

Rome was the capital of the world at the time this was written. It was the influential center of culture and philosophy. It was to the group of faith strong Christians in this area which Paul addressed. There are many points of focus in this letter. God's process and plan of justification for the sinner stands out highly. What we are without Christ and left to ourselves is primary in the first few chapters. The true state of the believer before God is clearly presented to show the "power" from which we live, not to be intimidated by others things; like the greatness of Rome. The letter ends with exhortations to the responsibilities of the believer living in a sinful world, living with a sinful nature.

I. An Introduction to Paul - 1:1-7

A. Paul the "slave" - vs. 1-4

Paul was called to the ministry which was not initially respected; taking the Gospel to the Gentiles. It was looked down upon and questioned. But, as a slave, called out to the Gentiles, Paul was a shining example of surrender and submission!

1. Slave has the clear idea of one who takes his instructions and **purpose** from another
 - a. He was a man knowingly under authority (not claiming to be "his own man")
 - b. He was acknowledging that another set his agenda!
 - "...expressing such absolute subjection and devotion to the Lord Jesus as they would never have yielded to a mere creature." JFB

2. He was called as an apostle

- a. His life purpose was not based upon talent but on what he was called to do
 - It is interesting to note that Paul was called before he was "ready" - just as Moses and David were called. We also, may be "called" (burdened) for someone or something and sense our qualifications **extremely** low. This is God's specialty!
- b. His authority to teach and set authoritative "doctrine" came from the Lord

3. He was "separated unto the Gospel of God" (lit. "good news from God")

- a. The Gospel promised long before - it was fulfilled prophecy - vs. 2
- b. This Gospel's focus (concerning) is Christ

From a God Who is faithful and keeps His word!

God's plan is for lowliness to proceed greatness

- (1). Jesus Christ, as from the "seed" of David (line of royalty) - in His physical state He was "meek and lowly"
- (2). Jesus Christ, as from the Spirit - In His spiritual state He is "with power" marked by the resurrection (proof of our newness of life)
- c. Thus, this "Gospel" would consume the resources of his life - it defined him
 - (1). We are "separated" to live with the **hope** the Gospel brings
 - (2). We are "separated" to live the victory the Gospel provides
 - (3). We are "separated" to live indebted to the revealed debt the Gospel "paid" (through its focus... Christ)

B. The direction of his "calling" - vs. 5-7

1. The sources for his work were two-fold

- a. Grace - abilities, strengths, and gifts to get the job done (the source of grace is from God - when dependence on Him is maintained, the flow of grace is unhindered)- broken fellowship with Him will prove fatiguing!
- b. Apostleship - God gave him this responsibility and the needed authority

2. The aim of his work was singular - obedience to the faith (or of faith)

- a. Submission to the "faith" - the truth, even when difficult or inconvenient
- b. Submission of faith - the acting out of what we believe (all aspects of life)

The "sources" we trust become the ultimate navigators of our lives

- c. This is the significance of faith - without it one does not fully obey (the source of disobedience is the disbelief in the significance of an instruction)
3. The scope of the work was inclusive - to all nations (on behalf of Christ's name)
 - Prejudice is not a welcome characteristic in the generosity of the Gospel
4. Paul addressed all the Christians in Rome
 - a. Paul had not been the one to start the church(s) in Rome, so it is possible that what we read in Romans is a synopsis of his teaching to new believers.
 - b. They are addressed as "beloved of God" - as are all believers to see themselves
 - c. They are addressed as "called to be saints" (as set apart for God)
 - A Christian is called to be a **conformist** to Christ, not society

II. The Mutual Relationships Among Believers - 1:8-17

A. The gratefulness for a resounding witness of faith - vs. 8

1. Paul expressed gratefulness to God for the world-evident faith of these Christians
2. It was a well-formed compliment - that he thanked **God** for their faith! (they let it "shine" but it was the work of God)
 - This is a good example on which to base our notice of growth in others
3. Their faith was known without because of its genuineness and because of where they were
 - a. They were in the capital city of the known world (This was the glory of the world which set the standard)
 - b. They had to be strong to counteract the multiple fronts of resistance
 - Faith confronted by the world, if still standing, shines brightest!

B. Consistent prayers for these unseen "brothers" - vs. 9-10

1. He was able to call God as witness to his constant mention of them in his prayers
2. **Intercessory** prayer is to be the main "consumer" of our prayer's resources
 - The design is for us to be focused on the needs of others, and ours lessen in weight and intimidation and have less time to fill our thinking
3. His desire was to see them in person (to be with them) - when confronted by the world, the fellowship with "strong" and inspiring "family" becomes a longing

C. The "drive" to minister and be ministered to - vs. 11-12

1. He first desired to come among them and impart a "gift" - vs. 11
 - a. This cannot be referring to the spiritual gifts as these were given by the Spirit
 - b. It is in reference to some point of encouragement - teaching, faith building
 - c. This is the calling of us all! - we are to be ready to use what has been given and what has been accumulated to share it with each other (edifying)
2. But this was not one-sided - vs. 12
 - a. There would be a "mutual" comforting - he expected to be edified as well
 - b. The source of this encouragement would be in the "reduplication" of faith
 - When you see others doing what you ought or standing in support of you in a struggle of faith

D. The source of his desire to come to Rome - vs. 13

1. It was not to see the "sights", it was the production of "fruit"
2. It was the potential of "converts" which inspired his heart
 - He desired it greatly as he called them "hindrances" that stopped him
3. This ought to be our inspiration (to drive where we "go" in life)
 - I ought to desire to go where there is the greatest opportunity for eternal profit versus the fleeting profits of this world
4. He was driven by "**debt**" as is to be seen in verse 14

See Acts 19:21

5. Paul was more characterized as one who had to be “held back” than “**pushed**”

- His attempts to go to Rome were hindered (redirected by God)

E. The “debt” - vs. 14

1. There are two types of debts, one of which is seen here

We all should feel the “weight” of obligation to one another, considering the wealth of salvation and insight into Truth that has been freely given to us (as it was shared with us)

- a. There is a debt because of borrowing from another, thus it must be paid back
- b. There is a debt when one is given money or resources to give or share with another (such as is the case with all believers)
- c. We have been given a wealth of good news intended to be shared
 - The wrong is on our part when it is not shared (neglected or held back)
- d. Paul’s life was consumed in the motivation of this debt (to hand out all he could)

2. The debt is “owed” with no **limit** to whom it is to be “paid”

- a. Greeks and Barbarians (those of a known language and those of foreign)
- b. Those “wise” and “unwise” - those considered “bright” and those not
 - Origin and social standing had no part in the distribution

F. The zeal - vs. 15-16

1. The extent of all his ability was at the **disposal** of sharing the truth

2. He was ready (his heart was first set, then he was ready)

- This is really where most of our battles are fought; when won here, we go!

3. There is speculation that some thought Paul ashamed (embarrassed) to come to Rome with this message, which he now clearly proves otherwise

a. “For I am not ashamed...” - do not shy back from disagreeing opinions

(1). This was the same Paul called, “... the filth of the world, and are the offscouring of all things...” - I Cor. 4:13

(2). “I reckon him a Christian indeed that is neither ashamed of the gospel nor a shame to it.” MH

(3). II Tim. 1:18 - be a “partaker” in the “afflictions of the Gospel...”

b. It is the “power of God unto salvation” - lit. it is the means by which He reveals his salvation plan to man and man receives it

(1). It has the power to remove all obstacles between man and God

(2). Its power is to be impressive (as if to “boast” of its truth)

c. To anyone who believes its message (one must first believe the “judgment” of God to come before he can place faith in the escape from it)

G. The ultimate relationship with God is by faith - vs. 17

1. The way to being “righteous” before God is revealed in the Gospel

- It is the inherent unrighteousness of man which separates him

2. “from faith to faith” - this phrase has much controversy

a. The core idea is the transmission of this “righteousness” of God

b. It begins with faith and **ends** with faith (thoroughly faith!)

c. It may also carry the idea of one’s faith being used to stir faith in another

3. It is fundamental: “The just shall live by faith” - Hab. 2:4

a. The confidence of the just is never in themselves (but the work of Christ)

b. Their life (purpose) is found in the daily exercise of faith

c. It is the proper placement of faith that the Gospel brings!

(1). For God’s wrath is “revealed” against those “holding down Truth”

(2). The just reason based upon faith in the working strength of God

d. In Habakkuk 2, God was explaining His use of the Chaldeans and used this phrase as a contrast to the “bloated” pride of the enemy. The just live and will find ultimate life in their faith. Nothing is greater to exercise in the life of the believer!

III. The "Natural" Direction of Man - 1:18-1:32

A. Man's tendency is to "encourage" the "wrath of God" (revealed in his life now, and later)

1. God's extreme displeasure is directed at two general categories

a. "ungodliness" - godlessness or **practical** atheism

"The basis of ethical conduct rests on the nature of God and our attitude toward him, otherwise the law of the jungle (cf. Nietzsche, "might makes right")." RWP

- (1). Avoiding the "issue" of God (God out of the thoughts)
- (2). The denial of God altogether and any need of Him
 - (a). Man then must look to another source of righteousness
 - (b). Man striving to live as though there is no God - there is no consideration for Him in their decisions, goals
- (3). Man, therefore, does not figure he is "sick" - no "doctor needed"

Change begins when wrong is admitted — • Mark 2:17 - Come to "heal" the "sick" - those who know - we can identify with the frustration of dealing with someone with an obvious problem, while denying it

Living by the self-dictates of what is right and wrong

b. "unrighteousness" - self-willed practice of Godlessness (sin)

- (1). Man acting out his opposition to the "restraints" of God's morals
- (2). Man working evil to his fellow man - sins against others

2. This "unrighteousness" originates in the **restraint** of the Truth

Most will encourage the lower standard or another standard to protect their own comfort or conscience

- a. These sins stem from the purposed holding down of the Truth
 - As if sitting on the "lid" to not let it out - to self and others
- b. God's wrath is demonstrated when reason against the truth
- c. God's wrath is demonstrated when I assist others in reasoning against it
 - One of the greatest disservice to another is aiding them in rebellion or failure (**assisting** in "missing the mark")

B. The testimony of the existence of God - vs. 19-20

1. God has made His existence "plain" to see in His creation

Natural revelation is intended to lead us to discover and search out the instigator

- It does not reveal salvation, but it does reveal an eternal creator with power
2. The "invisible" concepts of God are "clearly seen" by what is made
 - a. The searchings of science will lead to discovering the great works of God
 - b. Once an eternal being is discovered (something / someone had to begin it) then His power over all we know in creation will become evident

The love of the "thing" versus the love of _____ • This is one of the key aspects of creation - this also reveals the absurdity of the **worship** of the creation (or any part)

3. The natural revelation is enough to make all "without excuse" - no injustice can be laid to the "fault" of God!

- It is important to note, God will always be above reproach in His dealings! All creation will ultimately prove His rightness in all things!

C. The downward progression of "putting-off" God - vs. 21-23

1. Two responses leading to two results...

God deserves our awe!

- a. Knowing of God, they did not "glorify" Him (respect, magnify)
 - They revered others more than God (love of self / fear of man)
- b. Knowing of God, they were not thankful - not grateful for what He provides
 - **Credit** is attributed to self or to others

2. Two results (when God is not revered or thanked)

God left out of thought processes leads on to "empty" conclusions. Self clouds the way to Truth! "The essence of sin is self."

- a. Their "thought processes" became "vain" - useless, futile, going nowhere
 - "Instead of arriving at God, it only thinks it arrives or ends by denying God... not that the reasonings became empty but that the men in their reasonings became so." Lenski

"The refusal to accept the truth destroys the power to discriminate between truth and error" Stifler

- b. it is interesting to note their "discussions" become "vain" (they are either pointless, or a waste of time, going nowhere of value)
- c. The second occurrence - their "foolish heart" clouded (darkened)
 - (1). "...not able to put together the manifest evidence about God" RWP
 - (2). They reason around the Truth (God) - 1 Cor. 1:21
 - (3). Their ungrateful heart leads to spiritual blindness (they cannot see nor would They want to bring up what they hold down)

3. A new intellectualism specializing in leaving out God - vs. 22

- a. They "boast" that they are wise (though it is called pretending here)
 - They specializing in the arguments that cannot be answered - this is the height of man's wisdom; he can conclude that he cannot be sure
- b. When in reality, they are called "fools" - sophomores (wise fools)

- They are confident in that which they should not be (their minds)

4. This mental and spiritual work at "putting off" God leads to idolatry - vs. 23

- a. Man fights to fill the emptiness left without God - the times we sense the most empty times are when God is resisted or not considered

- b. They exchanged the undecaying glory of God into what decays

(1). At man's best he cannot form any appropriate image of God as the very material would be an affront - it decays, God does not

(2). God must be the "portion" of our lives, else we will flirt with or wholly accept decaying alternatives

- c. They exchanged glory for the physical (birds, cows and snakes)

(1). They worshipped what was seen as providers and protectors

(2). They worshipped also what they feared

(3). Their admiration was directed at that which was never intended to be so admired, honored or feared

- d. Beware religious replacements (placing faith in the lesser glory of an act, tradition or sacrifice focusing on it more than the God to Whom it was to be meant)

D. The worst punishment of sin is to be allowed to do it and follow its path -vs. 24-28

1. Some of the most dreadful words to hear... "God also gave them up..."

- a. God let them go to "another power"(in this sense, their own)

- b. The idea is that man naturally wants "uncleanness" and were it not for the restraints of God, all would plunge into it

- This is why spiritual pride is wrong...we cannot take credit

- c. He let them go to what they "longed for"(lusts)

- Secret desires are not secret before God; the last thing we want is to be able to get all we wish for: This is why openness with God concerning wrong inclinations is beneficial

- d. Their sins dishonor their bodies (through fornication... immorality)

• "Heathenism" causes its followers to dishonor their bodies while we are instructed to show honor to ours through purity - 1 Thes. 4:4, 1 Cor: 6:13

2. These, left to themselves are those exchanging the Truth for lies - vs. 25

- a. They "worshipped" (adored) and "served"(religious homage) the creature

(1). Their awe was directed at that which pleases self - this was the "draw" of idols. They had demands, but when met, gave what they really wanted, unrighteously, all along. God's working changes the desires, it does not cater to them!

All throughout history man has had spectacular replacements for God striking awe and fear into the viewers

As believers, we must beware where we direct our admiration and thanks. it is in our nature to focus on that which appears to meet our needs, or appears to be worthy of our fear!

Lusts are seen in selfish anger and covetousness; one is reaction to what is done to me, the other for what I want for me

More than any sickness it may bring, immorality dishonors the body, as if to place it in a position of disgrace

Does this not describe so much of our society? We work hard for the rewards of self comforts and pleasure. Sacrifice which brings no personal pleasure seems absurd!

In a passionate zeal for God, and in almost a disbelief tone, he is shocked as to the absurdity of such an exchange; to be on such a losing end of a trade!

The consequences of sin are worse than I can ever anticipate

It is important to always be aware that I have within me desires and tendencies which will dominate my thinking if surrendered to. We all surrender to something, which will ultimately define us.

A lack of thankfulness began the downward process!

How can a limitless "being" be held to the expectations of limited beings? How can One Who knows all be held accountable by those who know little?

- (2). They exchange "the Truth" for "the lie" - the truth being in what is the reality of things, versus the lie, what is pretended to be
 - b. "...passing by the Creator as though He did not exist... By their worship they made the creature what it is not and abandoned the Creator being what He is." Lenski
 - The thing designed is loved more than the designer
 - c. He who is worthy of all adoration was exchanged for what He made - as if to say, "I'll take the **gift** and be on my way"
3. Resisting truth leads to sin (uncleanness) and uncleanness begets perversion - vs .26-27
 - a. "For this cause..." - for the exchanging of God
 - b. God surrendered them to "vile affections" - lit. **disgraceful**
 - (1). Surrender to sin (unresisted) leads to shameful practices
 - (2). One is given over to "passion" - when one does not fully consider nor care where their present actions will take them
 - c. it leads to homosexuality (perversion as it is described here)
 - (1). Leaving the natural for the unnatural (what would initially have been considered **gross** is now craved
 - (2). Sin is not to be flirted with for "fear" of where it can lead, whether or not I ever intend to go there
 - d. "even women" who are by nature more modest, became shameful
 - (1). They and men left the "natural use" of their bodies
 - (2). Sodomy is using the body for unintended purposes - of course, one must know the Creator to be concerned with intent
 - e. Men "burned in their lusts" - unchecked (unharnessed) passions
4. A synopsis of Eph. 4:17-5:20 (how to think and what to do in contrast to perversion)
 - a. "put off", "be renewed" (in thinking), "put on" (this is the objective)
 - b. Speak the truth (not given to deceit, which comes with hiding sin)
 - "For we are members one of another" - it's what **families** are for!
 - c. Deal with "wrath" daily, and when "rights are violated", do not sin
 - d. Do not "give place to the devil" - do not give him a "home" or room
 - Harbored bitterness, lust or the memorabilia like keeping a guest room
 - e. Communication focused upon edifying (building up) others
 - f. Remember the Holy Spirit working (do not grieve) or counteract His working
 - g. Maintain Christian relationships - vs. 31-32 (when challenging fellowship is let go, we have the tendency to be unguarded being unchallenged)
 - h. Set the goal of moral purity amongst your ranks - group effort - 5:1-4
 - i. Do not justify or belittle these sins - do not be a participant in them
 - j. Walk (live daily) in a cautious manner (expecting the attacks) - vs. 15
 - k. Redeem the time - **salvage** the time you have for eternal purposes
 - l. Do not be given to that which clouds the senses
 - m. Be thankful (always taking inventory of the graciousness of God)
5. Disdain for the "thought of God" in their minds / Reprobate mind - vs. 28
 - a. God is not welcome in the thoughts - either from overcrowding or from the disagreement (disappointment) with Him
 - b. They literally did not "approve" of God being in the thoughts
 - God was "put to the test" and found wanting (not measuring up)
 - c. **Disappointment** with God is a dangerous attitude to hold!

Note: they did not like to retain Him in their "knowledge" which is **επιγνωσις** which is more the idea of acknowledging, recognizing Him personally and outwardly

They "give up" God, and God gives them up

- Change the morals
- Cater to lust
- Crush competition
- Crave more
- Be a potential traitor to all but yourself

These become the "new morality" of a society that pushes off God exchanging Him for the creation

Image is everything!

Not a person of their word - faithless (cannot trust)

- d. God is not searched for to be retained in the mind...
- e. So they are given to a mind that does not search for Him - reprobate
 - It is a mind in which God does not approve - one "ever learning and never able to come to the knowledge of the truth" - II Tim 3:7
- f. A mind **refusing** Truth, thus unable to come to the Truth
 - "And even as after putting God to the test for the purpose of approving HIm should He meet their specifications, and finding that He did not, they disapproved of holding HIm in their full and precise knowledge..." Kenneth Wuest

E. All these replacements for God lead to a replaced value system of morality -vs. 29-32

1. They literally became "full of" - it is all they are (**surrounding** all they do)

2. Filled with 5 characteristics which make up the scope of life without God

- a. Unrighteousness - anti-rightness (against the morals founded by God)
- b. Fornication - illicit intercourses of **many** types
- c. Wickedness - malevolence (evil which is expressed outwardly to harm)
- d. Covetousness - greediness; wanting more at the expense of others (with the idea of being fraudulent)
- e. Maliciousness - Depravity, badness (expressed in the thoughts) - it is the evil somewhat hidden from public view but very actively working

3. With corrupt character, one loses "conscience bearings" and takes on...

- a. Envy - "Pain, uneasiness, mortification or discontent, excited by another's prosperity, accompanied with some degree of hatred or malignity, and often with a desire or an effort to depreciate the person, and with pleasure in seeing him depressed." Webster
- b. Murder - extreme hatred of others and love of self exhibited in taking the life of the one detested (this is what hatred communicates)
- c. Debate - contentious argumentation (pride is always at the center)
- d. Deceit - **Crafty** communication (trickery, guile, fraud)
- e. Malignity - the "tendency to put the worst construction on everything" - Linguistic key (purposefully spinning negative notions about another)
- f. Whisperers - Talking "behind the backs" of others (gossip)
- g. Backbiters - as if to "stab others in the back" without reserve or trying to hide one's damaging (deconstructive) comments about another
- h. Haters of God - hateful to God (disgusted by God and His ways)
- i. Despitful - those liking to see others hurt (despise in their presence)
 - These are "talented" **insulters** (thriving on the vulnerable)
- j. Proud - conspicuous display of one's presumed superiority
 - Overestimating one's own merits
- k. Boasters - **empty** pretenders (glorying in the "pretend") - swaggerers
- i. Inventors of evil things - new ways to satisfy evil cravings (new lures also)
- m. Disobedient to parents - contempt for parents and "orders"
 - An unpersuadable stance (stubborn)
- n. Without understanding - senseless and foolish (little to no true forethought)
 - Stupidity and ignorance promoted (faith in the "wise" - control)
- o. Covenantbreakers - Promises and agreements are always breakable
- p. W/o natural affection - no family love (practically, love of children)
 - Neglect of family, exposing family to harm, exploitation of children

q. Implacable - cannot come to a truce (an agreement)- irreconcilable

- They are bitter and refuse to let it go (unforgiving)

r. Unmerciful - destitute of compassion (no provision for the "poor")

- Pity is of God (despising those in need is of "**self**")

It goes beyond ignorance and "genetics"

4. They become "bold" in their disobedience - vs. 32

a. Sin carries with it a drive for more, increasing one's **boldness** where it should not be demonstrated

b. They know the "worthiness of death" in these actions

c. They applaud those who do these things (the new endorsed morality)

d. They are (by nature) enemies of God (loving anti-Godness)

Heroes become defined in their boldness to do what is wrong more than in the boldness to do what is right

III. The Greater Sin of "Moralism" - 2:1-16

A. "Therefore" - seeing as how the openly wicked know they are worthy of death - vs.1

1. One who stands in judgment of them stands himself without excuse

a. No one can rightfully condemn (pronounce **ultimate** sentence)

b. We all stand guilty of the same sins (we are all seen in that list)

- Freedom from the act does not "excuse" the desire for it

2. Consider the beam (timber) in your eye before the "mote" (piece of straw) in theirs

- Mat. 7:1-3 - we are all judged by the same standard

3. One is not saved by their works, but one will be judged by them (if that's all there is)

4. There will be those who seek redemption in the ultimate pursuit of holiness found in their standards (stands), pursuits, and objectives

B. God's judgment is based in "**truth**" not simply perception or appearance - vs. 2-3

1. Any "restriction" or criticism I place on another, I must also place upon myself

2. At least the group at the end of chapter 1 know they are worthy of death

- These moralists see themselves as well worthy of life and will be a harder group to reach with the Gospel of righteousness in Christ alone

3. God does not "**pretend**" - He really knows all we do and think

Galatians 6:7 -

- It is essential that we be honest before Him (God is not mocked!) - what we "sow" (how we really live) we will reap (receive the foreordained consequences)

C. The reason for this sin being even more "sickening" - vs. 4-6

1. It despises God's wealth of generosity towards us

a. For one not to view themselves as naturally offensive to God they miss the great work of God on our behalf]

b. They fail to acknowledge God's forbearance and longsuffering

2. It fails to see that it is God's graciousness that prompts redirection in life

a. It is not the severe blows of punishment which inflict a life of genuine surrender to God

b. It is that God is incredibly gracious that grasps our attention (life focus) so strongly that it creates **permanent** change

c. The moralist stresses the need for outward conformity - they win converts to the standards and not the heart to live them

- They are rejecting of the failing, not restoration minded!

3. This "moralist" fails to realize they are storing-up wrath against them

a. Their heart is hard (calloused) - it has worked out its defense against the "prickings" of the Holy Spirit to deny their own righteousness

b. Their heart is unrepentant - not changing its mind

4. "The blackest of sins is not rights violated, but mercies despised..." - Stifler

They will view the lack of judgment at the present will mean there is none coming. This false sense of security drives many to despise God's goodness as being unnecessary - without seeing the judgment of God they will not be impressed with His goodness!

- a. This person condemns others conduct while permitting sin - that somehow their posturing on sin will help overlook their actual sin
 - b. This person will become skillful at **excusing** the wrong or redefining it
 - They love to categorize sins - his in the lesser and others in the greater
 - c. They even develop a **critical** spirit wondering how God allows such wickedness to live without instant condemnation (resenting God's goodness)
5. God's judgement will be in "truth" (vs.2), thus each is judged by their deeds - vs. 6
- a. All will be judged by their deeds (works) at some point
 - (1). The "redeemed" at the Judgement Seat of Christ - II Cor. 5:10
 - (2). Sinners judged solely on their own merit without Christ - Rev. 20:11-15
 - b. None will be judged on family, religion, ethnicity, but on what they really are

D. The "distinguishing marks" (evidences) which sum up who and what we really are -vs. 7-16

These are the "works" produced from faith or the lack of it. One is not saved by their works but their works will reveal what they are and will be the outward evidence used at the judgment

Originally from the "Analytical Commentary" by John Forbes

- | | |
|-------------|---|
| Good | 1. To them who by patient continuance in well-doing [character] |
| Bad | 2. Seek for glory and honor and immortality [pursuit], |
| Bad | 3. Eternal life [award]: |
| Good | 4. But unto them that are contentious [character], |
| Bad | 5. And do not obey the truth, but obey unrighteousness [pursuit], |
| Bad | 6. Indignation [shall be] and wrath [award], |
| Bad | 7. Tribulation and anguish [award], |
| Bad | 8. Upon every soul of man that doeth evil [pursuit]; |
| Good | 9. Of the Jew first, and also of the Gentile [character]; |
| Good | 10. But glory, honor, and peace [award], |
| Good | 11. To every man that worketh good [pursuit]' |
| Good | 12. To the Jew first, and also to the Gentile [character]." |

Perseverance is found in the object of my faith; if in self and self-righteousness, it will not last

2. "Continuance" will be the key "character witness" as to their genuineness

- a. Their work is "good" (for good) as opposed to **selfishness** (for self)
- b. Their work is the result of their pursuit (what "drives them in life")
 - (1). Glory - the greatness of Heaven above the glories of earth
 - (2). Honor - the acceptance of God over the acceptance of man
 - (3). Immortality - the permanence of heaven over the **temporal**
- c. Their end - eternal life (as it was meant to be)

3. "Contentiousness" will be the "character witness" of those without faith

- a. They are "self-seeking" - this word was used of a selfish "pursuit of political office by unfair means" - their seeking to separate themselves from God to live for self (they are a prisoner to themselves - no plan to conquer)
- b. Their work is the result of their pursuit (It drives them in life)
 - (1). They disobey the Truth (lit. they are not convinced - won't allow it)
 - (2). But agree (are convinced) of unrighteousness (it makes sense)
- c. Their end - indignation and wrath (the displeasure and rejection of God_

4. For there is no favoritism or partiality with God - vs. 11

- a. God is not impressed with our earthly associations or trophies
- b. A life is **wasted** in the pursuit of the praise and admiration of men
 - It counts nothing with God (the One Who counts!)
- c. God is "impressed" with obedience and submission - which, again, finds its lasting foundation in faith - allowing self ot be convinced

5. The just judgment of God by the law or a law - vs. 12-15
 - a. As just mentioned, God is not preferential - if one sins without the law, they “perish” without the law - it is still sin
 - b. If one sins in the law, they are judged by the law they claim
 - c. For not those who hear or know the law could seek justification but only those who actually do it (if it could be kept in whole)
 - And yet, those supposedly keeping the law or their law cannot be justified by it - Rom. 3: 20
6. So, does having a written law protect any more than those that don't? - vs. 14-15
 - a. Some Gentiles, who did not have the law, did keep some of the law
 - Think of Job, Melchizedek, and even Abraham
 - b. They do “by nature” things in the actual law of God
 - It was naturally a part of them - It is part of our humanity - no person is exempt, so all wrestle with some aspect of this inner knowledge of God's requirements
 - c. They are just as accountable - a “law unto themselves”
 - It is “written in their hearts”
 - d. The conscience is the active part (as if an interpreter or communicator)
 - (1). Many of the so-called “heathen” become what might be considered fairly moral people in belief of a God, love of family, loyalty and the like
 - (2). Even those in Hollywood feel the need to cater to the conscience at times (taking up “conscience appeaser causes”)
 - e. There is even described here (vs. 15) a debate of the thoughts over issues
 - A wrestling with right and wrong - but it is not this pursuit which saves
 - One thought accuses while another excuses(it is not fully reliable)
7. All these moralists are driven by the concept of this final day of judgment -vs 16
 - a. It is interesting to note the number of people who “stake their souls” on the concept that their good will outweigh their bad - this is fundamentally flawed seeing as how they will be judged by their works but not saved by them
 - b. They will be judged by Jesus Christ in accordance with the Gospel
 - The Gospel is what Paul will soon be explaining - that Christ is the fulfillment of the law and faith in Him justifies, not my futile attempts to somehow please God with my imperfect attempts at the required standard of perfection
 - c. The “secrets” will be judged not the outward appearance of goodness
 - These “secrets” represent who we really are; what we really think, how we really respond in the inside, and what we really want
8. So, these are they who place their confidence in their efforts to either earn or somehow maintain their righteousness before God
 - a. But God is unimpressed with this purpose for good works
 - b. Good works are a by-product of His work in us and a grateful, obedient response on our part for His work for us
 - c. The moralists' argument that they have the law or a law, is cast down in the example of those having a “law in their hearts. These are even better as it is in their hearts. But even this will not save them at judgement
 - d. The secrets revealed will be their _____ realization of their wrong

IV. The Lack of Advantage in Having All the “External Moralistic Advantages” of the Jews - 2:17-3:8

A. The false confidence of some moralistic Jews

1. They had the “advantage” of being the “chosen people” - called a Jew
2. They placed their calm confidence in the Law - that having it was a protective factor
 - As many feel that **identifying** with a standard is the goal (for protection)
3. They found their “pride” in claiming God - as if a private, national asset

We must not picture ourselves as having a “corner market” on God - watch for His working in others and His care for others

- a. It would be used to look down on others
- b. Privilege so often prompts pride rather than the gratefulness it should
 - We must not ever boast in our knowledge of God seeing how we were at His mercy to reveal any of it - spiritual knowledge is a gift not a personal point of strength; we would be in destructive ignorance were it not for grace.

4. They knew what God wanted and required (His will) having been taught - vs. 18

- a. Having literally been “**indoctrinated**” (catechism)
- b. With this, they were to be able to distinguish between things (right/wrong)
- c. They should have known His plan (but having it does not mean knowing it)
 - Personal bias and agendas can corrupt perception of blatant truth

5. They were confident in their insight to lead the “lost” - vs. 19-20

- a. “You, yourself...” - self-confidence in personal perception - no checks and balances with which to compare and make **sure** of beliefs
- b. They pictured themselves as giving proper direction to those with out any or to those who see it as obscure
- c. They should have known His plan (but having it does not mean knowing it)
- d. They taught using a “form” founded in the law (the shell or doctrinal outline) without hitting the “heart”.

These describe much of modern religion and its perceived focus of moralising society with the external and never changing the hearts

Knowledge truly becomes wisdom when it is used (makes a difference)

- They had the “embodiment” of God’s Word - it was at their disposal and it was not used as was meant - like a family Bible is not of use without reading, studying and **doing** (application)

6. The deceit of hypocrisy -vs. 21-24

- a. Those instructing do they not instruct themselves? - they teach others how to live and act and live as though they were untaught
- b. Those preaching (proclaiming publicly) do they contradict it in life?
 - The example of stealing is used -this can be direct or indirect - does one actually take what is not theirs or do they “rip them off”
- c. They who lay down the “law” do they break it? - as in adultery - again, it can be literal adultery or adultery (unfaithfulness) of the mind
- d. Those who hate idolatry, do they somehow profit from them? - vs. 22
 - They make profit off anti-God practices (inconsistency)
- e. Those who boast in God’s law (Word) don’t they defame God by living in contradiction to it? Isn’t this common sense?

Inconsistency can often be seen in those holding prominently a standard and yet “cheating” on it in an indirect way

7. Their goal became keeping an **external** appearance of Godliness - II Tim. 3:5

- a. Those having and knowing but not living are self-deceived - James 1:22
 - The “power” is found not in association but in practice
- b. God is focused on the heart not how we seem to be to others
- c. God is spoken evil of because of the inconsistencies of those claiming association with Him
- d. To “**obey** is better than sacrifice” - the ritual is not as key as the purpose

- B. The outward “seal” is lacking benefit without the inward reality - vs. 25-29
1. Circumcision was the physical sign of God’s covenant with Israel - Gen. 17
 - It was a “token” - an evidence - Gen. 17:11
 2. It was a physical reminder of the promise of God and their distinction as His
 3. But, what good is the outward symbolism (act) without the inward **reality** ?
 - If the law is guarded and respected, then the symbol is fitting
 4. If they are hypocrites, then the outward is as good as “null” - empty, without power
 - It literally becomes what is designed to contradict
 5. The “leaven” of the Pharisees was **hypocrisy** - Luke 12:1-3
 - a. It would spread to others (affect the hearts and attitudes)
 - b. Yet the reality is open and exposed before the eyes of God
 6. If those uncircumcised guard and cherish the “law” was it not the same as what God was really looking for? (the circumcision of the heart)
 - a. Will that not be considered the real significance with God? - vs. 26
 - b. The character of a man is what really **drives** him (what he really wants)
 7. Those who do not have or stress the symbolism (externals) will convict - vs. 27-28
 - a. They, who are by nature uncircumcised, if they fulfill the demands of the law, will not they act as if “judges” over those who live by the “letter” and the “expression” (the appearance, stand, “conviction”)
 - b. As Christ clarified in the sermon on the mount, God was after the spirit
 - (1). Condemning anger is as bad as murder (the spirit vs. the letter)
 - (2). Lusting is the same as adultery (the spirit vs. the letter)
 - (3). What is allowed (permitted) vs. what is intended - divorce, retaliation
 - (4). Don’t vow falsely (vs. let your yes be yes...our word our word)
 8. The life (living it) is for God, not for men! - vs 29
 - a. It is what you know yourself to be on the inside that reveals genuineness
 - b. It was the heart, separated to God (as circumcision was to remind that they were separated to God as unique and not to “blend in”)

C. Is God inconsistent then? - 3:1-4

This was soon regularly in Israel’s history throughout the Old Testament.

1. If they had all these things and some became unfaithful, what was the advantage?
 - a. The greatest advantage was their being given the literal “utterances of God”
 - b. But, their advantage was misunderstood and not used - They forgot that it carried with it the need for individual obedience for individual participation
2. So, some may argue, if some did not believe does that prove God unfaithful in His dealings and promises with Israel? (Did not God “let them down?”)
 - a. “without effect” - lit. held down to **inactivity** (as if stopped)
 - b. Absolutely not!! - this states our conclusion to thoughts which doubt God
 - (1). Let God always be deemed as **absolutely** right
 - (2). Let ALL those who teach otherwise be deemed liars!
 - c. As David admitted in Psalm 51:4 - God is just and found pure in His doings

D. Well, if my sin can lead to glorifying God’s rightness, why not “live it up?” - 3:5-8

This point is further addressed in Chapter 6

1. If God is glorified when men do wrong, isn’t He wrong in judging them?
 - a. This is a key example of **human** reasoning (as Paul mentions) - vs.5
 - b. Or, if my lies prove the truth of God, why not just keep on lying?
2. Their “damnation is just” - vs.8
 - a. Clearly, their intent was self motivated and not for the glory of God
 - b. Are the judges and police more glorified because crimes are committed?
 - They are found right in what they do, but it is not their aim

3. If the unrighteousness of the Jews enhanced the expression of God's righteousness and mercy, is God not wrong when He judges? - vs. 5-6

Certain arguments are a waste of time

a. "God forbid" - basically, "don't **think** such a thing!" - do not harbor them
b. A good method in answering these "debates" is to always lean on absolutes

All sin left uncovered by the blood of Christ will be judged in an eternal Hell.

- (1). An absolute is that God is faithful and right in what He does - this cannot ever be entertained as incorrect as God would no longer be God - some debate allow God to be viewed in this light and should not be
- (2). An absolute is that God is perfect and will judge all sin - to say that He would condone or allow rampant sin cannot be
- (3). This exemplifies the need for fundamental beliefs - beliefs which are unquestioned and are assuredly right and all detailed debates against us can be first compared to a solid "starting point"

c. To allow such a thought is to say that God is then powerless to judge the world

4. If my lies contrast to glorify the truths of God, how can I be judged in doing Him "good"?

a. Paul was "slanderosly" said to have endorsed this type of belief

b. Many say that the "once saved always saved" bunch must support this

- Of course, in light of this passage and many others, this is not the case

c. Those who believe and live this will be justly "damned"

5. So, is God found to be unfaithful because His "people" can be found unfaithful?

a. Man's **reasonings** (in hope of bringing God down) believe so

b. But comfort is found in realizing that with or without the faithfulness of those claiming to be God's people, God is still faithful, right and just!

6. "One other word: a very good way of testing any view that you may hold is to ask, 'Is this view humblign to me and glorifying to God?' If it is, it is probably right. You will not go far wrong if whatever view you are holding is glorifying God and humbling man. But if your view seems to glorify you and to query God, there is no need to argue or to go into details - it is wrong. That is a very good universal rule." M. Lloyd-Jones

God's plans and agenda seem to go unharmed or deterred by the failures and debates of man!

E. It is not our earthly position or appearance which distinguishes us with God - vs. 9-18

1. Jews (as having the privilege of the Scriptures) and all else are under sin - vs. 9

a. There is no natural "innocence" and rightness that we had or have

b. We are all born as sinners - it is our **nature**

c. This is the fundamental starting point for the salvation process

(1). One must believe the truth that we are totally depraved

(2). One must see that they are **totally** depraved (corrupt)

(3). Any "good" in me will still be tainted with the tinge of corruption

d. We are either under sin or under grace - this is the ultimate "mark" - the difference is not our origin, works or church affiliation, it is our "state"

2. The authority statement of the Scripture - vs. 10-12 taken from Psa. 14:1-3

a. There is "none righteous" - none innocent and blameless before God & man

- No one is "right" in and of themselves

b. No one can be truly holy enough to meet the flawless standard of God

c. No one "understands" (can discern the truth of the matter)

They are incapable, without divine revelation, to know their true state before God - it is incomprehensible!

(1). They do not understand God (their failure before Him)

- No fear of saying "no" to God - Psa. 14:1

(2). They do not understand themselves (That they have fallen short)

- That they are unable to ever, on their own, measure-up, neither the actual means to their own contentment

d. Because of this, none truly seeks after God

3. What does it mean to “seek after God”?

At best, man will “seek” God only so far as He will fit their ideals and ultimate goals

- a. To pursue His presence and Glory (desire to be with Him, thus to be pure)
- b. To pursue (with full intent to acquire) His **agenda** (He as dictator of life)
- c. Man does not naturally want to be with God as a disobedient child does not seek out the “presence of the parent” (we are shamed as Adam & Eve)
- d. What does man seek? - his own glory and agenda (all his “goodness” is tainted with this as its intent)
- e. The conclusion to this statement is clear; no one seeks God on their own

4. We have ALL “gone out of the way and become unprofitable” - vs. 12

As with any earthly construction, man’s way takes planning and with human ingenuity can work around the natural “obstacles” of God’s way.

- a. We have wandered off the “way of God” - as the sheep of Isa. 53:6
 - (1). Like wandering sheep destined for **disaster**
 - (2). We go our “own way” - the way of our choosing will never be the way we ought to go and will not be best
- b. The way of man is artificial (lit. man-made) and is “straight and broad”
- c. “They are useless, good for nothing; or, as the Hebrew has it, נאלחו neelachu, they are putrid: he views the whole mass of mankind as slain and thrown together, to putrefy in heaps. This is what is termed the corruption of human nature; they are infected and infectious. What need of the mercy of God to save from such a state of degeneracy!” Adame Clark
- d. We have fallen from our intended purpose of perfection (unspoiled)

Total depravity does not mean we are all as bad as we can be. It is that we are all thoroughly affected and corruption touches all “parts” of us

5. No one truly “does good” - this is why the righteous attempts of man are abominable to God - He sees the intent and the heart - it is man, apart from God, seeking to be righteous in his own strength and ultimately, on his own terms. This is the greatest offense in the sight of His supreme sacrifice on our behalf! - *Luke 16:15*

- a. This explains the presence of so called “good” people in **Hell**
- b. Their goodness is tainted with self-benefit (It is done solely for the good it will bring them) - only God can work in us the righteousness for His sake

6. The mouth (speech) as evidence of the sinful condition - vs. 13-14

“...it is as if you opened a grave in which a body had been buried two or three weeks ago and the process of putrefaction is at its height, the stench is beyond description... That is the condition of the throat of man under sin...” M. Lloyd-Jones

- a. It is a progressive picture (throat, tongue, lips) - originates within
- b. Two pictures (in one) of the throat (larynx - voice box)
 - (1). An open tomb with a decaying body (the odor originates here)
 - (2). As an open tomb looking to swallow its “prey” - as an evil speech intends to swallow-up its victim to their demise
- c. The tongue offers deceit - trickery - blessing and cursing from the same source as described in James 3
 - With the mouth a form of goodness is displayed yet will in an instant portray vileness - all stemming from the **heart**
- d. It culminates in “poison” - it has destructive results (some, eternal)

As the advertisements of life seek to monopolize the minds and focus of its people, distracting from eternal purposes, leading each life it infects to corruption or; at best, uselessness

7. Our “path of life” as guided by sin - vs. 15-18

- a. Feet, as carrying the whole person, hurry to injure (shed blood; take life)
 - The zeal to hurt (how apt we are, naturally, to use great & much harm)
- b. “Destruction” - to rub together (friction) and to “crush”
- c. Misery - calamity, as in an enduring trial - as these two terms aptly describe human relationships which are dictated by sin
- d. They do not really know **peace** -vs. 17
 - (1). They cannot create lasting reconciliations with themselves & others
 - (2). They do not know what it really is to have peace (or be at peace)

Man will search for it but, apart from God, will not find and obtain it!

d. the “way to peace they cannot discern - they do not know where to find it

- As proven with much of psychiatry - it is regularly manufactured

8. There is no “fear of God before their eyes” - vs. 18

a. This reverence is not necessarily totally lacking in all areas of their lives but it is not present “before their eyes.” (not their **focus**)

b. The respect for the presence and watching eyes of God will not lead them

V. The Need for Justification, and the Fact of it - 3:19-22:8

A. The “charges” of the law against us - vs. 19

1. The law is personified as if stating the **facts** to us (as obliged to follow it)

a. We are under it and have not measured up to its precisions

b. It is as a taskmaster who cannot be pleased (constantly beating us down)

c. It is as a schoolmaster leading us to Christ (identifying the need) - Gal. 3:24

- That we might be justified by faith since we cannot by works

2. That every mouth would be silenced (as in no defence to offer)

a. The goal is to leave us with nothing to say (no argument left with the facts)

b. We stand guilty with no defense options left before the “court” of God

c. If any can make a “defense” for their salvation regarding any so-called “merit” they have missed the **core** concept of justification

3. All stand “guilty” before God - the trial is done, evidence is damning!

a. Thus, the purpose of salvation is not to “better” the conduct of man

b. The purpose of salvation is not to better the circumstances of his life

c. The purpose and plan of salvation is to make us right “legally” before God

- This “guilty” is only used here in the NT and it defines our “liability” before God - we are answerable to Him for our condition

d. The law defines sin - without a “vision the people perish” (a standard)

- A “line” of morality must be drawn, else we do not know where we stand

B. So, it must be clear, by keeping the law, not one will be justified (this was not its purpose)

1. It is ignorance for any to live by a “law” with the purpose to be declared righteous

2. There was, as was clarified earlier, the law of the oracles of God and the law written in the hearts of even the Gentiles

- Both would continue to point out our inadequacies

3. It (justification) will not come through a “fleshly” means (through rituals, traditions, chants, works, sacrifices, etc..)

C. The pleasing (satisfying) of God with man would happen apart from the “law” - vs. 21-23

1. “This is the astounding fact which no man of his own accord would have thought even possible, that righteousness is to be had by sinners wholly apart from anything like the law (the Mosaic law or any other code...)” Lenski

2. This is all setting up the **awe** inspiring setting

a. The wretched, irrefutable, indefensible condition of man

b. Versus the unfathomable work of Christ on our behalf

3. This process (way) was witnessed (attested to) by the law and the prophets

4. Instead, it would come through the righteousness of Christ (faith in His work)

a. Upon ALL who believe (none would be exempt)

b. All those believing would be righteous before God by Christ

c. Because, there is no difference in our initial state (we are all sinners)

d. No one who has ever or who will trust the work of Christ as the means of satisfying their “answerableness” before God will be condemned!

It, the law, will act as the ultimate, undeniable proof of our guilt before God, seeing as how no one will ever fulfill it apart from Christ

We will be bettered by salvation, but this was not the ultimate purpose of the cross... it was to settle the required penalty for sin

Since all who try, fail, there are those who simply redefine the standards and expectations to achievable levels

All done "freely", without charge or cost to us. Thus, we do not earn it or deserve it, and it is to be approached with humble gratefulness without any pretense of deservedness

1 Cor. 6:20 - "Ye are bought with a price therefore glorify God in your body and in your spirit which are His"

The "offended" party offers to pay the debt

God's forbearance was satisfied with Christ's sacrifice openly proving God's justness

5. This is all required because "all have sinned and come short..." - vs. 23
 - a. All have "missed the mark" (with the idea that they have no "**share**")
 - b. The standard of perfection has been shown and many have tried to reach it
 - c. In the process of failing, we are declared to be "short" of God's glory
 - (1). We are not worthy to be in His presence (to be so blessed)
 - (2). We do not merit (deserve) His **attention** - Psa 8:4
 - d. This truth must be grasped before the next is appreciated and understood
- D. The pleasing (satisfying) of God with man would happen apart from man - vs. 24-26
 1. It comes gratuitously (freely) - justification - "
 - a. We are declared justified - as in a legal proceeding (the Judge does it)
 - b. This word means to regard one as innocent or just (thus, in our case, not to give us the rightful justice we deserve)
 - c. This had to be done perfectly to properly "acquit" us before His perfection
 - This is not to be confused in its idea; to be justified is not to make us righteous, just to declare us legally to be so. Sanctification is the **process** in which we are made righteous!
 2. "To condemn is not merely to punish, but to declare the accused guilty or worthy of punishment; and justification is not merely to remit that punishment, but to declare that punishment cannot be justly inflicted...that no ground for the infliction of punishment exists." C. H. Hodge
 3. It is all "motivated" by "His grace" (His making the process possible, though undeserved)
 4. How does this work in light of Prov. 17:15 where God detests the justifying of the wicked?
 5. It is "legally" performed with three words (redemption, propitiation, declaration)
 - a. It is performed "through redemption" - to purchase something back with a "ransom" - the debt required for release - **ἀπολύσιμον**
 - (1). The purchase price of freedom from sin's penalty and power
 - (2). Left to ourselves, we remain prisoners and slaves to sin
 - (3). It naturally leaves the purchased one owned and grateful - 1 Cor. 1:30-31
 - b. It is performed through a "propitiation" - an appeasing of a "wrathful" price which demands condemnation -
 - (1). The ransom price is paid by God through Jesus Christ - God Himself is the initiator of paying the price of His own righteous demand
 - (2). God "sets forth" Christ - openly gave Him for Himself (middle voice)
 - (3). It is "secured through "faith in his blood" (His sacrifice not ours)
 - c. It is performed through a "demonstration" - **ἐνδείξιμ** (proof, evidence) - vs. 25-26
 - (1). As open evidence of His righteousness in the remission of past sins - these were "passed over" by symbolic sacrifices which could not cover their sins and pay the price. But God is proven to be just by placing all the "punishment" on His son.
 - (2). It acts as "proof" now of God's righteousness in covering sin without the recipient being just and perfect
6. It is "practically" performed with one word... **Faith** !
 - a. It is not faith in faith, it is the object of faith that "saves" - vs.27-28
 - b. It is not just faith in God but through "...faith in his blood..." -vs. 25
 - The sacrificial payment on our behalf of Christ
 - c. This totally annuls "boasting"! - it is literally "excluded"
 - It is literally "shut out" - it is not welcome and has no place in salvation

E. The conclusion to how one is declared righteous - vs. 27-28

1. How is it that boasting is "shut out" - how is it that boasting has no way "in"
 - a. Could it at all involve works? - Absolutely not as there would be boasting
 - b. This is the intent of Eph. 2:8-9 - "...not of works lest any man should boast."
2. If by strictly faith in God's grace then, yes, there can be no boasting on our part
 - a. This was the picture of the Passover; Israel would trust that the judgment would pass over them
 - b. This is a fascinating concept in that in His passing over He was looking to the sacrificial work of Christ to cover their sins (as He past over)
 - They trusted God's way not their own
3. Thus, we conclude (believe and confess) justification is through faith in Christ
 - a. It, the justifying, is without the "deeds of the law" (as a payment of the price)
 - b. Good works would follow, but would be the result not the means
 - c. It is no deeds of any law or "sacraments" - faith ALONE!
 - d. Absolutely no boasting except in the Lord's sacrifice - which then shows the world "crucified to me and I to the world" - Gal. 6:14

No one doing their own way to spare their life was around to boast! Sincerity saved no one.

Its glories and creative ways to righteousness are not as impressive as what God did for us in Christ!

F. So, does God, in His working, discriminate by worldly standards? - vs. 29-30

1. There is no "respect of persons" with God - Rom.2:11
2. "What the Jews forgot, however, was that their privileges were not intended for the exclusion of the Gentiles, but for their ultimate inclusion when through Abraham's posterity 'all peoples on earth' would be blessed. - Gn.12:2" - Stott
3. One God will justify one way all "types" of people - vs. 30
 - The literal meaning would be that God would justify the Jews by faith and the Gentiles by that same faith - there is one way and that is by faith and there is one object of that faith and that is Jesus Christ!

G. So, again, is the law then "void" (useless)? - vs. 31

1. Absolutely not! - it is established (held up, maintained and fulfilled)
 - As the law (OLD Testament) established (testified) - i.e. Rom. 4
2. The requirements of the law are fulfilled in Christ
3. The intent (true idea) of the law is held up - as Christ clarified in Mt. 5:17-48
4. And, those who trust God in faith, are freed to grow in righteousness
 - And most assuredly will, as clarified in James 2 (living vs. dead faith)

Under Christ we are freed to fulfill the law as it was meant to be - not to earn favor but to carry out the agenda, gratefully, of our redeemer

VI. For Example, the Justification of Abraham by Faith and David's Testimony - Rom. 4

A. What did Abraham gain in his human efforts? -vs. 1-2

1. Did his efforts justify him because of what he did, or did he do what he did because he was justified by his faith?
2. If he was declared righteous because of what he did, he has some "bragging rights"
 - a. Whether little or great, if his justification pivots on his own action in his own strength, he can take some of the "credit"
 - b. But how could an omnipotent, flawless God be "impressed"
3. God is not interested in my works for Him but in His work in us!

B. Abraham "believed God" - this is what literally "counted" - vs. 3-5

1. What do the Scriptures say? - Gen. 15:6
2. He believed and it was "credited" to his account as righteousness
3. But how was it credited? - was it a debt owed to Abraham or strictly a gift?
 - a. If one works for something, it is given in debt - vs.4
 - b. Not of the giver's goodness (grace) but of obligation

God is in debt to no one

Grace versus debt - both cannot be true in salvation!

Those who do not see themselves as “unfodly” will never place their faith in Christ’s work as they will attempt to “earn” it on their own!

4. It was God’s work in Abraham that “impressed” God (faith)

- a. He simply too God at His word - even in light of the severe contradiction of giving up his son Isaac
- b. It was the faith in Abraham that God focused upon, not his works - it was not that he was righteous, seeing as grow is righteous before God!
- c. If God responded at all to the least of Abraham’s “work” it would be “crediting” Abraham’s account out of obligation (as small as it may be)
- d. But to the one not working at all and who simply trusts the one declaring righteous, in spite of ungodliness, his faith is attributed as righteousness
- e. It is interesting to note how that most of the struggles of the believer will be when they are unable to “work” (make a change on their own but can only trust God’s work in them and grow to it

C. The “fortune” of those credited, without deserving, without working - vs. 6-8

1. Literally “Oh the blessedness of...” in Psalm 32:1-2

- It is from the root μακαριος in the Greek providing the picture of perfect contentment -possessing grow that could be needed for satisfaction

2. How fortunate the person that receives credit where credit is not due

- Today most would declare “how lucky!” (admitting no worthiness)

3. Who are these so “blessed?”

- a. Whose “iniquities” are forgiven - rebellions are “taken away” - dismissed
- b. Whose “sins” are “covered” - failures are “hidden away” - not in God’s view

4. “..to take all of man’s sin and guilt, the whole frightful, stinking, deadly, damnable mess, to remove it far from him and carry it away so that it will never be found..”
Lenski - see also Ps. 103:12 and Micah 7:9

5. This blessed person is the one assured his sin will not be held against him before God - vs. 8 (As believers, then, we are not punished for sin, simply disciplined apart from our sin which is covered, with the purpose to grow and sanctify us!)

D. So, who gets to participate in such a fortunate situation? - vs. 9-12

1. Is it only for those “circumcised” - bearing a “symbol” of righteousness - vs. 9

- a. Circumcision was only the “shadow” of his faith (he did it in faith)
- b. It was the “good works” as evidence of faith, not the means to it

2. The timing is crucial to consider in answering this question - vs. 10

- a. Abraham had “righteousness credited to his account” before circumcised
- b. He did not have the outward evidence of “goodness”

3. The “sign” of salvation must never be mistook for the salvation itself!

- “...what answers well as a sign, is a miserable substitute for the thing signified.” Hodge (So, the “works of James 2 only evidence, not generate)

4. So he could act as “father” to both Jew and Gentile -vs. 12

- a. So, faith would be the defining point, not the works
- b. It is then to be expected that faith will be the pivotal point in our growth
 - This is why, simply accepting God’s working at any given point (contentment) will be as key as any other “work” on His behalf

E. Does this then discount the law in the process of salvation? - vs. 13-16

1. Simply, Yes! - else faith would be made “void” - useless, without power, emptied

2. Also, the law came 430 years after Abraham - so he was not saved by keeping it

3. It would then not be of grace - simply God’s grow goodness

- It would simply be just another religion (following the dictates to salvation)

See also Gal. 3:18

It's the "perfect out" - no the declaring of no law but of God's highest possible law being fulfilled!

4. If one is an "heir" at all because of keeping the law 2 things must be then true: - vs. 14
 - a. "Faith is made void" - it is stripped of actual usefulness (even the object of this so-called faith must shift from a savior to a moralism and the "doer")
 - b. The "promise is made of none effect" - lit. downward to idleness
 - Who can count on a promise to save them when it must be earned?
 5. The law (or any law) when focused upon, initiates "wrath" because it cannot help but see the transgressions defined by its **presence** - vs. 15
 - But where the law is not on issue (focus) no "transgression" is seen
 6. So, God designed it (being declared righteous) to be by faith so salvation would be narrowed down strictly to **grace** alone! - vs. 16
 - a. This was so the promise to Abraham (of the Blessing of Christ) could be to all
 - b. No to those characterized by living the Law (Jews) but to the Gentiles who would find salvation the same way as Abraham - simply believing God
 - c. This is how he is pictured as "the father of us all" - spiritual offspring
- F. He, Abraham, was not ours (as Gentiles) a father by birth but by genuine faith - vs. 17-22
1. His "children" believe as he did that God is the **reviver** of "dead" things
 - Things seen as hopelessly gone in death are not restrictive to God - the most final enemy we know in life (the death of things and people) is no deterrent to God
 2. His "children" believe as he did that God makes something out of nothing
 - a. He can and will speak of things unseen and unknown and "impossible" and time will prove out His faithfulness and power
 - b. That no possible way and means need be seen to trust Him (reason is not in the circumstance but in the One promising) - it is not without **reason** !
 - c. With God, it is as if it is done and the reality even before "the reality"
 3. His "children" will "hope against hope" - vs. 18
 - a. With human ideas of hope (possibility) being gone he was expectant on the positivity of the promise
 - b. That he would be the father of many nations (not just spiritually)
 - Gen. 17:17 - he fell on his face and laughed in belief at the ironic event of their having a son, soon to come
 - c. There was anticipation and excitement to see God so fulfill His word
 4. He did not regard two major "obstacles" in the promise of God - vs. 19-20
 - a. His "as good as deadness" (he being 100 years old)
 - It is always encouraging to realize that God using a life to its highest purpose is not **age** dependent
 - b. The deadness of Sarah's womb - these physical functions were ceased
 - c. He did not "stagger" at the promise - lit. waver back and forth
 - He did not have (or accept) an internal debate over the promise
 - d. Two things are necessary for such steadiness in faith
 - (1). A confidence in the **power** of God to perform it
 - (2). A confidence in the faithfulness (dependability) of God to do it
 - e. He gave God glory for the fulfillment without the fulfillment "in hand"
 - f. He "was strong" in faith (his faith was strengthened, added to, because of it)
 5. He was "fully persuaded" - entirely sure that it was entirely accomplished
 - He did not entertain thoughts of "what-ifs"
 6. Why consider what cannot be - this is "needless **fear**" which drives so many
 - Faith is more focus than fantasy (unrealistic/doubtful) obsessions

It is faith in the God if the impossible not a God of the probable. He is not limited nor controlled by conceived probabilities!

These are typically developed in us with the "smaller" battles of faith which prove these qualities of God over time

7. It was this evidence of faith which “counted” with God - vs. 22
 - a. This verse gives us a rich, yet condensed summary of salvation
 - b. At the most basic, one is saved by staking their eternal soul on the work of God through Christ (not my efforts, works, or sincerity)
 - c. So, full agreement with Christ’s sacrifice “reckons” us righteous

- G. This account was given to reveal God’s true plan of salvation through grace - vs. 23-25
1. It was written to we who would also have righteousness deposited into our account
 2. The “condition” which reveals this is faith in God’s Word
 - a. We believe, as Abraham, in what God stated
 - b. Faith is in God’s revealed Word, not what we might speculate (or what another individual or organization might speculate)
 3. We “believe on Him” Who raised Christ from the dead (He who gives new life)
 - The faith is not in Christ but in His fulfillment of God’s requirement
 4. He was “delivered” (surrendered) as a sacrifice for our rebellion (propitiate)
 5. He was “raised again” for proof of our justification (the key evidence of sin, being death, is conquered)

The focus of faith is strictly on the sacrifice of Christ as my means to being declared clean before God

VII. Living in the Peace With God - 5:1-11

- A. The key benefit in being declared righteous and staking our lives on it - vs. 1

1. Taking God at His Word places us “at peace with Him”
 - a. Referring back to 1:17 we remember the wrath of God is against us
 - b. Paul was not ashamed of the Gospel because it points the way out
2. We are now at peace because before we were enemies
 - a. It is not the promise of peace in living which is the focus here. The message is not an improved life, else we are in competition with the “cults” to see who has the better “sales” team offering the highest benefits.
 - b. Our message is straight to the point - you will face God’s wrath apart from it
3. Now, in light of Christ’s work and our confidence in it we have a different outlook!
 - a. The mind is at peace, not fearing judgment (it does not rest on me!)
 - b. We are able to handle the accusations of conscience and the Devil
 - c. The peace is not dependent on circumstances, simply the truth
 - d. We are no longer fearing death (as a fearful even on the other side)
 - e. We are no longer doubting salvation based upon failures
 - “When a man says ‘because I have sinned I have lost it’ what he is really saying on the other side is, ‘I had it because I was good.’”
4. Justification by faith carries with it an immense sense of freedom
 - As with any teaching, though, it is not to be abused (as dealt with later)
5. Evidences of “false peace” (Those finding a sense of peace aside from Christ)
 - a. A belief that verbal or external assent is sufficient - If I just say the right things and go through the rituals I can be pretty sure of Heaven
 - b. They rest on the extent of THEIR faith not simply in Christ - they confuse sincerity and basic belief with faith - since they believe so hard it must be true (but, again, the object of our faith is pivotal)
 - c. False peace is only interested in forgiveness, not in practical righteousness
 - d. False peace can causally look over their sin (not too troubled) - This demonstrates a lack of sobriety over their “debt of love” for what God has done
6. Genuine peace is focused on the work of Christ; this is where they point the “accuser of the brethren” and their own consciences

“We shall never know the peace of God until we first have peace with God” - Lloyd-Jones

Concepts Taken from Lloyd-Jones on Romans 5

As Rom. 10:9 is often abused to mean

B. We owe our “access” to Christ - vs. 1b-2

1. It is through Christ we literally have our “introduction” - as one having no right on their own to approach a sovereign though it be through a “connection,” and that being the Son Himself!
2. So, without Christ, on our own, we are the enemy of God without possibility of gaining an “**audience**” before His perfection
3. It is our faith in His work and His pleasing of God we find ourselves in grace
 - a. It is where we stand (it surrounds us and all we do)
 - b. We find ourselves in gratefulness more than in the making of **demands**
 - c. We are no less worthy to be in His presence than all around us
 - d. I stand before Him and can converse because of grace
 - (1). God not giving what I deserve
 - (2). God giving what I don't deserve
 - e. As in human conflicts which lead to separation, when reconciled, we **treasure** the established relationship more
4. It is in this grace I stand (as firm, planted - it is where I live) - as victorious
 - a. Having done all to stand, stand! - Eph. 6:13 - that which used to cause me to kneel before it has no more power!
 - b. The ungodly will not *stand* in the “judgement” - Psa. 1:5
 - c. It alludes to our security also - we stand in grace, not to be removed
5. In this state of grace, having been saved from horrid punishment, life's trials take on a new light in comparison (nothing will ever be too much!) - Hope

II Cor. 4:17 • In light of the glory to come our “afflictions” become “light afflictions”

6. Our hope is not baseless; instead we “boast” or “triumph” in “the glory of God”
 - a. It is a stronger word than “rejoice” (it communicates confidence)
 - b. We are braggadocios of the glory of God to be revealed (assuredly)
 - c. It is the expectation of the glories of Heaven
 - d. It is the expectation of the glorious workings of God on this **earth**
 - e. It is the driving “thrill” to build the expectations of others on God's greatness
7. It is the expectant state of our awareness of our coming glorious state freed from the presence of sin (this is the assured victory in which we rest!)

C. Our glorying in the “hope” of God's greatness leads us to glorying in **troubles** - vs. 3

1. So, we don't just glory in God's coming greatness, but in the present trials
 - a. This is one aspect which separates us from cults promising better things on this earth if their teachings are followed
 - b. God promises us trials - it is not the trials themselves which cause us to “glory” but in their purpose (plan) - God's greatness seen in them (better)
 - c. We will (should) eventually find part of our confidence in this (we are stronger, **matured**, in our faith and life outlook because of them)
2. Our confidence is not found in the escape of the trouble, but the getting through it
3. It is not mere stoicism (just bearing it with resolve)
 - a. It is the “glorying” in them (more than in the midst of them)
 - b. It is the glorying **for** them (that they came and God used them)
4. This is a key (and practical) point of faith (in the peace with God)
 - a. If this is not believed or misplaced in the mind, God is viewed wrongfully in light of the pressures allowed to come
 - b. It is absolute trust (confidence) of His working with them for the “good”

When awed by the presence of God one will lower in their admiration and intimidation of men

In the perfect tense - I have stood, am standing and will always stand

As Paul described its indescribability in II Cor. 12:1-5 —

υπο - under
μενω - to remain

1 Pet. 1:7 - the trying of our faith is more precious than gold

"This does not mean that their faith was much more precious than gold, but that the testing of it, D. Facing trials without quitting or bitterness, yields a "proven condition" - vs. 4 (δοκιμιον,) the process of showing whether it was or was not genuine, was a much more important and valuable process than that of testing gold in the fire." Barnes

The flipside to this point is also true: turning from or on God in a trial (resolvedly), reflects false profession

So, with this expectant hope, we stay under the trials assured they will mature and "complete" us

see also Psa. 119:71

This explains the use of the word "glory" in conjunction with tribulation

What they think —

5. We can "glory" in trials realizing the **purposed** result - "patience"

- a. They being a "perseverance" in the true believer (not to crush us)
 - As the "seed" burned in the sun or choked by the thorns - Luke 8
- b. One will "go under the knife" and stay there having faith in the good to come
- c. In an odd sense, this patience is contentment (not fearing or feeling the need to run from approaching or **possible** trials)

6. Why does a true believer remain? - in faith they realize there is no better place

- a. The lost will run from God and resist because of trials see John 6:68 - "where can we go?"
- b. Genuine faith will respond in trouble by turning to God - they are constant reminders of our dependence upon Him (and His grace)

D. Facing trials without quitting or bitterness, yields a "proven condition" - vs. 4

1. This remaining under trials literally shows "approvedness" - genuineness

2. One genuinely believes the "peace with God and grace"

- As one unsure of being loved becomes self-obsessed to get it and one confident in being loved feels free to give it (there is a "storehouse" of love, grace and mercy from which to draw of God when it is sparse from amongst men)

3. This "riding out the storm" builds our assurance of our place in Christ

- As in James 1, the human objective is to let the patience process complete

4. In a sense, the translation "experience" carries a good idea

- a. One trembles at the unknown (intimidation of not knowing) - in all cases, the believer discovers the **dread** outweighed the reality
- b. There is to come a confidence (an unusual peace) in a maturing believer

E. This being found genuine builds hope - vs. 4 (it is cyclical)

1. In faith, weak as it may be, we step timidly forward at first

2. Once we discover the smallness of our "monsters" (through experience), our hope (expectation) of the future is stronger

- We are being prepared for greater "**threats**" coming

3. This hope is defined as "...a condition that satisfies all needs... frees from all of life's hindrances... consequences of sin, a satisfying superseding the unsatisfying present on the basis of the believed promises..." - As quoted by Lenski

F. And this hope will not put us to shame - vs. 5

1. False hope shames its followers (shocked, embittered, humiliated)

2. Our hope will not be disappointed (shamed) - on this earth and before the throne of God, our faith (confidence) in the rightness of God in what He does and allows, and our submissive harmony with it will be found right!

3. This was Paul's point to Timothy in II Tim. 1:12

- He suffered as a result of his calling, but was not ashamed because of his confidence in the One Who is "... able to keep that which I have committed..."

4. Why do we not fear being shamed in our "odd" hope?

- a. "...because the love of God has been poured out into our hearts and still floods them through the agency of the Holy Spirit who was given to us." Wuest
- b. We are literally "**overflowing**" with the love of God in us
- c. Love can be an unstoppable motivator - as the love of a man for his wife or a mother for her children

d. With fervent love for my wife, I will not be driven by the thoughts of others

e. God's immeasurable love stirs in us a reciprocation - I John 4:19

f. Having His assured, unchangeable love, I can reach out, risking hurt, drawing from His unquenchable supply of care, concern and acceptance

It is the work of the Spirit to assure of God's love in our hearts - all three of the Trinity are active for our good.

5. "Because the love of God is shed abroad..." - it is absolutely sure!
 - a. It is in the perfect (passive) tense - it has been shed, is being and will be
 - b. It is in "our hearts" - more than our mind, it is in our will, resolve, memories, courage, hopes, plans (goals) and expectations
 - Though, often, false (skewed) reasoning leads us away
6. The giving of the Holy Spirit is "proof" also of God's love
 - a. He is the "consoller" of the heart (come along side)
 - b. He is the "counsellor" of the heart (encourager and convictor)

1 Thes. 5:19; Eph. 4:30 — c. It quenches and grieves the Spirit when we reason against the love of God
G. The absolute love of God proven to us - vs. 6-10

1. This will "seal" the point of God's working only good even in the face of cruel trials
 - a. It was this fact that the martyrs were sure when they faced death
 - b. They could face cruel persecutors by focusing on the "unstealable" love of God
2. Our "natural state" - what God gave His son for which to die - vs. 6-10
 - a. We, who were without "strength" - feeble and sick with the idea one could not rise to his **duty** (unable to fulfill a needed task)
 - The truest picture is of helplessness (unable to save ourselves from looming, imminent, **deserved** destruction)
 - b. We, the "ungodly" - lit. without reverence (to God)
 - c. We "sinners" - lit. to miss the mark, thus failing to "share the prize"
 - So much of "the world" would have us believe that righteous living leads one to miss out on so much while the opposite is true; a life of sin causes one a life of **missed** opportunities!
 - d. We the "enemies" of God - those deliberately and of free will, standing against God and His way

The truly most unfortunate are those left to go in their own way!

3. His (God's) supernatural love - vs. 6-10
 - a. Christ died for the ungodly (those without respect for the Father)
Strictly just — (1). It would be hard to find one who would die for a strictly moral man
Benevolent — (2). Rarely would one find one who would die for a "good" man
 - b. This death was in "due time" (the time **appointed**)
 - Giving full evidence it was planned ahead of time (precisely)
 - c. But, even in light of our condition, God commended His love
 - (1). Literally, He demonstrated it (exhibited)
 - (2). "God hath set this act of infinite mercy in the most conspicuous light, so as to recommend it to the notice and admiration of all."
Adam Clarke
 - d. So, the conclusive idea: If this was done for us when we were enemies, now being justified through Christ, should would not (must we not) expect to be "saved from wrath through Him?" - vs. 9-10
 - e. "...it was commenced by God; its foundation was laid while we were still
Barnes — hostile to it; it evinced, therefore, a determined purpose on the part of God to perform it; and he has thus given a pledge that it shall be perfected.

It is never the "picture" that Christ must appeal to God to spare us. It was the Father Whoe sent the Son to redeem us. It was His love!

4. Why, then, would we ever view ourselves as enemies with God?
 - a. The "Deceiver" the "Accuser of the brethren" would have us think such
 - b. No circumstance, trial or matter should be viewed as "vengeance" or "wrath" upon us as those in Christ - if my "goodness" (fictitious) did not win me merit, how will my sin and failures afterward take it away?
 - c. We are reconciled, now and **forever**! - in light of this, all else is good

H. We boast in God - vs. 11

“Atoned” - from a meaning to be in harmony with - no longer dissonance!

1. Tribulations have their meaning because of who God is
 - All things work (plot) for our good because of his control and purposes
2. We are braggadocios of God because it is He Who provided the “atonement”
 - a. It has the idea of reconciliation but is well pictured in this word
 - b. It pictures being at one with Him (we are restored)
3. We are at perfect peace with the Creator and Master of the universe - this is a situation well suited for constant contentment (joy)
 - It underscores all we see and think of what surrounds us!
4. We can humbly brag with confidence in our relationship with the King and not be presumptuous (that it may later turn out not to be true)
 - “It ain’t braggin if it’s the truth!” - an old adage not true except in this case

VIII. The Grace of God Versus Sin - 5:12-21

A. Knowing how sin “infected” all of mankind will give insight to “infectious” grace - vs. 12

The thoroughly invasive effects

1. One man sinned - “wherefore” - because of this..
 - a. In reference to the sin of Adam - his disobedience to the singular command
 - b. This will lend to the bragging on God when the process (argument) is fully “worked out” (the precision and perfection of God’s plan!)
 - c. “as” - in like manner (a picture is being “painted”)
2. Through one man (Adam) sin “invaded” the world
 - a. It was a foreign agent (alien to God’s perfect design)
 - b. εἰσερχομαι - to come upon, among, grow upon (entered)
3. With it came death - death has its “means” because of sin (with no sin there is no death)
 - a. The “reigning” of death (vs.14) is reminder of sin permeating mankind
 - b. Through the sin of one death entered the earth

It came to “take over the human race”

4. So death “passed upon” all for all literally “sinned” - I Cor. 15:22
 - a. We all sinned “in Adam” - we are not sure as to how this is attributed to all mankind (figuratively as the “head” of the human race or just strictly physically as being offspring) but we are sure we all are held guilty of that sin (the fairness issue will be dealt with later)
 - b. To take this at its strictest “face value” death infiltrates all for all sinned
 - (1). This means that all who die have sinned - so what about **babies**?
 - (2). This is why it is crucial we get the point of this passage; it is not in reference to our actual sins now (these are simply the continuous result) but in reference to our sin in Adam of which we all, including babies and the mentally handicapped are held guilty
 - c. Hint: it cannot be in reference to our individual sins, not to our sin nature at birth (the potential sins), but must be in reference to the imputed sin of Adam on us all just as we will soon see pictured the imputed righteousness of Christ
5. None must be so proud as to assume they would have done differently that Adam

Adam’s act (sin) condemned all of humanity. We are held accountable for that sin! Before any rush to judgment, the reality of our resulting SINS proves we are born in sin and that none, apart from Christ is sinless or would be sinless.

B. Proof that all are in sin and have sinned even without a defined standard (law) - vs. 13-14

Law plays a different “role” and that not in our salvation, simply in magnifying God’s grace!

1. Even when there was no law there was still sin - period between Adam & Moses
 - a. Technically, sin is not “reckoned” to one’s account
 - b. Yet, people still died (and death has its means because of sin)
2. Those who did not “sin after the manner of Adam” still died
 - They did not have a singular law as Adam did (so, all mankind is accountable)

3. Adam was a “type” of Christ in only as much as he demonstrated the “means”
- He was the singular point in which sin invaded the world
 - Christ was the singular point in which God’s grace would come
 - Adam’s guilt would be “imputed” on his “progeny”
 - Christ’s righteousness is “imputed” on His “progeny”

Each would make the way for their own

- C. The result of the “offense” is not comparable (though) to the result of the “free gift”
- Paul mentions that Adam was a “type” but the results are not comparable - vs. 15
 - The “free gift” (gratuitous gift) given to us **far** outweighs the “offense”
 - The sin of Adam brought with it the consequence of death to “the many” (lit)
 - The purpose is to express the power of this sin and its effects; it brought death to all who would come after Adam and the effects of sin on all creation
 - Many more times over (much more) the grace of God, amazingly delivered as a gift by His bestowal of favor on the undeserving, will supersede
 - It is as though a **comparison** of strength and influence (a clear “winner”)
 - It “abounded”, literally superabounded unto “the many” (lit.)
 - It is not just conqueror, it is “more than conqueror” - Rom. 8:37

The outcome is so drastically different, it hardly seems (as if) appropriate to compare the two

- D. The means of our condemnation are overshadowed by the means of our justification - vs. 16
- The “one that sinned” is in reference to the consequences of Adam’s sin
 - His single act of disobedience had seemingly “unstoppable” consequences
 - One sin makes all creation “groan” and condemns to Hell
 - But this “gift” is in **drastic** contrast!

No “super power” conceived of by man could compete with such a force as this!

- Take the magnitude of this example: the “power” of the single sin of Adam multiplied by the countless repeats on our parts... who could compete with so powerful an enemy and in such numbers?
- The “gift” of Christ is!! It took one sin to condemn mankind, and yet in the multiple sins of us all justification was won
- The Gospel of which Paul was not ashamed tells of a gracious gift so powerful as to be able to conquer **countless** sins

- E. The “sum” of the matter - vs. 17-19 (how it all adds up)

- The “not so powerful power struggle” with death - vs. 17
 - One man’s offense brought the reign of death (based in sin)
 - The opposing “side” are those with “abundance of (this) grace”
 - There is no competition! - This gift of righteous (new life) will cause us to “reign in life” by Christ - death has no more “dominion” over us

Death can no longer wield its power and influence over us to control us

- The verbless verse 18 - the equation
 - One (Adam)+ Offense = “all men to condemnation”
 - One (Christ) + Righteousness = “all men unto justification of life”

This reiterates the intended comparison of the two: both condemnation and grace would individually come “through” one man each

- Our “better” state - vs. 19
 - Adam disobeyed and we were made sinners through him
 - But through Christ’s perfect obedience (sinlessness) we are made **truly** righteous (as if acquitted) - there will be no “double jeopardy”
 - Christ did better, though, than restore us to Adam’s “state”
 - We are beyond his original position... there is no “probationary period” for us. We are declared and found righteous because of Christ

- F. So, if sin was in the world without the law, why have the law? - vs. 20

- The “law entered” that sin would be “augmented” - magnified (seen better)
- In seeing the blatancy of sin, the grace of God is **magnified** for what it is!

Without the Law we would not know what sort of people we really are and would not see our deperate need for a Saviour. This reveals the absurdity of the moralist's objectives.

3. The Law shows sin for what it truly is (it is defined and highlighted)
 - a. What we would not naturally "spot" as wrong it "spotlights"
 - b. What we would look on as questionable, it clarifies as perverse
4. The law was never meant to be an active part of our salvation - just to point us to it
 - a. It would act as our "schoolmaster" to bring us to Christ
 - b. To take us by the hand and lead us to the answers - Gal. 3:24-25
 - c. The schoolmaster is not the answer, just a means to get us there
5. The Law was used to reveal the natural state of bondage we are born into
 - a. No man is born free - we are born the slaves to sin - we sin because we must
 - b. This is why the best of intentions, man at his most natural morality, cannot stop himself from breaking God's law
6. So, the law must be "preached" and "taught" not as the means to salvation, but as proof of our need of it

Confession before God is never to be used as condemnation of self. This would be a contradiction to the light of the Law and the fact of Grace!

Luke 7:36-43

- a. It is also designed to profoundly point out the significance of God's grace; in an odd way, sin, to the believer, will magnify God's grace in his own eyes
- b. This is what the woman with the ointment realized as the Lord pointed out
 - She loved Him more because of her greater awareness of her sin
- c. This clarifies the key in confession; the admission of our state and individual actions before God to be taken in light of His miraculous grace - 1 John 1:9

G. BUT, where sin increased, grace flooded over - vs. 20

"My sin, Oh the bliss of this glorious thought, my sin not in part but the whole..." Horatio Spafford

1. "Where sin abounded" - literally where it was clarified by the Law and kept growing
 - With the onset of the Law came the clearer awareness of wrong
2. Grace did "superabound" - it was not returning "in measure" it was in abundance beyond what would be deemed needed to counteract sin!
 - a. This goes back to the "no contest" comparison with sin and grace
 - b. My sin, the sin of all in Christ was engulfed, drowned in grace
3. We are not just saved, we are to live as "powerhouses" of God's grace
 - a. We do not live to "not sin" we live to win, assured of winning
 - b. Life is defined in the freedom from sin, not in the focus of its avoidance, but in the free active pursuit of righteousness in obedience

H. As sin reigns in the power of death, grace reigns above in righteousness - vs. 21

1. Sin's reign on the earth is evidenced by death
 - a. Not just the end result of physical death but by its precursors
 - b. Sin takes its "toll" in the death of relationships, goals and achievements
 - c. Most of sin's effects soon come to show physically (effects on the body)
 - d. The fear of death or even its approach haunts and controls the life of those in Adam (Most superheroes are such because they seem to not fear death)
2. Grace has as if without effort, overthrown the reign of sin
 - a. Sin reigned by death, grace reigns by life
 - b. We are more than defined as "not dead" we are alive and active!
 - c. We are not burdened in life with the pursuit and maintaining of eternal life
 - We have it and are to live it now - all else is wasted distraction from what this grace of God has done on our behalf
 - d. Our life in grace is evidenced with righteousness - not passive but aggressive
3. We can no longer be "defined" by our sin or just in our not sinning
 - a. As to be discussed, we are in Christ and are freed from sin
 - b. With freedom comes the exercise of freedom - we can actually accomplish, progressive "rightness" that really matters and has lasting value

IX. Accepting That We Died to Sin - 6:1-14

A. What is to be said of the matter concluded in chapter 5? - vs. 1-2

- Literally, "No law means anything goes!" —
1. Should we then conclude, logically, that we should sin more that Grace may abound more?
 2. This was antinomianism - license to sin (God's grace misinterpreted)
 3. There was a group defined by this in Jude 4 - they "turn the grace of God into something filthy (as in self-indulgence and the "freedom" to do so)
 - a. This is evidenced in any who use the grace of God as "**excuse**" for sin
 - b. This also evidences those looking for conscience appeasers to allow them to do all their **depraved** nature desires (no "new man")
 - c. "Whosoever that is born of God doth not commit sin..." - 1 John 3:9
 4. The idea of "continuing" in sin does not refer to just "periodic sinning"
 - a. "Shall we habitually sustain an attitude of dependence upon, yieldedness to, and cordiality with the sinful nature in order that ..." Wuest
 - b. In other words, should we stay under the "reign of sin?" - as in Rom. 5
 5. The conclusive answer: "absolutely not", or "perish the thought"
 - a. The answer is reactionary: as if responding to an absurd idea
 - b. The tone speaks for itself: that the basic thought is absurd
 - c. It is an idea which should not be seriously considered - a waste of time
 6. It is absurd because of the ones being discussed - "WE" as previously described in chapter 5 - we who are truly "in Christ" (His obedience versus Adam's sin)
 - a. The "we who" idea of this verse is placed at the beginning of the line in the Greek
 - b. This places the emphasis on the "We" - lit "We who died to (the) sin..."
 - c. The ultimate sin of which we were guilty in Adam - we are free from its guilt and **penalty** (its' jurisdiction is not over us any longer)
 - d. "How is it possible, such persons as we are... to live in its grip?" Wuest
 7. This "we" cannot "live" in sin when this "we" have "died" to it - the two "BIG" contrasts
 - a. The translation "dead to sin" is best put "**died** to sin"
 - (1). The "dead to sin" often leads the reader to believe in perfection
 - (2). This would then make verses 11-13 not make sense - why be challenged to "reckon" and "let not sin reign" and "neither yield" if practical perfection on this earth is the subject? - it is not!
 - b. We, at a fixed point, died to the rule, penalty and guilt of sin
 - (1). From our vantage point, this was at salvation (as pictured in baptism)
 - (2). As is to be explained, we are free from its "reign"
- To live somewhere is to be characterized by it as it is "where we are from"; the believer cannot be characterized as being from the "realm of sin" but by the "realm of grace".. it is where we live!
- ### B. Paul deals with the real problem in this question... **ignorance** - vs. 3-4 (as in vs. 16)
1. The problem is not in the "doctrine" simply "putting it together" with the previous
 - a. As is to be discussed, so many believers struggle with the concept of sin in their lives mainly by the ignorance of their privileged position
 - b. It is not the attitude of "Oh no! what if I sin?" as it is "Wow! I no longer must"
 2. "Don't you know" the fact of your situation? (what really happened!)
 - a. When you were "baptized" into Christ you were baptized into His death
 - Baptism as the ultimate symbol of all that takes place in salvation
 - b. As Christ died for our sin (He paid for our sins) we were with Him as we were in Adam (we receive the reward in like fashion as we received the condemnation in the sin of Adam)
 - c. We are also with Him in the "newness of life"
 - But as the slaves of America had to come to grips with their freedom, so must we get used to it (which the following versus work out)
- Those who believe that this speaks of "dead" to sinning at all, cause:
1. A disagreement with the Bible and experience (confusion)
2. Dishonesty concerning their "sins"

Water baptism is our outward identity, this baptism is the inward reality of our position

3. We were “baptized” (immersed) into Christ
 - a. Not into the water (as the symbolic) but the literal “into Christ!”
 - b. Our faith was the “ **trigger** ” and the Spirit the Agent - I Cor. 12:13
4. This then is our “being in connection with” His death - I, as the old man, died
5. The “seal” of the truth of the matter was the burial - lit. we were buried with Him
 - a. This “burial” of our “old man” had a specific purpose - again, this is describing our (legal) position before God which is to affect (control) our practice
 - b. The purpose was the “raising up” - we are in actual (not theoretical) participation with this “newness of life”
 - This was the underlying reason Paul devalued the “values” of earth to “know Him”... and “the power of His resurrection.” - Php. 3:10
6. This would all demonstrate “the glory of the Father”
 - a. Forgetfulness will be a “foe” of this - II Pet. 1:9 - forget what really happened
 - b. God, not us, is **glorified** in the freedom and victory of the new life
 - c. This life is new, as we are on the “other side” of the penalty
 - (1). As a thief no longer fears the police after serving his time
 - (2). Our penalty, though, required death! - the only solution was to experience death which we deserve, but in Christ, we died with Him (He died for us) so we are new people, no longer to be “hounded” by the **threats**
7. We are allowed to “walk” - as is the term, “they let him (the criminal) walk”
 - a. In this case, though, the required penalty was paid in full!
 - b. This walk is in “newness of life” - literally something unusual and remarkable
 - (1). It is as something never before seen (in our case, personally)
 - (2). We are “new **creations**” - II Cor. 5:17
 - (3). Old things (original) are passed away - lit. passed by on the way to better things; thus the old things are neglected
 - (4). All things are “new” (not to be seen as they once were)
 - c. This “that like as” finds its resolution in “even so we also should...”
 - d. Again, this is what we “answer for” at the Judgment Seat of Christ - what did we do with what we were given? - II Cor. 5:10

It is profound to note, that we would not know any of this except for the special revelation of God. He has revealed this to us, thus, He must have profound plans for this insight's usage!

“Perfect active indicative of ginomai, _____ have become new (fresh, kainai) to stay so.” RWP

- C. One act (accomplishment) begets the other - vs. 5
 1. We are on the winning team but are not responsible for the win!
 2. Since we have been “grown together with” in the likeness of His death
 - a. As we did not and could not really die for our sins, thus a “likeness”
 - b. We partake of His death benefits because we “grow with Him” - as the vine and branches illustration of John 15
 - c. Apart from the “Vine” we have no “likeness” for which to identify before God
 - Woe to the person who stands before God in their **own** likeness!
 - d. So, it is only natural, we share in His resurrection (likeness)
- D. The old man is dead (not dying, dead!!) - vs. 6-7
 1. Literally, the old man WAS crucified with him... (it has already happened)
 - We should not waste our time trying to kill the old man already dead!
 2. Who is (was) the old man? - is it the “old nature?” - No
 - a. The “old man” is who we were in Adam - the **convicted** convict
 - b. That man was crucified with Christ - his penalty was paid! - he is a free man!
 3. There is a specific reason for mentioning this, there is a purpose in his (the old man's) crucifixion and it is not in his new freedom to sin more

Just as an adult is not to act as a child because that is no longer who he is, so we are dead to this old man - don't act like him anymore!

4. The “old man” is my “**former** self” - it is what (who) I used to be
 - a. This result and its affect on our actions is stressed in Eph. 4:22
 - b. We are not commanded to “put off the old man” but to put off his “conversation” or his behavior and characteristics
 - c. To put them off is to lay it aside - as a freed slave lets go of his slave clothes and the symbols of his slavery
 5. The purpose of the old man’s crucifixion was that the “body of sin” might literally be “rendered **useless**, powerless and idle.”
 - a. That the sin controlled body would be deprived of its “power”
 - (1). Sin is evidenced in the natural inclinations **misused**
 - (2). Sex was of God, but in sin can become perverted if given too much focus or misused (not fulfilling its intended purposes)
 - (3). The pursuit of comfort is natural till it becomes obsessive
 - (4). Hunger is natural until it becomes gluttony
 - b. These evidence a sin dominated body - from this domination we are freed
 - (1). So the statement is that since we know our old man was crucified with Christ, we know the result is to be that we are freed from the dictates of our sinful nature (given a realized freedom from our natural (bodily) drives) - mental, social, physical
 - (2). “ ...in order that the body, the **stronghold** of Sin, might be rendered powerless” TCNT
 - c. The “body of sin” rendered useless leaves me free from being its servant
 - That “from now on we should not be serving sin”
 6. For he who has died (from the old life) cannot be bound to its “laws” - vs. 7
 - a. One cannot take a **dead** man to court (he is freed from the laws’ realm)
 - b. Again, he (we) is freed to “walk” because he died - but his walking is a newness of life (we “put off” the old man - he is neglected) - Eph. 4:22
 - This is how it practically occurs; the sinful nature becomes more neglected as it is replaced with new **desires** stemming from “flirtation” with this new state of freedom
 - c. He is rendered literally “just” from his sin (freed from it’s guilt and condemnation)
- E. Living in Christ; what this really means - vs. 8-10
1. Now consider the facts... we “died” with Christ (His act is our position)
 2. This identity (baptism) into His death identifies us with His resurrection
 - “Now, in view of the fact that we died once for all with Christ, we believe that we shall also live by means of Him...” Wuest
 3. We live “with Him” in the position He earned on our behalf (for us to live in!)
 - His death was the purchase price of our freedom - what are we doing with our freedom? His resurrection was the guarantee of our new life.
 4. In Christ there is an unchangeable truth that there is no more “death”
 - a. The condemning force of the law (the power of death) has no enforcement
 - b. It is impossible to kill One Who has conquered death - and He’s the One we are with - a positive spin on “guilty by **association**!”
 5. Death has no “controlling authority” over its conqueror - it is no longer the “dreaded lord” over our lives - no longer subject to its dictates
 6. For when He died, he died **UNTO** sin **ONCE FOR ALL** - vs. 10
 - Our “death with Him” was once for all - my experience does not alter my position

It is well pictured in the old lion picture of the Devil; he roars but his power is pretentious (hollow) over those in Christ

My body is freed from the jurisdiction but not from the inclinations to sin - these are to be reviewed as “on their way out.”

7. The "life that he lives" is unto God

- a. Not that He was under the realm of sin, but that He took the penalty of my sin into death, conquered it, and now demonstrates the new life we have
- b. He purchased (provided) the access to this "realm" of freedom from sin
- c. He lives only for God (He as God)- sin (having brought death) is conquered

F. The needed conclusion of the believer - vs. 11

1. Likewise - in the same manner (it is just the same with us)

- a. "Take it as a settled fact that you are dead..." - Lenski
- b. Thus, we are to take it as a **settled** fact that we are alive to God

2. The idea is that just as Christ... so are we - if true with Him, it must be so with us

- a. This furthers the absurdity of the idea of "living in sin that grace may abound"
- b. It is the realization not of my experience, but of my **position**
- c. Thus the "indeed" - the fact of the matter, not the idea of "entrancing" oneself into the belief; the belief does not make the position truer or more false

3. This is to be "reckoned" / counted

- a. Literally, take inventory of it (count out what you really have and what/ where and who you **really** are in connection with Christ)
 - As with money, we count what we have to know what we can spend
- b. We are as free from the condemnation and control of sin as Christ
- c. Eph. 2:4-6 - He made us alive (to God) and we are now "sitting in heavenly places" - this was what WAS done for and to us
- d. So, accept it as a matter of record to be true - **rest** in it; live in it!
- e. We live as citizens of Heaven now - our eternal lives have already begun!
 - This is why the believer is described simply as "sleeping" and not dead

G. Do not let sin act as "lord" in your body - vs. 12

1. How is sin characterized as "reigning"? (don't let it "boss you around")

- a. "...when sin is not opposed, or but slightly opposed,; when sin is committed industriously, and temptations to sin prevail easily; when persons sin without any sense of sin, with small remorse and check for sin; then sin is in its throne, and reigns imperiously." William Burkitt

b. The place of its reigning is the "mortal body"

- "Mortal" as it is subject to death and decay

- c. It is as if reigning when the mortal becomes the "**cause**" for which we live
 - (1). We are immortal in Christ and are to view life in light of this fact
 - (2). The "temporal" **desires** (lusts) are not to "drive us"

2. We, as we really are, have died to sin but we are still in our mortal bodies which still possess sin and its influence

- a. We will live out our lives with it (sin) striving to reign over us
- b. It is not its rightful place to do so, but it will if we surrender to it

3. Our sanctifying process is two-fold as seen in Php. 2:12-13

- a. "Work out your own salvation with fear and trembling" - literally, bring to its (rightful) conclusion your salvation (steer your life to the "end" of a saved person) - as a redeemed person would be expected to use this immeasurable gift
- b. This is done with great reverence and respect
- c. Remember, though, we can expect God to work in us to "will" to do His pleasure (the purposed plan is the **changing** of our desires!)

4. Sin will strive to take natural inclinations and distort or amplify them creating lusts or "inordinate affections"

Not to see ourselves AS IF having died to sin but as having died to sin

Not just "alive" but living "unto God" (in His realm and rule)

Things are not changing! _____

"For this cause do not let sin be ruling in your body which is under the power of death, so that you give way to its desires;" (BBE)

To "will" - wish; desire
To "do" - to act on it
(live it out)

This "sanctifying process" is begun and developed with the "truth" - "Sanctify them through thy truth; thy word is truth" - John 17:17 - we now know the truth of our position!

We are instructed to overcome evil with good not overcome it by simply avoiding it - Rom. 12:21 - we are called to directly contradict it

We are to control it not it control us

The "instruments" (same word) are not "carnal" or "fleshy" but are mighty through God (as surrendered to Him) to the pulling down of "strongholds" - II Cor. 10:4

Resist steadfast in the faith

Do not forget the mind as primary

See Col. 3:5-10

5. Sin is to be expected to try to reign in (through) our bodies as long as we live

- a. We, though, are not instructed that we will not ever sin
- b. The issue is surrender and subservience to the "rule" of sin as master
- c. The change of desires is developed in our resistance of sin's reign and God's working of His desires in us as He "purifies to Himself a peculiar people" and they are unique because they become (are developed) as "zealous of good works." - Titus 2:14 The devil
- d. So, we are resisters to sin - submit to God, resist ^Yand he will flee - James 4:7
 - Don't "throw in the towel" on a fight that's already won - fight!!

6. Sin is as if pictured as a person, stripped of authority, still trying to control

- a. This contradicts the common misconception of this passage referring strictly to our never sinning at all
- b. This makes one focus on "the one sin," typically giving it more power than it possesses, while missing other sins/failures that should have attention

H. We are not to offer our members to "sin's disposal" - vs. 13

1. Neither yield - to clarify it further, more specifically, do not offer your members, do not literally "stand by" and watch and let them be used by sin and its agendas
 - a. Sin, as if crouching in wait, seeks the opportunity, greedily, to snatch control of our mortal body's members and use them
 - b. This is why Paul said "I keep under my body..." - I Cor. 9:27
 - c. It is like "presenting them" to a master for use - handing them over
2. We are not to allow for sin's use our "members" (the parts (faculties) which "make me up")
 - a. Our members are our bodily parts - mouth, feet, hands, eyes, ears...
 - b. Our members are also our faculties - our thoughts (minds), emotions or even things such as our "aspirations" (desires of the heart)
3. They are not to be "instruments" - typically weapons or defensive armor or tools
 - a. To "yield" them is to allow them to be used in the defense of unrighteousness
 - b. To "yield" them is to allow them to be used in the attack of righteousness
4. "I must not allow my strength... energy... appetites... my speech, my mind, my thinking... my imagination or my emotions... I must not allow any one of them to be used by sin, and in the service of sin." Lloyd-Jones
5. The "armor of God" is to be worn in the protection of our members - Eph. 6
 - Belt of Truth - God's Truth & integrity hold things together (all protection)
 - Breastplate of righteousness - Rightness of living protects all "vitals"
 - Shoes - Good news of peace frees me from the distractions of the terrain I must tread (the good news of my salvation frees me to progress)
 - Shield of faith - Protection from the damaging darts of doubt - I Pet. 5:8-9
 - Helmet of salvation - Assurance of victory so as to not "lose my head"
 - Sword of the Spirit - To be on the offensive (with the Truth of the Word)

6. So, to sin, we must yield a part or parts of ourselves to what contradicts our purpose

- It would be a good practice in confession to identify the members used in sin

I. We are to yield ourselves and members to God - vs. 13

1. "Do not offer any part of your bodies to Sin, in the cause of unrighteousness, but **once for all** offer yourselves to God (as those who, though once dead, now have Life), and devote every part of your bodies to the cause of righteousness." (TCNT)
2. Literally do it "now and completely" - not as just letting God borrow our "parts"
3. We yield the "whole" and dole-out the members as called upon daily (as a steward)

4. It is interesting to note that we are not told to “not yield ourselves” to sin
 - a. The context and emphasis of these verses indicate we cannot
 - b. We can at best (worse) yield “members” to sin, but never the whole; never the **heart**. Our position in Christ disallows this
 - c. So who are those in I Cor. 3 that are “saved yet so as by fire?”
 - Clearly, these are they who “halted between two opinions;” they could not fully give themselves to sin, but neither would bring themselves to yield their “whole” to the control of God - they live in the constant **fear** of disappointing themselves!

The instability of a double-minded Christian causes them to, at their best, run in place failing to progress with their potential

Pr. 23:7 — J. As a man “thinketh in his heart, so is he...” - vs. 14

1. We are all (practically speaking) the sum total of our thoughts (thinking)
 - a. This was the key in the word “reckon” - calculate these as facts in the mind
 - b. Again, the only power Satan has is the **belief** of his lies
 - (1). They can be found in his replacements for the truth
 - (2). They can be found in his distortions of the truth (twisted)
 - (3). They can be found in his outright lies - Col. 3:8 - “spoiled - led away captivated and convinced through philosophy, traditions and deceit and “spent,” as it were, as money to their causes
2. So, accept the fact that sin will not **ever** have the dominion over us!
 - a. “For Sin shall not lord it over you. You are living under the reign, not of Law, but of Love.” (TCNT) - better translated “grace” than “love”
 - b. If one simply sees themselves in light of the law (which magnifies their sin) they see themselves as sinners, fully believing they will and must sin
 - c. One who accepts his position by grace is not threatened nor intimidated by the accusations of the law - he knows he is free to live right not freed to sin
3. We are not under the law but under the full acceptance of God (grace)
 - a. There are some who promote “religion” as having to do right
 - b. There are others, as this indicates, that promote “religion” as getting to do right
4. “According as his divine power hath given unto us all things that pertain unto life and godliness, through the **knowledge** of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious **promises**: that by these ye might be partakers of the divine nature, having **escaped** the corruption that is in the world through lust.” II Pet. 1:3-4
 - a. We have been given **all** things needed for a life of godliness - we are equipped and it is not “on us” to **earn** the standing
 - b. This is accessed through the knowledge of Him Who called us
 - c. We are given “promises” (assurances) from God that drive us (faith)
 - d. They are great and precious because they enable us to participate in His divine nature (living as those “alive from the dead”)
 - e. All because we have “escaped” the destructive (ultimate) power of sin (which is evidenced in the world through lust - natural inclinations misused or out of balance)
5. So many feel burdened to keep the a law of a difficult master not knowing (because of ignorance) the precious promises given of their freedom and light burden!
6. Too many are driven for healing (spiritually, mentally) viewing themselves as victims and oppressed, when in reality they are **soldiers** needing instruction (orders) to get into the action, with full confidence fulfilling the instructions of the commander

Like a computer virus eating up the system memory and other resources to render it ineffective

The whole point of antinomianism is absurd in light of our reality. Release from chains does not stir the heart to return to chains but to exercise fully its freedom

Lloyd-Jones - Romans 6; p. 174

X. Accept Your Slavery to Obedience to God with Joy! - Rom. 6:15-23

A. It is a fact: a slave will surrender one way or another to his master - vs. 15-16

1. So, let's look at it a little less drastic; since I am not under the law but under grace, should I look at it as OK to sin occasionally?

- a. Can we "take a night or two off?" (let "loose" once and a while)
- b. "Shall we commit sin" (occasional acts of sin as opposed to the life of sin... Surely, the objector says, we may take a night off now and then and sin a little bit "since we are under grace." - RWP)
- c. This is not dealing with just "occasional sin" but the permissive **spirit** of it
 - As in Murphey's law if something is designed with the **possibility** (allowance) of failing, it will fail

The subject of actual sin occurring in the life of the true believer is dealt with in chapter 7

2. So the answer is "don't even think such a thought!"

- a. The believer is not to have the inclination that he must and can sin occasionally (as a parent, who would never disown a child, still would not encourage them to, as it were, "push the limits" of their so-called security)
- b. We are "to think" as slaves think (only under a different master)

I must live for the pleasure of God not of self

3. Follow basic logic in an earthly illustration - slavery (as determined by obedience)

- a. All are born as the slaves to sin (vs. 17) - there is no "freedom" - man is not born neutral - our bias, drive and desires all steer us to sin
- b. It is a fact - to whomever or whatever we offer up ourselves we are its slaves
 - (1). Many feign or declare their freedom (independence)
 - (2). Our ultimate obedience to God or sin will evidence our true slavery
- c. We either offer ourselves (the whole) to sin, which ends in death or to obedience which ends in righteousness (there is no middle ground)

It is always good to recollect one's testimony reflecting on the goodness of God to keep us grateful to our master and never envious to return any part of ourselves to our former master

4. All reveal (ultimately) their master by what they do, not by what they say

- a. The blatant sinner is easy to identify as sin's slave
- b. The moralist is a bit more difficult: but consider what they do... they do what is "moral" to counter their need for a savior and disregard their need for saving by seeking salvation of themselves (they seek the glory)

I Pet. 2:15-16 ——— "For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bondservants of God" ASV

5. The believer is not saved to "freedom" but to obedience - Eph. 2:10; Titus 2:14

- a. We are His "workmanship" created "unto good works" - life is now not the slavery to sin, but to the "slavery" to God in His works and agendas above the world's (we are reminded that we are "bought with a price" - I Cor. 7:23)
- b. We are redeemed to be a people "zealous of good works" - believers are not known those desiring more sin but more righteous fruits
 - Thus the frustration of sin and the joy found in obedience

Not "what can we get away with?"

B. You are under a "new mold" - vs. 17-18

Salvation permeates our whole being

1. There is a great deal of joy to realize what we are compared to what we were

- a. We all started as the slaves to sin (our goodness and badness were sin)
- b. But our freedom from sin's slavery is seen in our "obedience from the heart"
- c. Literally the "mold of the doctrine you were delivered over to"

Partial approaches to the Gospel:
1. Simply bend the will - no understanding or heart
2. Simply feel it! - no change of will or mental comprehension
3. Simply understand the truth - a strict intellectual consent without a change of will (obedience) or affect of the heart (emotion)

- (1). They obeyed completely and sincerely evidencing they were being "moulded" by the teaching portrayed in this epistle
- (2). This is what the truth does to us... it molds, transforms us!
- d. The whole of man is changed at salvation, not just part
- e. Once freed from sin, we became the slaves to righteousness
 - Relishing freedom is evidenced in obedience (to our new master)

2. God is the one to be thanked - it is His work, not ours!

Again, we are His workmanship not our own; it is not what I will make of my life but what He will!

a. His work does not stop at simply "getting us saved" - Php. 1:6

- There will be growth; it is His working in us

b. He delivers us over to the "mould of doctrine" and **conform** us

- The moulding process will involve heat and pressure (for conformity)

3. The conforming process is always evidenced in Obedience

It is evidenced more than in simple belief; repentance/obedience are natural byproducts of the reality of our salvation

a. This counters the absurd question in verse 15

b. We are slaves to obedience - not that we are made immediately perfect, for then there would not be "work to perform"

c. It is our expectation, as slaves, to obey our master (and that not casually!)

d. A "strong-willed Christian" should not evidence a strong self-will - obedience is not seen in following what is easy, but is evidenced in submitting and following what is hard, difficult and often in opposition to the will of my old nature

e. We can and will as slaves to righteousness demonstrate self-will but with the same difficulty as Paul illustrated in "kick against the pricks" - Acts 9:5

C. Slaves working for a new Master - vs. 19-22

1. Paul briefly clarifies his use of the "slavery illustration"

"No requirement is more reasonable than this; and it should be a source of lamentation and mourning with Christians that it is not so; that they have employed so mighty energies in the cause of Satan, and do so little in the service of God." Barnes

a. He places it in perspective - it is simply an earthly picture to illustrate a spiritual point (so as not to take it **further** than it should)

b. He clarifies also that it is needed because of the "infirmity of your flesh"

(1). Literally because of the feebleness (weakness) of your fleshly self

(2). It was said to make clear that release from the law and sin was not the release to total **free** will, but to another master

c. This was an illustration that could be identified with at the time

- In a basic way it could be comparable to leaving a hard (almost tyrannical) employer for a considerate employer

2. But, seeing as how it is simply an earthly picture it cannot fully grasp and teach the concept of "slavery" to righteousness

Addiction to sin versus the proddings of love (as a man in love is a type of slave, but does so willingly) - those without Christ have no choice!

a. In a sense they are alike, in that both live for their master

b. But, seeing as how the master differs greatly, the service motivation differs

(1). One serves by compulsion (he must or else!)

(2). One serves by the constraints of **love** - II Cor. 5:14

c. Earthly masters cannot illustrate the perfection and love of our Master!

3. So, to continue, in like manner, as you yielded your "members" to things unclean and to self-will (lawlessness) so now yield them to righteousness and holiness

Many are guilty of trying to make their particular "strengths" and gifts spiritual requirements for all believers not so "gifted" or inclined

a. It is key to note that this passage does not state that we receive **new** members at our conversion (we are essentially the same people)

b. The strengths and talents before salvation are the same, only now they are to be offered to the disposal of righteousness

c. This also lets us know that there will not be "cookie-cutter" Christians - we retain personality and "drives" - so we cannot expect all believers to have the same strengths and drives - God gave us what was appropriate at our creation - all our "members" were recorded - Psa. 139

We as slaves (stewards) doling out our members as slaves to the causes of righteousness and holiness

4. So now we are to literally yield (stand beside as if offering them) our members (faculties and parts) for the daily purposes of doing what is the right thing to do with them and that which is separated specially for the purposes of God over and above my own! (Daily life with its labors takes on a new dimension!)

5. Each of my members (powers/possessions/faculties) is to be viewed as “slaves” to obedience
 - a. At times, different “members” will be resistant
 - b. The will will most often be the one in need of attention
6. The resources I used for sin I now “**spend**” on righteous causes
 - a. As we used our time to sin, now it is to be invested in obedience

Taken from M. Lloyd-Jones

As we persevered to accomplish something wrong, so now we should be dedicated to staying to the end with what is right

- In the world, people are not content with “one session of sin” but are often more than content with “one session” of obedience. They are not content with the minimum but they want the maximum. Should this not characterize the servant of the Lord?

b. As we used our **energies** for sin, now, “even so now yield...”

- The time consumed in self-service or self agendas must now be redirected

7. Our heart is the key - what we harbor is what we become in action - Mark 7:15-23

The history of the pharisees shows us they started right in their pursuit of God and over time, pushed the externals over the heart reality

a. In this passage, our Lord describes the influence of the evil heart (nature)

b. He corrected the Pharisaical idea that food eaten with unwashed hands (ceremonially) would defile a man morally

c. Christ clarified that no food could defile a man morally

d. A man is defiled (polluted/unclean) by what he allows from his sinful heart

e. As is to be explained in Romans 7, this is a battle even for the believer

f. So it will not be the implementing of high standards and protection from the influences of evil that will ultimately make profitable slaves, but by our submissive heart, grueling obedience, and forcible bending of the will to

conform to our new “Master”

8. Ultimately, obedience (conforming to God’s standard and will) leads to holiness

It is not “magically” bestowed on us to love what is right, but our love of evil will be “worked on” by our new Master in our new position

a. It is a common insight that things sometimes forced upon us or we submit to what is initially unpleasant, can become something we like, becoming a more “natural” pursuit - this is how practical holiness is developed

b. It is not what we are used to, but submission to our new master will change our outlook and our **desires** (as we obey)

c. John 7:17 - if one will “do his will” then they will know (first-hand)

Many slaves to sin spend their lives fighting the condemnation they feel from “law” never being able to rid themselves from it on their own efforts and reasonings

9. When slaves to sin we were “free from righteousness” - vs. 20

a. As slaves to sin, we were dominated by the “chains” of sin (desires, addictions, etc.) and the condemnation of law at the same time

b. To be free from righteousness, following the contextual analogy, we were simply not under its ownership

c. The “unsaved” can be moral people and have extremely high standards

This is the highest achievement of man’s religion... the awe, admiration and acceptance of other men

(1). Out from under Christ’s righteousness, ours is vile - Isa. 64:6

(2). The Pharisees were those who sought to “justify yourselves before men” - but God knows the **heart**

10. Think back to what it was like under sin’s ownership - vs. 21

Ecclesiastes epitomizes this concept!

a. “What fruit did you have then?” - the realistic answer is “nothing!”

The pleasure of sin is short-lived

(1). This characterizes man’s self-moralizing pursuits - they ultimately become profitless - they end, fail, or become contradicted

(2). The works of man are faddish and pass over time in popularity - “people get **tired** of everything” - things become fruitless

b. They should bring “shame” and even embarrassment in recollection

(1). Even as they do to the slave of righteousness when sinning

(2). The works were full of self - which when exposed, bring shame

11. The result of such “fruits” of worldliness were/are death
- Not just the death of the person, but death of the works
 - We, as the servants to righteousness, are freed to be profitable
 - Many see God as simply “chastening” them for their sin while it is really the case He is chastening us to bring us to the right things, the truly “profitable” areas of living
 - We do not pursue these other things as their end is death, decay and corruption
12. Our “fruit” results are steered towards “holiness” - vs. 22

Thus the soldier of Christ does not “entangle himself in the affairs of this life...” - II Tim. 2:4

Holiness in living will involve work; not just is our submission but in our “initiative obedience”

The hardships, disappointments, bending of the will, and being “cornered” in life all conspire for our good, which is obedience unto righteousness

- This process was threefold
 - Obedience first, leading to righteousness and ultimately to genuine “enslavement” to God - “servant to God”
 - The Christian does not have to sin, it is simply a “nuisance” - it is beneath the us and we are above it!
 - Our fruit is “holy” and anything not fitting this is not fruit!
 - The working of our Master is our sanctification - holiness
 - His working in us (allowances, direct interventions) have this as their purpose in our lives
 - A Christian does not sin because His Master does not want it - this is the proper motivation - it does not fit my purpose, I will be miserable, and will miss opportunities that He, as God of all, will allow me to participate
13. So both offer a “freedom” (one being false) and both entail “slavery”

John 8:31-36

The enemy will always, in the pursuit to deceive, strive to make “slavery” to righteousness as bondage and sin as freedom - those living out the dream of sin testify to its bondage!

- Sin offers “freedom” from righteousness (which is not freedom at all - it claims and boasts freedom while enslaving it’s addicted slave (in denial)
- Obedience offers freedom from sin with the “freeing factor” in itself - the “Truth will set us free” - but do not miss the “condition” - “...continue in my word... now the truth...”
 - The servant cannot “abide in the house forever” - sin will be the great “let down” (it will forsake you - its wages are death)
 - As servants to Christ, we become sons - higher than slaves - then, as in vs. 36, we are free indeed!
 - The enemy will strive to distort this truth

D. The conclusion - with no exclusion - vs. 23

- The wages (rations) of sin is death - what one deserves and is paid
 - The deciding factor of this is the Law (as the two must go together)
 - This is the by-product of sin (at any time) - even in a believer sin brings some type of death; in the body, soul, or one’s goals and aspirations
 - It is true that there is pleasure in sin... for a “season” - Heb. 11:25
 - Sin is not just the direct rebellion against God, but the disregarding of God’s authority and plan - sin is found in neglect also
 - Serving the master of sin leads ultimately to eternal death (separation)
- But God’s gift is eternal life through Jesus Christ our Lord
 - The eternal life is now begun (we are citizens of Heaven under our Master)
 - Time, energies and resources are wasted when spent solely for this life
- There is no true serving of two masters or of individual freedom
 - It is then ridiculous to believe that teaching the truth of our condition will lead one to a life of licensed sin

So it, sin, can never be fully enjoyed

Too busy serving the other master

XI. How to Be Lawfully Rid of One "Marriage", to be Married to Another - Rom. 7:1-6

A. One of the later keys of this chapter is to demonstrate the horridness of the sin in us

When a man thinks that he is more than he is, what a wretch he becomes!

1. Many fail to consider the "wretched man" they are **without** Christ
2. One of the purposes of our dying in Christ was that our new life might "produce"
3. So, free from the law we now have a motivation - grow and produce (abound)
4. It is an energy/motivation drainer to see one's self as having to fulfill the Law to be a become/remain a child of God and to please Him
 - a. The law has "dominion" over one as long as they live (without Christ)
 - b. The believer seeing themselves "married" to the law wastes their resources striving for what they already have! - as a wife still obsessed with a dead husband cannot **focus** on her new husband

As a Christian focused on sin or self-righteousness

B. We are the bride of Christ having died "by the body of Christ"

1. The "legality of our "new marriage" - vs. 3-4

The comparison is the effect of death on the law - obligation to it and its authority are abolished

- a. Only death of a spouse frees from the binding of the law in marriage
 - b. If one "is married" while the husband lives she is an adulteress
 - c. After the death of the husband she is "discharged" from his "law" - she has not fundamentally changed but her position and **obligation** has
2. We do not need an experience in and of itself to change our lives - the real "experience" comes in the realization and acceptance of our position!
- a. Many wait for the "feeling of victory" before a permanent change of life-style
 - b. We obey, "not because obedience leads to salvation, but because salvation leads to obedience." - Stott

"dead to the law" - once and forever

3. We "died" with Christ so as to belong to another - "married" - vs. 4

- a. This is evidenced in taking on His name - "Christians" - this does not declare our independence or autonomy, simply our "place"
- b. We, collectively, are the bride of Christ, yet are also to act individually as His wife
 - (1). A wife is submissive to her husband - his agenda, not hers - she is "about the **business** of the family"
 - (2). A wife does not rule her husband - He decides
 - (3). A wife does not desire another husband - a wondering heart (flirt)

This relationship supersedes our earthly relationships - Luke 14:26-27

4. We "died" with Christ so as to "bring forth fruit unto God" - vs. 4-5

"The very best that even the best man can produce outside the spiritual union with Christ is in God's sight but bastard fruit." Stifler

- a. This is not speaking of "spiritual children" as children are never referred to this way (as fruit) - fruits are the by-products and may be reflected in "off-spring"
- b. It is the "fruits of righteousness" - obedience (submission) bears fruit
- c. For, while still driven solely by "the flesh" the "passions of sin" were "aroused, stimulated" by the law; not that the law originated it, but the inner vileness of man was stirred to break the standard once it was presented!
 - This natural "stirring" will be discussed later in this chapter
- d. Our "fruits" stem from our new freeing relationship with Christ (Husband)
 - (1). Love - under sin this was the fruit of **apathy**
 - (2). Joy/Contentment - under sin it is discouragement stemming from self-love
 - (3). Peace/calm assurance - under sin this is worry and fretting stemming from self-reliance or reliance on the strength/ingenuity of man
 - (4). Longsuffering/forbearance - under sin this is impatience stemming from an obsessive self-focus on self-**comfort**
 - (5). Gentleness/politeness/graciousness - under sin this is rudeness failing to consider the **heart** of another

Gal. 5:22-23 provide a listing of the "Fruits of the Spirit" made available and are points of obedience under our new relationship from the Spirit pointing to our new "husband"

When told what not to do, by nature, mankind now wants to do it

- (6). Goodness/generosity - under sin this is stinginess
- (7). Faith/confidence/trust/reliance/faithful - under sin this is speculation
- (8). Meekness/patience when opposed - under sin it's rights protection
- (9). Temperance/self-controlled - under sin it is self-indulgence

5. The "motions of sin" were "activated" by the law - vs. 5 (lit. the passions of sin)

- a. This clearly evidences the **depravity** of man
- b. This was when we "were in the flesh" - strictly living for earthly things
 - This also evidences the "deadness" of ourselves in sin - Eph. 2:1
- c. The flesh, at work, produces "fruit unto death" - its results are fleeting

Pro. 9:17 — d. As will be clarified later, the human nature is motivated to pursue the forbidden

C. But now... we live as those delivered - vs. 6

1. We live as set free from the "written regulations" (letter) of the law

- a. The law was our schoolmaster to bring us to Christ - it was condemning of us and a constant reminder of our need for a savior.
- b. It was what literally kept us restrained - the focus was on its **fulfillment**

2. Having died with Christ we now can live by the spirit and not by the letter

- a. Having to fulfill the law oneself drove many to seek to perfect the "**literals**" of the law - just do what it strictly says
- b. This was believed to be achievable over time - Paul in Php. 3 and the "rich man" who kept the law from his youth - Mt. 19:20-21
- c. Now, under the spirit, not having to fulfill the law we are free to use it in its truest intent and design

3. The spirit of the law (this concept) was best illustrated by our Lord - Mt. 5:17-48

- a. "Thou shalt not kill..." - this was achievable by the **letter**
 - (1). The spirit, though, was the avoidance of anger and hatred
 - (2). Bitterness, anger and resentment are replaced with true love
- b. "Thou shalt not commit adultery..." - avoid the act - this was the letter
 - (1). The spirit, though, was avoiding the thoughts and mind set
 - (2). This is the drive, focus, of the believer under grace
- c. The law gave concession for divorce but the believer now seeks not concessions or exceptions, but unalterable commitment, not because of the spouse, but because of God and His **intent** for the marriage union
- d. The law gave guidance for keeping oaths, but under grace we are to speak plainly, no pretense, and honestly - "yes means yes, no means no"
- e. Under the law it was an eye for an eye - under grace, we forgive and invest

D. We are so heavenly minded we are seeking eternal good - II Cor. 5:14-21

1. The motivation for the believer is not fear or profit in being obedient

- Such thinking is commonly accepted but is based in **selfishness**

2. Our motivation - the love of Christ "constrains" (compels/presses/drives) us!

- a. If one died for all, all were dead! - this means us
- b. His death gives us life (new life), not that we can live to ourselves

3. So, we do not look on others strictly in an earthly focus

- a. We do not live for this life, after its goals and covetings - no more focus "after the flesh" - viewing others/things how the world views them
- b. Any in Christ are new creatures - old things are to be "**neglected**"
- c. All things are become new (of another kind!)

4. He was "made sin for us" that we would become the "righteousness of God in him"

This concept is also the basis for striving more to motivate by active obedience rather than a strict emphasis on active avoidance of things

What is the aim/goal/objectives of God's laws/precepts and commands? This is to be our main focus

5. All things new - our position is different, our spirit now lives!
 - a. But, as will be clarified later, we are still in the body (flesh/carnal)
 - b. We long for this mortality to put on immortality - I Cor. 15
 - c. With this new "spirit" we are driven by the spirit of the law (its purpose) not simply the "letter" (the externals)
 - d. We now know that the sin "within" will seek to use the law as leverage to stir up the passions of sin more - kindles the already present fire

XII. The "Law", the Flesh and the Believer - Rom. 7:7-25

A. If the law stirred up sin in us, is the law itself sin/evil?

1. Do not think such a way!! - this would be accusational against God
2. We would not know the true concept of sin apart from it
 - As in Rom. 5, it came alongside to show sin for what it is, but its intent was never the salvation of man, but to point him in the right direction
3. A "for instance" from the life (past) of Paul - vs. 7-9
 - a. "lust" - driven by out of control desires (as if inordinate affections)
 - b. Coveting is a thing of the heart - επιθυμια (lit. overly passionate)
 - c. But sin... using the commandment as a "starting point" literally wrought a work leading to all sorts of coveting in his heart
 - d. If we are honest and literal, we all see the infiltration of desiring wrong or even desiring *too much* "right"
 - e. Without the law sin was "dead" (inactive but still there)
 - f. He "was alive" without the law once

...a starting place from which to rush into acts of sin, excuses for doing what they want to do. Just so drinking men use the prohibition laws as "occasions" for violating them. RWP

When any person with conscience comes to some genuine understanding of the law of God, they sense guilt and the human response is to excuse, sear the conscience or strive to no avail to keep up morally with this law

- (1). "There was a time when I myself, unconscious of Law, was alive; but when the Commandment was brought home to me, sin sprang into life, while I died! (TCNT)"
- (2). He refers to a time he was unbothered by a law - he felt innocent
- (3). When confronted with this particular commandment not to covet, it opened his spiritual discernment, it was as though the reality of his sin came to light/life and, from his perspective, he died!
- (4). This explains the negative reaction to teaching God's morals

B. It is the sin in me that is the evil... the cause of death - vs. 10-13

1. The commandment, which was purposed to bring life (true living and a direction for life)
 - If one does not break a law but follows it, they live peacefully
2. Yet, literally it turned out for me to be death! - it proved/demanded my condemnation
3. Look at the process of "sin's" manipulation
 - a. Sin, lurking as the enemy within, took the occasion of this given commandment not to covet and proved its dominion over him
 - b. It is as if sin is pictured as flaunting itself over him, driving to his condemnation
 - c. It is pictured as being deceitful - as Eve was beguiled in Gen. 3
 - The solitary command of God in the Garden was used to deceive Eve and by its deception brought death
 - d. Sin never fulfills its promises! (the pictures it paints of satisfaction do not show the whole picture of the true landscape)
4. So the law is holy, just and good - the sin in me is evil, vile and destructive - vs. 12
 - Many of mankind are guilty of seeking out hatred and "revenge" against the messenger as visualized as the enemy, when in reality the messenger directly points out the true enemy

This is all in the PAST tense

5. It was the sin that Paul was “kicking against” as it were “pricks” - Acts 9:5
- Paul was trying to squelch the Gospel message (the Good News)
 - Yet, inwardly, he was **dead**, knowing his rightful condemnation
 - It is the pride in man which makes him want to hang on to the law, convincing himself of keeping it in his own self-righteousness
6. It was this sin, as evil, which deceived him - vs. 11
- It makes the law appear to be simply a hindrance to true **satisfaction**
 - It distorts the law making it appear evil - as, again, with Eve
 - It seems to offer freedom bringing only bondage
 - It seems to offer satisfaction bringing discontentment
 - It, as it were, took the weapon against it and “slew” Paul with it
 - As it still attempts to do to the believer (live as defeated/slain)
7. My sin, when confronted with law is **exposed** for what it is - vs. 13
- Personal security and pride set in without Law - yet, when we are compared to it we see the sin for what it really is, missing the mark, reminding of my constant inability in myself to fulfill and keep it
 - To the believer, it still serves to keep our “fleshy self” (carnal) identified
 - Many, realizing their state under grace, condemn the law as being bad - but as clearly stated here, God used what was good
- C. The Law of God and the old nature of the believer - vs. 14-20
- The law is of total spiritual roots - it is of God and identifies such
 - I, as in my flesh, and carnal (fleshy, made of flesh) am, as it were, “sold under sin”
 - “..the flesh still **adheres** to the regenerate...” Lenski
 - Plainly, even as redeemed, we are still stuck in these bodies (for a while!)
 - These new drives and desires in us to live the “laws” of God, especially their underlying spirit (purpose) are hampered by the fleshy part of us
 - “sold under sin” - this took place in Adam - 5:12 (before our birth) - the spirit was born again (made alive) but the flesh is the same old flesh I’ve always had
 - This is all key to realize why I still sin, else we would live in the sense of condemnation and overwhelming guilt (defeated again)
3. The “**duality**” in the believer still in this body - vs. 15-16
- The actions I carry out I literally do not *acknowledge* (don’t know!)
 - It is not really me - it is foreign to the real me (as now)
 - What I will to do does not (always) come out in my actions
 - Instead, things I detest seem to still come out of me
 - Even while doing what I against my new inner will (freedom) I still agree and acknowledge that the law of God is good - evidenced in my conflict - vs. 16
4. So, it is not the real me that does these things - vs. 17-18
- The real me is the “new man” made alive in Christ
 - Though, in contrast, in my flesh there is no “good” at all - no qualifying good as God calls things good (counting for eternity)
 - The more done in the flesh the less “good” is truly produced - it is easy to tell the difference to the part of me acting: if it is a truly righteous thing it is the new man, if any else, it is somehow of the flesh
 - The true believer **wants** (wills) to do what is right (continually better)
 - It is illustrated in the goal of Paul in Php. 3:14-15 - towards perfection

Sin stirs a resentment towards God’s true standard and, oddly enough, an affection for its man-made counterfeits

It is the seeking of qualifying righteousness in the Law which is wrong, not the Law itself

Paul’s illustration now goes to the present tense

Those who place personal sanctification equal or even above justification stumble with this whole section

To the true believer this inconsistency is antagonistic to him as he inwardly seeks right while in the unregenerate, at best they will look like they want right, but inwardly they are content with varying levels of sin

5. Beware the viewing of **self** as “this body”
- We are not what we see and feel in the flesh - the body is the interface for the real me to interact with the physical world
 - Identity found in the flesh leads to vanity, self-delusion, and depression
6. So, do believers sin and if so, why? - vs. 19-20
- Yes, they do sin, but there is now a difference - the “lusting of the Spirit” - Gal. 5:16-17 - walking and being led by the Spirit, not the flesh
 - “...this habit of sin is weakened, impaired and so disenabled, as that it cannot nor shall incline unto sin, with that constancy and prevalency as formerly, nor press ordinarily with the same urgency and violence” - Owen
 - The law still serves to make clear the sins still dwelling in our fleshy members but when looked to for righteousness it still seems **defeating**!
 - There is comfort to be had in the understanding it is indwelling sin and not the real me doing what I do not want and not doing what I want
 - It is the presence of a “conflict in my interests” that proves it is not really I which do these things (as one being full of evil fully instigating (authoring) them)
 - Many a believer forgets this concept and sees themselves wholly given to sin forgetting the promised sanctifying work of God in us - 1 Thes. 5:23-24
 - Nonetheless, we are still responsible for our sin - the duality in no way **excuses** the sin I find in me and acting out of me

The want and not want are the “new man” at work identifying with the Spirit of God

“Sin” would have us believe it is our true master, stifling progressive work by instilling a habitual defensive posture



7. So, the goal of the believer is not perfection of action (law) but perfection of cooperation with the work of God’s spirit in us - a completely trusting submitter
- “The believer frequently, but not invariably, fails altogether to do the good to which he is inclined; and when he does do the good to which he is inclined, it is never with an absolute perfection of service such as the “spiritual” law requires.” G. T. Shedd
 - Spiritual pride is foolish and poorness of spirit to be a constant companion

D. What to expect while we live in our bodies - vs. 21-23

1. There is a “law” (principle, truth) that when I seek (will) to do good, evil will also be at my side seeking to **counter** it

This is that principle at work in us - accept it as fact so as to be aware of resistance to my submission to God

- For, as a regenerate, we “delight” in God’s law (ideas/ideals) “after the inward man” (in my thinking and will)
- This is to be expected throughout - inner conflict with submission/obedience
 - Many deem themselves failure even when they obey, not knowing what to make of that part of them that did not want to

But throughout my body I see a different law, one which is in conflict with the law accepted by my reason, and which endeavors to make me a prisoner to that law of Sin which exists throughout my body. TCNT

2. The war is ever present - vs. 23

- This “other law” wars (present participle) against the law working in my mind
- When it states being brought into captivity this is also a present participle
 - It states an ever-present reality, not the final result!
- Never, never accept a defeatists attitude - as clarified earlier in Romans 6, the war is won, but as clarified here, the enemy has not **yielded**

E. The natural response and the right response to this conflict - vs. 24-25

1. The disgust generated by the “new man” in us, watching as it were at a distance the constant struggle and the failures calls us “wretched”
- This is the natural by-product of the regenerates conflict
 - When inconsistencies can be accepted as normal and “lived with” there is cause for concern - this is not normal!

These inconsistencies stir in us a “groaning” as with creation for the “redemption of our body” - Rom. 8:21-23

Proverbs 20:9 “Who can say, I have made my heart clean, I am pure from my sin?”

In a determined fashion—

It (sin) is no longer our “walk”

- c. The pain of the conflict is evident in the believer
 - d. The reality of the conflict reminds us to be humble - realizing our steady, unending dependence upon our Savior.
2. This is why, in I John 1:8-10, to claim no sin is a lie
 - a. If there is a belief that one does not sin...
 - That they do no wrong
 - That what others see as sin they can **excuse** away as not being sin
 - b. They are self-deceived (they do not really know themselves) or are not honest
 - “...he who maintains that he is wholly sanctified, and lives without any sin, shows that he is deceived in regard to himself, and that the truth, in this respect, is not in him.” Barnes
 - c. “...the truth is not in us.”
 - They do not speak the truth of themselves on this matter
 - If they are so blindly arrogant concerning themselves, how can they be **trusted** on other matters?
 3. But there is reason to be thankful, daily, for the “rescue” from this body of death
 - a. This rescue is seen (and should be acknowledged as such) every time we see true “good” emanate from us - it is His working in us!
 - b. Again, God is not interested in our work for Him as much as He is in His work in us (which then makes our “best work” surrender/submission)
 - c. It comes through “Jesus Christ our Lord” - His full name is used
 - (1). “Jesus” - His person on the earth (the instrument/delivery of God)
 - (2). “Christ” - His position as the redeemer and savior
 - (3). “our Lord” - His position over the believer - our “supreme authority”
 4. There is no such thing as an “evil Christian!” - I John 3:7-8
 - a. Don’t be tricked by those using salvation as license to sin (act however)
 - (1). Liberty is freedom from having to fulfill the law for acceptance
 - (2). Liberty is not a “free-for-all” to live contrary to our namesake!
 - b. It will be seen in the “life basics”
 - (1). In my speech (its content, tone, and intent)
 - (2). In my will (what I am after - my will or God’s; do they harmonize?)
 - (3). In my “**loves**” (what consumes the heart)
 - c. He/she DOES righteousness - they are active (versus, simply defensive!)
 - (1). We are more to be defined by what we do than by what we don’t do.
 - What are we actively pursuing now? Is it more the removal of something or the engrafting of what is better?
 - (2). It is easy to develop a life of “do nots”
 - d. A person “contentedly” living a life of sin is of the Devil - vs. 8
 - As the Devil was characterized from our first encounter with him
 5. Whoever is “born of God” is not a “sinner” - I John 3:9
 - a. Because His seed remains in them (they cannot “fall away”)
 - “The idea is clearly that the germ or principle of piety so permanently abides in the soul, that he who is renewed never can become again characteristically a sinner.” Barnes
 - b. We take comfort in the work of the Spirit “pricking” our hearts not having to fret over the “probability” of our **abandoning** “the faith”

6. So, the conclusion to these statements - vs. 25b

All done in and for the "flesh" (the "payments" of this life) for the "cause of righteousness" are flawed

- a. As a believer, with "the mind" I serve God's law - in my assent to its being good and in its "**steering**" of my thoughts"
- b. That which is done in/of and for the flesh serves "the law of sin" (it is dictated by the reigning of sin; it is fundamentally flawed)

XIII. The Secured State of the Believer in Christ - Rom. 8:1-4

A. What is the state "now" and forever for the believer? - vs. 1

1. Therefore is connecting all the way from the initial statements of freedom from Chapter 5 through the concepts of chapter 7

Chapter 5 — a. Realizing the fact that by one came sin and by one comes righteousness

Chapter 6 — b. Realizing we are identified in Christ (resurrection to new life)

Chapter 7 — b. Realizing we are dead to the "husband of the law" and married to Christ

2. There can be nor **never** will be "condemnation" to those "in Christ"

a. The "law of the Spirit of life in Christ Jesus" has freed me

- This is aorist - in the past, once for all (a "done deal")

b. Condemnation - a sentence against, punishment - this is in light of our "**justification**" not our sanctification

(1). We are in Christ - this is the reason for our "safety"

(2). It is His work not ours (and never will be ours) that saves and protects/preserves/perseveres!

3. The key to all of our lives will be our being "in Christ" - this was the focus of chapter 6

a. The key to our safety is "being found in him not having my own righteousness which is of the law..." - Php. 3:9 (it is "by faith")

b. It is foolish to view life in "increments" of being in Christ and out of Christ

- He became sin **for us** - II Cor. 5:21 - was this simply for the sins I have committed to this point or once and for all?

c. Salvation is the confidence in God's justifying work for me not my **sanctified** works for Him! - life is about God, not us!

4. The second half of the verse is not in most of the older Greek text and was most likely placed in verse 1 from 4 as a clarifier (fear of no punishment would lead to lawlessness a.k.a. antinomianism) - it is in verse 4 so its' omission changes nothing

B. It is because of Christ, not our efforts/intentions that we are freed - vs. 2

1. The "law of the Spirit of Life in Christ Jesus" - it is clearer to see "law" as "reign"

a. Before we were under the "reign" of the law and sin, thus condemned

b. Now we live freely under the reign of the Spirit of life - bringing grace

2. It is a great disservice to the work of Christ to live/think as one condemned

a. Many know of God's forgiveness and grace but refuse to fully accept the fact

b. This leads to many damaging results

(1). An exhausted, **depressed**, pessimistic "believer"

(2). An ineffective (offensively) "believer" living in constant **defense**

(3). A critical "believer" needing to point out others sins to better cope with the guilt of their own inconsistencies

(4). A life view of God as an oppressive, judgemental God

(5). A disillusioned "believer" - hopes of self-success for God are in a constant state of disappointment - the heart is sick - Pro. 13:12

3. One of the works of the Spirit is assuring of sonship - we must not **resist**!

- As described in Rom. 8:14-16

All sins past, present, future - to place it simply on present and past is to place the work on man not the work of Christ

Many believers who miss this point live in a constant state of guilt, feeling condemned forgetting they were "purged from his old sins" - II Pet 1:9 - this leads to inconsistencies with the reality of their position in Christ - sins of commission and omission

The most important faith we exhibit is the faith in God's complete, effective and eternal work for us, leading to the assured work of sanctification in us - also never to be seen as anything else but His work

C. The thorough conquering work of Christ on our behalf - vs. 3

1. "For what the law could not do in that it was weak..." - see also Acts 13:39
 - a. This sets up the overwhelming work of God in comparison to the law
 - b. The law itself was not weak or evil (7:12) but its realm of affect (the flesh) was the cause of its weakness (its "irritation" of the flesh made sin grow)
 - c. The law of God or any other law could not effect or secure salvation and not instill in man a righteous **disposition** (its own demands be met)
2. God's work focused on His sending "His own Son"
 - a. This term and others as "begotten" solidify Christ's deity
 - b. He was not a "creation" but the "exact reproduction" of God Himself - as our children are reproductions of us and on equal "status" as mankind
 - c. So, this is the work of God (He doing the planning and production)
3. The Son, Jesus Christ, was literally "in the flesh with the 'likeness' of sin"
 - a. The "power seat" of sin was and is in the flesh
 - b. Christ met the war on sin's ground (in the realm of its strength)
 - c. The wording of this is careful to place "likeness" qualifying sinful flesh
 - Some say He had to be tempted as we are which would have to include a sin nature but he forgets Adam's temptation
 - d. Christ **could** not sin as it was not in His "disposition" - His "inner self"
4. He "condemned sin" and all that pertained to its power - "and for sin"
 - a. By His perfection in keeping the law and death for us he "damned" sin
 - b. His condemnation assures us of no condemnation for the condemner has been, in full, **condemned**!
 - c. As a believer, to live under the concept of condemnation is to underestimate the complete work of Christ - there is no loss of salvation, no failing that halts any possible **future** work of righteousness for the Savior

The law was "weakened" when applied to "sinful flesh" which was predisposed to its contradiction

All "showcasing" this work of God for our awe, gratitude and debt of love squelching any thought of salvation merit on our part

Many believers fall for the lie that they have "blown it" in a failing or inconsistency and seek to "ride out life" thinking their part is spoiled by the enemy and themselves

D. The requirement of God's perfect law is met only in Christ - vs. 4

1. Christ's work was done in the flesh that the righteous requirement of the law could be satisfied completely in us
 - a. This satisfying is passive from our perspective (fulfilled in us) - to us
 - b. This satisfying effect is, in reality, two-fold...
 - (1). The overall requirement for perfection and the penalty to be paid
 - (2). The "inner disposition" (agreement) be changed (a new man)
 - c. The "righteousness be revealed" in his "Gospel" - Rom. 1:17 - God's law is met and the just truly **live** by faith
2. The righteousness is not just imputed (Rom. 4) but is also "imparted"
 - a. The work of Christ assures the work of sanctification
3. These fortunate individuals are characterized by their "walk"
 - a. They do not "walk" in accordance with the flesh - this is not their character
 - The word is used of one's disposition
 - b. Each person will decide and live in conjunction with their inner dispositions
 - As in Chapter 6, we are all as slaves to someone which is identified in seeing to whom/what we yield our members to obey - this does not communicate decision as much as it does "**bent**"
 - c. Those in Christ will be characterized (their walk) by a righteous approach to life

See also Php. 1:6; 1 Thes. 5:23-24 - b. It is not a "hope so" heart change and life change - it is guaranteed!

It is more than a "resting" on the work of Christ, it is availing ourselves of its positive/active opportunities

XIV. The Inward Disposition - Flesh or Spirit - Rom. 8:5-9

A. The righteousness of the law (its intent) is fulfilled positionally in Christ and then practically

1. The work of Christ was not simply to **save** us from Hell
2. It is more than protective it is fully effective! - His work cannot fail!
3. It, with finality, affects the recipient (to never return)
 - a. Those who "return" never ceased being "in the flesh"
 - b. As those described in II Pet. 2:1-22 - The "dog and sow" return to what they are
 - Salvation is not the accumulation of good works and disciplines as a pig is not truly changed simply by being **outwardly** washed

In time, false professors will be seen in their "walk" for what they truly are and always have been

B. Our "minding" gives us away! - vs. 5

1. This "mind" is more than just a thought or two, it is one's characteristic thinking
 - a. As mentioned earlier, ultimately, no matter how great the fight, we yield to our inner disposition (what we really are/want)
 - b. In Christ, this disposition has changed - as described in Chapter 7 a believer may think wrongly, but the inner disposition, The work of the Spirit does not allow (nor ever will) **full** surrender to "the flesh"
2. No doubt God uses an awareness of one's impurities to bring them to Him, but it is not the conformity that saves but the work of Christ which leads to a change of "heart" (how one thinks/looks at life)
3. Peter illustrated this with his "human thinking" in Mt. 16:23
 - a. He had earlier declared that Christ was the Son of God
 - b. Later, he "rebuked" the Lord for talking of being put to death
 - c. The Lord identified that he "savored" the things of men than those of God
 - This is the same word for "mind" in Romans 8
4. A person "in Christ" does not lead a life fully focused on the things of the earth
 - a. In Christ, all our perspectives are skewed, bent with the insight into our fortunate state and our life-long **debt** of love
 - b. A person who is distracted is "blind" and has "forgotten" he was purged
 - II Pet. 1:8-10 - we are instructed to make sure our "calling and election" not for God's sake but ours - remembering who we are, why we are really here and why we were saved (elect) by God - "...bring forth fruit unto God" (Rom. 7:4)
 - c. We are not here to live for here (the flesh and all that pertains to it)
 - For we know the time comes we must "put off this tabernacle" - II Pe. 1:14

This has no bearing on saving us, simply our own personal "sureness" in it (confidence in our future so as not distracted by the present!)

C. The unavoidable consequences of minding the flesh or spirit - vs. 6-7

1. Minding the flesh -carnal- (living for it and its passions) leads to death
2. A whole life devoted to the "flesh" leads to a whole life leading to death
3. But living for the spirit (or Spirit) brings (leads to) "life and peace"
 - Not just life but peace - "...the very element of the soul's deepest repose and true bliss." JFB (even in **trials** where the "carnal" is troubled)
4. "Minding" is not the source but the result; only proving where my true affections lie
5. It is unavoidable - the carnal (fleshly) mind is opposed to God
 - a. Many see this as it being God being against the carnal thinking
 - b. But it is the living (minding) the flesh that will automatically hate God
6. Those living for the flesh, no matter the intent, nobility and seeming religion they demonstrate, they are still at odds with the law of God and God Himself
 - As especially those in Rom. 2 feigning true morality, all living for themselves

7. The problem with these is that they literally “exist only for the flesh”

The tendency to pursue and live for “my way” reminds the believers of the presence our flesh and the life-long conflict it produces

- a. It is the underlying **purpose** for all they do - it is their “walk”
- b. “...there is no power in the ‘will of the flesh’ or the principle of sin, to subject itself to the divine law. Satan cannot cast out Satan... Self-recovery is not possible to the human will, though self-ruin is.” Shedd
- c. There is an inability and refusal to “subject” self to God’s law (seen as enemy)

D. Those with the “Spirit of Christ” are made pleasing and pleasurable to God - vs. 8-9

1. Practically, it dictates the underlying motive (purpose/reason/disposition)

- a. Those “in the flesh” will do “righteous” things unrighteously
- b. Thus the picture of “our righteousness” = “filthy rags” - Isa. 64:6

2. These cannot please God because they cannot “**subject**” themselves

- a. Those with a “mindset” of the flesh literally do not have the power to please
 - “δυναται” - power/ability - they cannot/will not surrender
- b. They cannot please Him because they do not want to please Him

3. Those who do not have “the Spirit of Christ” are “none of His” (no exception)

4. We know we are in the Spirit because we know the Spirit is in us! - vs. 9

- a. It is interesting to note that we are first informed of our position and then challenged in our **practice** (obedience/submission/action)
- b. I Cor. 6:19 - “we are the “temple” of the Holy Spirit thus we are not our own
- c. John 14:23 - Loving God and keeping His commands was not the points of earned self-righteous works, but the evidence of the “Trinity” the “We” in us - many of the religious have it backwards thinking if they can bring themselves to love God and obey His commands then He will love them, not knowing they are not capable of this without His already being in them!

5. It is not describing “a” spirit of Christ (Christlikeness) - many are christianlike but do not have THE SPIRIT of Christ (The Holy Spirit) in them

- No doubt many are deceived into false security based upon Christlike works but “denying the power thereof” denying the **truth** (doctrine)

This is one of the “driving forces” of the believer...to be pleasing to God

It is to be a sobering thought to think upon our current and constant company! (the fear of the Lord)

We serve FROM our position in Christ not FOR a position in Christ!

XV. Living as “Sons of God” - 8:10-17

A. A grim prognosis for the **body** - vs. 10

1. Even with Christ in us and we in Him, our bodies are as dead (dying)

- The first breath we take at birth is truly one of our last

2. We are “mortal” (bodily) because of sin (thus death, sickness and weakness)

- a. It as is though a “dead weight” upon us
- b. Though, there is also life by the Spirit (through genuine righteousness which is the antithesis of sin)

3. Sin is the product of my will, while righteousness is the product of God’s will

- a. The more the “body” dictates action the less righteousness is produced
- b. This, by the way, is not the same word as “flesh” used earlier - this is simply the body, not the state of living for this material world (the “flesh”)

4. II Cor. 4:14-18 - the outward man is dying but the “inner man” is renewed day by day

- a. The goal is not to live for the body - this can quite naturally become a life focus
- b. The inner man (spirit) is refreshed/invigorated/strengthened - a life focused on the body and the material leads to a wearied life perspective!
- c. The focus is to be on the things unseen which are not temporal - seeing the **eternal** side to a grief/trial lightens its load

The body finds its highest and most satisfactory “expense of resources” by being used/directed (submitting) by the Spirit

B. A bright hope for the body - vs. 11

1. As a believer, the Spirit that raised Christ lives in us
2. This fact has at least 2 conclusions from which to draw
 - a. We need not fear or dread death - for at present, this very moment and all of our lives we have the Spirit that raised Christ living in us; He is with us to the **end**!
 - (1). To "dwell" is the picture of residing in a house
 - (2). There is an ultimate hope for our bodies for the resurrection
 - (3). "...but whether we shall have died and our bodies buried in a grave, or rotting in the bottom of the sea, whether we shall have been blown into pieces by bombs, it will not matter; whatever be our case, there will be this glorification..." Lloyd-Jones
 - b. To some degree, these "dead bodies" find a semblance of life by the Spirit now
 - (1). He quickens our "mortal" (liable to death) bodies
 - (2). Any true life to be lived will be lived through Him in us
 - (3). Life will be evidenced/defined by what we "live after"
3. Eph. 1:13-14 - This same Spirit is the "seal" of our salvation - "earnest" (proof)
 - a. It is His **working** and stirring in us that also assures us of this future
 - b. He is the reason we find ourselves so often obeying in spite of our bodies!
4. Php. 3:20-4:1 - Literally, our "citizenship" is in Heaven stirring us for our Savior Who will change our vile bodies like unto His. This stirs us to "stand fast" - persevere!

C. Knowing this, we do not live for this body and the flesh... we owe them nothing - vs. 12-13

1. The spirit owes the body nothing but the body most certainly does the Spirit
2. "...we are debtors" to "not to live after" the flesh
 - a. It is not to have captured our hearts and the eye of our imagination
 - b. We are not obligated to live for the dictates of the flesh - which is, of course, one of the "great lies" of the enemy that we must live for this world
 - c. This was the perilous example of James 2 when the church lived and acted as those obligated and mesmerized by this world and its' **ideals**
3. Living for and by the dictates of the flesh is like paying on a debt already paid off
 - a. It has nothing I truly want that it can take from me
 - b. It, the flesh, will "act" as though it must be fulfilled lest you be disappointed
4. Those who live "after the flesh die" - this is a statement of fact - a few ideas...
 - a. Those who live ultimately for the flesh (carnal) were never "alive"
 - b. The death of our body and all material things is a given - why live for them?
5. The believer is characterized as one "mortifying" the "deeds of the body"
 - a. It is important to note that this "killing" is done "through the Spirit"
 - Many a self-righteous person has denied their bodily desires to earn salvation or "ranking" with God - this is at the heart fleshly and self-centered
 - b. It is not a means to salvation, it is the result of it! It is done out of good common sense and debt realizing our position and how we got there!
 - c. This mortifying (putting to death) the bodily deeds is prompted by the Spirit - to contradict His working will grieve Him and **discourage** ourselves
 - d. It is our motivation to live - it is our life purpose... what life is all about to us
 - e. We live as sons of God (vs. 14) and in living for something it is inevitable we will and must live **against** something
6. The believer is motivated by debt and obligation - what I know of my position, the cost of its purchase could do no other

It is interesting to note the "drive" of the world to redefine life and living in disobedient terms, yet when lived-out proves it is not living at all!

D. Mortifying the deeds of the body as clarified in Colossians 3:5-7

1. Beginning the process of “stamping-out” signs of life in the old man – vs. 5-7
2. “Carry out this principle of death to the world, and kill everything that is mundane and carnal in your being.” – Lightfoot

a. “Killing” the attempts of the old nature to temporarily **seize** control

(1). This is what is taking place when Christians sin

(2). “mortify” is killing (violently) these attempts

• Idea is to mercilessly slay

(3). It is to be a pre-**meditated** killing

• The absence of this weakens our resolve in temptation

b. “Burning the bridges” of enemy infiltration (provision) – Rom. 13:14

3. Putting to death the natural, base desires (cravings) – vs. 5

a. “fornication” – illicit sex (mental and physical)

b. “uncleanness” – impurity, love of immorality

c. “inordinate affection” – Unrestrained passion

d. “evil concupiscence” – Evil longings

e. “Covetousness” – Love (worship) of things (and getting them)

• Identified for what it really is – “idolatry”

4. These are not to be considered **acceptable** options

5. The aforementioned are directly associated with God’s wrath – vs. 6

a. For the children of disobedience it brings punishment

b. For the believer it brings chastening (for wrong)

6. They HAD BEEN characterized by these things - They must not “fit” them again

E. Traits which “hit closer to home” now – Col. 3: 8-9

1. These next traits are to be “put away” – lay aside as useless

a. As a man laying aside his childhood clothes

b. As a soldier laying aside uniform from a former duty (other side)

c. As a believer laying aside what characterizes the “old man”

2. Anger and wrath – perspective of others relating to myself (God also)

a. Anger is exasperation, irritation allowed to dominate the thinking

• Something is viewed in how it inconveniences me

b. Wrath is the stockpiling of “angers” – Offenses settle into deep bitterness

Both result from
self-focused
attention

Revenge — 3. “malice” – meanness, rudeness (demeaning another)

• Taking pleasure in the humbling (discomfort) of those bitter against

Attempts to influence — 4. “blasphemy” – cursing, condemning others

others to contempt
and hatred - as is
done to God

a. Usually as public (or secretly widespread) as possible

b. Intent as to **defame** and destroy (not to restore)

5. “filthy communication” speech of deep hatred

a. Foul language to communicate contempt

b. Language seeking to produce graphic, horrid pictures – Eph. 4:29

6. Lying – deceitful communication – vs. 9

a. “Don’t be lying amongst yourselves”

b. As if to become accepted behavior – even called “courteous”

(1). “Skewing” facts about each other – alter opinions

(2). Adding or leaving out facts

(3). Slipshod use of conversation – not cautious with speech or facts

As food once
thought to be
good, now has
been left out and
is spoiled

7. The “practices” of the “old (condemned) man” are to be **discarded**

• “old” – worn out, past usefulness - No longer fits the “agenda” of the new man

F. The “new man” is being “refreshed” continually – vs. 10

1. “The new” (in **kind**) is being “renewed” (in quality – fresh)
 - a. This is a present, **passive** process
 - (1). It is happening now – present
 - (2). It is being done to us – passive (not exertion but submission)
 - b. It is a continual process of refreshing
 - (1). “Old” (rotten) things are removed (as they come up)
 - (2). “New” (fresh/ clean) things are “worked in”
 - (3). The process is to be “cycling” – continual
 - (4). Stopped, and the “fresh” becomes spoiled
2. The renewing comes through the **knowledge** of God
 - a. Before the “steps” and “methods” God must be known
 - (1). Learning what “resembles” God – “image”
 - (2). Learning of the Creator, the creature learns of itself
 - (a). As to his purpose & true life focus
 - (b). What will bring contentment – pleasing God
 - b. The natural by-product is **conformity** to God
 - (1). As children desire to mimic their parents
 - (2). This is only hindered when either. . .
 - (a). Children find fault with their parents
 - (b). They view their parents as unloving
 - (c). They grow to love their immaturity

If you live in obedience to your earthly nature, you will inevitably die; but if, by the power of the Spirit, you put an end to the evil habits of the body, you will live. (TCNT)

G. True living is not defined as living to cater to the inordinate desires of the body

1. As clarified, we will all inevitably die (physically)
2. True living is discovered when the **distracting** desires are removed
 - On many accounts, submission to the Spirit’s sanctifying work corrects, builds, and sets our focus in life (contradiction to it clouds the vision)
3. Lu 11:34 - “The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.” (If our “eye” (focus) is evil (distorted) we cannot really see)
4. II Cor. 6:14-7:1 - As “sons and daughters” we “come out from among them...”

H. Only the “sons of God are led by the Spirit” - vs. 14 - (this is exclusive)

1. Proof of our sonship can be seen in the guidance of His Spirit
2. Many a hypocrite will claim the Spirit’s leading - He, the Spirit, receives wrongful blame for the self-serving, self promoting acts of these hypocrites
3. This is a great deal of the reason for the “trying of the spirits” - I John 4:1
 - The Spirit’s leading will always be in truth (in harmony with His word)
4. On **αγονται** - “A metaphor taken from the blind or those in darkness, who know not how to proceed without a conductor. So we have need to be led by the Spirit in the way of truth, for we are blind and see no light. Or it is a metaphor taken from infants, who can hardly walk without a guide; for the regenerated are like little children lately born. Thus we are reminded of our misery and weakness; and we ought not to ascribe to ourselves either knowledge or strength apart from the Spirit of God.” John Calvin quoting Pareus
5. We are not to think as “children” but as “sons” - Gal. 4:1-9
 - a. A child is focused upon the superficial **basics**
 - b. A “son” is focused upon his inheritance (preparation for it and focus on it)
 - c. A son is not to return his focus to the lower aspects of a slave! - vs. 9

6. "...as a scholar in his learning is led by his tutor, as a traveller in his journey is led by his guide, as a soldier in his engagements is led by his captain; not driven as beasts, but led as rational creatures, drawn with the cords of a man and the bands of love. they do in their obedience follow that guidance, and are sweetly led into all truth and all **duty**." MH

7. In light of the context (previous 2 verses) this leading would be more in drives, ambitions actively practicing the mortifying the deeds of the body

- It is not the negative pursuit, just to be rid of the sin, but the positive pursuit of holiness - Mt. 5:6 - driven by a craving for righteousness to be filled

I. The "spirit of a slave" vs. the "Spirit of adoption" - vs. 15

1. If one subscribes to the belief that all people are God's children they will be confused

- This verse and others shows us how (singularly) we can become as sons

2. This verse through 17 describe a proceeding and relationship more than formality!

3. We, under Christ, have not gone from one "tyrant master" to another

a. We do not "receive" the "spirit" of a slave - the essence, air

- As "condemned by the **law**" slaves

b. "...again.." as we had before - as though our best interests were not considered

4. Without the Lord we were "sold under sin" - slavery in the truest sense of the word

a. "to fear" - as in intimidation (a life dictator) - rejection is a "companion"

b. Living in the constant **dread** of self disappointment (a driving force)

5. This, in contrast, is the "spirit" resulting from an adoption "as sons"

a. There is a reverence but not a fear (as dread)

b. He has adopted us into His family and we will be treated as "sons"

- Determined heirs to His inheritance! - 1 Pet. 1:3-9 (read!)

c. Our relationship is secured - there is NO example in the Scripture of an adopted son being disowned by the adopting father for the wrongs of the son

d. We live as part of His family not in the fear of being cast out - there is no "spirit of adoption" in such a dreadful thought

(1). Clearly it will take getting used to but it is expected to come

_____ (2). Live as sons! Expect his teaching/discipleship - Heb. 12

e. The "perks" of being in the family will take time to get used to and for us to have the faith to realize they are there for our using

6. With such as spirit we can cry out "Abba Father"

a. We can officially call Him Father as now our true father

b. We affectionately and with joy call him father! - as in the sheer joy of hearing our mouths state such a wonderful thought - our reality!!

c. This was the relationship expressed by our Lord in Gethemene - Mk. 14:36

d. This is actually a result of the **Spirit** in us - Gal. 4:6

H. The work of the Spirit - He "testifies" that we are "the children of God"

1. He works in conjunction with our own spirit of the awareness of our sonship

a. The doubting of sonship in God's family is not His work

_____ b. It is His working in us that reassures us

2. His work in us of the convicting of sin/inconsistencies (righteousness/judgement)

3. His work in us to "move ahead" spiritually (frustration with stagnation) or when

He reveals "superficial spiritual fillers" for what they are robbing us of our spiritual drive, strength and resources with **distractions**

4. His intercessory work on our behalf for our needs - we are not alone!!

There are some who believe the "spirit" is the Holy Spirit in both cases; one under the Law the under grace (adoption)

Known as "chastening" which He does only to sons

5. He, HIMSELF, testifies with our spirit

a. This is pictured also in the “**sealing**” of the Spirit - Eph. 1:13; 4:30

(1). He is the assurance of our inheritance and sonship

(2). As the seal of a king assured the document authenticity

b. He is also our “**earnest**” - II Cor. 1:22; Eph. 1:14

(1). As a “down payment” indicates the assurance of the rest to come

(2). He is what we “bank” on till we receive in full, the assured inheritance

(3). His working in us is a foretaste of glory to come!

c. He assures us - the goal is contented confidence; a founded boldness - we are now free to get along in life living as sons of God rightfully should, not in the overshadowing of doubt which is a persistent stifler of spiritual progress.

I. The conclusion to being His “children” - vs. 17

1. If we are His children, we are His heirs - to His “fortunes,” **name** and family

a. We are not to be living for this world’s “inheritances” (corruptible)

b. A “poor” man is distracted when solely focused on the offerings of this world

• All competing for his time, attention and his fleeting earnings

c. A person in a wealthy family need no other distraction than that of having to wait for the ultimate receiving of his full inheritance

• This is to be the focus of the believer; not in the earning or accumulating of an earthy inheritance but a contented, assured waiting while living off the “earnest” given as a predecessor to the whole inheritance!

2. “...heirs of God...” - **God** Himself is our “portion”

a. As recognized in Psalm 73:25-26 - “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.” KJV

b. All the splendors of Heaven will be dulled by the greatness of His presence

c. “When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be **everything to every one.**” (RSV) I Cor. 15:28

3. Joint-heirs with Christ

a. As if our “brother” Who paid our way to such an inheritance

b. To be beneficiaries on the same plane is astounding!

c. “Oh blessed Jesus! how endearing are our obligations to thee! All that we have is from thee, by thee, and in thee: We are chosen in thee, justified by thee, sanctified through thee, and shall be glorified with thee...” W. Burkitt

4. If, (lit. as is the fact) or (since) we suffer with Him - it is a given we suffer as He did

a. It is the **assured** by-product of following in His path

b. His **griefs** become ours (suffering in accordance with His sufferings)

c. He suffered for the sake of others (us) - as we must and will

d. He suffered for the cause of God - as we will

e. He suffered as rejected by the world - as we must be

• The “not fitting in” as we do not see ourselves as permanent residents

f. I Pet. 4:12-13 - Rejoice in being partakers of Christ’s sufferings

g. Php. 3:10 - Loss “that I may know him, being made conformable...”

5. The assured end of being “glorified with him”

a. Suffer together with Him and be glorified **together** with Him

b. The sufferings now bring an “exulting joy” then - I Pet. 4:13

The Dangers of doubting salvation:

- No growth
- No outreach
- No extending faith
- No contentment
- No security
- No joy
- No appreciation

I Pet. 1:4-5 - an inheritance incorruptable and undefiled, and that does not fade away, reserved in heaven!

An earthly focus set on the life-long study of the greatnesses of Almighty God in all, will be a life rightly focused!

“See the gains of suffering for Christ; though we may be losers for him, we shall not, we cannot, be losers by him in the end.” MH

The price of bearing His “family name”

XVI. Dealing with the “Groanings” of the Meantime - vs. 18-30 (the focus of Hope)

A. The sufferings of the “now time” - vs. 18

1. Paul is dealing with the “reckoning” (consideration) of the present sufferings
 - a. As if in “taking inventory” of what one really has (or has coming)
 - b. It deals with one’s conclusions on a matter - after considering the facts
 - The facts in consideration deal with the previous and what is coming
2. Based upon the following descriptions, these sufferings are not just those for the sake of Christ, but all suffering related to living in a “**futile**” world
 - a. All frustrations, irritations, pains, agonies and disappointments
 - b. The all-encompassing idea of what is even minutely unsatisfactory to that which seemingly overwhelms me with grief and/or fear
3. These “sufferings” are only temporary (life-long)
4. We must be focused past this earthly life’s end to be able to deal with its present!

Not “reckoning” as a child of this earth but as a son of God by adoption

B. The lack of “comparability” between now and then (no matter the present circumstances)

1. Too much focus on the troubles of “now” distract from future reality of purpose
 - a. Paul in his farewell address to the Ephesians - Acts 20:17-24
 - b. Is “..life so dear or peace so sweet..?”
2. Any suffering is literally not “noteworthy” in contrast to what is to be revealed
 - a. As a paper cut would not be considered after opening an inheritance check
 - b. All this coming “glory” will be revealed to US! (His children)
 - c. We, then, can put up with all on this earth in light of what is coming
 - d. As Abraham and his descendants could do in light of the promise - Heb. 11:16
3. Over attention to fears communicates too much **value** on the present!
 - a. If not continually focused upon what is promised, we will either become so enchanted with the present we will live in the dread of its loss or will be driven to **despair** in the “gloominess” of a negative situation
 - b. We are to be characterized as having almost too much determination
 - All our labor “in the Lord” is not vain - futile, ending, limited

All endurance is built upon confidence in the benefit to follow - it produces an unshakable stamina if built on a “prize” considered of unmeasurable value to the pursuing one

This is the problem with _____ materialism on any scale

unswervable - 1 Cor. 15:58

C. The “out stretched head” of creation anxious for the “revealing of the sons of God” - 19-21

1. We can readily identify (humanly) with the personification of the creation
 - a. The whole of the creation (the subhuman) is subject to “futility”
 - b. The idea is “vanity, emptiness, purposelessness, ultimate failure”
 - c. It, the creation, is unable to fully fulfill its **intended** purposes
 - d. All in its realm is given to decay, decline and destruction
2. It is as if the creation waits with expectation for this “apocalypse” (revelation)
 - a. When, renovated, it fully fits its design (satisfactorily)
 - b. This is the “in hope” mentioned in light of its unwilling submission to being in subjection (the realm) of decline
 - c. We wait with the same hope as redeemed still living, bodily, in the realm of decline
3. God subjected the creation to futility because of the fall of man - Gen. 3:17
 - Thus, it anxiously awaits his final revealing as sons of God for then it will be released from its subjection. No thorns and weeds, not poison, no ferocious animals, no damaging weather, no decay, no death!

All “new” life or creations are already in process of decay

D. Till then all the creation and ourselves “groan” with the pains and anticipation - vs. 22-23

1. We (as redeemed) and the creation literally “moan jointly”
2. It is an expression of pain, disappointment, lack of **full** satisfaction
3. It is an expression of “bearing with” knowing the worthwhile outcome
 - As the pains of childbirth are endured anticipating the result

4. “..if creatures have continued for so many ages in their groanings, how inexcusable will our softness or sloth be if we faint during the short course of a shadowy life.” Calvin
5. Again, it is an anticipatory pain, not one intended to make us give-up, but to _____ **continue** _____ in spite of them, knowing what is coming!
6. Even we who have the “first-fruits” of the Spirit (the foretaste of what is coming)
 - a. We “groan within ourselves” - there is no doubt, griefs
 - b. But it is as though a grief enhanced with the eager expectation of the finalization of our adoption, the redemption of our bodies
 - c. The word for waiting is an eager waiting because of the “waiters” full expectation of what is coming, and _____ **patience** _____ is difficult
7. The pains of this earthly existence make us long for the redemption of all creation
8. Notice also, the body redeemed is what we look for, not being freed from our bodies

A believer overly enamored with this world will not anticipate the future but may be distracted by fearing it

E. Living with a clear understanding of what “hope” really is - vs. 24-25

1. “For in hope we have been saved..” - in the “_____ **sphere** _____ of hope” - Wuest
 - a. We are not and were not saved “by” hope but by faith
 - b. Faith is the “agent” that bears our hope along
2. Hope is the expectation of our future that we received at rebirth
 - a. Thus, the believer expects to live in this sphere of hope while on this earth
 - b. It is wrong of us to expect the results of “full adoption” while on this earth
 - (1). Mainly, the redemption of this bodily existence and all its “pains”
 - (2). Many seek and preach this possibility on the earth, but if this is ever fully seen on this earth, it ceases to be “hope” (as it is “seen”)
3. So, as long as it is not seen with our eyes (this final adoption) we _____ **wait** _____
 - a. “We are to wait neither so eagerly that we lose our patience, nor so patiently that we lose our expectation, but eagerly and patiently together.” - Stott
 - b. Our absolute anticipation of what is absolutely coming instills in us a drive that will not entertain giving-up. To do so would seem senseless!

In light of what is coming —

F. The unutterable groanings of the Spirit on our behalf - vs. 26-27

“In the same way..”

1. Just as this “expectant hope” sustains us, still we are fully aided by the Spirit
 - a. We are not left on our own to hold up steadily under trials
 - b. We are not left to ourselves to remain faithful still living in a futile world
2. He “helps” us - **συναντιλαμβανομαι** - He comes to help bear the load - as in the picture of one taking up the other end of a heavy object too much for us alone
3. He comes to the aid of us in our weaknesses
 - a. Our weakness of a “sin-bent” nature
 - b. Our weakness in a futile creation (frustrations, let-downs, disappointments)
4. In these weaknesses, it is fact that we do not know how to appropriately pray
 - a. To ask for what we should ask for (in accordance with God’s will)
 - b. To ask in _____ **measure** _____ that we should ask (how much)
5. He, the Spirit of God, intercedes for us
 - a. He comes to testify on our behalf (making official requests, properly)
 - b. It is to _____ **plead** _____ the cause of another before a higher authority
 - c. We are assured of this in our weaknesses and inability to pray properly
6. It communicates the “unutterable groanings”
 - a. These can be the unutterable groans of ourselves, dealing with the “pains” of the trials as we await the hope of our assured future
 - b. These can be the “groanings” of His Spirit, amply translating what we cannot

“..the desires which the Holy Spirit excites and produces in the heart. He does not need that those deep emotions should be expressed in words; he does not need the eloquence of language to induce him to hear; but he sees the anxious feelings of the soul, and is ready to aid and to bless.”

Barnes

In a sense, our prayers are rightfully filtered; selfishness, pride and the like are left out

Jeremiah 20:1-18

- c. These can be the groanings that come from our frustrations with our inconsistencies, not knowing what to do (sins of intent and **neglect**)
7. God “searches” all hearts, thus He can rightfully discern His own Spirit - vs. 27
- “Yet he who searches all our hearts knows what the Spirit’s meaning is, because the pleadings of the Spirit for Christ’s People are in accordance with his will.” (TCNT)
 - The one who speaks on our behalf, does so flawlessly - as a normal citizen needing the defense of a law expert (defends within the guides of the law)
 - Our “circumstances” are **intimately** and rightfully known by God!
8. The intercessory work of the Spirit pleads for only what is consistent with the will of God for in our lives and His purposes in every circumstance
- It is a more vivid “Thy will be done” prayer than we could ever muster
 - Even when we do not ask or know to seek the perfect will of God in the matter, He is pleading that this **perfect** will be done
 - Even if my thoughts entertain giving-up, He, the Spirit, pleads otherwise
 - Even our impatience is anticipated and dealt with!
9. It is in us (humanly) to become fatigued and desire to quit the “race set before us”
- The working of the Spirit in us will be similar to that of Jeremiah in his “resolve” to quit his calling because of his sense of failure and frustration
 - He resolved to speak the Words of the Lord no more
 - He could not restrain them (could not keep silent)
 - He was led through many “bouts of discouragement”
 - Asaph, in Psalm 73, recounts the redirecting of his own struggle with the “outward evidence” which seemed to be contradicting God
 - In II Cor. 12:7-10 Paul identified a struggle with a “thorn in the flesh”
 - This was not answered as he asked, but his asking was **corrected**
10. Our reliance upon the Spirit will also involve a conquering of our thoughts in connection with this “futile world” in which we live - I Cor. 2:6-16
- The “wisdom” spoken by the Apostles was predetermined to “our glorying”
 - If these truths had been known, the “rulers” would not have crucified Christ
 - But these before unseen and unknown truths have been revealed to us
 - The Spirit “searches the depths of God” - He knows what is right
 - We have not received the “spirit of this world” neither are we to live by it!
 - We have His Spirit so as to be in constant awareness of the “things freely given to us by God” - not the **measurements** of this age
11. So our goal, to be in harmony with the Spirit, is God’s will
- G. The comforting knowledge of the sovereignty of God in our lives - vs. 28-30
- To those who “love God”, God causes all things to “cooperate” for our “good”
 - In Greek it reads, “we know, and that to the ones loving God”
 - This is not universal (for all) but is qualified
 - It involves a certain group of people to be further clarified
 - This clarification is needed so as not to conclude a change in this plan based upon the consistency of our loving at any given time
 - All things are caused to be “conspiring together” for our good (benefit/best)
 - We should not foresee ill-will of God at the end of any “path” we are led
 - Speaking of the Christian, Lloyd-Jones writes, “He is a man who can be certain about the ultimate even when he is most uncertain about the immediate.”

We know!

- c. He *sees* all the interconnecting parts of the seemingly random and “by chance” circumstances of our lives
- d. He even “overrules” the “evil” in our lives to fit His purpose - no one and no thing could “outsmart” God in this area

As to be proven in chapter 9 ——— • It is critical to remember that His purposes cannot be thwarted!

3. This is assured as being those “called” (targeted) by His purpose
 - a. This “call” is an “effectual call” in contrast to the “call to repent” to the world
 - b. We know we are the “called” because we love Him, but we love Him only because He **first** loved us (making it possible) - I John 4:19
 - c. We know this was only those “effectually called” because they are “the called according to His purpose”
4. This “good” of God traced back to eternity - vs. 29-30
 - a. These are “the called” referred to in vs. 28
 - b. These were they whom He “foreknew” - He “knew them” before their existence
5. Can this be in reference to His foreknowing they would **believe**?
 - a. This is not stated in this or in any other passage mentioning His foreknowledge
 - It is presumptuous to determine this as it is not stated as what He was knowing of them
 - b. Second, to believe it means He foreknows what we will do (and He determines based upon this) would be to place the **merit** in us and not Him
 - The intent of this passage is to make obvious and secure our realization of His unchangeable love based on His unchangeable plan
 - c. In light of God’s statements in Mt. 7:23 there is more to the knowledge of God than knowing **about** His creatures, but some He KNOWS
 - This has been clarified as His foreordaining and foreloving
 - d. He knew us before time and what He would do with us!
6. He “predestined” us to be conformed to the “image of His Son”
 - a. This is the purposed plan of our lives (as working and as finished)
 - b. Predestined - προοριζω - to limit beforehand, determine beforehand
 - (1). It is a fact, in the most positive sense of this idea, that God has interfered with our lives as we **would** have lived them
 - (2). He has set unscalable limits upon us to direct our way to His predetermined goal of conformity to Christ
 - (3). Literally, He has set what lies beyond our horizon - *horizo*
 - c. We are predestined to be fashioned like Christ
 - (1). In the ultimate sense our salvation - little Christs (Christians)
 - (2). This is how we can enter God’s flawless abode
 - d. All this was done with an assured result, lit. in order that “He would be the firstborn among many brethren”
 - (1). As the first (prototype) from which others would be derived
 - (2). That which comes after is not the first, but **like** unto it
 - e. We may be rest assured also, that what is being done (the “all things working together”) have this purpose as the focus of the plan
7. So all things are conspiring by God’s hand for my good/best to conform me to the likeness of Christ
 - a. His “begun work” will be accomplished - in this we take full **comfort**
 - b. This does not stir resentment in the “called” - we “bank” on it!

An “effectual call” is one with results - it produces a lasting change

These statements in chapter 8 and soon in chapter 9 are not for our confusion, but for our reverence of Him and security in Him

I cannot, nor would I ultimately want to deter this plan. This is why, when I do not know what to pray for God’s Spirit intercedes in perfect harmony with this plan

"He has put a ring around what is going to happen to them" - Lloyd-Jones

c. This is our destiny - conformity to Christ - predestined

- "The genius of the word is that of placing limitations upon someone or something beforehand, these limitations bringing that person or thing within the sphere of a certain future or destiny." Wuest

8. Conformity to the image of Christ has at least 2 ramifications

a. That we would be in Christ's image (likeness) before God

Without being "in Christ" we would be unacceptable before God

(1). This is being "in Christ" (as **God** will see us)

(2). All things (involved in our salvation) were/are for this purpose

b. That "ALL things" are working toward this as their purpose

(1). We can and are to see them in this light

(2). Nothing is ultimately "**bad**" to these "foreknown"

9. The intended purpose of this predestiny and conformity

a. That He (Christ) may be the "firstborn" (as in the family)

b. As the "eldest son" with many brothers (ensuring they would come)

c. God's work would not/could not suffer ANY loss in its predetermined purpose

d. This is also why we could not entertain the thought that God only did it based upon seeing that we would believe. Then we would be left to ask how many would have been deemed worthwhile for His work. No, His work will not miss one soul! - II Pet. 3:9 (key: "to us-ward", the called, none will perish!)

10. The absolute process of God's working in our salvation - vs. 30

a. Those "predetermined" in accordance with His own good pleasure - Eph. 1:5

- This is the only "criteria" for "election" that we are given

The effectual call — b. These, He called - there was/is no **rejection** of **this** call

- This call was not by means of "enticing words of men" as it never will be (as in being based upon a "flawless" and well articulated presentation of the Gospel) but by the "power of the Spirit" - it is His call, not ours that brings them! - I Cor. 2:1-5 - "that your faith should not stand in the wisdom of men, but in the power of God."

This concept is essential in properly understanding true evangelism

Woe to the one whose faith is based in a the cleverness of a religious leader and not truly based in the power of God to salvation

c. These "called ones" were justified - "imputed righteousness" of Rom. 4

- The righteousness of Christ was **deposited** into our "account"

d. Our "glorification" is as "done" before God (nothing can change this)

(1). This clearly supports the truth of the "perseverance of the saints"

(2). Those who "fall away" were never truly "of us" - I John 2:19

H. All the "groanings" we face are full of purpose and not to drive us to bitterness

1. Though, taken at "face value" without the understanding of the hand of God behind them and **overruling** them, we will become disillusioned

2. When we cannot sense His working directly, we, from these verses, cannot give a deadline! (knowing the "story is not finished, but the ending is sure)

XVII. The Absolute Assurance of our Eternal Relationship with God - 8:31-39

A. What are we to conclude in light of all that has been said?

1. This is a concluding of the known facts we know with God's work

a. It is His plan from the beginning

b. What we see in the present **fits** His perfect, predefined plan

2. His question is meant to draw out the absurdity of doubting salvation

B. If God is for us - this is a rhetorical question - he has shown this to be the fact!

1. So, since this is the case, why fear any, no matter who, is against us (for right or wrong)

A focus drifting off of God carries with it fear of surroundings and people, all because Who God really is and What He really does has left the forefront of our thinking

Not shown in KJV and others

This is the atoning work of Christ for us in one verse

2. The Psalmist knew this in Psalm 118:5-9 - courage to face fears is not found in people and circumstances, but in the reality of Who God is
 - a. "The LORD is for me" - He knows and has planned our **best**
 - b. "I will not fear" - I do not give reverence or "dread" to another
 - c. "What can man do to me?" - Man is not the factor he makes himself out to be
 3. This is why "who/what is against us" does not drive us - we are not to seek to "position" ourselves on these but on God's position on things
 - a. If we really want to know what's going on, we do not seek experts we seek out the Designer
 - b. Those guided by popular opinion follow the **blind** - Mt. 23:24
 3. Paul begins with God's "greatest" to show that to doubt the lesser is foolish
 - a. "Truly/surely" - an "intensive particle here magnifying the deed" RWP
 - b. The magnitude of God's action should disqualify all doubt we would have!
 - c. He, the One Who did not spare His own son..." - He did not "keep back"
 - How can we fail to trust one Who gives us what is MOST precious
 - d. Why would we entertain thoughts that what comes or is coming is any less gracious and magnificent on His part and **intent** to His called
 - e. He delivered Him for us all - each one of US! - He gave Christ over to cruel men (literally He not holding back or being lenient with His own son) for us
 - f. The reality is seen in the horrors of a bodily crucifixion for our sins and the weight of our sins upon His perfection - II Cor. 5:21
 - g. "The argument is from the greater to the less. He that has given the greater gift will not withhold the less." Barnes
 4. How will He not with Him FREELY give us all things? - **χαρισεται** (gratuitously)
 - a. From here out we **compare** all to this gift (all things)
 - b. "The gift of "his own son" is the promise and the pledge of the all things for good of verse Ro 8:28. Christ is all and carries all with him." RWP
 - c. Seeing as these are freely given they do not "pivot" on our deeds or lack - I do not need to earn these seeing it is "all things" not "some things"
- C. So, on the "charges" of men and angels, what do we fear? - vs. 33
1. Seeing how it is the Judge Who justifies, what "prosecutor" could stir fear in us?
 - a. "Even to speak against God's people impeaches the Judge and is contempt of court- Heaven's court." Stifler
 - b. Truly this was part of the drive of the martyrs not fearing the courts of men
 2. It is not my works or merits before men and angels that justifies me, therefore that cannot be what will **condemn** me!
 3. This echoes the truth of Isaiah 50:8-9 - "He is near that justifieth me; who will content with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord Jehovah will help me; who is he that shall condemn me? behold, all they shall wax old as a garment, the moth shall eat them up." (ASV)
 4. This also points out the futility of trusting in **man's** justification
 5. This idea must also include the accusations of my conscience which often are discovered to be condemning leaving out this truth
 6. We as fellow believers must view each other in light of this position before the Judge
 - James 5:9 - "Do not make complaints against one another, Brothers, or judgement will be passed upon you. The Judge is already standing at the door!" (TCNT)

7. Literally, who will (or dares) to come forward as accuser? - first question
 - First answer - **God** has already pronounced us righteous!
8. In Rev. 12:10 Satan is called the Accuser of the brethren - he will and always has desired his accusations to be taken seriously - but he can only take them to **willing** listeners of lower authority

D. Who is there to condemn? - second question - vs. 34

1. This is the word for judgment with the prefix "kata" meaning down upon or over against
2. Who is it, before God, that can ever totally "write us off"? - no matter the accusation or earthly consequences, we are still God's and His work (or working)
3. "It is a bold accuser who can face God with false charges or with true ones for that matter for we have an "Advocate" at God's Court (1Jo 2:1), "who is at the right hand of God" ... "who also maketh intercession for us" ... Our Advocate paid the debt for our sins with his blood. The score is settled. We are free (Ro 8:1). RWP
4. In the face of man's (anyone's) condemnation, the second answer, it is Christ Who comes to our aid, speaks for us, entreats for us
5. We are His workmanship created in Christ for good works - Eph. 2:10 - it is not our success at pleasing those who see us, or being highly esteemed by man that will define or ensure our success, but Christ speaking on our behalf and His Spirit at work in us, not pivoting on the opinions or conclusions of earthly or any other "heavenly" observer!!
6. Since we need not dread God's condemnation, why would we dread or fear the condemnation of man or even of **ourselves**?
 - We must not see ourselves as overriding judges when it comes to a condemnatory accusation from ourselves on ourselves!
7. We will fear (respect) most the one we deem capable of condemnation: that would either be God, others or myself

E. Who/what is there to separate us from the love of God? - third question - vs. 35

1. "He who is persuaded of God's kindness towards him, is able to stand firm in the heaviest afflictions" - John Calvin
 - The point is already settled, so make sure **lesser** things do not distract
2. Can "tribulations?" - General word for hard times/circumstances - are they a result or sign of Christ's love lacking? - No!
3. Can "distresses?" - the inner anguish of outward trouble or perceived trouble
 - Feeling depressed or stressed by difficulties should not be allowed to "fester" into rating one's standing before God
4. Can "persecutions?" - to flee as one being pursued because of one's beliefs - if we suffer (as addressed in the next verse) for Christ's sake or our pursuit of loyalty to Him, will this evidence His lack of love? - No - His love of us is not dictated nor determined by secular or religious leaders or **popular** opinion
 - We should strive as Christians to make sure we assist one another in the assurance of God's love, not seeking to stir the doubt of it
5. Does suffering "lack" demonstrate being out of God's love? - as with the early Christians, some suffered hunger, being driven from home and life-style
 - Actually, God's love will be more vividly seen and known during these times
6. "Nakedness" - without much or any clothing - picturing social or actual shame
 - Being totally humbled before others - this has and may happen - but this does not demonstrate an abandonment of Christ's love

The point is not that there won't be accusers as we know there will be lines forming to do so, just that they are not authoritative!

Those seeking to live for or up to the ideal "works" of man will most likely miss the "works" that really "count" before the eyes of the One Who really "counts!"

Lit. "narrowness of place" not knowing quite what to do or how to respond to a difficulty or grief

Or to be without proper clothing - again, especially in light of persecution or social lack

7. "Peril" - a state or position of danger
- Will being threatened show God's love directed from us?
 - Will being **verbally** or physically opposed show God is against us?
8. Literally facing the "sword" - death by it - vs. 35-36
- Many Mature Christians fear that hardship will disillusion those who are "younger" in the faith and they will "walk away"
 - Yet even the threat of death and it actually taking place (as it eventually did in Rome) will not separate us from His love - though the whole of society around us be agreed that we are unlovely and to be despised, considered the "offscouring of the world" this has no bearing on the love of Christ
 - We are considered as worthy of slaughter - "We are reckoned; we are regarded, or dealt with. That is, our enemies judge that we ought to die, and deem us the appropriate subjects of slaughter, with as little concern or remorse as the lives of sheep are taken." Barnes
 - As in Psalm 44:22 it is all day long - no "**intermission**"
- F. No to all the above and in reality we are "overwhelmingly conquerors" - vs. 37-39
- "We are so far from being conquered by them, that they do us much **good**" Hodge
 - We are "more than conquerors" because we cannot be conquered
 - As is to be stated, the highest of "enemies" that could be faced will not be threatening to our overall victory in and through Christ!
 - We have an endless resource (or the love of Christ) from which to draw, never finding it exhausted by life's trials - we are not mere puddles or small ponds with our resources, we are fed by an endless "spring" - when resources are drawn from us, they are **replenished**
 - It is through Him Who LOVED us - pointing us back to God's highest gift
 - Nothing can or ever will deprive us of this highest of prizes; we are only overwhelmed with discouragements when we cherish what is temporary more - thus the true danger of "temporal values"
 - A firm, unshakable persuasion against ALL ODDS! - vs. 38-39
 - "I stand convinced" - RWP - not "subject to change"
 - Neither anything in our life (living) or ultimate (tragic or untimely) death can separate or prove our separation from God's love for us
 - "angels or principalities" - any heavenly, spiritual or earthly "powers"
 - Col. 2:15 - He has made an "open show" of all of them
 - Nor anything I am presently facing nor what is coming - the present and future (remembering those "in Christ" fear not their **past** either)
 - This proves the futility (worthlessness) of worry
 - No matter how "high" or how "deep" a thing or situation appears to be
 - Both picturing elements of intimidation - God is not "shaken"
 - Nor any other "created thing" - nothing I can see or could conceive as a created being myself, can act as separator from God
 - This is what constitutes the whole focus of our lives - FAITH!
 - These are the facts that we "bank" on - (the resources we **spend** in life)
 - On the "flip side", our enemy, to gain any "footing" must and will seek to convince us of the opposite concepts
 - That some things are for our "bad" and that things and situations exist that will "remake" us the enemies of God which we once were

Those whose goal in life is to be happy and enjoy all of life will either be sorely disappointed or will live a misdirected life. This is not our rest... we should not strive to live as though it is

A believer overwhelmed by discouragement is a disillusioned believer seeing as how there can never be a defeated, drained and depleted believer

Rational "creatures" of any realm —

XIII. God's Overruling Purpose and Unfailing Plan - 9:1-13

A. The "transition" between what was just said in chapter 8

We will see illustrated in the choosing of Israel, the "working out" of God's choosing with all

1. If we are so secure as those "chosen" of God, what happened with Israel?
 - a. Much of the first part of chapter 9 will deal with this idea
 - b. As in chapter 3, the idea is "put down" that God's Word has failed
2. Seeing such great treasures from God, why do not all receive them?
 - a. In the midst of our "thrill" at the news of our position, it should, naturally, stir in us the desire to see others have it as well
 - b. This type of thinking has often developed into an unkind idea of God
 - c. We see ourselves as "saving all" then should not God do it?
 - This is also dealt with in the middle to later part of this chapter

B. Paul's "burden" for his people - vs. 1-5

lit. a "pain in his heart"

This was the same affection demonstrated by Moses in Ex. 32:32

1. His burden for them was a natural burden with his "kinsmen" after the "flesh"
 - a. There was a natural, earthly love, as a type of family love
 - b. It was a continual grief to him (an undying burden of love) - many, because of the pain that this type of love causes, seek to avoid it, fearing their own pain or disappointment with either themselves, the others, or even with God
2. It was a deeper burden than most will ever have (other than maybe with family)
 - a. With the Spirit and his own conscience bearing witness, he could (not that he has or will) wish himself "cursed" from Christ for the sake of his people
 - b. This was dealing with an eternal separation from Christ which would mean eternal judgement - αἰώνια
 - c. His love was sincere, but cannot be used to question the rightness of God
 - Many allow their "love" of people or the creation to overrule their faith
3. Even with all the possible "heavenly blessing" on earth, they have "missed out"
 - a. They, as a nation, had all the external earmarks of the chosen
 - b. To them were the promises give, starting with Abraham
 - c. Do they then have security in light of this earthly position? - as to be seen, no
4. Even through the Jews came Christ - Who is literally overall, God blessed forever
 - a. This is a direct statement to the deity of Christ - He is God
 - b. But even with this high earthly connection, their personal choosing was not assured - earthy connections never determined one's eternal destiny

See Gal. 3:28-29 - there is more to it than meets the human eye

C. Seeing the whole of Israel is not "saved" and were a "chosen people" has God's Word failed or has God's promises been found lacking? vs. 6-13

1. If this is the case, then the promises just read about will be doubtful
2. First of all, clearly, the promise made to Abraham and his seed did not belong to each one "without distinction" so the covenant does not depend on 100% results from those who are "earthly" Abraham's
3. This is first illustrated, clarified, in the fact that "not all who descended from Israel" the man, are truly God's Israel - there was more to the covenant (to be explained)
4. Just as not all the descendants of Abraham (all his children) are in this idea as it said "through Isaac your descendants will be named" - vs. 7
5. "So then this is the proposition and state of this treatise: the grace of salvation is offered generally in such a way, that in spite of how it is offered, the efficacy of it pertains only to the elect." GBN
6. Though may seem free and open, there is a controlled plan beneath
 - God is surprised at nothing!

7. The first example that not all Abraham's children were "included" - vs. 7

We must not be trapped in the mentality of "the way things should be" in light of our limited frame of reference. It is a vicious trap of reason which will only lead in limiting, criticizing or rejecting God and His working, either overall, or in individual circumstances

- a. It would be through "Isaac" which was told Abraham when Ishmael was alive
- b. God's plan was set and was not based upon Abraham - Ishmael was a "result" of his planning on fulfilling God's known will - though this had no **bearing** on God's plan - Gen. 21:21
- c. If God's choosing began so close to Abraham (while alive) why would we assume it would be less farther down his "line?"
- d. Isaac was also a unique example in that his birth was supernatural - it was clearly the work of God as all the "children of promise" are

8. So, it was not a promise based upon physical descendency - vs. 8-9

- a. Again, "standing" in life in no way determines **eternal** destiny!
- b. God's promise of descendants would be more in those "in the promise"
 - See Gen. 26:4 and Gal. 3:8 - all nations will be blessed
- c. The promise would be the working of God, not the working of descendants

9. Another, more clarifying example of it being God's plan and will - vs. 10-11

The "goal" of these verses is to take away our rational arguments as to the "control" of man over his "destiny" - the "natural order" of things nor their "works" determined or dictated God's choosing

- a. The promise given to Rebekah - the older will serve the elder - this would be "unnatural" and out of normal order with man - as God is not subject to man's **order** neither can He be
- b. These were twins born to her - Esau and Jacob - Isaac's "choosing" could be rationalized by us as being more in keeping with legitimacy, but in this example, both were of the same parent, and twins at that!
- c. Neither, having done any works at all, were still distinguished by God's plan, God's "choosing" in accordance with His purpose to be fulfilled
- d. God's choosing is NEVER based upon man's work, future or past!
- e. His choosing of Jacob over Esau proves God's "election" - "that the purpose of God according to election might stand" as in to prove and **confirm** that it is based upon God's choosing
- f. And it is to demonstrate clearly, that it is not in accordance with works
 - (1). The point of this verse is to demonstrate that works play NO part in this decision process at all
 - (2). It all pivots on "Him who calls" - the ones predestined to it - 8:30

10. All of this is proven out in the lives of both Esau and Jacob - vs. 12

- a. Jacob was not "morally" better than Esau - as even his name evidenced
- b. Jacob's calling was not an earthly benefit to him - it threatened his life
- c. God overruled natural "law" with His own - His **will** over man's

11. Again, all this is to prove the rightness of God in all He does - His words/plan do not fail - this is all working for good - God's precisely planned good!

12. As it is written, Jacob I loved and Esau I hated - Mal. 1:2-3

- One was "preferred" above the other - not on who they were or what they did

13. There are some who take this as strictly referring to nations and not individuals seeing as how the previous verse from Malachi was speaking of their descendants

- a. The next several verses deal with individuals
- b. Pharaoh was an individual and he was used as an individual example
- c. If these verses were speaking of a general election (as if an offer) to nations, then why the **reaction** of verse 14?

14. So, we are to take comfort in God's control and promises, never doubting His purposes being fulfilled with His perfect accuracy!

There is a "wall" of reason that we are unable to see beyond and that is the "reason" for God's choosing, other than it is in accordance with His own "good pleasure" - Eph. 1:5

God is always preferential to His will/plan and not to people; He is not "respector of persons"

15. Jacob was “loved”, Esau “hated” - vs. 13

The whole context is to prove that God’s control is over all other control and must be absolute in accordance with His predetermined plan

- a. Love is fundamentally a choice, not based upon merit - αγαπη love
- b. It is a term of comparison as in Pr. 13:24, Mt. 6:24, and Lu. 14:26
 - We “hate” because of personal hurt, but God cannot be “hurt” nor be overwhelmed by circumstances causing His loss of control of His emotions
- c. Again, God’s choosing (in this case) was not based on “fairness” but to prove His choosing is the main and controlling factor - vs. 11

XIV. God’s Rightness and Absolute Authority in Choosing - vs. 14-29

A. God’s rightness is never to be questioned by man! - vs. 14

1. Is our conclusion to consider that God is unrighteous (doing wrong?)
 - a. Absolutely not! - “God forbid”, “may it not be”, don’t conceive such an idea
 - b. God is never accountable to the charges of man (first of all)
 - c. He is not held to the scrutiny, nor the final conclusions of men - God’s rightness cannot be answerable to man as He determines of His own self what rightness is - man only knows rightness because of what God shows
2. Much too often we take this posture with God, usually concerning circumstances
 - a. We call into question His dealings with us as though He has failed or been inconsistent - He is viewed in the limited and temporal
 - b. This is in contrast to the promises at the end of chapter 8
 - c. We can be assured that He does not contradict Himself and assured that the concept of His absolute and righteous control over all is true
 - d. Lam. 3:1-26 - Jeremiah recognized this concept - when we look upon ourselves as “deserving” we become disheartened, but when we remember the truth of our situation, as though fortunate recipients of the mercy of God, all other discouragements diminish

Read Isa. 15:29, Mal. 3:6, ——— and James 1:17

B. God’s mercy is to be emphasized foremost - vs. 15

1. God is free! - as He clarified to Moses in Ex. 33:19
 - a. The first 2 words are essential to remember - “I will”
 - b. All pivots on His will, His actions, His determination
2. God said this to demonstrate His mercy over His judgment
 - a. It has already been proven that all mankind is worthy of judgment - Rom. 3
 - b. The first “defense” of God that is offered is in reference to His mercy
 - c. If God leaves one to his own rightful condemnation, God is still just
 - d. If God demonstrates mercy on one, He proves His mercy, not unrighteousness
3. By our questioning, we miss the positive, and emphasize the perceived negative
 - a. “From him to whom I have once purposed to show mercy, I will never take it away; and with perpetual kindness will I follow him to whom I have determined to be kind.” Calvin
 - b. Again, this was the positive idea given in chapter 8 - it is to be our focus

Isa. 40:13, Rom. 11:34

C. So, it is not determined upon effort, strength or merit - vs.16

- (TCNT)
1. “So, then, all depends, not on human wishes or human efforts, but on God’s mercy.
 2. It does not pivot on one’s willing or striving - if one considers that it does depend on this then there must be a “mutual cooperation“
 3. This thought is also comforting to the believer in that he is not dealt with in accordance with his deeds (good things and even chastening) - see Psa. 103:10
 - We are dealt with in accordance with our genuine need - God loves us!

Literally... 4. It is not "of the one willing" nor "of the one who runs" but of the One showing mercy

And this is pure, unadulterated mercy... of no deserving whatsoever - it was not reciprocal!

- The focus of the one receiving God's compassion and mercy is to be not on one seemingly because they willed it or for it, nor on the one who strove for it (as if in the urgency of running) but solely upon the One Who showed mercy

5. "God makes some vessels of wrath according to their **merit**; others vessels of mercy according to His grace." Augustine

6. His compassion and mercy are all that could be described seeing as how meanness or cruelty could not characterize His actions or will seeing as how those not shown mercy deserve their fate (as do we all rightfully "deserve" the same)

D. The example of Pharaoh - vs. 17-18

1. God "preserved" and "roused" Pharaoh for a specific, predetermined purpose

a. God **allowed** him to live (preserving his life) knowing what would come

See also Psalm 75:6-7 — b. God let him rule, ultimately to make a "show" of him

c. God "aroused" his **true** character with the circumstances He created

2. The purposes were, as they always will be, to God's glory

a. To "demonstrate" God's power in him (by him) - refer to Pr. 21:1

b. That His name would be "proclaimed throughout the whole earth"

c. This is the sum of life's purpose and the whole of creation - that which seeks to deter this in any way will meet with absolute failure!

3. Life is not "**about**" us, the creation or any other "idea;" it is about God

a. Those who forget or do not know this become disillusioned

b. Those overcome with bitterness or depression/despair have lost sight of this

c. This is our assurance that ALL things work together for our good - God defines "good" and when He is glorified, it is for our good as well. If given the chance to truly plan out what should happen, in reality we would not choose apart from God's design (were we to know all the facts!)

4. So, again, God is free (as God) to show mercy to those of His choosing and allows to be hardened (and will "rouse" them to it) whom He chooses

a. The worst situation we could face is to be left to do as we naturally would want

b. Each of us would rebel against God if left to ourselves - we are "submitters" at best when it comes to righteousness, not instigators. We are instigators when it comes to unrighteousness

E. How then is God "right" holding sin against those "destined" for wrath? - vs. 19-21

1. The mental dilemma - If God showed mercy to Moses who was then used for good, and not mercy to Pharaoh whom He "hardened", how can God "find fault?"

- This is, of course, man **demanding** a reasoning (an accounting)

ultimately resist — 2. This does not seem "right" understanding that no one can truly "resist His will"

3. "...it refers to that will which is never the object of prayer: the unconditional decree of God, which cannot be resisted, and the success of which is entirely disconnected with a creature's petitions." Shedd

4. Here is where the "**line** is drawn" - God is not nor ever will be answerable to us

a. "Who are you O man that answers back to God?" - let us not think more highly of ourselves or our mental capabilities to fully grasp the workings of God on these highest of matters (fate/destiny)

b. Man cannot effectively argue with God - it is irreverent and they will be wrong

c. To argue presupposes wrong against the one we argue and that the other (God in this case) needs to be corrected on a matter or thought

All are ultimately used of God in one way or another. Either by the glory of His righteousness at work in them or by the grief of disobedience and unrighteousness they being "let to live."

"...men are not lost because they are hardened; they are hardened because they are lost; they are lost because they are sinners." Stifler

5. "The thing molded will **not** say..." - vs. 20
 - a. This is a statement of fact - it will not say "why have you made me this way?"
 - b. The "vessels of mercy" will not question their own design - for mercy
 - c. The "vessels of wrath" would never "own up to" being made by God anyway
 - d. The argument, the answering back, is from an **enemy** of God
 - e. We may ponder the concept, as we now do, but as warned, we must never take the posture to "call God on it!"
6. "In the sovereignty here asserted, it is God as moral governor, and not as creator, who is brought into view.' It is nowhere suggested God has the right to 'create sinful beings in order to punish them', but that he has the right to 'deal with sinful beings according to his good pleasure', either to pardon or punish them."

Stott quoting Hodge —
7. God as the "Potter" has the right to form the "lump" as He desires - Isa. 45:9
 - a. This "lump of clay" pictures fallen humanity in sin - this was His material with which to work and from ("from the same lump")
 - b. He works with this "material" to form out "vessels" for His uses
 - c. All fall into 1 of 2 categories - vessels to honor or dishonor (common)
 - d. As with the examples of Moses and Pharaoh, the molding is life-long
 - As believers, vessels of mercy, we also feel the fingers of God at work in us to mold us (conform us) to the **image** of His son - 8:29

F. God's mercy plan for the "elect" - vs. 22-26

1. Paul reveals God's plan in answer the objections to God's rightness
2. We might (cautiously) phrase it, "So what if God did..." implying His rightness even in light (in the face of) the argument (seeming contradiction)
3. There is not doubt God is "willing," fully intending to demonstrate His **wrath**
 - a. We grieve at the daily news of sin, perversion and all forms of wickedness
 - b. God is not "permissive" but "enduring" (with a cause/plan)
4. In light of the fact that sinners are not immediately judged, we know that they already are treated **better** than they deserve
5. God "endures" this wickedness with the purpose to "make known the riches of His glory upon the vessels of mercy" - notice it is mercy and not merit
6. So, evil people are not allowed to live because God does not control or that He is permissive of their deeds, but that He might let time pass for the coming of all those vessels of mercy who would come from the Gentiles as well
7. Had God immediately judged all sinners none of us would be here
8. So, either way, He is just. He endures with the wicked which is more than they deserve and He makes known (reveals) His glory to those prepared for mercy
9. Our responses and overall outlook on life should be focused on this
 - a. We need not resent or become embittered at the wicked - their time is coming and this is the **best** they will ever have
 - b. Though they seem to prosper and be "winning" their end is sure - Psa. 73:18
 - c. God's purposes and will (predetermination) with us is to show us His glory
 - d. This demonstration of mercy and show of glory will "pursue" us all our days
10. He even "called" from among the Gentiles (nations) - vs. 24
 - a. These were not "willing" (seeking) nor "running" (striving) and yet they received the Truth and God's mercy
 - b. This is the foundational concept to the whole idea of sanctification - we are His workmanship (the works of His hands) - Eph. 2:10; II Tim. 1:9; I Thes. 5:9

Responses to the Concept of Election

1. How do I know that I am "elect"?

a. We know and **accept** the Truth - I Cor. 2:9-16

- (1). We have been shown the Truth and it is not "foolish" to us
- (2). The "natural" (carnal) man cannot "receive" these truths
- (3). Clearly, some receive a "truth" but not the Truth - the Truth stirs our faith to the work of Christ literally "banking" on it and not ourselves

b. There is a change of thought, philosophy, outlook and "life-style" - II Cor. 5:17

- (1). We are not "**carnal**" in our approach to life overall
- (2). We, our walk, is not characterized by "sinning" - I John 3:9

c. We are to be growing (if we want assurance) - II Pet. 1:4-15

- (1). Assurance, under "**any**" circumstance is not promised
- (2). Our life obligation and focus is to be on availing/submitting ourselves in these seven other qualities (added to our foundational faith)

- Virtue - **Resolve** for the right/best - courage
- Knowledge - Learning, study (foundations for thinking)
- Temperance - Self-control (discipline, life "governors") - positive & negative
- Patience - Endurance, lit. "staying under" (quitting not an option)
- Godliness - Reverence for God as life motive (fear of the LORD)
- Brotherly Kindness - love of the "brethren" - I John 4
- Charity - **Selfless** love of God and others

(3). If these things (qualities/motivators) are truly in us...

- And are growing - increasing "in measure"

(4). We will not be "barren" - "For, when these virtues are yours, in increasing measure, they prevent your being indifferent to, or destitute of, a fuller knowledge of our Lord Jesus Christ." (TCNT)

- We will not be "useless", profitless (lacking)

(5). We will not be "unfruitful" - without genuine/lasting results

- Fruit has the **seeds** within it to reproduce itself (grow more)

(6). Knowing Christ more, becoming more like Him - Php. 3:10; John 7:17

d. They who "lack" these things (are deficient) will be troubled with...

(1). Blindness - literally "closing the eyes" - having to feel what is near to get around to where they would go

(2). They cannot "see far away" - they can and only do focus on what is immediate

- They cannot see "farther down the road" to what's coming
- They will walk with the sight of their eyes, not with the eyes of faith

(3). These are forgetful of their newer position in Christ, versus their past

- Forgotten they have been purged from their sinful **past** (ways)

e. The challenge, then, is diligence in the pursuit of assurance - vs. 10

(1). Giving all effort - "The Greek aorist implies one lifelong effect" ALFORD

(2). This is a lifelong pursuit - to make our "calling and election sure"

- As in the sense of "work out your salvation..." - Php. 2:12 - set your focus on bringin it to its rightful conclusion (use what has been given)

(3). This assurance is for our sakes, not God's - He needs no assurance

- We will clearly, as believers, struggle with doubt when living

inconsistent with our calling in light of God's work in us

As having been given the entire package with intent to use the "tool" found in it. The "package" is faith, the contents are these 7 virtues

Resolved (with assurance) to do what is best, seeking out to learn what that is, setting up barriers and directors to steer ourselves, desires and focus correctly, enduring the life lessons sure to come, cautious to seek God's glory and rightness by our life example and choices, seeking out a life focused on meeting the needs of the "brethren" working towards the goal of genuine-ness selflessness in focus and motive

They do not (are not focusing) focus on Christ's kingdom, simply on what is presently around them, closing their eyes to the light of the Truth given them

Submit to God's "working in you" and acknowledge it as such