Many seem to have some trouble with that word “believeth.” What does it actually mean to believe in Jesus? And by that I mean to ask, what does the Bible mean when it says “believe in Jesus?” Is any sort of believing acceptable to God? Is it a general belief or something more specific? For example, the Bible says that even the devils “believe.”

James 2:19 Thou believest that there is one God; thou doest well: **the devils also believe,** and tremble.

So does that make the devils saved? No, of course not! So what is Paul talking about when he says God is the justifier of him which “believeth in Jesus?” It is not just believing Jesus was an actual person who lived and walked on the earth. Even the devils believed that. It also is not believing that Jesus died on the Cross; many believed He was crucified, for they saw it with their own eyes. That did not make them “believers in Jesus” just because they believed that Jesus died. So what is a person believing, when they “believe in Jesus?”

Paul is talking about “believing” in the context of what he has been presenting to us in the last 10 verses. Paul has been telling us Jesus, functioning as our Substitute-Redeemer, completely PAID every bit of our sin debt, providing for our forgiveness and completely SATISFIED the justice of God which was against us, by means of His substitutionary sacrifice on the Cross and made it possible for God, in His justice, to place His righteousness on our account and judicially declare us to be righteous and for that standing to remain in place forever.

So let’s ask it this way; when you trusted Jesus Christ to be your Savior, were you trusting He perfectly and completely performed everything that was required by God to forgive your sins and justify you unto eternal life without works of any kind at any time? If you cannot answer that question with a resounding “yes” in every part, then stop where you are and do that right now.

You need to “believe” what the apostle Paul has been showing you by inspiration of God in these verses.

God is showing you that:

- No flesh will be justified by the deeds of the law (vs. 20)
- Now, the righteousness of God without law has been revealed (21)
- God’s righteousness is offered to everyone (all) and it will come upon “all them that believe.” (vs. 22)
- Perfect righteousness is the standard for escaping God’s wrath and therefore, the whole world is guilty (vs. 23)
- Through the redemption provided by Jesus Christ, you can be justified (declared righteous) freely by His grace (vs. 24)
- God set Jesus forth to be a propitiation in order for you to have remission of sins (25)
- God’s justice, having been so satisfied by Jesus’ work on your behalf, can now work for you, declaring you to be righteous since God has imputed His righteousness to your account – because of “the faith of Christ” (vs. 26)

The question is not do you understand it, but do you trust it – do you believe it? Are you **FULLY PERSUADED** what God has set forth is trustworthy and true? It is critical for you to understand when you “believe in Jesus,” when you exercise “faith in Christ Jesus,” you must: understand what it is you are trusting in, you must be convinced of the efficacy (total effectiveness) of it, you must be in total reliance upon it by faith and faith alone.

So, what you are to trust in is: the faithful performance of Jesus Christ to accomplish everything you need to procure a full pardon and justification unto eternal life.

What you are to be convinced of is: the completeness and perfection of Jesus’ work to procure God’s pardon and justification unto eternal life.

What you are to rely on is: Non-meritorious **FAITH** alone is the **ONLY** and **NECESSARY** requirement to obtain God’s pardon and justification unto eternal life – which excludes any and all works on the believer’s part to be performed at any time forever.

You might be wondering, just how can a person think they are saved and yet not have saving faith?

Well, you can think you have salvation but actually not:

- If you do not believe Jesus completely and perfectly accomplished all that God's justice required in order for you to be forgiven and declared eternally righteous (How does this miss? Because if you do not believe it, then there must be something more you must rely on to get salvation done)
- If you believe somehow it is you and Jesus in a partnership that will deal with your sins
- If you believe his propitiary death is incomplete without some kind of work of your part
- If you believe that his work on the Cross may have been enough to forgive your sins, but they will somehow be revisited if you don't "do something"
- If you think He only paid for the sins you have committed up to the day of your salvation, but after that, you have to "live it" in order to continue in salvation

Now why am I hammering this home? Because I don't want you to miss salvation by misunderstanding what "saving faith" is. You need to understand from the Bible what it means to "believe," and not what I think "believe" means and not what some church, denomination or Christian author thinks it means. You need to know what God says it means.

Saving faith means you understand and believe the following:

- You are a rotten sinner and you deserve God's wrath
- You have no excuse – you have sinned even when you knew you were doing something wrong – and you still did it
- You have trusted Jesus Christ as your only and all-sufficient Savior and His work as your Substitute-Redeemer is the only way you can obtain eternal life
- It is only through the work of Jesus on the Cross that sins are forgiven
- You are trusting His redemptive work alone for your complete salvation
- You understand sincere works, good deeds, keeping of the law or practice of religion cannot save you, forgive your sins, impute righteousness to your account, or declare you to be forever justified before God
- Jesus provided such satisfaction to God's justice there can never be a single sin laid to your account that was not completely, finally and perfectly covered, atoned for and forgiven under the blood of God's Son
- Only by the "faith of Jesus Christ" is God able to forgive you of every single sin you have committed and ever will commit
- Only by the "faith of Jesus Christ" (the faithful performance of Jesus Christ as our Substitute Redeemer) can God impute His righteousness to you and declare you to be perfectly righteous without works of any kind at any time

No wonder the next verse says what it does!

Romans 3:27 **Where is boasting then? It is excluded.**

Verses 27-31 contain the legal declaration and proof that justification is by grace through faith alone.

Romans 3:27 **Where is boasting** then? **It is excluded.** By what law? of works? Nay: but by the law of faith.

Session 17

PERVERSIONS OF THE GOSPEL OF CHRIST, AND PROBLEMS WITH “JUSTIFICATION” AND “SALVATION” BY THOSE WHO DO NOT REGARD GOD’S WORD RIGHTLY DIVIDED.

Most Christians understand Satan hates the gospel of Christ. Because of that hatred, Satan has developed a “policy of evil” against it. The policy of evil is a carefully mapped out strategy of attack that is meant to hide the true gospel from view by presenting a perverted gospel.

2 Corinthians 4:1 Therefore seeing we have this ministry, as we have received mercy, we faint not; ² But have renounced the hidden things of dishonesty, not walking in craftiness, nor **handling the word of God deceitfully**; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. ³ But if our gospel be hid, it is hid to them that are lost: ⁴ In whom **the god of this world hath blinded the minds of them which believe not**, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

You can see from verse 2 one of the ways Satan blinds the minds of the unsaved is by handling the word of God deceitfully.

2 Corinthians 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your **minds should be corrupted** from the simplicity that is in Christ. 4 For if he that cometh preacheth **another Jesus**, whom we have not preached, or if ye receive **another spirit**, which ye have not received, or **another gospel**, which ye have not accepted, ye might well bear with him.

“subtle” = difficult to distinguish, cunningly made, operating insidiously

Just to paint a picture in your mind, the word subtle comes from the Latin which means “finely woven.” Think of a garment made from cloth so finely woven that the threads are difficult to discern. We would say it is “cunningly made.” And that is exactly how the adversary has constructed his perverted gospel – difficult to distinguish from the true, cunningly made and operating insidiously (to the detriment of others).

Just as the Corinthians were warned about “another gospel,” so were the Galatians.

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**: 7 Which is not another; but there be some that trouble you, and would **pervert the gospel of Christ**. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

“*pervert*” = to turn one thing into another, to turn aside from its right course

“Another gospel” is just what it appears to be - it is a gospel that is different from that which the apostle Paul preached. It poses as a gospel of God; it claims to be “the gospel.” The subtlety of this perverted gospel lies in the fact the Bible is used in its proclamation; but it is “another gospel” and it is not the gospel of God’s grace “*in truth*” (Col.1:6). The Bible is used and appealed to, but verses and passages are used which are not dealing with the issue of salvation in this dispensation of God’s grace. It is also successful because of the beguiling way in which it is presented - i.e., both through the agency of counterfeit ministers of God, as well as through deceived and careless Christians.

Therefore, “another gospel” is a **PERVERSION OF THE GOSPEL OF CHRIST**. It is a perversion of what God says regarding salvation through Christ **BY DISTORTING THE FACT SALVATION IS WHOLLY OF GRACE!**

So what was Satan after when he produced “another gospel?” The objective of “another gospel” is designed to corrupt the mind and, therefore, **CORRUPT A PERSON’S UNDERSTANDING** of what the truth is regarding how to be saved from the debt and penalty of one’s sins.

One of the ways in which Satan has entrenched his perverted gospel is by use of terminology that “sounds right” but actually perverts the truth of salvation. Let’s examine a few examples of this kind of terminology. As we do so, you will see just how subtle Satan has been in introducing his “right sounding” but false terminology. You should also recognize just how widespread and accepted it has become. One last thing before we get into the phraseology, do not be fooled into thinking that precise terminology isn’t important. Technical differences can mean the difference of heaven or hell for someone! With that in mind, let’s take a look at one of the ways Satan has perverted the true message of grace.

1) “GIVE YOUR HEART AND LIFE TO THE LORD”

Giving one’s heart and life to the Lord is, in truth, **AN ACTIVITY OF SERVICE** to the Lord. It is something that describes **DEDICATION**. Such activity of service and dedication is something the Lord wants, but only from those who have become His own. Serving the Lord by giving Him one’s heart and life in dedication is something that the Lord appeals to Christians to do (Romans 12:1-2; Ephesians 2:10).

The only work of service that God accepts and is well pleased with is that which takes place **AFTER A PERSON HAS BEEN JUSTIFIED AND SANCTIFIED!** It is **NOT** the means by which one is justified and so becomes a “believer in Jesus Christ.”

THE PERVERSION OF “GIVING ONE’S HEART AND LIFE TO THE LORD” CONFUSES THE ISSUE OF SALVATION WITH THAT OF CHRISTIAN SERVICE!

2) “TURN FROM YOUR SINS AND RECEIVE JESUS INTO YOUR LIFE”

Only a person who is already saved can turn from sin for he is the only one who has any God-given capacity to do so! A person must be “in Christ” in order to have any power to do this. Hence, an unsaved man has no capacity to turn from his sins, no matter how strong his desire may be. It isn’t until God justifies a person and sanctifies him that he is “created in Christ Jesus unto good works” and puts off “the former conversation” of “the old man, which is corrupt according to the deceitful lusts” (Eph.2:10; 4:22). It isn’t until God justifies and sanctifies a person that he puts on “the new man.”

Ephesians 4:24 And that ye put on the new man, **which after God is created in righteousness and true holiness.**

THE PERVERSION OF “TURNING FROM YOUR SINS AND RECEIVING JESUS CHRIST INTO YOUR LIFE” IS AN EXPRESSION THAT TELLS AN UNSAVED PERSON TO DO SOMETHING THAT HE HAS ABSOLUTELY NO CAPACITY TO DO... AND THEN TELLS HIM THAT HE HAS TO DO IT, IF HE WANTS TO BE SAVED!

3) “MAKE JESUS THE LORD OF YOUR LIFE”

Making Jesus Christ the Lord of one’s life is an issue that God exhorts and urges Christians to do (Romans 6-8; 12:1-2; Ephesians 4:17-24). But again, it is to those whom God has ALREADY justified and sanctified by His grace in response to faith in Jesus Christ as Savior.

A person has to be God’s “workmanship, created in Christ Jesus unto good works” BEFORE HE CAN MAKE JESUS THE LORD OF HIS LIFE! A person can only “serve the Lord Christ” WHEN FIRST HE HAS BEEN MADE A SERVANT OF CHRIST BY THE CREATIVE ACTIVITY OF GOD! This creative activity of God takes place when the Holy Spirit regenerates us and places us into Christ.

THE PERVERSION OF “MAKING JESUS THE LORD OF YOUR LIFE” INJECTS WORKS INTO THE GOSPEL BY MAKING THE MISTAKE OF CONFUSING CHRISTIAN SERVICE WITH SALVATION!

4) “INVITE JESUS INTO YOUR HEART”

This is the REVERSE invitation. And this is another confusion of the issue of the Christian walk with how one becomes a Christian in the first place. In the issue of salvation; it is GOD who is making the invitation unto salvation!!! In getting saved, man DOES NOT DO ANY INVITING! God is not waiting for an invitation from men! The inviting is on God’s part, NOT the other way around. This expression even distorts that concept!

This perversion is a distortion of Rev.3:20 where a brief and thoughtful consideration of the context will show that it is not talking about how to be saved at all! The context also shows that the verse is not talking about the door of a person’s heart nor is it talking about an action of the Lord in this present dispensation!

The issues that the Lord deals with (especially in the letter to the church of the Laodiceans) are issues of doctrinal correction and reproof to those **THAT ARE ALREADY HIS OWN**. The Lord is not talking to ones who are unjustified in those seven letters!

The portrayal of the Lord as standing at the door and knocking is a declaration of the time that has arrived in Israel's "last days." It isn't a representation of the door of a sinner's heart at all.

THE PERVERSION OF "INVITING JESUS INTO YOUR HEART" PULLS THE EMPHASIS AWAY FROM FAITH IN HIS ALL-SUFFICIENT WORK AS GOD'S REQUIREMENT FOR SALVATION.

Session 18: Exhibits A & B

REVIEW OF BACKGROUND MATERIAL:

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.

EXHIBIT A: Rom.3:27-31

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)

Section one states in the court of justification unto eternal life, God's justice (which is the "law" or legal operating force of the court) will not allow for the admission of any works or deeds of the law, concluding that the Judge of THIS COURT CAN ONLY JUSTIFY A MAN BY FAITH ALONE.

Section Two: (vss.29-30)

Section two states the legal operating force of the court (that of justifying by grace through faith alone in Christ alone) is not something new, nor a late development in the court's legal operating force, but one that HAS ALWAYS AND CONSISTENTLY BEEN IN EFFECT FOR ALL TIME: past, present, and future.

SUMMARY COMMENTS ON SECTION TWO:

1. Vs. 29 declares justification unto eternal life by faith alone is not a 'program' issue - that is, it is not indicative of, nor 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, in the court of God's justification unto eternal life, He justifies both "the circumcision" (Jew) and "the uncircumcision" (Gentile) on the exact same level: FAITH - which, in the court of justification unto eternal life, is the only thing God's justice can accept, for it is the only possible response on our part that is compatible with GRACE!

ROMANS 3:30 AND THE DISCRIMINATING DIFFERENCE BETWEEN THE PREPOSITIONS "BY" AND "THROUGH":

Romans 3:30 - Seeing it is one God, which shall justify the **circumcision by faith**, and **uncircumcision through faith**.

- What we should now understand and appreciate:

1) The difference in prepositions has to do with the message the circumcision (or the Jews) heard in their “time past” program; and the message that the uncircumcision (or the Gentiles) hear given to them by the apostle Paul in this dispensation of Gentile grace.

2) We now know Paul is a unique apostle, not one of the 12, not a replacement for Judas Iscariot, and not the 13th apostle of Israel. Paul is a unique apostle for us as members of the Church, the Body of Christ, for this dispensation of Gentile grace. Paul’s apostleship is different from the 12 in, among other things, the MESSAGE he was given to preach as the “gospel of Christ” (Rom.1:1,16), and the audience he was to preach it to.

The difference between “by faith” and “through faith”:

1. First of all, “by” and “through” are extremely close in their meaning, and are used interchangeably at times.

2. But when you are dealing with a RESPONSE to something (and in this case, a response to a message that God has given), “by” and “through” become meaningful in the sense that there is a difference in what they are expressing in view of the nature of the message that is being heard.

3. The point is, BEFORE the “gospel of Christ” had been given to the apostle Paul to be preached in this dispensation of Gentile grace, the message that people heard by which God justified them was different - but the issue is that God justified them by a FAITH response to it.

THE DISCRIMINATING DIFFERENCE IN “BY FAITH” FOR THE CIRCUMCISION:

For the CIRCUMCISION (which would take in all those after Abraham was circumcised, and on through Israel’s program under the Law), the preposition “by” is used as a preposition of comparison whereby one thing is set in comparison to another. And that other thing is found in the context of the passage. That is, the circumcision understood there was always a competing message to that of being justified by grace through faith: that of being justified by works or performance through the Law.

THE DISCRIMINATING DIFFERENCE IN “THROUGH FAITH” FOR THE UNCIRCUMCISION:

However, for the UNCIRCUMCISION (which would especially have us Gentiles in view in this present dispensation of grace), since there is no valid competing message of comparison, and since we hear the “gospel of Christ” which was committed to the apostle Paul, and since that message views the fullness of the Cross-Work of Christ without the law being offered as a substitute system of self-justification, the only issue being offered to us for our full justification is the message of Christ’s death, burial, and resurrection as our substitute redeemer and all-sufficient Savior. And therefore it is “through” the means of our faith (or non-meritorious positive response) in Christ God justifies us by His grace.

IN SUMMARY:

The two different prepositions (both in Greek and in English) signify two different messages were heard.

The fact “faith” is used in connection with both prepositions, underscores that faith, and faith alone, is what God’s justice responded to regardless of program and regardless of the fact the messages were not the same.

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.

- Section One: The court 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 Two: The way the court functions is consistent in both programs and with each respective message heard.

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

- Section Three: The function of the court in the taking up of the legal matters before it in justifying 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.

The question of verse 31 is: Do we cancel or invalidate the law through our faith?

“God forbid” (same as in Rom.3:4, :6) = “You should never conclude such a thing” or “GOD FORBID YOU TO EVER THINK THIS!”

It is Paul’s expression of his repulsion at the thought that someone might arrive at such an erroneous and heretical conclusion of thinking his message of the gospel of Christ would make null and void God’s perfect and righteous Law.

“Yea” = introduces a statement with stronger or more emphatic force than that immediately preceding it, forcefully qualifying the statement in the affirmative; such as “even,” “truly,” or “verily.”

“We establish the law” = to stand or place; to confirm or establish (OED) = to render firm; to confirm or validate; to fix or settle permanently.

This statement of vs.31 finishes off the full understanding of how the Court of God’s Justice operates in connection with justifying someone unto eternal life. It sets forth the fact in God’s court of justification, God’s OTHER LAWS are NEITHER VOIDED NOR are they TAMPERED WITH in any way.

The Law still does the job it was intended to do. And Gods justifying a man unto eternal life not only avoids rendering the Law of Moses void, it actually comes along and FIRMLY ESTABLISHES IT FOR THE USE IT WAS INTENDED - a use that is widely misunderstood - and the apostle Paul fully addresses over in Galatians (Gal. 3 & 4).

Therefore, 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.

- Section One: The court 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 Two: The way the court functions is CONSISTENT IN BOTH PROGRAMS and with each respective message heard.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Section Three: The manner in which the court functions in no way harms the laws of God in any other court, in fact, just the opposite is true: those LAWS REMAIN FIRMLY ESTABLISHED.

PAUL’S 5 PIECES OF EVIDENCE THAT PROVIDE FOR HIS LEGAL “PROOF” THAT JUSTIFICATION UNTO ETERNAL LIFE REALLY IS BY GRACE THROUGH FAITH ALONE IN CHRIST ALONE:

Exhibit A: Rom.3:27-31 - The legal and just operating force of the court of God’s justice.

Exhibit B: Rom.4:1-8 - Historical Precedent and Conclusive Evidence.

As we move into chapter 4, we are going to be given 4 more proofs that justification is by grace through faith. This first of these is found in the first 8 verses of chapter 4.

In Romans 4:1-8 we are going to be given 2 scriptural proofs that justification is by grace through faith without works:

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 not by works.

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. ⁴ Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 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.

Let's define our terms so we know what we are looking at. When we say Paul is presenting his 2nd piece of evidence by "historical precedent and conclusive evidence," what do we mean by those terms?

Historical Precedent = citations of previous cases tried by that court, that serve as examples for justification in subsequent cases - it is a previous judicial decision that may be used as a standard in subsequent, similar cases.

Conclusive Evidence = (a) that which the law does not permit to be contradicted, and (b) no evidence is by law made conclusive unless so declared by statute (i.e., an already enacted law).

This is the nature of this second piece of evidence Paul presents to prove JUSTIFICATION UNTO ETERNAL LIFE really is by GRACE through FAITH ALONE in CHRIST ALONE without works of any kind at any time.

Paul not only cites the HISTORICAL PRECEDENT cases of Abraham and David, but he also submits into the record the recorded historical cases, and appeals to the WRITTEN RECORD as recorded in God's word -- a record that the law does not permit to be contradicted, and in which it is declared by statute (the already enacted law of God's word), which declaration makes this evidence "conclusive!"

HISTORICAL PRECEDENT CASE/WITNESS #1: ABRAHAM

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

The first thing Paul does is introduce his precedent with Abraham in the form of a question. This is meant to get our minds thinking as to how anyone, at any time, becomes justified in the eyes of God.

Also, the use of the word “then” shows us this proof is being built upon his previous proof (Exhibit A given in Romans 3:27-31). There is a logical progression in the way Paul is presenting his evidence.

By presenting the case for justification unto eternal life in this way, Paul is going to produce evidence from Israel’s program in order to prove justification unto eternal life is NOT an issue or doctrine that is different in God’s program with Israel than that in His program with the church, the body of Christ, but in fact it is EXACTLY THE SAME IN BOTH PROGRAMS!

Therefore, in God’s court of justice where eternal life is concerned, the “HOW” of justification unto eternal life has always been, is, and always will be THE SAME: FAITH, ALONE WITHOUT WORKS, and the historical case of Abraham will prove that issue.

Abraham is introduced into evidence by the apostle Paul as a historical precedent-setting case whereby God set and settled the pattern for justification unto eternal life, wherein all aspects of the “flesh” along with any and all production that comes from it are totally and completely inadmissible in this court of God’s justice for eternal life justification.

The answer to the question of Romans 4:1 is this: what Abraham found, as pertaining to the flesh, is a man has absolutely no capacity to produce, by his own energy, works that are capable of justifying him in the eyes of God’s justice.

The flesh cannot produce anything that God’s justice can accept and Abraham is proof of that, as one who was justified unto eternal life BEFORE the law was given.

In our next session, we will take up with Romans 4:2 and continue Paul’s proof that justification is by grace through faith without works.

Session 19: Romans 4:2-5

We left off last time in Romans 4:1 where Paul asks the questions as to what Abraham had found. The answer to the question of Romans 4:1 is this: what Abraham found, as pertaining to the flesh, is a man has absolutely no capacity to produce, by his own energy, works that are capable of justifying him in the eyes of God's justice.

The flesh cannot produce anything God's justice can accept and Abraham is proof of that, as one who was justified unto eternal life BEFORE the law was given.

Romans 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

"For" is the particle of further amplification and explanation. Hence, Paul begins in verse 2 to further explain what Abraham found in connection with his flesh, and that is that it in no way contributed in any way, shape, or form to his own justification unto eternal life.

Now I don't want to confuse the issue, but someone is going to mentally run over to James 2 and then back to Genesis 22 to argue the point Abraham was justified by works when he offered Isaac upon the altar.

To clarify these passages, let's look at them.

James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

The "work" of offering up Isaac came after Abraham was "justified by faith" and his faith was "counted to him for righteousness." In fact, decades before Abraham was "justified by works," Abraham was already justified unto eternal life "by faith" when he "believed God" when God promised Abraham an heir.

Here is an important principle: ABRAHAM HAD 2 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. 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."

The other justification is "before men" as Abraham outwardly demonstrates he is the "Friend of God." Therefore, this "justification" is by Abraham's works. Every Israelite had a salvation package that was supposed to contain 2 justifications. The first one was the one unto eternal life – by faith alone - justification before God.

The 2nd one was the justification before men – by works – to outwardly testify of their faith. But this 2nd justification had nothing to do with their eternal life! Romans 4:2 tells us what else Abraham found: 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.

With a basic and simple understanding and appreciation of the background to Abraham's personal salvation and the way in which God established His covenant with Abraham from Genesis chapters 12-15, two very general but profoundly powerful Biblical doctrines emerge:

1) All God did for Abraham in justifying him unto eternal life, (and even in covenanting with him all He covenanted for) God did solely by His JEHOVAH-NESS and GRACE.

It was God doing ALL of the work; functioning with His unified attributes (Jehovah-ness) to the benefit of Abram, without compromising any one, or combination, of His divine attributes at any time in the process.

Abraham provided NOTHING whatsoever for his justification; further, he could produce NOTHING to justify himself, for he was DEAD to do it!

This means Abraham was dead to produce any works of any kind for God to justify him with, or even aid God in justifying him - or for that matter, as even a supplement to God's work!

Abraham, therefore, is utilized by the apostle Paul in Romans chapter four as the most powerful, classic, Biblical, historical precedent-setting example of how the justice of God operates to give justification unto eternal life strictly and solely based upon His Jehovah-ness and grace.

2) 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 piece of evidence God can only justify the unsaved unto eternal life by GRACE through FAITH and faith alone, and the historical precedent-setting case of all time is in the person of Abraham.

The power of this evidence is two-fold: not only does Paul present the most powerful historical precedent-setting case in all of human history for one being justified unto eternal life (Abraham), but by making his appeal to the scriptures (For what saith the scripture?), he gives further weight to this piece of evidence by making it carry the additional element of CONCLUSIVE evidence.

Therefore, by making this appeal to the written record of how business is done in the court of God's justice for eternal life, and by selecting this particular passage in Genesis 15:6 with its close connection with God's confirmation of His covenant with Abraham (entirely a grace process) - which is a section of scripture Paul will deal with extensively in Galatians 3:17-18, the nature of which no law can subsequently come in and "disannul" - what you then have in Romans 4:1-3 is not only the powerful evidence of historical precedent, but on top of that you have presented at the same time the power of conclusive evidence which proves the way God's justice has always justified the unbeliever unto eternal life is by GRACE through FAITH ALONE without works of any kind at any time, and this "law of faith" (Rom.3:27) has not, cannot, and will not be overturned, countermanded, or contradicted by any subsequent law or laws of God or mankind forever!

Therefore, it is folly and heresy in its HIGHEST sense to say God ever did, or now is, or ever will justify someone unto eternal life by combining faith (or simple belief) with:

- Water baptism of any kind
- Joining a church /going to church
- Raising your hand /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/ceasing to sin /confessing your sins
- Confessing with your mouth
- Inviting Jesus into your heart, asking Jesus to come into your life
- Making a public (or private) confession
- Asking Jesus to save you

- Dedicating yourself to Christ/making any kind of commitment to God /promising anything to God or any deal-making with God
- Signing any kind of a card
- Giving money/ helping the poor
- Being good/doing good things to people you don't like, or anyone else
- Going to Israel/ being an American/ being a political conservative
- Depriving yourself/doing penance, seeking third-party help
- Law keeping
- Weeping tears of repentance, etc., etc.,

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 **justified by faith without the deeds of the law**.

Romans 3:30 Seeing it is one God, which shall **justify the circumcision by faith, and uncircumcision through faith**.

Romans 5:1 Therefore being **justified by faith**, we have peace with God through our Lord Jesus Christ:

Romans 5:9 Much more then, being now **justified by his blood**, we shall be saved from wrath through him.

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**.

Titus 3:7 That being **justified by his grace**, we should be made heirs according to the hope of eternal life.

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 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?

There are those who would react against what you have just read. In an attempt to connect works with faith, they ridicule the idea of simple faith in Christ by attaching expressions to it in an attempt to belittle it. One of these expressions is “easy-believism.” Another is “cheap grace.”

These mocking expressions are meant to impress people with the idea salvation is not as free as God says it is. Those who put forth such epithets have deluded themselves into thinking somehow a person must do something to be justified in God’s sight. While they may have fooled themselves into thinking they are preaching the truth, they have, instead, cooperated with the satanic plan of evil to put forth a false gospel.

They have made light of the only way salvation has been made available. I realize that you may have heard some use these terms. And while you may know them to be sincere, they are sincerely wrong. And that is determined based on the Scriptures.

By this time, the idea should begin to be firmly installed into your thinking that a man is justified before God by grace through faith without works of any kind.

The next thing God wants established in your thinking is justification before God has always been by grace through faith. It never has been any different and it never will be. But Paul isn't through making his case on this point. We haven't yet worked our way through the 8 verses in this section. In fact, we have only gone down to verse 2. So let's pick up where we left off and observe the rest of Paul's proof.

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

What Abraham believed was not the same as that which you and I are called to believe in this dispensation of grace. Abraham's belief was in God's ability to give him a son when both he and his wife were beyond the ability to produce an heir.

Genesis 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? ³ And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. ⁴ And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. ⁵ And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. ⁶ And he believed in the LORD; and he counted it to him for righteousness.

This is the passage that Paul quotes in Romans 4:3. Now if this sounds strange to you, you should remember this is happening before the Cross. In fact, this is happening before the Law of Moses. In fact, this is happening even before the circumcision of Abraham! And this happened before the birth of Ishmael. Abraham receives the call to leave his homeland and the promise God will make of him a great nation when Abraham is 75 years old. Abraham is 86 when Ishmael is born. He is 100 when Isaac is born. So you can see that the time when Abraham's faith in God's promise of an heir was much sooner than when Abraham performed the sacrifice of Isaac. Genesis 15 takes place decades before the thing James 2:21 refers to.

Romans 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Verse 4 tells us if a man "worketh" his reward is not of grace, but of debt; that which is owed to him or that which he earned. In verse 4 Paul inserts an illustration of an employer/employee relationship where gross compensation is paid by the employer in return for certain services rendered by the employee - and the doctrinal principle is profoundly simple, but powerful:

“him that worketh” = one who attempts to produce on his own anything that would justify himself in the eyes of God.

“the reward” = being saved from the debt and penalty of one’s sins and justified unto eternal life.

The idea being once the “worker” produces any work at all, the employer is in DEBT to the worker to compensate him for his services rendered. And when a worker is paid by his employer, the money paid to him is NOT A GIFT - it is the payment of a DEBT! Hence, the relationship is one of WORKS and PAYMENT, not GRACE and a GIFT!

Now look at verse 5; the “believing” is “on him that justifieth the ungodly; his faith is counted for righteousness.”

That is saving faith. If a man is fully persuaded of the truth of the matter; justification takes place by faith, not by works. And when you realize that justification involves not just the forgiveness of sins, but the imputation of the perfect righteousness of God on the account of the sinner, you realize justification is all you will ever need to be in right standing with God to obtain eternal life. Justification is what has changed his justice from being against you to now being in favor of you.

There are only 2 possibilities: 1) Works-Debt; 2) Grace-Gift

Therefore, the sound doctrinal and Biblical viewpoint of saving faith is anything other than BELIEF is considered by God as WORKS, and the works-debt relationship DESTROYS AND CANCELS GRACE, which in turn means all or any works are inadmissible in God’s court: the court finds for the prosecution (God, Himself) and against the defendant (you)!

PRINCIPLE: Grace can never respond to works of any kind at any time.

In Romans 4 verse 5, another principle of sound Bible doctrine emerges.

PRINCIPLE: Grace can only respond to faith, alone.

God’s only requirement for being justified unto eternal life is FAITH: “but believeth on him that justifieth the ungodly” and “his faith is counted for righteousness.” Notice the condition of the “worker”: UNGODLY.

This is the condition of thinking, living, and laboring with the Adversary, Satan himself. All of his thoughts and deeds are in opposition to God and he is in an adversarial relationship to God, just as the buyer and seller occupy opposite sides of the counter in the business world.

Therefore, justification unto eternal life is a grace production all the way: God does all the work; - you get all the benefit; - at no compromise to God’s Jehovah-ness.

In our next session we will look at the other precedent-setting case with David, a man under the Law, who is the example again of justification by faith without works.

Session 20

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.** ⁴ Now to him that worketh is the reward not reckoned of **grace**, but of debt. ⁵ But to him that worketh not, but **believeth on him that justifieth the ungodly**, his faith is counted for righteousness.

What did God count for Abraham's righteousness? Works? No, it was his "faith" that was counted for righteousness. That is exactly how we are dealt with – justified by faith. Paul shows if you work for something it isn't given by grace, but it is "by debt," that is, it is owed to you. But what did Abraham do? He believed on him that "justifieth" the ungodly and that faith was counted for righteousness.

That is what our gospel tells us to do – believe on Him that justifies the ungodly, and our faith is counted for righteousness.

The only way any man has ever been justified unto eternal life is by grace through faith, no matter when he lived. No man has ever been justified in the eyes of God by works. The point here is this:

Principle: Being justified by grace through faith apart from works isn't "too good to be true," it is the only way men have ever been justified.

DEFINITION OF JUSTIFICATION:

Showing or making in some manner or form something to be just, right, righteous, or proper.

DEFINITION OF SALVATION:

The act of being saved, delivered, rescued, etc., from some predicament, peril, destruction, loss or calamity.

We also learned in our previous session Abraham had 2 justifications, just as Israel was intended to have. I would like for us to take a little deeper look at this. As we said before, there is more than one kind of justification. We are going to list a number of them, but I am not going to go over all of them in the video. We will examine 3 of them, but the rest of them you can look at on your own.

THE DIFFERENT KINDS OF JUSTIFICATION IN THE BIBLE:

1) **Justification unto eternal life** = Forgiveness of sins + Imputation of God's Righteousness

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

Romans 4:5 But to him that worketh not, but believeth on him that **justifieth the ungodly**, his faith is counted for righteousness.

The same was true under God's program with Israel.

Luke 18:9 And he spake this parable unto certain **which trusted in themselves that they were righteous**, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house **justified** rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

On what grounds did the Pharisee believe himself to be justified? He was putting forth works; he was not an extortioner, or adulterer. When he makes reference to the publican (a tax collector, often charged with unfairness), he is saying he is not guilty of what the publican was known for doing; traitorous to his own countrymen and a disgrace to his family, publicans were known for being unscrupulous in their extortion.

It was the publican, however, that left justified because he did not put forth his works as the means of his justification. Just as Paul says it is for us, those in Israel's program found eternal life by believing in Him that justifieth the ungodly.

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Now we move to the kind of justification:

2) **Justification of God Himself and His word** (The idea is God is true or "just" and "right" in all that He says).

There is a justification of God and His word against men who argue against what God has said and challenge the truthfulness of His word. Romans 3:3-4 is an example of this. As the truth of the gospel is declared, some men react against God's declaration they are sinners, worthy of His wrath. They accuse God of unrighteousness and outright challenge His authority to judge them. They think God has no right to judge them and accuse God of unrighteousness. Paul, quoting from Psalm 51, speaks of God being "justified" or "right" in all He has said.

Romans 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect? ⁴ God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Psalms 51:3 For I acknowledge my transgressions: and my sin is ever before me.
4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

David admitted his sinfulness and God was perfectly right in condemning his sin. This demonstrates the point there is more than one use of “justified” in your Bible.

Just as an aside on the Romans 3 passage, there is a skill developed by the ambassador for Christ that allows him to discern a “point of no return” when witnessing to someone that defaults to the Romans 3 position. As I understand it, there are 3 steps that can be taken, as a last ditch effort to save face, by the sinner who has had every excuse stripped from him.

While I do not profess to know all about this, I do see a progression by the sinner in the passage of Romans 3:3-8.

- Step 1 – their unbelief – vs. 3
- Step 2 – the charge that God is unrighteous – vs. 5
- Step 3 – the attack against the messenger – vs. 8

The only thing I want to say about this is there is a point in our witnessing where our ambassadorship is over with an individual. This point can only be determined by certain things that are said by the one we are witnessing to. It takes a measure of skill to recognize when this point has been reached and when it has, we will return the very brusque reply to them along with the assessment of the Scripture: their damnation is just!

But care should be administered at this point. If this is done too soon, you can destroy someone who might have been saved. If it is done too late, your time will be continually wasted and you will become embroiled in a “no win” situation of reproach.

Now, getting ourselves back on track, let’s turn our attention to Luke 7, examining just how men can justify God.

Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, **justified God**, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

The “people” are the ones doing this justification! (In fact, YOU can ‘justify’ God!) Note that the “people” (common people) and the “publicans” hear John’s message, and unlike the Scholar/Pharisees who rejected God’s words, the people accepted those words!

But notice WHAT words: (vs. 30 - “the counsel of God against themselves”). Here you need to understand some things about Israel’s salvation package deal - for Israel’s salvation package deal resides within “The Gospel of the Kingdom.”

Note that on the outworking of the calendar of Israel’s program, there was to be a specified time when God would be justified for things He had said at the beginning of the 5th Cycle of Punishment when He would be justified in the eyes of the leadership of His nation by ones in Israel that were considered OF NO ACCOUNT - those who were considered “babes” which is why the Lord would come along in Matthew 21 and thank His Father because, “out of the mouth of babes thou hast perfected praise.”

Matthew 21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, **Out of the mouth of babes** and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there.

Psalms 8:1 <<To the chief Musician upon Gittith, A Psalm of David.>> O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. 2 **Out of the mouth of babes** and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

By now you understand “out of the mouth of babes” is about God being proved right by those who were not the “big shots” for the purpose of shutting up the “naysayers” of Jesus’ message.

It is at this point the video of this class will deviate from the notes. I am not going to cover every single way in which justification is used in the Bible. I have listed a number of them in the notes, which you can read on your own – and I hope you will. But we will skip over #3-7 and take up with #8 in the video edition of this class.

3) Justification of God in the eyes of Israel.

Luke 7:31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But **wisdom is justified** of all her children.

Wisdom personified! Proverbs takes you through what is going to be happening when “wisdom” gets personified in Israel! And what develops is a “justification” is going to take place - a justification of God in the eyes of the “froward” leadership in Israel.

And, therefore, a justification of God gets established by what comes out of the mouth of John the Baptist, as well as the mouth of the Lord, and then how Israel responded to it. (Which is, why the Lord brings John up and says what He does in Luke 16:16).

4) Justification by human judges. (Deals with civil and criminal matters within Israel)

Deals with the judges within Israel who are charged with keeping law and order.

Deuteronomy 25:1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall **justify the righteous**, and condemn the wicked. ² And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. ³ Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

Dealing with a contrary action in the rulership of Israel, and their false judgments.

Proverbs 17:15 He that **justifieth the wicked**, and he that condemneth the just, even they both are abomination to the LORD.

Deals with the indictment of the leadership of Israel and their being worthy of the 5th Cycle of Punishment.

Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 21 Woe unto them that are wise in their own eyes, and prudent in their own sight! 22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: 23 Which **justify the wicked** for reward, and take away the righteousness of the righteous from him! 24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

5) Justification of Self, or Self-Justification.

These are not passages where someone is trying to justify themselves unto eternal life, or attempt to do works for eternal life that God’s justice would accept.

These are passages where someone is found in circumstances in which they are being charged with something, or they are being called upon to prove something, or they are being called upon to testify to the reality of something they have said about themselves - or has been said about them, and therefore they are in a situation where they have to justify themselves (i.e., show themselves to be right, proper, correct, truthful).

This is a justification in the face of the charges and indictments of Job's so-called "friends."

Job 9:1 Then Job answered and said, ² I know *it is* so of a truth: but how should man be just with God?

Job 9:20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. ²¹ Though I were perfect, yet would I not know my soul: I would despise my life.

Job is not going to engage in attempting to justify himself as being naturally righteous in God's eyes (#1) possessing eternal life; but he is going to justify himself when it comes to vindicating or "justifying" the TRUTHFULNESS of his arguments and the PURITY of his heart, knowing nothing against himself - and because of the arguments of his so-called friends, (i.e., he deserves all his suffering and problems because of wickedness in Job, himself) Job will engage in self-justification against those false charges, rumors, lies, and innuendos.

This is self-justification in a BAD SENSE. - Here, Jeremiah indicts the Southern Kingdom (Judah).

Jeremiah 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. ⁹ And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. ¹⁰ And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD. ¹¹ And the LORD said unto me, The **backsliding Israel hath justified herself** more than treacherous Judah.

This is a CONFIRMATION PRINCIPLE (a corrupt doctrinal principle) thought up and used by the Vain, Religious System of Israel, by which they could be "pronounced" or "confirmed" as being "BLAMELESS."

Luke 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? ²⁶ He said unto him, What is written in the law? how readest thou? ²⁷ And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. ²⁸ And he said unto him, Thou hast answered right: this do, and thou shalt live. ²⁹ But he, willing **to justify himself**, said unto Jesus, And who is my neighbour?

This is the justification of Paul, himself as a FAITHFUL STEWARD.

1 Corinthians 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. ² Moreover it is required in stewards, that a man be found faithful. ³ But with me it is a very small thing that I should be judged of you, or of man's

judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet **am I not hereby justified**: but he that judgeth me is the Lord.

6) Justification at the Judgment Seat of Christ.

See 1 Corinthians 4:4; Romans 14:10; 1 Corinthians 3:9-15 and 2 Corinthians 5:10.

7) Justification of the Mechanics of Godliness.

- I Tim. 3:14-16 (:16) - “justified in the Spirit”

1 Timothy 3:14 These things write I unto thee, hoping to come unto thee shortly: 15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 16 And without controversy great is the mystery of godliness: God was manifest in the flesh, **justified in the Spirit**, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

To be “justified in the Spirit” is the operation or ministry of God the Holy Ghost with the word of God within the inner man. (The operation of the Spirit of God with the Word of God, in the inner man.)

Notice how Paul sets this doctrine forth:

- He states that there is a “mystery” aspect to “godliness”
- He states how it was done: “God was manifest in the flesh” = the PROVISION for godliness.
- And then: “justified in the Spirit” = the MECHANICAL MEANS of the ministry of the Holy Spirit by which godliness gets put on display!

Hence, being “justified in the Spirit” becomes the mechanical means by which godliness is put on display by the remnant in Israel’s program, BUT there is a mystery aspect to it whereby the operation of the Spirit of God utilizes the word of God (specifically the mystery portion of that word, Romans –Philemon) to put godliness on display by the Gentiles to the angels in the heavenly places.

Session 21

8) Justification by Works in the Eyes of Men as the Friend of God.

“Friend of God” = a moniker of righteousness!

Everyone wants to run immediately over to James 2:21 and declare that Abraham was justified by works. And they usually do so without first understanding the scriptures that come before it, especially James 1:18.

So let's get our bearings. As you know by developing the skill to rightly divide the word of truth, James is a REMNANT EPISTLE. It is vitally important to understand & appreciate the issues surrounding the Climatic Stage of Israel's program in order to see the naturalness of there being 2 kinds of justification associated with the remnant.

The first kind of justification is “Justification Unto Eternal Life,” which they (the remnant) **ALREADY** have!

The second kind of justification is “Justification by works in the eyes of men as the Friend of God.”

That moniker, “Friend of God” will be used both in a good and in a bad sense. In Abraham, God set up a type in advance of this remnant in which they would be confronted with things that would make it so they would follow Abraham in connection with being justified unto eternal life on the basis of faith alone (Gen.15:6) - but they would also emulate Abraham as the “Friend of God” just as he was and was so called when he justified himself by works 30 years later!

James 1:1 - Note the reality of the fact the people James is writing to, i.e., members of the Remnant of Israel - called “the twelve tribes which are scattered abroad” - these recipients of this letter already have salvation from the debt and penalty of their sins!

James 1:1 James, a servant of God and of the Lord Jesus Christ, to the **twelve tribes which are scattered abroad**, greeting.

As we will see:

- They have already been “begotten” by God
- They're already God's children
- They're already God's “creatures”
- They're no longer members of the apostate nation
- They are not un-justified
- They are not in their sins

And you must understand this way before you ever get to James 2!!

Jam. 1:18 - (especially the first half) - These are members of the remnant of Israel who have already been “begat” or begotten by God “with the word of truth.”

James 1:18 Of his own will **begat he us with the word of truth**, that we should be a kind of firstfruits of his creatures.

I.e., they’ve got the very thing John refers to back in his gospel (which you would have already doctrinally dealt with if you were handling things properly!).

John 1:12-13 - John gives a synopsis of the impact of the Lord’s ministry on earth in its most fundamental sense.

John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Notice the 3 “not’s” in verse 13. These 3 “not’s” are referring to 3 Pharisaical doctrines with respect to how you could be born of God (begotten), and possess God’s Righteousness and God’s Holiness. (And John is going to correct that corrupted counter-doctrine!)

THE POINT IS: Doctrinally, before you ever get to James, you should already understand & appreciate the fundamental issue of how someone gets “Justified unto Eternal Life” (Saved from the Debt & Penalty of their sins) in the Climatic Stage of God’s program with Israel.

And it’s just as it is stated here or over in John 6:47, “He that believeth on me hath everlasting life.” But keep in mind that you are only dealing with the issue of being justified unto eternal life - you are NOT dealing with the totality of Israel’s salvation package deal!

(Back to James 1:18)

James 1:18 Of his own will **begat he us with the word of truth**, that we should be a kind of firstfruits of his creatures.

Therefore, you know (it comes as no surprise) that the 1st half of verse 18 tells you these remnant members to whom James is writing already have Justification unto eternal life! (They have that “everlasting life” - and they have it eternally secure!)

This issue is settled!! And it doesn’t matter one bit what you find over in chapter 2, because James does not take up the issue of a justification they already possess!

James deals with the issue of the 2nd kind of justification they must have, having already possessed the 1st! And James picks up that issue in the last half of James 1:18.

James 1:18 Of his own will begat he us with the word of truth, **that we should be a kind of firstfruits of his creatures.**

“Should” = there is no guarantee they will be!

God “begat” them with the word of truth for a purpose to be put into effect (in the final part of the 5th cycle of judgment), even before they would live together with Him forever in the Kingdom.

***** CRITICALLY IMPORTANT POINT *****

They have the grand privilege as His “creatures, BEFORE His Kingdom is established (and the world is populated only with His “creatures”), to conduct themselves as a kind of “firstfruits” of His creatures.

And that’s the doctrinal issue in discipleship out in the Climatic Stage of God’s program with Israel in a nutshell!!

Everything wrapped up in the doctrine of discipleship is the issue of a member of the remnant of Israel conducting himself in line with whom an Israelite is in truth in God’s plan and purpose - and having that privilege BEFORE conducting themselves in line with that when the Kingdom is established, - to do it right now (in the final part of the cycle), and make an impact to God’s honor and glory!!!

The fundamental issue of that was set forth in the Sermon On The Mount! The Lord is speaking to His disciples about discipleship issues.

Matthew 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may **see your good works, and glorify your Father** which is in heaven.

This is what an Israelite really is in truth! This describes what God purposed for them to be, and the impact they are to have on the earth and the nations of the earth.

Their “light” is their “good works” which make it so their Father may be “glorified.” Their Father is not the devil (as was the Pharisees). The Pharisees did the works of their father, but the remnant show forth a different “Father.”

These are genuine members of the remnant of Israel – justified unto eternal life and saved from the debt and penalty of their sin, being “begotten” of God - and their Father is now God the Father and not the devil, like it used to be.

The Lord is talking to them as disciples and dealing with them about discipleship issues. And the primary discipleship issue He is talking about has to do with conducting themselves as an Israelite ought to conduct himself in truth - and over in James 2 Abraham is their example of that!

They ought to have “good works” that make it so that men glorify their Father - and one of the ways they can glorify their Father is by calling these members of the remnant the very thing they called Abraham = A “Friend of God!”

And this makes it so what was set forth in Deuteronomy 4, that impact issue, really takes place!

Deuteronomy 4:1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. 3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. 4 But ye that did cleave unto the LORD your God are alive every one of you this day. 5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. 6 Keep therefore and do them; for this is your wisdom and your understanding **in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.** 7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? 8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? 9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; 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.

And this, in addition to other things, takes place by the true Israel out in that Kingdom.

Isaiah 2:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. ² And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³ And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for **out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**

Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for **we have heard that God is with you.**

Now, you must understand the bulk of these kinds of issues is what is addressed in Hebrews - Revelation -- and especially what the last half of James 1:18 is all about!

You should now see the naturalness of James telling the remnant members that they need more than just to be justified unto eternal life in order to get into the kingdom WITH REWARDS!

In the Sermon on the Mount, the Lord deals with the corrupt counter-doctrine of the Pharisee Scholars.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Note that the issue for entrance into the kingdom with reward is discipleship: NOT being justified unto eternal life!

Matthew 5 tells you it is wholly possible for a justified-unto-eternal-life member of the remnant of Israel to, on the basis of NO discipleship, to NOT get to enter the kingdom right away once it is established. Kingdom entrance is a REWARD!

In verse 17, Jesus says "Think not" - (They were prone to think this because of Pharisee doctrine!)

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Now look at verse 18. It is saying that those passages, that teach entrance into the kingdom is not based upon just having been justified unto eternal life, are really going to come to pass!

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

There is the real possibility of being least or somewhere in between least and great - but there is also a real possibility of them not even getting to go in!

Matthew 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

They are going to have to deal with the law and the prophets HONESTLY: Honesty of Text + Honesty of Heart!

In James 1:18-2:11 - James begins to deal with these already-justified-unto-eternal-life remnant members with the doctrine necessary for them to function in, so they can be that “kind of firstfruits of his creatures.” That is, conducting themselves as an Israelite ought to conduct himself “in truth.”

Now let’s break that larger portion of Scripture down into smaller segments.

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴ For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Verse 27 - “pure” = no longer “vain.”

In chapter 2:1-12, we see they’re not going to be judged by it for eternal life! But for REWARDS out in the kingdom!

James 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. ² For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; ³ And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: ⁴ Are ye not then partial in yourselves, and are become judges of evil thoughts? ⁵ Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? ⁶ But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? ⁷ Do not they blaspheme that worthy name by the which ye are called? ⁸ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: ⁹ But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. ¹⁰ For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. ¹¹ For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. ¹² So speak ye, and so do, as they that shall be judged by the law of liberty.

Therefore in order for them to function properly as that kind of firstfruits of his creatures they ought to be, it will involve them justifying themselves in another sense - and it’s going to involve another kind of salvation! (Which is exactly what you see in chapter 2.)

It is in the genius and wisdom of what God does with Abraham between Genesis 15-22 to provide for him (Abraham) to become a kind of firstfruit of his creatures. He provides for Abraham to PUT ON DISPLAY the relationship God has designed to have with a justified seed of Abraham.

A relationship with more to it than justification unto eternal life – but one of FRIENDSHIP – a friendship that makes an impact on the rest of the people of the world that have been cut off and without God in the world, those who are far off from God and consigned to friendship with the world (and with the Adversary). - James 4:4

James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

SUMMARY:

What was set forth with Abraham, and in view of what God was in the process of doing with the nation Israel when He brought them up out of the land of Egypt, and in view of how Israel rejected the doctrine of God's Jehovahness and grace: Israel put off, until the final installment of the 5th Cycle of Punishment, the possibility of ever putting on display again, an intimate, friendship relationship with God that would fulfill the designed impact on the world that that relationship was supposed to have! But James tells the recipients of this letter that that is now their privilege!

Therefore, they are to COMPLEMENT their justification unto eternal life with justification by works, and to perfect their friendship relationship with God - making the impact on the people and nations of the world (salt/light) (Father & Friend).

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone.

God did not design an Israelite to have only one kind of justification because he did not design for them to know Him only as their heavenly Father - but also as a Friend.

See John 15:13-15 when this historically got underway.

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

When we move to James 2:22, we see the use of the word "perfect" which refers to their spiritual maturity.

James 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Just because they are justified unto eternal life, does not mean they are automatically mature spiritually. That maturity comes through their 2nd justification.

Notice that even Peter picks right up on this exact same issue of making an impact to God's honor and glory.

1 Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, **they may by your good works, which they shall behold, glorify God** in the day of visitation.

Principle: Being justified by grace through faith apart from works isn't "too good to be true," it is the only way men have ever been justified.

Abraham, therefore, is utilized by the apostle Paul in Romans chapter four as the most powerful, classic, Biblical, historical precedent-setting example of how the justice of God operates to give justification unto eternal life strictly and solely based upon His Jehovah-ness and 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!

Now we can return to where we were in Romans 4 and pick up the 2nd example which, along with the example of Abraham, testifies that justification is by grace through faith even under the law; the example of David.

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.

Moreover, the context makes it clear that we are not to be concerned with WHEN David got justified, or any kind of statement about God justifying him, for that was already given in the case of Abraham.

Now you are to look at a man who IS justified, but to look at him in a particular context - which is exactly why Paul takes you back to a particular Psalm (Psa. 32) and quotes it.

And that particular context has as its issue, if WORKS were ever an issue in justification, DAVID WOULD HAVE LOST HIS JUSTIFICATION!

Psalms 32:1 <<A Psalm of David, Maschil.>> Blessed is he **whose transgression is forgiven**, whose sin is covered.² Blessed *is* the man unto **whom the LORD imputeth not iniquity**, and in whose spirit *there is* no guile.

Note that the condition of “blessedness” David is in, which Paul describes as being “without works,” is in view of the circumstances of David’s own ADULTERY! (Bathsheba - see II Samuel 11-12 for the details.)

David’s justification is described as the “blessedness of the man unto whom God imputeth righteousness without works” otherwise David could not have been justified in connection with Bathsheba because something else would have been imputed to him - his sin!

And this is why the Holy Spirit, as the sole possessor of the copyright of the holy scriptures, makes the adaptation in Romans 4:8 “Blessed is the man to whom the Lord will not impute sin” from the Psalm 32:2a passage that says, “Blessed is the man unto whom the LORD imputeth not iniquity”.

That is, in the case of one who is already justified unto eternal life without works, which is a function of God’s grace - that grace function makes it so sin will never be imputed to the one who has been justified by grace through faith without works.

The point is only the unbeliever gets his sins imputed to him by God. Therefore, Romans 4:1-8 are to be looked at as a PACKAGE. That is, the historical evidence of what God did in justifying Abraham and the result of that justification in the life of David forms a package of doctrine one needs to realize the fullness of the operation of God’s grace in the issue of justifying someone unto eternal life.

The value of the two of these historical precedent-setting cases taken together as a package produces the full importance and significance of this second piece of evidence.

To do so, Paul uses two men out of Israel’s program in which there is no disputation whatsoever as to whether these two men were justified - Abraham was justified, and a statement is made in

which no Jew would ever bring into question his justification - David was justified and no Jew (or even Gentile) would ever doubt his justification.

So, since David is a justified Israelite, the idea is to look at something in connection with his justification he himself said when, if you want to see the total and complete work of God's grace in connection with justification - and that being the possibility of ever losing that justification - here is someone that, if ever there was a possibility of losing it, if it ever could be lost, and if works were ever counted for justification, here's a guy that would have been condemned on the basis of his "works" --- and yet the testimony of scripture is he understands he is justified unto eternal life, and works are not counted in connection with his justification!

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.

- Abraham = without works of any kind;
- David = without works at any time.

Note that the same could be said for both, but taken together they form in your human spirit the doctrinal way in which your Heavenly Father wants you to understand and comprehend [components of] justification.

Session 22

In our last session we were looking at James' use of Abraham as the model of how a justified Israelite was to conduct himself so that men would see his works and glorify his Father in heaven.

This is the very issue that is being addressed in Hebrews - Revelation -- and especially what the last half of James 1:18 is all about!

You should now see the naturalness of James telling the remnant members that they need more than just being justified unto eternal life in order to get into the kingdom **WITH REWARDS!**

In the Sermon on the Mount, the Lord deals with the corrupt counter-doctrine of the Pharisee Scholars. He will make the point to get into the kingdom **WITH REWARDS** is based on their discipleship.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the **least in the kingdom** of heaven: but whosoever shall do and teach them, the same shall be called **great in the kingdom** of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Note that the issue for entrance into the kingdom with reward is discipleship: **NOT** being justified unto eternal life!

Matthew 5 tells you it is wholly possible for a justified-unto-eternal-life member of the remnant of Israel to, on the basis of **NO** discipleship, to **NOT** get to enter the kingdom right away once it is established. Kingdom entrance is **REWARDS!**

In verse 17, Jesus says "Think not" - (They were prone to think this because of Pharisee doctrine!)

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Now look at verse 18. It is saying those passages previous, that teach that entrance into the kingdom is not based upon just having been justified unto eternal life, are really going to come to pass!

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

There is the real possibility of being least or somewhere in between least and great - but there is also a real possibility of them not even getting to go in!

Matthew 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

They are going to have to deal with the law and the prophets HONESTLY: Honesty of Text + Honesty of Heart!

In James 1:18-2:11 - James begins to deal with these already-justified-unto-eternal-life remnant members with the doctrine necessary for them to function in, so they can be that “kind of firstfruits of his creatures.” That is, conducting themselves as an Israelite ought to conduct himself “in truth.”

Now let’s break that larger portion of Scripture down into smaller segments. Remember James is only talking to the justified (JUEL) members of the believing remnant of Israel. He is not speaking to the apostate nation. He is admonishing the remnant as to their conduct and spiritual maturity.

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: ²⁴ For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. ²⁵ But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Verse 27 - “pure” = no longer “vain.”

In chapter 2:1-12, we see that they’re not going to be judged by it for eternal life! But for REWARDS out in the kingdom!

James 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. ² For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; ³ And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: ⁴ Are ye not then partial in yourselves, and are become judges of evil thoughts? ⁵ Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which

he hath promised to them that love him? ⁶ But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? ⁷ Do not they blaspheme that worthy name by the which ye are called? ⁸ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: ⁹ But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. ¹⁰ For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. ¹¹ For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. ¹² So speak ye, and so do, as they that shall be judged by the law of liberty.

Therefore in order for them to function properly as that kind of firstfruits of his creatures they ought to be, it will involve them justifying themselves in another sense - and it's going to involve another kind of salvation! (This is exactly what you get in chapter 2.)

It is in the genius and wisdom of what God does with Abraham between Genesis 15-22 to provide for him (Abraham) to become a kind of firstfruits of his creatures. He provides for Abraham to PUT ON DISPLAY the relationship that God has designed to have with a justified seed of Abraham.

A relationship with more to it than justification unto eternal life – but one of FRIENDSHIP – a friendship that makes an impact on the rest of the people of the world that have been cut off and without God in the world, those who are far off from God and consigned to friendship with the world (and with the Adversary). - James 4:4

James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

SUMMARY:

What God was doing with Abraham, at the very beginning of what would become God's chosen nation, was to set forth a type of what they were supposed to put on display to rest of the world!

God's lessons to Israel continued as He brought them up out of the land of Egypt. They suffered the first plagues along with the Egyptians to demonstrate that they were sinners just like those Egyptian gentiles. They were spared the rest of the plagues to demonstrate that God alone could deliver them from their circumstances (Jehovahness) and that deliverance would not be because they earned it or deserved it, but God would simply give it to them (by His grace).

In view of how Israel rejected the doctrine of God's Jehovahness and grace: Israel put off, until the final installment of the 5th Cycle of Punishment, the possibility of ever putting on display again, an intimate, friendship relationship with God that would fulfill the designed impact on the world that relationship was supposed to have! But James tells the recipients of this letter that that is now their privilege!

Therefore they are to COMPLEMENT their justification unto eternal life with justification by works, and to perfect their friendship relationship with God - making the intended impact on the people and nations of the world (salt/light) (Father & Friend).

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone.

God did not design an Israelite to have only one kind of justification because he did not design for them to know Him only as their heavenly Father - but also as a Friend.

By the way, the “save him” of verse 14 is not salvation from the debt and penalty of their sins. That was settled when they were justified unto eternal life. This salvation is from the judgments of the Tribulation from which only the members of the believing remnant, who have the right kind of works, can escape.

When James says “faith without works is dead,” James is speaking in respect to the little flock having both justifications. Their justification unto eternal life is the one by faith. The other justification is the one by works. And if they are going to have the impact they are supposed to have out in that Tribulation, then they have to have more than just justification by faith, they have to put their justification by works on display. If they do not have that second justification on display, then their faith is “dead” in that it cannot accomplish all they were intended to accomplish.

And you know James is talking about 2 different justifications because of verse 24.

James 2:24 Ye see then how that by works a man is justified, and not by faith only.

The remnant has more than a justification by faith; they have a justification by works. It's not “faith only.” And you also know the faith and works are not involved in the same justification because if justification is by grace through faith, then works cannot be involved. Therefore, the justification by works is a separate justification.

Remember, this whole book is written to those who are already justified unto eternal life. You can see this in that James assumes his audience to already have “faith.” He does not question anyone's faith. That's why he does not turn the thing around and say “And by the same token, works without faith is dead.” That would be completely wrong and James knows that.

Let me give you some examples of how faith and works are not mixed.

Romans 3:27 Where is boasting then? It is excluded. By what **law? of works?** Nay: but by the **law of faith.**

Romans 9:32 Wherefore? Because they **sought it not by faith**, but as it were **by the works of the law**. For they stumbled at that stumblingstone;

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the **works of the law**, or by the **hearing of faith**?

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the **works of the law**, or by the **hearing of faith**?

Notice how these are set apart from each other? These are never mixed, in any dispensation, to accomplish the same justification. If they were, it would be like saying, “in order to receive this you don’t have to do a thing” and then following that statement with a list of things that you need to do in order to receive what was promised.

So, the book of James is written to admonish them to put their works on display to the world so the world would see those good works and glorify God. If they have faith alone, that faith is enough to save them from the debt and penalty of their sins, but it is “dead” to accomplish their impact on the rest of the world.

The way God has designed the impact in the Tribulation is the same way it will be in the kingdom; through His redeemed people - Israel. The world is supposed to see the works of the remnant as they manifest, like Abraham, they are the Friend of God. And that is how God has chosen to impact the gentile nations of the world, with the believing remnant showing forth the works that they are a friend of God.

See John 15:13-15 when this historically got underway.

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Session 23

When we move to James 2:22, we see the use of the word “perfect” which refers to their spiritual maturity.

James 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Just because they are justified unto eternal life, does not mean they are automatically mature spiritually. That maturity comes through their 2nd justification.

Notice that even Peter picks right up on this exact same issue of making an impact to God’s honor and glory.

1 Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, **they may by your good works, which they shall behold, glorify God** in the day of visitation.

Now let’s wrap this up with a couple of principles.

Principle: The believing remnant is supposed to have 2 justifications; 1 – justification unto eternal life which saves them from the debt and penalty of their sins (which is by faith); and 2 – justification in the sight of men, as they demonstrate by their works they are the “Friend of God,” which saves them from the judgments of the day of wrath (Tribulation).

One is a spiritual salvation of their soul, while the other is a physical salvation from the judgments being poured out at that time.

One gets them entrance into the kingdom; the other gets them into the kingdom with reward.

One is by grace through faith; the other is by works which are meant to “perfect” that faith.

One is “in the sight of God” while the other is “in the sight of men.”

Principle: Being justified by grace through faith apart from works is the ONLY way men have ever been justified unto eternal life.

Abraham, therefore, is utilized by the apostle Paul in Romans chapter four as the most powerful, classic, Biblical, historical precedent-setting example of how the justice of God operates to give justification unto eternal life strictly and solely based upon His Jehovah-ness and 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!

Now we can return to where we were in Romans 4 and pick up the 2nd example which, along with the example of Abraham, testifies that justification is by grace through faith even under the law; the example of David.

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 the law simply declared a sinner's status before God. David knew that 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.

When Paul speaks of Abraham, it is from the standpoint of Abraham getting justified unto eternal life. That event is recorded in Genesis 15.

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**."

Moreover, the context makes it clear that we are not to be concerned with **WHEN** David got justified, or any kind of statement about God justifying him, for that was already given in the case of Abraham.

Now you are to look at a man who **IS** justified, but to look at him in a particular context - which is exactly why Paul takes you back to a particular Psalm (Psa. 32) and quotes it.

And that particular context has as its issue, if **WORKS** were ever an issue in justification, **DAVID WOULD HAVE LOST HIS JUSTIFICATION!**

Psalms 32:1 <<A Psalm of David, Maschil.>> Blessed is he **whose transgression is forgiven**, whose sin is covered.² *Blessed is the man unto **whom the LORD imputeth not iniquity**, and in whose spirit *there is* no guile.*

Note that the condition of "blessedness" David is in, which Paul describes as being "without works," is in view of the circumstances of David's own **ADULTERY!** (Bathsheba - see 2 Samuel 11-12 for the details).

David's justification is described as the "blessedness of the man unto whom God imputeth righteousness without works," otherwise David could not have been justified in connection with Bathsheba because something else would have been imputed to him - his sin!

And this is why the Holy Spirit, as the sole possessor of the copyright of the holy scriptures, makes the adaptation in Romans 4:8 "Blessed is the man to whom the Lord will not impute sin" from the Psalm 32:2a passage that says, "Blessed is the man unto whom the LORD imputeth not iniquity."

If you notice the Romans 4:8 passage, it says "will not impute sin." It did not say, "did not impute sin," or "does not impute sin." And there is a difference. This settles the question as to what happens when we sin after we are saved.

Some would say if we sin after we are saved, we need to be saved again. Others say we need to ask for forgiveness or we won't be forgiven for "those" sins. Some say that you lose your salvation. Some say you cannot lose your salvation, but you lose fellowship and therefore need to confess and forsake those sins. But all of this misses the point of imputation and completely ignores Romans 4:8.

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

Once God's righteousness is imputed to our account, the only way for our eternal life to be impacted is for God to remove His righteousness and impute sin to us. You cannot have both on the books at the same time.

Imputation is not made on the basis of what we have done, but on what the redemptive sacrifice covers. In other words, Jesus paid the sin debt before you and I were ever born, before we ever committed our first sin. How many of our sins did Jesus cover? He covered them all – before we ever committed any of them.

When we trust Christ as our all-sufficient Savior, we are not just acknowledging we have sinned and we need to be forgiven of those sins up to the point of our salvation, but we are acknowledging we are as the Bible says; "sinners by nature" and we need to be delivered from that condition.

Sin is the proof that we cannot provide our own justification and sanctification. Salvation is not piecemeal. If it was, you could not be justified unto eternal life until the process of sinning and

being forgiven was over. And only then could God impute perfect righteousness to you or else justification would only be a temporary condition that was subject to change!

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!

Romans 4:8 Blessed is the man to whom the Lord **will not impute sin.**

Once you are justified unto eternal life, sin will never be imputed to your account. It cannot be, for it was atoned for under the redemptive work of Jesus Christ.

The idea that you must confess every sin is not only wrong, but an impossible doctrine to abide by. If you are only forgiven for those sins which you have confessed, let me ask you a question. Suppose you are 20 years old when you trust Christ. Did you name every sin you have committed in 20 years? If not, why not? If you maintain that a man, after he is saved, must again confess sins, then he must have done the same thing in order to get saved.

Also, if God imputes a single sin back to man's account after salvation, then he is declaring 2 things to be true: 1) his previous justification is now null and void and 2) the all-sufficient work of Jesus Christ did not include this sin.

Here is another thing. If a man, at any time, were to lose his perfect, righteous, judicial standing before God:

- He would no longer be an adopted son
- He would no longer be justified (declared by God to be righteous)
- He would no longer be a son of God
- He was never justified unto eternal life (provisional life)

Principle: Justification, Forgiveness, and Imputation are not to be seen as just an EVENT, but they are to be seen as part of a permanent STATUS which God's justice has placed us in.

Do you understand the difference between an event and a status? When a human baby is born into the world; that is certainly an event! But it is more than that. The baby is born into a status of being human (as opposed to dog or monkey) and the baby will grow up in, and live out of, that human status the rest of his life. It started at an event, but it is an unchanging, ongoing, permanent status. And so is your JUEL!

That permanency of our justified status has been provided for in the mechanics of what God has done for us and how God has done it, so that it went into effect for us the moment we trusted Jesus Christ as our all-sufficient Savior.

In other words, God did everything in our salvation in such a way, that no matter what we do or fail to do, our position in Jesus Christ is unchangeable and permanent. It is like keeping a wheel on a cart. The natural tendency of a wheel in motion is to work its way to end of the axle and fall off. But when you know that, you make an axle with a hole in the end so that a cotter pin is inserted through the hole and bent back, so that the wheel, through the natural motion it would take, could never work its way off the axle (change its position)! Well, our justification has a cotter pin.

God's cotter pin for us is in that He, by His grace:

- Covered every sin in the redemptive work of His Son on the Cross
- Applied that complete redemption (forgiveness) upon faith in the gospel
- Imputed His righteousness to the forgiven sinner
- Declared the sinner to be just
- Gave the justified sinner permanent "at-one-ment" (atonement)
- Declares that He will not (absolutely refuses to) impute sin back to the saved, forgiven, justified sinner

That is why David, after his sin with Bathsheba, was still a justified man who could say "blessed is the man to whom the Lord will not impute iniquity."

That is, in the case of one who is already justified unto eternal life without works, which is a function of God's grace - that grace function makes it so sin will never be imputed to the one who has been justified by grace through faith without works.

There is another point to make in all this. For anyone to teach if you sin after you are saved, those sins must be confessed, then they are teaching after you have exercised faith in Christ, if you sin, there is still something you must do! Confessing sins is a work. That is a form of works and **WORKS ARE REJECTED IN THE COURT OF GOD'S JUSTICE.**

The point is only the unbeliever gets his sins imputed to him by God. Therefore, Romans 4:1-8 are to be looked at as a **PACKAGE**. That is, the historical evidence of what God did in justifying Abraham and the result of that justification in the life of David forms a package of doctrine one needs to realize the fullness of the operation of God's grace in the issue of justifying someone unto eternal life.

The value of the two of these historical precedent-setting cases taken together as a package produces the full importance and significance of this second piece of evidence.

To do so, Paul uses two men out of Israel's program in which there is no disputation whatsoever as to whether these two men were justified - Abraham was justified, and a statement is made in which no Jew would ever bring into question his justification - David was justified and no Jew (or even Gentile) would ever doubt his justification.

So, since David is a justified Israelite, the idea is to look at something in connection with his justification he himself said when, if you want to see the total and complete work of God's grace in connection with justification - and that being the possibility of ever losing that justification - here is someone that, if ever there was a possibility of losing it, if it ever could be lost, and if works were ever counted for justification, here's a guy that would have been condemned on the basis of his "works" --- and yet the testimony of scripture is he understands he is justified unto eternal life, and works are not counted in connection with his justification!

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, that **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.

- 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

Note that the same could be said for both, but taken together they form in your human spirit the doctrinal way in which your Heavenly Father wants you to understand and comprehend [2 components] justification.

Session 24 – Exhibit C
Abraham as a “Faith-father” Example to All

Over the last sessions we have been observing the evidence that proves that men, in every dispensation, are justified unto eternal life without works of any kind. As the apostle Paul lays out the case for justification, he has employed the use of evidences to prove his assertion beyond a shadow of a doubt. And that is exactly what your heavenly Father wants to do with passages of Scripture; settle this matter in your heart and mind once and for all so that you never again have doubts regarding your justification unto eternal life.

Paul’s 5 PIECES OF EVIDENCE THAT PROVIDE FOR HIS LEGAL “PROOF” THAT JUSTIFICATION UNTO ETERNAL LIFE REALLY IS BY GRACE THROUGH FAITH ALONE IN CHRIST ALONE:

EXHIBIT A: Romans 3:27-31- The Operational Law of the Court of God’s Justice

- 1) Works of any kind are never allowed
- 2) God’s justice only responds to faith

EXHIBIT B: Rom.4:1-8 - Historical Precedent and Conclusive Evidence

- 1) Abraham, before the law, is the proof men have only and always been justified unto eternal life by grace through faith
- 2) David, under the law, is the proof once a man is justified unto eternal life, that status is permanent, as God refuses to impute sin back to the justified sinner

We now turn our attention to Exhibit C, which is contained in Romans 4:9-12.

EXHIBIT C: Romans 4:9-12 - Direct Evidence

Paul now presents what would be called in a court of law, “direct evidence.” So what is “direct evidence?” Direct evidence is that which proves a fact without an inference or presumption and which in itself, if true, establishes the fact.

Paul now presents his third piece of evidence of his legal proof “The just shall live by faith” (Rom. 1:17); that is, being justified unto eternal life in the eyes of God can only be by grace (God doing all of the work) through faith alone in Christ alone, without any works of any kind at any time.

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 dual role: as the faith-father of the uncircumcised Gentiles, and as the faith-father of the Jewish circumcision Israelites.

Paul will present direct evidence in association with Abraham that will prove a fact: the fact that at the exact moment in time in which Abraham was justified unto eternal life he was not circumcised, thus becoming the faith-father of all Gentiles (the uncircumcised).

The inference or presumption would be Abraham was circumcised, and as such is the faith-father of all Israelites, which is true, but the idea is to take the inference and presumption out of the equation and look at the cold facts of the case - which is, the moment Abraham expressed his faith he was uncircumcised!

ROMANS 4:9-12 (Abraham justified before he was circumcised)

Romans 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.¹⁰ How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.¹¹ And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:¹² And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

Under the old system that most every preacher is trained in (systematic theology) we would be thinking what is under consideration here is everything pertaining to Abraham and his “fatherhood” – including the aspect of the NATURAL fatherhood of Abraham.

But if you go back even to the start of the chapter, you will see Paul is not addressing the natural fatherhood of Abraham at all in these verses. So what is Paul interested in? He is talking about the SPIRITUAL fatherhood of Abraham. So far in the chapter (and even back in the previous chapter) Paul is only talking about Abraham’s justification unto eternal life.

And in connection with that justification, Abraham has a dual father-ship:

- 1) Abraham is “the father of all them that believe, though they be not circumcised” (believing Gentiles);
- 2) Abraham is “the father of ... the circumcision” (believing Jews)

Paul is not talking about being the physical father of both Gentiles and Jews, but the SPIRITUAL FATHER. And even then, Paul is not talking about Abraham being the spiritual father of all Jews, but in both cases (Gentiles and Jews) he is set forth as the “faith-father” of only those THAT BELIEVE. Since God justified Abraham by grace through faith, and everyone that will be justified unto eternal life will be justified the same way; Abraham, in that sense, is the “father” of all who believe. Again, this is not referring to the physical fatherhood of Abraham, but to the spiritual fatherhood of Abraham.

And even though Abraham is the physical “father” of all the Hebrew people; that is not what Paul is talking about here. Therefore, the issue here is those who are Abraham’s children as per Abraham being a SPIRITUAL FATHER. And in connection with that spiritual fatherhood of Abraham, he is the father of believing Jews and believing Gentiles.

Therefore, for a Jew, Abraham was their natural father, but on top of that he was also their spiritual father (if they believe as Abraham did in the gospel given to them).

- So, contextually, only TWO groups are being viewed by Paul:

- 1) Jews who have been justified unto eternal life
- 2) Gentiles who have also been justified unto eternal life

The third group (the natural seed of Abraham) is not dealt with in the context of what this passage in Romans is dealing with: being justified unto eternal life.

Consider the following questions:

- In the case of Abraham, was he really justified unto eternal life by grace through faith alone without works of any kind?
- Was righteousness imputed to him without works?
- Could his circumcision be considered a work that established his justification?
- If so, could a Gentile ever be justified apart from the work of circumcision?

If the mechanical means of Abraham receiving the imputation of righteousness (and thus being fully justified in God's sight) can be pinpointed, and if that pinpointed time occurred prior to even his circumcision, then Paul has legally established the fact of justification by grace through faith without works! (This is exactly what DIRECT EVIDENCE does!)

Note Paul (and God Himself) considers righteousness to be imputed immediately and simultaneously upon ones belief in the gospel. Hence, it is to be understood, doctrinally, that at the very moment one believes all of his sins are immediately forgiven and at that same moment righteousness is imputed, it fully justifies that person. And we also know from the account of David the condition of being justified unto eternal life is permanent (which will entail "much assurance" [1 Thess. 1:5] from the "much more" assurance passages in chapter 5).

Romans 4:9 Cometh this blessedness (*being justified unto eternal life*) then upon the circumcision (*Jews*) only, or upon the uncircumcision (*Gentiles*) also? for we say that faith was reckoned to Abraham for righteousness (*God's perfect, imputed righteousness.*)
10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Paul is asking 2 questions:

- 1) Does this JUEL come upon the circumcision only or does it come also upon the Gentiles?
- 2) When Abraham had his faith counted for righteousness, was it when he was circumcised or before he was circumcised?

Since Paul has chosen Abraham as the person to illustrate his truth, these are the questions that would naturally come to mind. When you think of how every single synagogue would be promoting the vain religious system of the Pharisees; that the circumcision has a natural

righteousness and a natural holiness just because they were the physical descendants of Abraham, you can see why Paul would need to raise this question and then answer it.

Paul understood in mentioning Abraham, there would be a tendency to think everything connected to him (including his JUEL) was only for the Jewish people. Paul will correct this thinking so we will have a different thinking in our minds. As part of our education as sons, we not only get taught the doctrinal issues of JUEL, but we get oriented to always be thinking of the “grace/gift” relationship of our heavenly Father instead of the “works/debt” relationship of the flesh.

Session 25

Moreover the proper sound doctrinal thinking produced by the questions and answer Paul sets forth in verses 9-10 develops within the human spirit of the son to think of:

- The power and excellency of grace (God's Jehovah-ness doing all the work)
- His total inability to ever produce his own justification OR ANYTHING CONNECTED WITH THAT JUSTIFICATION (such as his own sanctification or exaltation)!

Furthermore, unbeknownst to the son, God is also laying the groundwork for dealing with the attacks from the Adversary which would attempt to attract the son (because of the Adversary's powerful ally: the flesh nature) and lure the son into the trap of a Law system of works -debt.

This brings us to the 2nd section of Exhibit C – The correct doctrinal understanding of the sign of circumcision – contained in Romans 4:11-12.

Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Verse 11 tells us Abraham received the “sign” of circumcision, which functioned as a “seal” of the righteousness Abraham received from God by faith, and he received it while he was still uncircumcised. There are a number of things we could look at here and really we could spend quite a bit of time on it, but let's get the essentials for now.

The physical circumcision of Abraham was a “sign” which was intended to point to the grace and power of God as the One who is performing all the work. That circumcision was a “seal” (mark of permanent ownership) of the righteousness Abraham received in response to his faith.

Paul is clear in saying Abraham received imputed righteousness while he was still uncircumcised. Why even bring that up? Paul brings this up to make the first of 2 points.

Firstly, because Abraham had the righteousness imputed to him before he was circumcised, he could be the father of “all them that believe,” though they be not circumcised, that righteousness might be imputed unto them also. That is talking about the Gentiles! So Abraham is the “faith-father” of the Gentiles – a spiritual fatherhood.

And secondly, Abraham serves as the “faith-father” example to the circumcision also – the Jews.

Romans 4:12 (*reason #2*) And the father (*faith-father example*) of circumcision to them who are not of the circumcision only (*Jews*), but who (*Gentiles*) also walk in the steps of

that faith of our father Abraham, which he had being yet uncircumcised (*pinpointing the moment of Abraham's justification unto eternal life*).

Take a look at the declaration made by the apostle Paul at the beginning of verse 11; “And he received the sign of circumcision.” Paul knows every Jew who heard these words would acknowledge this is just what circumcision was: a sign. But because of the corrupt doctrine the majority of them had been taught, they misunderstood why that sign had been given.

They erroneously thought the sign was given due to God calling Abraham out as one who already possessed natural righteousness and natural holiness, and God gave him this sign as a token of that. But that cannot be the case, so Paul points out Abraham received the sign of circumcision AFTER God had justified him unto eternal life on the basis of his faith.

And that “sign” therefore, first and foremost, serves as what the next expression in verse 11 says - “a seal of the righteousness of the faith which he had yet being uncircumcised.”

Wherefore, the general way in which apostate Israel looked upon the issue of circumcision was to mistakenly take it for a “sign” of natural righteousness in God's sight. And they therefore believed. God was dealing with Abraham as a naturally righteous man, and all of his seed (as long as there is no pollution in the line) has that natural righteousness transferred to them.

Paul does indeed acknowledge circumcision is a “sign” but it is to be understood in connection with the fact God had justified Abraham by his faith, previously to God giving Abraham the circumcision sign.

And as such, first and foremost, it served as a “SEAL of the righteousness of the faith, which he had yet being uncircumcised.” And the first thing that does is to mark him out as someone God is going to be able to use in His plan and purpose because Abraham now is a justified man in God's sight.

And note: Just as in any legal court room case, or in any legal investigation - or setting forth any legal evidence - one of the critical means for establishing facts in the case is to set a correct time line of the events as they actually transpired. So Paul establishes a legal time-line of the events as they actually transpired:

- 1) God justifies Abraham on the basis of his faith alone in the gospel message presented to him - hence, Abraham is justified by grace through faith alone.
- 2) Then on the basis of Abraham being previously justified, God can now utilize him for His designed plan and purpose, and He begins with having Abraham circumcised to create a “seal” of the fact of his righteous standing in God's sight as one now qualified to be utilized by Him.

But this is not the full teaching of the doctrine of circumcision. The rest of this doctrine has to do with roll and function that Abraham's physical seed will have in God's plan and purpose. But

you can see how that is very different, in that we are not here (Romans 4) speaking of the physical fatherhood of Abraham, but the spiritual.

Later, Paul is going to point out the differences between the circumcision and the uncircumcision. That is what I am referring to as “the rest of the doctrine of circumcision.” So what is the “rest of the doctrine of circumcision? That doctrine would include such things as the issues surrounding what separates them from the rest of the world (the Gentile world). (You should notice it isn’t until you get over to Ephesians Paul calls us to understand these things – Ephesians 2:11-18.)

And when Paul brings the “circumcision” and “uncircumcision” issue up again in Ephesians, it does NOT come up, nor is it dealt with on the basis of Romans 4! When Paul brings up those called the “circumcision” and the “uncircumcision” in Eph. 2 he is bringing it up on the basis of what the rest of the “sign” of circumcision meant. That allowed a Jew to come along and call a Gentile an uncircumcised man and institute the ordinances of the Law that said to put that Gentile on the other side of the wall (Eph.2:14) because he was uncircumcised. God was saying to the circumcision - you’re circumcised, so you stay on this side of the wall - they’re “far off” - you’re “nigh” unto me.

NOTE: This is the importance of learning sound Bible doctrine in the order and in the sense and sequence that your Heavenly Father places it in His word! (Just think of all the doctrine contained in the scriptures between Romans 4 and Ephesians 2!)

But don’t get confused by all of that. All that should be noted at this time is the whole package of the doctrine of circumcision is NOT being taught here in Romans 4:11-12. Often people will deal with this passage and say this is all that circumcision ever meant - but that is NOT all that circumcision ever meant.

It’s the FIRST thing circumcision meant in the doctrine of circumcision when God taught it to the people of Israel! And the first thing they are supposed to recognize on the basis of the first things said about it in Genesis chapter 17, is when God circumcised Abraham, it was a “seal” of the righteousness of the faith, which he had yet being uncircumcised.

And then when God came along and said, “This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.” (Gen. 17:10), and then Abraham ends up taking Ishmael and circumcising him and all that were born in his house as well (Gen. 17:23); from this time on they are not being circumcised because they are justified - they are being circumcised because “this is my covenant” between Me and your seed. And that “sign” is to be a “token of the covenant betwixt me and you” (Gen. 17:11) [or a memorial to all generations]. And that’s the issue that is called upon over in Ephesians 2 that marks Abraham and his physical seed out from the rest of the world.

This is the **FIRST** issue in the “sign” of circumcision. And the first issue of it pertained to Abraham in connection with his **SPIRITUAL FATHERHOOD**.

And it is a “seal of the righteousness of the faith which he had yet being uncircumcised.” And therefore if circumcision is going to be properly taught in Israel, the first thing anybody was to ever say about it was, since it was a “seal” of Abraham’s own justification unto eternal life in God’s sight, then in order for us to be more than just the seed of Abraham - in order for us to be the **CHILDREN** of Abraham, then we’ve got to be justified in God’s sight just like Abraham was!

So let’s wrap up what we have gotten from this section of Paul’s proofs.

If you read through the Romans 4:9-12 passage carefully, you will see Abraham is the “father-example of being justified by faith.” Notice it does not say we are “spiritual Jews.” The whole discussion here is about a Gentile named Abraham and what he did BEFORE he received the sign of circumcision. The issue here is not about anyone becoming a Jew – the issue is all about Abraham (and those who come after him) being an example of believing God (faith) and that faith being counted by God for righteousness (justification). The whole passage is emphasizing the non-Jewishness of Abraham in this. This is not about anyone becoming a spiritual Israelite. The issue is, in the entire context (did you see that word – **CONTEXT!**!?) of the passage about “righteousness being imputed on the basis of grace through faith for both Jew and Gentile without distinction. This is Paul’s proof justification is/has been/always will be by grace through faith without works for Jew and Gentile alike.

Again, the only way any man has ever or will ever be justified is by grace through faith. Grace, because it is a free gift from God and faith because that is not a “work” of man. You understand God had to do this apart from works of any kind because under the works of the law, we are all condemned. The works show us to be guilty and undone. The law proves our failure. Therefore, God had to find a “law” to operate upon in order to justify a man that did not involve works of any kind to any degree. The only thing left was “faith.” You either believe what God says or you don’t. If you do, that is faith – and that is not a work. If you don’t believe God, then you have no faith. God’s justice is designed to respond to a man’s faith so when he “believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Wow!

And God made Abraham the example of this, which would be true for everyone in every age, making him the “father of us all.” For everyone who will be justified (declared righteous), he is their example in faith, a “father in faith” to everyone who “also walk in the steps of that faith of our father Abraham” (vs. 12). He is a father in “faith” being the means by which one is justified.

For Abraham, he believed what God said in spite of the physical evidence to the contrary. We will see later on in Romans 4, he was “fully persuaded that, what [God] had promised, He was able to perform.” Abraham did not look at the outward circumstances but only at the promise of God and he believed it (counted it to be true).

And based on believing that, verse 22 says, God imputed to Abraham righteousness. In like manner, when we hear the gospel of Christ, and we believe Jesus Christ came to function as our Substitute-Redeemer, suffering on the Cross for us, as the wrath-deserving guilty sinners we are, and completely and perfectly satisfying the justice of God which was against us – when we believe that gospel, God by grace (as a free gift) counts that faith for righteousness and imputes His perfect righteousness to our account forever.

To get that righteousness, Abraham didn't do anything before the Law; David didn't do anything under the Law; and we don't do anything following the Law. God planned it, God provided it, God did the work, God forgave the sin-debt, God imputed His righteousness, and we stand justified by grace through faith in the finished work of Jesus Christ, the Son of God, who functioned as our Substitute-Redeemer.

Session 26 – The Law Has No Place in Being JUEL

EXHIBIT D - Corroborative Evidence - Romans 4:13-16c

In our last session, we looked at “direct evidence.” Now, in Paul’s next exhibit, we are shown some “corroborative evidence.” So what kind of evidence is that? Corroborative evidence is EXHIBIT D: - = additional evidence of a DIFFERENT character to the SAME point.

Again, all five exhibits of evidence presented by the apostle Paul:

- Are presented to give the understanding and appreciation in the form of a legal proof, that from the point of view of God our Heavenly Father, justification for any one is accomplished at any time by His grace and bestowed upon the recipient by faith alone without works.
- Can stand alone as single, powerful evidence in their own right – powerful enough to prove justification by grace through faith against any opposing argument, but taken together they produce a legal proof powerful enough to silence any and all objections, and form the center for understanding the doctrine of justification in all Biblical Theology.

All of this is to say this fourth piece of evidence goes, once again, to prove “The just shall live by faith” (Rom. 1:17), and they get that eternal life by grace (God doing all of the work) through faith alone, in Christ alone, without works of any kind at any time.

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 – and that is the first meaning of the sign of circumcision

Exhibit D – Paul will prove that JUEL is totally exclusive from the Law

In this piece of evidence, Paul will present something that is ASSOCIATED with Abraham (hence, “associated evidence”), however instead of sticking with the same nature or character of evidence he has been presenting, (i.e., issues surrounding when and how Abraham was justified)

Paul now produces evidence to prove justification unto eternal life is not obtained by any kind of law-keeping whatsoever.

That is, Paul has already proved that the basis for one being justified unto eternal life must be obtained on the grounds of grace-gift, and not works-debt (Romans 4:4-5), but now Paul will prove being justified unto eternal life is totally exclusive from the Law (either the 10 commandments or the 613 additional commandments).

The simple point to be seen is Abraham was fully justified unto eternal life BEFORE the Law was ever given, and in fact, since law-keeping is a system of works (if ... then), it is excluded in every way for producing self-justification.

Wherefore, Paul strengthens and supports his legal proof with evidence that has a different character (i.e., it looks at something that didn't exist in Abraham's day [the Law]), but because it is of such a powerful issue now, must be addressed and understood to have nothing whatsoever to do with anyone at any time being justified unto eternal life before God's eyes. Therefore this is associated evidence because it deals with Abraham, our faith-father example. It is corroborative evidence because, even though it could stand alone as powerful evidence of justification by grace through faith alone, and even though it drives to the same point, it strengthens and supports all other evidence in this case, but does so from a different characteristic - the issue of the Law.

ROMANS 4:13-16c (Abraham was justified without law-keeping)

Romans 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

The passage we are reading is one of the most mishandled passages in your Bible. It is misunderstood and, as a result, misapplied. The major reasons for this are as follows:

- Most preachers and Bible teachers do not rightly divide the word
- They are also unaware of the “sense and sequence” issue of how God has laid out the Scriptures
- They love to correct the KJV
- They choose to ignore what they all admit is the most important rule of interpretation (hermeneutics); context

The issue involves something Paul says in not only verse 13, but primarily what comes up in verse 16 that is said on the basis of what verse 13 says. Let's look at these 2 verses together for a moment.

Romans 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

The misunderstanding of this passage usually runs something like this:

Someone then comes along and says, “Look, it is evident by what Paul says here we have that exact same inheritance that Abraham has. Because verse 16 says “the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all” and moreover verses 17 and following go on to confirm that that includes us Gentiles!

Therefore, the conclusion is made there is no big program difference in this dispensation of grace, in fact we’ve got the exact same inheritance Abraham and his physical seed have as well. At this point, it will often be presented we are today spiritual Israel. And spiritual Israelism is often taught on the basis of this. This is also the seedbed for “Replacement Theology” which says God is through with Israel forever, and the Church has taken her place and her promises.

This is simply solved by keeping in mind what had been the subject under discussion this entire chapter. We have not been examining anything except JUEL and as it pertains to Abraham, that occurred in Genesis 15 when “Abraham believed God and it was counted unto him for righteousness.” That is important to keep in your mind.

God is not talking about us being spiritual Jews; He is talking about Jews and Gentiles getting JUEL to the exact same way – by grace through faith without works! You cannot read things into the passage when they are not there.

Even when Paul was talking about circumcision, he was not speaking of the later-given doctrine that has to do with the covenant of which circumcision was a sign – but he was talking about Abraham being circumcised as sign that he had received “the righteousness of faith” before he was ever physically circumcised. That was the first intention of the sign of circumcision; it was a “seal of the righteousness of the faith which he had...”

Later, the meaning of the sign of circumcision gets enlarged, but that isn’t until Genesis 17 which is more than 14 years later than Genesis 15. By the time you get to Genesis 17, the circumcision is a “token of the covenant” for the land!

Genesis 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And **I will give unto thee**, and to thy seed after thee, the land wherein thou art a stranger, **all the land of Canaan**, for an everlasting possession; and I will be their God. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou,

and thy seed after thee in their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and **it shall be a token of the covenant** betwixt me and you. 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

From this time on they are not being circumcised because they are justified - they are being circumcised because “this is my covenant” between me and your seed. And that “sign” is to be a “token of the covenant betwixt me and you” (Gen. 17:11) [or a memorial to all generations]. And that’s the issue that is called upon over in Ephesians 2 that marks Abraham and his physical seed out from the rest of the world.

But that is NOT the issue in Romans 4. In Romans 4, we are talking about the things of Genesis 15 and they affect everyone from that point onward: JUEL is by grace through faith without works in any dispensation.

So clear your mind of the idea Romans 4 is somehow talking about how we are spiritual Jews or the church, the body of Christ, has taken Israel’s place or promises. The future kingdom isn’t even being discussed here or in Genesis 15. The thing in Genesis 15 is God is going to give Abraham a son; an heir. Abraham believes God can do it and He will do it. That is called faith.

And Paul uses Abraham as the “faith-father” example all of us are JUEL the same way as Abraham; by grace through faith without works.

But there is more at stake than just the false teachings mentioned above. The group we refer to as “conservative evangelicals” make some serious mistakes based on these verses. A misunderstanding and misapplication of this passage, based upon mishandling it, also ends up with the common and mainstream teaching of most good, godly, evangelical, fundamentalist, prophesy-writing tradesmen teaching that all the members of the church today will be coming back with Jesus to establish His kingdom of heaven on this earth (in spite of the fact that the kingdom promised to Israel isn’t even spoken of or referred to here!).

What is sincerely, but mistakenly put forth is a misunderstanding which totally conceals and obscures correct Biblical truth and ends up cooperating with the Adversary and neutralizing the impact the church, the body of Christ, is supposed to be making in this dispensation of grace. It puts the church, the body of Christ, on the earth instead of the heavenly places, and it places our impact on the world of men instead of the principalities and powers.

And again, this is all taught this way because Paul says in verse 16 that “the promise” is “sure” to us Gentiles also. That is, that exact same promise back in verse 13 - that Abraham “should be the heir of the world” and that very promise is “sure” to us as well.

So what is done is you end up tying the term “promise” to the phrase “that he should be the heir of the world” to making them refer to the establishment of the kingdom of heaven on this earth (WHICH IT DOES NOT)! It is right at this exact point where CONTEXT is thrown right out the window!!!

The CONTEXT tells you neither the “promise” nor “the heir of the world” is having anything to do with either the establishment of the kingdom of heaven on this earth, or with the land covenant made to Abraham!!!

The “heir of the world” is simply an expression denoting one who will inherit something from another; and it is expressed that way here in Romans because that is just the way in which God expressed it to Abraham back in Genesis 15. The “heir of the world” is simply an heir of God who is going to be involved in what God is doing in His world.

And note that Abraham was PROMISED on the basis of being JUSTIFIED UNTO ETERNAL LIFE that he was God’s “heir” and he would be directly involved in doing what God is doing in His “world.”

He’s (Abraham) not going to, therefore, be an “heir” of the debt and penalty of his sins!

Most Bible teachers (et al.) make the “heir of the world” in Rom. 4:13 to be the entire issue of what Abraham is promised from Genesis 17 on, once he is physically circumcised, and God begins to describe to him what is going to happen with his physical seed and the nation they are going to be made into; and the possession of the gates of their enemies; and the land flowing with milk and honey; and all such matters that will involve the establishment of God’s kingdom on this earth.

BUT ROMANS 4:13-16 IS ALL PRE GENESIS 17!!! This inheritance was given just as Paul says it was in verse 13 “through the righteousness of faith.”

In other words, Abraham already knew about this inheritance ON THE BASIS OF GENESIS 15:6! (And not on the basis of anything said after Gen. 15:6).

Granted, in connection with that covenant God makes with Abraham and his seed, there are a whole bunch of things involved - there’s more than just the issue of being an heir of God in what follows Gen. 15:6 - but what Abraham knew he was to be a participant in on the basis of his “righteousness by faith,” he knew at that time he was God’s heir, and as God’s heir he was going to participate with God in what God was doing with His world He had created.

Gal. 3:29 - Note that this same issue is taken up by the apostle Paul over in the book of Galatians.

Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The promise Paul is talking about is the promise of LIFE WITH GOD! (Eternal Life with God in all that He is doing!) (Which is the context in the previous vss. in Gal. 3.)

And this understanding of the use of the term “promise” as well as the phrase, “the heir of the world” keeps to the CONTEXT of making all that pertains to this aspect of God’s “promise” to Abraham of eternal life with Him ALL OF GRACE.

“Therefore it is of faith, that it might be by grace; ...” (Romans 4:16)

And it not only does that, but it makes it so the inheritance issue is NOT the issue of inheriting the land, the milk and honey, or the royal family’s role in the land, or any of the other inherited issues that goes into making up the kingdom of heaven on the earth.

All that is in view is that most fundamental heir-ship of God issue; of being a child of God and an heir of God - which is the issue of LIFE WITH GOD in what He’s doing in this world. Abraham was an “heir of the world” in that God was utilizing him to be part of what God was doing in the world at that time. You and I get the same promise by faith, that our JUEL, which we get by grace through faith apart from works, is what allows us fit to be “heirs of the world,” which is to say, God can now utilize us in what He is doing in His world now.

Therefore it is to be expected by the author (God the Holy Spirit) of Romans chapter four that the readers keep in mind the STRICT CONTEXT of the passage so the following words stay within the confines of the doctrine of being justified unto eternal life. Take a look at these words and you will see Paul has remained on point, the issue being JUEL by grace through faith.

- Grace (God does all the work, you get all the benefit, yet at no compromise to God’s own integrity)

- Faith (or belief)

- Promise (A promise is specific and binding - in promising, the faith of an individual is admitted upon his WORD, and built upon as if it were a deed. A promise can be made only by words, and the word of the promiser (God) is, as it were, put in a pledge. Promise supposes an accordance where all the gain is on the side of the person to whom the promise is made (you, the believer), and all the power of benefiting on the side of the person (God) who makes the promise.)

- Heir, heirs (heirs of God’s eternal life)

- Heir of the world (heir of life with God in all He is doing in the world He created.)

- Seed (i.e., spiritual seed)

Just as Paul establishes a time-line of events surrounding Abraham’s circumcision, which proves that he was fully justified before he was ever circumcised in the flesh, so too does Paul establish

a time-line that sets forth the proof Abraham was fully justified unto eternal life BEFORE God made the Law contract with the nation Israel.

We know from Galatians Abraham's justification unto eternal life took place 430 years BEFORE the Law was given to Israel through Moses.

Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Therefore in association with Abraham and his justification unto eternal life, Paul corroborates it was BY GRACE THROUGH FAITH ALONE and had nothing whatsoever to do with the Law of Moses because it was accomplished when that law did not even exist!

So, to review where we have gone:

Exhibit A – The court of God's justice operates upon a set of laws that do not allow works of any kind to be admitted into evidence but allows only non-meritorious faith

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 – and that is the original meaning of the sign of circumcision

Exhibit D – 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

Session 28 - ASSOCIATED EVIDENCE - Romans 4:9-25

EXHIBIT E: Romans 4:16d-25 - Cumulative Evidence = additional evidence of the SAME character to the SAME point.

Paul's final piece of evidence sets forth to prove "The just shall live by faith" (Rom. 1:17), which is accomplished by grace (God doing all the work) through faith alone, in Christ alone, without works of any kind at any time.

NOTE ON THIS CUMULATIVE EVIDENCE:

Paul's final piece of evidence is also ASSOCIATED EVIDENCE in that it, too, is associated directly with the way in which Abraham believed God and had God's own righteousness put on his account (Exhibit B). But in this last, powerful piece of evidence Paul will bring out the very details of what constituted saving faith in Abraham. And because of the nature of how Paul goes into the details of what saving faith is all about, he INCREASES or ENLARGES our understanding of that "law of faith" given in Exhibit A. This is altogether proper, fitting, and necessary, especially in a legal proof, as it gives further support of earlier evidence by clearly and carefully defining it, but at the same time it also brings greater severity upon the offender, who would seek to circumvent the justice of the court as well.

I am placing the first part of verse 16 in brackets, to set it apart – we covered that part of the verse under exhibit D. The part that belongs to exhibit E is the last phrase of the verse – "who is the father of us all."

Romans 4:16 [Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham;] who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Now, for the first time, we have something from Genesis 17. When Romans 4:17 says, "I have made thee a father of many nations," Paul means this to be understood from the standpoint of what put Abraham in a position to be that father of many nations, which is the very issue of what he believed back in Genesis 15.

Do not get off track by WHEN Abraham was justified. Abraham was justified just exactly when God said he was, and exactly when the Bible tells you he was: Genesis 15:6!

Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.

The issue of WHEN Abraham was justified unto eternal life is settled before you ever get to this passage: Romans 4:3!

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

Therefore when you see Genesis 17:4 being brought up in Romans 4:17, the last thing that should ever come into your mind is that it has anything to do with when Abraham was justified - it is being brought up for an entirely different reason!

To understand what that reason is, one must first come to understand & appreciate some more basic and fundamental questions: Why is there a need for this last piece of evidence at all? Why aren't the first 4 sufficient? And why does this last one take up the most space?

The nature of the evidence (as final evidence) being given is going to be such that it produces the exact same thing the evidence that was given in the first two parts of the gospel produced in Romans 1:17-3:26 - "that every mouth may be stopped" (Rom. 3:19).

This is done in 5 pieces or exhibits of evidence in such a way there is POWER in the first evidence given, and POWER in the last. So that you have a piece of evidence being held back to the end that has equivalent strength with the evidence that was set forth first.

By doing so, you have POWER at the beginning of the case, and POWER at the end! Therefore, the ORDER of the evidence given, even as much as the evidence itself, is what CONVINCES those who are to be convinced by the evidence that the case has been PROVEN beyond any shadow of a doubt!

And sometimes there is a good reason for holding back a piece of evidence until the very end. If the final evidence is weak, and cannot be equal to primary evidence, then that is going to provide for leaving a doubt in the mind.

There can be many reasons for the order of giving evidence even if you take the evidence being presented in a very general sense. But if that final piece of evidence also necessitates some PREVIOUS EVIDENCE being set forth first, in order to make that final piece of evidence have the full KICK or full potential it is designed to have, then that becomes the obvious reason for holding it back to the very last!

And this last piece of evidence rests upon the necessity of understanding the evidence Paul set forth first regarding Abraham:

- Ex. 1 = The Legal Operating Force and Justice of the Court in which the case is being tried
- Ex. 2 = Historical Precedent (Abraham & David)
- Ex. 3 = Abraham fully justified before he was circumcised
- Ex. 4 = Abraham fully justified without law keeping

At this point the case is proven LEGALLY, but to stop every mouth, it must also be proven in one other way!

And so Paul is going to now return to that evidence already set forth - but when he returns to it, he doesn't simply return to it as a "recap" of previous evidence: he returns to it, and looks at it again in a very particular way, and in a way that necessitates him looking at something God said about it, some 13 years later!!

The Basic Reason for Paul's Final Evidence.

Because this piece of evidence occurs last, and because it returns to the first evidence given, it has some power or "kick" to it, that, once it is grasped, and once it does its effectual work, the issue should be SETTLED in your mind (and anyone else's mind) - no shadow of a doubt whatsoever remaining that justification really is, and only ever could be, and always will be, by grace through faith without works of any kind at any time.

Note the way in which Paul is presenting this last piece of evidence: again, it is supposed to link up or connect with something he has already presented - connecting with the first piece of evidence, for sure, but also it connects with that second piece of evidence - Note:

Romans 4:22 And therefore it was imputed to him for righteousness.

This tells you all that Paul is presenting has to do with an analysis of what he has presented back in verse 3.

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

Hence, everything in this last piece of evidence deals with that context! No other context is being presented, or dealt with, nor is it to even be thought about at this time!

Therefore, you've got Paul going back to the first evidence given, and based upon things that have been said up until this point, something else can now be understood and appreciated about that evidence first presented that even seals the matter and settles the matter, fully and finally!

Paul is now going to go back and take a real close look at Abraham's faith. And he's not going to simply look at the fact Abraham "believed" God and "it was counted unto him for righteousness" (4:3) - Paul is now going to ANALYZE saving faith!

And in analyzing it, he sees and deals with TWO main things! And the last of these two main things is that in which the judicial act of God's response now looks at FAITH as the WORTHY thing for which to impute righteousness.

PAUL ANALYZES SAVING FAITH FROM GOD'S POINT OF VIEW: It is critically important to first of all have an understanding and appreciation of why it is Paul describes

Abraham in the way in which he does when he begins this final piece of evidence because that's the issue that will set you on the right track!

Romans 4:16 ... who is the father of us all,

Paul now returns to look at Abraham as the "father of us all," one more time, but since he doesn't just stop there, we know Paul is not just wanting to reiterate that point, but he is going to return to that issue and look at it in another way. Paul is going to look at it so it forms a separate piece of evidence on its own, and in the context of it being the last piece of evidence - with all the features the last piece of evidence has - it's going to have something in common with the 1st piece of evidence. The 1st piece of evidence looks at faith from a legal perspective, "the law of faith" (3:27) - and the last piece of evidence is going to look at faith from another perspective other than a legal one.

Paul is NOT just restating what he has already proven about faith. That is, we already know faith, in order to be legally acceptable to God's justice, has to be without works - Paul has already proven that, and that's not what this evidence is designed to do.

The issue in closing the legal proof and bringing it full circle is not to say faith excludes works which are OFFENSIVE to God's justice, but faith also does something else which makes it acceptable and well-pleasing to God's justice. This is the frame of mind that should be produced in you when you get underway with the evidence at the end of (Romans 4:16).

Romans 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, ¹⁷ (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

Notice the end of verse 16, "who is the father of us all," is followed by something in parenthesis. We know the quotation in the parenthesis comes from Genesis 17:4 - some 13 years after Abraham was justified back in Genesis 15:6.

So now we know Romans 4:19 is going to come along and give a description of something about Genesis 17. Therefore even before Romans 4:19 does that, the fact that Paul quotes from Genesis 17 at this point sets the stage for the fact we're going to have to take a look at something that happened a lot later on in Abraham's life, after he was justified, when it comes to appreciating the full impact of this final piece of evidence.

We also know Abraham is established as "the father of us all" by God at the time of his justification in Genesis 15:6 - and we know that from Romans 4:11 which tells us that.

We also know from the way in which Paul quotes Genesis 17:4, “I have made thee a father of many nations,” when God is speaking to Abraham in Genesis 17, He’s talking about him being made a father of many nations AS A PAST TENSE EVENT!

Therefore the issue of Paul bringing up Abraham as the father of us all on the basis of what God says in Genesis 17, is so we realize that the significance to the impact of this final piece of evidence is going to display itself in connection with what takes place in Genesis 17 - even though the actual justification took place back in Genesis 15.

The nature of this kind of evidence is to come along and pull out something that happened later on in someone’s life that harkens back to something that actually got itself established several years earlier to indicate what took place several years earlier, really did take place.

What is CRITICAL to understand is in the case of Abraham’s saving faith, even this matter that gets put on display some 13 years after he was fully justified, WAS IN FULL EXISTENCE (not just an inkling or just a notion or vague idea) in Genesis 15:6.

Therefore the issue sitting in Genesis 17 does not do anything to either add something to that faith, or to certify Abraham any more as being fully justified as when he expressed his faith back in Genesis 15:6.

What the Genesis 17 passage means to do is to put on display a facet about Abraham’s justifying faith, which took place 13 years earlier that God did not see fit to say anything about or make an issue about until Genesis 17, 13 years after his JUEL.

Therefore, Paul is careful in quoting Genesis 17:4 so it sets us up to have this final piece of evidence find its validation there in Genesis 17. But he couches it within the framework of what took place in Genesis 15. (Which is what Paul takes great care to make sure we do by ending the parenthesis and in the rest of Romans 4:17 and down through verse 18 he takes us right back to Genesis 15:6!)

Genesis 15 is where the full justification took place!

Genesis 17 is where something else about it was put on display.

And that “something else” is we become aware of what the balance of Romans 4:17 says.

Romans 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

When Paul describes Abraham this way, as being “BEFORE HIM WHOM HE BELIEVED, EVEN GOD,” Paul is pointing out Abraham is perceiving God in a particular way. And while it is Abraham’s faith that is being analyzed, the idea is to look at his faith AS GOD, HIMSELF VIEWED IT.

That is, we are now going to view Abraham's faith from God's perspective - and we are going to see what it is in this other component of faith that makes it so perfectly acceptable to God - so much so that He is fully pleased and delighted to exchange faith for His own righteousness.

Session 29

What we find in verse 17 is there are 2 components to saving faith and in addition to that is the fact God, not only can legally respond to faith, but it is also the **WORTHY** thing in His sight (the **ONLY** worthy thing in His sight) that can be responded to, because of the nature of it.

The **TWO THINGS** (4:17):

(1) - “Who quickeneth the dead,”

(2) - “And calleth those things which be not as though they were.”

These are two things that make it so when they are perceived, the one believing (Abraham in this case) realizes that God ought to be believed!

The issue is: What does “quickeneth the dead” and “calling those things which be not as though they were” mean to **GOD**?

There is a common misconception we must now deal with. Because it is most common to take the position Abraham was **JUEL** when a Bible corrector or scholar says he was, instead of when the Bible itself tells you Abraham was justified, it is also the most common way of looking at this “deadness” referred to here as of Abraham’s reproductive deadness.

The only way in which you would ever conclude the “deadness” being spoken of in (Romans 4:17) was the sexual or reproductive deadness of Abraham, is to do so based upon the false presumption Abraham could not have been fully justified unto eternal life when the Bible says he was (in Gen. 15:6; Rom. 4:3) - and because of the inability to square what happened with Abraham and Hagar in Genesis 16.

If you were being properly educated in the proof being made by the apostle Paul concerning justification unto eternal life being by grace through faith alone in the **CONTEXT** of the Romans 4 passage, Abraham’s reproductive deadness wouldn’t even have entered your mind at the point of verse 17!

WHAT IS BEING DESCRIBED IN VERSE 17, IN BOTH OF THE PHRASES “who quickeneth the dead” AND “calleth those things which be not as though they were” ARE NOT DESCRIBING ABRAHAM OR ANY ONE ELSE - WHAT IS BEING SAID HERE IS SOMETHING THAT IS A DESCRIPTION ABOUT GOD! (Not about Abraham, his body’s deadness, or his spiritual deadness, or any other thing about him!)

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 there are identifiable and definable reasons why He 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!”

There is a full-blown analysis of faith being presented here, not just a working definition of it - and more than that it is going to prove something in the overall aspect of God being “just and the justifier of him which believeth in Jesus.”

(1) - The First Component of our Faith God Perceives:

“Who quickeneth the dead,”

This is the simple, yet profound issue that is related to the very first thing God told Abraham in Genesis 15:1, “Fear not, Abram: I am thy shield,” - it is the component of faith God looks at and realizes that when someone believes Him for what He says, and in connection with what He says, He has told them SOMETHING THAT SEEMS IMPOSSIBLE, and yet they believe Him because they realize HE’S GOT THE POWER TO DO WHAT HE SAYS HE WILL DO!

Note that 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 - and that’s the reason, once it is fully developed and understood, God can come along and say, just as it is stated in (Romans 4:22), “And therefore it was imputed to him for righteousness.” and make that shift from “count” to “impute” and give us the full and total package of understanding WHY He is able to respond to faith the way He does!

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

“And calleth those things which be not as thought they were.”

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 (just like “quickeneth the dead”) ONLY GOD could possess.

One “key” to identifying this second thing lies in the expression just following Paul’s parenthesis: “before him” - hence, you can go back to the Genesis 15 passage and find something that CONNECTS with the issue of Abraham perceiving something about God that can be expressed in the phrase, “and calleth those things which be not as though they were.”

Gen. 15:1-4 - God appears to Abram in the form of a vision.

Gen. 15:5 - Now God comes down to Abram and is on the earth, standing right BEFORE Abram, just as Paul describes in Rom.4:17.

So we should know by this there is something sitting in those first 4 verses, when God first appeared to Abram in a vision and spoke to him, that sets the stage for what Abram then perceives in God when God comes down to Abram and brings him forth abroad to tell the stars, and God tells Abram, “So shall thy seed be” and Abram believes Him.

Gen. 15:1 - “I am thy shield, and thy exceeding great reward.”

When God told Abram to “tell” the stars and “So shall thy seed be” down in Gen. 15:5, Abraham (in view of what God said up there in (vs. 1) considered God to be the one, and the only one, who “quickeneth the dead, and calleth those things which be not as though they were.” And on the basis of that, Abram believed God and God counted it to him for righteousness. EVEN THOUGH “So shall thy seed be” SEEMED IMPOSSIBLE!

Therefore, the two things Romans 4:17 says about Abraham we are looking at from God’s perspective actually have something in common with “I am thy shield, and thy exceeding great reward.” -- They are two things perceived about God’s Jehovah-ness found in faith that are so pleasing to God.

One is, God’s got the power to do what He says He will do, even though what He says seems impossible.

Then the second issue: “I am thy exceeding great reward.” And resident in that is the connection with the issue of “and calleth those things which be not as though they were” (Rom.4:17d).

Note that “exceeding great reward” issue is all wrapped up in what God has been saying and doing with Abram since He first began speaking to him back in Genesis 12. Remember God tells him some wonderful things about moving Abram out to a land God will show him - and the LORD will make his name great, and He will make a great nation out of him – and God will bless him and bless them that bless Abram -- then the Lord has Abram take a tour of that land and perform that gesture of possession in chapter 13.

But then comes a threat to that because of the battle that takes place in chapter 14 (Abram’s got some real enemies and threats to his very existence in that land).

So Abraham is found in chapter 15 being worried and fearful of the things God has said to him ever coming to pass. Everything seems to be going against it.

- And so 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.

(“Counsel” is the composite word that deals with purpose, intention, plan, or design.)

The issue of God saying what He does to Abram in Genesis 15:1 when He says specifically, “I am ... thy exceeding great reward” is the issue of God’s counsel - that is, it is the issue of what God intended to do with Abraham - 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! (“SO shall thy seed be.”)

And when Abraham is hearing these things described this way, he perceives God is actually “calling those things that be not as though they were.”

Abraham now perceives God as the only One who has the eternal power to “quicken the dead” AND he also perceives God to be the One, and only One, who has the certainty of His counsel to “call those things which be not as though they were.”

The only remaining question, then, is: What is it about God that makes His counsel (or purpose, or plan, or design) “certain?”

By the time God says to Abraham, “So shall thy seed be” He has said enough and revealed enough so Abraham clearly understood the issue of God’s eternal power to do something impossible, AND the issue behind what makes it so that he could believe God’s counsel (i.e., His resolute purpose, intention, plan or design), though seeming impossible as well, is nevertheless CERTAIN!

What is the basis for God’s counsel to be certain?

English “CERTAIN” = determined, fixed, settled; not variable or fluctuating; unfailing; wholly trustworthy or reliable; established as a TRUTH.

Answer: The reason why something God says has behind it the CERTAINTY (settled, unfailing, trustworthy, established truth) OF HIS COUNSEL (purpose, intention, plan or design) is because behind that issue stands the nature of God’s ABSOLUTE TRUTH.

English “ABSOLUTE” = free from all imperfection or deficiency; absolute in quality or degree; perfect. In this sense, this is something man DOES NOT possess - only God possesses ABSOLUTE TRUTH.

And Abraham perceived this: he understood God, and only God, possesses the POWER to do what He said (“God, who quickeneth the dead”), and God, and only God, because what He says is a truth in its absolute sense, God, and only God possesses the CERTAINTY OF COUNSEL to do what He said He will do (“and calleth those things which be not as though they were”).

Num. 23:13-19 (:19) - This is part of what God told Balaam to say to Balak regarding the desire to curse Israel.

(Num 23:19) - This is a very familiar passage that is commonly used in almost any basic Bible doctrine book or systematic theology that describes the attributes of God, and in this case the attribute of His “truth.”

However, the way in which they deal with the issue really only deals with it in a very shallow way which misses the reason why God’s truth is different from man’s truth as to the nature of divine truth being what it is.

Hence, in describing truth about God, it not only is impossible for Him to lie, but in connection with what He says in truth, it is also impossible for Him to repent and change His mind to not carry through with what He said He would do! That is, it is impossible for God to say something that He says He will do, and “not make it good!”

This passage is then describing the ABSOLUTENESS of God’s attribute of truth!

Therefore, the 2nd component of saving faith that God perceives is believing that, because what He says is the ABSOLUTE TRUTH which makes His COUNSEL CERTAIN, He therefore, can call “those things which be not as though they were”.

THE BIBLICAL ANALYSIS OF SAVING FAITH:

Saving faith is the non-meritorious belief in the gospel of God that is composed of the worthy element of God really having the exclusive power that, even in the face of something that seems impossible, God and God alone has the power to do; and since the gospel of God is expressed in His words to us, saving faith also has the component of belief in the worthy element of the certainty of God’s counsel, that when faced with the same issue of impossibility, God can be fully trusted without risk because the absolute truth that He, and He alone possesses as expressed in His gospel is absolutely certain.

Simplified version: In believing the gospel of God you have to believe in God, “who quickeneth the dead, and calleth those things which be not as though they were.” You believe that God alone has the power to justify you unto eternal life and if He said it, you can be certain He will do it; and belief in that (faith) is what God’s justice is looking for! (Absolute dependence upon Him.)

Sessions 30 – Romans 5

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

Romans chapter 5 is the concluding piece of the first major cornerstone (the first of 4) for our foundational edification and education as believers in Jesus Christ.

I. FIRST CORNERSTONE: Establishment in the doctrine of our justification by grace through faith. (Romans 1:15-5:21)

II. SECOND CORNERSTONE: Establishment in the doctrine of our sanctification by grace through faith - complete knowledge of our sanctified standing before God "in Christ" which enables us to "live unto God." (Romans 6:1-8:39)

III. THIRD CORNERSTONE: Establishment in the doctrine of the dispensation of gentile grace now in effect. (Romans 9:1-11:36)

IV. FOURTH CORNERSTONE: Establishment in the doctrine of walking consistent with and worthy of who we are now; as justified & sanctified members of God's "new creation" in this new dispensation. (Romans 12:1-16:20)

D. Description of our present judicial standing before God being now justified, and the doctrine of its eternally secure existence.

1. Romans 5:1-2 - Our present 3-fold judicial standing before God being now justified.
 - a. (5:1) Peace with God's Justice - no more wrath
 - b. (5:2a) Access - complete personal acceptance with every aspect of God's character
 - c. (5:2b) Certain future Hope of the glory of God
2. Romans 5:3-21 - Doctrines designed to provide complete assurance concerning the eternal security of our justified standing.
 - a. (5:3-4) Troubling challenges to our confidence work to produce increased, abounding hope
 - b. (5:5-10) The doctrine of God's much more love for us now that we are justified
 - c. (5:11-21) The doctrine of the irrevocable reconciliation we received being justified

Now, let's read the first 2 verses which present our 3-fold standing before God now that we have been JUEL.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

The “therefore” of verse 1 is the conclusion based on the 5 proofs that have been presented to us in Romans 3-4. One of the conclusions that the “therefore” refers to is we now “have peace with God.” Our former standing as “enemies of God” is a thing of the past and now we are to understand not only that our standing has changed, but that this new standing in Jesus Christ opens up a whole new glorious future for us with God.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

As we break the verse down, we start with that which has already been proven; that we are “justified by faith.” Our faith being the non-meritorious positive response to the gospel of Christ! When Paul says “We have,” he conveys the idea that we hold this justification permanently. We “have it.” He will drive home this point to a much greater degree later in this chapter, but even here in vs. 1, we are given no indication that our standing is tenuous. In fact, we are going to be informed that our standing has permanently changed!

The “peace” that we have with God demonstrates we are no longer at odds with God. If we now have peace, then previously there must have been hostilities between us and God, and that was true. But because of our justified position in Jesus Christ, all hostilities have ceased and God’s justice (which used to oppose us) now works in us on our behalf.

Just as with many other words that we have studied, the word “peace” can be understood in more than one way.

Here, in Romans 5, we have the “peace with God” - no more hostilities, absence of war & wrath in the presence of justice.

But usually, when we read the word “peace” in the Bible, we define the word as it is used in Philippians 4:7, as a “peace in our heart.”

Philippians 4:7 And the **peace of God**, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

This is godly peace that puts us at ease and relaxed in the face of stress, grief, sorrow, anxiety, worry, fear, etc. So how can we tell the difference when reading the Bible? You may have noticed that in Philippians, the phrase is “peace OF God” while Romans 5:1 says “peace with God.” (The prepositions “with” and “of” make all the difference.)

Therefore, Paul sets forth to us that have responded positively to the gospel of Christ, that having been justified unto eternal life, we have a complete and total cessation of hostilities between us and God. That is, being now fully justified unto eternal life “we have peace with God through our Lord Jesus Christ:”

Note that, while the word “enemy” has not been used, it is certainly understood to be the case from such passages as:

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Romans 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

And there are other passages that make it so that the ungodly unbeliever understands that by the way in which the information is presented to him concerning his lost and unjustified position - and by the nature of the information given to him, it will be developed in his thinking that he is at war, so to speak, with God: he is in all reality an enemy of God; and Paul will finally verify this by using the actual term “enemy” down in (5:10)!

Romans 5:10 For if, when **we were enemies**, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And this “enemy” position means that this is exactly how God, Himself, views any one (get that: ANY ONE) who is not justified unto eternal life by grace through faith alone in Christ alone without works of any kind!!!

“Peace with God” - no more hostility - absence of war - presence of justice!

So when the Scriptures come to this conclusion, this should not be taken lightly, for all the doctrine we have learned over the previous chapters of Romans comes to rest upon this single statement. And, it is this statement that can now be said of us that becomes the launching pad for all that now stands before us as we begin to be ushered into the amazing and glorious result of being justified by grace through faith.

Now let’s look at the final phrase in verse 1. When verse 1 says this peace is achieved “through our Lord Jesus Christ,” it is saying the Lord Jesus Christ is the agent through which this peaceable standing, you are now in, has been accomplished!

One of the major issues that is set forth in verse 1 is to establish the fact that once we have been justified unto eternal life, we are now **QUALIFIED** for the things that are going to be mentioned in verse 2!

Romans 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

“By whom” = the Lord Jesus Christ.

“Also” = in addition to our justification unto eternal life.

“We have access” = the liberty to draw near or come near.

Again notice the precision of the AV Bible’s word choice. We get “admittance” to a place or society, but we get “access” to a person. In this case, we have been given the liberty to draw near to God!

“By faith” = non-meritorious positive response to God’s grace; the components of which you now understand to be the only acceptable thing to God’s grace.

The “access” that is presented is not something that you already possess, so much as it is something you are now QUALIFIED to possess. God has granted you access to something wonderful.

The two things Paul mentions are both additions to our justification:

- 1) “This grace wherein we stand”
- 2) “Hope of the glory of God”

So we need to understand and appreciate what these two phrases mean. And since they are not further developed in this context, it is to be understood that their meaning should be apparent in some things that have already been said to us somewhere back in the Bible. In this case, we will find what we are looking for back in the opening chapters of Romans!

Note: It is important to understand that the “grace wherein we stand” is not talking about, nor should it be defined as being the justified position in which we now stand. Because if that were the case, then Paul would have said it like that (‘By whom we have access by faith into this justified position in which we now stand’) - but that’s not what he said, nor is it how he said it.

In fact, JUEL is not our “stand.” When we talk about having a “standing,” we mean we have been given a firm, fixed, unchanged specific state, condition, relation or situation.

But again, justification is NOT our ‘standing.’ Rather, justification GAVE US a standing! In other words, because you got justified, you now possess a standing - and that standing is called “THIS GRACE” - and the CONTEXT tells you what “this grace” is!

You are dealing with a conclusion of everything that we have encountered when the finger was first pointed at us back when the gospel was first being presented to us, and now we have responded to the only thing that could get us out of the mess we were in; i.e., you have believed in the gospel of Christ, and now your different situation is now being described.

But your different situation is being described for that very thing: it is DIFFERENT than what you formally possessed.

Therefore, we should be able to take these two expressions: “we have access by faith into this grace wherein we stand” and the phrase “and rejoice in hope of the glory of God” and by going

back through the first parts of the gospel, be able to reattach these expressions to something said about us in our formerly unjustified position.

And this is why that one who is now justified is expecting to hear something – a pronouncement to be made that comes along and tells you that those things that were pronounced against you in your former predicament, you don't bear any more - but now you have this:

- 1) "Access by faith into this grace wherein we stand,"
- 2) "And rejoice in the hope of the glory of God."

First, let's take up the "access" issue. Just like all words, "access" must be understood in the context in which it is being used. Also, you need to understand that "all access" or "any access" is not what is being dealt with, but a particular kind of access is in view.

In your former unjustified position you were given to understand that you are denied some specific areas of access. In fact, it may be said that where you and God were concerned, you were "estranged" from Him - i.e., you were a "stranger" from Him in a legal and moral aspect - you were removed and kept apart from Him.

In fact, it is to be understood there is something about the whole issue of what we now have, being justified, that stands in such stark contrast to what we used to have being unjustified, that when its looked at as just the whole that it is, Paul can come along and say it is "this grace wherein we stand."

And when you can go back to the opening 2 1/2 chapters of Romans, you should be able to find components that can be gathered up and which, when packaged together, stand as just the exact opposite of what Paul now calls, "this grace."

Our former, overall predicament with God - being that of an unrighteous, unjustified, ungodly, guilty sinner - our wrath-bearing, status amounted to being 'estranged' in our positional relationship with Him.

And now, having been justified by faith, we have peace with God through our Lord Jesus Christ, and that means we stand, now, in God's sight, not as someone He needs to be estranged from any longer, but as someone He can now have a different kind of relationship with: a good-standing relationship - but a relationship that needs to be further understood by another qualifying term that needs to be stuck onto that term 'relationship' that will accurately describe it for the opposite of 'estrangement' and for "this grace" wherein we stand.

So, what we should know up to this point is as a conclusion to our being justified unto eternal life by grace through faith, we have as a result, "peace with God" - no more hostilities in the presence of justice being totally satisfied. And now we are qualified to have our relationship with God changed from one of estrangement to one of "access" into "this grace" wherein we now "stand."

And here is the further issue in the difference between an estranged relationship and one that is not estranged: the QUALITY that is found in every aspect of an estranged relationship is (even though both parties acknowledge that EACH EXISTS) - every aspect of the relationship was HIGHLY LIMITED and HIGHLY RESTRICTED!

In an un-estranged or “reconciled” relationship the overriding characteristic or quality is UNLIMITED relationship & UNRESTRICTED relationship between the two parties.

UNLIMITED and UNRESTRICTED relationship: that is “this grace wherein we stand” now being justified!

When you go back and think of your former predicament as an ungodly, unrighteous, guilty, wrath-bearing sinner in God’s sight; (the total sum & substance of all that) is you were estranged from God, and the expectation was: when God would judge you, He would put you in a place where you would be forever limited, restricted, and out of His sight - permanently estranged from Him! (The lake of fire.)

“Access by faith into this grace wherein we stand” is designed to begin a process of thinking about your justified position ‘in Christ’ that will lead onto a firmly settled issue in your thinking not only about your justification being permanently secure, but the very term “access” is designed to make you aware that eventually, you’re going to be taught what all the other things (all the details) are that God has for you in relation with Him that go beyond justification and its judicial results.

Now, following the overall sense and sequence, and the designed purpose this final doctrine (i.e., the results of our justification and its eternally secure nature) is supposed to have, we should now have a grasp on the issues in Romans chapter 5 verses 1 & 2 as follows:

Being now justified by faith we have:

- 1) “Peace with God” (no more in a hostile and warring position, with justice being perfectly satisfied)
- 2) We also have “access ... into this grace” (an unlimited and unrestricted relationship)

In our next session, we will look at the 2nd component of verse 2; the hope of the glory of God.

Session 31 – Romans 5:2 – The hope of the glory of God

The 3rd component to our 3-fold judicial standing before God: “... and rejoice in the hope of the glory of God.”

“Rejoice” = to derive satisfaction from, to be proud of, to boast of, to glory in, to exult or rejoice in.

As defined, “rejoice” means to enjoy something by having full possession and use of it which makes one full of joy. But “rejoice” carries a shade of meaning that the other terms do not have.

“Rejoice” is not limited to an outer and external display of joy. We “exult” openly, but we can “rejoice” calmly and inwardly. Moreover, we “rejoice” in the possession or at the accession of something good.

Hence, in keeping with the issue of now having “access” to an unlimited and unrestricted relationship with God, we also joyfully “rejoice” in this thing called, “the hope of the glory of God.”

That is, we enjoy having full possession of and usefulness in “the hope of the glory of God.”

“Hope” = often “hope” is only thought of as some kind of a wish of something to look forward to which may or may not happen – but here, in Romans 5, the concept is that of a confident expectation or absolute assurance related to something that will take place in the future.

“Hope,” like “access,” is context sensitive. So all you get by a simple word study is you know you’ve got a confident expectation in something. And it’s the context that is going to come along and tell you what that something is.

Therefore, since you can have a ‘confident expectation’ in a whole bunch of things, it is to be expected for us, who are justified and having the “hope” spoken of here, to find that when we benefit from the “access” we have into “this grace wherein we stand,” we might end up encountering some other “hopes” also. That is, we might be told of some other things that we are also to have a confident expectation of.

Here, the confident expectation we are to have is closely and contextually laid out before us in strict keeping with the context at hand: “of the glory of God” - that’s the only hope we are dealing with here. (The context is pointing us, not so much to the “hope” issue, but the issue of “the glory of God.”)

“Glory” = at its root, means - to think or have an opinion – the word developed into favorable opinion, and then to a sense of praise, honor, splendor, brightness, light, etc.)

“Glory” can be, and indeed is, used in a very wide assortment of contexts! Therefore, it is a word that absolutely cannot be used or translated in a standardized, singular way! It is used in

many different contexts, and should always be taken as defined strictly by its context, and NOT based upon a word study or word analysis of the term!

Therefore, the “glory of God” that is being spoken about here, is being spoken about in connection with some information in this section of Romans that has caused you to understand if you had not believed in Christ as your Savior, you would be standing in a position entirely opposite of this “glory of God.”

ENGLISH: “glory” = something bright, shining

1 Corinthians 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Hence, the term means “a brightness”, splendor or something magnificent.

“Magnificent” = something characterized by a lofty position; grandeur or stateliness – exalted in position.

It has probably become apparent in getting a working definition of the words, we still do not have any way to identify the components that make up “the glory of God” and as such, we are still “in the dark” regarding what we are to “hope” for!

If you are going to deal with “the glory of God” in its context of Romans chapter 5:2, when Paul says that we, now being JUEL, “rejoice in hope of the glory of God” - that phrase is stating the exact opposite of the hope that we had before we got justified.

Rom. 2:1-4 - In these first 4 verses, declare the issues of the man who is going to attempt to stand before God on the basis of his own relative righteousness (-R) - and he’s HOPING to escape the judgment of God - and he’s hoping to acquire something else from God rather than judgment. And that thing that he is hoping to acquire is: THE GLORY OF GOD.

Romans 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. ² But we are sure that the judgment of God is according to truth against them which commit such things. ³ And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

(2:4) - You are told that God is trying to lead you to a change of mind because you can’t do it on the basis of your own righteousness.

Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

(2:5) - Now, verse 5 comes along and says if you are going to have “hardness and impenitent heart” then you are going to get exactly what is further described in (2:5) and (2:6)!

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ⁶ Who will render to every man according to his deeds:

(2:7) - And what is the very first thing that the unjustified are hoping for? (or “seeking” for?):
GLORY!

Romans 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

NOTE: (2:7) is a description of the **GLORY OF GOD** you get, not by your own -R, but when God justifies you freely by His grace! And as you know, men, who are sinners by nature, will “fall short of the glory of God” on the basis of their own righteousness.

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

Notice in these verses, Paul has already given you the two hopes that are in the context of being justified unto eternal life:

1) The hope of the unrighteous/unjustified man: indignation and wrath, tribulation and anguish

Romans 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ⁹ Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

2) The hope of the justified man: glory, honour, and peace

Romans 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Note the “glory” the man is seeking and hoping for is not some kind of self-promotion or self-praise - he is thinking God is actually going to judge men on the basis of whether their good works outweigh their bad works; and so as long as my good works outweigh my bad works, instead of getting judged by Him, I’m going to receive “GLORY” from Him!

That is, that unjustified man is thinking, “I’m going to receive the **SPLENDID** and **MAGNIFICENT** response from God, rather than this condemning, wrathful response you, Paul, are telling me about! And I’m going to be “honoured” by Him – welcomed with open arms, rather than being pushed away - and I’m going to have “peace” with Him - we’re going to be on friendly terms rather than being treated like an enemy He wants to get out of His sight.

And this is exactly where all that information was said to you early in the presentation of the gospel that now (ch.5) makes it so what is expected to be heard is something to resolve these hopes of our former unjustified position!

Now, in Romans 5:1-2, that now-justified man can look back at (2:1-11) and see he now stands in just the exact opposite position than he was in back when he was accused!

And now you have some idea of the power and strength of that word of logic: “Therefore” in (5:1) - that is, since (5:1) began with the word “Therefore,” everything that is being said along the lines of the conclusion, is an identifiable conclusion in view of what has been said before!

But there are two things we must identify in connection with the phrase “rejoice in hope of the glory of God” that are crucial for us to make sense out of. There are two measures given to us in verses 3-10 (one in (5:3-4) and the second in (5:5-10)) we will employ to thwart the two attacks that are going to be coming our way as we rejoice in this glory and grace.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against **the day of wrath and revelation of the righteous judgment of God;**

The Two Components of the “hope of an unjustified man,” which the “hope of the glory of God” will counter, which will come upon every unjustified man:

- 1) The “day of wrath”
- 2) The “revelation of the righteous judgment of God”

Those 2 components are found in 2 “days” that will be faced by every unjustified man:

- 1) The Day of God’s wrath
- 2) The Day of God’s righteous judgment

And that is the dismal hope of an unjustified man.

Standing in stark contrast to that, being now justified, is “hope of the glory of God.” Instead of The Day of Wrath, there is a Day of Glory for us! Instead of The Day of the Revelation of the Righteous Judgment of God, there is a revelation of **RIGHTEOUS GLORY** for us!

Acts 17 - When Paul began to present the beginning of the gospel to the Athenians on Mars’ hill - when he made the pronouncement they were facing that very same day of wrath and righteous judgment of God, **THAT IS THE EXACT POINT IN WHICH THEY BALKED AND REJECTED PAUL’S GOSPEL!**

Acts 17:22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD**. Whom therefore ye ignorantly worship, him declare I unto you. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 Because **he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained;** whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Paul says, ‘You’re facing a DAY - God’s already appointed it, and God is going to judge the world in righteousness by that Man that He has ordained - that Man is the One He has raised from the dead.’

And that’s why in Romans 2:16 it’s called “the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

Romans 2:16 In **the day** when God shall judge the secrets of men by Jesus Christ according to my gospel.

The 2nd Part of the Gospel makes sure that any man who is thinking of escaping God’s judgment by his works, realizes that “DAY” is out there facing him on the calendar!

We don’t know the exact day in which it is going to come to pass, because God didn’t put a time schedule on this dispensation of grace, but He has appointed the day - it’s called “the day of Jesus Christ” - and it has TWO components to it:

- 1) The Day of Wrath
- 2) The Revelation of the Righteous Judgment of God

Every unjustified man is going to face them both! And every unjustified man is going to face a judgment in association with them both!

And what Romans 5:2 is telling us is now being justified by faith, and having peace with God and access by faith into this grace wherein we stand, we rejoice in hope of the glory of God: our confident expectation is we’re not going to face either of those days! Rather, when those days come, we are going to receive glory in connection with God rather than the two things that belong to those days!

And as we “rejoice in hope of the glory of God” - as we rejoice within ourselves in connection with it, and as we express joy when we tell other people about it - and some people respond positively to that - and others, as promoters of perversions of the gospel, and believers of perversions of the gospel, and deniers of justification by grace through faith, etc., will cause us TROUBLE when we have that, and when we tell them that.

And the first thing they will do is to deny one of those ‘hopes’ and then they will come along and deny the second ‘hope.’ Or they will criticize it, or make fun of it, or scoff at it, etc.

The goal of that (as far as the Policy of Evil is concerned, and the disdain of man is concerned) is to cripple our rejoicing, and to strip us of our rejoicing, and to bring trouble and intimidation upon us to make us wonder if what we really believed is true.

And what (5:3-10) in Romans 5 is providing for us is the ability to not be victimized in any manner or form by that.

BOTH components of the “hope of the glory of God” we rejoice in are provided for being maintained and retained and rejoiced in undauntedly in the face of the tribulations of the gospel that assaults them!

The effectual working of (5:3-10) provides for that, and strips those tribulations of the gospel of any power whatsoever - of any truth whatsoever - and shows them to be wrong, false, of no substance whatsoever.

And that works to produce the first part of the assurance, and the full confidence of our security in our justification - and then (5:11-21) go on, and the doctrine of the at-one-ment seals up all the information we need to have to know beyond a shadow of a doubt that our justification, and accompanying salvation by grace through faith in Christ Jesus IS eternally secure, without a shadow of a doubt!

So, before we go on to answer some obvious questions in connection with this, let’s first of all make sure we see the natural breakdown of the 5th chapter of Romans in light of all we have said:

Romans 5 - (:1-2) - Sets forth 3 components to our judicial standing before God, now being justified:

- 1) Vs. 1 - Peace with God (Which qualifies us for vs. 2)
- 2) Vs. 2 - Access into this grace: Unlimited and Unrestricted relationship status, no longer being estranged from God
- 3) Vs. 2 - Rejoice in hope of the glory of God: Instead of the day of wrath, we face the day of glory; instead of facing the day of the revelation of the righteous judgment of God, we face the day of righteous glory

Vv. 3-4 - deal with the 1st attack on our hope

Vv. 5-10 - deal with the 2nd attack on our hope

Vv. 11-21- deal with our permanent “at-one-ment” with God - never to be revoked - our “hope” is settled, solidly and permanently established (and why GOD thinks that is so)

(And we rejoice in hope of escape of them, and getting the glory of God instead):
Romans 2:5

- 1) “the day of wrath” - there is wrath that is coming from God, Himself, and it is going to be executed in the manner that day is spoken about in the word of God.
- 2) “and revelation of the righteous judgment of God” - which is going to result in the final execution of God’s wrath.

What is going to be more specifically in store for the unjustified man in regard to his not being able to escape either of these two things (which are his dismal hopes) is brought out in the terminology of:

Romans 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

There are some obvious questions that are probably in your mind regarding the “day of wrath” and the “revelation of the righteous judgment of God.” Next, we will take up a definition of each of these, locate them on the timeline and deal with the obvious questions that may well be in your mind about how these will play out with everyone who is unjustified before God. This is not only going to give us an understanding of how things will be played out in the future for the lost, but it will also give us insight into exactly what kind of sufferings are going to be in store for those who are unjustified in eternity.

Session 32 – Rejoicing in hope of the glory of God

In our last session, we were looking at Romans 5:2.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

We saw last time that what it means to have peace with God. We also saw that every predicament we were in as unjustified people has been reversed and a good thing has taken its place. Before, we were at war with God and now we have peace with God. Before, we were enemies and now we are reconciled. Before we had limited access to God but now have been granted unlimited access to Him. Before, we stood guilty before God's justice whereas now we have a standing in grace.

Verse 2 not only says we have been given a standing in grace, but we also "rejoice in hope of the glory of God." So how is it that we rejoice in this "hope?" First of all, we rejoice in our own hearts. Knowing what this "hope" holds out for us should cause true rejoicing in our inner man.

We also rejoice when we, as faithful ambassadors, tell others about it and see them respond positively just as we did. But even as we say these things and know them to be true, it should also occur to you that when we are functioning as those faithful ambassadors, an attack is on its way. And if that is what is in your thinking, then you have been thinking absolutely correct, for verse 3 begins to warn of such things.

That attack will come in a form that is meant to:

- Rob us of our joy
- Give us trouble when we tell it to others

And just how will that happen? How is it that the policy of evil will seek and rob us of our rejoicing and trouble us when we tell others of the "hope" that is ours in Jesus Christ?

The policy of evil will seek to accomplish this by a calculated process that entails:

- Denying both components of the "hope" that has given us cause to rejoice
- Cause us to doubt the truthfulness of what we believed

This is done through criticism, scoffing and disparagement. To entrench their disapproval in the minds of others, a label or tag will be attached so the mere mention of the name is stigma enough to cause rejection of our message in the minds of others and move us to be ashamed of what we have believed.

Now here is a wonderful truth. Our heavenly Father anticipates just such an attack and has provided the "antidote" ahead of time! Knowing exactly how we will be attacked, we are given

a “heads-up” as to what the policy of evil will attempt to do, so we will not be victimized by it. And this is exactly what Romans 5:3-10 is providing for; the ability to not be victimized in any manner or form by the policy of evil.

Our Father has made it so we can continue to rejoice and trust in BOTH components of the “hope of the glory of God” in the face of the tribulations of the gospel that assaults them!

The effectual working of vv. 3-10 provides for continued rejoicing, and strips those tribulations of the gospel of any power whatsoever - of any truth whatsoever - and shows them to be wrong, false, of no substance whatsoever.

And that works to produce the first part of the assurance, and the full confidence of our security in our justification - and then vv.11-21 build on that with the doctrine of the at-one-ment, which seals up all the information we need to have to know beyond a shadow of a doubt our justification, and accompanying salvation by grace through faith in Christ Jesus IS eternally secure, without a shadow of a doubt!

So, before we go on to answer some obvious questions in connection with this, let’s first of all make sure we see the natural breakdown of the 5th chapter of Romans in light of all we have said:

Romans 5:1-2 - Sets forth 3 components to our judicial standing before God, now being justified:

1) Vs. 1 - Peace with God

2) Vs. 2 - Access into this grace (Unlimited and Unrestricted relationship status, no longer being estranged from God)

3) Vs. 2 - Rejoice in hope of the glory of God (Instead of the day of wrath, we face the day of glory; instead of facing the day of the revelation of the righteous judgment of God, we face the day of righteous glory)

- Vv. 3-4 - deal with the 1st attack on our hope
- Vv. 5-10 - deal with the 2nd attack on our hope
- Vv. 11-21- deal with our permanent “at-one-ment” with God - never to be revoked - our “hope” is settled, solidly and permanently established (and why GOD thinks that is so)

If you recall back in Romans 2:5, there were 2 days sitting on God’s calendar for every unjustified man:

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the **day of wrath and revelation of the righteous judgment of God;**

1) “the day of wrath” - there is wrath that is coming from God, Himself, and it is going to be executed in the manner that day is spoken about in the word of God

2) and “revelation of the righteous judgment of God” - which is going to result in the final execution of God’s wrath

What is going to be more specifically in store for the unjustified man in regard to his not being able to escape either of these two things (which are his dismal hopes) is brought out in the terminology of Romans 2:8-9.

Romans 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

There are some obvious questions that are probably in your mind regarding the “day of wrath” and the “revelation of the righteous judgment of God.” So let’s look at these to define exactly what these “days” are.

First of all, the issue of the “day of wrath” is a fairly simple one for us to understand and appreciate – at least to understand as to when it occurs on the prophetic time -schedule.

Secondly, the “revelation of the righteous judgment of God” can be somewhat more difficult to handle because of the mistaken idea is it is the great white throne judgment spoken about by John in the Revelation: (Revelation 20:11)

Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. ¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

The problem is that is not the direct issue in the day of the “revelation of the righteous judgment of God.”

The real key to all of this - the main thing to bear in mind - is what is being threatened to be at hand - or the dismal hope of the unjustified - is if he does not respond positively to the gospel, the real and immediate possibility is that the rapture will occur, and he will find himself facing that day of wrath sitting out there on the time -schedule!

The first thing to recognize is the authority of the Bible, itself - and it tells you in no uncertain terms the unjustified man will, indeed, face “the day of wrath and revelation of the righteous judgment of God.”

The DAY OF WRATH (the Lord’s day of wrath - or the Day of the Lord) IS the final installment of Israel’s 5th course of punishment.

The “great tribulation” is only a part of that day of wrath (or final installment) - it is a shortened 3 ½ years at the end of it.

The context of what makes up the real dismal hope of any unjustified person you witness to is they are despising “the riches of his goodness and forbearance and longsuffering” not knowing “the goodness of God” is leading them to “repentance” - just like Romans 2:4 says it is.

Romans 2:4 Or **despisest thou** the riches of his goodness and **forbearance and longsuffering**; not knowing that the goodness of God leadeth thee to repentance? ⁵ But after thy hardness and impenitent heart **treasurest up unto thyself wrath against the day of wrath** and revelation of the righteous judgment of God;

The context of Romans 2:4-5 is what will happen if a man refuses to respond to the gospel in this time of God’s “forbearance and longsuffering.” Therefore, the CONTEXT here is ONLY dealing with what will happen during that 4th installment of the 5th CoP - which will be their lot IF they do not respond positively to the gospel AND that rapture takes place.

The main idea here is to deal with the LIVING, not the dead - i.e., to deal with those alive when the day of wrath begins.

And your witnessing to them concerning their justification unto eternal life is against the backdrop of an impending time in which God’s goodness, forbearance, and longsuffering will be over: the catching away (rapture) of the church, the body of Christ, will take place: and the resumption of His program with Israel will commence with THE DAY OF WRATH.

And so, for the unjustified man who has ‘despised the riches’ of God - (the assumption being that he will be alive when the rapture takes place) - he will immediately begin to experience both historically and physically on this earth while he lives, under the execution of the judgments that will begin to take place on this earth as God judges the world - and men will begin to experience His indignation and His wrath against their iniquity (Isa. 64 & 66).

And not only that, but if he survives and lives through that time (and certain unjustified men will) he will also face having to stand at the righteous judgment of God which will take place at the END of the 5th Installment in preparation for the establishment of His kingdom - where all of that man’s works and goodness, and human righteousness (and whatever else he has ever thought would make him ‘right with God’) is going to be judged by the norms and standards of absolute righteousness - and all that is going to be compared to the righteousness of the Lord Jesus Christ - and when it is clearly seen to not match His righteousness, you’re not just going to have gone through the wrath you just went through, but He is going to cast you into the lake of fire forever!

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep

from the goats: ³³ And he shall set the sheep on his right hand, but the goats on the left. ³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: ³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? ³⁸ When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? ³⁹ Or when saw we thee sick, or in prison, and came unto thee? ⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. ⁴¹ Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:** ⁴² For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: ⁴³ I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. ⁴⁴ Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? ⁴⁵ Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. ⁴⁶ And these shall go away into everlasting punishment: but the righteous into life eternal.

And so they stand before the Lord at “the throne of his glory” and He will say to them just what Matthew 25:41 says, “Depart from me, ye cursed, into everlasting fire” - AND THAT IS THE REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD!

And that is the TWO aspects those unjustified men were warned about that Romans 2:5 makes reference to: and they face them both, and they have no deliverance from either one of them! But what about those who die before the dispensation of grace is over? Obviously they are not going through the Tribulation, so what about them? Do they escape the “day of wrath?” After all, the Bible declared that they would not escape – so what about that? To discover the answer to this question, let’s see what happens with a man who is unjustified and dies in this dispensation of grace, before the Rapture (Blessed Hope).

When an unjustified man physically dies in the dispensation of grace, he begins to suffer under the debt and penalty of his sins in hell. And he begins to suffer the kind of sufferings that will be EQUIVALENT to what unjustified men will suffer on this earth as they live on the earth when the day of wrath occurs.

And then that unjustified man in hell, at the end of the 1,000 yr. reign of the Lord Jesus Christ, as the son of David on the earth, will be resurrected and stand before the Lord as per Revelation 20:11-15 at the Great White Throne Judgment.

Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. ¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. ¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. ¹⁴ And death and hell were cast into the lake of fire. This is the second death. ¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 20:5 But the rest of the dead **lived not again until the thousand years were finished**. This is the first resurrection.

And that unjustified man will face the righteous judgment of God and will be cast into the lake of fire at that time.

So, even though he dies before this dispensation of grace ends, and is physically not on the earth when the day of wrath is taking place on the surface of the earth, he has been suffering the equivalency of it in hell, from the day he died physically in the dispensation of grace.

He's been suffering "indignation and wrath" (Rom. 2:8) in hell, and then he will suffer "Tribulation and anguish" (Rom. 2:9) at the great white throne.

Romans 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, **indignation and wrath**, ⁹ Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

So he still faces both of them. He doesn't escape the first one by dying in this dispensation of grace. And this should give you a little more understanding and appreciation of just what hell is for!

And to bring it back to Romans 5:2 - we rejoice in the OPPOSITE of those two things - and that is what it means when we are told we "rejoice in hope of the glory of God."

And that is why, when the "hope" comes under attack, it needs to be spoken about in TWO senses!

- Because we're not only rejoicing in "hope of the glory of God" in not facing the day of God's wrath when it begins to take place on this earth at the end of this dispensation of grace – but,
- We're also rejoicing in "hope of the glory of God" in connection with not having to face the revelation of His righteous judgment in connection with our eternal destiny.

And notice the terminology that is used on down through Romans 5 - it deals with the attacks against these two hopes in the very order in which they were presented to us back in Romans 2:5!

Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope:

(5:3-4) - Troubling challenges to our hopes are met with a precise procedure to re-establish and strengthen our confidence of rejoicing in “hope of the glory of God” - (i.e., our confident expectation of escaping the Lord’s day of wrath, and the confident expectation of escaping the righteous judgment of God).

(5:5-10) - The first “hope” or deliverance that will come under attack is that issue of being delivered from the Lord’s day of wrath taking place on this earth. (The issue of the rapture, delivering you from the wrath to come.)

(5:11-21) - The second tribulation of the gospel you will face which attacks the second “hope” is the issue of your name being in the book of life or not, and escaping the eternal, everlasting lake of fire as a result of being judged at the revelation of the righteous judgment of God. It is in these verses (11-21) we will encounter doctrines designed to provide our complete assurance concerning the eternal security of our justified standing.

Now let’s go back and look at the attack on our rejoicing. That attack comes because we have been functioning as faithful ambassadors with the message of the gospel of Christ.

Romans 5:3 And not only so, but we glory **in tribulations** also: knowing that tribulation worketh patience; ⁴ And patience, experience; and experience, hope:

We will be immediately taught we will experience some troubling challenges designed to assault and attack the components of our “hope” we have just identified and defined as we rejoice in knowing we really do have them, and understanding and appreciating that fact with absolute confidence.

And the first thing we are taught is a precisely correct procedure designed to re-establish or stabilize us and to build our confidence in order to counter the confidence-busting attacks against our “hope.”

Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And not only so - Notice that even though (5:2) ends with a period which completes Paul’s thought on the three things we now possess as ones who are justified unto eternal life:

1) Peace with God through our Lord Jesus Christ;

2) Access by faith into this grace wherein we stand;

3) Rejoice in hope of the glory of God;

...it should be noted Paul's last thought - that being the "hope of the glory of God" - Paul is now going to say something more about that "hope."

"And not only so" is a context-directing phrase that indicates our 'rejoicing in hope of the glory of God' is going to be the issue that will be dealt with in the next section or package of doctrine.

Note that our "hope" and the components of our "hope" (i.e., our confident expectation of escaping the day of God's wrath, as well as escaping His righteous judgment) is stated to be "so" - that is, even though it is yet future, nevertheless it is a real, accepted, actual, and absolutely truthful fact.

But the connection of this truthful fact of our "hope" lies within the context of the message or gospel of Christ we responded positively to when we trusted Jesus as our all-sufficient Savior.

And it is in connection with our "hope" and its being a result of our justification by grace through faith alone in Christ alone, without any works of any kind at any time, that now becomes the focus of an acknowledging of certain, specific attacks against that "hope" we have in the gospel we believed in, that is going to, in turn, bring upon you certain troubling challenges to attempt to unsettle or discomfit (= to undo in battle; to defeat or overthrow completely; to rout; to confuse and cast down; to foil or thwart) your "hope" or absolute confidence in what God says you will possess in the future day of wrath and judgment.

Session 33 – The Attacks against Our Hope

In our last session, we saw Romans 5:1-2 - Set forth 3 components to our judicial standing before God, now being justified:

- 1) Vs. 1 - Peace with God
- 2) Vs. 2 - Access into this grace (Unlimited and Unrestricted relationship status, no longer being estranged from God)
- 3) Vs. 2 - Rejoice in hope of the glory of God (Instead of the day of wrath, we face the day of glory; instead of facing the day of the revelation of the righteous judgment of God, we face the day of righteous glory)

Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴ And patience, experience; and experience, hope: ² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ³ And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴ And patience, experience; and experience, hope:

Let's break this verse down into its parts.

Romans 5:3 **And not only so**, but we glory in tribulations also: knowing that tribulation worketh patience;

In verse 3, “And not only so” tells us not only do we possess and rejoice in the fantastic “hope of the glory of God” (vs. 2) - but in connection with that hope as it is found in the gospel of Christ you are proclaiming to others, serious “tribulations” are going to be directed at you that will threaten to silence your ambassadorship.

Romans 5:3 And not only so, **but** we glory in tribulations also:

The use of the conjunction “but” points to the fact, that rejoicing in “hope of the glory of God” will not be smooth sailing all the time. Serious tribulations will be directed at you for the purposes of “robbing you of your joy and shutting down your ambassadorship to others.

Romans 5:3 And not only so, but **we glory** in tribulations also:

The next phrase following the conjunction “but” is “we glory.” Notice that the term “glory” is used for a second time in two verses.

We have the word “glory” used in vs. 2, where it was used in a specific context in connection with God and our “hope” as ones who are fully justified unto eternal life.

Here, in vs. 3 “glory” is used in an entirely different way. “Glory” is something that we, ourselves, are to be doing in the midst of “tribulations” associated with the gospel.

Other English translations use either 'rejoice' again, or 'exult' or 'boast' - but the King James translators chose to use "glory" in its verbal form and did not use 'rejoice' even though they obviously had it at their disposal.

Understanding the shade of meaning that 'glory' has that is different from 'rejoice' will tell you why. (We rightly "rejoice" in hope of the glory of God, but we "glory" in tribulations - we do not 'rejoice' in them!)

When used verbally, "glory" expresses something that 'rejoice' does not express. Where 'rejoice' is the expressing of great joy, "glory" is used contextually to indicate the following:

(Smith's Synonyms Discriminated, 1901, pg.177) - "To glory in a thing commonly denotes an antagonistic view of the admirable in oneself, as if others were determined to vaunt it, whatever estimate others might set upon it, by reason of the high value we set upon it ourselves. It is used of anything which bears characteristically a relation to ourselves, as possessions, reputation, acts."

Therefore "glory" is used in contexts where the element of antagonism of others exists towards what we possess - and that is the exact context dealt with in Romans 5:3ff.

Moreover, we "glory" in what we possess in the face of antagonism because of the high value placed upon that which we do possess, (and in this context), in light of the high value God, Himself places upon it.

'Rejoice' (or any of the other terms that are commonly used) does not carry a shade of meaning that deals with expressing joy in the face of antagonistic and troublesome opposition; but "glory" does.

Furthermore, if you are 'glorying' in something it is because there is the presence of another competing opinion or estimate that would seek to suppress and silence your joyful possession, relegating it to empty and vain foolishness - "but we glory in tribulations."

Romans 5:3 And not only so, but we glory **in tribulations** also:

Now when you run into the word "tribulation," what comes to your mind?

Tribulation = a condition of great affliction, oppression, or misery; even persecution; distress; vexation; or disturbance of life. It simply means that which causes trouble. But it is not merely 'trouble,' but trouble that has come upon us, personally. Tribulation is trouble that has been brought upon you.

In this context, the "tribulations" that are being spoken of are the **tribulations of the gospel** - trouble that is brought upon those who are justified unto eternal life and expressing to others the "hope of the glory of God" which they possess, which is now coming under attack by perverters and/or perversions of the gospel.

In other words, the tribulations are perversions of the gospel that are meant to make you doubt:

- that you are JUEL
- that your justification is by grace through faith
- that works are a part of your justification

Session 34

On at least two different occasions you have been made aware there is opposition to the gospel of Christ:

1) Romans 3:1-8 - the self-opposer, whose opposition to the gospel is so strong and vehement that the ambassador for Christ must come along and pronounce that his “damnation is just” and shut down your ambassadorship to that person, just as God expects you to.

2) Romans 1:16 - All the way back at the beginning of the first part of the gospel Paul makes it known there is shame-producing opposition to the gospel. And the only reason you would ever be ashamed of it is because people oppose it and ridicule you, and come along and preach other gospel perversions to attack the one you are proclaiming.

Romans 5:3 And not only so, but we glory in tribulations also: **knowing** that tribulation worketh patience; 4 And patience, experience; and experience, hope:

“knowing” = to see or know.

It indicates a concept is solidly and firmly fixed in the soul of a person. Hence, the following procedure is a very well-known concept of dealing properly and precisely with trouble or tribulations that come upon us.

So what is it we are expected to be “knowing?” Exactly what is it we should have solidly and firmly fixed in our soul?

And in this case it is a precisely correct and proper procedure in building our confidence in the rightful expectation of our “hope” - our “hope of the glory of God” previously mentioned in (5:2) with the two components of it: as a justified person, I will never have to face the day of God’s wrath or the day of His righteous judgment.

Now let’s read that procedure we are to “know” in connection with the full persuasion of our hope.

Romans 5:3 And not only so, but we glory in tribulations also: knowing that **tribulation worketh patience;** ⁴ And patience, experience; and experience, hope:

Therefore, “knowing” “tribulation worketh patience; and patience, experience; and experience, hope” it is presented as an established formula or procedure for how to use information you have already been taught, that by the use of it, demonstrates its capacity to fully handle all opposition against it.

In fact, that 4-fold concept is not something unique to God’s word. In fact, it is something man operates upon as part of normal education. And that’s why Paul can come along and say “knowing” this: that is, it is a well-known thing.

And in normal life, in connection with learning something that equips you to handle things that would either be contrary or opposed to what you have learned; that is the formula you go through to attain the confidence of successfully dealing with the opposition.

“knowing that tribulation worketh patience;”

“patience” = another term that has not stood through other English translations, it is often translated as ‘stedfastness,’ ‘perseverance,’ or ‘endurance.’

But “patience” is the more excellent word, as the CONTEXT bears out.

(Ref: English Synonymes by George Crabb - 1830, pg.149)

“Patience applies to any troubles or pains whatever small or great. It consists in the abstaining from all complaint or indication of what one suffers.

“Patience applies only to the evils that actually hang over us. As patience lies in the manner and temper of suffering, and endurance in the act: we may have endurance and not patience: for we may have much to endure and consequently endurance: but if we do not endure it with an easy mind and without the disturbance of our looks and words, we have not patience: on the other hand we may have patience but not endurance: for our patience may be exercised by momentary trifles, which are not sufficiently great or lasting to constitute endurance.”

Taking into consideration the context, “patience” is also the more excellent choice over ‘stedfastness’ or ‘perseverance,’ which any study into the exact shade of meaning of these terms will show.

Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope:

“experience” = The action of putting to the test; proof by actual trial; practical demonstration.

The basic understanding of “experience” is the arriving at a particular or specific CERTAINTY with respect to something previously unknown.

“Experience” is the certainty of something due to past trial or proof and therefore serves to lead us to a particular truth.

Of terms like experiment, trial, proof, or test, only experience denotes certainty: proven certainty through trial. All the other terms mentioned carry with them the idea of something yet uncertain.

Therefore, a notable progress is being made through the terms for the mechanics of handling the tribulations of the gospel: “tribulation worketh patience, and patience, experience.”

Romans 5:4 And patience, experience; and experience, hope:

“Hope” = absolute confidence.

God has designed a godly mechanic or means by which we can effectually deal with and handle the tribulations of the gospel.

God’s has designed for us to gain CONFIDENCE as His ambassadors by first of all coming under opposition to the gospel of Christ: “TRIBULATION” - AND THEN FACING IT!

He has designed it so the very opposition that has a tendency to intimidate us and make us ashamed actually works to make us skillful and bold.

After we have determined to face the tribulation, instead of fleeing or drawing back into submission, we then face the tribulation and begin to deal with the opposition by means of the sound doctrine we have learned in the three parts of the gospel as given to us in Romans chapters 1-4. **This dealing with the tribulation by means of sound doctrine is the “PATIENCE” part of the godly mechanics.**

And when the opposition or “tribulation” has been “patiently” dealt with, we arrive at a proven certainty through trial, giving us the “EXPERIENCE” that our “HOPE” or confident expectation is even more firmly established and true, and our ability to deal with any and all opposition to it is more and more confident than ever before.

Under tribulations, you learn when you do what you were told: it works!

- First you learn something.
- Then tribulation comes.

And when you’re educated in how to put something into effect, when tribulation comes; the first thing you are taught is: DON’T PANIC!

And PATIENCE is the opposite of PANICKING! So, you’re taught that tribulation is designed to work patience. And when you patiently respond to something, you don’t panic - you think clearly about how you are supposed to take what you have learned and apply it to the situation.

It is like taking what you have learned to stop a wound from bleeding and putting it into use when faced with an accident of some kind. Instead of panicking, you do that which you have learned to do (i.e. put pressure on the wound).

You make the application to the situation, and that patience works experience because when you patiently apply the knowledge to the situation, you gain the experience that the knowledge works! When you apply pressure to a wound and you see that it works – it stops the bleeding, that is experience. And the more you do it, the more experience you have in doing it.

And as the knowledge works and gives you the experience; the experience works to produce hope - or the confident expectation the knowledge I learned will work, and it will work the next time I need it, and the next time, and the next, and the next

And the time comes when you face a bleeding wound you do not panic because you have learned through experience what works to stop the bleeding and then you have “hope” and not fear when faced with a wound. So it is with the tribulations that come our way as we rejoice in hope of the glory of God – we meet those attacks with what we have learned in Romans 1-4 and when you do that (instead of panicking) you will see that it works! And the more it works, the more experience you will have in dealing with those attacks. And then you have certainty of the “hope!”

So that is a maxim or an axiom or precisely correct procedure in connection with anything you have learned that is designed to operate in a situation where adversity, contrariness, or trouble can exist.

Paul is saying we KNOW this is how you properly handle a situation of opposition to something you have learned - in fact, this is part of how God has designed ANY human spirit to handle a situation, when what has been taught is designed to operate in an environment in which TRIBULATIONS exist!

You’re supposed to respond to the tribulation with patience, and the patience works the experience, and the experience works the hope: and your confidence builds!

And so instead of becoming a victim of the tribulation, you learn how to handle the tribulation - and instead of getting depressed and despondent in the tribulation, you continue to glory in it. And now you are beginning to see why, in this dispensation of grace, God is not interested in delivering us from tribulations, but rather He is interested in us being equipped to actually benefit from those tribulations that were originally intended to rob us of our rejoicing! We will end up “glorying in tribulations” and that brings God much more glory than Him coming between us and tribulations.

For if you are ‘glorying’ in something it is because there is the presence of another competing opinion or estimate that would seek to suppress and silence your joyful possession, relegating it to empty and vain foolishness - “but we glory in tribulations.”

Moreover, we “glory” in what we possess in the face of antagonism because of the high value placed upon that which we do possess, (and in this context), in light of the high value God, Himself places upon it.

So instead of being fearful or anxious over impending attacks upon “hope” which are intended to rob us of our rejoicing, we are given an opportunity to become skillful in putting into practice the

Justification
August 1, 2010

School of Theology – Level 3
MBI - Monahans, TX

Course 501.1
Michael E. McDaniel

4-step procedure for dealing with tribulations! And we therefore “glory in tribulations” knowing what they can produce in us!

Session 35

There are 2 components to the “hope” that is offered to us through the gospel and in conjunction with out JUEL.

Where does this “hope” reside? Heart, mind, soul, spirit!



You hear & believe the gospel

You learn:

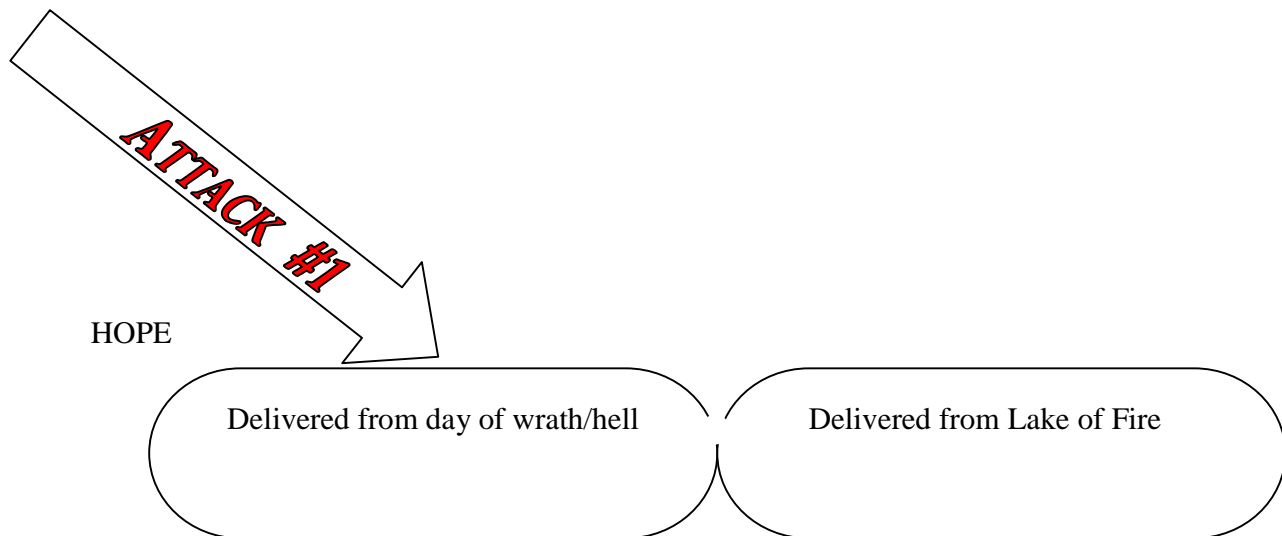
- You are now JUEL
- Being JUEL you are given a “hope”
- Your hope has 2 parts to it
- Trouble is sent upon you to:
 - Shame & silence you
- You employ the doctrine you have learned
- It shows the attack to be unfounded
- Your “tested” hope is more sure than ever

Hope is first in the mind, which is part of the soul. But as the word effectually works – through the tribulations sent to make us doubt – it produces a confident expectation or HOPE not just in our soul but in our human spirit.

Since there are 2 components to our hope:

1. We will be delivered from the Lord’s day of wrath
2. We will be delivered from the day of righteous judgment

In conjunction with the 2 aspects to our hope, there are 2 attacks that will come against us to remove those hopes, and the joy they should bring us, shaming us into silence.



So what is the answer to the attack against the first component of our hope? The answer is given to us in Romans 5:5-10.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And **hope maketh not ashamed**; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Under the attack of Satan's policy of evil, it is possible for the very thing which was to give us hope to now make us ashamed, thus silencing us. We have already seen Paul responding to this kind of thing all the way back to Romans 1.

Romans 1:16 For **I am not ashamed** of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The policy of evil has attempted to shame Paul into silence, but he boldly declares that he is not ashamed of that gospel. Now in chapter 5, he makes us aware that an attack against us is coming – an attack designed to produce shame in us.

Romans 5:5 And **hope maketh not ashamed**; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

So what is the method God has devised to keep us from being made ashamed? The answer to that question begins in verse 5.

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in **our hearts** by the Holy Ghost which is given unto us.

In Romans 5:5, the “love of God” is mentioned for the first time in the book of Romans, even though it is not the first time you would understand God loves you. It has already been made very apparent for God to redeem you and ransom you from your former ungodly and sinful predicament, He must love you.

Paul tells us the “love of God” is utilized by the Holy Ghost to keep the “tribulations” of the gospel from having their intended effect on us. The ultimate ground upon which our “hope” rests is the unfailing, steadfast love of God.

How sure is our hope of not being made subject to the Lord’s day of wrath? It is as sure as God’s love. That is why when we are faced with troubles that seek to remove us from our confident hope – the Holy Ghost takes the “love of God” and “sheds it abroad” in our hearts (our inner man). To be sure of the love of God is to be sure of our promised hope.

This work of the Spirit – this shedding abroad of the love of God in our hearts-- is the first mention, in the book of Romans, of any work the Holy Spirit does in the life of the believer. The Spirit performs an operation that depends upon the employment of the sound doctrine contained in this very passage (vv. 5-10).

Session 36

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by **the Holy Ghost which** is given unto us.

It is a common objection to the KJV Bible that to use “which” in such references as we have here, or elsewhere when referring to God, or to the Lord Jesus Christ as being an error, or at the very least a poor translation which must be corrected.

And, in fact most all of the new translations, as well as all the so-called corrected translations change the word “which” to “who” or “whom.”

The use of “which,” or “it,” or “itself” when speaking of a person is a special function of those words that is a part of the excellency of style of the English language. English carries the power to express something important and dignified by the use of neuter terms when speaking about a person of gender. This is NOT a mistake, nor is it inadequate: it is absolute, flawless accuracy.

For when speaking of a person (gender specific), it, itself, and which can be used to indicate ESTATE, RANK, AND DIGNITY. (source: A Grammar of the English Language, by George Curme, Vol. II: Syntax, pg. 553)

Hence, we have God making sure that we understand and appreciate the estate, rank, and dignity of God, the Holy Ghost, as we encounter Him for the first time in the book of Romans by the excellency of the use of the neuter “which” instead of downgrading the rank and dignity of the Holy Ghost by the use of “who” or “whom.”

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost **which is given unto us.**

Since the context concerns things (the 2 components of our hope) which accompany our justification, we are now given to understand the Holy Ghost was “given unto us” at the time of our justification.

So what do we have thus far? When you trusted Jesus Christ as your all-sufficient Savior, you were JUEL. Along with that justification you were given a hope that contained 2 components: firstly, you would not be a part of the Lord’s day of wrath and secondly, you would not suffer the day of righteous judgment in the lake of fire. Next, you were informed that some troubles (tribulations) to that hope were going to be brought upon you by the policy of evil. Those tribulations were intended to rob you of your joy, your hope, and silence your proclamation of the gospel by making you ashamed of your hope.

But those tribulations were anticipated and a process was put into place to allow you to not only endure those tribulations, but to have your hope MORE established, confirmed and sure after your hope was tested than before.

Then, you were told the means by which you will be kept from being ashamed is performed by the Holy Ghost (which has been given to you) as He “sheds abroad the love of God in our hearts.”

And that issue of “the love of God is shed abroad in our hearts” produces within us the very same understanding and appreciation that exists in God’s own heart; that He has no intentions,

and would never even entertain the thought of us going through, taking part in or experiencing any part of His day of wrath.

Now let's get this down firmly. We were told in Romans 2:5 every man, without excuse or exception, would suffer through 2 "days" of judgment: the day of wrath and the day of righteous judgment.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against **the day of wrath and revelation of the righteous judgment of God;**

After we were justified, we were introduced to a "hope" which offered a remedy for both "days" of judgment. The first aspect of our hope is we will not be a participant in the Lord's appointed day of wrath. But many lost people have died before that day came – so did they also escape the "day of wrath?" They did not, for they went to hell, and what they experience there will be on par with what they would have experienced had they lived through the day of wrath on this earth. They will feel every pain, every fear, every anxiety, every torment that they would have felt under the judgments of the day of the LORD'S wrath on the earth.

But while we were enemies of God and deserving of His wrath before, after we put our faith in the all-sufficient work of Jesus Christ and became justified in the eyes of God, we have now been reconciled to God and are given a hope in place of both "days" of judgment.

Satan's policy of evil contains an attack against both aspects of our hope. The first attack is designed to make us doubt whether or not we will actually escape the LORD's day of wrath. The tribulations that are brought upon us by the adversary (utilizing ignorant men and women) are designed to make us ashamed of our hope.

The issue of "the love of God" being "shed abroad in our hearts by the Holy Ghost, which is given unto us," is God's "antidote" for the issue of SHAME being produced by the tribulations of the gospel when they become of such a nature they attack our confidence in the "hope of the glory of God."

And in order to displace that shame, if it occurs, or to prevent it from being able to get itself to get established or get a toe-hold in our hearts – God's methodology for doing that; (the effectual means He has chosen to do that); is through the "shedding abroad" His love in our hearts. And that is NOT some emotional thing - nor is it some kind of gimmick, or mystical magic, - nor is it a "touchy-feely" type thing: IT IS A DOCTRINAL THING - SOUND FORM OF DOCTRINE!

God's promise of deliverance from His wrath to come is based upon His love, and that love is "shed abroad in our hearts" by the Spirit as He utilizes the written word of God. It is as though God is saying to us, "My promise to not have you go through my appointed day of wrath is a token of my love for you."

His love for us as sinners held out the offer of reconciliation. His love "shed abroad in our hearts," as believers, holds out the surety of hope and allows us to "glory in tribulations also."

And when Romans 5:5-10 effectually works within us; the end result at the end of vs. 10 is our hearts are so filled with that understanding, we deem it impossible to ever entertain the thought we might not be delivered. We know this is not a "false hope."

What is going to happen now in Romans 5:6-10 is the actual function of God “shedding abroad His love in our hearts by the Holy Ghost which is given unto us.”

The idea is a tribulation of the gospel instigated by the Satanic policy of evil is going to attack, particularly your “hope of the glory of God,” and along with the corruptive and counter doctrine it will try to influence you with - it will attempt to dislodge the sound doctrine you are operating upon, replace it with corrupt doctrine, but the end result will be, and the objective will be, to fill your heart with SHAME.

What kinds of things would constitute an attack of this sort? This would be the proclamation of any or any combination of the following:

1. There is no such thing as a “Blessed Hope” (Rapture)
2. There is a Rapture, but you will go through some part of the Tribulation
3. You can only avoid the Tribulation by some kind of works
4. There is a Rapture, but only for those with the right denominational affiliation
5. We are presently in the Tribulation
6. The Rapture is a form of “Escapism”

Romans 5:5 is where God comes along and tells you He has a remedy for all that, and when that remedy is understood and appreciated and utilized correctly, God’s remedy is of such power that it will, in the end, have a result in your heart and an objective in your heart that “hope maketh not ashamed.” And the way God describes the means by which His remedy will be applied by the Holy Ghost is called the “love of God shed abroad in our hearts.”

The corruptions and attacks of the policy of evil will attempt to produce shame in your heart in connection with:

- 1) Your salvation by grace through faith alone in Christ alone
- 2) Your hope in connection with escaping the Lord’s day of wrath
- 3) Your hope in connection with escaping the day of the righteous judgment of God

Together these 3 comprise your eternally secure justification unto eternal life.

And that “shedding abroad of God’s love” is NOT some kind of gushy, feely, gimmicky kind of thing - it is a DOCTRINAL thing! And now we will begin to be taught the sound doctrine of God’s remedy for shame-producing attacks of this tribulation of the gospel of Christ.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

These three verses are going to form a powerful premise, which will contain not only a proposition to which the conclusion will be drawn in vv. 9 & 10, but at the same time it will give us the precise understanding and appreciation of what it means to have God’s love ‘shed abroad in our hearts ‘that sets it apart from merely knowing God loves us.

What this (Romans 5:5-10) is doing is guaranteeing you the promise we have been given (as a members of the church, the body of Christ) concerning being delivered from the Lord’s day of

wrath will absolutely come to pass. “The love of God shed abroad” is designed to displace and flush out any idea of being ashamed for having believed our hope and being fully persuaded of it.

In fact, instead of being “ashamed,” we have all the more (much more) reason for being fully persuaded our hope is true and it is all based upon that issue of the love of God being shed abroad in our hearts.

But we have to be able to do more than handle this passage as it is commonly handled. We have to answer the question of just how it is that simply talking about God loving me so much Christ died for me in a way other men could not; how does that PROVE I’m delivered from the wrath to come?

All of this is to say there is something in both the things that are being told to us in vs.6, and something in the way in which they are being told to us that puts God’s love, and what it is doing in our hearts, in a very narrow perspective.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

By stating it this way, and presenting the information to us this way, the issue is NOT simply the fact Christ died for us - for that is already understood. The issue is, Christ died for us in view of a particular condition being the case with us (which is the issue of us being “yet without strength,”) and He did it at a particular time (which is the issue of “in due time”). And the issue of God’s love for us is resident in Christ dying for us that God wants us to look at - that is narrower than just the fact He loved us in general, and Christ died for us - has to do with Christ dying for us when we possessed a particular condition and after possessing that particular condition Christ died at a point that is referred to as “due time.”

The key to everything in vs. 6 is NOT the obvious thing - which is the fact Christ died for us, - it is the unobvious; 1) the condition we were in and 2) the time in which Christ died for us.

Roman 5:6 For when we were **yet** without strength, in due time Christ died for the ungodly.

The newer, so-called better English translations (NIV, NASV) will change “yet” to “still.” However “yet” and “still” do not mean the same thing. And this is where “yet” becomes the more excellent choice to describe what is going on here in Romans 5:6 and 5:8.

If you look closely at this passage, you will see Paul is driving, not at a condition that “still” exists, or “constantly” exists, or “always” exists. (The idea or assumption of the “common-taters” is we have always been sinners, we still are sinners, we can’t change being sinners on our own, so Christ had to die for us sinners.) But Paul neither says we are sinners in this verse, nor is that the primary thing he is driving at here!

Paul says we were “yet without strength” - and the expression “without strength” is not just merely a more fancy way of saying we were “sinners!”

This passage and this expression does not intend for you to come along and try to get you to look at yourself just prior to being justified, and cause you to think that you were “at the end of your rope” – you’ve tried everything and it just didn’t work, so you “turned to Christ” who died for you.

The fact is, in many cases of justification, often times a person may believe in Christ as their Savior and not have come close to “trying everything” (such as all other forms of religion or even all attempts to justify themselves) to the point they could say, “Just prior to being saved, I was totally drained or “maxed-out” of my own strength and power to save myself.”

Paul is not driving at you looking at yourself or your own personal condition just seconds or moments before you got justified.

But he is driving at you understanding and appreciating something about a PARTICULAR CONDITION we were all - (all us Gentiles) - in that has a legal bearing upon how and why it is we could not possibly be objects of God’s wrath.

And it is found in describing that particular condition we were all in, as Gentiles, that warrants the use of “yet” and a term like “still” is inadequate to describe that condition.

It is obvious the way in which “yet” is being used in at least two of the occasions (5:6 and 5:8), if not all three, the word “yet” is being utilized in its EXTREME form or use of the term.

And the issue of extremeness is the issue involved in the passage before us. It is the EXTREME nature of the case being put before us, especially in the first use of it in (5:6) and also in (5:8).

Because it is an integral part of what Paul is saying in order to effectually produce what (5:5) says (5:6-10) are designed to effectually produce, which is the issue of a “shedding abroad” of the “love of God” in our hearts.

Using the words the way in which the Holy Spirit has the apostle Paul put them, are all words that are used to put those issues into the EXTREME character or nature that they need to be viewed by us in order for the issue of God’s love to be “shed abroad” in our hearts.

All this is designed to make you realize the extreme nature or character of what is being said to you in at least three major issues:

- 1) The issue of the extreme degree to which the effectiveness of the Adversary’s policy of evil can go to produce doubt and corruptions concerning your justification unto eternal life, in order to produce mouth-stopping shame.
- 2) It causes you to recognize the extreme degree to which the “love of God” can effectually operate to remedy the attacks of the policy of evil in connection with the tribulations of the gospel.
- 3) And it does so by making you recognize the extreme condition you were in, and the extreme condition you were in as viewed by your Heavenly Father, that, along with the supporting doctrine contained in vv. 5:7-10, makes it so any idea of a shadow of a doubt whatsoever that we could not be saved from His coming day of wrath can possibly exist in either His own thinking, or our thinking.

Therefore, these three “yets” are there in the passage. Because the whole passage is designed to produce in your understanding and appreciation in your own heart the very same thing that exists in your Heavenly Father’s own heart as His love gets “shed abroad in our hearts.”

Those “yets” come along and tell you to think about what is being said in the EXTREME and to the EXTREME to which it can be thought. And this is because God Himself thinks about it in the EXTREME to which it can be thought.

And when something is thought about to the extreme limit to which it can possibly be thought about, IT LEAVES NO ROOM FOR ANYTHING ELSE!

Romans 5:6 For when we were yet **without strength**, in due time Christ died for the ungodly.

Hence, being “yet without strength” indicates we were utterly and completely (100%) without strength in that extreme sense, and something back in the gospel of Christ we have just covered told you about this particular condition!

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ¹⁰ As it is written, There is none righteous, no, not one: ¹¹ There is none that understandeth, there is none that seeketh after God. ¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³ Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: ¹⁴ Whose mouth *is* full of cursing and bitterness: ¹⁵ Their feet *are* swift to shed blood: ¹⁶ Destruction and misery *are* in their ways: ¹⁷ And the way of peace have they not known: ¹⁸ There is no fear of God before their eyes.

Psalms 14:1-7 (:2 – “children of men” = Gentiles!)

Now Paul begins to quote verses out of God’s program with Israel, but he chooses sections of the book of Psalms that spotlight the iniquity issue of the Gentiles, specifically - for the Gentiles have already come under God’s indictment as being worthy of His wrath - and it is under God’s program with Israel He will judge and pour out His wrath upon those Gentile nations. Therefore, it is altogether proper and appropriate that Paul go there to utilize the verses that highlight and spotlight the iniquity of the Gentiles.

Psalms 14:1 <<To the chief Musician, A Psalm of David.>> The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. ² **The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.** ³ **They are all gone aside,** they are *all* together become filthy: *there is* none that doeth good, no, not one. ⁴ Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD. ⁵ There were they in great fear: for God *is* in the generation of the righteous. ⁶ Ye have shamed the counsel of the poor, because the LORD *is* his refuge. ⁷ Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

You need to be very careful here, because if you are not paying attention, you will fall victim to the old 5-point Calvinist viewpoint of “seeking God” and by looking at some other passages (like Mat.7:7 or Acts 17:27) where things don’t seem to fit and it looks as though you have a direct contradiction in scripture!

In looking at the way in which Psa. 53 and Acts 17 both speak about “seeking” God - one thing stands out: **THEY CANNOT BOTH BE SPEAKING ABOUT THE SAME THING – THERE HAS TO BE A DIFFERENT CONTEXT IN EACH CASE - (and there is)!**

In Acts 17, Paul makes it clear God has designed and provided for the Gentiles to be able to “seek” Him in light of God-Consciousness, but Paul goes on to cite some of their own poets who not only sought Him, but found Him. (“For we are also his offspring” (17:28), is a big step away from idolatry!)

Now there is a lot of work that could be done on this – and I mean a whole lot, but I am going to condense this down for you so that you don’t mentally wander off track. And because I am condensing all this, we will not be taking the time to run all the Scriptures, although it is not hard to see that Romans 3:11 (mentioned above) is a quote from Psalm 14 and Psalm 53.

At the time Israel was carried away captive under the 5th cycle of punishment, God (even though the program with Israel was still in effect) gave Gentiles an opportunity to “seek Him.” And after that period of time, God “looked down” (Psalm 53:2) upon the “children of men” (Gentiles) to see if any sought after Him.

Again, I am seeking to condense this information, but we know the “children of men” refer to the Gentiles for vs. 4 contrasts these “workers of iniquity” with “my people” who are defined as “Israel” in vs. 6.

There was a reason for God giving the Gentiles an opportunity to “understand.” Now don’t confuse this with God’s program with the Gentiles to call out the church, the body of Christ. The reason for this opportunity is so Israel and the Gentiles could be lumped together and God could declare the “whole world” was guilty before Him.

But the question is, Understand what?? - You are not told - but logically, it would follow that within that time frame, God gave them something to understand - and note that vs.3 says “they are all gone aside” - Aside from what?? - If you are “gone aside” you are not following a path you are supposed to be on. (And you can double check that by going over to Psa. 53:3 “Every one of them is gone back” - they were told to go in a particular direction, but they went back! And you can further check it out where it is cited in Rom.3:12- “They are all gone out of the way”!)

There was a time in which God did something with the children of men, and at the end of the time, He looked down to see if anybody responded to it or not. Then, along with that time frame issue is what is further stated in vs. 2 – “to see if there were any that did understand.”

These “children of men” had a “way” given to them, they had a direction or path given to them, and they “turned aside,” they “went back,” and they went “out of the way.” So now you are dealing with a context where God gave the children of men some information to operate upon, and if they operated upon it properly, they would be considered to be “seeking” Him!

So we are not talking about the Jews, we have in view the Gentiles.

A good way to find the specific time frame in which this is to be contextually taken is to read on into Psa. 14:4 “Have the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.”

Therefore, in light of the context of what Psa. 14 and Psa. 53 are talking about, there was a time when the children of men (these Gentiles) were given an opportunity to respond to something that would provide for their “understanding.”

And, since we know the end of it; therefore, when that time was up, the Lord stands and looks down upon the children of men, as it were, to see if there were any of them that did respond – and what He found was that they did not!

The end of this time frame is when the Christ has been here on earth, and is now ready to commence with His Day of Wrath.

This would bring in the Redeemer and His redemption, and then after the extension of mercy is over, you have the Gentiles and the people of Israel joining themselves together to produce the full rejection of Christ that Psalm 2 talks about.

The extension of mercy ends, and the Lord stands and looks to begin His day of wrath, which is the Deliverer and His deliverance, which is why you have the Psalm repeated in the 2nd Book of Psalms: Psalm 53.

These two psalms describe the assessment of the Gentiles (“the children of men” as a whole) and is a declaration of their guiltiness and fitness for the execution of the Day of Wrath to come upon them!

The Gentiles were responsible to know, by means of absorbing Israel into them, the general light and truth of God and His program - then, just as John sets forth (John 1:1-9), when the Christ came, they, along with Israel, will receive the fullness of that light. But the question remains for both of them, “How will they respond?” - well, now we know! God saw (Psa. 14:3 – “there is none that doeth good, no, not one.”) Or as Paul put it, “There is none righteous, no, not one” (Rom. 3:10).

Now God is telling you in Romans 5:6, “I want you to look at the issue of My love in connection with that fact. I want you to look at the fact that Christ died for you in connection with that. He just didn’t die for you as a sinner, He died for you as a sinner who was “yet without strength.”

And that is highly significant and highly meaningful in connection with the promise He’s made to us, that being justified, He’s promised to deliver us from His coming day of wrath!

Now, what’s so highly significant about that, and what’s so highly meaningful about that takes the rest of (5:6) and (5:7) and (5:8) to bring out.

Session 37

In our previous session, we were observing the antidote for the tribulations of the gospel that will come against both aspects of our hope.

We saw our defense against being “ashamed” was the love of God, being “shed abroad in our hearts.”

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

But we have to be able to do more than handle this passage as it is commonly handled. We have to answer the question of just how it is that simply talking about God loving me so much Christ died for me in a way other men could not; how does that PROVE I’m delivered from the wrath to come?

So let us answer the question by beginning to learn the sound doctrine of God’s remedy for the shame-producing attacks of this “tribulation” of the gospel of Christ.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

These three verses give us the precise understanding and appreciation of what it means to have God’s love “shed abroad in our hearts” that sets it apart from merely knowing God loves us.

What this section of Scripture (Romans 5:5-10) is doing is guaranteeing you the promise we have been given (as a members of the church, the body of Christ) concerning being delivered from the Lord’s day of wrath will absolutely come to pass.

“The love of God shed abroad” is designed to:

- Remedy any and all attacks against our hope of being delivered from the day of wrath
- Keep us from being ashamed of that hope
- Cause us to “glory in tribulations” of the gospel
- Fully persuade us our hope is true

In fact, instead of being “ashamed,” we have all the more (much more) reason for being fully persuaded our hope is true, and it is all based upon that issue of “the love of God being shed abroad in our hearts.” Now let’s begin to unpack the doctrine that is found in these 3 verses.

There is something in both the things that are being told to us in vs.6, and something in the way in which they are being told to us that puts God’s love, and what it is doing in our hearts, in a very narrow perspective. That is to say, we are not merely being told God loves us. We already know about that. The verse is after more than just declaring the general statement of God’s love for us. The verse means to convey something specific about God’s love. And it is that specific aspect of God’s love that is “shed abroad in our hearts” that protects us from the shame-producing effects of the policy of evil’s attack against our hope.

Now let's take vv. 6-8 and break them down one by one to see all that is contained within them. We start with verse 6.

Romans 5:6 For when we were **yet without strength**, in due time Christ died for the ungodly.

By stating it this way, the issue is NOT simply the fact Christ died for us - for that is already understood. Romans 5 is not being written to someone in order for them to trust Christ as their Savior, it is written to someone who has already done that, they have already been made aware of a "hope" in connection with their justification, and they are being educated as to "how" they handle the attack against their hope.

So, the main thrust of the verse is not merely that Christ died for us, but that Christ died for us in connection with 2 other issues.

The issues are, Christ died for us in view of:

- 1- A particular condition being the case with us (which is the issue of us being "yet without strength")
- 2- A particular time in which He did it (which is the issue of "in due time")

The issue of God's love for us is resident in Christ dying for us that God wants us to look at - that is narrower than just the fact He loved us in general, and Christ died for us - has to do with Christ dying for us when we possessed A PARTICULAR CONDITION and after possessing that particular condition Christ died at a PARTICULAR TIME that is referred to as "due time."

Therefore, the key to fully understanding vs. 6 is NOT the obvious thing in the verse - which is the fact Christ died for us, - it is the unobvious:

- 1) The condition we were in
- 2) The time in which Christ died for us.

Now as we break verse 6 down, the first word we need to fully understand is "yet."

Roman 5:6 For when we were **yet** without strength, in due time Christ died for the ungodly.

The newer, so-called better English translations (NIV, NASV) change "yet" to "still." While the word "still" may sometimes convey the idea of "yet," that is not always the case. But in this case it does not. Therefore "yet" becomes the more excellent choice to describe what is going on here in Romans 5:6 and 5:8.

If you look closely at this passage, you will see Paul is not driving at a condition that "still" exists, or "constantly" exists, or "always" exists. (The common understanding of the verse is we have *always* been sinners, we *still* are sinners, and we *always will be* sinners on our own, so Christ had to die for us sinners.)

There are 2 mistakes in that understanding. Firstly; Paul does not say, "when we were yet sinners," he says, "when we were yet without strength." And as you will see, he doesn't say it that way because he doesn't mean it that way.

The second error is in thinking the primary issue of the verse is that “Christ died” for us. If the common understanding of the verse were the case, the verse would simply say, “Because we have been, are and always will be sinners, Christ died for us” or “Because we have no ability to change our sinful condition, Christ died for us.”

But Paul says we were “yet without strength” - and the expression “without strength” is not just merely a politically correct way of saying we were “sinners!” Paul is not afraid to use the word sinners and he is not trying to find a nice way to say it. Neither is it his way of saying we have tried everything and we are still (yet) sinners.

This passage and this expression is not about you looking at yourself just prior to being justified, and thinking that you were “at the end of your rope” – you’ve tried everything and it just didn’t work, so you “turned to Christ” who died for you.

Many people have “believed in Christ” as their Savior and not come close to “trying everything” (such as all other forms of religion or even all attempts to justify themselves.)

Verse 6 is causing us to understand and appreciate something about a PARTICULAR CONDITION we were all (all us Gentiles) in; a condition that has a legal bearing upon how and why it is we could not possibly be objects of God’s wrath.

And it is found in describing that particular condition we were all in, as Gentiles, that warrants the use of “yet” and a term like “still” is inadequate to describe that condition.

“Still” carries the idea of an ongoing situation. You “still” haven’t done something, but that does not mean that you won’t get it done at some time in the future. And there is a way in which “yet” also carries that meaning.

But “yet” can also carry a meaning which emphasizes the extreme (utmost, furthest, ultimate, or maximum) condition or form of a thing. And in that case, there is nothing beyond what has been presently done that can or will be done in the future. That is the use of the “yet” in verses 6 and 8.

So when verse 6 says “we are yet without strength...” it is pointing toward that extreme (ultimate) condition of being found “without strength.” It is more than just being without strength “so far” or “still.” It is pointing to a condition of being “without strength” that is in such an extreme extent there is no possibility of that condition ever changing. All opportunities and means to change that condition have been exhausted and the permanent condition that is found is “yet without strength.”

Now, why is this really such a big deal? The Bible’s precise terminology is so that what is written in verse 5 will be “effectually produced” in us by vv. 6-10. In other words, vv. 6-10 is designed to produce the “love of God being shed abroad in hearts.” And it is going to take the Bible’s precise and correct terminology along with an understanding of God’s precise “words” to produce, in us, the very effect these verses were designed to have. So, getting the correct word (yet) will turn out to be critical to our proper understanding.

Therefore, “yet” is designed to produce an understanding and appreciation in our hearts that matches the very same thing that exists in our Heavenly Father’s heart, as His love gets “shed abroad in our hearts.”

Those “yets” come along and tell you to think about what is being said to the EXTREME extent to which it can be thought. And this is because God Himself thinks about it in the EXTREME extent to which it can be thought. And when something is to the extreme limit, IT LEAVES NO ROOM FOR ANYTHING ELSE!

Now let’s take the next part of the verse, “without strength.”

Romans 5:6 For when we were yet **without strength**, in due time Christ died for the ungodly.

Hence being “yet without strength” indicates that we were utterly and completely (100%) without strength in that EXTREME sense, and something back in the gospel of Christ told you about this particular condition!

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ¹⁰ As it is written, There is **none righteous**, no, not one: ¹¹ There is **none that understandeth**, there is **none that seeketh** after God. ¹² They are all **gone out of the way**, they are together **become unprofitable**; there is **none that doeth good**, no, not one. ¹³ Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: ¹⁴ Whose mouth *is* full of cursing and bitterness: ¹⁵ Their feet *are* swift to shed blood: ¹⁶ Destruction and misery *are* in their ways: ¹⁷ And the way of peace have they not known: ¹⁸ There is no fear of God before their eyes.

In this section of Romans 3, Paul begins to quote verses out of God’s program with Israel, but he chooses sections of the book of Psalms that spotlight the iniquity issue of the Gentiles, specifically - for the Gentiles have already come under God’s indictment as being worthy of His wrath - and it is under God’s program with Israel that He will judge and pour out His wrath upon those Gentile nations. Therefore, it is altogether proper and appropriate that Paul go there to utilize the verses that highlight and spotlight the iniquity of the Gentiles.

Psalms 14:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. ² **The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.** ³ **They are all gone aside**, they are *all* together become filthy: *there is* none that doeth good, no, not one. ⁴ Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD. ⁵ There were they in great fear: for God *is* in the generation of the righteous. ⁶ Ye have shamed the counsel of the poor, because the LORD *is* his refuge. ⁷ Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

You need to be very careful here, because if you are not paying attention, you will fall victim to the old 5-point Calvinist viewpoint of “seeking God.” The Calvinist viewpoint takes this verse

and teaches that it is impossible for men to “seek God.” But when you look at some other passages (Acts 17:27) things don’t seem to fit with that teaching and it looks as though you have a direct contradiction in scripture!

In looking at the way in which Psalm 53 and Acts 17 both speak about “seeking” God - one thing stands out: **THEY CANNOT BOTH BE SPEAKING ABOUT THE SAME THING – THERE HAS TO BE A DIFFERENT CONTEXT IN EACH CASE - (and there is)!**

In Acts 17, Paul makes it clear God has designed and provided for the Gentiles to be able to “seek” Him in light of God-Consciousness, but Paul goes on to cite some of their own poets who not only sought Him, but found Him. (“For we are also his offspring” (17:28), is a big step away from idolatry!)

Now there is a lot of work that could be done on this – and I mean a whole lot, but I am going to condense this down for you so you don’t mentally wander off track. And because I am condensing all this, we will not be taking the time to run all the Scriptures, although it is not hard to see that Romans 3:11 (mentioned above) is a quote from Psalm 14 and Psalm 53.

At the time Israel was carried away captive under the 5th cycle of punishment, God (even though the program with Israel was still in effect) gave Gentiles an opportunity to “seek Him.” God actually put some things in place that were designed for Gentiles to “seek” Him. After that period of time, God “looked down” (Psalm 53:2) upon the “children of men” (Gentiles) to see if any sought after Him.

Again, I am seeking to condense this information, but we know the “children of men” refers to the Gentiles because vs. 4 contrasts these “workers of iniquity” with “my people” who are defined as “Israel” in vs. 6.

There was a reason for God giving the Gentiles an opportunity to “understand.” Now don’t confuse this with God’s program with the Gentiles to call out the church, the body of Christ. The reason for this opportunity is so Israel and the Gentiles could be lumped together and God could declare that the “whole world” was guilty before Him.

Psalms 14:2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

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But the question is, understand what?? - You are not told - but logically, it would follow within that time frame, God gave them something to understand - and note vs.3 says “they are all gone aside” - Aside from what?? If you are “gone aside” you are not following a path you are supposed to be on. (And you can double check that by going over to Psalm 53:3 “Every one of them is gone back” - they were told to go in a particular direction, but they went back! And you can further check it out where it is cited in Romans 3:12- “They are all gone out of the way”!)

There was a time in which God did something with the children of men, and at the end of the time, He looked down to see if anybody responded to it or not. Then, along with that time frame issue is what is further stated in vs. 2 – “to see if there were any that did understand”

These “children of men” had a “way” given to them, they had a direction or path given to them, and they “turned aside,” they “went back,” and they went “out of the way.” So now you are dealing with a context where God gave the children of men some information to operate upon, and if they operated upon it properly, they would be considered to be “seeking” Him! Remember, we are not talking about the Jews; we have in view the Gentiles.

Additional Insight

As an aside, a good way to find the specific time frame in which this opportunity to “understand” and “seek God” is to be contextually taken is to read on into Psalm 14:4.

Psalms 14:4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

When did the Gentiles “eat up [God’s] people as they eat bread? If you are thinking during the 5th cycle of punishment (the captivity/times of the Gentiles) then you are right on the money.

Therefore, in light of the context of what Psalms 14 and 53 are talking about, there was a time when the children of men (these Gentiles) were given an opportunity to respond to something that would provide for their “understanding.”

And, since we know the end of it, therefore, when that time was up, the Lord looks down upon the children of men, as it were, to see if there were any of them that did respond – and what He found was that they did not! The end of this time frame is when Christ was here on earth, and is ready to commence with His Day of Wrath.

This would bring in the Redeemer and His redemption, and then after the extension of mercy is over with, you have the Gentiles and the people of Israel joining themselves together to produce the full rejection of Christ that Psalm 2 talks about.

The extension of mercy ends, and the Lord stands and looks to begin His day of wrath, which is the Deliverer and His deliverance, which is why you have the Psalm repeated in the 2nd Book of Psalms: Psalm 53.

The Gentiles were responsible to know, by means of absorbing Israel into them, the general light and truth of God and His program - then, just as John sets forth (John 1:1-9), when the Christ came, they, along with Israel, will receive the fullness of that light. But the question remains for both of them, “How will they respond?” Well, now we know! God saw (Psalm 14:3 – “there is none that doeth good, no, not one.”) Or as Paul put it, “There is none righteous, no, not one” (Romans 3:10).

God is telling you in Romans 5:6, to look at the issue of His love in connection with that fact. He wants you to look at the fact Christ died for you in connection with that. He just didn’t die for you as a sinner; He died for you as a sinner who was “yet without strength.”

And that is highly significant and highly meaningful in connection with the promise He’s made to us, that being justified, He’s promised to deliver us from His coming day of wrath!

Now, what’s so highly significant about that, and what’s so highly meaningful about that takes the rest of (5:6) and (5:7) and (5:8) to bring out.

But the point is, when you begin (5:6) that is what you’re supposed to understand. (Up until that first comma, that is what you’re supposed to understand.) – There’s something highly significant about the timing of the Lord Jesus Christ dying for us. (Because He just didn’t die for us at any old time - He died for us “in due time” that has a direct connection with us being in a state that is declared to be “yet without strength” - an extreme state.)

And that is only one-half of what the first part of (5:6) has for us. We still need to know exactly what God is driving at when He describes that extreme state of being “without strength.”

When we went back to Romans 3 (vv. 9-12) we saw the terminology that describes the unrighteousness and ungodliness being EXTREME - (all that extreme terminology) - but the particular thing God’s after in Romans 5:6 is that, all that extremeness with respect to unrighteousness, ungodliness, etc., indicated something else to Him as well - and He calls it, “without strength.”

Why does He call it that and what does it mean to Him? The answer to that question will, (just as all our answers to all the issues contained in chapter 5), will be found somewhere back in the previous information we have been told back in a previous section of the gospel; specifically, in Romans chapter 3, due to the fact that is where Paul addresses the specific issue of Gentile iniquity.

Romans 3:10-12 = the issue of Gentile iniquity (Quote-Psalms 14 & 53)

Romans 3:13-18 = the issue of Jewish iniquity

Romans 3:19-20 = the final conclusion

Romans 3:21-26 = the good news of God’s spelled-out message of what He did about our extreme condition; in which we were destitute of possessing ample resources of action - our being “yet without strength.”

Somewhere in Romans 3:21-26 is setting the other half of what it means to God to be “yet without strength.” The context tells us the “strength” He is driving at cannot be physical strength.

The overall context of these first 5 chapters of Romans is one of a courtroom trial by a Judge. And therefore, the Judge is looking for, and looking at a defendant that is declared or pronounced in the eyes of the Justice of the court to be, “yet without strength.”

This is a legal or judicial pronouncement. And this is a **NECESSARY** legal/judicial pronouncement. Moreover, it is necessary for the defendant in the court of God’s Justice to be declared in this extreme condition **BEFORE** the court can take action to do something for the defendant which he cannot do for himself.

Therefore, legally and judicially, the defendant **MUST** be declared or pronounced in the eyes of the court to be “yet without strength” - that is, to be in a legal or judicial condition of being destitute of possessing ample resources of action to the extreme degree.

So, all that needs to be done is to look and see where something is said by God within (3:21-26) that would be a judicial or legal action taken by someone else on the behalf of the defendant which the court of Justice would accept, and which would deliver the defendant from his extreme condition.

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

Note: There is something more about the issue of redemption and the function of the Redeemer we need to understand and appreciate in order to see the extreme degree in which we stood needing redemption, and the extreme degree to which the Redeemer functioned in producing our redemption!

And there is something more to understand that has to do with the position the one is in who is being redeemed (i.e., his position in the eyes of the court), and the **TIME ELEMENT** for when the Redeemer is legally permitted to redeem “in due time.”

In other words, the legal function of the Redeemer and the legal issues of the one being redeemed are not careless or cloudy functions and issues. Nor are they impulsive or undiscerning or rash. And they certainly are not based on whim outside a rigidly lawful framework!

Specifically, we need to understand some things more about the **TIMING** of when a guilty standing gets declared, and the **TIMING** of the act of a Redeemer in order to be able to fully understand and appreciate the fullness of what Romans 5:6 is saying.

Let’s begin by going back to the expression “without strength.” The most common and natural thing that would come into anyone’s mind, if that expression had no context to it at all, would be some kind of a **PHYSICAL** infirmity; physically “without strength.”

This is the most common way most people think about being “without strength” - but it is obvious the context is not physical strength.

So that expression must be able to be utilized in another context. And therefore there must be another natural situation or experience or circumstance that someone can find themselves in.

This other kind of “being without strength” would be very similar to them being physically “without strength.”

And when you start thinking along those lines, you should remember that throughout these first 5 chapters of Romans, as we are dealing with the doctrine of our justification unto eternal life, everything is in a LEGAL context: God’s Justice; God’s courtroom, legal terminology, etc.

Everything we’ve been going through up through these first 5 chapters has had a heavy emphasis upon the Justice Bar of God:

- The 1st & 2nd parts of the gospel had you standing before the bar of God’s Justice
- All the proofs of the prosecution were brought against you
- All your self-defense tactics were shot down
- You end up standing before the bar of God’s Justice pronounced guilty and silenced
- Then the Judge told you of His provision of redemption
- He proves to you He justifies freely by His grace, and that faith, and faith alone is the only thing His Justice can operate upon to convince us if we simply believe in what the Lord Jesus Christ has done for us He will be the “just and the justifier” of him who does that
- Finally, at the beginning of Romans 5, He gives you the judicial results of your justification

Everything covered has been a JUDICIAL ISSUE so far!!! And contextually, we really don’t have any reason at all to stop thinking that same way in light of this issue in (5:5-10).

Therefore, that expression “yet without strength” most assuredly has a LEGAL or JUDICIAL context to it, and has a particular meaning within a legal or judicial context.

All of the terminology of (5:6) is describing the judicial details or judicial mechanics involved with the necessary TIMING element issues of Redemption and the lawful function of the Redeemer.

In that first part of (5:6) it is talking about the TIME at which we were declared by the court of God’s Justice to be in that position.

What we really need to know at this time is when (5:6) comes along, and “shedding abroad of God’s love” concept gets underway, on the basis of the statement, “For when we were yet without strength,” we are to recognize and think about the fact in the eyes of God’s justice, there was a particular time at which He, as the Judge, and His court pronounced us, as Gentiles, (the Jews too, but right now the focus is upon us Gentiles), to be “without strength.”

And in view of a court granting a defendant this legal/judicial status - when that court pronounces it is futile for the defendant to proceed anymore through that process because he has demonstrated himself to be “yet” (to the extreme extent) “without strength.” Then (and only then) there is another (or subsequent) act of justice that takes place. And that’s what the rest of (5:6) goes on and deals with.

All of (5:6) is talking about a legal action that has taken place with us in the eyes of God’s justice. When we understand it and think about it the way God intends (in connection to Christ’s

“due time” death), we are to see that action took place on the basis of God’s love for us on the BASIS of God’s justice pronouncing us to be “without strength.”

And when we appreciate all there is to that - there is the realization of the PROFOUND DETERMINATION God has had all along to save us from His day of wrath, and on the basis of that, when (5:7-8) go on and say what they say about that determination, it proves the reality of (5:9-10) nothing is going to stop God from fulfilling that determination! And before we can fully comprehend all that God’s love-based, profound determination is designed to accomplish, we must clearly understand the legal proceeding that Romans 5:6 refers to.

Summary of “yet without strength” as the legal/judicial issue involved in Redemption:

When a person who has been accused of some crime, and is brought up on those charges (especially under Oriental [eastern] law - which differs somewhat from European or Occidental [western] law), and they have heard those charges, and the basic work of prosecution has been done so the charges are seen to have validity to them, there is in some jurisdictions an opportunity for one who is brought up on charges to exonerate himself.

That opportunity to exonerate himself is not the defendant trying to prove he had nothing to do with the charges brought against him, rather what he is trying to do is to give the court reason for, when it comes to SENTENCING him, sentencing him differently than it would if all that the court heard was the charges.

And in connection with the exoneration process, the court gives the accused an opportunity to produce some reason for exoneration.

Therefore, the person who is accused usually has a set amount of time the court grants him, and he does whatever he thinks would be profitable or beneficial to him to serve in an exonerating manner.

So he gathers up character witnesses, or some kind of benevolent things he has done in the past, or anything that he thinks would exonerate him - (and once again, this is not specifically dealing with attempting to prove he’s not guilty with the crimes he is charged with) - and what he is doing is attempting to try to move the court in a favorable sense to him when it comes to sentencing him.

And the important thing to realize is there did exist (and to some extent still exists) this opportunity for the accused to avail himself of. And if he is not able to, by all he brings before the court, to give the court any reason to look favorably upon him, it is at that point the court comes along and declares him to be WITHOUT STRENGTH. (You’ve exhausted the avenue that was given to you to produce some exoneration, and you haven’t done it - you couldn’t do it.)

And when that pronouncement is made (again under Oriental law) is where the concept of a REDEEMER (especially under a criminal situation) comes into play.

The court opens up the man’s case with his only recourse left to him when it comes to not being sentenced and receiving the full extent of whatever the court has indicated his crimes are worthy of, and his sentence is worthy of.

And it is at that point, just after the court has pronounced him to be “without strength,” the court opens up his case, and the Judge may now ask, “Is there anyone who is willing to redeem this man from the sentence about to be executed upon him?” And a legal and just provision is made for a Redeemer to step in.

Hence, if a redeemer steps in, or willingly says, “Yes, I will redeem this man,” then it is at that point the redeemer has to go through the legal issues of proving his qualifications to redeem, and all the lawful aspects we saw back in Romans 3, when we looked at the function of the Kinsman-redeemer. And all of the necessary legal arrangements are then made for how much the redeemer is going to redeem, etc., etc.

Therefore, if the redeemer produces the redemption, and the court accepts the redemption, then the benefits of what the redeemer has done gets applied to the accused, and whatever the court has agreed upon with the redeemer becomes the defendants possession.

That is the basic procedure - and that is the basic thing that (5:6) is telling us has taken place with us before the bar of God’s Justice!

There was a time where God gave the Gentiles an opportunity to exonerate themselves, and they could not do it. And we stood before the bar of God’s Justice as Gentiles over a court-granted period of time.

And when that time was up; God, as the Judge, declared the Gentiles to be “yet without strength.” And the case was then open for the court to legally summons or bid on the part of the guilty, “Is there a Redeemer?”

And in “due time” Christ Jesus stepped in as the substitute-redeemer and “died for the ungodly.” The Redeemer was there, at the appropriate time, the Redeemer functioned to the full satisfaction of the Court, and produced the redemption we are now well familiar with that was designed to deliver us from the day of God’s wrath, and the revelation of the righteous judgment of God.

And (5:5) is telling us the whole reason why that Redeemer answered “Yes, I will redeem.” to the behest of the Court is because He LOVED US, and for no other reason!

And therefore, that profound love put in motion God’s determination to save us from His day of wrath and the revelation of His righteous judgment, was so profound, (as Romans 5:7-8 go on to tell us), now that we are beneficiaries of that redemption, and are justified through the Redeemers blood, there is NOTHING that could ever stop God fulfilling that profound determination!

Session 39

In our last session we were examining Romans 5:6.

Romans 5:6 For when we were **yet without strength**, in due time Christ died for the ungodly.

The particular part of the verse we were addressing was “yet without strength.” We have already covered the reason why “yet” and not “still” was the more excellent word choice, as “yet” conveyed an extremeness of being “without strength.” Again, the idea here is not we are “still without strength” or “continually without strength” or “constantly without strength.” We have been found to be, to the greatest possible degree, “without strength.”

And that condition we have been found to be in indicates something to God He calls “without strength.” He then judicially declares us to be in such a position for the purpose of accomplishing the rest of verse 6. Just so there is no understanding, unless we are found to be “yet without strength,” we would have had no benefit whatsoever in Christ’s due-time death.

When we went back to Romans 3 (3:9-12) we saw the terminology that describes the unrighteousness and ungodliness being EXTREME - (all that extreme terminology).

Why does God call it “without strength” and what does it mean to Him? The answer to that question will, (just as all our answers to all the issues contained in chapter 5), will be found somewhere back in Romans chapter 3, due to the fact that is where Paul addresses the specific issue of Gentile iniquity.

Romans 3:10-12 = the issue of Gentile iniquity (quotes-Psalms 14 & 53)

Romans 3:13-18 = the issue of Jewish iniquity

Romans 3:19-20 = the final conclusion (all are guilty)

Romans 3:21-26 = the good news of God’s spelled-out message of what He did about our extreme condition; in which we were destitute of possessing ample resources of action - our being “yet without strength”

Somewhere in Romans 3:21-26 is setting the other half of what it means to God to be “yet without strength.” The context tells us the “strength” He is driving at cannot be physical strength.

Please remember the overall context of these first 5 chapters of Romans is one of a courtroom trial by a Judge. And therefore, the Judge is looking for, and looking at a defendant that is declared or pronounced in the eyes of the Justice of the court to be, “yet without strength.”

“Yet without strength” is a legal or judicial pronouncement. And this is a NECESSARY legal/judicial pronouncement. Moreover, it is necessary for the defendant in the court of God’s Justice to be declared in this extreme condition BEFORE the court can take action to do something for the defendant which he cannot do for himself.

Therefore, legally and judicially, the defendant MUST be declared or pronounced in the eyes of the court to be “yet without strength” - that is, to be in a legal or judicial condition of being destitute of possessing ample resources of action to the extreme degree.

So, all that needs to be done is to look and see where something is said by God within (3:21-26) that would be a judicial or legal action taken by someone else on the behalf of the defendant which the court of Justice would accept, and which would deliver the defendant from his extreme condition.

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

Note: There is something more about the issue of redemption and the function of the Redeemer we need to understand and appreciate in order to see the extreme degree in which we stood needing redemption, and the extreme degree to which the Redeemer functioned in producing our redemption!

And there is something more to understand that has to do with the position the one is in who is being redeemed (i.e., his position in the eyes of the court), and the TIME ELEMENT for when the Redeemer is legally permitted to redeem “in due time.”

In other words, the legal function of the Redeemer and the legal issues of the one being redeemed are not careless or cloudy functions and issues. Nor are they impulsive or undiscerning or rash. And they certainly are not based on whim outside a rigidly lawful framework!

Specifically, we need to understand some things more about the TIMING of when a guilty standing gets declared, and the TIMING of the act of a Redeemer in order to be able to fully understand and appreciate the fullness of what Romans 5:6 is saying.

Let’s begin by going back to the expression “without strength.” The most common and natural thing that would come into anyone’s mind, if that expression had no context to it at all, would be some kind of a PHYSICAL infirmity; physically “without strength.”

This is the most common way most people think about being “without strength” - but it is obvious the context is not physical strength.

So that expression must be able to be utilized in another context. And therefore there must be another natural situation or experience or circumstance someone can find themselves in. This other kind of “being without strength” would be very similar to them being physically “without strength.”

And when you start thinking along those lines, you should remember throughout these first 5 chapters of Romans, as we are dealing with the doctrine of our justification unto eternal life, everything is in a LEGAL context: God’s Justice; God’s courtroom, legal terminology, etc.

Everything we’ve been going through in Romans 1-5 has a heavy legal and judicial emphasis:

- The 1st part of the gospel is we are guilty (a legal term) before God
- All the proofs of the prosecution were brought against you
- The 2nd part of the gospel answered all your self-defense tactics
- You end up standing before God’s Justice pronounced guilty and silenced
- In the 3rd part of the gospel the Judge told you of His provision of redemption

- He provides 5 proofs, laid out in a progression that matches how evidence would be laid out in a courtroom, to prove
 - He justifies freely by His grace, and
 - Faith, and faith alone is the only thing His Justice can operate upon to convince us:
 - If we trust in what the Lord Jesus Christ has done for us, He will be “just and the justifier” of him who “believeth in Jesus”
- Finally, at the beginning of Romans 5, He gives you the judicial results of your justification

Everything has been a JUDICIAL ISSUE so far!!! And contextually, we really don't have any reason at all to stop thinking that same way in light of this issue in (5:5-10).

Therefore, that expression “yet without strength” most assuredly has a LEGAL or JUDICIAL context to it, and has a particular *meaning* within that legal or judicial context.

All of the terminology of (5:6) is describing the judicial details or judicial mechanics involved with the necessary TIMING element issues of Redemption and the lawful function of the Redeemer. And just so you have this in your thinking, Redemption and Redeemer are both part of a judicial, legal setting.

In that first part of (5:6) it is talking about the TIME at which we were declared by the court of God's Justice to be in that position (when we were yet without strength).

What we really need to know at this time is when (5:6) comes along, and “shedding abroad of God's love” concept gets underway, on the basis of the statement, “For when we were yet without strength,” we are to recognize and think about the fact in the eyes of God's justice, there was a particular time at which He, as the Judge, and His court pronounced us, as Gentiles, (the Jews too, but right now the focus is upon us Gentiles), to be “without strength.”

And in view of a court granting a defendant this legal/judicial status - when that court pronounces it is futile for the defendant to proceed anymore through that process because he has demonstrated himself to be “yet” (to the extreme extent) “without strength.” Then (and only then) there is another (or subsequent) act of justice that takes place. And that's what the rest of (5:6) goes on and deals with.

All of (5:6) is talking about a legal action that has taken place with us in the eyes of God's justice. When we understand it and think about it the way God intends (in connection to Christ's “due time” death), we are to see His death took place on the basis of God's love for us, and because God's justice pronounced us to be “without strength.”

And when we appreciate all there is to that - there is the realization of the PROFOUND DETERMINATION God has had all along to save us from His day of wrath, and on the basis of that, when (5:7-8) go on and say what they say about that determination, it proves the reality of (5:9-10) nothing is going to stop God from fulfilling that determination! And before we can fully comprehend all God's love-based, profound determination is designed to accomplish, we must clearly understand the legal proceeding Romans 5:6 refers to.

So let us now sum up Romans 5:6.

When a person, who has been accused of some crime, and is brought up on those charges (especially under Oriental [eastern] law - which differs somewhat from European or Occidental [western] law), and they have heard those charges, and the basic work of prosecution has been done so the charges are seen to have validity to them, there is in some jurisdictions an opportunity for one who is brought up on charges to exonerate himself.

That opportunity to exonerate himself is not the defendant trying to prove he had nothing to do with the charges brought against him, rather what he is trying to do is to give the court reason for, when it comes to SENTENCING him, sentencing him differently than it would if all the court heard was the charges.

And in connection with the exoneration process, the court gives the accused an opportunity to produce some reason for exoneration.

Therefore, the person who is accused usually has a set amount of time the court grants him, and he does whatever he thinks would be profitable or beneficial to him to serve in an exonerating manner.

So he gathers up character witnesses, or some kind of benevolent things he has done in the past, or anything that he thinks would exonerate him - (and once again, this is not specifically dealing with attempting to prove he's not guilty with the crimes he is charged with) - and what he is doing is attempting to try to move the court in a favorable sense to him when it comes to sentencing him.

And the important thing to realize is there did exist (and to some extent still exists) this opportunity for the accused to avail himself of. And if he is not able to, by all he brings before the court, to give the court any reason to look favorably upon him, it is at that point the court comes along and declares him to be WITHOUT STRENGTH. (You've exhausted the avenue that was given to you to produce some exoneration, and you haven't done it - you couldn't do it.)

And when that pronouncement is made (again under Oriental law) is where the concept of a REDEEMER (especially under a criminal situation) comes into play.

The court opens up the man's case with his only recourse left to him when it comes to not being sentenced and receiving the full extent of whatever the court has indicated his crimes are worthy of, and his sentence is worthy of.

And it is at that point, just after the court has pronounced him to be "without strength," the court opens up his case, and the Judge may now ask, "Is there anyone who is willing to redeem this man from the sentence about to be executed upon him?" And a legal and just provision is made for a Redeemer to step in.

Hence, if a redeemer steps in, or willingly says, "Yes, I will redeem this man," then it is at that point the redeemer has to go through the legal issues of proving his qualifications to redeem, and all the lawful aspects we saw back in Romans 3 when we looked at the function of the Kinsman-redeemer. And all of the necessary legal arrangements are then made for how much the redeemer is going to redeem, etc., etc.

Therefore, if the redeemer produces the redemption, and the court accepts the redemption, then the benefits of what the redeemer has done gets applied to the accused, and whatever the court has agreed upon with the redeemer becomes the defendants possession.

That is the basic procedure - and that is the basic thing that (5:6) is telling us has taken place with us before the bar of God's Justice!

There was a time where God gave the Gentiles an opportunity to exonerate themselves, and they could not do it. And we stood before the bar of God's Justice as Gentiles over a court-granted period of time.

And when that time was up; God as the Judge, declared the Gentiles to be "yet without strength." And the case was then open for the court to legally summons or bid on the part of the guilty, "Is there a Redeemer?"

And in "due time" Christ Jesus stepped in as the substitute-redeemer and "died for the ungodly." The Redeemer was there, at the appropriate time, the Redeemer functioned to the full satisfaction of the Court, and produced the redemption we are now well familiar with that was designed to deliver us from the day of God's wrath, and the revelation of the righteous judgment of God.

And (5:5) is telling us the whole reason why that Redeemer answered "Yes, I will redeem." to the behest of the Court is because He LOVED US, and for no other reason!

And therefore, that profound love put in motion God's determination to save us from His day of wrath and the revelation of His righteous judgment, was so profound, (as Romans 5:7-8 go on to tell us), now that we are beneficiaries of that redemption, and are justified through the Redeemers blood, there is NOTHING that could ever stop God fulfilling that profound determination:

There is NO ACT ON OUR PART OR ANYONE ELSE'S PART, NO THING OR PERSON THAT EXISTS AND NO CONDITION THAT FAILING TO BE MET that can keep us from being delivered from the day of wrath and the lake of fire once we have been justified freely by His grace!

Romans 5:6 For when we were yet without strength, in due time **Christ died** for the ungodly.

"Christ died" = to die physically and/or spiritually. In this context the term views the time in which the Lord Jesus Christ functioned to pay the redemption price for us by dying on the cross as our substitute- Redeemer and dying a real death in the process of paying in full the debt and penalty of our sins. That is, He, functioning as our substitute-Redeemer, took, in our stead, the full and just sentence which we deserved upon Himself satisfying the just demands of the court of God's Justice.

Romans 5:6 For when we were yet without strength, in due time Christ died for **the ungodly**.

"The ungodly" = Ungodly is the fully accurate and precise term to be used in this context to describe one who has undergone a criminal trial, found guilty on all charges, allowed a period of

time to exonerate himself in regard to the sentence of the court and failed to do so, and as a result stands judicially and legally exhausted resulting in the court declaring that one to be “yet without strength.”

Summary Comments on the “due time” issue of Redemption:

It was the practice of the criminal courts under oriental law, after the accused was pronounced “without strength” the legal “window” was open for a Redeemer (if there could be one found) to be legally allowed to function.

In a sense, therefore, redemption becomes viable when it is the only recourse that can be taken because all others are exhausted.

Therefore, IF a redeemer can be found, and IF that redeemer is willing to function, and IF that redeemer is qualified to function, and IF that redeemer does function, when he does function there can be no crying “foul” nor is there any charge of unfairness either to what that redeemer has done in redeeming, or that the redemption really wasn’t necessary.

So, in a sense, the legal issue of being declared “without strength” protects the redeemer to legally function, and makes it so his redemption can never be challenged or overturned as unwarranted or unnecessary.

That exoneration period now becomes clearly and vitally important to the court. Because it GUARANTEES when the court pronounces the accused to be “without strength” it also lays the groundwork for the redeemer to legally function, and for no one to be able to cry “foul” and for no ability for that act of redemption to be overturned.

And with all that as the background, this is precisely where that “due time” issue in the function of the redeemer comes in to play. Because there is a specified time in which the redeemer is granted the right to act, if a redeemer can be found, and if he meets all of the qualifications to do the redeeming.

Session 40

Therefore the expression “in due time” must also be understood in the context of the legal and judicial issues involved in the act of redemption.

“In due time” = most commonly thought of as being “at the right time;” - but it also means, “at the appropriate time” or “at a scheduled time.” But since this is dealing with the legal issues in redemption, it can better be understood to mean, “at the required time.”

Therefore the expression “in due time” must also be understood in the context of the legal and judicial issues involved in the act of redemption.

Hence, the “due time” issue is of it being at a time appointed and required for one to act in order to fulfill a promise, to keep an appointment, or to provide for preventing or forestalling an event; or to provide for averting trouble, disaster, etc.

Therefore, in a legal context, doing something in “due time” is the issue of an opportunity the law grants for a particular action or activity to take place before a sentence is to be pronounced, or before an irreversible judicial verdict or finding would be enacted.

And that is exactly the issue Romans 5:6 is declaring!

1. The Gentiles stood accused;
2. The evidence proved them guilty as ungodly in God’s sight;
3. And therefore worthy of experiencing His day of wrath;
4. They were given an opportunity to exonerate themselves;
5. There was no exoneration possible;
6. No exoneration was produced;
7. The Court pronounced them to be “yet without strength”

And then the “due time” opportunity was given and the window was opened for a redeemer, if one could be found, to legally function;

And at the legally required time for that to take place, if anyone was going to function as a redeemer the end of (5:6) says, “Christ died for the ungodly.” (He did it! He functioned as the Redeemer!)

Now, all that is to understand only WHAT (5:6) is describing, i.e., the legal setting - but until we understand and appreciate WHY it is describing all of that to us at this time, we will fail to have the effectual working of it being produced within us to remedy the tribulations of the gospel we are facing.

And the reason WHY all this is being set forth is because of what (5:5) said: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 5:5 said we have no reason to be ashamed of our “hope” because “the love of God is being shed abroad in our hearts by the Holy Ghost” - and (5:6) is the beginning of that “shedding abroad.”

We're being taught about the issue of God's love for us - and the first thing we're taught is that God, in love for us, determined, and took that action necessary to deliver us from the wrath to come. And He did it in full and perfect accordance with the legal window of opportunity that was given for such a delivering act to be produced by a Redeemer, who, on the basis of love for those who had been accused, had determined He wanted to deliver us.

Therefore, when it comes to us realizing our "hope" is nothing to be ashamed of, and it is NOT some kind of "wishful thinking" or something without substance, but rather it is the exact opposite, then we begin to really appreciate the reality of just how opposite it is!

And this is because God has determined all along, on the basis of His profound love for us He was going to provide for delivering us from the wrath to come.

And when that whole legal process had run its course - from the original accusation against us, to the opportunity for exoneration being exhausted and ended with us being declared to be "without strength," when the "due time" opportunity came for the Lord Jesus Christ to function as the Redeemer and produce deliverance for us: He did it! And His profound love for us is the reason why He did it! But in doing it, He did it because His love for us made it so He determined He was going to provide for delivering us from the wrath to come.

Here is what we need to understand:

- The love of God actions God
- Desirous to deliver us from wrath to come
- Put into motion the actions of the Father and the Son
- Contains sufficient power that once we are fully persuaded of it (which is that love being shed abroad in our hearts)
- Produces deliverance from the effects of the policy of evil and its attempt to make us ashamed of our hope

In other words, that divine love-based motive is to now become the "big thing" in our thinking. And that is what Romans 5:7-8 purposes to do.

Romans 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Verse 7 gives us an illustration that will put what God did on display as the unique and magnificent thing it was. What will follow is God will prove, beyond the shadow of a doubt, He has promised to deliver us from wrath to come and there is nothing that can stop Him from keeping that promise.

As we understand each step of what is laid out before us, the "shedding abroad of God's love in our hearts" will take place.

Once that happens, there will never again be a doubt in our minds or an attack on our hope that will cause us to waver. That is the strength of the "love of God being shed abroad in our hearts."

Romans 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. ⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

And when it comes to God's love as the profound thing it is in all the behind-the-scenes activity of our redemption (and us being the objects of all of the legal/judicial actions of that redemption), God is going to tell us to look at His love (commendeth) for us and draw our attention to it because of the merits of it or because of the virtue of it or because of the excellent nature of it - because of the fact it has a measure of profoundness to it that sets it apart from anything else!

And all that is what is to get done in (5:7 & 8). And it gets done by looking at that issue of the function of the "due time" redemption God has performed for us through the Lord Jesus Christ, in contrast to natural legal functions of natural men who perform natural redemption.

And in (5:7) Paul cites the real possibility of such natural ones existing.

"Peradventure" would mean "by" or "through" an "adventure" - hence, a chanced event or occurrence. "Peradventure" is used in a hypothetical or contingent statement, making a statement contingent.

"...for a good man some would even dare to die." (Romans 5:7)

Paul is presenting in (5:7) the exact same situation (5:6) has described, but he is talking about it in connection with natural, legal realm in which someone could find themselves accused of a crime: go through an exonerating process and find nothing to offer by means of exoneration, have the court pronounce them to be "without strength" - and then opens the window up for a willing and able redeemer (willing to bear the punishment for him) and set him free.

Understanding the "righteous man" and the "good man"

By taking this issue of legal and judicial redemption in God's court of Justice into a context of comparing that with redemption in a natural law court, both expressions "a righteous man" and "a good man" are talking about men in a natural sense, not in the sense of one who is justified unto eternal life, or one who is truly godly.

The "righteous man" and the "good man" are not righteous and/or good in any spiritual sense or in any sense of being saved or justified unto eternal life.

The context being the legal, court-room setting of redemption causes us to understand the "righteous man" is "righteous" and the "good man" is good IN THE EYES OF ONE WHO IS WILLING TO REDEEM HIM.

This is not one who is "righteous" in God's eyes, or "good" in God's eyes.

This is "righteous" and "good" in the eyes of someone who loves him.

The issue is what he is in the eyes of the one who is willing to lay down his life for him - that he is considered either "righteous" or "good."

Therefore what God the Holy Spirit is having the apostle Paul do here is to have him **MAGNIFY THE MOTIVE OF THE REDEEMER.**

The motive behind God, in redeeming us, is His profound love - the unqualified and unmatched depth of it - the unrivaled nature of it - to produce a redemption without challenger or competitor that secures the redemption He produces from ever being questioned or brought back into court to be retried, overturned, or reversed on a technicality.

So in getting to the profound love of God being the motive behind the redeeming, (5:6) put it in the context we need to have it in; and in order to shed that profound love abroad in our hearts so the conclusion of (5:9-10) can be seen to be inescapable and is seen to be proven beyond a shadow of a doubt, the **PROFOUNDNESS** of that love now needs to fill our hearts and minds.

And the way it's going to do that is by, once it is put in the context that (5:6) puts it in, God has Paul come along and present it as compared to what normally goes on when someone functions as a redeemer to deliver someone who's accused of a crime with the sentence of death, from having to die that death themselves.

The only occasion in which that occurs is when a redeemer **LOVES** the person who he is redeeming enough, because that person doing the redeeming, at the same time he loves him, sees some "righteousness" in him, or sees some "goodness" in him.

The reason the redeemer (in that normal, natural case) does the redeeming is still love - but that love is because of some "righteousness" or some "goodness" seen in the one he is redeeming.

So, what God the Holy Spirit is directing our attention to, is when such circumstances exist in the natural law courts, "scarcely for a righteous man" would one do that: "die" - that is, take his place as a substitute-redeemer in a case where the death penalty would be enacted.

A circumstance could exist in the natural law courts where a "righteous" man could be accused of some particular crime; and could not defend himself against it; could not bring anything to his credit through the exoneration process; and could stand before the court and have the window of opportunity for a redeemer opened, and the court publicize that open need for a redeemer to come forth and take his place and die for him to deliver him from having to die: and Paul says, "Even if a righteous man stands in that situation, **SCARCELY** will anybody ever do it."

And to make the comparative illustration even more drastic or radical in the nature of godly redemption over against natural redemption, God has Paul say, "Yet peradventure for a good man some would even dare to die."

The "peradventure" expression indicates in flawless and accurate terms in natural redemption there exists all the elements that could work to cause the case to be brought into question with the risk of it being reviewed, appealed, or overturned - none of which elements exist in godly redemption!

Natural redemption carries risk to it, chance to it, uncertainty to it, elements of contingency to it, and many other pitfalls and ulterior motives godly redemption absolutely does not have, and in fact is impossible for it to have those elements.

Paul is citing the typical situations that occasionally occur in a legal, court-room situation in connection with a provision for a redeemer in criminal cases where the sentence of death is warranted.

Infrequently, but still the reality of it does occur, where one is willing to lay down his own life and take the place of the accused and die in his behalf so he can go free.

The big thing the context is driving at is you fully understand and appreciate - and it really impacts your thinking - in the normal and natural courts of men this kind of redemption does take place. And in those cases LOVE can, and indeed is, the behind-the-scenes motive of the one doing the redeeming. BUT in those cases where love is the motive, that love can and is based entirely upon either some “righteousness” or some “goodness” seen in the accused in the eyes of the one producing the redemption!

And that is far different in the way in which God redeemed you!!!

This single element, alone, makes it so what men do for men versus what God has done for you in redemption is as far apart as anything could ever be. This one element (let alone all the other elements in connection with “the redemption that is in Christ Jesus” (Rom. 3:24)) makes the redemption you have, (performed by the Lord Jesus Christ), as one who is justified unto eternal life, uniquely powerful, and along with all the security elements that protect all parties involved, frustrates, defeats, and remedies any and all threats to it, rivals against it, arguments about it, or challenges to it that attempts to produce doubt as to its claims, fulfillment, or promises in connected with it.

And in this way it directly connects to, gives the full weight of, and effectually operates to explain what it means to have “the love of God shed abroad in our hearts by the Holy Ghost.”

Once you understand, though admittedly rare, in the normal and natural courts of men, there are those who will die in place of another’s punishment;

Once it has gripped your heart even in those rare cases where man’s love for man does step in and produce redemption by dying in the place of another, that love-motive is because of either some “righteousness” or some “goodness” which is held for the accused in the eyes of the one doing the redeeming;

It is at that point where (5:8) comes into play: Now, in light of all of that, God says, “Look at me and what I did for you.” It’s still LOVE is His motive behind it - but it is MUCH MORE profound (to an infinite degree) and much greater (without rival) than what man could ever do for man.

And that is because God’s love for us (you), when He functioned as your Redeemer, was NOT based upon the fact He saw anything “righteous” or anything “good” in you at all!

The vast and important difference in the two love-motives (man’s vs. God’s) is solely based upon what is IN GOD, HIMSELF!

Hence, **in contrast to** (5:7) - *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. is verse 8: 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

The verse starts out with that corner-word, “but.” It means we are about to go off in a different direction. So what were we looking at before we turned the corner? How men, in a legal sense, perform the act of redemption. The word “but” tells you that there is a contrast coming.

So, what is meant by the phrase “God commendeth His love toward us?”

Again, there is a shade of meaning “commendeth” carries that the word replacement in the new versions does not. The NIV says God “demonstrates his own love for us.”

Words such as “demonstrate,” “prove,” or “show” fail to carry the shade of meaning the context expressly demands.

“Commend” implies something judicious and lawful is going on. And moreover it has as its motive a desire to call attention to the merits of a person or thing.

Commend= formal or official praise for that which is presented and recommended to be suitably good.

Therefore, when it comes to God’s love as the profound thing it is in all the behind-the-scenes activity of our redemption, God is going to tell us to look at His love for us and draw our attention to it because of the merits of it or because of the virtue of it or because of the excellent nature of it - because of the fact it has a measure of profoundness to it that sets it apart from anything else!

Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Notice the presence of “yet” indicates the extremeness of the issues being set forth – the extremeness of which, for us Gentiles, was set forth by the apostle Paul back in Rom. 3:10-12.

And nothing compares and contrasts itself to a man’s thinking as “a righteous man” and “a good man” over against a “SINFUL MAN” – “yet sinners.”

Righteous/good vs. sinful

The contrast is brought to the surface with this term *sinners* - for where a man produces redemption for another man, he never does so when he himself is the object of willful crimes committed by the one he is redeeming! (**BUT GOD DID - HE REDEEMED US, ALL THE WHILE BEING THE OBJECT OF WILLFUL CRIMES (sins) COMMITTED BY THOSE WHOM HE REDEEMED!**)

Therefore, in view of what (5:6) sets forth and what we are told here in (5:8), Christ died for us when we were “*yet without strength*” as “*ungodly*” and “*yet sinners.*”

“*Yet without strength*” = we, Gentiles, could not and did not produce anything to our benefit in the exoneration process.

“*Ungodly*” = thinking, living, and laboring in opposition to God by attempting to produce self-justification.

“*Yet sinners*” = guilty of willful crimes against God, fully meriting His wrath due to the highly offensive nature of sin against His holiness.

And yet, in light of all of that, due to the excellent nature and integrity of God’s love, **in and of Himself** - a love He is ever commending toward us - He produced our perfect redemption and when we accepted it by grace through faith alone in Christ alone, justified us unto eternal life!

A redemption and justification without rival!

A redemption and justification with perfect and eternal security and protection of all parties involved.

A redemption and justification where all promises and statements about it are absolutely convincing and persuading, without a shadow of doubt!

A redemption and justification that could not be overturned, even by God, Himself!

For to do so would violate the very integrity of God, Himself: i.e., violate the virtue and integrity of His love.

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

These three verses form the premise upon which a logical and doctrinal argument is set forth in order to explain what it means to have the ‘love of God shed abroad in our hearts’ and in order to draw the proper doctrinal conclusion that verses 9 and 10 will establish.

What should be understood and appreciated at this point:

- Our justification unto eternal life has some hoped-for promises connected with our “*redemption that is in Christ Jesus*”
- One of which is the hope of escaping the Lord’s day of wrath
- That ‘hope’ will come under attack by the tribulations of the gospel
- The tribulations of the gospel have as their objective to cause the believer to be made shameful of ever hoping for such a thing

The divine remedy for the shame-producing attacks of the tribulations of the gospel is to ‘*shed abroad*’ the ‘*love of God*’ in our hearts by the Holy Ghost.

For the divine remedy to properly and effectually function, one must understand the critical timing-mechanism connected with redemption, and the “*yet without strength,*” *ungodly* status we Gentiles were in.

Furthermore, it must be properly and fully understood and appreciated the behind-the-scenes motive of God producing our redemption was His profound love - a love motive that, due to us

having no redeeming value of righteousness or goodness, has no rival or competitor in all normal and natural circumstances where men produce redemption for men in natural courts of law.

And in contrast to natural redemption for men, God produced perfect redemption for us solely because of whom He is and what He is. This makes our redemption uniquely powerful!

And who and what He is, specifically in connection with our redemption, is PROFOUND LOVE - a love so profound that while it could be legally argued in the natural courts of redemption, men do die for men with a motive of love, but man's motive of love to die for another man sees some measure of righteousness or goodness in the one he is dying for.

So different is God's love, by comparison, there is no comparison!

That is, only in God redeeming man through the cross-work of the Lord Jesus Christ could it be said that the profound love which stood behind the redemption as the motive be such it required NO REDEEMING VALUE in the one being redeemed!

The full weight of the argument comes down to this: the love-motive behind your perfectly timed and legally satisfying redemption rests in the excellent nature and virtue and integrity of God's love, in and of Himself!

No man has ever redeemed another man in this way because no man has the capacity to love in this way!

Therefore the whole issue behind the determination to save us from the wrath to come, and the whole issue behind the provision to make it so that we could be saved from the wrath to come, and the whole issue behind the promise He's given unto us, that now being justified He will deliver us from the wrath to come, rests solely upon the profound love He has for us, and not upon anything in and of us, ourselves.

Therefore it is a matter of PURE DIVINE INTEGRITY with God in connection with the sincerity and genuineness of His love for us.

And on the basis of that, verses 9 and 10 go on to say what they do say by means of unquestionable and certain conclusions.

Sessions 41

The book of Romans introduces us to the gospel in 3 parts:

1. As sinners, we are worthy of God's wrath
2. There are no exceptions or excuses that exempt us from His wrath
3. The "good news" that God offers salvation as a free gift (grace)

We are informed:

- We can be justified JUEL (in God's sight) by faith of Christ (the faithful performance of Jesus Christ) who provided our redemption

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. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is **by faith of Jesus Christ unto all and upon all them that believe**: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being **justified freely by his grace through the redemption that is in Christ Jesus**:

- That JUEL is w/o the deeds of the Law, but is provided by grace "unto all and upon all them that believe"
- We are given 5 proofs our JUEL is by grace through faith w/o works of any kind at any time:
 - God's justice operates not on the law of works, but only on the law of faith; therefore, works are "excluded"
 - JUEL has been, is and always will be by grace thru faith, proven thru the historical precedents of:
 - Abraham – JUEL by grace thru faith before the Law
 - David – kept JUEL by grace under the Law
 - Abraham is the "faith-father" example for both Jews and Gentiles - anyone who will be JUEL will follow the pattern of Abraham – justified by grace through faith without works
 - JUEL is totally exclusive from the Law
 - God's definition of "saving faith" is believing:
 - He has the power to do what He says He will do
 - There is certainty to what God promises
- Our JUEL is accompanied by a "hope" that we:
 - Will be delivered from the day of judgment (Trib/Hell)
 - Will be delivered from the day of righteous judgment (Lake of Fire)
- Both aspects of our hope will come under attack by the "tribulations" of the gospel, designed to make us ashamed of ever hoping for such things

- The divine antidote from the effects of the tribulations of the gospel is the “love of God shed abroad in our hearts by the Holy Ghost”
- The sole motive behind God’s promise of deliverance from His wrath is His love, which determined to do everything necessary to deliver us from both aspects of His wrath
- Therefore, the trustworthiness of His promise to deliver us rests entirely upon the integrity of God Himself and has nothing to do with our performance or faith in the matter

The good news is: If you are JUEL, the promised “hope” will come true for you whether or not you believe it.

The bad news is: If you do not believe it, you will not be able to “rejoice in hope of the glory of God,” but you will be cooperating with Satan’s policy of evil by publishing his perverted message that denies both aspects of your hope.

Romans 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.⁸ But **God commendeth his love** toward us, in that, while we were yet sinners, Christ died for us.

Before we move on to the last 2 verses in this section, let’s make sure that we have everything working in us that is supposed to be there.

1. God’s love is unlike any other love

Because of whom God is His love has a profoundness to it that supersedes the love of men to such an extent there is no comparison.

One aspect of God’s incomparable love is it pays the redemption price in full without any redeeming value being seen in the ones being redeemed. The whole reason behind our redemption rests in God Himself! No man has ever redeemed another man in this way because no man has the capacity to love in this way!

The whole reason God determined to save us from the wrath to come, the motive for making the provision that would enable us to be saved from the wrath to come and the assurance of His promise we will be saved from the wrath to come – all of these things rest solely upon the PROFOUND LOVE God has for us.

Romans 5:6-8 explain what it means to have the “love of God shed abroad in our hearts.”

What should be understood and appreciated from these verses:

- We were “yet sinners”- deserving of God’s wrath (both “days” of judgment) and without excuse
- Our “yet without strength” condition indicated we were, to the fullest extent possible, able to offer nothing to God which could result in a “lighter sentence”

- Rightly condemned by God’s justice as the “enemies” of God that we were and in spite of possessing no redeeming value in God’s eyes, His love for us was so profound His heart’s desire- (more than just willing, but wanting)- was to not only reconcile us back to Himself – but also to deliver us from His “wrath to come”
 - Therefore, out of sheer love for us, God designed, initiated, facilitated and accomplished all that was necessary to:
 - Forgive our sins
 - Impute perfect righteousness to us
 - Deliver us from the day of wrath
 - Deliver us from the lake of fire
- } **Justification**

} **Hope**

Before we move on to verses 9-10, I would offer an illustration to demonstrate just how we are supposed to be thinking about what has been presented to us so far.

In God’s dealings with the nation of Israel, they were appointed to go through the Day of wrath. In His dealings with the Little Flock, still part of the Israel program, they too will go through the Day of wrath, but they have divine protection from the judgments of God – i.e., they can drink deadly poisons, they can survive serpents’ bites, etc.

In God’s dealings with us in the dispensation of grace, we are promised we will not experience God’s wrath but will “saved” from going through it.

Before JUEL

- Under wrath
- Enemies
- Day of wrath/hell
- Lake of Fire

After JUEL

- Under grace
- Reconciled
- Hope – no day of wrath
- Hope – no Lake of Fire

Since we are no longer under God’s wrath, we have been delivered from every aspect of His wrath – which we deserved before we were justified – but now have been promised deliverance from. The basis on which all of this has been accomplished is the redemption provided in Jesus Christ. The motive for doing it all in the first place is GOD’S PROFOUND LOVE FOR US.

So what should be working in you is the realization that God, in His profound love for us, was SO determined to deliver us from His wrath (both forms of it) He provided everything necessary, at the precise required time, to ensure we will be delivered NO MATTER WHAT.

Once that is understood and you are persuaded of the truth of it, you are ready to read the conclusion that verses 9-10 give you.

There are two issues contained in this conclusion: one in verse 9 and one in verse 10. They have two ‘kicks’ or two ‘punches’ like a one-two combination. In the sense and sequence of the issues contained in the conclusion to this package of doctrine, the “much more” reality of (5:10) cannot exist until the “much more” reality of (5:9) exists first!

Romans 5:9 Much more then...

“Then” takes you back to what you just read in vv. 6-8 – that being in our extreme, ungodly condition, Christ died (in due time) for us, not because of some redeeming value God saw in us, but just the opposite, on the sole basis of His love for us, while we were the extreme sinners that we were, Christ died for us. So verse 9 says, “Much more then...”

So there is something “much more” coming. You know what “much more” means. It means what is about to come, supersedes what has already been presented. Well, think about it. What has already been presented is pretty good, isn’t it? How much does God have to love you to send His Son to die in your place, while you are the extreme sinner that you are? Well, when it comes to showing you just how committed He is to delivering you from the day of wrath, He begins by saying, “Much more then..”

Wow! Can you imagine something being, not just “more,” but “much more?” The question in your mind at this point may be, “On what basis would God love me “much more” and do for me “much more” than He has already done when He sent His Son to deliver me from the debt and penalty of my sin?”

The answer to that question is given in the next phrase of verse 9.

Romans 5:9 Much more then, **being now justified by his blood...**

Ah! So the “much more” is in reference to us as being “now justified by his blood.” So here is the idea so far. If God’s love is what motivated Him to save you in the first place, it is God’s “much more” love for you now you are justified by his blood” that goes to work to accomplish something for you.

In other words, if you believe God loved you enough when you were a sinner to provide His Son a propitiation for your sins, then you believe now you are reconciled to God and He has given you JUEL, God loves you “much more!”

Reading we are “justified by His blood” should not surprise you, as you were introduced to this concept back in Romans 3.

Romans 3:25 Whom God hath set forth to be a propitiation **through faith in his blood**, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

“His blood” calls attention to all Jesus Christ provided for on the Cross where He functioned as our Substitute-Redeemer, providing a perfectly performed and perfectly timed redemption.

Romans 5:9 Much more then, being now justified by his blood, **we shall be saved...**

“We shall be saved” is not referring to salvation from the debt and penalty of our sins. The people written to, in Romans 5 already have that salvation. Verse 9 is telling those who are already JUEL they “shall be saved” from something that is yet future for them.

As you are about to see, this is another kind of “salvation” that JUEL people are given as a “hope” they can “rejoice” in.

Romans 5:9 Much more then, being now justified by his blood, we shall be saved **from wrath through him.**

The “wrath” is that which we were told was on our schedule back in Romans 2:5

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against **the day of wrath** and revelation of the righteous judgment of God;

The “day of wrath” is the final installment of the 5th cycle of punishment in God’s program with Israel. Before we were JUEL, that appointment was on our calendar – we were going to face that day either as a living person (in the Tribulation) or as a dead person (in hell).

Romans 5:9 says we will be saved from that wrath “through Him.” God is telling you to look at verse 9 and understand He gave you a promise that you have “hope of the glory of God” and your expectation should now be instead of facing that coming day of wrath, you will be gloriously delivered from it.

And if you were persuaded, as a sinner, that God loved you and that love provided for you to be saved from the debt and penalty of your sins, then you should also be persuaded, now you are “justified by His blood,” that God loves you “much more” and that “much more” love “shall save us from wrath!”

And when that doctrine gets settled in you and you are fully persuaded of it, so you are sure of it and convinced of it; that is the “love of God” being “shed abroad in our hearts.” In other words, when you understand it and believe it to be true, Romans 5:5 has become a reality for you!

And by the time you get to the end of verse 9 that is exactly what is supposed to be produced in you. Now, verse 10 is going to add something to what verse 9 has told you. This verse also contains a “much more” reference which tells us there is a connection between the 2 verses.

Session 42

Now, I have already told you that there are two issues contained in this conclusion: one in verse 9 and one in verse 10. We have seen the “much more” of verse 9; now we are ready to see the “much more” of verse 10.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, **much more**, being reconciled, we shall be saved by his life.

In verse (5:10) you are dealing with an additional matter that’s being tagged on in connection with the assurance you are being delivered or saved “from wrath through him.” So let’s put the 2 verses together so we can examine the powerful convincement we are given.

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

There is a question you should have in your mind by the time you get to verse 9. We are going to be “saved from wrath through him.” The question is “How?” We understand and know He will deliver us from the Day of wrath, but we are not told “how.”

The end of verse 9 gives us the first hint, as you could believe everything you need to believe (so far) without those last 2 words “through him.”

In other words, from verse 5 down to the last two words of verse 9, the whole presentation has been all about the full convincement you shall be saved from the day of wrath - but that’s NOT all that verse 9 says! (It actually says MORE than that - it says we shall be saved from the day of wrath “THROUGH HIM.”

We know “why” we are delivered – His “much more” love.

Now we are going to be told how we are delivered – “through him.”

The “him” is the Lord Jesus Christ. He is going to be personally involved in actually, physically saving you from that Day of wrath! When that salvation from wrath takes place, HE’s going to be involved in it!

Notice “we shall be saved from wrath through him” is future. Just as He was physically and personally involved in providing for saving you from the debt and penalty of your sin, He’s also going to be personally and physically involved when it comes to delivering you from the day of wrath.

Look at verse 10.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Verse 10 is NOT saying something about ‘resurrection power’ or ‘living the resurrection life’ or being saved to live a holy or sanctified life or being saved from a life of sin by living His life through us, or any other such thing.

Look at it this way; we were reconciled by Christ’s death. But what happened after His death? He rose from the dead and is ALIVE. And so there is something He will do, based on the fact He now lives; that will deliver us from the day of wrath.

Now let’s talk about the “much more” of verse 10. Verse 9 told us of the “much more” love that motivated God to make sure we are delivered from wrath. Verse 10 has a “much more” view of something else – the surety of God performing what He said He will do.

Verse 10 uses an “if.” This is not an “if” as though it may or may not be so. This “if” is setting up the truth of the proposition that follows. Look at the first part of the verse.

Romans 5:10 For **if, when we were enemies, we were reconciled to God by the death of his Son...**

Is any part of the verse untrue? Is the verse unsure, so it uses the word “if?” No. It is a set up for what follows. In other words, if this is true, then what follows is also true. It’s like saying, “If I am a human being, then I am not a bear.” The truth of the 1st part sets up the truth of the 2nd part.

So verse 10 starts out by stating an established truth: If it is true that when we were enemies, we were reconciled to God by the death of His Son... (and that is true).

Now let’s put in the rest of the verse.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, **much more...**

If God’s promise to reconcile us by the death of His Son was true and could be counted on, then there is something that you can count on “much more.”

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, **much more, being reconciled, we shall be saved by his life.**

If, when we were enemies we could trust Him to do what He said He would do (provide redemption by the death of His Son), now that we are reconciled to God, we can trust Him “much more” to now do what He says He will do – Save us from wrath by His Son who is alive.

You already know the manner in which the Lord Jesus will do this; it is by His return at the Blessed Hope (the Rapture). But, Romans has not given you that name yet (Blessed Hope doesn't show up until Titus), and it has not told you the manner in which the Lord Jesus will personally deliver you from the day of wrath (by appearing and catching away those who are in Christ). You don't find out all those details until later on. So let's act like we don't know all about it.

What do we know? We know that our deliverance will be "through him" and it will not be facilitated by his death, but by "his life." And when you put this together with verse 9, you have a powerful "double-punch" that makes it impossible for any believer in this dispensation of grace to ever go through the day of wrath.

1) While we were sinners, God loved us so much He sent His Son to die for our sins, and now we are justified by the blood of Christ, we are promised we will not go through that day of wrath because now we are JUEL He loves us "much more."

2) Our promise is doubly sure because He is alive from that death and He is going to be personally involved in our deliverance from that day of wrath.

It isn't just an idea that you will somehow be delivered, but the Lord Jesus Christ Himself is coming to make sure that you are!

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

When we were "reconciled" we had a change of status. We went from being enemies of God to having peace with God. We went from being ungodly sinners to be righteous; justified in the eyes of God.

If you fully understand and appreciate the issue of being reconciled to God by the death of his Son when we were in the status of enemies - which is tantamount to all that we have come to understand and appreciate in verses 5-9 - then with even greater strength of reason ("much more") being in a new positional status ("being reconciled"), the Lord Jesus Christ is going to be personally and physically involved in saving you from His day of wrath ("we shall be saved by his life").

Being "saved by his life" is the final and powerful punch that takes the argument 'over the top,' so to speak, in our thinking God's oath or promise given to us concerning escape of His day of wrath becomes the firm and solid reality it is - no shadow of a doubt.

Being "saved by his life" means because His living, personal self is going to be involved in coming back to see to it personally that each and every JUEL believer is saved from the wrath to come.

Therefore, when it comes to the tribulations of the gospel whereby the Adversary would have your heart filled with shame, which would in turn produce your mouth being shut instead of rejoicing “in hope of the glory of God,” you should now be able to say with full confidence and full persuasion: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Romans 5:5).

And you know this is true - and you know how and why it is true - and you know how and why God’s love gets shed abroad in your heart:

1) Because the only way my hope could make me ashamed to rejoice in escaping my former appointment with God’s wrath, (the only way I could ever again be an object of His wrath, once I have been justified unto eternal life), is that God’s very own attribute of love would have to be destroyed, and God would have to cease being God! (And that is unthinkable - it is IMPOSSIBLE!)

2) On top of that, I can rejoice in escaping the Lord’s day of wrath and never have my hope in that put to shame because when He died, He didn’t stay dead, but arose from the dead, therefore His living, personal, and physical self is going to be personally involved in mechanically delivering me from the day of wrath. And the only possible way my hope could ever cause me shame in connection with this is for Jesus Christ to be dead. (And that is unthinkable - it is IMPOSSIBLE!)

- And now you should see in connection with these two major issues in the conclusion of Romans 5:5-10 it really is impossible for God, your Heavenly Father, to even think a thought that someone who is justified unto eternal life could ever be dis-justified - for to be so would mean that you once again stand as an object of His wrath in His court of Justice - AND THAT IS IMPOSSIBLE - impossible not because of what you are or what you do, but solely because of whom and what He is and what He has done, and what He will do!

This concludes our work on the 1st section of Romans 5. Since we are getting close to the end of the section of the book of Romans on justification, I am offering you a review. This review will not be on any of the DVD or mp3 files. It is only provided in these notes for your own review. If you do not feel like it’s necessary, that is up to you. For those who would like to take a quick run-through of the main points, I encourage you to read through this brief review.

REVIEW:

In setting forth the first and second parts of the gospel of Christ, Paul makes it clear to the unjustified unbeliever that several things should be expected to happen to him if he remains in his unjustified status, being naturally unrighteous, unholy, ungodly, and sinful, as the “enemy of God” he is, and fully deserving and meriting God’s wrath.

Romans 5 deals entirely with the RESULTS of one who now is justified unto eternal life by having responded positively by faith, and faith alone, in Christ alone (i.e., having believed the Lord Jesus Christ died on the cross to pay in full his sin-debt, was buried, and arose from the dead to give him, by grace, eternal life).

“Therefore being justified by faith,” (Romans 5:1)

Having been already told about certain things that would come to pass as the unjustified man that he was, the now justified saint should expect to hear these things are now resolved as a result of his belief in Christ; and that is just what Paul teaches in the opening verses of the chapter.

Namely: - “we have peace with God” (vs. 1) - God’s wrath is no longer against him (as declared in Rom. 1:18); all hostilities are ended due to the Justice of God being fully satisfied in the cross-work of the Lord Jesus Christ.

“We have access by faith into this grace wherein we stand” (vs. 2) - his former highly limited and highly restricted relationship status (as set forth in Rom. 1:19-20) is now unlimited and unrestricted.

“And rejoice in hope of the glory of God.” (vs. 2) - the two appointments sitting on his time-schedule as an unjustified man (as declared in Rom. 2:5 - “the day of wrath and revelation of the righteous judgment of God,”) are now no longer his. Instead of standing in the day of wrath, he will stand in a day of glory; and instead of being judged in God’s day of righteous judgment; he will stand in a day of righteous glory.

However, the justified believer is made aware in Romans 5:3 that some specific tribulations are going to be coming his way - trouble concerning the gospel he has just come to believe; namely:

Tribulations such as perversions of the gospel that would cause corruption in his understanding he really is saved from the debt and penalty of his sins by grace through faith alone in Christ alone, without works of any kind at any time.

GODLY REMEDY: the divine formula as given in vs. 3-4, “knowing that tribulation worketh patience; And patience, experience; and experience, hope:” which, instead of diminishing his hope, works to only increase it by going back over the content of the doctrine in the 3rd part of the gospel (Rom. 3:21-4:25).

Tribulations that attempt to produce mouth-shutting shame by attacking his hope of escaping the Lord’s day of wrath.

GODLY REMEDY: the doctrine of “the love of God” being “shed abroad in our hearts by the Holy Ghost” as set forth in Romans 5:5-10.

A “one-two punch” double conclusion of how and why the hope is not a ‘pipe dream,’ but absolutely and eternally SECURE:

1. The only way for that hope to make “ashamed” is God’s very attribute of love would have to be fractured, and the integrity of His attributes to collapse and be destroyed, and God would have to cease being God - and that is unthinkable - it is IMPOSSIBLE! (Rom. 5:9).

2. Since Christ didn’t stay dead, but arose from the dead, His living, personal presence, and physical self is going to be personally involved in mechanically taking me off this earth and out of His commencing day of wrath. Hence, the only possible way my hope could ever cause me shame in connection with this is for Jesus Christ to be dead – and that is unthinkable - it is IMPOSSIBLE! (Rom. 5:10).

And now in connection with these two major issues in the conclusion of Romans 5:5- 10, it really is impossible for God, your Heavenly Father, to even think a thought that someone who is justified unto eternal life could ever be dis -justified - for to be so would mean you once again stand as an object of His wrath in His court of Justice - AND THAT IS IMPOSSIBLE - impossible not because of what you are or what you do, but solely because of what He is and what He has done, and what He will do!

Session 43

In our last session, we finished up the remedy for the attack against the first aspect of our hope – that we will not go through the day of the Lord’s wrath. By this time, we are supposed to be fully persuaded of the truth of our deliverance from that wrath and be “rejoicing in hope of the glory of God.”

The thing that fully persuades us is our understanding God’s “much more” love for us (now that we are reconciled) is determined to save us from it – and the assurance of that promise is driven home by the fact Jesus Christ Himself is going to be personally involved in saving us from that day of wrath.

And knowing that is a proof, in and of itself, that when you trusted Jesus Christ as your all-sufficient Savior, you truly were justified into eternal life. That’s “eternal” life, as in an eternally secure position that is unchangeable.

Now we turn our attention to the next section which will deal with the 2nd attack against our hope – which we will not suffer the day of righteous judgment (lake of fire). This second assurance is meant to drive home the truth your justified position in Jesus Christ is eternally secure and nothing you can do will change it.

Romans 5:11 And not only so...

The opening phrase of verse 11 tells us something more is coming. The particular words used in that phrase also tell us whatever is about to be introduced is connected to the subject matter of the previous verses. The connection is this: as a result of our justification unto eternal life, we (among other things) are to “rejoice in hope of the glory of God” (5:2).

That “hope” is comprised of two features:

- 1) Escape from the “day of wrath”
- 2) Escape from the day of “the righteous judgment of God.” (Romans 2:5)

Romans 5:11 And not only so, but **we also joy**...

“And not only so” tells you Paul still has one more thing to say in connection with the eternally secure nature of our justification. That is, you not only have that joy spoken about in (5:2-10), but you’ve got this one also!

So now we are about to encounter something that is going to bring us “joy.” That would make perfect sense since we already anticipate the doctrine we are about to learn, when it is effectually working within us, will produce an absolute assurance we will never- no matter what we do- we will never be in danger of suffering the day of God’s righteous judgment (lake of fire).

Notice that instead of our hope making ashamed, our Heavenly Father intends for us to be ‘joying’ in Him through our Lord Jesus Christ based upon what He is about to tell us and teach us. I can hardly wait.

Let’s start with a definition of joy. “Joy” is defined as “the happy condition of the soul.” And when you see what God has to show you, you will see the definition is perfect, because that is exactly what will be produced in you.

Romans 5:11 And not only so, but we also joy **in God through our Lord Jesus Christ...**

Notice also we joy “in God through our Lord Jesus Christ” - that is, by our being in Christ as the justified saints we are, something particular in our new identity is to bring us profound joy.

Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, **by whom...**

“By whom” = the Lord Jesus Christ.

So whatever this is that is going to bring us “joy,” has been provided for us by God through the work of Jesus Christ on His Cross. And because it is ours by virtue of Jesus’ work on the Cross, it is provided for us by God’s grace.

Romans 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement.**

“The atonement” = to exchange; to reconcile; to adjust differences between opposing parties

As you can see from the definition of atonement, it is very similar to the word “reconciled.” We just read “reconciled” twice in verse 10.

Now when you think about someone being reconciled, you think about parties being “at odds” with each other. There cannot be reconciliation unless there was a previous division of some kind which was rectified (reconciled) in some way.

Reconciliation does not tell you the means by which the “at-odds” status has been achieved; it just means the adversarial position between the 2 parties no longer exists.

But we are not in the dark about how we were reconciled to God. He has told us exactly how that took place. Verse 10 tells us the mechanical means by which we are reconciled; “we were reconciled to God by the death of his Son.” “By the death of his Son” is the mechanical means by which the reconciliation took place.

Being reconciled simply means we are no longer at-odds with God; we are no longer enemies of God. (And that's why the word "enemies" is used in Rom. 5:10 to describe our previous 'at-odds' status with God.)

Now we are reconciled - we're no longer in that former 'at-odds' status. And what is the word used in verse 11 to describe that? "Atonement!"

The word "atonement" adds an additional feature to just being reconciled. We have not just had our differences done away with, we are now "at-one" with God, permanently.

When you see the suffix "ment" used on the end of a word, it carries the meaning of a fixed or permanent position. To keep that in your memory, think of the word "CEMENT." "Ment" cements a word into a fixed or permanent position.

By the use of the word AT-ONE-MENT, we are being told the reconciliation being spoken of is a fixed or permanent status.

The word "atonement" as defined by the OED (Oxford English Dictionary) in its #1 definition is, "the condition of being at-one with others." The #3 definition: "reconciliation or restoration of friendly relations between God and sinners - 1611 Bible, Romans 5:11."

When "ment" is added to the "at-one" then you have a state of being permanently "at-one." Atonement is the capstone of our eternally secure position – we are permanently "at one" with God and we will never be "at odds" with Him again. Now how is this possible?

When you read Romans 5:11 with that understanding, it's no wonder we are to "joy in God through Jesus Christ!" We have been made to be PERMANENTLY AT-ONE WITH HIM!"

What follows is the doctrine that will prove what verse 11 said is true and it explains how that is true. This is for the purpose of persuading you your justification is permanent and secure and you need never be upset or anxious when the tribulations of the gospel come against you.

Just for the record, the tribulations of the gospel that will come against the second aspect of your hope will sound something like this:

- You cannot know for sure if you are saved
- You can lose your salvation
- You will go to purgatory

Once we have received Jesus Christ as our Savior, we are no longer "in Adam," but we are now "in Christ." This is what we are about to be presented with in this section of Romans 5.

And here is the important aspect to understand: The new "at-one" status that was produced by Jesus Christ IS NOT SIMPLY A REVERSAL of what Adam produced when he sinned.

In these verses (11-21) Paul is going to give us:

- Adam's "at one" status before he sinned
- The "enmity" status that Adam produced when he sinned (which is the status we were all born into)
- The reconciled "at-one" status that Christ produced when He died on the Cross (which we became possessors of when we received Him as our all-sufficient Savior)

The "at-one" status that Christ produced by His work on the Cross – our reconciled status – WAS NOT a return to the status Adam had before he sinned! The reconciled status that is ours in Jesus Christ when we trust Him as our Savior is not just a reversal of what happened to Adam when he fell.

Genesis 2 shows us the former status of Adam before he sinned. It is true Adam was "made in God's likeness" (godliness!) and as a result, Adam was "at-one" with God. Before he sinned, Adam was not an enemy of God. At that time, Adam was not "at odds" with God. Adam enjoyed fellowship with God, but that fellowship was conditional.

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷ So God created man in his *own* image, in the image of God created he him; male and female created he them. ²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. ¹⁶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Can you identify the condition upon which Adam's fellowship rested? Before he sinned, Adam had an "at-one" conditional fellowship with God for as long as he did not eat of the tree of the knowledge of good and evil. Prior to that disobedience, Adam was not an enemy of God, he was "at-one" with God. And he possessed that status as long as he obeyed the command. But his "at-one" status could be broken or lost.

That status was broken when Adam sinned and ate of the forbidden tree. Adam went from being "at-one" with God to being "at-odds" with God.

Returning to Romans 5, Paul describes exactly what took place.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ³ (For until the law sin was in the

world: but sin is not imputed when there is no law. ¹⁴ Nevertheless **death reigned** from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

We were all born into that “at-odds, death-reigning” status Adam created when he sinned and went from being “at-one” with God to being “at-odds” with God – becoming the “enemy” of God.

Now as we go down through this section, there is a phrase you are going to see pop up over and over again. Sometimes it is a single word of the phrase, but often it is a short 2-word phrase. It will be couched in the comparison of 2 opposites and it will show up on both sides of the comparison. Take a moment and read down through the verses (12-19) and see if you can spot the short, recurring phrase (word.)

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ¹³ (For until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. ¹⁵ But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. ¹⁶ And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. ¹⁷ For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Session 44

If you notice the constant refrain of “one man” then you saw exactly what you needed to see. Let’s look at that passage again and highlight every time it is used.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Romans 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Romans 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Romans 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

In verse 14, there is a phrase that is connected to this “one man” expression; “who is the figure of him that was to come.” We’ll talk more about that shortly.

The point of our little exercise of locating the “one man” expression is because it has a great deal to do with understanding and appreciating what this passage is all about.

You have probably figured out by reading down through the passage that the “one man” sometimes refers to Adam and sometimes the “one man” refers to the Lord Jesus Christ. But God really intends for us to have a fully developed sense of the meaning of “one man” that is far beyond it being just an expression to indicate either just Adam or just the Lord Jesus Christ.

There is something particular and specific in the particular quality of Adam’s position that God put him in as the very first man created by the hand of God.

And this particular quality of Adam’s position that God put him in, (which must be understood more than just he was the first man, and he was the first sinner, and all men are therefore sinners in Adam), must be clearly understood and appreciated at the outset, because it will have a definite link and definite bearing upon being able to understand and appreciate that expression found later on in (5:14) - “who is the figure of him that was to come.”

We have to have the “one man” that got us into the need for “the atonement” and the “one man” who produced it. And they have to have an equality - a particular equality. That is what that last expression in (5:14) refers to.

In other words, Adam being the “figure of him that was to come” (the Lord Jesus Christ) has more to it than just being a reference to the humanity of Christ and in His humanity He is the perfect sacrifice to provide for our redemption and permanent reconciliation.

Something more is being presented here, and it has to be seen in connection with that issue of the “one man” and the “figure” terminology. (It’s not just physical qualities that are in view!)

Gen. 1-3 - It is of primary concern to the context of Genesis 1-3 that you understand the nature of the man, Adam, as the godly creature God created him to be. One who possessed “godliness.”

In order to fully understand and appreciate the full satisfaction of all the legal claims that need to be fully satisfied in order for God to be able to, through the Lord Jesus Christ, produce permanent atonement for those whom He has justified by faith, there is a need to go back and recognize Adam possessed a LEGAL FIGURE STATURE POSITION in God’s sight.

God created Adam with that legal figure stature spoken of in Romans 5:14! It wasn’t something that just happened to be there. God created him with it and put him in that position and gave him that figure stature. And when He gave it to him, He gave it to him in a way that was going to match the exact same figure stature His own Son would have when He came - so His Son, therefore, could legally accomplish all that God intended in the atonement.

God gave Adam a position - a LEGAL STATURE, and His Son was going to have to have that exact same position.

This is the issue wrapped up in that expression of Romans 5:12, “as by one man” – the “one man” issue is more than Adam is a man, and Jesus Christ is a man (God in the flesh) - it is a legal issue of God putting Adam in a stature position that is a legal basis for performing a legal matter later on with Another man (Jesus Christ) who will perform certain legal functions (on the Cross) to provide for a permanent atonement for all those who become justified by faith in the Son’s work on their behalf. And that’s why you have to have that expression at the end of (5:14) “who is the figure of him that was to come.”

Remember that term “figure” is describing a stature such as what we might call a ‘figurehead’ - and when you’re dealing with a figure stature, what you’re really dealing with is a POSITION.

In this case it is a legal position, or a legal figurehead stature - and it is a fully recognized and fully authorized position, created by God the Father for both Adam to function in and for His Son, the Lord Jesus Christ to function in.

In creating a legal, judicial, position God gave it a descriptive title: “ONE MAN.” Adam would have that position and Christ would have that position.

But the question remains, “What, specifically, is that legal position, and why does it need to exist?” And when you think of the term “one man” you know that God never intended for there to be only one man. God never intended to have the earth’s population as “1.”

Adam was NOT designed to be the ‘only man.’ He was designed to multiply - so God intended many men; but when God intended many men, He put Adam in the position of being “one man.” So it is this “one man” position that will influence every man who comes after.

Gen. 1:28 - It was God’s declared purpose (He declared it to Adam) with Adam, as far as being a man is concerned is that he would not be the only one.

Genesis 1:28 And God blessed them, and God said unto them, **Be fruitful, and multiply**, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And yet God came along, and in connection with that plan and purpose for Adam, put him in the figure position of “one man.”

The answer to all this is right there in Romans 5:12 - and it is in a passage that also has “men” in view - - - when all those men began to exist (5:12) says, “and so death passed upon all men, for that all have sinned:”

“Death passed upon all men” - Why? - Because they sinned? - NO!

Death passed upon them because WHAT “ONE MAN” DID APPLIED TO THEM! God established Adam as the “one man” so whatever happened to him would be applied to all the rest - to “all men.”

We can now answer those questions we asked before: “What specifically is that legal position of “one man”?”

A: The legal position created to be held by Adam whereby a judicial and legal function would operate so whatever happened to that one man would be applied to all men.

Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

As that “figure of him that was to come,” just as whatever happened to Adam would get applied to all men, so too, whatever happened to Christ would get applied to all men as well.

Therefore, what this does is, it sets up a legal STATUS whereby the status that all men have naturally, in Adam, before God, is an enemy status. And the problem men have with God in that status of being “at odds” with Him is something we all have, simply on the basis of what Adam did, and not on the basis of anything we did ourselves!

Just as Adam produced a status by what he did, so Christ (as also holding the “one man” position) came to produce a status by what He did. In this way, Adam was a “figure” of Him who was to come (Jesus).

By his transgression, Adam produced a status for the entire human race. Christ came, and by something He would do, would produce a status for the whole human race.

Now the normal thinking is Christ, as the Reconciler, came to produce a status that would only be a reversal of what Adam had done. It says Christ changed the “at-odds” status Adam put us in, back to the “at-one” status Adam was in before he sinned. But that thinking is WRONG! When we look at verse 15, you will see Paul will warn you not to think that. If you do, you will never understand and appreciate what Christ in reconciling us to God, has done and you will not understand the permanent fixed status (cement) of our now being “at-one” with God.

Understand this: if all Christ did was reverse what Adam did, there is therefore no permanent, fixed “at-one” status for us. Why is that? Because, what Adam possessed when he was “at-one” with God was not a permanent, fixed status, but a conditional status of being “at-one.” That status was conditional upon obeying the command of God. If Adam’s “at-one” status was permanent and fixed, he never would have become the enemy of God.

Paul tells us not to think the “at-one” status Adam had is what is being restored to us by Christ. That’s why it says what it says in vv. 15-16.

Romans 5:15 But **not as the offence**, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.¹⁶ And **not as it was by one that sinned**, so is the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

These verses are only confusing if you are not following the doctrine through the chapter. Paul is noting the contrast.

Christ came to reconcile – to produce a reconciled status. He came to produce an “at-one” status with God – NOT A REVERSAL of what Adam had done. That is the key to understanding those expressions in vv. 15-16.

What Jesus did on the Cross was to produce an ENTIRELY DIFFERENT kind of “at-one” status with God. Not a conditional one, but a “cemented” one that is permanent. Hence, AT-ONE-MENT!

And how do we know it is permanent and fixed and unchangeable? The reason we know it is permanent “at-one-ment” is because it rests upon the capacity of the ONE WHO ESTABLISHED IT; the Lord Jesus Christ and His ability to do what God says! And He does that PERFECTLY. He never disobeys His Father. And because of that, a permanently, fixed position in Christ; an eternal “at-one” status exists.

When we put our faith in the work of Jesus Christ on the Cross (trust Him as our all-sufficient Savior), we do not go back to Adam’s “at-one” status (“NOT AS THE OFFENCE...”), we were given Christ’s “at-one” status – which is permanent.

Remember, what happens to the “one man” happens to every man. Every man who is from Adam is an enemy of God, is “at-odds” with God and will get God’s wrath.

Every man who is “in Christ” has “peace with God,” (Romans 5:1), is “at-one-ment” with God” and will be delivered from God’s wrath. What happens to the “one man” happens to everyone connected to him.

Every person teaching you can lose your salvation fails to understand Romans 5:11-21. They think we trusted Christ and then we simply returned to what Adam had before he sinned. And just as Adam lost it by committing sin, they think you too can lose it if you sin. They may not say it just that way, but that is what they are saying.

The only way you can lose your “at-one” status and again become an “enemy” of God is for Jesus Christ Himself to become an enemy of God!

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸ Therefore as by the offence of one *judgment came* upon all men to condemnation; even so **by the righteousness of one the free gift came** upon all men unto justification of life. ¹⁹ For as by one man's disobedience many were made sinners, so **by the obedience of one** shall many be made righteous.

The doctrine of the atonement is the most powerful doctrine in all the word of God to convince you of the eternally secure position you have once you trust Christ as your Savior. And because it is all based on “the obedience of one” (Jesus Christ) there is nothing you can do, say or think that can change it in any way.

Your permanent “at-one-ment” cannot be revoked by God Himself as long as Jesus Christ is “at-one” with God! He is the “one man” and what happens to him, happens to us all. So you are stuck with God and He is stuck with you!

This is the news that should cause you to “joy in God through Jesus Christ, by whom we have now received the atonement.”

The “one man” Adam, got you into a predicament you could not get out of on your own. You were helpless in that condition of being “at-odds” with God. You had no power to overcome or overturn your condition.

Vs. 19 tells you by Adam’s (one man’s) disobedience many were made sinners. But it also tells you by Jesus’ (one man’s) righteousness, shall many be made righteous.

So it is of equal power the “one man” in Christ, established an “at-one-ment” status as a permanent condition with God and you just as powerless to get out of that as you were the other!

When it comes to our status – God’s justice looks at the work of only 2 men – the 2 that carry the position of “one man.” They are Adam and Jesus Christ. When it looks at the enmity status – it looks at the work of Adam and your association with that. When it looks at the “at-one” status – it looks at the work of Jesus Christ and your association with that.

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: ²¹ That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

In these last 2 verses, Paul not only speaks of the permanent “at-one” status that exists solely on the basis of the Lord Jesus Christ Himself, but he also speaks of the grace that produces it. That grace is the MOST POWERFUL FORCE at God’s disposal.

God’s grace is even more powerful than His justice’s response to sin. Look at verse 20. The Law entered that sin might abound. But when sin abounded what happened to grace? Did it “fall short?” NO! It “did much more abound!”

In other words, what God can do by His grace, through the Cross-work of Jesus Christ, is more powerful than what sin can do! Grace is the most powerful force that God possesses.

The impact of vs. 21 is: **AS CERTAIN AS SIN REIGNED BY DEATH – GRACE WILL REIGN THRU RIGHTEOUSNESS UNTO ETERNAL LIFE BY JESUS CHRIST!**

Notice: Eternal life. What have we been saying about our justification all along? We are “justified unto eternal life!” It is eternal. It never ends. It cannot be stopped. It cannot be broken. It cannot fail. It cannot be conditional. It cannot be optional. It cannot be overturned. It cannot be temporary. Its eternal nature cannot be dependent upon us or anything we do, say or think.

It is all dependent upon Jesus Christ – and Him alone. You should never fear you will lose your salvation. You should never be afraid sin will send you to hell or to purgatory or to any other such place. You should never wonder how secure you are in Jesus.

He is the “one man” and what happens to Him, happens to you. As long as Jesus Christ is “at-one” with the Father, SO ARE YOU! And that should settle the issue once and for all about your justification being eternal and permanent and fixed and secure.