



JUSTIFICATION, SANCTIFICATION, GLORIFICATION

ROMANS 1-8

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Inspired by the Spirit of God, Paul dictated this letter to Tertius and sent it by Phoebe to Rome. His purpose was clear.

I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. Romans 15:15-16

Because of the grace God gave to Paul, Romans is still being used to proclaim the gospel of God to men and women all over the world. God is using Romans to inspire individuals to become an offering acceptable to God, sanctified by the Holy Spirit. We encourage you to study Romans with an enthusiastic and receptive posture. As you do, may the grace of God revealed in this book captivate your heart, as it did the apostle Paul's, and lead you to holy living.

To God be the glory!

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5th Edition

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Disciple Makers Multiplied

PO Box 7758

Beaumont, TX 77726

For more information:

disciplemakersmultiplied@gmail.com

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Grace Community Fellowship

PO Box 71068

Newnan, GA 30271

For more information:

gracenewnan.org

gcfnewnan@gmail.com

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Romans 1-8

I. Introduction

A. Importance of the book of Romans

1. The book of Romans is considered by many to be Paul's most important letter. It explains the basic theological framework for the **beliefs** and practices of the church, the body of Christ.
2. Chapters 1 through 8 of Romans address **faith**, grace, law, works, sin and the fleshly nature. Sanctification, identification with Christ and the ministry of the Holy Spirit are also explained.
3. Chapters 9 through 16 highlight **Israel** in relation to God's plan and address spiritual gifts and godly love. These chapters also outline how Christians should view ministry and the government, as well as describing other privileges and responsibilities believers have.
4. The fact that the book of Romans covers virtually all the **major** doctrines of the Church Age may be why the early church leaders who organized the New Testament placed Romans right after the book of Acts.

B. The city of Rome

1. When the book of Romans was written, Rome was the **capital** of the Roman Empire and the most influential city on earth. In fact, Rome governed the entire known world at the time, and this wide spread domination provided for a period of peace known historically as the Pax Romana (Latin for Roman Peace).
2. It is estimated that at the time of Christ, Rome had a population of some 1,000,000 residents, with between 15-30 percent of the population being **slaves**. Besides slaves, there were at least two other classes of people, including a working class and the aristocracy.
3. Not only did the Roman Empire build extensive waterways and **roads**, it also promoted Greek as a unifying language. Galatians 4:4
4. The city was well known for its grand public buildings, fine music and entertainment. It was also known for its immoral gladiator contests and brutal animal fights where both men and animals were often forced to **fight** to the death.
5. Rome boasted a prestigious military unit called the Praetorian Guard. The Praetorian Guard was an **elite** unit of soldiers that later served as bodyguards for the emperor. Eventually however, it became a treacherous institution, even overthrowing emperors and naming successors.
6. Although Claudius had expelled all non-citizen **Jews** from Rome in AD 50, there were many Jews with Roman citizenship who continued to live in the city. Acts 18:2

C. Author and location and date of writing

1. Author: It is commonly accepted that **Paul** was the author of the book of Romans.
 - a. In Romans 1:1, Paul clearly signed his **name** as the author of the book.
 - b. In Romans 11:1, the author claimed to be from the tribe of Benjamin. We know Paul was from the **tribe** of Benjamin. Philippians 3:5
 - c. Paul's travel and ministry plans described in Acts match the **plans** expressed in Romans. Acts 19:21; Romans 1:10-13, 15; 15:22-32
2. Location: Paul likely wrote this book from the **city** of Corinth.
 - a. Although Paul did not specifically mention Corinth in Romans, he did mention a woman named Phoebe who transported Paul's **letter** to Rome. Phoebe was from the church of Cenchrea, a small port city near Corinth. Romans 16:1
 - b. In Romans 16:23, Paul mentioned Gaius as one of his companions in the **writing** of Romans. 1 Corinthians 1:14 shows that Gaius was from Corinth.
 - c. Paul also mentioned Erastus, the city treasurer. In recent times, a pavement **stone** dating to that time and bearing Erastus' name was discovered in Corinth. It is believed to be the same person.
3. Date: Paul likely wrote this book in the winter or early spring of AD 57, near the end of his third missionary **journey**. This would have been just prior to his trip back to Jerusalem, in which he took an offering from the churches of Macedonia and Achaia to the poor Christians of Jerusalem. 1 Corinthians 16:1-8, 2 Corinthians 8:1-5
 - a. In Acts 20:16 we read about Paul's plan to get to Jerusalem by the **Feast** of Pentecost. Many Bible scholars believe this trip happened in AD 57. Acts 20:3, 6, 16; Romans 15:26
 - b. If the book of Romans was written in AD 57, it would have been penned during the early part of the reign of **Nero**, who was Caesar from AD 54-68.

D. Paul's purpose for writing Romans

1. Even though he was a Roman citizen, Paul had never yet visited the Roman church, therefore he wrote to prepare them for a possible **visit**. Romans 1:8-13, Acts 19:21
 - a. Romans 1:9-10 – A trip to visit the Roman church had been on Paul's **heart** and in his prayers for a long time.
 - b. Romans 1:11 – Paul wanted to visit in order *to impart some spiritual gift* to them.
 - c. Romans 1:13 – Paul wanted to **reap some harvest** in Rome. In other words, he wanted to share the gospel in Rome. Acts 28:17-31, 1 Corinthians 9:15-18
 - d. Romans 1:14-17 – Paul also wanted to give the Roman church clear teaching on the **gospel** he preached. Jude 3
2. From the text of Romans, we perceive that Paul wrote to help **bridge** a cultural divide between Jewish and Gentile believers. Romans 1:18-3:20; Romans 9, 10, 11

3. Romans 15:22-29 shows Paul wrote in hopes of gaining financial and prayer support from the Roman church. Paul clearly wanted to **launch** his upcoming missionary outreach into Spain from Rome.
4. Paul also wrote to enlist the **prayer** support of the Roman believers for his personal and physical protection. Romans 15:30-32
5. Interestingly, at the end of the book of Acts, Paul is under house arrest in the city of **Rome**. So he did finally get to go to Rome, but not in the way he might have wished. Acts 28:16

E. The recipients of the book

1. In Romans 1:7, Paul addressed the book *to all in Rome who are loved by God and called to be saints*. There were likely believers from many **house** churches in Rome, similar to the one that met in the home of Aquila and Priscilla. Romans 16:5, 10, 11, 15
2. The churches in Rome consisted of both Jewish and **Gentile** believers (Rom. 16:7, 11). Even though Rome was a Gentile city and the capital of a vast empire, it boasted a large Jewish population of Roman citizens. Acts 28:17-29; Romans 1:5, 13; 11:13
3. At the end of the book, Paul specifically greeted 28 individuals by **name**, along with several groups of people.

F. Theme and outline for the book of Romans

1. The **theme** of the book of Romans is God's righteousness. Romans 1:16-17
2. In chapters 1 through 8 of Romans, we learn about the righteousness required to enter **heaven** and the grace God provided for humanity in the person of Jesus Christ.
 - a. Justification: This is God's provision of a righteous **standing** before Him to all who believe. In Paul's writings, to be justified means to be declared legally right with God, the supreme Judge of heaven. Romans 3:21-5:11
 - b. Sanctification: This is the progressive work of the Holy Spirit in a believer's life, making him or her more and more righteous in **daily** conduct. Romans 5:12-8:17
 - c. Glorification: This is the completion of God's work in the believer's life. This will happen at the rapture when the believer is made **fully** righteous. Roman 8:18-39, 1 Corinthians 15:50-57, Philippians 1:6
3. In Romans chapters 9-11, God's righteousness is seen in His faithfulness to His people **Israel**. These three chapters explain Israel's past, present and future state.
4. In Romans chapters 12-16, God's righteousness is lived out by God's people through numerous **human** relationships.

II. Romans 1:1-17 – Addressing the Church in Rome

A. Romans 1:1–7 – A ministry to the world

1. Romans 1:1 – Paul’s mission
 - a. Romans 1:1a – *Paul, a bond-servant ...* Formerly a **violent** persecutor of the church, Paul converted to Christianity through a miraculous encounter with the Lord Jesus Christ. Acts 9:1-6, 1 Timothy 1:12-16
 - b. Romans 1:1b – *Paul, a bond-servant (DOULOS) of Christ Jesus...* Paul referred to himself as a slave. Few leaders in modern Christianity present themselves so humbly. The modern norm is to give a long list of qualifiers and credentials. Paul simply considered himself, above all else, a **slave**, and that *of Christ Jesus*. 2 Corinthians 12:11
 - c. Romans 1:1c – *...called as an apostle...* Although the word apostle in its simplest form means messenger, with the advent of the Church Age, the term apostle became the official **title** of those chosen directly by Christ to lay the foundation of the church. Ephesians 2:20
 - 1) Paul stated his apostleship in numerous **passages** such as 1 Corinthians 1:1, 2 Corinthians 1:1, Colossians 1:1, 1 Timothy 1:1 and 2 Timothy 1:1.
 - 2) According to Galatians 1:1, Paul was not sent out by any person or organization. He was sent forth directly by the Lord Jesus Christ as His special **envoy** to the Gentile world.
 - 3) Since there were **false** apostles in the beginning of the Church Age (2 Cor. 11:13, Rom. 16:17-18, Rev. 2:2), Paul took the time to clarify his qualifications.
 - 4) An apostle of the Lord Jesus Christ had to have been an **eyewitness** of the resurrected Christ. Acts 1:21-22, 1 Corinthians 9:1
 - d. Romans 1:1d – *...set apart for the gospel...* In Acts 9:1-6, we see that Paul was called out by Jesus Christ for the specific purpose of spreading the gospel message. This was not a secondary job; it was to be Paul’s primary **focus** and life vocation. Galatians 1:13-16
 - e. Romans 1:1e – *...set apart for the gospel of God.* God is the originator of the gospel; it is God’s good news. In Romans 2:16 Paul referred to it as *my gospel*, not because he thought it was his to modify, but because it was so personal to him. Romans 1:9, Galatians 1:6-9
2. Romans 1:2-4 – Paul’s responsibility
 - a. Romans 1:2 – *The gospel of God ...which He promised beforehand through His prophets in the holy Scriptures* (Rom. 15:8). The gospel, meaning good **news**, was the culmination and fulfillment of Old Testament prophecies. Isaiah 52:7, 13-15, 53:1-12; Luke 24:25-27
 - 1) Romans 1:2a – *...which He promised beforehand...* The gospel was promised long ago. The gospel was not some postscript people made up after Jesus died in an effort to make the best of a bad situation. The gospel was God’s **plan** right from the beginning. Genesis 3:15; Acts 2:23, 4:27-28; Romans 16:25-27; Revelation 13:8

- 2) Romans 1:2b – ...*through His prophets in the holy Scriptures*. The gospel was predicted by the **writers** of the Old Testament. The Old Testament was a prewritten confirmation that the gospel was designed and accomplished by divine forethought. Genesis 3:15, 15:1-6; Acts 3:18, 24; Luke 24:25-27, 44; Hebrews 1:1
- b. Romans 1:3a – ... *concerning His **Son***... The gospel concerns a specific person, Jesus Christ, the Son of God. If you take Jesus' biblical identity away from the gospel, you have no gospel message at all. So just who was Jesus? John 1:14, 8:24; Philippians 2:5-8; Colossians 2:9
- c. Romans 1:3b – ...*who was born of a descendant of **David** according to the flesh*... Here Paul verified the humanness of Jesus Christ. Romans 9:5
- 1) As a human, Jesus was born to Mary, a **virgin**. He was born from the royal line of King David. 1 Samuel 7:12-16; Matthew 1:1, 15:22; Mark 12:35-37; Revelation 22:16
 - 2) The humanity of Christ is very important because in order to die as a suitable substitute for people, Christ needed to be **fully** human. 1 Timothy 2:5; Hebrews 2:17, 9:12
 - a) An animal **never** functioned as an acceptable substitute for humankind. A righteous human was needed. John 1:29; Hebrews 10:1-4, 11
 - b) An angel (spirit being) could not **die** as a substitute for mankind either. Only a righteous human could suffice as a substitute for unrighteous humans. Romans 5:17, Galatians 3:13, 1 Corinthians 15:21
- d. Romans 1:4 – ...*who was declared the Son of God*... Jesus Christ was not only 100% human, He was also 100% **God**. Paul verified the deity of Jesus Christ in many convincing ways. Titus 2:13
- 1) Romans 1:4a – Jesus Christ was ...*declared the Son of God **with power***... Jesus Christ our Lord was affirmed to be the *Son of God* by His many displays of divine power. His many **miracles** stand as historic proof of his divinity. Matthew 14:33, 16:16; Mark 1:27, 4:41, 5:42, 7:37; Romans 9:5; Hebrews 1:2-3
 - 2) Romans 1:4b – ...*declared the Son of God... **by the resurrection from the dead***... The resurrection stands as God's greatest exhibition of power. It verifies Christ's **claim** that He was God the Son. Romans 4:25, 1 Corinthians 6:14, Ephesians 1:19-20, Philippians 3:10
 - 3) Romans 1:4c – ...*declared the Son of God... **according to the Spirit of holiness***... Jesus Christ was declared to be the Son of God by means of the Holy **Spirit** who came on Him at His baptism and led Him throughout His life. Mark 1:10-13; Luke 3:22; 4:1, 14, 18; John 1:32, 3:34; Acts 10:38

- 4) Romans 1:4d – ...*Jesus Christ our Lord*. By identifying Christ using His full **title**, Paul removed all doubts concerning Jesus' identity. The name *Jesus* speaks of His humanity. The title *Christ* shows He was the Deliverer, or Messiah, promised in the Old Testament. *Our Lord* affirms His deity. Isaiah 7:14, 9:6-7; Jeremiah 23:5-6; Romans 9:5
3. Romans 1:5-7 – Paul's commission
- a. Romans 1:5 – Paul clarified his **reasons** for serving the Lord.
- 1) Romans 1:5a – ...*through whom...* This refers back to *Jesus Christ our Lord* in the previous verse. Paul stated that it was through Jesus Christ he received his **calling** to spread the good news.
 - 2) Romans 1:5b – ...*we have received grace*. The pronoun *we* refers to Paul and the other apostles. Through Christ, they received God's enabling **grace** to be His messengers. God's grace provides God's power and provision to accomplish His commands. 1 Corinthians 15:9-10
 - 3) Romans 1:5c – ...*we have received ...apostleship...* The term apostleship implies responsibility. Paul and the other apostles were given the urgent **task** of being ambassadors for Christ. By spreading the gospel everywhere, they played a primary role in founding the church. Romans 15:16-19, 1 Corinthians 9:15-19, 2 Corinthians 5:20-21
 - 4) Romans 1:5d – ...*to bring about the obedience of faith...* The obedience referred to in this passage springs from **faith**, not human willpower or mental resolve. Romans 4:18-21, 15:18, 16:26
 - 5) Romans 1:5e – ...*among all the Gentiles...* The reason Paul was given grace and apostleship was to inspire *the obedience of faith* among the non-Jewish people **groups** of the world. Acts 9:15; Romans 1:8, 11:13; Galatians 1:15-16
 - 6) Romans 1:5f – ...*for His name's sake*. The purpose for bringing about the obedience that springs from faith was so that God's **name** would be glorified worldwide. Matthew 28:18-20
- b. Romans 1:6-7b – Paul identified the recipients of his **letter** as Christians in Rome. Romans 16:1-16
- 1) Romans 1:6a – ...*among whom you also...* Paul considered the Roman believers to be included in his scope of **duty**.
 - 2) Romans 1:6b – ...*are the called of Jesus Christ*. In the New Testament, *the called* are people who have responded by faith to the gospel. Since the Roman believers now belonged to Christ, they were part of this group of **called** ones. Romans 8:29-30, 1 Peter 2:9, Jude 1:1
 - 3) Romans 1:7a – ...*to all who are beloved of God in Rome...* The Roman believers were God's dearly loved ones. All God's children are unreservedly **loved** by Him. Romans 8:39, Ephesians 3:19

- 4) Romans 1:7b – *...called saints...* Paul also called the Roman believers *saints*. A **saint** is a person who is set apart for God. The believers in Rome were God’s special possessions, chosen for His unique purposes.
- c. Romans 1:7 – Paul desired **special** blessings for the Romans. Romans 1:11-12
 - 1) Romans 1:7c – *Grace to you and peace...* In this greeting, Paul gave the Roman believers a two-part blessing. He desired grace and peace to **rest** on them. Grace is undeserved kindness and peace is mental tranquility. All saints need these two blessings. Romans 16:20
 - 2) Romans 1:7d – *...from God our Father and the Lord Jesus Christ.* True grace and peace come only from God the Father and God the Son. Although the Holy Spirit is not mentioned here, He is the one who quietly administers these blessings in the **lives** of believers. Romans 8:11, 15:13; 2 Corinthians 13:14

B. Romans 1:8-15 – A heart for the Romans

1. Romans 1:8-10 – Paul **prayed** for the Christians in Rome.
 - a. Romans 1:8 – Paul **thanked** God for the Christians in Rome.
 - 1) Romans 1:8a – *First, I thank my God...* Paul started his prayer by thanking God.
 - 2) Romans 1:8b – *...through Jesus Christ...* Jesus is the one who opened the door for believers to be able to approach God in prayer. Romans 5:1-2, Ephesians 3:11-12
 - 3) Romans 1:8c – *...for you all because your faith is being proclaimed throughout the whole world.* Paul was thankful that people far and wide were hearing about the faith of the Roman believers. Romans 16:19, 1 Thessalonians 1:8
 - b. Romans 1:9 – Paul **prayed** continually.
 - 1) Romans 1:9a – *For God, whom I serve in my spirit in the preaching of the gospel of His Son...* Paul was passionate about **serving** God by preaching the good news of Jesus Christ.
 - 2) Romans 1:9b – *For God ...is my witness as to how unceasingly I make mention of you.* Paul called God Himself as a **witness** to the fact that he prayed continually for the Roman believers. Paul’s love for them resulted in constant prayer.
 - c. Romans 1:10 – Paul prayed with **purpose**.
 - 1) Romans 1:10a – *...always in my prayers making request...* Paul had specific prayer **requests** for the believers in Rome. Philippians 4:6
 - 2) Romans 1:10b – *...if perhaps now at last by the will of God I may succeed in coming to you...* Paul prayed God would **allow** him to finally be able to make a personal visit to them. Romans 15:28-33
2. Romans 1:11-15 – Paul planned to **visit** the Roman congregation.
 - a. Romans 1:11a – *For I long to see you...* Paul greatly desired a face to face visit with the Roman believers. Romans 15:22-24; Philippians 1:8, 4:1

- b. Romans 1:11b – Paul had a specific **purpose** in mind for his visit. *...so that I may impart some spiritual gift to you, that you may be established...*
- 1) The *spiritual gift* Paul referred to here should not to be confused with the specific spiritual **gifts** given by God the Holy Spirit to individual believers at the point of salvation. 1 Corinthians 12:4-11
 - 2) By *impart some spiritual gift* Paul meant he wanted to be a spiritual blessing to the **church** to help establish them in their faith. Ephesians 1:3, Philippians 1:25
- c. Romans 1:12a – *...that is, that I may be encouraged together with you while among you...* Through a face to **face** visit, Paul believed they could mutually encourage each another.
- d. Romans 1:12b – *...each of us by the other's faith, both yours and mine.* Paul communicated amazing **humility** when he assured the Roman believers that he would be impacted by their faith, just as they would be impacted by his.
- e. Romans 1:13a – *I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented so far)...* Although Paul had planned numerous **times** to go see them, something always prevented him. Romans 15:22
- 1) We know that at times **God** the Holy Spirit prevented Paul from going one place or another. Acts 16:6-7
 - 2) Other times God allowed **Satan** to prevent Paul from making a trip. 1 Thessalonians 2:18
 - 3) Now as always, whether it is God or the enemy, all things still work together for **good** to those who love God, to those who are called according to His purpose. Romans 8:28
- f. Romans 1:13b – *so that I may obtain some fruit among you also, even as among the rest of the Gentiles.* Paul wanted to harvest some **fruit** in Rome, just as he had done in all the other places where he ministered. This meant he wanted to add believers to the Roman church by means of sharing the good news.
- g. Romans 1:14 – Paul's wide **range** of responsibility in teaching the gospel included reaching people from all levels of society.
- 1) Romans 1:14a – *I am under obligation both to Greeks and to barbarians...* Paul was committed to preaching the gospel to **both** the cultured (the Greeks) and the uncultured (the barbarians).
 - 2) Romans 1:14b – *I am under obligation ...both to the wise and to the foolish.* Paul felt **equally** obligated to both the well-educated and the uneducated.
- h. Romans 1:15 – *So, for my part, I am eager to preach the gospel to you also who are in Rome.* Although Paul greatly desired to visit the church in Rome, which included people from a higher social **status** than most churches, he felt a responsibility towards all people, no matter what their station in life.

C. Romans 1:16-17 – A passion for the gospel

1. Romans 1:16 – Paul’s **attitude** towards the gospel
 - a. Romans 1:16a – *For I am not **ashamed** of the gospel...* Nothing about the gospel message made Paul feel embarrassment, guilt or disgrace. 1 Corinthians 1:18-25, 9:16-17
 - b. Romans 1:16b – *...for it is the power of God for salvation...* Paul had absolute confidence in the gospel’s ability to **save** sinners. John 3:36
 - c. Romans 1:16c – *...to everyone who **believes**...* If the gospel is believed, the result is eternal salvation. If it is rejected in disbelief, there is no salvation. Incredibly, every person who believes the gospel instantly passes from death to life. John 5:24
 - d. Romans 1:16d – *...to the Jew first and also to the Greek...* Historically, the gospel was **offered** first to the Jewish people and after that to the Gentile nations (Greeks). Though at present Christ is calling out people from among the Gentiles, Israel still holds a place dear to His heart, as we see in Romans 9-11. Acts 1:8
2. Romans 1:17 – Paul’s **gratitude** for the gospel (1 Timothy 1:12-17)
 - a. Romans 1:17a – *For in it the righteousness of God is revealed...* The gospel brought to **light** God’s way of declaring sinners righteous. Job 25:4
 - 1) First of all, God’s righteousness is seen in the historical **facts** of the gospel.
 - a) Since the penalty for sin is **death**, Christ’s death on the cross for the sins of mankind fulfilled God’s righteous requirements. 2 Corinthians 5:21, 1 Peter 3:18
 - b) Christ’s resurrection **proved** that God’s righteous requirements had been fully satisfied. Romans 4:25, Philippians 2:8-11
 - 2) And now, because God’s righteous requirements were met, God can lawfully declare sinners righteous without any compromise to His **legal** standards of justice. Romans 4:5, 2 Corinthians 5:21, Galatians 2:16-21
 - b. Romans 1:17b – *...from faith to faith...* The gospel affirms that God’s righteousness is obtained only through **faith**.
 - 1) *...from faith...* Justification, being saved from the penalty of sin, is by faith, or *from faith*. Righteousness before God comes the moment a sinner **trusts** in Christ.
 - 2) *...to faith...* Similarly, sanctification, being saved from the power of sin, is through faith, or *to faith*. Through ongoing faith in Christ, the believer continues to **learn** to live righteously day by day. Galatians 2:20, Philippians 3:9
 - c. Romans 1:17c – *...as it is written, “but the righteous man shall live **by** faith.”* Those declared righteous by faith are to likewise live righteously by faith.
 - 1) By citing Habakkuk 2:4b, *“But the righteous will live by his faith,”* Paul highlighted the fact that God has always expected righteous people, even in the Old Testament, to **live** by faith. Hebrews 11:6

- 2) What does the word righteous mean? In Hebrew it is the word TSADDIYQ (pronounced tsad-deek), meaning just or lawful. In Greek the word is DIKAIOS (pronounced dik'-ah-yos), meaning just or blameless, specifically just in the eyes of God or blameless in God's sight.

III. Romans 1:18-3:20 – The Justice of God towards Sinners

A. Romans 1:18-32 – God's judgment of the immoral sinner

1. Romans 1:18-20 – God is right when He condemns immoral sinners because by their rebellious conduct they stifle the truth.
 - a. Romans 1:18 – According to Romans 1:17, the *righteousness of God* is revealed to mankind through the gospel. Conversely, here in Romans 1:18 the anger of God is revealed from heaven against everything unrighteous.
 - 1) Romans 1:18a – *For the wrath of God is revealed from heaven...* From heaven God makes public His anger toward sin. Job 36:29-37:5
 - a) God allows all sinners to harvest the destructive consequences of their rebellion. Psalm 69:22, James 1:15
 - b) God also dooms those who die without having believed the gospel to eternal separation from Him in the Lake of Fire. Psalm 7:11
 - 2) Romans 1:18b – *...against all ungodliness...* Ungodliness is rebellion against God. Mankind's ungodliness disregards God's righteous character. Anything that opposes God's character or existence is ungodly, or not like God, and becomes a suppression of the truth.
 - 3) Romans 1:18c – *against all ... unrighteousness of men...* Unrighteousness is injustice. It particularly involves crimes against fellow humans. Ultimately, all injustice suppresses the truth.
 - 4) Romans 1:18d – *...who suppress the truth in unrighteousness.* In its rebellion, sinful humanity muzzles the truth and invites God's wrath.
 - b. Romans 1:19 – Although in their hearts all people know the truth of God's existence and His righteous character, in their fallen nature, they choose to deny that truth.
 - 1) Romans 1:19a – *...because that which is known about God is evident within them.* Every person on earth innately possesses a knowledge of God. God has written a basic knowledge of His existence upon every person's heart. Ecclesiastes 3:11, Acts 14:15-17
 - 2) Romans 1:19b – *...for God made it evident to them...* All civilizations and cultures have a knowledge of God, because God has placed this knowledge into their hearts. This is why, generally speaking, most people are religious in some way and readily embrace the existence of some deity. Genesis 1:26-27, Romans 2:14-16

- c. Romans 1:20 – Not only does man have an internal witness of God’s existence, since the very beginning of time, **creation** has declared the message of God’s existence in an unspoken, universal language that every heart understands. Psalm 19:1-6
- 1) Romans 1:20a – *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly **seen**...* Day and night, creation continually testifies to our Creator’s perfect character, His boundless power and His ultimate supremacy as God. Acts 17:22-28
 - 2) Romans 1:20b – *...being understood through what has been **made**, so that they are without excuse.*
 - a) Everyone knows a beautiful painting is the work of a great artist. Well-written literature **reflects** a talented author, and magnificent structures are erected by master builders, brilliant architects and skilled engineers.
 - b) This shows that when people do not acknowledge the obvious greatness, majesty and wisdom of the Creator of the universe, they are without **excuse**. Proverbs 30:4, Jeremiah 10:11-13
2. Romans 1:21-23 – God is right when He condemns immoral sinners because they deliberately **disregard** Him.
- a. Romans 1:21 – *For even though they knew God, they did not honor Him as God or give [Him] thanks...* In the past, humanity’s failure to recognize, honor and **thank** God brought terrible results, like the flood, fiery destruction (Sodom and Gomorrah), and captivity. Even now, as people reject God, history is destined to repeat itself.
 - 1) Romans 1:21a – *...but they became futile in their speculations...* Their deliberate disregard of God gave way to **useless** theories and assumptions. Acts 17:28-29
 - 2) Romans 1:21b – *...and their foolish heart was darkened.* Mankind’s rejection of truth resulted in a lack of **insight** and discernment. This happened to Israel when they turned away from God (Jer. 4:22, 5:21). This will happen to any civilization that disregards the truth of God. Ephesians 4:17-19
 - b. Romans 1:22 – *Professing to be wise, they became fools...* Humans called their **ideas** wisdom, but in reality, their ideas were totally senseless.
 - c. Romans 1:23a – *...and exchanged the glory of the incorruptible God for an image...* They rejected the everlasting, indestructible God and worshiped **idols** instead. Genesis 3:8, Isaiah 44:9-20
 - d. Romans 1:23b – *...in the form of corruptible man and of birds and four-footed animals and crawling creatures.* Humans created idols patterned after creatures that represented **gods** they could manipulate and control. Jeremiah 10:1-5

3. Romans 1:24-27 – God is **right** and just when He condemns immoral sinners because they do not acknowledge His authority and supremacy as the Creator.
 - a. Romans 1:24a – *Therefore God gave them over in the lusts of their hearts to impurity... God **gave** them over* means that God quit restraining them.
 - b. Romans 1:24b – *...so that their bodies would be dishonored among them.* In the past, when rebellious humanity purposefully rejected Him, God allowed them to do whatever shameful and shocking things they wanted with each other's **bodies**.
 - c. Romans 1:25a – *For they exchanged the truth of God for a lie.* These immoral sinners wanted God out of their lives. They chose to believe a **lie** rather than the truth. Romans 8:13, James 1:15
 - d. Romans 1:25b – *...and worshiped and served the creature rather than the Creator...* Instead of giving **praise** to the Creator, they worshiped the beings He made.
 - e. Romans 1:25c – *...the **Creator** who is blessed forever. Amen.* Their actions insulted the true God, who alone deserves all praise and admiration forever.
 - f. Romans 1:26a – *For this reason God gave them over to degrading passions...* When people purposefully chose to believe a lie rather than the truth and refused to acknowledge God's authority as Creator, God **let** them do the shameful things they wanted to do.
 - 1) Romans 1:26b – *...for their women exchanged the natural function for that which is unnatural.* Sex within marriage is *natural* because it was **designed** by God. God labels prostitution and other sexual sins *unnatural*. Hebrews 13:4
 - 2) Romans 1:27 – *...and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their **error**.*
 - a) God called these **sexual** deviations immoral and allowed those who committed these shameful and unnatural acts to engineer their own destruction.
 - b) When sin runs its course, it always brings **death** to the sinner. James 1:15
4. Romans 1:28 – God is right when He condemns immoral sinners because they totally **ignore** God.
 - a. Romans 1:28a – *And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind...* When immoral sinners abandoned the **true** knowledge of God, they deteriorated intellectually.
 - b. Romans 1:28b – *...to do those things which are not **proper**...* In the downward progression of their depraved minds, they ended up sinning in ways not appropriate for any society. Ephesians 4:17-19
5. Romans 1:29-31 – God is right when He condemns immoral sinners because in the end their sin knows no **limits**. Everything is viewed as permissible.

- a. Romans 1:29 – They **hurt** and destroy one another without a second thought. *...being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice [or coldhearted hatred, they become] gossips and slanderers.*
 - b. Romans 1:30-31 – Since sin is never stagnant, evil burrows ever **deeper**. Immoral sinners become *...slanderers, haters of God, insolent [meaning disrespectful and rude], arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful.*
6. Romans 1:32 – So God is **right** when He condemns immoral sinners because even in the face of looming judgement, they dare to defy Him. Romans 1:18
- a. Romans 1:32a – *...and although they know the ordinance of God...* The immoral sinner **knows** instinctively God’s standard of right and wrong.
 - b. Romans 1:32b – *...that those who practice such things are worthy of death...* The immoral sinner knows full well that his or her rebellion deserves **death**.
 - c. Romans 1:32c – *...they not only do the same...* The immoral sinner not only provokes God through personal rebellion, but daringly goes one **step** further.
 - d. Romans 1:32d – *...but also give hearty approval to those who practice them.* Sadly, the immoral **sinner** even goes so far as to encourage others to do the very things he or she knows are deserving of death.

B. Romans 2:1-16 – God’s judgement of the moral sinner

- 1. Romans 2:1-3 – God’s **view** of moral sinners
 - a. Romans 2:1 – Paul showed that moral individuals who brazenly **judge** “immoral sinners” are likewise guilty themselves.
 - 1) Romans 2:1a – *Therefore you have no excuse, every one of you who passes judgment...* Moral sinners who **pass** judgment on others are inexcusable.
 - 2) Romans 2:1b – *...for in that which you judge another, you condemn yourself; for you who judge practice the same things.* Moral sinners actually condemn themselves, because they do the **same** things they criticize others of doing.
 - b. Romans 2:2-3 – God’s judgment of moral sinners is **correct**.
 - 1) Romans 2:2 – *And we know that the judgment of God rightly **falls** upon those who practice the same things.* Those who point the finger at others and yet commit similar sins rightly deserve God’s judgment.
 - 2) Romans 2:3a – *But do you suppose this, O man, when you pass judgment on those who practice such things...* Moral sinners use their own standards to compare themselves with others they think are **worse** than them. Of course, they always come out on top.

- 3) Romans 2:3b – *...and do the same yourself that you will escape the judgment of God?* However, moral sinners are inexcusable. When they judge others, they **prove** they know right from wrong; and yet, they do the very sins they condemn others of doing. Ecclesiastes 12:14, Matthew 12:36
2. Romans 2:4-6 – God’s **mercy** on moral sinners
- Romans 2:4a – *Or do you think lightly of the riches of His kindness and tolerance and patience...?* Just because God is **patient** with moral sinners does not mean He approves of what they are doing.
 - Romans 2:4b – *...not knowing that the kindness of God leads you to repentance?* God is tolerant with moral sinners because He wants them to change their **minds** and trust in His goodness rather than in their own.
 - Romans 2:5a – *But because of your stubbornness and unrepentant heart you are storing up wrath for yourself...* Moral sinners will be judged for their **pride**, because they stubbornly reject God’s kindness and refuse to change their minds when He convicts them of their sin.
 - Romans 2:5b – *...in the day of wrath and revelation of the righteous judgment of God...* On Judgment Day, God will give an accurate **ruling** on the actions of every moral sinner.
 - Romans 2:6 – *...who will render to each person according to his deeds...* As a perfect and trustworthy **judge**, God will give to each person exactly what is deserved, nothing more and nothing less.
3. Romans 2:7-11 – God’s **fairness** with moral sinners
- Romans 2:7-10 – God’s judgment is not **biased**. He will judge every sinner fairly and objectively, whether they were considered moral or immoral during their lifetime on earth.
 - Romans 2:7 – *...to those who by perseverance in doing good seek for glory and honor and immortality, eternal life.* God, the righteous Judge, will **reward eternal life** to each and every person who deserves it, because they continually did what was good every minute of every single day of their entire life. Romans 2:10
 - The question is, can we find anyone in this category who is always good? Can anyone deserve eternal life by their own obedience? Romans 3:10-12, 23
 - Ecclesiastes 7:20 says, “There is not a righteous man on earth who does what is right and **never** sins.”
 - Isaiah 64:6 says, “*All of us have become like one who is unclean* [because of our sins] and, *all our righteous deeds* [our best efforts] *are like a filthy garment.*” This verse reveals a two-fold **problem** for all mankind. One, we have all sinned; and two, our best efforts are pitifully inadequate.

- 2) Romans 2:8 – *...but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.* While it is true that God would **reward** all who do good with eternal life (verse 7), it is equally true that God will impartially punish all who sin with wrath and fury. James 2:10
 - 3) Romans 2:9 – *There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek...* All who sin will be judged. It doesn't matter who they are, Jew or Greek. If they have sinned, they will be judged, and the payment for sin is eternal **death** in the Lake of Fire. This makes salvation crucial.
 - 4) Romans 2:10 – *...but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.* The apostle Paul repeated that if a person persisted without **failing** in being good all the days of his or her life, God, the righteous Judge, would reward such a person with eternal life.
 - b. Romans 2:11 – *For there is no partiality with God.* God is a fair, unbiased and objective **judge**. If someone deserved eternal life by somehow attaining perfection, God would unwaveringly grant them eternal life.
4. Romans 2:12-16 – God's **perfect** judgment of moral sinners
- a. Romans 2:12 – Every sinner must face the penalty for sin, which is **death**. Romans 6:23
 - 1) Romans 2:12a – *For all who have sinned without the Law will also perish without the Law...* All who sin without a knowledge of God's laws will **perish**. Romans 5:12-14, James 1:15
 - 2) Romans 2:12b – *...and all who have sinned under the Law will be judged by the Law.* Every person who knows God's laws, and yet **breaks** them, will be tried according to God's Law and found guilty. 1 Corinthians 15:56, James 2:10
 - b. Romans 2:13 – The moral sinner may have all the right answers, but God judges according to one's **actions**, not merely according to one's words.
 - 1) Romans 2:13a – *...for it is not the hearers of the Law who are just before God...* Some might mistakenly think they will be accepted by God simply because they are familiar with the Old Testament Law or can speak knowledgeably about the Ten Commandments. But knowledge of the Law does not **justify** a person.
 - 2) Romans 2:13b – *...but the doers of the Law will be justified.* For a moral sinner to be declared right before God by the Law, he or she would need to be a perfect **doer** of the Law.
 - a) To earn eternal life by works, a person would have to perfectly obey God's laws **every** moment of his or her life. God's justice cannot be ignored or overturned. Romans 2:16, 3:19-20; Galatians 5:4; James 2:10
 - b) Romans 2:7 states that if you want to **earn** eternal life by doing good works you have to do so *by perseverance in doing good*. In other words, you have to continuously obey the entire Law throughout your whole life. This is something no human, except for Jesus Christ, ever accomplished. Ecclesiastes 7:20

- c. Romans 2:14-15 – On Judgment Day, God will use the human conscience as a **witness** against moral sinners. Revelation 20:11-15
- 1) Romans 2:14 – *For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves...* Those who do not have the Ten Commandments will be judged based on a natural understanding of right and wrong, which all people everywhere **possess**.
 - 2) Romans 2:15a – *...in that they show the work of the Law written in their hearts...* When people who do not have the written Law instinctively do what God’s Law says, they **prove** they have the Law written on their hearts. They will not be excused based on ignorance.
 - 3) Romans 2:15b – *their conscience bearing witness and their thoughts alternately accusing or else defending them...* A person’s conscience is his or her constant **judge**. Inside the mind, the conscience is always either accusing or congratulating the individual.
- d. Romans 2:16 – In the future, at the Great White Throne Judgment, using the conscience as a witness, Christ will reveal people’s **secrets**. *...on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.* Moral sinners will be condemned because God is aware of all their thoughts and secret sins.

C. Romans 2:17-29 – God’s judgment of the religious sinner

1. Romans 2:17-20 – Religious sinners are not justified before God based on their zeal or religious sincerity. Paul was qualified to give this example, since he had been a distinguished religious **leader** in the Jewish religion. Philippians 3:4-9
 - a. Romans 2:17a – *But if you bear the name Jew...* To bring this truth to life, Paul fittingly chose to spotlight Judaism, his own ethnic **religion**. He focused on those who *bear the name Jew*.
 - b. Romans 2:17b – *...and rely upon the Law...* Religious sinners in Judaism relied on the Old Testament **Law** to gain righteousness.
 - c. Romans 2:17c – *...and boast in God...* They took **pride** in having the true God as their national or ethnic deity.
 - d. Romans 2:18a – *...and know His will...* These religious sinners claimed to know how to **please** God. They prided themselves in knowing what one should and should not do to honor God.
 - e. Romans 2:18b – *...and approve the things that are essential...* Religious people always claim to **know** what a person should do in order to be acceptable to God.
 - f. Romans 2:18c – *...being instructed out of the Law...* In this case, these religious sinners were self-confident because they had the very Law of God, the most accurate **standard** of all.

- g. Romans 2:19-20 – Religious sinners are convinced they are experts concerning spiritual things. Reworded, Paul said of these Jewish religious practitioners, “You ...*are confident that you yourself are a **gift*** from God to humanity.”
- 1) Romans 2:19a – ...*guide to the blind*... Religious people see themselves unrivaled in **guiding** poor undiscerning souls to God.
 - 2) Romans 2:19b – ...*a light to those who are in darkness*... Since they are sure they **possess** the truth, they want to illuminate the way for the uninformed.
 - 3) Romans 2:20a – ...*a corrector of the foolish*... Religious people feel **qualified** to determine what is right and what is wrong for the ignorant masses.
 - 4) Romans 2:20b – ...*a teacher of the immature*... Supposing they are the **mature** and privileged elite, religious people make training spiritual babies their priority.
 - 5) Romans 2:20c – ...*having in the Law the embodiment of knowledge and of the truth*... Armed with a wealth of scriptural truth, these religious **elitists** become self-deluded and arrogant.
2. Romans 2:21-23 – What is God’s evaluation of religious sinners?
- a. Romans 2:21a – *You, therefore, who teach another, do you not teach yourself?* Religious sinners presume to be spiritually responsible for the eternal destiny of others (the blind, darkened, foolish and immature) while ignoring their own spiritual inadequacies and **lost** condition.
 - 1) God asks the religious sinner if he practices what he **preaches**.
 - 2) Paul challenged religious sinners to take an up-close and personal look at themselves and to apply God’s laws to themselves **first**. 1 Timothy 1:8-11
 - b. Romans 2:21b – *You who preach that one shall not steal, do you steal?* Paul encouraged religious sinners, who insisted it was wrong to steal, to take an honest **look** at themselves. Had they ever been guilty of theft?
 - c. Romans 2:22a – *You who say that one should not commit adultery, do you commit adultery?* Virtually all religious people say it is **wrong** to commit adultery, so Paul put them on the spot by asking them directly if they had ever committed adultery.
 - 1) In Matthew 5:28 Jesus confronted this same issue when He said, “*But I say to you that everyone who looks at a woman with **lust** for her has already committed adultery with her in his heart.*”
 - 2) Have religious sinners lived their entire lives without ever looking lustfully at another person? Paul wanted to **prove** to religious sinners that they were as guilty as those they were trying to correct and convert.

- d. Romans 2:22b – *You who abhor idols, do you **rob** temples?* Paul pointed out the hypocrisy of these religious sinners.
- 1) It was a common practice, dating all the way back to the days of the Greek Empire, to **plunder** temples, since many temples housed great treasures. Many religious Jews reasoned that since foreign gods were not actually real, it was totally acceptable to plunder their temples.
 - 2) They were proud because they did not worship idols, but at the same time, they were stealing. They kept one law and **broke** another.
- e. Romans 2:23 – *You who boast in the Law, through your breaking the Law, do you dishonor God?* These religious sinners brought dishonor to God by their hypocrisy. On the one hand, they claimed it was wrong to worship **idols**, but on the other hand they justified their practice of stealing.
- 1) When religious people **boast** about their knowledge of the Bible but fail to live according to what the Bible says, they dishonor God.
 - 2) The actions of religious sinners **undo** their words, causing people to reject the God of the Bible.
3. Romans 2:24-29 – Paul’s rebuke of religious sinners
- a. Romans 2:24 – *For “the name of God is blasphemed among the Gentiles because of you,” just as it is written.* The hypocrisy of Jewish religious sinners made the name of God into an everyday **curse** word.
- b. Romans 2:25-27 – Paul showed how the hypocrisy of Jewish religious devotees invalidated the **ritual** of circumcision. Religious sinners frequently destroy the true significance of legitimate rituals.
- 1) Romans 2:25a – *For indeed circumcision is of value if you practice the Law...* Circumcision was a ritual that identified a male as a Jew, one of God’s **chosen** people. But Paul said that circumcision was only valuable if the person fulfilled the Law entirely.
 - 2) Romans 2:25b – *...but if you are a transgressor of the Law, your circumcision has become uncircumcision.* If a circumcised male did not care about God or follow His Law, his circumcision meant **nothing**. He might as well not be circumcised. Romans 9:6-8, Jeremiah 9:24-25
 - 3) Romans 2:26 – The reverse was also true. *So, if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?* If an uncircumcised Gentile obeyed God’s Law, people would naturally **regard** him as circumcised.
 - 4) Romans 2:27 – *And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?* If a Gentile kept the Law, he would be a strong **witness** against the circumcised Jew who did not keep it.

- c. Romans 2:28-29 – An external ritual like circumcision, baptism or communion might make you a Jew, a Protestant or a Catholic (etc.) in name, but it will not transform you on the **inside**. 1 Samuel 16:7
- 1) Romans 2:28 – In fact, Paul said, *“For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.”* An external ritual, like circumcision, does not make an internal or spiritual **change**.
 - 2) Romans 2:29a – *But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter...* Only the *circumcision of the heart*, [done] *by the Spirit* at salvation has transforming **power**. Deuteronomy 30:6, Jeremiah 4:4, Philippians 3:3, Titus 3:5
 - 3) Romans 2:29b – *...and his praise is not from men, but from God.* Only the born-again person who has received spiritual surgery in his heart by means of the Holy Spirit brings **honor** to God. Ephesians 1:13-14

D. Romans 3:1-8 – Paul anticipated questions concerning religious sinners

1. Romans 3:1-2 – Paul anticipated the first question, which concerned Israel. Since Paul used his own people as a negative example of religious sinners, someone might ask, “What good is there then in being a **Jew**?”
 - a. Romans 3:1 – *Then what advantage has the Jew? Or what is the benefit of circumcision? Was there any benefit in being an Israelite? Paul’s answer was **yes**.*
 - b. Romans 3:2 – *Great in every respect. First of all, that they were entrusted with the oracles of God.* The chief advantage the Jew had, as opposed to the Gentile, was the possession of Old Testament Scriptures. The Old Testament graciously prepared Israel for trusting in Jesus **Messiah**. John 5:39, 46; Galatians 3:24
2. Romans 3:3-4 – A second question concerning religious sinners that Paul anticipated was this: “If religious sinners are hypocrites, does that make God a **liar**?” When religious people are hypocrites, does that invalidate God?
 - a. Romans 3:3 – *What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? If a religious person possesses biblical truth but does not **believe** it or handle it correctly, does that somehow eliminate God’s faithfulness? Of course, the answer is no.*
 - b. Romans 3:4a – *“May it never be!”* When religious sinners show they do not believe the God they preach about, it causes **doubt** concerning God’s reliability, but Paul emphasized that God is never the one to blame.
 - c. Romans 3:4b – *Rather, let God be found true, though every man be found a liar.* Despite the hypocrisy of religious sinners, God always tells the **truth**. God is always right and good even when those who claim to follow Him don’t walk according to His truth. Psalm 116:11, Romans 2:21-24

- d. Romans 3:4c – *...it is written, “that You may be justified in your words, and prevail when You are judged.”* This quote from the Old Testament confirms that anytime God’s integrity is questioned, God will always be proven **right**.
3. Romans 3:5-8 – A third question might be, “Is God going too far when He condemns religious sinners?”
- a. Romans 3:5 – *But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)* A religious person might conclude, “I’m helping God when I sin, because my failures magnify God’s **goodness**.”
- 1) When conviction is heavy, religious people **defend** their failures with cheap and ridiculous excuses. Genesis 3:12
 - 2) How should we respond if someone **asserts** that their sinful conduct is good, since it elevates God’s righteousness?
- b. Romans 3:6a – Once again Paul’s answer was, “*May it never be!*” Our sinful acts do not promote God’s name or His objectives. Our sin never **benefits** God nor does God ever condone sin.
- c. Romans 3:6b – *For otherwise, how will God judge the world?* If God sometimes excused sin because it benefited Him in some way, He would not be an objective and fair **judge**.
- d. Romans 3:7 – Religious sinners always look for ways to **excuse** themselves. “*But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?*”
- 1) This **foolish** question is, “How can God judge me for being a sinner if my sin somehow benefits Him?” Paul did not take the time to answer this question.
 - 2) By refusing to answer, Paul exposed the folly of thinking that a lie somehow **benefits** God. Proverbs 26:4-5
- e. Romans 3:8a – If Paul taught that God excused sin for any reason, he would have been **guilty** of teaching lawlessness. Paul did not excuse any kind of lawlessness, although some accused him of doing so. *And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come?”*
- f. Romans 3:8b – Paul said those who accused him of promoting sin **deserved** the judgment they were sure to get. *...their condemnation is just...*
- 1) Why would Paul have been accused of promoting lawlessness? When a believer preaches salvation by grace alone, without any kind of works, religious legalists may readily **accuse** him of excusing, and even promoting, sin.
 - 2) If religious legalists do not accuse you in this way, you probably need to check to see if you are really teaching **grace**.

E. Romans 3:9-20 – In conclusion: All the world is guilty of sin.

1. Romans 3:9 – Paul concluded that all **people** - moral, immoral and religious - are guilty sinners. *What then? Are we [ethnic Jews] better than they [pagan Gentiles]? Not at all; for we have already charged that both Jews and Greeks are all under sin.* Galatians 3:22
 - a. With what authority did Paul make such a powerful verdict?
 - b. We will see that Paul relied exclusively on the **Word** of God to make his case.
2. Romans 3:10-18 – Paul accused all humanity, whether moral, immoral or religious, of **sin**. Paul's accusations focused on three areas: humanity's nature, humanity's speech and humanity's conduct.
 - a. Romans 3:10-12 – Paul's first set of accusations centered on humanity's corrupt **nature**. According to God's Word, mankind's fleshly nature is totally depraved. Ephesians 2:1-3
 - 1) Romans 3:10 – No one in all creation has God's **approval**. *...as it is written, "There is none righteous, not even one..."* Psalm 14:1
 - 2) Romans 3:11a – No one truly comprehends or understands God's **truth**. *...there is none who understands...* Psalm 53:2a
 - 3) Romans 3:11b – No one **searches** for God or desires to get to know Him. *...there is none who seeks for God...* Psalm 53:2b, John 6:44
 - 4) Romans 3:12a – Every human has rejected God and become **worthless**. *...all have turned aside, together they have become useless...* Psalm 53:3a
 - 5) Romans 3:12b – There has never been even one person who has done what is **right**. *...there is none who does good, there is not even one...* Psalm 53:3b
 - b. Romans 3:13-14 – Paul's second set of accusations focused on the hurtfulness of humanity's **speech**. The Bible shows that humanity's communication is totally corrupt and destructive.
 - 1) Romans 3:13a – The pit from which mankind's speech springs forth is as foul as an exposed **grave**. *...their throat is an open grave...* Psalm 5:9a
 - 2) Romans 3:13b – Mankind's tongue continually tells **lies**. *...with their tongues, they keep deceiving...* Psalm 5:9b
 - 3) Romans 3:13c – Mankind's **lips**, the instrument that voices their thoughts, conceal the venom of a deadly snake. *...the poison of asps is under their lips...* Psalm 140:3
 - 4) Romans 3:14 – Mankind's mouth **spews** forth profanities. *...whose mouth is full of cursing and bitterness...* Psalm 10:7
 - c. Romans 3:15-18 – Paul's third set of accusations centered on humanity's **actions**. Using Scripture, Paul showed just how wickedly people act before God.
 - 1) Romans 3:15 – Humanity is **quick** to become violent. *...their feet are swift to shed blood...* Proverbs 6:18, Isaiah 59:7a

- 2) Romans 3:16 – Humanity leaves a **trail** of doom and despair wherever it goes. *...destruction and misery are in their paths...* Isaiah 59:7b
 - 3) Romans 3:17 – Humanity does not know how to **live** without war. *...and the path of peace they have not known...* Genesis 6:5-7, 11-12, 13; Isaiah 59:8
 - 4) Romans 3:18 – Humanity does not **respect** God. *...there is no fear of God before their eyes...* Psalm 36:1
3. Romans 3:19-20 – Paul summarized his appraisal of mankind. He showed that according to God’s Law, Jews and Gentiles alike are all **guilty before God**.
 - a. Romans 3:19a – *Now we know that whatever the Law says, it speaks to those who are under the Law...* First of all, the Law applied to Israel. Being under the **Law**, they experienced the consequences of their disobedience firsthand. Deuteronomy 28:15-68
 - b. Romans 3:19b – Even though the Law was given specifically to Israel, it was extended to all people everywhere. Paul said the Law was given *so that **every** mouth may be closed*. God gave the Law so that all excuses would be stopped and the world’s arrogance would be silenced. Psalm 130:3
 - c. Romans 3:19c – The Law **makes** *all the world accountable to God*. God gave the Law so that everyone on earth would become answerable for their wrongdoings.
 - d. Romans 3:20a – *...because by the works of the Law no flesh will be justified in His sight...* The **purpose** of the Ten Commandments was never to make people righteous, since no one is able to keep the Law perfectly. Acts 13:39, Galatians 2:16, James 2:10
 - e. Romans 3:20b – *...for through the Law comes the knowledge of sin*. The purpose of the Law is to **expose** mankind’s sinfulness. 1 Timothy 1:8-11

F. Let’s take a trip through Law school.

1. First of all, we need to answer the question, “Is the Law (the Ten Commandments) bad?”
 - a. The Law is good if it is used correctly. The Law should be specifically applied to those who are not yet saved. 1 Timothy 1:8-9a says, “*But we know that the Law is **good**, if one **uses it lawfully**, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious.*”
 - b. Romans 7:7 says, “*What shall we say then? Is the Law sin? May it never be!*” This makes it clear that the Law is not **sinful** or flawed.
 - c. Romans 7:12 says, “*So then, the Law is holy, and the commandment is holy and righteous and good.*” The Bible confirms that the Law is **perfect**.
2. The Law (the Ten Commandments) was **not** given to do the following:
 - a. The Law was not given to **save** people from their sins. Romans 8:3 says, “*For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.*” James 2:10

- b. The Law was not given to **make** a person righteous before God. Romans 3:28 says, *“For we maintain that a man is justified by faith apart from works of the Law.”* Romans 3:20; Galatians 3:11, 2:16; Hebrews 7:19
 - c. The Law was not given to impart **life**, either eternal or abundant. Galatians 3:21b says, *“For if a law had been given that could impart life, then righteousness would certainly have come by the law.”*
 - d. The Law was not given to set believers in Christ free from sin or make them **holy** in their Christian life. Romans 6:14 says, *“For sin shall not be master over you, for you are not under law but under grace.”* Galatians 3:2, 5, 10; 5:18; Philippians 3:9
 - e. The Law was not given to be a handbook for Christian **living**. God gave His Spirit to lead believers in Christ to godliness. Galatians 5:18 says *“But if you are led by the Spirit, you are not under the Law.”* 1 Timothy 1:8-9a
3. God gave the Law (the Ten Commandments) **to do** the following:
- a. The Law was given to **silence** every defense. Romans 3:19a says *“Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed...”*
 - b. The Law was given to make the whole world accountable to God for their sins. Romans 3:19b says, *“Now we know that whatever the Law says, it **speaks** to those who are under the Law [so that] all the world may become accountable to God.”*
 - c. The Law was given to **convict** unrighteous people of sin. 1 Timothy 1:8-9a says, *“But we know that the Law is good, if one uses it lawfully, realizing the fact that [the] law is not made for a righteous person, but for those who are lawless and rebellious.”* Romans 3:20; 5:20; 7:7, 13b
 - d. The Law was given as an instructor to lead the unsaved to reliance on **Christ** alone for justification. Galatians 3:24-25 says, *“Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. But now that faith has come, we are no longer under a tutor.”*
 - e. The Law **keeps** sinners in custody until the day they place their faith in Christ alone. Galatians 3:23 says, *“But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.”*
 - f. The Law was given to reveal God’s holy character in contrast to our **sinful** state. It was designed to show humanity its need of a mediating Savior. Exodus 34:6-7, 20:18-20
 - g. The Law also highlights the righteous characteristics of the Messiah. Christ never once broke the Law. Only **Christ** met all of the Law’s standards of righteousness. Exodus 12, 25-30; Deuteronomy 18:15; Hebrews 7:26-28, 8:4-6, 9:11-14

4. Let's discuss the application of the **Law** (or the Ten Commandments).
- The Law is to be used with those who are still in their **sins**. 1 Timothy 1:9 says, *"...realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers."*
 - Jesus** applied the Law correctly. He used the Law to show people they were sinners. Jesus intentionally applied the Law to those who considered themselves good, in order to show them their need for the Savior. Luke 18:18-23
 - The correct application of the Law goes hand in hand with the work of the Holy Spirit, since He **convicts** the world of sin, righteousness and judgment. John 16:8 says, *"And [the Holy Spirit], when He comes, will convict the world concerning sin and righteousness and judgment."*
5. It is helpful to use God's Ten Commandments when sharing the **Gospel**. When properly used, the Ten Commandments show the unsaved that they fall short of God's righteous requirements and therefore need a Savior. Exodus 20:1-17; Romans 3:23, 6:23; James 2:10
- Law #1** – *You shall have no other gods before me* (Ex. 20:3). The God of the Bible is the only true and living God. Man must **honor** Him alone. Isaiah 42:8, Matthew 22:37
 - Law #2** – *You shall not make for yourself a carved image or any likeness of anything that is in heaven above, or that is on earth under it, or that is in the water below. You shall not **bow** down to them or serve them, for I, the Lord, your God, am a jealous God.* Exodus 20:4-5a
 - God prohibits the making of any **object** with the intention of worshiping it or bowing down before it. Jeremiah 10:3-4
 - To burn candles before an idol or to **pray** to an idol or an icon is to disobey this command. Psalm 135:15-18
 - Law #3** – *You shall not take the name of the Lord your God in **vain**, for the Lord will not hold guiltless anyone who takes His name in vain.* Exodus 20:7
 - God and His **name** are to be respected. God's name is never to be used in a careless or disrespectful way.
 - To use God's name as a curse word or a verbal exclamation **mark** is to break this law.
 - Law #4** – *Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day... you shall not do any work ...For in six days the Lord made the heavens and the earth, the sea and all that is in them, and **rested** on the seventh day; ...the Lord blessed the Sabbath day and made it holy.* Exodus 20:8-11
 - God commanded the Israelites to always remember the **day** He rested from His work of creation as a reminder that He was their Creator and they were His creatures. Genesis 2:1-3

- 2) Ecclesiastes 12:1 reminds you to *remember your Creator*. Believing in evolution **breaks** this fourth commandment because it denies God's creation account.
- e. **Law #5** – *Honor your father and your mother*. Exodus 20:12a
- 1) God commands all children to honor their **parents**. Ephesians 6:1-3
 - 2) As a child, to fail to **obey** a parent is to dishonor him or her. Colossians 3:20
- f. **Law #6** – *You shall not murder*. Exodus 20:13
- 1) God has **given** life to all humankind. God alone has the right to decide where and when a life will end.
 - 2) In Matthew 5:21-22, Jesus expanded the interpretation of this law to include malice and hatred. According to God, **hatred** is as vile as murder. James 4:2; 1 John 2:9-11, 3:15
 - 3) Even though God gives governments the legal right to **execute** criminals (Gen. 9:5-6), God forbids the taking of innocent life. Sadly, some governments overstep their God-given authority by persecuting and killing the innocent.
 - 4) We should see an important distinction between the taking of an innocent life and killing in self-defense. Although God strictly prohibits **murder**, He does not prohibit self-defense or the protection of our families, neighbors or the innocent.
- g. **Law #7** – *You shall not commit adultery*. Exodus 20:14
- 1) God commands that all mankind **refrain** from adultery, fornication and every other type of sexual sin. Leviticus 18:20
 - 2) God declares that marriage is the only legitimate place for sex. Sex **outside** marriage is strictly prohibited. Hebrews 13:4
 - 3) In Matthew 5:27-28, Jesus Christ expanded this law to include **lust**, which would include pornography, etc. Proverbs 6:29
- h. **Law #8** – *You shall not steal* (Ex. 20:15). Mistreating another person by robbing from him or her breaks this law. Stealing time from an employer, stealing answers off a test, or taking someone's intellectual property are ways this law is often broken. Romans 13:9
- i. **Law #9** – *You shall not give false testimony against your neighbor*. Exodus 20:16
- 1) It is wrong to tell a **lie**. To lie about someone or spread hurtful gossip is breaking this command. Proverbs 19:5
 - 2) The Bible teaches that **Satan** is a liar. Anyone who tells lies is following in his ways. John 8:44, Revelation 21:8
- j. **Law #10** – *You shall not covet ...anything that belongs to your neighbor* (Ex. 20:17). Desiring what belongs to someone else is sin. God wants you to be content with what you have. Proverbs 27:20, Hebrews 13:5

IV. Romans 3:21-5:11 – Justification: Declared Legally Right before God

A. Romans 3:21-31 – Paul explained how God justifies sinners

1. Romans 3:21 – Justification is granted apart from personal **merit**.
 - a. Romans 3:21a – *But now...* After proving that all people are guilty sinners, Paul proceeded to give **hope** to the hopeless.
 - b. Romans 3:21b – *...apart from the Law the righteousness of God has been manifested...* God has revealed a **way** to declare undeserving, godless people legally righteous before His eyes entirely apart from the Law. This is called justification.
 - 1) God declares unworthy people to be lawfully righteous in His sight totally apart from their **good** works.
 - 2) God justifies sinners **apart** from them doing anything to deserve it.
 - c. Romans 3:21c – *...being witnessed by the Law and the Prophets...* The Old Testament (the Law and the Prophets) predicted and confirmed that unworthy people would in the future be granted a way to be declared **right** with God. In Romans chapter 4, Paul cited two Old Testament witnesses, Abraham and David, as proof of this fact.
2. Romans 3:22-23 – Justification is provided through **faith**.
 - a. Romans 3:22a – *...even the righteousness of God through faith in Jesus Christ...* God, the Judge, justifies. This means those who personally **trust** in Christ are legally declared righteous. Justification means to be declared righteous by God, to be reckoned as blameless and without blemish.
 - b. Romans 3:22b – *...for all those who believe...* This legal action of declaring a person righteous is done, without exception, for each and every sinner who **believes** in Christ.
 - c. Romans 3:22c – *...For there is no distinction...* Since all people are equally sinful, every person in the world equally needs God to **declare** him or her righteous.
 - d. Romans 3:23a – What one thing do all humans have in common? We are not alike in education, wealth or social status, but we *all have sinned*. Since we have all **equally** sinned, we all equally need God, the Judge of the universe, to graciously declare us legally righteous before His eyes.
 - e. Romans 3:23b – Likewise, we all *fall short of the glory of God*. Not one person has ever measured up to God's perfect **standard** of righteous.
3. Romans 3:24 – Justification by faith comes through **grace**. Grace is undeserved favor.
 - a. Romans 3:24a – *...being justified as a gift...* Paul declared justification to be a **gift**. Totally free of charge, God declares all who believe in Christ to be lawfully right with Him.
 - b. Romans 3:24b – *...by His grace...* Justification is never based on merit; it only comes by grace. It is because of God's completely undeserved, loving **favor** that He declares all who believe in Christ to be legally right with Himself.

4. Romans 3:24 – Justification by faith is possible because the **price** for our redemption was paid in full.
 - a. Romans 3:24c – *...through the redemption which is in Christ Jesus...* God can declare us to be right with Him because the price for our redemption was **paid** in full by Jesus Christ, through His substitutionary sacrificial death on Calvary.
 - b. Romans 3:24d – *...the redemption which is in Christ Jesus...* Redemption speaks of the fact that, as an essential part of our justification, we needed to be purchased from the **slave** market of sin. We were slaves, in bondage to sin, but Christ's sacrifice provided the purchase price for our freedom.

5. Romans 3:25 – Justification by faith comes through propitiation. Propitiation is an offering for sin that fully satisfies God's wrath. All God's righteous requirements for our justification were fulfilled in the **death** of Christ.
 - a. Romans 3:25a – *...whom God displayed publicly as a propitiation in His blood through faith...* Scripture says that *the soul who sins will die*. Ezekiel 18:4
 - 1) Christ's death on the cross was a **public** validation that the death penalty required for sin was fully paid for all people, once and for all. John 19:30, Romans 6:10, Hebrews 9:25-29
 - 2) It was important for Christ to be officially executed (crucified) through a legal process in clear **view** of many witnesses, so that when God now declares someone righteous, His justice is not questioned.
 - 3) God's **wrath** towards sinful humanity was pacified (propitiated) when the innocent Lord Jesus died on the cross in the place of all sinners. 2 Corinthians 5:21, 1 John 2:2
 - b. Romans 3:25b – *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed.* Our justification is now based on the fact that God's requirements were **fully** met through Christ's sacrificial death in our place. Romans 4:25, Hebrews 9:28
 - 1) Jesus' public execution explained God's patience in not destroying all mankind, from **Adam** to the cross, for their sins. Acts 17:30-31, Hebrews 9:15
 - 2) In His infinite foreknowledge, God **knew** Christ would one day provide a peacemaking sacrifice. Genesis 3:15, 1 Peter 1:19-20, Revelation 13:8

6. Romans 3:26 – Justification by faith comes by a perfectly **legal** means.
 - a. Romans 3:26a – *...for the demonstration, I say, of His righteousness at the present time so that He would be just...* Jesus' public execution is proof that God is just when He now declares sinners to be righteous and releases them from the death penalty. The death **penalty** for sin required by the Law was paid in full by Jesus Christ.
 - b. Romans 3:26b – *... and the justifier of the one who has faith in Jesus.* Christ's substitutionary death allows God to justify every individual sinner who **trusts** in Christ. Justification releases the sinner from ever suffering eternal death. Hebrews 9:12-14

7. Romans 3:27 – Justification by faith removes all **pride**.
 - a. Romans 3:27a – *Where is boasting? It is excluded.* Since Christ did all the work for our justification, we have nothing to **brag** about. Galatians 6:14, Ephesians 2:9
 - b. Romans 3:27b – *By what kind of law? Of works?* No. A principle of **works** would only encourage arrogance. Our works do not justify us.
 - c. Romans 3:27c – *No, but by a law of faith.* All boasting is removed by a principle of faith. Since faith is the ultimate non-work issue, no one can **boast** that he or she made any contribution to his or her justification. Romans 4:5
8. Romans 3:28 – Justification by faith is independent of the **Law**. Justification by faith cancels out justification by means of the Law.
 - a. Romans 3:28a – Paul said, “For we **maintain** that a man is justified by faith.” Do you likewise uphold the truth that justification is by faith alone in Christ alone?
 - b. Romans 3:28b – Paul added, “For we maintain that a man is justified ...*apart from works of the Law.*” Paul firmly held the position that a person is justified independently of, and distinctly apart from, **doing** the good deeds found in observing the Law. Do you likewise firmly hold this truth? Galatians 2:16
9. Romans 3:29-30 – Justification by faith is the **same** for all people. God plays no favorites. Jews and non-Jews alike are all declared right with God in the same way.
 - a. Romans 3:29 – *Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also...* Since humans, Jew and Gentile alike, all have the one same true **God**, we must all declared right with Him in the very same way.
 - b. Romans 3:30 – *...since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.* If either a Jew or a Gentile **believes** in Christ, he or she is instantly declared righteous by the same true God.
10. Romans 3:31 – Justification by faith does not undermine the **Law**.
 - a. Romans 3:31b – *Do we then nullify the Law through faith?* In other words, if we are made right with God by faith, it sounds like we are saying the Law is useless. But Paul said, “May it **never be!**” Justification by faith does not invalidate the Law.
 - b. Romans 3:31c – *On the contrary, we establish the Law.* When we teach justification by faith in Christ’s substitutionary death, we actually confirm the authority of the Law since we agree with the Law that the wages for sin is **death**. Romans 6:23

B. Romans 4:1-25 – Old Testament examples of justification by faith

1. Romans 4:1-5 – Abraham was declared righteous **before** God by faith, without works.
 - a. Romans 4:1 – *What then shall we say that Abraham, our forefather according to the flesh, has found?* Paul will show that Abraham discovered that a man is declared right with God by faith, apart from any kind of good **works**.

- 1) In order to explain this, Paul first showed the difference between Abraham's justification before **men** and his justification before God.
 - a) Justification before men has no saving **value**, and actually opens the door to boasting.
 - b) Justification before God has nothing to do with works, and therefore closes the door to all **pride**.
 - 2) In verse two, Paul **clarified** the difference between being justified by works and being justified by faith.
- b. Romans 4:2a – *For if Abraham was justified by works, he has something to boast about...* Since this “if” statement is a first class condition in biblical Greek, it could be translated, “Since Abraham was justified by works, and let’s assume he was, he had something to **brag** about.”
- 1) **James** agreed that Abraham was indeed justified by works. *Was not Abraham our father justified by works when he offered up Isaac his son on the altar?* James 2:21
 - 2) How can we understand this statement that seems to contradict what Paul just taught in Romans 3:21-31, where he clearly communicated we are justified by **faith** through grace and not by any kind of works?
 - 3) We need to understand the major difference between being justified by works, before men, and being justified by faith, before God. In Romans 4:2a and James 2:21, Abraham is shown as being justified before **people**, not God. His works did not help him to be declared righteous before God.
 - 4) Abraham's willingness to sacrifice Isaac, as recorded in Genesis 22:1-18, was seen as proof to humanity that he was a righteous man. Because of that righteous act, Abraham was *justified by works* before people. Therefore, from a **human** standpoint, he could have legitimately boasted.
- c. Romans 4:2b – *For if Abraham was justified by works, he has something to boast about but not before God...* Based on his works, Abraham could have boasted before men, but never before **God**. Why?
- 1) Because Abraham was not justified by works *before God*. As we observe in the Old Testament (Gen. 15:6; Rom. 4:3, 9, 20, 22; Gal. 3:6), Abraham was justified before God by faith many years before the **birth** and sacrifice of Isaac.
 - 2) Since Abraham was declared righteous before God by faith apart from any kind of work, he had nothing to **boast** about before God. Faith nullifies boasting. Romans 3:27-28, Ephesians 2:8-9
- d. Romans 4:3 – *For what does the Scripture say? “Abraham believed God, and it was credited to **Him** as righteousness.”*
- 1) Scripture confirms that at the moment Abraham believed God, God's righteousness was credited to him as a **free** gift.

- 2) Since Abraham was declared righteous as a free **gift** and not on the basis of any works he had done, he had nothing to brag about before God.
- e. Romans 4:4 – *Now to the one who works, his wage is not credited as a favor, but as what is due. **Wages** are paid to a person who earns them through work. Wages are never considered a gift or a favor; wages are a deserved payment.*
- f. Romans 4:5a – Abraham found that God does not **classify** faith as a work. *But to the one who does not work but believes...* To God, faith is the direct opposite of work.
 - 1) **Faith** is not some sort of effort or contribution given to God in exchange for salvation. Romans 3:27
 - 2) In fact, biblical faith is the cessation of all human **effort**; therefore, since faith is not work or effort of any kind, a person cannot get paid or rewarded for it. Romans 4:16a, 11:6
 - 3) It is important to note that biblical faith is not an aura of good will or a **good** feeling about God, as some people suggest.
- g. Romans 4:5b – *...but believes in the **One**...* In the case of Abraham, his faith was in God. Abraham believed in our gracious God who freely declares unworthy people righteous in His sight.
 - 1) Biblical faith always has an object, as seen in the phrase “*but believes in the One.*” The worthy **object** of Abraham’s faith was the coming Messiah. Abraham believed the coming Messiah was totally capable of saving him. Hebrews 11:13
 - 2) Although Abraham did not know the Messiah’s name or the precise work He would do for our salvation, he trusted in Him nonetheless. In John 8:56 Jesus said, “*Your father Abraham rejoiced to see **My** day, and he saw it and was glad.*”
 - 3) Today the object of our faith is still the Messiah, Jesus Christ, who came and died for our sins and rose again. God **credits** righteousness to every person who believes in Him. John 6:29, Romans 4:23-25, 2 Timothy 1:2
- h. Romans 4:5c – *...who justifies the ungodly.* Abraham rejoiced to know that God declares the sinner right with Him through faith, not as a reward for being a **good** person.
2. Romans 4:6-8 – Likewise, King **David** was justified by grace before God.
 - a. Romans 4:6 – *Just as David also speaks of the blessing on the man to whom God credits righteousness apart from works.* In Psalm 32, David proclaimed justification by grace when he wrote how wonderful it was that God declared him righteous apart from his **works**.
 - b. Romans 4:7-8 – David, a murderer and an adulterer, was extremely thankful that God declared him righteous based on **grace**. David rejoiced in three aspects of justification.
 - 1) Romans 4:7a – *blessed are those whose lawless deeds have been forgiven...* David rejoiced that God **forgave** his sins, especially because he did not deserve forgiveness for the things he had done. Psalm 32:1a

- 2) Romans 4:7b – *blessed are those ...whose sins have been covered*. David rejoiced because God removed his sins out of His **sight**. Psalm 32:1b, Psalm 103:12
 - 3) Romans 4:8 – *Blessed is the man whose sin the Lord will not take into account*. David rejoiced that God did not **count** his sin against him but instead counted him as righteous. 2 Corinthians 5:19, Hebrews 9:26
3. Romans 4:9 – Abraham’s justification by grace through faith proves that justification has nothing to do with being a part of **Israel**.
 - a. Romans 4:9a – *Is this blessing then on the circumcised, or on the uncircumcised also?* Is justification by faith through grace for the Jewish nation only? No, it is for all **people**. How do we know this with certainty?
 - b. Romans 4:9b – *For we say, “faith was credited to Abraham as righteousness.”* Was Abraham a Jew when God justified him? No! In Genesis 15:6 when God declared him righteous by faith, Abraham was still an uncircumcised Gentile. This means Jews and Gentiles **alike** can all be justified by faith.
 4. Romans 4:10-12 – Abraham’s justification by faith proves that justification is apart from any type of **ritual**. Genesis 17:9-14, 23-27
 - a. Romans 4:10 – *How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.* Abraham’s justification occurred **prior** to the establishment of the ritual of circumcision, which proves circumcision is not necessary for justification.
 - b. Romans 4:11a – *And he received the sign of circumcision, a **seal** of the righteousness of the faith which he had while uncircumcised...*
 - 1) Since the ritual of circumcision was performed on Abraham **after** he was already justified before God, it proves the ritual played no part in his justification.
 - 2) Abraham was circumcised to **show** he believed in God.
 - c. Romans 4:11b – *...so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them.* Anyone in the world, Jewish or non-Jewish, circumcised or uncircumcised, can be **saved** without any rituals.
 - 1) Religious rituals like **baptism**, communion, confirmation, infant baptism, circumcision, going to church, praying a prayer, lighting a candle, walking an aisle, etc., do not affect our justification in any way.
 - 2) Religious rituals do not save people. A person is justified before God by believing in God’s Son who **died** as a sacrifice for his or her sins and rose again on the third day.
 - d. Romans 4:12 – Many Israelites trusted in their circumcision for salvation. Paul pointed out their error when he referred to Abraham as *the **father** of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.*

- 1) Abraham is the father of circumcised Jews **only** if they believe in the Messiah as he did while he was still uncircumcised. Otherwise, if they do not believe in Christ, they are not Abraham's true descendants, even though they are circumcised Jews.
Romans 9:6
 - 2) As with Abraham, believing God guarantees a person's justification, not trusting in some performed ritual. God says whoever believes in His Son will not perish but have everlasting **life**. John 3:16
5. Romans 4:13-15 – Abraham's justification by faith (Gen. 15:6) demonstrates that salvation comes apart from **keeping** the Ten Commandments. Galatians 3:15-18
- a. Romans 4:13 – *For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.* God did not fulfill His promises to Abraham and his descendants because Abraham obeyed the **Law** but rather because he believed God.
 - b. Romans 4:14 – *For if those who are of the Law are heirs, faith is made void and the promise is nullified.* If righteousness, or salvation, could come through obeying the Ten Commandments **two** things would be true. Galatians 5:2
 - 1) Romans 4:14a – *...faith is made void...* If salvation came through obedience to the Law, faith in Christ's death on the cross and resurrection would be unnecessary.
Galatians 3:5-6, Titus 3:5-6
 - 2) Romans 4:14b – *...the promise nullified...* If salvation came through obedience to the Law, there would be no need for the promise of eternal **life** and forgiveness of sins.
Romans 3:23
 - c. Romans 4:15 – *...for the Law brings about wrath, but where there is no law, there also is no violation.* Beware, you who believe people are saved by obeying the Law.
 - 1) The Law does not bring salvation; rather, it brings the **wrath** of God!
Romans 3:19-20, 1 Corinthians 15:56, 2 Corinthians 3:7-9
 - 2) Remember: Abraham was declared right with God 430 years before the Law existed, verifying that people can be declared **right** with God totally apart from the Law. Romans 3:28
6. Romans 4:16-17a – Abraham's justification by grace through faith illustrates that faith fits perfectly with **grace**.
- a. Romans 4:16a – *For this reason it is by faith, in order that it may be in accordance with grace.* Faith goes hand in hand with grace; the two complement each other **perfectly**.
Ephesians 2:8-9
 - 1) Grace and works do not fit together. Romans 4:4 says, "Now to the one who works, his wage is not credited as a favor, but as what is due." If you work for it, it is **earned**. When it comes to justification, grace and works are mutually exclusive.

- 2) Grace is undeserved. It is a **gift**. You do not work for it. You simply receive it by faith. *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.* Romans 11:6
- b. Romans 4:16b – *...so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all.* God's **grace** is shown to all who believe in Christ, regardless of national or cultural ethnicity.
- 1) God promised Abraham that in him *all the families of the earth* [would] *be blessed* (Gen. 12:3) and that he would become the *father of a multitude of **nations***. Genesis 17:3-6
- 2) When we believe in Christ, Abraham becomes our spiritual **father**. However, this does not mean that as believers we become Israel, ethnically, spiritually or in any other way. Galatians 3:6-9
- c. Romans 4:17a – *...as it is written, "a father of many nations have I made you."* This verse teaches that a person can belong to Abraham spiritually, calling him "father," without becoming Israel. It is important to note that the **church** does not replace Israel.
7. Romans 4:17b-21 – Since Abraham was justified by faith, Paul took a closer look at the **nature** of Abraham's faith. Galatians 2:16, Romans 5:1
- a. Romans 4:17 – Abraham's faith was not based on his own abilities. *...in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.* Abraham trusted in God's supernatural **ability** to miraculously provide for his needs.
- 1) Many people claim the Bible teaches that God **helps** those who help themselves. This saying is not found in the Bible.
- 2) The Bible actually teaches the opposite. The Bible teaches that God helps those who **cannot** help themselves. Ephesians 2:4-6, Romans 5:6-10
- 3) God is pleased when we stop relying on ourselves and **rely** on Him alone to save us. That is faith. Hebrews 11:6
- b. Romans 4:18 – Abraham's faith was not based on feelings. *In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "so shall your descendants be."* Abraham believed God's promises, even when he had every reason to **doubt**.
- c. Romans 4:19 – Abraham's faith was not based on **human** possibilities. *Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb.* Hebrews 11:11-12
- d. Romans 4:20a – Abraham's faith was not based on **sight**. *...yet, with respect to the promise of God, he did not waver in unbelief...* Abraham's faith remained strong over time, even when many of God's promises remained unfulfilled.

- e. Romans 4:20b – Abraham’s faith **grew** even stronger as time passed. The stronger his faith grew, the more he praised God for God’s faithfulness to him. *...but grew strong in faith, giving glory to God.* Genesis 22:5, Hebrews 11:13
 - f. Romans 4:21 – Abraham’s faith was not based on experiences or circumstances but rather on God’s trustworthiness. *...and being fully assured that what God had promised, He was able also to **perform**.* Hebrews 11:17-19
8. Romans 4:22-25 – The Genesis 15:6 statement that Abraham was justified by faith was recorded for our **good** as much as it was for Abraham.
- a. Romans 4:22 – *Therefore, it was also credited to him as righteousness.* This is once again a reminder that when Abraham believed in God, he was regarded by God to be **right** before Him. Abraham was justified by faith.
 - b. Romans 4:23 – *Now not for his sake only was it written that it was credited to him.* When the Old Testament states that *Abraham believed God and it was counted to him as righteousness*, it is recorded primarily for **our** good. God wants you to know that Abraham is not the only one saved by faith. So are you.
 - c. Romans 4:24 – *...but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead...* This verse declares that just like Abraham, we too are declared right with God the **moment** we believe in the One who raised Jesus our Lord from the dead.
 - d. Romans 4:25 – *He who was delivered over because of our transgressions, and was raised because of our justification.* Jesus Christ was delivered over to death for our **sins** but was raised up again for our justification.
 - 1) This is the good **news**. Christ died for our sins and rose again on the third day. Acts 13:28-30, 37-39; 1 Corinthians 15:3-4
 - 2) We too were declared right with God when we personally **trusted** in Christ and His death for our sins and resurrection. 1 Corinthians 15:1-4
 - 3) Have you personally believed the gospel, trusting in Christ, that He died for your sins and rose again on the third day? 1 John 5:13

C. Romans 5:1-11 – The undeserved blessings of justification by faith

- 1. Romans 5:1-5 – The privileges of our justification by **faith**
 - a. Romans 5:1a – *Therefore, having been justified by faith...* Paul now described several amazing **benefits** resulting from our justification by faith.
 - b. Romans 5:1b – *...we have peace with God through our Lord Jesus Christ.* The first benefit of *having been justified by faith* in Christ is that we instantly gain **peace** with God.
 - 1) Peace with God is not to be confused with the peace of God which we can experience somewhat inconsistently. Our enjoyment of the peace of God often **changes** according to our circumstances and walk. Philippians 4:7, Colossians 3:15

- 2) Peace with God is a fixed condition. It means we are no longer God's enemies; the **war** between God and us is eternally over. We are now friends with God.
Romans 5:10, Ephesians 2:1-3
- c. Romans 5:2a – *...through whom also we have obtained our introduction by faith into this grace in which we stand...* There is also a **second** benefit from our justification; it is God's ongoing grace for daily living.
- 1) At salvation, through faith in Christ, we received a permanent standing before God in **grace**. God never separates us from our position in grace, even in the darkest days of our greatest failures.
 - 2) As a result of our justification, we find ourselves standing beneath the waterfall of God's undeserved kindness, with His unending **power** to live victoriously cascading down upon us. Ephesians 1:19, 2 Corinthians 12:9
- d. Romans 5:2b – *...and we exult in hope of the glory of God.* Thirdly, there is a forward-looking benefit from our justification by faith. As a result of our justification we can hold our heads high with the absolute confidence that we will experience the full extent of God's **glory** during all of eternity. Ephesians 1:18
- e. Romans 5:3-5 – Fourthly, our justification by faith leads to a new **outlook** on the difficulties of this life. Instead of doubting God's love in moments of difficulty, we start rejoicing in our trials. Acts 16:24-25
- 1) Romans 5:3a – *And not only this, but we also exult in our tribulations...*
 - a) Before a believer understands the truths of justification by faith, trials are easily interpreted as a sign of God's **rejection**.
 - b) But when we are convinced of our righteous standing before God, we readily embrace our trials as grace-**gifts** from God. Romans 8:28, 31-33
 - 2) Romans 5:3b – *...knowing that tribulation brings about perseverance.* Perseverance means you don't **give** up.
 - a) Knowing that trials are actually beneficial to us, we can be **patient** when we go through them. James 1:2-4, Hebrews 12:3-11
 - b) You can press on in faith, knowing God is working everything out for your spiritual **growth** and maturity. Romans 8:28
 - 3) Romans 5:4a – *...and perseverance, proven character...* Perseverance results in **proven** character.
 - a) Proven character means you have passed the test and can be depended on to remain **steady** and unchanging. This is spiritual maturity. James 1:2-4
 - b) *Proven character* means you are a person of integrity who can be trusted not to **waver** back and forth according to circumstances. Philippians 1:20, 1 Peter 1:6-7

- 4) Romans 5:4b – *...and proven character, hope...* Finally, trials actually create **hope**. When you trust God through your trials, you find that God never fails; He always remains true to His word and His promises. Romans 15:13
 - 5) Romans 5:5 – *Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was **given** to us.*
 - a) The instant you believed the good news of Christ’s death and resurrection, the Holy Spirit came to **live** in you. Ephesians 1:13-14, 4:30
 - b) Through the Holy Spirit who lives in you, God the Father pours His love into your **heart**. Ephesians 3:17-19, Romans 15:13
 - c) Now that you are a believer, God accepts you and **loves** you just as much as He loves Jesus. John 15:9, John 17:26; Ephesians 1:6-7; 1 John 3:1
 - d) No matter how hard or long the trial, your faith in God can remain strong because of God’s love poured out upon you. No trial can **separate us from the love of God, which is in Christ Jesus our Lord**. Romans 8:31-39
2. Romans 5:6-8 – The **scope** of justification by faith
- a. Romans 5:6a – Under what circumstance did Christ die? *“For while we were still helpless ...Christ died for the ungodly.”* When we were still **helpless** to save ourselves, the Lord Jesus Christ, our perfect substitute, died, fully paying our sin debt.
 - b. Romans 5:6b – At what time did Christ die? *...at the right time Christ died...* In the sovereign **plan** of God, Jesus died at the perfect moment in human history. God set the stage for Christ’s sacrifice for our sins, and Christ died at the exact time God planned. John 10:17-18, Acts 3:17-18, Galatians 4:4-5, Revelation 13:8
 - c. Romans 5:6c – For **whom** did Christ die? Christ died *...for the ungodly*.
 - 1) Christ died for **everyone**. Hebrews 2:9 says, *“But we do see ...Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”*
 - a) Christ died for **all**. Isaiah 53:6 says, *“All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him.”* 1 Corinthians 15:3
 - b) Christ died for all **people**. Romans 5:18 says, *“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.”*
 - c) Christ died as a **ransom** for all. 1 Timothy 2:5-6 says, *“For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time.”*
 - 2) Christ died for **many**. Matthew 20:28 says, *“Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

- 3) Christ died for the **world**. John 3:16 says, *“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”*
 - 4) Christ died for His **sheep**. John 10:11 says, *“I am the good shepherd; the good shepherd lays down His life for the sheep.”*
 - 5) Christ died for the **nation** of Israel. John 11:51 says, *“Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation.”*
 - 6) Christ died for **sinner**s. Romans 5:8 says, *“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”*
 - 7) Christ died for **me** personally. In Galatians 2:20b Paul said, *“The life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”*
 - 8) Christ died for the sins of the **whole** world. 1 John 2:2 says, *“He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”*
 - 9) Christ died for the **church**. Ephesians 5:25 says, *“Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.”* Acts 20:28
 - 10) Christ even died for **false** teachers who deny Him. 2 Peter 2:1 says, *“But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them.”* 1 Corinthians 6:20a
- d. Romans 5:7 – *For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.* Although it is **rare**, there may be someone out there with the courage and love to die for a good person. But God showed greater love than even dying for a good person.
 - e. Romans 5:8 – *But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.* God proved the superiority of His love by having Christ die for us, not when we were **good** or worthy, but when we were His hateful and rebellious enemies. Romans 5:10
3. Romans 5:9-10 – The outcome of our salvation by faith is seen in the three **tenses** of our salvation: past, present and future.
 - a. Romans 5:9a – *Much more then, having now been justified by His blood...* The **past** tense of our salvation is justification. The moment we believed, we were saved from sin’s penalty through Christ’s sacrificial death on our behalf.
 - b. Romans 5:9b – *...we shall be saved from the wrath of God through Him.* The **future** tense of our salvation is glorification. At the rapture, we will be saved from sin’s presence. Romans 6:5, 1 Corinthians 15:50-57, 1 Thessalonians 1:10, 1 John 3:2

- c. Romans 5:10 – Between justification and glorification is sanctification, salvation’s **present** tense. *For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.* Hebrews 7:25
- 1) In sanctification, we are being saved in the present tense from sin’s **power** in our lives through Christ’s life. 1 Corinthians 1:18
 - 2) Christ in us is God’s “secret” for holy living. Colossians 1:27 says, *“To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is **Christ in you**, the hope of glory.”*
 - 3) Christ in you makes it possible to truly experience an abundant life. Colossians 3:4 says, *“When Christ, **who is our life**, is revealed, then you also will be revealed with Him in **glory**.”* John 7:38
 - 4) Paul explained that he lived the Christian life by faith in the Lord Jesus. Galatians 2:20 – *I have been crucified with Christ; and it is no longer I who live, but **Christ lives in me**; and the life which I now live in the flesh I live by **faith** in the Son of God, who loved me and gave Himself up for me.*
4. Romans 5:11 – The **outcome** of our justification by faith
- a. Romans 5:11a – *And not only this, but we also exult in God through our Lord Jesus Christ...* When we understand the full scope of our justification, we heartily **celebrate**. We rejoice in the grace of God.
 - b. Romans 5:11b – *...our Lord Jesus Christ, through whom we have now received the reconciliation.* We rejoice because Jesus Christ **earned** God’s acceptance for us.

V. Romans 5:12-21 – The Doctrine of Identification: The Gateway to Sanctification

A. 1 Corinthians 15:20-22, 45-49 – Two identities

1. God identifies all humanity with one of two men: the first Adam or the last Adam, Christ. Adam and Christ are like national **leaders**, or patriarchal representatives, who represent two distinct divisions of humanity. John 3:3, 5-6; 1 Corinthians 15:45-50
2. God considers you a member of one of these two lineages. In God’s assessment, whatever is true of your head, Christ or Adam, is **true** of you. 1 Corinthians 15:22 says, *“For as in Adam all die, so also in Christ all will be made alive.”*
3. Because you were **born** again, God now identifies you with Christ twenty-four hours a day, seven days a week, forever. Ephesians 2:6, Colossians 3:3
4. In many of his epistles, Paul referred to believers as being *in **Christ***. Ephesians 1:3, 4, 6, 7, 10-11, 13

5. The question is: With whom do you identify yourself? At any given moment, whether at home or in public, whether in action or in thought, you are either identifying yourself with Adam, your former head, or with Christ, your new **head**. John 15:4-5
6. You need to **grow** in your understanding of who you are in Christ so that you can enjoy your salvation to the fullest. 2 Corinthians 5:17

B. Romans 5:12-15 – Two lineages

1. Romans 5:12-14 – **Adam**, our **old** head, gave us a terrible heritage.
 - a. Romans 5:12a – *Therefore, just as through one man sin entered into the world...* The first man, Adam, brought sin into the human **race**.
 - b. Romans 5:12b – *...and death through sin...* Since the **penalty** for sin is death, Adam's sin introduced death into the world.
 - c. Romans 5:12c – *...and so death spread to all men...* Because of our relationship with Adam, **death** was handed down to all of us.
 - d. Romans 5:12d – *...because all sinned.* Not only did we inherit death from Adam, we also personally deserve death, because like Adam, we all **sin**. Romans 3:23
 - e. Romans 5:13a – *...for until the Law sin was in the world...* Even though the Ten Commandments did not **exist** from the time of Adam until Moses, people still sinned.
 - f. Romans 5:13b – *...but sin is not imputed when there is no law.* When there are no laws to break, people cannot be **judged** as lawbreakers.
 - g. Romans 5:14a – *Nevertheless death reigned from Adam until Moses...* But even though the people during this time did not have specific laws, the basic requirements of the law were etched on every person's conscience. Therefore, people still sinned, and the penalty for sin is **death**. Romans 2:14-15
 - h. Romans 5:14b – *...even over those who had not sinned in the likeness of the offense of Adam...* Even though people from the time of Adam to Moses did not break a **direct** law as Adam did, they all died, because they all fell short of the glory of God. Romans 3:23
 - i. Romans 5:14c – *...who is a type of Him who was to come.* **Adam** was a type of Christ. How did Adam prefigure Christ?
 - 1) Adam was a type of Christ in that he was the originator, or forefather, of a **branch** of humanity who all bore his image and characteristics. 1 Corinthians 15:44-49
 - 2) As a **type** of Christ, Adam stands before God as the representative of his branch of humanity, just as Christ now stands before God as the representative of His branch of humanity.
 - 3) In the same way all Adam's children **inherit** Adam's sin, death and condemnation before God, all who are born again into Christ's "family" automatically receive Christ's righteous standing before God.

2. Romans 5:15 – **Christ**, our **new** head, gave us a blessed heritage.
 - a. Romans 5:15a – *But the free gift is not like the transgression.* Instead of giving death to His branch of humanity, all who are born again into Christ’s family receive eternal **life** as a free gift from God.
 - b. Romans 5:15b – *For if by the transgression of the one the many died...* A transgression is a deliberate breaking of a law. Adam died because he **broke** God’s one law; he ate the fruit from the tree of the knowledge of good and evil. As a result, he passed the death penalty down to all who are his descendants. Romans 6:23
 - c. Romans 5:15c – *...much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.* Just like Adam passed death on to his entire lineage, through Jesus Christ, the free **gift** of God’s grace is now passed on to His entire lineage.

C. Romans 5:16 – Two legacies

1. Romans 5:16a – *The gift is not like that which came through the one who sinned...* Paul compared the **legacy** we received from Adam to the legacy we receive from Christ.
2. Romans 5:16b – *...for on the one hand the judgment arose from one transgression resulting in condemnation...* In **Adam’s** case, **one sin resulted in judgment**, which brought a legacy of condemnation to the entire human race.
3. Romans 5:16c – *...but on the other hand, the free gift arose from many transgressions resulting in justification.* In **Christ’s** case however, **many sins resulted in a free gift**, which resulted in justification to all who believe. Because Christ died for our sins and rose again, God can legally declare us righteous before Him and give us the free gift of eternal life.

D. Romans 5:17 – Two dominions

1. Romans 5:17a – *For if by the transgression of the one, death reigned through the one...* **Adam’s** one transgression brought death’s domination, causing all his descendants to be under the curse of death. Ever since the fall, because of Adam’s sin, everyone is born into a world in which death **rules**. 1 Corinthians 15:21-22
2. Romans 5:17b – *...much more those who receive the abundance of grace and of the gift of righteousness will **reign** in life through the One, Jesus Christ.* The good news is that though we were dominated by death, **Christ’s** gifts of grace and righteousness provide abundant life to all who believe in Him. John 7:38

E. Romans 5:18-19 – Two outcomes

1. Romans 5:18a – *So then as through one transgression there resulted condemnation to all men...* **Adam** chose to **disobey** his Creator. His sin brought judgment on the entire human race. Genesis 3:6

2. Romans 5:18b – *...even so through one act of righteousness there resulted justification of life to all men.* Conversely, **Christ** chose to **obey** the Father. Philippians 2:8 says, “*He humbled Himself by becoming obedient to the point of death, even death on a cross.* Christ’s sacrifice brought the opportunity to be justified to the entire human race.
3. Romans 5:19a – *For as through the one man’s disobedience the many were made sinners...* **Adam’s** disobedience brought **tragedy** to humanity. Adam’s disobedience adversely affected his whole race. His disobedience established his entire lineage as sinners; therefore, we were all born in sin.
4. Romans 5:19b – *Even so through the obedience of the One the many will be made righteous.* Conversely, **Christ’s** obedience *unto death, even the death of the **cross*** (Phi. 2:8), brought deliverance to all who would believe in Him. Christ’s obedience to death has established all His *many* believers as *righteous*. John 3:3

F. Romans 5:20-21 – Two spheres: law versus grace

1. Romans 5:20a – *The Law came in so that the transgression would increase...* The **Law** reigned in order to build a **case** against all humanity. The Law proves that all people are totally corrupt. Romans 2:13, 3:19-20, 7:7
2. Romans 5:20b – *...but where sin increased grace abounded all the more.* However, God’s **grace** super abounded to **pay** for all humanity’s sin. 1 Timothy 1:12-14
3. Romans 5:21 – *So that as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.* **Sin** had gained control of mankind, causing death. Through Christ’s righteousness, grace came and defeated sin. Grace provided a way for sinners to be declared righteous and receive eternal life. Titus 2:11-13

VI. Romans 6:1-10 – The Doctrine of Sanctification - Positional Truth

A. Romans 6:1-2 – Why not sin?

1. Romans 6:1a – *What shall we say then? Are we to continue in sin...?* Sanctification begins with an understanding of our new relationship to **sin**. Without this understanding, our growth will remain stunted.
 - a. Sanctification is the process by which believers **grow** to become more Christ-like. It involves being saved from the power of sin in our daily lives. Romans 8:29
 - b. Our sanctification is **built** upon the foundation of our position **in Christ** as the result of our justification. 1 Corinthians 3:11
2. Romans 6:1b – *What shall we say then? Are we to continue in sin...?* The question is if we should continue **in sin** (a noun), not if we should continue **to sin** (a verb).
 - a. The **verb** form of the word sin (HAMARTANO) appears 7 times in Romans. Of the 7 uses of sin as a verb, 4 are found in the sanctification chapters. The verb form of sin refers to the act of sinning, not particularly the source of sins, which is the sin nature.

- b. It is significant to note that the noun form of the word sin (HAMARTIA) appears more than **40** times in the passages that address sanctification (Rom. 5:12-8:17). This is important, because when sin is used as a noun, it refers particularly to the source of sin, rather than pointing to the act or action of sinning.
- 1) In chapter 5:12-21, sin as a noun appears **7** times.
 - 2) In chapter 6, sin as a noun appears **16** times.
 - 3) In chapter 7, sin as a noun appears **16** times.
 - 4) In chapter 8:1-10, sin as a noun appears **5** times.
 - 5) Remarkably, in the first four chapters of Romans that deal with unbelievers, sin as a noun appears only **4** times.
 - 6) In the section that deals with Christian life issues, Romans 8:11 to 16:27, the word sin appears only **2** times.
 - 7) The plural form of sin (sins) appears only **3** times in the entire book of Romans and only once in the chapters dealing with sanctification. The importance of this fact will become clearer as we proceed. Romans 4:7, 7:5, 11:27
- c. The great number of uses of the word sin in the sanctification chapters shows how concerned God is about **sin** in the believer's life.
- d. In Romans 5-8, the noun form of the word sin in Greek is usually in the singular and paired with the definite article **the**, making it "the sin." In Romans 7:17-18, we see that "the sin" refers to the indwelling sin nature.
- 1) When Paul referred to sin in the believer's life, he purposely used the term "the sin." **The sin** indicates the **source** of sin, in other words, the sin nature, and not the fruit produced by the sin nature, which would be sins plural.
 - 2) In teaching on sanctification, Paul focused on the **root** of sin.
 - 3) Paul understood that the only way to control individual **sins** in a believer's life is to go to the root.
- e. The devil and the world are curiously **absent** in this passage that deals with sin in the believer's life. Too many Christians blame Satan or the world for all their problems, and therefore they never deal with the root problem, their own sin nature. Romans 6-8 deals directly with the sin nature. James 1:14
3. Romans 6:1c – *What shall we say then? Are we to continue in sin so that grace may increase?* This is a natural follow-up to Paul's sweeping statement at the end of chapter five, "But where **sin** increased, grace abounded all the more."
- a. God's **grace** is always greater for forgiveness than sin's ability to condemn.
 - b. Because of the super-abounding nature of grace, some believers might become tempted to **abuse** God's grace and go on sinning.

4. Romans 6:2a – What was Paul’s response to his own question, “*Are we to continue in sin so that grace may increase?*”
- a. “*May it **never** be!*” We should definitely not continue to sin. But why?
 - b. What do you think is the **most** important reason for not sinning? Check your **top** choice or write in a better answer below.
 - 1) _____ Don’t sin because sin hurts you.
 - 2) _____ Don’t sin because sin hurts those you love.
 - 3) _____ Don’t sin because sin offends God.
 - 4) _____ Don’t sin because sin causes you to lose joy or rewards.
 - 5) _____ Don’t sin because sin is submission to the devil and the world.
 - 6) _____ Don’t sin because sin will bring God’s discipline.
 - 7) _____ Don’t sin because sin breaks the law.
 - 8) Don’t sin, because _____.
5. Romans 6:2b – *How shall we...* Note that the pronoun **we** refers exclusively to believers.
6. Romans 6:2c – *How shall we who died to sin still live in it?* Paul’s unique reason for why Christians should not sin had to do with understanding that through our position in Christ we are **dead** to sin.
- a. “*We ...died to sin*” describes the believer’s position in Christ, whereas “*still live in it*” describes the believer’s daily **conduct**. Knowledge of our position should affect our conduct.
 - b. The statement *we died to sin* does **not** mean the following:
 - 1) *We died to sin* does not mean the sin nature is dead in us. Some teach a doctrine of eradication, meaning we no longer have a sin **nature**. This is not found in the statement *we died to sin*.
 - 2) *We died to sin* does not mean you must kill or crucify the sin nature. The verb *died* is in the Greek aorist tense, meaning it happened at a specific point in time in the past. *We died to sin* is a statement of **fact**, not a command to obey. It is not something we must do ourselves.
 - 3) All **efforts** to eradicate your sin nature in your own strength will lead to pure frustration. You cannot restrain or crucify your sin nature.
 - c. What does the statement *we **died** to sin* actually mean?
 - 1) *We died to sin* could be translated *we died to [the] sin*. As believers, we are dead to our sin nature, because at salvation, God supernaturally **united** us with Christ in His death. This is a work God did. Galatians 2:20

- 2) *We died to sin* means that in Christ's death we were identified with Him and consequently died to the whole **realm** of sin, including individual sins, Satan, the world, and even our sin nature. Romans 6:10
- 3) *We died to sin* means that in God's estimation, every believer has died, having been crucified with Christ. In that position, we possess Christ's **victory** over sin. Colossians 2:20, 3:1-3
- 4) Together with Christ, we have been supernaturally liberated from the sin nature's absolute **right** to rule over our lives. Romans 6:6
- 5) In conclusion, Paul's unique **reason** for us to not continue in sin was simply because *we died to sin*.

B. Romans 6:3-5 – Knowing the history of your death to sin with Christ

1. Romans 6:3a – *Or do you not **know**...*? Knowing you are dead to sin and understanding how that came to be your reality can dramatically change your entire way of living.
 - a. Knowing you are dead to sin will stop you from trying to **defeat**, eradicate or outsmart sin through your own human effort.
 - b. Human **effort** in dealing with sin leads only to frustrating and failed man-made strategies such as legalism, mysticism, or even harmful mistreatment of one's body. Colossians 2:20-23
 - c. Knowing you are dead to sin allows you to **rest** in your position of victory over sin based on the powerful significance of your new identity in Christ.
2. Romans 6:3b – *...that all of us...* This truth is true of **all** believers. If you are a child of God, these truths belong to you.
3. Romans 6:3c – You need to know that *...all of us who have been baptized **into** Christ Jesus have been baptized into His death.*
 - a. The word *baptize* (BAPTIZO) means to be identified with or **placed** into. At the point of your salvation, the Holy Spirit placed you into Christ.
 - 1) 1 Corinthians 12:13 – *For by one **Spirit** we were all baptized into one body...*
 - 2) Galatians 3:27 – *...for all of you who were baptized into Christ have **clothed** yourselves with Christ.*
 - b. This passage does not refer to a baptism in **water**. It explains spiritual baptism, in which you were placed into, or identified with, Christ.
 - c. As a part of your new **birth**, you were taken out of Adam and placed into Christ. Christ, not Adam, is now your national head, and whatever is true of Christ, is true of you.
 - d. Whether you believe it or not, this is **who** you are. This is your reality before God. Now it is up to you to live in the reality of what God says is true of you in Christ.

4. Romans 6:3d – *...all of us who have been baptized into Christ Jesus have been baptized into His **death**.* When the Holy Spirit placed you into Christ, you were identified with Christ in His death. In Christ you died. His death became your death.
5. Romans 6:4a – *Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might **walk** in newness of life.* God now sees you as a person who died, was buried, and then raised to newness of life.
 - a. Not only did you die with Christ; you were also **raised** with Him. Ephesians 2:4-6
 - b. The **fact** that you were raised with Christ makes it possible for you to *walk in newness of life*. Colossians 3:1-4
 - c. You do not have to live in failure and defeat. Now you can live in Christ's **victory** and experience the *newness* of abundant living Christ promises. John 10:10, 2 Corinthians 5:17
6. Romans 6:5 – *For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection.* God sees you as being **united** with Christ in both His death and His resurrection. 1 Corinthians 15:20-26
 - a. Your future bodily resurrection is based on the **fact** that in God's assessment you are united with Christ.
 - b. If God counts this fact to be true of you, can't you do the same today? If you **fail** to recognize and embrace the truth that you are united with Christ in His death and resurrection, your growth as a Christian will be inhibited.

C. Romans 6:6-10 – Knowing the significance of your death to sin with Christ

1. Romans 6:6a – *Knowing this, that our **old self** was crucified with Him.*
 - a. The phrase *old self* (KJV-*old man*) refers to your old identity in **Adam**. Your **old self** is **all that you were in Adam** before salvation.
 - 1) Because your *old self* was crucified with Christ on the cross, you are no longer related to Adam. Your old **identity** in Adam is gone; it is past history.
 - 2) In salvation, you assumed a new identity. You were born again and became a **new** creation in Christ. 2 Corinthians 5:17
 - 3) The *old self* is not synonymous with your old nature, also called the flesh or the sin nature. The *old self* is crucified and **gone**, whereas the old nature remains with us as long as we are still in these fleshly bodies received from Adam. 1 Corinthians 15:45
 - b. The word *crucified* implies being **put** to death by law. Your *old self*, that person you were in Adam, was legally put to death; *it was crucified*.
 - c. What else did God **achieve** through this crucifixion?

2. Romans 6:6b – God crucified us together with Christ *in order that our body of sin might be done away with*. The term *body of sin* does not refer to the human **body**. Romans 7:17-19
 - a. Although the human body is under God’s curse and not yet glorified, it is not **evil** by nature. The body is not the root source of sin in a believer’s life. Romans 8:22
 - b. Your human body is presently the **temple** of the Holy Spirit. If your body were naturally evil, God would not live there. 1 Corinthians 6:13-20
 - c. God also tells us to **present** our bodies as a living sacrifice. In the Old Testament, the lambs sacrificed by the Israelites had to be acceptable. God would not accept your body as a sacrifice if it were innately evil. Romans 12:1-2
 - d. We conclude then that the term *body of sin* refers to the sin nature. The sin nature is innately and incurably **evil**. Your human body only becomes an instrument of sin when it is dominated by the sin nature. Romans 6:12
3. Romans 6:6c – *...might be done away with...* The phrase *done away with* (KATARGEO) means to be stripped of power or put out of business. It does not mean annihilation. The sin nature was not annihilated at salvation, but God destroyed its authority over us. In order to free us for service, God stripped the sin nature of **power**.
 - a. Those who teach that the sin nature was eradicated at salvation claim that we sin because of deep ruts in the brain formed by bad habits. They believe the way to stop sinning is to retrain the brain by forming new **habits**. However, this only results in wasted self-effort.
 - b. These teachers falsely assume that holiness comes by controlling the human **body**. They erroneously teach legalism, mysticism, harsh self-restraint or other human philosophies as ways of combatting sin in the believer’s life. Colossians 2
 - c. However, God’s provision for godly living does not depend on human effort but rather on walking in the light of our **identity** in Christ.
4. Romans 6:6d – *...that we should no longer be **slaves** to sin...* Compulsory slavery to the sin nature ended when the old self, the person we were in Adam, was crucified with Christ. Galatians 2:20
 - a. Note that Paul did not say we should no longer be slaves to the human body; he said we should no longer be slaves to **sin**.
 - b. The word *sin* here is actually “**the sin**” in Greek. It refers to the sin nature not to individual sins. As believers, identified with Christ, we are no longer to be slaves to the sin nature.
5. Romans 6:7 – *...for he who has died is freed from sin*. Your freedom from the sin nature’s **power** is based on your new identity. As believers, *we have become united with Him in the likeness of His death*. Romans 6:5
 - a. *...for he who has died...* It is important to remember once again that in the identification work of God, we died (Rom. 6:2, 7) **to** the sin nature. The sin nature did not die.

- b. Due to our identification with Christ in His death, *we have been **freed** from sin*. Although the sin nature is not eradicated, it no longer has any authority to dominate our lives.
Romans 8:3-4
6. Romans 6:8 – *Now if we have died with Christ, [then] we believe that we shall also live with Him*. God considers this truth concerning our identification with Christ to be 100% **reality** and so should we.
- a. Romans 6:8a – *Now if (if is a Greek first class condition, meaning the speaker assumes a reality) we died with Christ (and we did), then we believe we shall also **live** with Him (and we will)*.
- 1) Since in God’s estimation, Christ’s death already **counts** for your death, you are not to try to die to yourself.
 - 2) As a believer you have already died with Christ. It is a historical **fact** not a future action for you to initiate.
- b. Romans 6:8b – *We believe that we shall also **live** with Him*. As a believer, your death with Christ is so valid to God that even though *it is appointed unto man once to die* (Heb. 9:27), if the rapture happened today, you would go straight to heaven without your body experiencing a physical death.
7. Romans 6:9 – *...knowing that Christ, having been raised from the dead, is **never** to die again; death no longer is master over Him*. Christ conquered death, and because you are identified with Christ, you also conquered death through Him.
- a. We need to know that Christ died *once* and was raised from the dead *once*, and in these actions, He conquered death **once** for all.
- b. Christ allowed death to master Him once, but it will never do so again. Christ now masters death. He holds the **keys** to death and hell. Hebrews 2:14-15, Revelation 1:18
8. Romans 6:10a – *For the death that He died, He died **to** sin...* What is the significance of Christ’s death in this verse?
- a. We know that Christ died *for our sins* (1 Cor. 15:3, 1 Pet. 3:18), but here Paul included another **aspect** of Christ’s death. Christ also died *to sin* on our behalf. Romans 8:3, 1 Peter 2:24
- b. Sin here is a singular **noun** referring to the sin nature. Romans 7:17-18
- c. Since *Christ died to sin* on our behalf, in Him we are **dead** to the sin nature. This is our reality before God and there is nothing we can do to make it any truer than it already is. We simply need to believe what is already true of us. 1 Peter 2:24
9. Romans 6:10b– *He died to sin, **once**...* Christ doesn’t need to re-die. He died once; therefore, in Him you also died once to the whole realm of sin. Hebrews 7:27, 9:28

10. Romans 6:10c – *He died to sin, once **for all***. His one death was for all of humanity, even though only those who believe in Him benefit. His one death was enough to liberate us from all forms of evil, including Satan, the world, sins plural, and specifically in this context, the sin nature. Hebrews 2:9, 10:10
11. Romans 6:10d – *...but the life that He lives, He lives to **God***.
- The life that Christ lives (present tense), He **lives** to God and to God alone.
 - Christ's resurrection life is the basis of your **power** to live your life to God as well. Ephesians 1:19-20; Colossians 1:27b, 3:4
 - Because God now identifies you with the living Christ, in Christ you are not only dead to sin but also marvelously **alive** unto God. 2 Timothy 2:11

VII. Romans 6:11-23 – The Doctrine of Sanctification - Making Sanctification Practical

A. Romans 6:11 – Counting on your new identity

- Romans 6:11 – *Even so consider yourselves to be dead to sin, but **alive** to God in Christ Jesus*.
 - This is the first command for Christians in the **book** of Romans.
 - While it is wonderful to know about your identity in Christ, knowledge alone is not enough. What you know does not help you unless you **count** on it by faith.
 - In other words, you can know you were placed into the death, burial and resurrection of Christ, and yet never **benefit** from it. What are you going to do with the knowledge of your identification with Christ just explained in Romans 6:1-10?
- Romans 6:11a – *Even so consider...* What does it mean to **consider**?
 - The Greek verb *consider* (LOGIZOMAI) is translated to **reckon** in many Bible translations. This verb is used at least 20 times in Romans.
 - To *consider* (LOGIZOMAI) is an accounting or mathematics concept. Math and accounting deal with certainties. For example, two plus two always equals four. When it comes to **math**, what is true today is still true tomorrow.
 - To consider, or reckon, means to count on certainties. It means to count on facts that are always true. Your co-crucifixion with Christ is **true** of you whether or not you believe it.
 - Consider, or reckon, does not mean...
 - It is not **creative** or imaginative thinking.
 - It is not trying to **convince** yourself something is true.
 - It is not existentialism, in which what you believe becomes your unique personal **truth** whether or not it is indeed true.
 - It is not merely **positive** thinking.

- e. Where does this leave you?
- 1) You are dead to sin and alive to God, period. But unless you personally, by faith, count this fact to be true of you, it will have no **value** for your daily living.
 - 2) If you do not daily **count** on this biblical fact by faith, you are guaranteed to be dominated by the sin nature, even though it does not have to be that way.
3. Romans 6:11b – You are to *consider yourselves to be dead [indeed, KJV] to **sin***.
Colossians 2:20, 3:1-3
- a. From Romans 6:1-10, we know we are dead to the sin nature, but now by faith, God wants us to begin to count on this fact. This is important, because no matter how long you have been a believer, by **default** you face the temptation to walk according to the sin nature every day of your life. Romans 6:6
 - b. Because you died to the sin nature, you no longer have any obligation to it. The sin nature no longer has any authority in your life. God commands you to personalize this truth. He wants you to continually **rely** on this reality.
4. Romans 6:11d – You are also commanded to *consider yourselves to be **alive** unto God in Christ Jesus*. Colossians 3:4
- a. In Adam, you were **dead** in your sins. You had no relationship with God at all. In fact, you were His enemy. Ephesians 2:1-3
 - b. In Christ, on the other hand, you are alive to God. When you died with Christ on the cross, the person you were in Adam died and you were born again with new **life** and a new identity. 2 Corinthians 5:17, James 1:18
 - c. Now that you are alive to God, you have a relationship with Him. You can come **boldly** into God’s presence. You can get to know the God of the universe and cast all your cares on Him. 1 Corinthians 1:9, Ephesians 2:5-6, Colossians 3:3, Hebrews 4:16, 1 Peter 1:23
 - d. Being alive to God, you are able to **please** God and live for His purposes and glory. Philippians 1:21

B. Romans 6:12-14 – Presenting your members

1. Romans 6:12 – *Therefore do not let sin reign in your mortal body so that you obey its lusts*. This is the second command in the book of Romans. By faith, you are to not allow your body to be **used** by the sin nature.
 - a. *Therefore...* The command in Romans 6:11 – to by **faith** count yourself dead to sin and alive unto God – should affect your daily life.
 - b. *Do not let sin **reign** in your mortal bodies that you should obey its lusts*. This command – to not permit your body to be ruled by the sin nature – is based on the fact that you are legally dead to the sin nature and have no obligation to respond to it.
 - 1) Paul was not saying to **resist** the sin nature by ordering it to go away or telling it “no.” This would be going back to human effort.

- 2) You are not to fight or oppose the sin nature in your own strength. Rather, based on the fact that you are dead to it, you are to not **respond** to its stimulations. In relation to the sin nature, you are dead. Believe it.
2. Romans 6:13a – Paul went on to clarify the previous thought. *...do not go on presenting the members of your body to sin as instruments of unrighteousness. Members means parts. By faith you are to stop presenting the parts of your body to the sin nature as **tools** or weapons for unrighteousness.*
3. Romans 6:13b – Instead **present** yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.
- The verb *present* (PARISTEMI) means to come up close to and stand by. PARISTEMI as a compound word is derived from PARA meaning “close beside” and HISTEMI meaning “to **stand**.”
 - This word could be used to describe a military unit standing at attention. In the military, soldiers voluntarily present themselves, armed and ready, waiting for **orders**.
 - Based on your new life together with Christ, you are to by **faith**, not by human effort, present your members to God as His tools for righteousness.
 - Some Bibles translate *present* as *yield*, but to yield conveys a different concept. It is not the best English translation of the **Greek** word PARISTEMI. To yield implies restraining yourself rather than offering yourself. Romans 12:1-2
4. Romans 6:14a – *For sin shall not be master over you for you are not under law...* In other words, if you were living under law, sin **would** be your master. Legalism actually makes you a slave to the sin nature. Laws and rules encourage, rather than discourage, sin. Romans 7:5
5. Romans 6:14b – *For sin shall not be master over you for you are ...under grace.* Life under **grace** is superior. God’s grace keeps you from becoming a slave to the sin nature. Grace is God’s power to change our lives. Live by grace and the sin nature will not be your master. Titus 2:11

C. Romans 6:15-18 – Who is your master?

1. Romans 6:15-16 – We need to understand the destructive consequences of living **under** the sin nature as a master.
- Romans 6:15a – *What then? Shall we sin because we are not under law but under grace? Since we are under grace, why not keep sinning? Most people think grace leads to sin. They think the way to keep from sinning is through **rules** and regulations.*
 - Romans 6:15b – Paul’s answer was, “*May it never be!*” Just because you are not under law, does not mean you are free to sin. Paul did not **teach** that Christians should sin.
 - Romans 6:16a – *Do you not know that when you present yourselves to someone as slaves for obedience, you are **slaves** of the one whom you obey?*
 - Here Paul gave a second reason why Christians should not sin: *you are slaves of the one whom you **obey**.*

- 2) All **people** on earth, both believers and unbelievers, are slaves.
 - a) Unsaved people have **no** choice who their master will be. They are trapped in slavery to their sin nature.
 - b) Christians can **choose** whose slaves they will be. This is a critical truth.
 - 3) As a Christian, you become a slave to the one to whom you present yourself. At any given moment, you are either a slave of God, resulting in righteousness, or a slave of the sin nature, resulting in **death**. Galatians 6:7-8
 - 4) The **success** or failure of your Christian life depends on whether or not you count yourself dead to sin and alive unto God and present your members to God as instruments for righteousness.
- d. Romans 6:16b – *...either of sin resulting in death, or of obedience resulting in righteousness?* You become a slave of the one to whom you **present** yourself.
- 1) The two masters presented here parallel Galatians 5:16-25 in which the sin nature and the Holy Spirit **war** for control over you. Matthew 6:24
 - 2) If you present yourself to the indwelling sin nature, you will, without exception, reap a **harvest** of death. Romans 6:21, Galatians 6:8a
 - 3) But if you present yourself to the indwelling Holy **Spirit**, the result will be righteousness. Romans 6:22, Galatians 6:8b
2. Romans 6:17-18 – The only way to stop sinning is to, by faith, **apply** the truths taught in this chapter.
- a. Romans 6:17 – *But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed...* Although the Roman believers had been slaves to their sin nature, they were beginning to **enjoy** freedom by living according to these identification truths.
 - b. Romans 6:18 – *And having been freed from sin, you became slaves of righteousness.* The Roman believers must not only have understood their freedom from **sin**, but they obviously also counted on it by faith, because Paul said they *became slaves of righteousness*.

D. Romans 6:19-23 – Sanctification made simple

1. Romans 6:19 – Before you were a believer, you eagerly presented your physical body to the sin nature. Now if you likewise present your members to the Lord, the **result** will be sanctification, the process of becoming more Christ-like.
 - a. Romans 6:19a – *I am speaking in human terms because of the weakness of your flesh.* We tend to complicate the Christian life, but Paul wanted to make this **truth** as easily understood as possible. 2 Corinthians 11:3

- b. Romans 6:19b – *For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness...* Before you were saved, you went about presenting your body **parts** (hands, eyes, feet, mind, etc.) to the sin nature to commit acts of sin. This resulted in more and more evil in your life.
 - c. Romans 6:19c – *...so now present your members as slaves to righteousness, resulting in sanctification.* In the same way you used to present your body parts to the sin nature, **present** them now to God and you will grow to be more and more like Christ.
2. Romans 6:20 – *For when you were slaves of sin, you were free in regard to righteousness.* When you were still unsaved, you were totally free from doing what was **right**. You did not care at all about God.
 3. Romans 6:21 – *Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.* Your slavery to the sin nature earned you nothing but failure, **shame** and death.
 4. Romans 6:22a – *But now having been freed from sin...* Through God's work of identifying you with Christ in his death and resurrection, you have been freed from the **old** evil master, the sin nature. Galatians 5:1
 5. Romans 6:22b – *...and enslaved to God...* As a **child** of God and believer in Jesus Christ, God is your new master and Lord. 1 Corinthians 6:19-20
 6. Romans 6:22c – *...you derive your benefit resulting in sanctification...* As you present yourself to the Lord, you begin to **live** righteously, and practically speaking, you tap into God's power over sin in your life.
 7. Romans 6:22e – *...and the outcome, eternal life...* Eternal life is both a quantity of **life** (unending) and also a quality of life (abundant). John 17:3
 - a. Although **every** believer has *eternal life* as a permanent possession, in this verse Paul spoke of our *eternal life* as the quality of life the believer enjoys as a result of *having been freed from sin and enslaved to God*.
 - b. *Eternal life* is not merely unending life to possess, it is also a quality of **life** to experience. This is the abundant life Christ promised. You can start truly living at this very moment. John 10:10b, Galatians 2:20, Colossians 3:3-4, 1 Timothy 6:12, 2 Timothy 1:10
 8. Romans 6:23 – *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.* So, what will it be for you, **life** or death?
 - a. We often use Romans 6:23 when we share the gospel, but the actual **context** concerns the harvest we receive from the master to whom we present ourselves as believers.
 - b. In the Christian life, the result of presenting yourself in slavery to the sin nature is a breach of fellowship with God, or a type of fellowship **death**. This does not mean you lose your salvation, but you sure lose your joy. 1 John 1:6

- c. Conversely, the result of presenting yourself to God, based on your position in Christ of being dead to sin and alive to God, is enjoyment of both eternal and **abundant** life. Are you living this amazing eternal life today? John 17:3, 1 John 1:3b-4

VIII. Romans 7:1-25 – The Doctrine of Sanctification - Your New Relationship to the Law

A. Defining terms

1. **Death** – When you see the word **death** in Scripture, you must determine its meaning.
 - a. The **biblical** term for death does not mean cessation of existence or annihilation.
 - b. The concept of death in the Bible normally conveys a **state** of separation.
 - 1) **Physical death** is the separation of the spirit and soul from the **body** (Gen. 5:5). The Bible teaches that even after physical death, the soul and spirit continue to live. Luke 16:22-23, 23:43; Philippians 1:21-26
 - 2) **Spiritual death** is the separation of body, soul and spirit from **God**, the Source and Giver of life.
 - a) All people are born in this condition of spiritual **death**. Genesis 2:17; John 3:3-5; Ephesians 2:1, 5
 - b) In order to be made **alive** to God, people need to be born again into God's family. Ephesians 2:5-6, Colossians 2:13
 - 3) **Eternal death**, also called the **second** death, is separation from God for eternity in the Lake of Fire. Revelation 20:11-15
 - 4) **Fellowship death** is a **breach** in communication with God or other believers. This is also called temporal death. 1 Timothy 5:6, Revelation 3:1
 - a) This is a temporary condition that does not nullify one's legal status of acceptance before God, but it does **limit** one's fellowship with God.
 - b) Carnality, legalism and worldliness all **lead** believers to this spiritual malady.
2. **Law** – When you see the word **law** in the Bible, you must determine its meaning.
 - a. Law can refer to the **civil** or societal laws that govern all human societies. Romans 7:2; Daniel 6:8, 15
 - b. Law can mean a principle found in nature or in **life**. The law of gravity is an example of a natural law. Romans 8:2
 - c. Law can refer to the Old Testament Scriptures in general, it can also refer to the more than 600 Old Testament laws, or even more specifically it can refer to the **Ten** Commandments. Luke 16:16-17

B. Romans 7:1-6 – Married to Christ

1. Romans 7:1 – *Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?* In this section, Paul used an example from societal law to teach an important spiritual **truth** concerning a believer's freedom from legalism.
 - a. Every society on earth understands that when an individual dies, society's laws **cease** to have authority over that person. For example, dead people are not summoned, put on trial or imprisoned.
 - b. Using a specific law, the law of marriage, Paul compared the way death affects a person's relationship to the societal law of marriage with the way death affects a believer's relationship to **legalism** and the Law of Moses.
2. Romans 7:2-3 – Paul used the societal laws that govern marriage to explain our **new** relationship with legalism and the Old Testament Law now that we are in Christ.
 - a. Romans 7:2a – *For the married woman is bound by law to her husband while he is living...* Basically, in all the world, according to the societal laws of marriage, a married woman is legally tied to her husband as long as he is **living**.
 - b. Romans 7:2b – *but if her husband dies, she is released from the law concerning the husband.* But if the woman's husband **dies**, she is immediately freed from the law of marriage.
 - c. Romans 7:3a – *So then, if while her husband is living she is joined to another man, she shall be called an adulteress...* According to the law of marriage, if a married woman lives with another man while her husband is still **alive**, she is considered guilty of adultery.
 - d. Romans 7:3b – *...but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.* But if her husband dies, she is set **free** from the law of marriage and can legally marry another man.
3. Romans 7:4 – Understanding this teaching can **save** you from a life of legalism. It can release you from the futile frustration of trying to keep the Ten Commandments or attempting to follow other lists of do's and don'ts.
 - a. Romans 7:4a – *Therefore, my brethren, you also were made to die to the Law through the body of Christ...* Like the married woman who is freed from the law of marriage by her husband's death, you are set free from the Old Testament Law by your **death** together with Christ. Galatians 2:19-20
 - 1) Every believer has *died to the Law* (Gal. 2:19). This means that because of your co-crucifixion with Christ, you are no longer under the jurisdiction of the **Law** of Moses, including the Ten Commandments as well as all the other laws given to the nation of Israel. Romans 6:14, 7:6; Galatians 3:24-35, 5:18
 - 2) Since the Law no longer has any authority over you, you do not have to live under the **crushing** weight of its obligations. Acts 15:10, Galatians 5:1

- 3) You no longer have to try to **earn** God's acceptance through obeying the Law. As a believer in Christ, you are already fully accepted as His child. Colossians 2:13-14
- 4) Why was it necessary for you to **die** to the Law?
- b. Romans 7:4b – *So that you might be joined to **another**, to Him who was raised from the dead.* When you died with Christ, the Law lost its authority over you and you were freed to *be joined to another*. You are now joined to Jesus Christ, who is not a cruel taskmaster like the Law but a gracious helper.
- c. Romans 7:4c – *...in order that we might bear fruit for God...* As long as you were under the Law and its resultant legalism, you were unable to please God. However, now that you are united with Christ, He graciously produces **fruit** for God through you. Romans 8:3, Galatians 2:19-20, Philippians 1:11
4. Romans 7:5 – When you were still an unbeliever, in the **flesh** and married to the Law, life was nearly unbearable.
- a. Romans 7:5a – *For while we were in the flesh, the sinful passions, which were aroused by the Law were at work...* When you were still an unbeliever, the Law triggered your sinful desires so that you wanted to do the very things the Law said **not** to do.
- b. Romans 7:5b – *...the sinful passions...were at work in the members of our body...* Your sinful **desires** aroused by the sin nature expressed themselves in multiple sinful activities through the various parts of your human body.
- c. Romans 7:5c – *...to bear fruit for death.* Your sinful passions brought about **death** for you.
- 1) This is not talking about immediate physical death but about a breach in fellowship with **God** and others. 1 John 1:5-6
- 2) The **result** of your body being run by its sinful passions was brokenness, heartache and destruction. Galatians 6:8, James 1:14-15
5. Romans 7:6 – What should your life **look** like now that you are married to Christ?
- a. Romans 7:6a – *But now we have been released from the Law, having died to that by which we were bound...* When you died with Christ at the moment of salvation, you were set free from slavery to the Law and its resultant **legalism**. Colossians 2:20-23, Galatians 4:8-11, Ephesians 2:1-3
- 1) When you feel like you have to keep **rules** to serve the Lord, life becomes a heavy burden. This miserable existence should serve as a wakeup call to alert us to the fact that something is wrong. 2 Corinthians 3:4-8
- 2) Some Christians burn out trying to please God through their **own** efforts. We need God's power to do God's work.

- b. Romans 7:6b – *...so that we serve in newness of the Spirit and not in oldness of the letter.* This phrase *oldness of the letter* refers to the Law of Moses. Now that you are under **grace** not Law, and now that Christ is living through you, life can truly be joyous and worth living. 2 Corinthians 5:17, 1 John 1:4

C. Romans 7:7-13 – Life under Law

1. Romans 7:7 – Paul showed who the real **culprit** was for his sin, and it was not the Law.
 - a. *What shall we say then? Is the Law sin?* Essentially, the question Paul put forth was this: “Is the Law somehow to **blame** for my sinful actions?”
 - b. *May it never be!* Paul’s answer was, “Perish the thought!” The Law is not sinful. The Law is **perfect**, because its author is perfect.
 - c. *On the contrary, I would not have come to know sin except through the Law...* The Law, in effect, did its **job**; it clearly defined sin to Paul. It was an excellent teacher. Galatians 3:19, Romans 3:19
 - d. *...for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.”* Apart from the Law, Paul would not have known it was wrong to **covet**. Romans 3:19-20
2. Romans 7:8-9 – Paul revealed that the culprit was the sin **nature**, not the Law.
 - a. Romans 7:8a – *But sin, taking opportunity through the commandment, produced in me coveting of every kind...* It was the sin nature that was to blame; the sin nature **used** God’s good Law to tempt Paul to sin.
 - b. Romans 7:8b – *...for apart from the Law sin is dead.* The sin nature is fueled by the Law. Without the Law to **defy**, the sin nature lies dormant.
 - c. Romans 7:9a – *I was once **alive** apart from the Law...* Before he understood the Law, Paul lived a carefree life in regards to any responsibility for sin. Romans 3:20
 - d. Romans 7:9b – *...but when the commandment came, sin became alive and I died.* Once Paul heard and understood the Law, His sin nature sparked to life, causing him to experience **death**. Romans 6:23
3. Romans 7:10-11 – Paul recounted his frustration under the **Law**.
 - a. Romans 7:10 – *...and this commandment, which was to result in life, proved to result in death for me...* The Law that Paul thought would help him **live** a good life turned out to bring him death.
 - b. Romans 7:11 – *...for sin, taking an opportunity through the commandment, deceived me and through it killed me.* Paul’s sin nature used the good Law of God as an opportunity to destroy him. The sin nature tricked him by **luring** him to break God’s laws, causing him to experience death.

4. Romans 7:12-13 – Paul’s **summary** statements on the Law and the sin nature
- a. Romans 7:12 – *So then, the Law is holy, and the commandment is holy and righteous and good.* As in verse 7, Paul **again** acknowledged the perfection of the Law.
 - b. Romans 7:13a – *Therefore did that which is good become a cause of death for me? May it never be!* So, did the good Law of God cause Paul’s death? **Never**. Perish the thought! He would never blame the perfect Law of God for his sin. It was his sin nature that took advantage of the Law and triggered his death.
 - c. Romans 7:13b – *Rather it was sin [the sin nature], in order that it might be shown to be sin [or sinful, no definite article here] by effecting my death through that which is good..* It was Paul’s sin nature that caused his death by **boldly** taking advantage of God’s good Law and causing him to sin.
 - 1) The sin nature is so desperately **evil** it has the audacity to take advantage of the good and perfect Law of God to make a person sin and cause his or her death.
 - 2) This insight concerning the sin nature does not mean you are not personally responsible for your sinful actions, but it does **help** you recognize the source of sin in your life.
 - d. Romans 7:13c – *...so that through the commandment sin would become utterly sinful.* How does God **use** your sin nature’s abuse of the Law and your failure for your good?
 - 1) God uses this new understanding of the true state of your sin nature’s **evil** essence to encourage you to count on the truths of Romans 6:11. By faith, you should reckon yourself to be dead to the sin nature and alive to God in Christ.
 - 2) This understanding should energize you to **present** the parts of your body as instruments of righteousness to God as Romans 6 teaches. John 15:5, 2 Corinthians 12:9-10

D. Romans 7:14-23 – A frustrated life

1. Romans 7:14 – Paul identified the **root** of the sin problem in his life.
 - a. Romans 7:14a – *For we know that the Law is spiritual.* Since the Law comes from **God**, it is totally good and perfect. It is spiritual, not fleshly.
 - b. Romans 7:14b – *...but I am of flesh (SARKINOS)...* This phrase is translatable, “I am fleshly, or **carnal**.” Paul was going to use himself as an example of what a believer experiences when walking according to the flesh. He knew this frustration from personal experience, just as we do, if we are honest.
 - 1) When he said, “*...but I am of flesh,*” Paul was not confessing that he was walking according to the **flesh** as he wrote.
 - 2) Also, Paul was not writing about his **past** life as an unsaved person. Otherwise, he would have used a description of the unsaved, similar to the one he used in Romans 7:5 - *while we were in the flesh*.

- c. Romans 7:14c – *But I am of flesh sold into bondage to sin...* This could be understood as, “I am fleshly **when** I come into bondage to the sin nature.” Paul knew who to blame for sin in his life.
- 1) In this verse, Paul was referring to the battle a believer faces when he or she walks according to the flesh. Because of his own personal experience, Paul could use himself as an example of the **believer** who finds himself or herself under the domination of the sinful nature.
 - 2) Whenever believers present themselves to the sin nature, the members of their human body get used by the sin nature, causing them to instantly become **fleshly** or carnal. Galatians 5:17
2. Romans 7:15 – Paul was perplexed by the fact that his desires and his actions did not **match**. This is exactly what we also experience when we walk by means of the sin nature.
- a. Romans 7:15a – *For what I am doing, I do not understand...* Paul was frustrated because he did not understand his own **actions**.
 - b. Romans 7:15b – *...for I am not practicing what I would like to do...* Although he desired to do what was **right**, in practice he was totally unsuccessful.
 - c. Romans 7:15c – *...but I am doing the very thing I hate.* Instead of doing what was right, he kept doing the terrible things he hated. This kind of **defeat** is true of a believer when he or she sins and feels hopeless to ever change.
3. Romans 7:16-20 – Paul explained the **misery** of being dominated by the sin nature.
- a. Romans 7:16 – In his **new** nature, Paul wanted to do what was right.
 - 1) Romans 7:16a – *But if I do the things that I don't want to do...* This shows Paul had a new nature. The new person he was in Christ **desired** to do what the Law commanded.
 - 2) Romans 7:16b – *I agree with the Law, confessing that the Law is good...* Paul's new nature knew the Law was good and wanted to **comply**.
 - b. Romans 7:17a – *So now, no longer am I the one doing it, but sin which dwells in me.* Paul was not shirking his responsibility here. He was simply confirming that, obviously, it was not his new nature that was **causing** him to sin.
 - c. Romans 7:17b – It was the *sin which dwells in me*, or his sin nature, producing sins in his life. In the believer's life, the root problem of sin and the resulting defeat are the result of the sin nature.
 - d. Romans 7:18 – *For I know that nothing good dwells in me, that is, in my flesh, for the willing is present in me, but the doing of the good is not.* The new nature always desires to do what is right (1 John 3:9); however, the sin nature is absolutely **unable** to please God. It is powerless to keep the Law.

- e. Romans 7:19 – *For the good that I want, I do not do, but I practice the very evil that I do not want.* Paul again repeated his failure and frustration. This was obviously a big problem for him, as it is for all believers. When a believer walks by human effort rather than by God’s power, he or she will **fail** every time. Galatians 5:16-24
- f. Romans 7:20 – *But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.* When you see sins in your life, the **root** of the problem is the sin nature - [the] *sin which dwells in me*. Romans 7:15, 16, 19, 20
- 4. Romans 7:21-23 – Paul concluded that there is a principle of **evil** inside every believer.
 - a. Romans 7:21 – *I find then the principle that evil is present in me, the one who wants to do good.* Paul described the struggle of the believer who desires to do what is right without the **aid** of the Holy Spirit. He understood the same spiritual battle that rages in us 24 hours a day, seven days a week. Galatians 5:17
 - b. Romans 7:22 – *For I joyfully concur with the law of God in the inner man.* Paul’s new nature, his **inner** man, was very happy to do what was right in obedience to God’s Law. Ephesians 3:16
 - c. Romans 7:23a – *...but I see a different law in the members of my body, waging war against the law of my mind...* Although Paul desired to do what was right, there was a **war** raging inside him. His sin nature was fighting against, and overcoming, the desires of his new nature. Galatians 5:16-17
 - d. Romans 7:23b – *and making me a prisoner of the law of sin which is in my members.* Paul was losing the war because his new nature was no match for his sin nature. He needed the **power** of the Holy Spirit, which he went on to explain in Romans 8. Romans 7:14-15

E. Romans 7:24-25 – Paul’s acknowledgment of deliverance in Christ

- 1. Romans 7:24a – *Wretched man that I am!* Paul was totally exasperated in this **battle** with his sin nature. He recognized his own failure and inadequacy. He was at the end of himself and his own human efforts.
- 2. Romans 7:24b – *Who will set me free from the body of this death?* Paul was asking the right question when he asked **who** would set him free instead of **what** would set him free. The freedom he sought was found in a **person** rather than in a method. 1 Corinthians 1:30
 - a. Paul sensed he needed deliverance from the **body of this death**. It was not from his physical body that he needed deliverance.
 - b. He needed to be delivered from the *body of death*, or the **sin** nature, that weighed heavily on his earthly body.
- 3. Romans 7:25a – The deliverance Paul sought comes through Jesus Christ our **Lord**. *Thanks be to God through Jesus Christ our Lord!* Paul did not explain the dynamics of this deliverance in this passage, only his confidence that it comes through Jesus Christ. Romans 8; Galatians 5:16, 24

4. Romans 7:25b – Summary of the **battle**: *So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.*
 - a. In his **new** nature, Paul joyfully wanted to obey God’s laws.
 - b. But on the other hand, with the sin nature dominating him, he gloomily **served** the law, or principle, of sin.
5. So, what is God’s provision for living the Christian life? The specific details are not found in Romans 7. This leads us to Romans 8 and the ministry of the **Holy** Spirit in our sanctification.

IX. Romans 8:1-17 – The Doctrine of Sanctification and the Holy Spirit

A. Introduction

1. Paul’s outcry in Romans 7:24 was, *“Wretched man that I am! **Who** will set me free from the body of this death?”* And his answer in the next verse was, *“Thanks be to God through Jesus Christ our Lord!”*
2. Through **Christ**, God not only provided for our eternal deliverance, He also provided for our daily deliverance. In this chapter, Paul gave a detailed explanation of God’s abundant provision for us in Christ.

B. Romans 8:1-4 – A new principle for living

1. Romans 8:1 – *Therefore, there is now no condemnation for those who are in Christ Jesus.* Now that God identifies us with Christ Jesus, we do not need to **fear** that we will be eternally condemned. Romans 8:33-34
 - a. The word *condemnation* (KATAKRIMA) means to judge **worthy** of punishment. Believers are never in danger of being judged worthy of punishment and condemned to the Lake of Fire. John 3:18, 5:24
 - b. *...for those who are in Christ Jesus...* Our identification with Jesus Christ has **freed** us from all condemnation. His righteousness has become our righteousness. If we were still condemned, Christ would be condemned as well, because as believers we are positioned *in Christ Jesus*. 2 Corinthians 5:21; Ephesians 1:3-5, 2:4-7; Colossians 3:1-3
 - c. Because of being *in Christ Jesus*, no believer, spiritual or carnal, will **ever** face eternal condemnation. Carnal believers often face severe and debilitating self-condemnation for their sinful behavior, but this verse is not referring to that miserable condition.
2. Romans 8:2a – *For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.* Not only are we free from the fear of condemnation, but we now enjoy a new principle – *the Spirit of life in Christ Jesus*. In this **new** position in Christ, we have been delivered from mandatory domination by the sin nature. Romans 7:25
 - a. Romans 8:2a – *For the law of the Spirit of life in Christ Jesus has set you free...* Notice Paul called this new principle *the law of the Spirit of life in Christ Jesus*. Through the Holy Spirit, Christ is **alive** in us. Romans 8:9-11

- 1) In Galatians 2:20 Paul confirmed this truth when he wrote, *“I have been crucified with Christ; and it is no longer I who live, but **Christ** lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”* Colossians 1:27
- 2) In John 15:4-5 Jesus said, *“Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I **in** him, he bears much fruit, for apart from Me you can do nothing.”*
- 3) Christ makes us **complete**. In Christ we have everything we need for living life abundantly. Colossians 2:9-10a says, *“For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete.”*
- 4) Christ is our very **life**. Colossians 3:4 says, *“When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.”*
- 5) For the apostle Paul, Christ gave life a **new** meaning. Philippians 1:21 says, *“For to me, to live is Christ and to die is gain.”*
- 6) Paul’s highest **desire** in life was to be found righteous in conduct by relying on Christ. He did not want to go back to struggling to obtain some sort of legalistic, self-made righteousness.
 - a) Philippians 3:9 – *And may be found in Him, not having a righteousness of my own derived from the **Law**, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.*
 - b) Philippians 3:10-11 – *That I may know Him and the **power** of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead.*
- b. Romans 8:2b – The principle of the *Spirit of life in Christ Jesus ...has set you free from the law of sin and of death*. Because of our new position in Christ, we can now experience radical freedom from the **old** principle of sin and death.
 - 1) In the previous chapter, Paul vividly described the principle of sin and death. He candidly shared that when the sin nature was ruling him, it produced only death and **ruin**. He had been trapped in an endless cycle of sin and failure, a living death.
 - 2) Under the new principle of *the Spirit of life in Christ Jesus*, God provides us with His Spirit so we can bear fruit for God. Instead of death and ruin, we are now free to experience abundant **life**. Romans 7:6; Galatians 5:1, 16-18; Ephesians 4:17-24
3. Romans 8:3 – God **did** what the Law could never do.
 - a. Romans 8:3a – *For what the Law could not do weak as it was through the flesh...* Because of the way the sin nature takes advantage of God’s holy and good Law, the Law has no power to **stop** a person from sinning. Romans 7:8, 11-13, 17-18, 20, 23

- 1) When we were unbelievers, the Law could not **justify** us before God. Romans 3:20, Galatians 2:16
 - 2) And now that we are believers, the Law cannot make us **holy** in our daily conduct.
- b. Romans 8:3b – *For what the Law could not do...God did...* Paul was not speaking here only of our justification at the moment of **salvation**.
- 1) Paul was referring to our **freedom** from the destructive principle of sin and death.
 - 2) God did what the Law was unable to do. God made a way for us to be able to daily **live** a righteous and victorious life.
- c. Romans 8:3c – *God did, sending His Own **Son** in the likeness of sinful flesh...* The answer to our freedom from sin's domination is found in the coming of God's only begotten Son, Jesus Christ.
- 1) The phrase *in the likeness* (HOMOIOMA) *of sinful flesh* tells us that Jesus Christ was true humanity. He was **fully** human. He had our exact form and resemblance. His human body was not different from our human bodies. Galatians 4:4, Philippians 2:6, Hebrews 2:17
 - 2) This verse does not imply, however, that Christ had the same sinful nature as the rest of humanity. If that were true, Christ would have been a sinner, but we know He **never** sinned. Isaiah 53:9, 2 Corinthians 5:21, 1 Peter 2:22
 - 3) God sent His Son, as a genuine human, to accomplish what the Law was **unable** to do, namely, bring righteousness to us all.
- d. Romans 8:3d – *God did: sending His own **Son**...as an offering for sin...*
- 1) The phrase *as an offering* was **added** by the translators and does not help our understanding.
 - 2) A better translation of this verse would be – *for what the law could not do... God did: sending His own Son in the likeness of sinful flesh **for sin**.*
 - 3) The word **sin** here is again singular, referring to the sin nature.
 - 4) Literally this is saying that God the Father sent His own Son for “the” sin. Christ came to deal with the sin nature in our lives. God sent Jesus, as a human, to **resolve** the sin nature problem for us.
- e. Romans 8:3e – *...He condemned sin in the flesh...* While on the **cross**, Christ condemned the sin nature that resides in our mortal bodies.
- 1) The purpose of Christ's death on the cross was not only to forgive our sins (plural), as we see in 1 Corinthians 15:3, it was also to condemn to death our sin nature. Not only did Christ deal with our sins, He also dealt with the **source** of our sins, namely the sin nature. Romans 6:10
 - 2) Through His death on the cross, Christ condemned the sin nature in us by rendering it inoperative (Rom. 6:6) and making it off **limits**. Romans 6:12

- 3) When a building is condemned, it is roped off because it is rendered inoperative and destined for destruction. Although the building continues in existence until the **day** of its destruction, it is no longer legally habitable.
 - 4) In a similar fashion, our sin nature is on death **row**. It is going to be destroyed, either at the time of our death or at the rapture of the church.
 - 5) Even though any truthful believer will admit their sin nature still exists, most believers do not understand that their sin nature has been condemned by Christ and no longer has irresistible authority to **control** their lives.
- f. Romans 8:4 – *So that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.* Because your sin nature has been condemned, you are now **free** to live righteously.
- 1) As a believer, you can either **walk** *according to the flesh* or *according to the Spirit*. You can live your Christian life either according to the principle of the spirit of life or according to the principle of sin and death.
 - 2) The believer who walks according to the Spirit will please God and experience the abundant **life**. Galatians 5:16
 - 3) But the believer who allows himself or herself to be dominated by the sin nature will experience **death** of fellowship and eventual ruin. Galatians 6:8

C. Romans 8:5-8 – Characteristics of the mind set on the flesh and the mind set on the Spirit

1. Romans 8:5 – Paul contrasted a life influenced by the flesh, or the sin nature, with a life influenced by the Holy **Spirit**. Galatians 5:17
 - a. Romans 8:5a – *For those who are according to the flesh...* Unbelievers always live according to the flesh; that's their **only** recourse. Romans 7:5
 - 1) However, when believers **present** themselves to the sin nature, they are also walking *according to the flesh* and the results are the same.
 - 2) When believers walk according to their sin nature, they become **worldly**, carnal and unspiritual in their behavior. 1 Corinthians 3:1-3
 - b. Romans 8:5b – *...those who are according to the flesh set their minds on the things of the flesh.* To set your mind on the things of the flesh means to **occupy** your thinking with the sinful desires of your sin nature.
 - c. Romans 8:5c – *...but those who are according to the Spirit, the things of the Spirit.* By contrast, those believers who walk according to the Spirit fill their minds with the things that **please** God.
2. Romans 8:6 – A mind set on the flesh experiences carnal death, while a mind set on the Spirit enjoys **life** and peace.

- a. Romans 8:6a – *The mind set on the flesh is death.* Death is a **noun** here, emphasizing the miserable state of the person who sets his or her mind on the flesh. He or she will live a pointless life, devoid of purpose and without fruit. John 6:63
 - b. Romans 8:6b – *But the mind set on the Spirit is life and peace.* The mind of the believer who walks according to the Holy Spirit is filled with life and **peace**.
 - 1) *Life* (ZOE) in this context implies **real** life. The result of walking according to the Spirit is abundant life. John 10:10, Ephesians 3:19, 1 Timothy 6:12
 - 2) If you walk according to the Spirit, you will be at peace. Most believers long to **enjoy** true inner peace. John 14:27, 16:33; Philippians 4:7
3. Romans 8:7 – *Because the mind set on the flesh is **hostile** toward God; for it does not subject itself to the law of God, for it is not even able to do so.* Everything about the sin nature is contrary to God. Galatians 5:17
- a. The **mind** set on the flesh *is hostile toward God*. Christians who walk by the flesh are resistant to God. They often blame God for being distant or silent, whereas the real problem is their own carnality. Ephesians 2:3
 - b. The mind set on the flesh *does not **subject** itself to the Law of God*. Those who walk by the flesh are not submissive to God’s Word. They do not believe what God says nor do what He wants.
 - c. The mind set on the flesh *is not even **able** to obey God’s Law*. It is impossible for the believer who walks by means of the sin nature to please God. Isaiah 64:6
 - d. When we lack peace, feel **far** from God, do not want to pray or experience multiple broken relationships, we are most certainly walking according to the flesh and not according to the Spirit. Christians who walk by the flesh are cold toward God. Galatians 5:16
4. Romans 8:8 – *...and those who are in the flesh cannot please God...* This statement is talking specifically about those who have not believed in Jesus Christ. Those who are *in the flesh* are unbelievers. Unbelievers are totally **unable** to please God. Ephesians 2:1-3
- a. Romans 7:5 says, *“For while we were **in the flesh**, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for **death**.”*
 - b. Even though this statement does not refer to believers, believers can **sadly** choose to walk according to the flesh and cease to please God just the same. Romans 8:4-5

D. Romans 8:9-11 – The believer is *in the Spirit*

1. Romans 8:9a – *However, you are not in the flesh but in the Spirit.* **Believers** are described as being *in the Spirit* rather than *in the flesh*.
2. Romans 8:9b – *...if indeed the Spirit of God dwells in you.* All believers have the Holy **Spirit** dwelling within them. John 14:17; Ephesians 1:13-14, 4:30; James 4:5

3. Romans 8:9c – *But if anyone does not have the Spirit of Christ, he does not belong to Him.* Any person who does not possess the Holy Spirit does not **belong** to Christ, period.
1 Corinthians 12:13
4. Romans 8:10 – *If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.* If Christ dwells in you by means of the Holy Spirit, even though your physical body is subject to death due to sin, your human spirit is **alive** because you have been born again.
5. Romans 8:11 – *But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.* This verse could be speaking about our future resurrection, but in this context, we believe it is speaking about the **present** enabling of the Spirit.
 - a. It is true that in the future the Holy Spirit will **resurrect** every believer’s mortal body. This will occur at the rapture. 1 Corinthians 15:21-22
 - b. It is also true that the Holy Spirit daily **refreshes** believers in our present physical bodies, giving us power for service. John 6:63, 68; 7:38-39
 - c. The same Holy Spirit who brought Jesus Christ to **life** presently lives within you to energize you for fruitful service. Romans 12:1, Ephesians 1:19-20, Colossians 3:4

E. Romans 8:12-17 – Your responsibility as a believer in Christ

1. Romans 8:12-14 – *So then, brethren...* In light of the fact that the law of the Spirit of life has set us free from the law of sin and death, we should definitely **choose** to live according to the Spirit.
 - a. Romans 8:12 – *So then, brethren, we are under obligation, not to the **flesh**, to live according to the flesh.* As a believer, you have no obligation to live according to the flesh, be exploited by it or forced to endure its horrible consequences. Galatians 6:7-8
 - 1) Many believers think they have no **hope** of ever changing; they imagine their sin nature is stronger than anyone else’s sin nature.
 - 2) These believers are trapped in a Romans 7 type of existence. They try and **fail**, and eventually, many even stop pursuing sanctification altogether. Romans 7:24-25
 - b. Romans 8:13a – *...for if you are living according to the flesh, you must **die**...* Death awaits those who live according to the flesh. Galatians 6:7-8
 - 1) The phrase “*you must die*” could be translated “you are **about** to die.”
 - 2) When you walk according to the flesh, you **proceed** toward death. How?
 - a) You may experience death of fellowship with the Lord and other believers through being separated from the **body** of Christ by church discipline.
1 Corinthians 5:1-13, 1 Timothy 1:19-20
 - b) Through being handed over to **Satan**, you might be tormented or even die physically at his hands. John 15:6, 1 Timothy 1:19-20

- c) You might experience death suddenly through God's strong discipline. This is sometimes referred to as a sin unto **death**. Acts 5:1-11, 1 Corinthians 11:30, 1 John 5:16
- d) You might die because of the built-in **results** of sin, as observed in the following verses. Job 4:8; Romans 6:16, 21-23; 8:2; Galatians 6:7-8
- c. Romans 8:13b – *...but if by the Spirit you are putting to death the deeds of the body, you will live.* God promises that *if by the [Holy] Spirit you [put] to death the deeds of the body, you will **live**.*
- 1) We do not put *to death the deeds of the body* by our own willpower. This is a matter of **faith**, not works. As we walk by faith and count on our union with Christ in His death (to sin) and His resurrection (to newness of life), we are actually applying Christ's death to the deeds of our bodies. Romans 6:10-11
 - 2) By faith, we count on the **fact** that in Christ we died to the sin nature, which is the root of all sinful deeds. Galatians 5:24
 - 3) Not only are we dead to sin in Christ, but God has also given us His Spirit. It is by the **power** of God through the Holy Spirit within us that we are able to put to death the deeds of the flesh. Galatians 5:16-23
 - 4) The phrase "*you will live*" is important. Living according to the flesh brings death, but on the other hand, living according to the Spirit brings **life**. Romans 6:23
 - a) As an example of living abundantly, Paul wrote, "*For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your **faith** toward God has gone forth, so that we have no need to say anything.*" 1 Thessalonians 1:8
 - b) The Thessalonian believers were clearly living by means of the Holy Spirit's enabling power and their **testimony** was expanding powerfully.
- d. Romans 8:14 – *For all who are being led by the Spirit of God, these are sons of God.* Not only will walking according to the Spirit result in abundant life, consistently walking according to the Spirit will **result** in maturity. Galatians 5:16, 22-23
- 1) In this verse Paul was not casting doubt on the salvation of those believers who were not being consistently led by the Holy Spirit in their lives; rather, he was making a practical distinction between **mature** and immature sons.
 - 2) The word Paul used in this verse for *sons* (HUIOS) generally speaks of sons who are considered mature and responsible. Jesus used this **term** when He described Himself as the Son of God and the Son of Man. John 1:49
 - 3) Only believers who are guided by the Holy Spirit in their daily lives are mature, responsible (HUIOS) **sons**.

- 4) In Romans 8:16-17, the more general term for sons (TEKNON) is translated *children*. TEKNON generally describes any offspring. John 1:12 reads, “*But as many as received Him, to them He gave the right to become children (TEKNON) of God, even to those who **believe** in His name.*”
2. Romans 8:15-17 – However, whether we are led by the Spirit or not, all believers are accepted as God’s **dear** children.
- a. Romans 8:15 – *For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! **Father!**”* As a believer, you should live in the truths of Romans 8 rather than in the self-condemnation described in the last section of Romans 7.
- 1) Romans 8:15a – *For you have not received a spirit of slavery...* God does not want you to have the mindset of a **slave**, trying to survive by keeping rules and regulations.
- 2) Romans 8:15b – *...leading to **fear** again...* Living by the Law leads to fear of punishment. Although God disciplines His children, we never have to fear eternal punishment, because Jesus Christ took our punishment on Himself on the cross. Isaiah 53:5-6, Romans 8:1, 2 Thessalonians 1:8-9, 1 John 4:18
- 3) Romans 8:15c – *...but you have received a spirit of adoption as sons...* As God’s **child**, you have been freed from the tyranny of bondage to the Law.
- a) The term *adoption* (HUIOTHESIA) is derived from the Greek words *son* (HUIOS) and *to place* (TITHÉMI), meaning to be placed as a son, or adopted. In a Greco-Roman family, you could only **inherit** if you were legally adopted in this way.
- b) Many times, a biological son would not be legally adopted by his father. Such a son would never experience a spirit of belonging in the family, nor would he **receive** an inheritance from his father.
- c) Paul’s point here is that all believers have been given a spirit of adoption. As a believer, you have been legally adopted and have the full **rights** of a legitimate heir of God. Galatians 4:1-7, Ephesians 1:5
- 4) Romans 8:15d – *...by which we cry out, Abba! Father!* Confidence in your position as God’s beloved child should lead you to experience intimacy with the Lord in your daily life. If God seems **distant** you are missing this important sense of belonging that is available to all God’s children. 1 Peter 1:23, 1 John 3:1
- b. Romans 8:16 – *The Spirit Himself bears witness with our spirit that we are children of God.* Your new birth gave you a new identity as a child of God. One of the practical ministries of the Holy Spirit is to **assure** you of this fact. Galatians 4:6
- 1) When we walk according to the Spirit, we readily hear the witness of the Holy Spirit confirming our place in the family. But when we walk according to the flesh, we easily **revert** to the mindset of a fearful slave.

- 2) We can never exit the family of God, but we can lose a sense of belonging. Insecurity is debilitating and it is not God's will for any believer's life. Even though Jesus **loved** all the disciples equally, we should have the attitude of the apostle John who described himself as *the disciple whom Jesus loved*. John 13:23, 20:2, 21:20
- c. Romans 8:17a – *If children, heirs also...* Your **union** with Christ guarantees an inheritance.
 - 1) Not only are all believers God's children regardless of whether or not they are carnal or mature; we are also all legal **heirs**. Ephesians 1:11
 - 2) Your inheritance is not to be confused with rewards, positions or crowns, because those are all **earned** and not guaranteed.
- d. Romans 8:17b – *Heirs of God and fellow heirs with Christ...* As legally adopted sons and daughters, we are **joint** heirs with Christ. All He has inherited we have co-inherited with Him. This blessing is 100% undeserved, but it is guaranteed due to our union with Christ. Ephesians 2:4-7, Colossians 1:12
- e. Romans 8:17c – *If indeed we **suffer** with him in order that we may be glorified with him.* Since being a child of God includes the honor of partaking in Christ's sufferings, Paul assured us we will likewise partake in His glory. 1 Peter 4:13
 - 1) Here Paul used a **less** common condition statement – *if indeed* (EIPER) – meaning “if so” or “since indeed.” We see this condition statement (EIPER) in Romans 3:30 where it is translated *since indeed*.
 - 2) This verse could be understood as, “Since indeed we suffer with Him, it stands to reason we will also share in His **glory**.”
 - 3) In other words, Paul was not inferring that only those believers who **suffer** will be glorified, rather he was assuring all believers that since they suffer with Christ, they will one day be glorified with Him, as we observe in the following verses. Romans 8:35-39
 - 4) The logic is that if you suffer with someone, it is reasonable to expect to **share** in their honors. Philippians 3:10, 1 Peter 2:21-23

X. Romans 8:18-39 – Glorification

A. Romans 8:18 – Waiting to be glorified

1. Romans 8:18a – *For I consider that the sufferings of this present time...* God wants you to have an **eternal** perspective regarding your present suffering.
2. Romans 8:18b – *...are not worthy to be compared with the glory that is to be revealed to us.* Paul weighed our present suffering against our glorious **future** and found they could not be compared. In the light of your present suffering, here are some facts to consider.
 - a. First of all, as a Christian, you are expected to **suffer**. Suffering is part of God's plan for your life. 2 Timothy 3:10-12

- b. Secondly, since you will indeed suffer, you need to be reminded that your future **glory** is immeasurably superior to your present suffering. 2 Corinthians 4:16-18
- c. Thirdly, you will be glorified; that is a **fact!** Romans 8:30

B. Romans 8:19-27 – Groaning to be glorified

1. Romans 8:19-22 – **Nature** groans.
 - a. Romans 8:19 – *For the anxious longing of the creation waits eagerly for the revealing of the sons of God.* All nature is eagerly awaiting the **day** when the children of God will be revealed with their glorified bodies. Why? Revelation 19:7-9, 14
 - b. Romans 8:20 – *For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope.* Back in the Garden of Eden God cursed creation due to Adam's sin. Creation is waiting with anticipation for God to finally **reverse** the curse. Genesis 3:17-19, Isaiah 11:6-10
 - c. Romans 8:21a – *...that the creation itself also will be set free from its slavery to corruption...* At the second coming, at *the revealing of the **sons** of God*, when we return with Christ to set up His kingdom, the majority of the curse will have been removed. Isaiah 35:1-10
 - d. Romans 8:21b – *...into the freedom of the glory of the children of God.* God promises that nature will be set **free** from its slavery to corruption on the day God's children are revealed in all their glory. Matthew 22:2, Revelation 19:9
 - e. Romans 8:22 – *For we know that the whole creation groans and suffers the pains of childbirth together until now.* Every part of creation is suffering as though in labor **pains**, awaiting the birth of a new and perfect day. This will happen at the beginning of the millennial reign of Christ.
2. Romans 8:23-25 – **Believers** groan.
 - a. Romans 8:23a – *And not only this, but also, we ourselves... groan.* Much like creation, believers also **groan** as we eagerly await the future redemption of our bodies.
 - b. Romans 8:23b – *...having the first fruits of the Spirit...* When you believed the gospel, you immediately received the Holy **Spirit** as a guarantee of your future glorification. Ephesians 1:14
 - 1) However, having the Holy Spirit does not mean you will not **suffer**. 2 Corinthians 5:1-5
 - 2) This is important to point out, as many people erroneously teach that Christians were never meant to suffer physically, mentally, materially or otherwise. This passage teaches the **opposite**. Let this be an encouragement to you as you struggle in life.

- c. Romans 8:23c – *...even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.* Finally, in our glorification, when God changes our bodies, all groaning will **cease**. 1 Corinthians 15:50-54, 1 Thessalonians 4:13-18, 1 John 3:1-2
- d. Romans 8:24a – *For in **hope** we have been saved...* We were saved when we believed in Christ, confident that His payment for our sins secured for us the hope of eternal life. This speaks of our **justification**. Titus 1:2
- e. Romans 8:24b – *...but hope that is **seen** is not hope; for who hopes for what he already sees?* This hope is still future. It is dependent on God who made the promise. This speaks of our coming **glorification**. Hebrews 11:6
- f. Romans 8:25 – *But if we hope for what we do not see, with perseverance we wait eagerly for it.* This confident and certain hope of glorification makes us **eager** for eternity, while keeping us energized in the present. This speaks of our **sanctification**. 1 Corinthians 15:58, 1 Thessalonians 1:3, Hebrews 11:13-16
3. Romans 8:26-27 – The Holy **Spirit** groans.
- a. Romans 8:26a – *In the same way the Spirit also **helps** our weakness...* The Holy Spirit helps us in our weaknesses not in our strengths. Besides, do we really have any strengths?
- b. Romans 8:26b – *...for we do not know how to pray as we should.* This does not say that sometimes we do not **know** how to pray. This sweeping statement says we absolutely do not know how to pray as we should.
- c. Romans 8:26c – *...but the Spirit Himself intercedes for us with groanings too deep for words.* The Holy Spirit **makes** intercession for us.
- 1) The Holy Spirit groans *for* us, not **through** us. He does the groaning; we don't. This is not a heavenly or angelic language we speak; it is something the Holy Spirit does for us.
 - 2) In fact, these *groanings* are too deep for human words. This is literally unutterable speech. These groanings do not come out of **our** mouths but are done for us by the Holy Spirit in the presence of God. Hebrews 4:16
- d. Romans 8:27a – *...and He who searches the hearts knows what the mind of the Spirit is...* God the **Father** knows what the Holy Spirit has in mind for us and responds appropriately to the Holy Spirit's *groanings*. We might request something of God that is outside His will, but the Holy Spirit will never do so. 1 Corinthians 2:10-13
- e. Romans 8:27b – *...because He intercedes for the saints according to the will of God.* The Holy Spirit will request of God the Father **only** that which is in accordance with His will.

C. Romans 8:28-30 – Guaranteed to be glorified

1. Romans 8:28 – *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.* God promises to **finish** the work He started in each believer's life. Romans 14:4, Philippians 1:6, 1 Thessalonians 5:24, Jude 24-25
 - a. Romans 8:28a – *...and we **know** God...* You can experience tremendous comfort when you know God will keep on working with you to the very end.
 - b. Romans 8:28b – *...and we know God **causes** all things to work together...* The phrase *causes to work together* (SUNERGEÓ) is in the present tense, active voice and indicative mood. This is an emphatic statement that right now, at this very moment, your Heavenly Father is actively and decisively working on your behalf.
 - c. Romans 8:28c – *...and we know God causes all things to **work** together for good.* What exactly is this verse saying?
 - 1) First of all, it is important to understand that this promise is not true for all people. It is true only for **believers**.
 - 2) This promise is not saying all things are good. For example, Satan, sin, false doctrine, rape and **murder** are not good. 1 John 2:16
 - 3) This promise does not mean God is working everything together for your physical or **material** good.
 - 4) This promise is not giving you an excuse for making irresponsible decisions. The Bible clearly states that if you live according to the flesh, you will **reap** the consequences. Galatians 6:7-8
 - d. Romans 8:28d – *...and we know God causes all things to work together for **good**.* Good (AGATHOS) in Greek means good in character, or beneficial.
 - 1) This promise has your spiritual well-being in focus. God is always actively working on your behalf to make all the endless complexities of life **fit** together for your success and maturity as a believer.
 - 2) God promises He will use every situation in your life, be it suffering from the consequences of your own bad choices or discipline from His hand, to further your maturity and conform you to the **image** of His Son. Hebrews 12:9-11
 - e. Romans 8:28f – This promise is *...to those who love God.* Those who love God is a description of **all** believers. 1 Corinthians 2:9, Ephesians 6:24
 - 1) *Those who love God* does not describe a **special** class of particularly faithful or loving believers. This promise is for all believers in Jesus Christ. Why? 1 John 4:19
 - 2) We know that believers can **forsake** their love for God as did the church at Ephesus (Rev. 2:4-5a). No one loves God perfectly, and yet God keeps working on all believers for their good. 1 Corinthians 8:2-3

- f. Romans 8:28g – This promise is likewise ...*to those who are called*. Those who are called is also a description of **all** believers.
- 1) Since everyone who has ever believed has done so in response to God's call, all believers are referred to as **called** ones. John 6:44, Romans 1:6
 - 2) Spiritual believers, baby believers, and even carnal believers are all **part** of this category of *called* ones. Ephesians 1:13
- g. Romans 8:28f – *to those who are called according to His purpose*. What is the good **plan** God seeks to work into the lives of all believers? This will be developed in the following verses.
2. Romans 8:29-30 – *For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.*
- a. Romans 8:29a – *For those whom He foreknew...*
- 1) God's plan for every believer has **four** aspects: predestination, calling, justification and glorification. Each of these is based on God's foreknowledge.
 - a) God is the lone actor in each of these realities. Not one of them relies on **human** effort or works. Because God foreknew, He predestined, He called, He justified and He glorified.
 - b) Notice that sanctification is **missing** here. Why? Because God is not the lone actor in your sanctification; your sanctification depends on your cooperation. If as a believer you do not live by means of the Holy Spirit, your sanctification will be hindered.
 - 2) To whom does this refer? *Foreknow* (PROGINOSKO) is a compound word composed of PRO, meaning beforehand, and GINOSKO, meaning to **know**. Foreknowledge is not the same as predestination.
 - a) God foreknew **every** person who would ever live in Adam's lineage. In eternity, before the world began, God likewise foreknew all those who would come to belong to Christ.
 - b) God cannot **help** but know everything before it happens. God lives outside the confines of time. 2 Timothy 1:9, Ephesians 1:4, 1 Peter 1:20, 1 John 3:20
 - c) If God has not **always** known the future, He cannot be God. Never for one moment has God not known everything.
 - d) But just because God knows something before it happens, does not **mean** He predetermined or caused it? Knowing something beforehand is not the same as causing it to happen.

- e) God foreknew that sin would exist, but God did not originate or orchestrate sin. He did not will sin to be. However, even though God did not plan or originate sin, He did graciously plan to deal with **sin** through the gospel. James 1:13, Revelation 13:8
 - f) If you are a believer, God already knew you were going to belong to Christ, and therefore in eternity past, before time began, He graciously included you in His eternal **plan**.
 - g) The fact that you would be conformed to the image of Christ was planned according to His foreknowledge; it was not a **random** choice made without knowledge of the future. John 17:24
- b. Romans 8:29b – God says *those whom He foreknew these he also predestined...* The word *predestined* (PROORIZÓ) is a compound word derived from PRO, meaning beforehand, and HORIZO, meaning to declare, determine or **limit** boundaries.
- 1) It is important to understand that the Bible does not use the word predestination to determine who will or will not be saved.
 - 2) As mentioned before, predestination is **based** on God’s omniscient foreknowledge. Predestination is not an arbitrary, ignorant-of-the-future decision God made randomly in eternity past.
 - 3) From before the very beginning and armed with all the **facts**, God predetermined certain things. Everything God predestined in the past has and/or will happen without fail, just as He planned.
 - 4) Predestination was used in reference to Christ’s **death**. In Acts 4:27-28, the word *predestine* is used to show how God orchestrated everything concerning Christ’s death, so that it occurred exactly as He determined beforehand. 1 Peter 1:19-20
 - 5) In 1 Corinthians 2:7, predestination is used to describe the illumination of truth. *...but we speak God’s wisdom in a mystery, the hidden **wisdom** which God predestined before the ages to our glory.* God predestined for believers in the Church Age to have greater understanding of His plan.
 - 6) In Ephesians 1:5, speaking of our adoption as sons, which is part of our future glorification, Paul said, *“He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.”* God predestined that all believers would be adopted as **sons**.
 - 7) In Ephesians 1:11, speaking of our inheritance, which is another part of our future glorification, Paul said, *“Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His **will**.”* All believers have been predestined to receive an inheritance.

- c. Romans 8:29c – *He also predestined [these] to become conformed to the image of His Son...* This speaks of God’s ultimate **goal** of making believers like Christ, which He is working out daily through our sanctification process and will ultimately accomplish in our glorification in eternity.
- d. Romans 8:29d – *...so that He would be the firstborn among many brethren...* God planned to conform all believers to the image of Christ. Just as you were born bearing the image of Adam, you were born **again** with the plan that in eternity you would fully bear the image of God’s Son, Jesus Christ. John 1:12, 3:3; Romans 2:29
- e. Romans 8:30a – *...these He also called...* Believers are those who have responded to God’s **call**. Every person in Christ is God’s child in response to faith in God’s gospel call. 1 Corinthians 1:24
- 1) We were called out of darkness into God’s **light**. 1 Peter 2:9 says, “*...of Him who has called you out of darkness into His marvelous light.*”
 - 2) We were called through the gospel. 1 Timothy 6:12 says, “*It was for this He called you through our **gospel**, that you may gain the glory of our Lord Jesus Christ.*” Romans 1:6, 2 Thessalonians 2:14
 - 3) We were called by the **grace** of the Lord Jesus Christ. Galatians 1:6 says, “*I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel.*”
 - 4) We are called His **children**. 1 John 3:1 says, “*See how great a love the Father has bestowed on us, that we would be called children of God.*” Romans 9:25-26
 - 5) We are called His **saints**. Romans 1:7 says, “*To all who are beloved of God in Rome, called as saints...*” 1 Corinthians 1:2, Jude 1:1
 - 6) We were called to His **service**. 2 Timothy 1:9a says, “*Who has saved us and called us with a holy calling.*” 1 Thessalonians 5:24
 - 7) We were called to **follow** His sufferings. 1 Peter 2:21 says, “*For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps.*”
 - 8) We were called to belong to His kingdom and to experience His **glory** forever. 1 Thessalonians 2:12 says, “*So that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.*” 1 Peter 5:10
 - 9) We were called to inherit a **blessing**. 1 Peter 3:9 says, “*...not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.*”
 - 10) We were called to experience peace and **unity** in the church as we patiently await His appearing. Colossians 3:15 says, “*Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.*”
 - 11) These verses demonstrate why we as believers are titled the **called**.

- f. Romans 8:30b – *...these He also justified...* The justified here include only those who have **believed** in Christ.
- 1) We were justified by **faith**. Romans 5:1 says, “*Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.*”
 - 2) We were justified freely by God’s **grace**. Romans 3:24 says, “*Being justified as a gift by His grace through the redemption which is in Christ Jesus.*” Titus 3:7
 - 3) We were justified apart from obeying the **Law**. Romans 3:28 says, “*For we maintain that a man is justified by faith apart from works of the Law.*”
 - 4) We were justified apart from doing good **works**. Romans 4:4 says, “*But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness.*” Galatians 2:16, 3:11
 - 5) We were justified by God’s amazing **power**. 1 Corinthians 6:11 says, “*Such were some of you; ...but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.*”
- g. Romans 8:30c – *...these He also glorified...* We are not yet glorified, but the word glorified is in the **past** tense because God absolutely guarantees that we will be glorified. As far as God is concerned, it’s already a done deal. Romans 8:17

D. Romans 8:31-39 – Glorification tested and proven

1. Romans 8:31a – Paul’s question #1: In response to the fact that we are predestined, called, justified, and glorified, Paul asked, “*What then shall we say to these things?*” The anticipated answer is, “**Amen!** Thank you, Lord!”
2. Romans 8:31b – Paul’s question #2: Next Paul asked, “*If God be for us, who can be against us?*” The expected answer is of course, “No **one.**” Since God Himself is advocating for us, no one can successfully oppose us.
3. Romans 8:32 – Paul’s question #3: Then he asked, “*He who did not spare His own Son but delivered Him up for us all, how will He not also with Him freely give us all things?*” If God sent His most **precious** treasure to purchase our freedom while we were still in our sins, wouldn’t it seem reasonable that He would care for our daily needs now that we are His children?
4. Romans 8:33 – Paul’s question #4: *Who will bring a charge against God’s **elect**?* Since God is the one who legally declared us righteous, there is no one who can successfully accuse us.
5. Romans 8:34 – Paul’s question #5: **Who** is the one who condemns?
 - a. Romans 8:34a – *Christ Jesus is He who died.* It can’t be Christ who condemns us, because Christ died to **pay** for our sins, not to condemn us. John 3:17
 - b. Romans 8:34b – *Yes, rather who was raised...* It can’t be Christ who condemns us, because God showed He was satisfied with Christ’s payment when He **raised** Him from the dead.

- c. Romans 8:34c – *Who is at the right hand of God, who also intercedes for us.* It can't be Christ who condemns us, because Christ sits at the place of honor at God's right hand in heaven forever mediating for us. John 3:17, Hebrews 7:25, 1 John 2:2
6. Romans 8:35 – Paul's question #6: *Who shall separate us from the **love** of Christ?* Paul gave seven potential scenarios that might cause us to feel God has forsaken us.
- Will **tribulation** ...separate us from the love of Christ?* What if we face misfortune or some awful affliction? 2 Corinthians 4:8-11
 - Will **distress** ...separate us from the love of Christ?* What if we suffer terrible calamity and have to go through evil times? 2 Corinthians 7:5-6
 - Will **persecution** ...separate us from the love of Christ?* What if we are hated, hunted, tortured or even killed? Acts 8:1
 - Will **famine** ...separate us from the love of Christ?* What if we don't have enough to eat and suffer hunger? Acts 11:28-30
 - Will **nakedness** ...separate us from the love of Christ?* What if we end up homeless and suffer from exposure with little or no clothing? Hebrews 11:37-38
 - Will **peril** ...separate us from the love of Christ?* What if we are threatened and face untold dangers? 2 Corinthians 11:23-27
 - Will **sword** ...separate us from the love of Christ?* What if we are betrayed and/or suffer a violent death? What if we are caught in a horrible war? Acts 7:58-8:2
 - Do trials like these mean God has abandoned us or stopped caring for us? Have believers ever faced any of these kinds of trials? **Yes**, they have and do.
7. Romans 8:36 – Paul quoted Psalm 44:22 to show that these potential difficulties are real possibilities for believers: *"For your sake we are being put to death all day long; we were considered as **sheep** to be slaughtered."*
- The fact is, sometimes this **world** loves to slaughter Christians. In Paul's day, Nero severely persecuted and killed Christians. John 16:33
 - If some day you face death because you are a Christian, don't be tempted to suppose God has abandoned you at that moment. He will not have left you. He will still **love** you dearly. Hebrews 13:5-6
8. Romans 8:37 – *But in **all** these things we overwhelmingly conquer through Him who loved us.* No matter what kind of trial we may suffer, we are super-overcomers because of Christ, who loved us and died for us. Despite any potential setback or rejection, we will be glorified and live with God for all eternity. 2 Corinthians 4:18, 1 John 4:4-5
9. Romans 8:38a – *For I am convinced...* Paul faced many terrible trials. Yet through them all he never doubted God's **love** for him. Are you persuaded of the same?
10. Romans 8:38b – *...that neither death, nor life...* Paul was convinced that no sphere of existence, including death or **life**, could separate him from the love of God in Christ. Romans 8:35

11. Romans 8:38c – *...nor angels, nor principalities...* No supernatural **power** can separate us from the love of God in Christ. Romans 8:35
- Is Satan included in this statement? Yes. Remember, Satan is a fallen **angel**.
 - Not even Satan can **separate** us from the love of God.
12. Romans 8:38d – *...nor things present, nor things to come, nor powers...* No present reality or future possibility has the **power** to separate us from the love of God in Christ. Romans 8:35
- You** can do nothing now (*present*), or even in the future (*to come*), to separate yourself from God’s love.
 - What about your future sins or possible future unbelief or future doubts? What about your future setbacks or even your potential to revert to carnality? No, not even **future** negative possibilities can separate you from the love of God.
13. Romans 8:39a – *...nor height, nor depth...* No extremes of location in the cosmos, including heights or **depths**, can separate you from the love of God in Christ.
- Can you drift so far **away** that God’s love cannot reach you? Psalm 139:7-16
 - No, not even the deepest **valley** (the place of deepest trials), nor the highest height (the place where fear of falling might prevail) can separate you from the love of God in Christ Jesus.
 - Whether you are up or down as a believer, you cannot **distance** yourself from the love of God. You might distance yourself from His fellowship, but never from His love.
 - In Luke 15:11-32, even the prodigal son was still a **son** when out of fellowship with his father. Even while far away, His father loved him dearly and was elated when he finally returned home.
14. Romans 8:39b – *...nor any other created thing will be able to separate us from the love of God...* No created being or created **thing** can separate you from God’s deep love. Ephesians 3:17-19
- Are you a created being? Yes, you are. And not even **you** can remove yourself from God’s love. You might stop loving God, but God will never stop loving you!
 - Some erroneously teach that you can separate yourself from God’s love by giving back His free gift of salvation. But Romans 11:29 says that *the gifts and the calling of God are irrevocable*. You cannot **give** back your spiritual DNA to God and become unborn. 1 Peter 1:23
15. Romans 8:39b – *...the love of God which is in Christ Jesus our Lord*. Because of your union with Christ, there is absolutely **nothing** in all Creation that can cause God to stop loving you. He would have to stop loving Jesus, and He will never do that.
- Are you as persuaded of this as the **man** who penned it? Paul said in Romans 8:38, *“For I am convinced.”* Could you confidently make this same declaration with all confidence?

- b. Truly, we are never worthy of this kind of love or of future glorification. It is all God's amazing **grace** based on what Jesus did for us by dying on the cross for our sins and rising again. Thanks be to God!

XI. The Gospel Message

A. Defining the gospel

1. Romans 1:16 says, "*For I am not ashamed of the **gospel**, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*" What is the gospel? The word *gospel* (EUAGGELION) means good news. Galatians 1:6-9
2. The gospel is the good **news** about the work God did for our salvation through Jesus Christ on a weekend in history nearly two thousand years ago. It is a message that must be believed. The four gospels give extensive explanation of that world changing event, but in brief, here are some verses that explain it.
 - a. 1 Peter 2:24a – *...[Christ] Himself bore our **sins** in His body on the cross.*
 - b. Acts 5:30 – *The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a **cross**.*
 - c. Acts 13:28-29 – *And though they found no ground for putting Him to death, they asked Pilate that He be executed. When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a **tomb**.*
 - d. Acts 13:30-32 – *But God raised Him from the dead; and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. And we preach to you the good news of the **promise** made to the fathers.*
 - e. The results of believing the gospel are found in Acts 13:38-39 – *Therefore, let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is **freed** from all things, from which you could not be freed through the Law of Moses.*
3. Paul explained the gospel in 1 Corinthians 15:3-4 – *For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He **rose** again the third day according to the Scriptures.*
4. Concisely speaking, the message you must believe in order to be saved has to do with a particular person (Christ) and what He did on your behalf: Christ **died** for your sins and rose again.

B. The gospel is an objective message

1. The gospel is an objective message about the most important historical event that ever took place. It is the news report concerning what Jesus Christ **did**: He died on the cross and rose again three days later. He did this to forgive us of our sins, save us from God's just wrath and provide us with eternal life.

2. The gospel is not a subjective, how-to message or a step-by-step **method** used to herd people through a process that leads to salvation.
3. The gospel does not change from person to person. It is the historically verifiable **account** of how God brought salvation to mankind through the person and work of Jesus Christ.

C. Essential components of the gospel from 1 Corinthians 15:3-11

1. 1 Corinthians 15:3a – **Christ died**... Christ is the person in whom you must believe for salvation. 1 Timothy 3:16
 - a. Jesus is the Christ, the promised Messiah from the Old Testament. He is the principle **person** of the gospel message. In order to be saved, a person's faith must rest exclusively on Jesus Christ. Luke 24:44-48, Romans 1:2-4, Hebrews 2:10
 - b. *Christ*, or CHRISTOS in Greek, is the translation of the Hebrew word **Messiah**. The term *Christ* has both deity and humanity built into its meaning. John 7:41
 - c. God foretold that the Christ would be a **human** being, the Seed of the woman. Genesis 3:15, John 1:14
 - d. God also foretold that the Christ would be **deity**. He was Emmanuel, God with us. Isaiah 7:14, 9:6; John 8:23-24; Titus 2:13
2. 1 Corinthians 15:3b – **Christ died**... This describes the work of Christ for our salvation. Colossians 2:14, Hebrews 2:9, 1 Peter 2:24
 - a. Christ suffered **spiritual** death for us on the cross in that He was separated from God the Father when He took all the sins of mankind on Himself. In Matthew 27:46 we read, *“About the ninth hour Jesus cried out with a loud voice, saying, ‘Eli, Eli, lama sabachthani?’ that is, ‘My God, My God, why have you forsaken me?’”*
 - b. Christ suffered **physical** death on our behalf when His soul and spirit were separated from His body. 1 Peter 2:24 – *He Himself bore our sin in His body on the cross.* Luke 13:29b – *They took Him down from the cross and laid Him in a tomb.* Luke 23:46, Hebrews 10:10
 - c. Christ suffered the implications of **eternal** death. Whether Christ was separated from His Father for one minute or one million years made no difference, since God lives outside the realm of time. Hebrews 9:26, 10:12, 1 Peter 3:18
3. 1 Corinthians 15:3c-4a – **Christ died for our sins**. Christ's died on our behalf in order to save us from the penalty we deserved for our sins. By suffering death for us, Christ saved us from having to face the death penalty ourselves and being separated from God for all eternity. Paul gave **two** very important verifications of Christ's death.
 - a. Proof #1 – Detailed prophecies fulfilled: 1 Corinthians 15:3d – *Christ died...according to the Scriptures...* The death of Christ was a prophetic **event** that happened exactly as the Old Testament foretold. Psalm 22:17-18, 69:11; Isaiah 53:3-6; Zechariah 12:10; Luke 24:46; Acts 10:43; Romans 1:2-4

- b. Proof #2 – The burial of Christ: 1 Corinthians 15:4a – *Christ died...and was **buried***. The burial of Christ provides enduring proof of His death. The living are not buried. Acts 13:29
4. 1 Corinthians 15:4b-10 – *...and that He was raised on the third day...* The resurrection of Christ is an integral part of the gospel message that must be believed for a person to be **saved** from the penalty of sin. The resurrection validated Christ's victory over both sin and death. Paul provided two important verifications for the resurrection. Romans 4:23-25
- a. Proof #1 – Detailed prophecies fulfilled: 1 Corinthians 15:4b – *...and that He was raised according to the Scriptures...* Just as precisely fulfilled prophecies prove the validity of Christ's death, precisely fulfilled prophecies also **prove** the resurrection of Christ. Job 19:25-26; Psalm 16:9-10; Isaiah 25:8, 53:10
- b. Proof #2 – Multiple eye-witnesses: 1 Corinthians 15:5-9 – *...and was **seen**...* More than 500 eyewitnesses are presented as conclusive proof for the resurrection. 1 John 1:1-2
- 1) 1 Corinthians 15:5a – *...and that He appeared to Cephas...* Peter, one of Jesus' closest friends and one of the most well-known Christians of all time, saw the risen Christ. Later, Peter was martyred because he believed Jesus died for our sins and **rose** again.
 - 2) 1 Corinthians 15:5b – *...then to the twelve [disciples]...* While still doubting Christ's resurrection, the twelve **disciples** saw Him. This statement may include Matthias from Acts 1:26, who also witnessed Christ's resurrection.
 - 3) 1 Corinthians 15:6 – *After that, He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep.* Christ appeared to over 500 people at one time. Most of these witnesses were still **alive** at the time 1 Corinthians was written and could have been questioned for verification.
 - 4) 1 Corinthians 15:7a – *...then He appeared to James...* The James referred to here is Christ's half-**brother**, who saw Jesus after He rose from the dead. Having grown up with Jesus, James could easily confirm or deny Christ's identity. It is significant that he did not call the resurrected Christ a fraud, but instead became a believer.
 - 5) 1 Corinthians 15:7b – *...then to all the apostles...* The **apostles**, the ones Christ personally commissioned to tell the entire world about his death and resurrection, saw the resurrected Christ. Revelation 21:14
 - 6) 1 Corinthians 15:8-9 – *...And last of all, as to one untimely born, He appeared to me also. For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God...* The apostle **Paul**, formerly a blasphemer and destroyer of the church, also saw Christ alive and believed in Him.

D. The only requirement for salvation: faith in Christ

1. It is significant that more than 160 verses in the New Testament show faith, or **belief**, in Jesus Christ as the only prerequisite for salvation.

2. Acts 16:30b-31 – *He said, “Sirs, what must I do to be saved?” They said, “**Believe** in the Lord Jesus, and you will be saved, you and your household.”*
3. John 3:16 – *For God so loved the world, that He gave His only begotten Son, that whoever **believes** in Him shall not perish, but have eternal life.*
4. John 6:47 – *Truly, truly, I say to you, he who **believes** has eternal life.*
5. John 8:24 – *Therefore, I said to you that you will die in your sins; for unless you **believe** that I am He, you will die in your sins.*
6. John 11:25-26 – *Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and **believes** in Me will never die. Do you believe this?”*
7. John 20:30-31 – *Therefore, many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may **believe** that Jesus in the Christ, the Son of God; and that believing you may have life in His name.*

E. Biblical facts about faith, or belief, in Christ

1. It is important to understand that the words **faith** and belief are synonyms in the Bible. In Greek, believe (PISTEUO) is the verb while faith (PISTIS) is the noun. Both words (PISTEUO and PISTIS) have the same basic meaning: to trust in, to rely on, to have faith in or to believe.
2. It is not the size of a person's faith that matters; the important thing is the object in whom a person is trusting. Your faith is only as good as its **object**. Jeremiah 17:5-8
 - a. Matthew 17:20 – *...for truly I say to you, if you have faith the size of a mustard **seed**, you will say to this mountain, “Move from here to there,” and it will move; and nothing will be impossible to you.*
 - b. 1 Peter 1:8 – *And though you have not seen Him, you love Him, and though you do not see Him now, but believe in **Him**, you greatly rejoice with joy inexpressible and full of glory.*
3. Faith is not some illusive concept. Faith is based on knowledge that comes from the Word of God. Romans 10:17 – *So, faith comes from **hearing**, and hearing by the word of Christ.*
4. Faith is **not** a work, and therefore it is not based on merit. Since faith is not a work, and grace is God's favor apart from works, faith and grace fit together perfectly like a hand in a glove.
 - a. Romans 4:5 – *But to the one who does not **work**, but believes in Him who justifies the ungodly, his faith is credited as righteousness.*
 - b. Romans 4:20a – *For this reason it is by faith, in order that it may be in accordance with **grace**.* Romans 11:6, Ephesians 2:8-9

5. It is important to know the Bible does not make a distinction between **head** faith and heart faith.
 - a. In New Testament times, the **mind** of a person was considered to be a part of the heart, and the heart was the place in which faith occurred. Romans 10:10a – *For with the heart a person believes, resulting in righteousness.*
 - b. Obviously, someone can intellectually know the **facts** of the gospel without personally relying on Christ’s finished work for salvation. In that case, such a person is not saved.
 - 1) However, we should be careful to **not** measure a person's sincerity by using terms such as head faith, heart faith, true faith or saving faith.
 - 2) Some of these terms have been added to recent Bible translations including the NLT, WNT, ABPE and CEV, but these qualifiers are not found in the original manuscripts of Scripture and can produce confusion and even paralyzing **doubt**.
 - c. Biblically, a person either believes or does not believe. Belief in the gospel is personal reliance on Jesus Christ, on who He is and what He did to save you. If you have believed on the Lord Jesus Christ, you are **saved**, and if not, you are still dead in your sins.
 - 1) John 8:24 – *Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will **die** in your sins.*
 - 2) 1 John 5:13 – *These things I have written to you who believe in the name of the Son of God, so that you may **know** that you have eternal life.*

F. Why it’s important to present a clear gospel

1. Most believers nod in agreement when they hear the **true** gospel, but when you point out unclear gospel presentations, you may get many different responses, including shock, sadness, guilt, or even denial of the truth of the gospel.
2. The intent of this section is not to criticize but rather to challenge our thinking. This section is presented with the confidence that as Christians, we all want to be clear and **faithful** with the most important message on earth.
3. Since many of us were saved despite **unclear** gospel presentations, we might be tempted to think accuracy is not that important and that the unclear presentations we grew up with are acceptable, even though they are not entirely accurate.
4. However, we should strive to present the gospel message as **clearly** as possible.
 - a. Referring to clarity, in 1 Corinthians 14:7-8 Paul said, *“Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be **known** what is played on the flute or on the harp? For if the bugle produces an indistinct sound, who will prepare himself for battle?”*
 - b. Similarly, in Ephesians 6:19-20 Paul said, *“And pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in proclaiming it I may speak **boldly**, as I ought to speak.”*

- c. In Acts 18:25-26 Priscilla and Aquila helped Apollos to be more accurate – *This man had been instructed in the way of the Lord; ...he was speaking and teaching accurately the things concerning Jesus... But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God **more** accurately.*
5. The Scriptures are bold in stating what the gospel is and what it is not. Here are a few examples of this fact.

SAVED BY:	NOT SAVED BY:
Ephesians 2:8-9	
<i>For by grace you have been saved through faith</i>	<i>and that not of yourselves</i>
<i>it is the gift of God</i>	<i>not as a result of works, so that no one may boast</i>
Acts 13:39	
<i>and through Him everyone who believes is freed from all things</i>	<i>from which you could not be freed through the Law of Moses.</i>
Titus 3:5	
<i>He saved us</i>	<i>not on the basis of deeds which we have done in righteousness</i>
<i>but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit</i>	
2 Timothy 1:9	
<i>He has saved us and called us with a holy calling</i>	<i>not because of our own works</i>
<i>but by His own purpose and by the grace He granted us in Christ Jesus before time eternal</i>	
Galatians 2:16	
	<i>Nevertheless, knowing that a man is not justified by the works of the Law</i>
<i>but through faith in Christ Jesus, even we have believed in Christ Jesus</i>	
<i>so that we may be justified by faith in Christ</i>	<i>and not by the works of the Law</i>
	<i>since by the works of the Law no flesh will be justified.</i>

G. Unclear Gospel Presentations

1. Confusion: Believe and do good works

- a. Almost all **false** gospels require the sinner to do some work for salvation, but the gospel is not faith in Christ plus good works.
- b. The Bible teaches that salvation is the work of God. Revelation 7:10 – *And they cry out with a loud voice, saying, “Salvation [belongs] to our **God** who sits on the throne, and to the Lamb.”* Psalm 3:8, Jonah 2:9b
- c. We can add nothing to Christ’s **work** on the cross. He achieved complete and full salvation for all mankind, without the help of anyone. By faith we rely on what He already accomplished. Hebrews 1:3, 10:12
- d. Ephesians 2:8-9 – *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not **of works**, lest anyone should boast.*
- e. Titus 3:5 – *Not **by works** of righteousness which we have done, but according to His mercy, He saved us through the washing of regeneration and renewing of the Holy Spirit.*

2. Confusion: Believe and keep the Ten Commandments

- a. Confusion about keeping the Ten Commandments to earn God's acceptance is still prevalent in our world today. The Bible speaks plainly against this **wrong** gospel.
- b. Galatians 2:16 – *Knowing that a man is not justified by the **works** of the law but by faith in Jesus Christ, even we have believed in Christ Jesus so that we might be justified by faith in Christ and not by the works of the law; for by the works of the law, no flesh shall be justified.*
- c. Acts 13:39 – *Through Him, everyone who believes is justified from everything you could not be justified from by the **Law** of Moses.*
- d. Romans 3:20 – *Therefore, no one will be declared righteous in his sight by observing the law; rather, through the law, we become conscious of **sin**.*
- e. Galatians 3:11 – *Clearly no one is justified before God by the law because “The righteous will live by **faith**.”*
- f. We remember from the “Law school” section of this curriculum that the Law was given to be our school master to teach us to recognize our **need** for salvation, but it was never given to save us. Only Jesus Christ can save.

3. Confusion: Believe and be baptized

- a. Water baptism is a public testimony of salvation for people who **have** believed in the work of Jesus Christ on the cross, but it is not a requirement or the means of salvation for the unsaved. Acts 8:26-40, 10:43-48
- b. If water baptism was required for salvation, Paul made a major blunder when in 1 Corinthians 1:17 he said, *“For Christ did not send me to **baptize**, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.”*

- c. The thief on the cross was unquestionably saved without getting baptized in water, which is another confirmation that the **ritual** of baptism is not necessary for salvation. Luke 23:42-43

4. Confusion: Believe and be circumcised

- a. Although this false gospel is not common today, it was a problem in the early church when the majority of Christians were still **Jews**. Many of these Jewish believers felt that in order for Gentiles to be saved, they also needed to be circumcised.
- b. Acts 15:1 – *Certain people came down from Judea to Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by **Moses**, you cannot be saved.”*
- c. Galatians 5:2-3 – *Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole **Law**.*
- d. God made it clear that if a person was relying on circumcision to be saved, he would need to keep the **entire** Law, not just the circumcision requirements. Since no one has ever been able to keep the entire Law, any effort to gain eternal life through circumcision falls miserably short.
- e. Circumcision was a **sign** of the Abrahamic Covenant which was an agreement between God and Abraham dating to the time when Israel first became a nation. All Israelite boys were required to be circumcised eight days after birth. This ritual, however, did not save anyone from their sins. Genesis 17:9-14

5. Confusion: Believe and confess your sins

- a. Confession of sins is not a requirement for salvation. However, while confession of sin is not a requirement for salvation, all people must understand they are **sinner**s in need of the Savior. Recognizing you are a sinner prior to salvation is not the same as confessing your individual sins.
 - 1) First of all, no one can possibly remember **every** sin he or she has ever committed. In fact, most of us have a hard time remembering what we had for supper last night!
 - 2) Secondly, trying to confess all your sins would cause distressing soul searching and doubt. If you think you have to confess all your sins in order to be saved, you will **never** be secure in your salvation, knowing you have forgotten many of your sins.
- b. Unbelievers will be condemned to the Lake of Fire because they did not believe in the Lord Jesus Christ, not because they failed to confess their sins. John 3:18 says, *“He who believes in Him is not judged; he who does not believe has been judged already, because he has not **believed** in the name of the only begotten Son of God.”*
- c. Confession of sin is for the saved person, one who is already a child of God. Knowingly committing a sin causes the child of God to lose fellowship with God. In such occasions, believers are to confess their sins in order to **restore** their fellowship with God.

- 1) 1 John 1:9 – *If we [believers] confess our sins, He is faithful and righteous [just] to **forgive** us our sins and to cleanse us from all unrighteousness.*
- 2) The Greek word translated *confess* (HOMOLOGEO) is from HOMO, meaning the same, and LOGEO, meaning to speak. To confess is to say the **same** thing. It means to agree with God concerning your sin.

6. Confusion: Believe and ask for forgiveness

- a. God does not require a person to **ask** for forgiveness in order to be saved. This is similar to the previous confusion of requiring confession of sins for salvation.
- b. The truth is, the moment we believe in Christ, we are totally forgiven even without asking for forgiveness. Ephesians 1:7 says, *“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the **riches** of His grace.”*
- c. Forgiveness comes as a **result** of believing the good news of Christ’s death and resurrection, not because we asked God for forgiveness. Forgiveness is a byproduct of believing the gospel. It is granted to us the moment we believe in Jesus Christ.
- d. Colossians 2:13-14 says, *“When you were dead in your transgressions ...He made you alive together with Him, having **forgiven** us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.”*

7. Confusion: Repent from your sins

- a. God's Word does not command repentance from **sins** in order to be saved.
 - 1) The phrases repent **of** your sins and repent **from** your sins are not found anywhere in the Bible (although there is an exception in the New Living Translation where the phrase “of your sins” was added by the translators).
 - 2) At the same time, with that said, **every** person who has ever believed in Christ for salvation has repented of something. As 2 Peter 3:9 teaches, *“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”*
- b. In order to properly understand the biblical usage of the words repent (verb) and repentance (noun), we must look at the original **Greek** word as it was used in the New Testament and not at the modern English dictionary definition.
 - 1) The Greek word repentance (METANOIA) literally means afterthought, change of mind or change of thinking. META means change and NOIA means mind. What we repent of, or change our minds about, can vary. We can repent of good things or bad things. Repentance in and of itself is **neutral**.

- 2) Unfortunately, our modern understanding of repentance was not derived from the Greek word METANOIA, which was the word used in the Bible. Instead, it was derived from the Medieval Latin word REPOENITĒRE, which means to be **sorry** or feel regret. REPOENITĒRE is an alteration of a previous Latin word PAENITĒRE, which meant to be penitent.
 - 3) This confusion concerning the meaning of the word repent began with **Jerome** (AD 347–420) when he chose to use the Latin word for penance (PAENITENTIAM) to translate the Greek word for change-of-mind (METANOIA) in the Latin Vulgate translation of the New Testament.
 - 4) Jerome’s Latin Vulgate translation became the standard Bible of Christians for many centuries, causing a shift in the common understanding of repent from a change of mind to doing penance or feeling **sorrow** for sin. This mistranslation affects our understanding even today.
 - 5) Biblical repentance is a change of mind, not a change of conduct. Repentance is not a **work** an unbeliever must add to salvation. This would not be consistent with salvation by grace alone, apart from works.
- c. How repentance relates to salvation.
- 1) All unbelievers in the world have some **false** hope they are relying on for eternal salvation or some false idea that allows them to ignore the subject all together. Hebrews 6:1
 - 2) When unbelievers **trust** in Christ for salvation, it is because they have changed their minds. Instead of trusting in the false hope they previously held, they now trust in Christ alone for salvation. Acts 20:21
 - 3) When we share the **gospel**, we need to encourage unbelievers to change their minds about what they have been trusting in (a religion, philosophy, or self-effort) and urge them to believe exclusively on Jesus Christ. Acts 11:18
 - 4) In Acts 19:4 Paul said, “*John baptized with the baptism of repentance, telling the people to **believe** in Him who was coming after him, that is, in Jesus.*”
 - 5) While it is not necessary to repent of your sins to be saved, you must repent (**change** your mind) in order to believe on the Lord Jesus Christ. As Acts 17:30 states, “*Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent.*”
 - 6) Repentance must not be taught as an **extra** requirement for salvation.
 - 7) Repentance is not a change of **life** or a change of direction. A person does not need to somehow clean up his or her life in order to be saved. God does not require this extra step, or human work, for salvation. Isaiah 53:6 calls our righteousness “*filthy rags.*”

8. Confusion: Invite Christ into your life; Ask Jesus into your heart

- a. The gospel is not about inviting or asking Jesus to **come** into your life or heart. The proper response to the gospel is simply to believe in Christ and His work, that He died for your sins and rose again.
- b. You are not saved by begging, inviting or persuading Christ to come into your life. The moment you believe Jesus Christ died for your sins and rose again, you receive eternal life as a totally free **gift**. At that moment, you are placed into union with Christ and the Holy Spirit comes to live inside of you.
- c. Ephesians 1:13-14 – *In Him, you also, after listening to the message of truth, the gospel of your salvation, having also **believed**, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*
- d. Whenever a person trusts in Christ as Savior, God the Holy Spirit comes to live in his or her life, but the Bible does not teach us to **ask** Jesus to live in us. He does not come because we ask. He comes because we believe.
- e. It is important to understand the proper meaning of Revelations 3:20 – *Behold, I stand at the **door** and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.*
 - 1) This verse is often quoted in support of having the unsaved ask Jesus to come into their hearts for salvation. First of all, this verse was not addressed to unbelievers, and secondly, the words **ask** and **heart** are **absent**.
 - 2) This verse was written to Christians in the **church** of Laodicea (Rev. 3:14-22). Audaciously, these believers had excluded Christ, of all people, from their meetings. As believers, they needed to reopen the door of fellowship to Him.

9. Confusion: Give your life to God; Give your heart to Jesus; Make a commitment to Christ

- a. The gospel is not about **giving** your life, your heart or anything else to God in exchange for eternal life. In fact, salvation is just the opposite. The direction of salvation is from God to man, not man to God.
- b. If salvation (being saved from the penalty of our sin) is received through some type of bargain or exchange we make with God, it is no longer a **free** gift.
- c. Romans 11:6 – *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer **grace**.*
- d. The good news of the gospel is that **Christ** gave Himself for our sins, dying for us as our substitute on Calvary. We don't give ourselves to God; He gave Himself for us.
 - 1) Ephesians 5:2 – *...as Christ also loved you and **gave** Himself up for us, an offering and a sacrifice to God as a fragrant aroma.*
 - 2) Galatians 2:20b – *...the Son of God, who **loved** me and gave Himself up for me.*

- e. God does not accept **anything** whatsoever from you in exchange for salvation, no matter how sincere you may be. We make no contribution or payment in exchange for salvation. From beginning to end, salvation is a totally free gift, given to us by God's grace alone when we believe.

10. Confusion: Come forward and make a public profession of faith

- a. This confusion implies that you must make a **verbal** public profession of your faith in Christ in order to complete your salvation.
- b. If this were required, Christ's work on the cross to pay for your sins was not **enough**. To complete your salvation, you would need to add your imperfect work of public confession to His already perfect work of dying for your sins.
- c. Christ **alone** gained our complete salvation. Nothing more can be added to improve on what He did. Ephesians 2:9, Titus 3:6-7
- d. It is true, that before God in heaven, you will either receive rewards for publicly confessing Christ or be denied rewards for denying Him, but testifying publicly does not **earn** or ensure your salvation. Matthew 10:33
 - 1) It is important to understand the proper meaning of 2 Timothy 2:11-12 – *It is a trustworthy statement: For if we died with Him, we will also live with Him; if we endure, we will also reign with Him; if we deny Him, He also will **deny** us.*
 - 2) What this verse is saying is that He will **deny** us rewards, crowns or ruling authority for unfaithfulness, but He will not deny us entrance into heaven. 1 Corinthians 3:15
 - 3) 2 Timothy 2:13 – *If we are faithless, he remains faithful, for he cannot disown **[deny]** himself.* Even if we became totally faithless, He would remain faithful to us His children.
- e. Romans 10:9-10 is often **cited** to support the concept that an unbeliever must proclaim Christ publicly in order to be saved.
 - 1) First of all, the 9th, 10th, and 11th chapters of Romans were written specifically to address the past, present and future spiritual condition of **Israel**. These chapters were not written with unsaved Gentiles in mind.
 - 2) Romans 10:9-10 – *That if you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you will be **saved**; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.*
 - 3) In the context of this passage, if an Israelite called on the name of the Lord with his voice, it would be because he had **already** believed on the Lord in His heart. Romans 10:14 confirms this, saying, *"How then will they call on Him in whom they have not believed?"*

- 4) Even to this day, Jewish people will not confess that Jesus Christ is the **LORD** Yahweh of the Old Testament unless they have already believed on Him in their hearts.
- 5) Confession merely confirms verbally what has already gone on in the privacy of the **heart**, but it is not a requirement for salvation. 1 Corinthians 12:3

11. Confusion: Pray the sinner's prayer

- a. A person is saved based on **faith** in Christ and not because of praying a prayer. Acts 16:30-31 says, *"And after he brought them out, he said, 'Sirs, what must I do to be saved?' They said, 'Believe in the Lord Jesus, and you will be saved, you and your household'."*
- b. There is no **example** in the Bible of a person being required to pray a prayer in order to be saved. If prayer were required for salvation, God would have plainly communicated that to us. Prayer is a good work, and we already know we are not saved by doing works. Titus 3:5
- c. Are we implying that prayer is wrong? **Never**. The Bible urges believers to *pray without ceasing* (1 Thess. 5:17) and to *pray at all times* (Eph. 6:18), but prayer is not a requirement for salvation for unbelievers. Faith in the gospel is what saves, not being led by someone to pray a prayer.

12. Confusion: Just say yes to Jesus

- a. While this may seem like a very **positive** response to the gospel message, it is not synonymous with *"believe on the Lord Jesus and you will be saved."* Acts 16:31
- b. This statement is confusing, as it does not specify that we are to believe in Christ's death and resurrection for salvation. Many well-meaning people easily become convinced they are going to heaven based on a positive **attitude** towards Jesus.
- c. Salvation is not based on a **"yes"** statement to the Lord. What exactly would a person be saying yes to? If saying yes to the Lord were part of some kind of promise or vow to the Lord, then it would be a human work. We know from the Word of God that our works do not save us. Titus 3:5
- d. In fact, Matthew 7:22-23 speaks of people who were very positive towards the Lord and yet were not saved. To these kinds of people Jesus will say, *"Many will **say** to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from me...'"*

13. Confusion: Love God

- a. This confusion teaches that you can earn salvation by loving God and loving your neighbor as yourself. In reality, it is impossible to produce this kind of **love** before salvation. Ephesians 2:1-3

- b. This **false** gospel message comes out of Deuteronomy 6:5 – *You shall love the LORD your God with all your heart and with all your soul and with all your might.*
- c. Although **Jesus** said this was the greatest commandment (Luke 10:27), He did not imply that a person could earn salvation by obeying it.
- d. There are many similar commands given in the Word of God, but these are for God’s **children** to obey, not unbelievers.
- e. It is believing the good news about Jesus that **saves** a soul, not loving God and others.

14. Confusion: Follow Jesus; Bear your cross

- a. It is important to understand the **context** of Matthew 16:24-26. *Then Jesus said to His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. “For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. “For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?”*
- b. The key to understanding this passage is to understand that Jesus was addressing believers: *Jesus said to **His** disciples.* Since Jesus was talking to His disciples, we know this is a sanctification passage rather than a how-to-be saved passage.
- c. When Jesus spoke of someone losing their life and forfeiting their soul, He was not talking about believers forfeiting their souls in **hell**. If that were so, it would contradict many verses on the eternal nature of our salvation, as we will see.
- d. Jesus was warning believers to not **miss** out on the abundant life and become unfruitful in service here on earth. He was speaking against the believer selling out to the world. Romans 12:2, 1 John 2:15-17

15. Confusion: Make Christ Lord of your life; Submit to the lordship of Jesus.

- a. It is true that in order to be saved you must believe Jesus is the **Lord** God. John 8:24 says, *“Therefore, I said to you that you will die in your sins for unless you believe that I am [He], you will die in your sins.”*
 - 1) Jesus’ **title**, Christ, signifies that Jesus is the Lord. In Matthew 16:16, when Jesus asked Peter who He was, *Simon Peter answered, ‘You are the Christ, the Son of the living God.’* Acts 2:36, Luke 2:11, John 4:25, 1 John 2:22-23
 - 2) It would be nonsensical to trust in Jesus for salvation if you thought He was merely an ordinary, sinful **human** like yourself.
- b. However, while you must believe Christ is the Lord God in order to be saved, making Him Lord of your life will not save you. If that were the case, your salvation would not be based on Christ’s finished work but on the addition of **your** work of making Him your Lord. Salvation would be based on your frail efforts to submit to Him. Titus 3:5-6
 - 1) Making Christ Lord of your life is not a decision you make moments **before** you believe.

- 2) How can an unbeliever who is dead in trespasses and sins (Eph. 2:1-3), under Satan's control and without the Spirit of God in his or her life ever honestly and successfully promise **submission** to the lordship of Jesus Christ? If making Jesus the Lord of your life were a requirement for salvation, no one could ever be saved.
- c. Lordship is a discipleship issue for the **believer** not a salvation issue for the unbeliever.
- 1) We know the Lord Jesus Christ wants to be Lord of every member of His **body**. He initiates this lifelong process the moment a person believes in Him and He promises to continue working toward this goal until the second we die. Philippians 1:6, 2:12-13; 1 Peter 1:13-16
 - 2) As believers, we all struggle with sin and at times **find** ourselves fighting the lordship of Christ in some area of our lives. Romans 7:18, 1 John 1:8
 - 3) However, as we consistently **present** the members of our bodies as instruments of righteousness to the Lord, Christ's lordship over our lives increases. Romans 6:19-22

16. Confusion: Just have faith

- a. To tell an unbeliever to just have faith, meaning a positive **vibe** toward God or toward life, is confusing because the **object** of faith is not stated or clearly defined. Many people mistakenly believe they will be saved because they have positive optimism about life or about God. Sadly, this is a fatal mistake.
- b. The concept of having faith is biblical, but for salvation, faith must be in Christ specifically. John 6:29 – *Jesus replied, "The work of God is this: to believe in the **One** He has sent."*
- c. To many modern thinkers, Jesus is an undefined good man or good example. Christ becomes an **ideal** to ultimately achieve by simply having a good outlook on life. Many of these people see faith as a mystical type of Karma or holy cosmic force.
- d. Because the statements "just have faith" or "believe" do not describe a faith placed in the Lord Jesus Christ's death for our **sins** and resurrection, this is a misleading message. Acts 16:29-34, 1 Corinthians 15:1-4

17. Confusion: Keep the faith

- a. This false gospel message implies that salvation is about maintaining your faith in Christ. If you happen to **stop** believing, then you'll lose your salvation and go to hell.
- b. In this scenario, the reason people go to heaven is because **they** faithfully upheld their faith and not because of the reliability of Christ to uphold them. The object of their faith for salvation is their own ability to hold or maintain their faith.
- c. In 2 Timothy 1:12 the apostle Paul stated, "*I know whom I have believed and I am convinced that **He** is able to guard what I have entrusted to Him until that day.*"
- d. This error boils down to reliance on your own **faith** rather than on Christ's finished work for salvation.

18. Confusion: The cross-less gospel; The promise-only gospel

- a. This false gospel invalidates faith in who Christ is (the God-Man) and what He did (died for our sins and rose again). These essential details are viewed as **extra** information and unnecessary truths for salvation.
- b. Some cross-less gospel preachers go so far as to say that if you require faith in Christ's person and work, you are actually **adding** to the gospel.
- c. Proponents of this false gospel **claim** that these are nonessential truths for eternal life. They often call the message to be believed for eternal life the "saving message," saying that the word gospel refers to the entire Bible.
- d. This **false** gospel teaches that for salvation a person must believe in the promise of Jesus to give us eternal life. To these teachers, all that is essential for salvation is faith in eternal security through a man named Jesus.
- e. While it is true that Christ gives us eternal life when we believe in Him, we are not told to believe merely in Christ's **promise** to give us eternal life.
- f. Peter and Paul both preached the person and work of Christ when they shared the gospel with the **lost**.
 - 1) When Peter preached on the Day of Pentecost (Acts 2:23-24, 36), he preached the deity, death and resurrection of Christ: *This Man...you nailed to a cross by the hands of godless men and put Him to death. But God raised Him up again.... Therefore ...know for certain that God has made Him both **Lord** and Christ—this Jesus whom you crucified.*
 - 2) Paul preached the cross to the unsaved. 1 Corinthians 2:2 – *And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him **crucified**.* 1 Corinthians 1:18, 23; Galatians 1:1-9, 3:1
 - 3) Paul preached the resurrection to the unsaved. Acts 17:32 – *Now when they heard of the resurrection of the dead, some began to **sneer**.*

H. Summarizing what the gospel is not

1. The gospel is not a subjective message.
 - a. The gospel is not something we say or do in our **hearts**.
 - b. The gospel is not an **experience** we have had.
2. The gospel is not a formula.
 - a. The gospel is not repeating some **phrase**.
 - b. The gospel is not what we say or what someone **leads** us to say.
3. The gospel is not saying the so-called "sinner's **prayer**."
4. The gospel is not an emotion.

- a. The gospel is not a **show** of remorse or beating oneself up.
- b. The gospel is not a display of tears, **joy** or sorrow.
5. The gospel is not some ecstatic or mystical experience.
 - a. The gospel is not speaking in **tongues**.
 - b. The gospel is not being **slain** in the spirit.
 - c. The gospel is not some sort of **magical** incantation.
6. The gospel is not a promise or commitment we **make**.
7. The gospel is not something we **do** for God.
8. The gospel is not some **deal** we make with God. God does not say,
 - a. “If you’ll **make** me Lord, then I’ll save you.”
 - b. “If you’ll **give** me your life, your heart or your all, then I’ll give you salvation.”
9. The gospel is not something we have to ask or beg God for.
 - a. The gospel is not asking Christ into your heart or **life**.
 - b. The gospel is not **begging** for forgiveness or confessing your sins.
10. The gospel is not your ability to believe.
 - a. The gospel is not trusting in your **faith**.
 - b. The gospel is not your ability to be **sincere**.
 - c. The gospel is not your ability to **cast** out all doubts.
11. In summary, the **gospel** is not doing good works, keeping the Ten Commandments, being baptized, being circumcised, confessing your sins, asking forgiveness, repenting from your sins, inviting Jesus into your heart, giving your life to God, making a public profession of faith, praying the sinners prayer, saying yes to God, loving God, following Jesus, making Christ Lord of your life, having faith in yourself or keeping the faith.
 - a. How could the gospel possibly be **all** these things?
 - b. Who could ever satisfy these requirements? We would surely **fail** if even one of these were required.
12. Plain and straightforward, the gospel is the objective message that Christ **died** for your sins and rose again on the third day. Do you believe in Christ and what He did for you? If so, you are saved. 1 John 5:13

I. Beware of preaching any other gospel. Galatians 1:6-9

1. Galatians 1:6 – *I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel.* Sadly, a believer can **desert** the gospel, as was happening in the Galatian churches.

2. Galatians 1:7 – *...which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ.* The gospel is that Christ died for your sins and rose again. No other gospel **exists**. Unfortunately, deceivers constantly disturb us with distortions of the simple, but destiny-changing gospel message.
3. Galatians 1:8 – *But even if we, or an angel from heaven, should preach to you a gospel **contrary** to what we have preached to you, he is to be accursed!* Paul stated that anyone, angels or otherwise, who preaches another gospel, should be accursed.
4. Galatians 1:9 – *As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!* The fact that Paul repeated his strong hostility toward **false** gospels and those who preach them shows how serious this is to God.
5. Galatians 1:10 – *For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.* We must **resist** at all costs the temptation to preach a popular, watered-down or appealing gospel message, because if we do, we are no longer serving Christ.

J. Are you convinced Jesus is the only way?

1. In John 14:6 Jesus said, *“I am the way, and the truth, and the life; no one comes to the Father but through Me.”* Do you believe Jesus? Do you believe He is the **only** way to God? Or was He mistaken? Is there another way?
2. Are there many doors or pathways to God? No! In John 10:9 Jesus did not give room for any exceptions, but exclusively specified, *“I am the **door**; if anyone enters through Me, he will be saved and will go in and out and find pasture.”* There are not multiple doors.
3. We need to remember salvation cannot be both God’s **work** and ours at the same time. It cannot even be 99% Christ and 1% us. Salvation is 100% God’s free gift. Ephesians 2:8-9, Isaiah 42:8
4. We must rely solely on the work of Christ; there is no middle **ground**. It is not Christ plus anything. Acts 4:12 says, *“And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.”* Isaiah 42:8
5. The reason we must be **accurate** with the most important message on earth is because it is a matter of life and death.
 - a. If you had a malignant brain tumor, for example, you would want only a qualified surgeon to do the surgery and you would want him to use great precision.
 - b. The gospel is even more important than brain surgery because it has **eternal** consequences.
6. For these reasons, we seek to be concise and clear with the gospel message. Our goal in this teaching is not to judge, belittle or discourage God’s children. If you have been guilty of being **unclear** with the gospel message, trust the Lord and ask God to make your presentation of the gospel clearer than ever before. 1 Thessalonians 2:4, 2 Timothy 2:15

K. Christ's calls to us to share a clear gospel everywhere.

1. In Mark 16:15, the Lord Jesus Christ commanded, "Go into **all** the world and preach the Gospel to all creation."
2. Christ called us to make disciples in all nations. Matthew 28:19-20 says, "Go therefore and make disciples of all the **nations**, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."
3. In Acts 1:8, just before returning to heaven, Jesus added, "You will receive power when the Holy Spirit has come upon you, and you shall be My **witnesses** both in Jerusalem and in all Judea and Samaria and even to the remotest part of the earth."
4. Because it's a matter of life and death, let's make sure we are accurate and **precise** in teaching others the good news that Christ died for their sins and rose again on the third day.

XII. Secure Forever

A. God's role in saving us and keeping us saved

1. It is God who **saves** us. Revelation 7:10b says, "Salvation [belongs] to our God who sits on the throne, and to the Lamb." We do not save ourselves. That is God's job. Isaiah 45:22
2. God, the **author** of our salvation, says salvation is everlasting. Hebrews 5:9a says, "And having been perfected, [Jesus] became the author of eternal salvation." Isaiah 51:6b
3. Since salvation is God's work, the only way a believer could ever lose their salvation would be if God somehow failed. But God will not fail. The apostle Paul was **certain** of that. He wrote, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus." Philippians 1:6
4. The Bible teaches that God's protection keeps believers **safe** and secure all the way through to eternity.
 - a. Hebrews 13:5b – I will never **desert** you, nor will I ever forsake you.
 - b. John 10:28 – I give eternal life to them, and they will **never** perish; and no one will snatch them out of My hand.
 - c. Hebrews 7:25 – Therefore He is able also to save **forever** those who draw near to God through Him, since He always lives to make intercession for them.
5. In His mercy, God Himself preserves and maintains our salvation completely **apart** from our good works. Titus 3:5 says, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit."
6. Our salvation is secure based on **God's** promises, not on our successes or failures. 1 John 2:25 says, "This is the promise which He Himself made to us: eternal life."

7. Although God is the one who maintains and preserves our salvation, a believer may still have doubts regarding this issue. We should always let the Bible, not our personal opinions, experiences, feelings, dogma or denomination be our guide. The Word of God has to be the **final** authority on the matter of the security of our salvation. Acts 17:11
8. You are responsible to search the Bible to make sure this teaching is truly what the Bible says. Do as the Bereans in Acts 17:11, *“Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures **daily** to see whether these things were so.”*

B. Secure eternally

LOGICAL ARGUMENTS FOR ETERNAL SECURITY

1. A **definition** argument: How long does **eternal** life last? Eternal means forever. If salvation could be lost, God would have called it temporary or short-term life. Instead, the Bible insists salvation is eternal and that all believers have everlasting life. John 3:16
 - a. John 3:15 – *So that whoever believes will in Him have **eternal** life.*
 - b. John 3:36 – *He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the **wrath** of God abides on him.*
2. A **biological relationship** argument: John 1:11-13 states, *“He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but **of God.**”*
 - a. When you were born into this world, your mother did all the work. Similarly, when you were born-again, **God** gave you new birth by the action of the Holy Spirit at the moment you believed in Christ. John 3:6-8, Galatians 3:26
 - b. Birth is a one direction event that can never be reversed. Just as it is impossible to become unborn physically, it is impossible to become unborn spiritually. Once you are born again, you are God’s offspring and forever a **member** of His family.
 - c. In 1 Peter 1:23 Peter said, *“You have been born again not of **seed** which is perishable but imperishable, that is, through the living and enduring word of God.”* God gave us new birth by means of *imperishable* seed. God’s seed cannot be corrupted.
 - d. Figuratively we now possess divine DNA. And just as it is impossible to remove your parent’s DNA, it is impossible to **remove** God’s spiritual DNA, so to speak, or His imperishable seed, from within us.
3. A **family-ties** argument: If God did so **much** for us by sending Jesus to die for us when we were guilty criminals, dead in our trespasses and sins, children of Satan, what makes us think He will do less for us now that we are his very own dear children?
 - a. Romans 8:32 – *He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely **give** us all things?*

- b. Matthew 7:11 – *If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is **good** to those who ask Him!*
 - c. James 1:17 – *Every good thing given and every **perfect** gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.*
4. A **gift** argument: Ephesians 2:8-9 says, *“For by grace you have been saved through faith; and that not of yourselves, it is the **gift** of God; not as a result of works, so that no one may boast.”*
- a. You cannot **earn** salvation by good works or by a holy life. Salvation is a free gift from God.
 - b. If you could earn your salvation, you would have something to be proud of, but you cannot. Only God deserves to be praised and thanked for His **gift** of love and kindness, called salvation.
5. A **lasting gift** argument: When God gives a gift, He does not take it back. All God’s gifts are **permanent**.
- a. Romans 11:29 – *For the gifts and the calling of God are irrevocable.* When God gives a gift, He will never **take** it back. When He gives you a gift, it is yours forever. It is permanently yours.
 - b. James 1:17 – *Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. No variation means God does not **change**.* Malachi 3:6
 - c. Romans 6:23 – *For the wages of sin is death, but the **free** gift of God is eternal life in Christ Jesus our Lord.* Eternal life is a free gift. It depends on God’s faithfulness, not yours. God did not give it to you because you deserved it and you do not have to continue to deserve it in order to keep it.
6. A **faith** argument: We are saved by faith, not by works. Titus 3:5 says, *“He saved us, not on the basis of deeds which we have done in righteousness.”* Just like we did not do works to gain our salvation, good works do not keep us saved, and a lack of good works does not cause us to lose our salvation.
- a. Galatians 3:3 – *Are you so foolish? Having begun by the Spirit, are you now being perfected by the **flesh**?*
 - b. Romans 4:5 – *But to the one who does not work, but **believes** in Him who justifies the ungodly, his faith is credited as righteousness.*
 - c. Galatians 2:16 – *Nevertheless, knowing that a man is not justified by the works of the Law but through **faith** in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.*

7. A **promise-keeper's** argument: Even if you are unfaithful to Christ, He will remain **faithful** to you forever. He cannot break His promises.
 - a. 2 Timothy 2:13 – *If we are faithless, He **remains** faithful, for He cannot deny Himself.*
 - b. Titus 1:2 – *God ...cannot **lie**.*
 - c. Hebrews 10:23 – *Let us hold fast the confession of our hope without wavering, for He who **promised** is faithful.*
8. An **anchor-for-the-soul** argument: God is faithful to fulfill all His salvation pledges to the believer. He protects all who have taken refuge in Him. Our hope is so sure it is like an anchor fastened to solid **rock**.
 - a. Hebrews 6:18-19 – *So that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us. This hope we have as an **anchor** of the soul, a hope both sure and steadfast and one which enters within the veil.*
 - b. Psalm 62:6 – *He only is my **rock** and my salvation, my stronghold; I shall not be **shaken**.*
Psalm 118:8-9
9. A **written-word** argument: 1 John 5:13 – *These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.”* You are eternally secure because the Bible says so. Without arrogance, you can truly know you are safe and secure in Christ because God's **Word** says so.

LEGAL ARGUMENTS FOR ETERNAL SECURITY

10. A **deletion** argument: John 1:29 says, *“Behold, the Lamb of God who **takes away** the sin of the world!”* Jesus was indeed God's sacrifice to take away our sins. Your sins, past, present, and future, were erased by Christ. If you were later judged for your sins, His work would have been incomplete, and that is not possible. Hebrews 10:12
11. A **sins-forgotten** argument: God forgave and **forgot** all your sins forever. If sin could keep you out of heaven, God didn't completely forgive you.
 - a. Psalm 103:10-12 – *He has not dealt with us according to our sins, nor rewarded us according to our iniquities. For as high as the heavens are above the earth, so great is His lovingkindness toward those who fear Him. As far as the east is from the west, so far has He **removed** our transgressions from us.*
 - b. Colossians 2:13 – *When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having **forgiven** us all our transgressions.*
 - c. Hebrews 8:12 – *For I will be merciful to their iniquities, and I will remember their **sins** no more.*

12. An **immunity** argument: God promises that in Christ you will be saved from future condemnation. But if you could lose your salvation, you would once again be condemned to hell. In that case, Christ's promises would become **untrue**.
- John 3:18 says, "He who believes in Him is not **judged**; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God."
 - In John 5:24 Jesus said, "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has **passed** out of death into life."
13. An **innocence** argument: No accusations can incriminate us eternally now that we are in Christ. Romans 8:33-34 says, "Who will bring a **charge** against God's elect? God is the one who justifies." Romans 8:1
14. An **arbitrator** argument: Since Jesus Christ sits at the Father's right hand and constantly **arbitrates** for us, no one can ever go before God and bring a charge against us that would cause our condemnation.
- Jesus Christ is our defense attorney who always mediates with God the Father on our behalf. Not only is He the best **attorney** ever, He can boldly and legally defend us because He, the perfect God-Man, fully paid the penalty for our sins.
 - Romans 8:34 – *Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also **intercedes** for us.*
 - Hebrews 7:25 – *Therefore He is able also to save forever those who draw near to God through Him, since He always **lives** to make intercession for them.*
 - 1 John 2:1b-2 - *And if anyone sins, we have an **Advocate** with the Father, Jesus Christ the righteous; and He Himself is the propitiation [satisfactory payment] for our sins; and not for ours only, but also for those of the whole world.* Revelation 12:9-10

REALITY ARGUMENTS FOR ETERNAL SECURITY

15. A **present possession** argument: John 3:36a says, "He who believes in the Son has eternal life." If you have believed in God's Son, Jesus Christ, you already **own** eternal life. Eternal life is your possession and that cannot change. 1 John 5:11-12
16. An **accomplished fact** argument: If you could **lose** your salvation, Christ's work on the cross would not have been completed, but we know that is absolutely not the case. Christ's sacrifice was a finished work.
- John 19:30 – *Therefore when Jesus had received the sour wine, He said, "It is **finished!**" And He bowed His head and gave up His spirit.*
 - Hebrews 7:27 - *Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did **once** for all when He offered up Himself.*

- c. Hebrews 10:10 – *By this will we have been sanctified through the offering of the body of Jesus Christ once for all.*
 - d. Hebrews 10:14 – *For by one offering He has perfected for all time those who are sanctified.*
 - e. Hebrews 10:18 – *Now where there is forgiveness of these things, there is no longer any offering for sin.*
17. A **finished product** argument: We know God finishes everything He starts. Since He started our salvation, He will continue it until Christ returns. Philippians 1:6 says, “*Being confident of this very thing, that He who began a good work in you will perform it until the day of Jesus Christ.*” 1 Corinthians 1:8
18. A **have or have-not** argument: You either already **possess** eternal life, because of Christ, or you are still dead in your sins. 1 John 5:11-12 says, “*And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.*”

COMPLETENESS ARGUMENTS FOR ETERNAL SECURITY

19. A **fully satisfied** argument: If you could lose your salvation, you would again become spiritually hungry and thirsty, but Christ promised that no one who believes in Him will ever **thirst** or hunger again.
- a. John 4:14 – *...but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.*
 - b. John 6:35 – *Jesus said, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.”*
20. A **fully accepted** argument: Jesus Christ promised to never drive away anyone who came to Him in faith. If you have trusted in Christ, He will never cast you off or **reject** you. Never!
- a. In John 6:37 Jesus said, “*All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.*”
 - b. John 6:39a – *This is the will of Him who sent Me, that of all that He has given Me, I lose nothing.* Christ will never lose even one of God’s children.
21. A **fully belonging** argument: You are fully blessed in Christ, apart from any personal merit. Ephesians 1:6-7 – *To the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him, we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.*
22. A **fully protected** argument: If you could lose your salvation, you would perish, but Christ promised that no believer will ever **perish** or be stolen. John 3:16
- a. God **always** keeps His promises. Romans 3:4a says, “*Let God be found true, though every man be found a liar.*”

- b. John 10:27-28a – *My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will **never** perish.*
23. A **fully defended** argument: No one, not even you or **Satan**, can snatch you from Christ's protection.
- a. Christ protects you in His hand. John 10:28b states, *"And no one will **snatch** them out of My hand."*
- b. God the Father protects you in His hand as well. John 10:29-30 adds, *"My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's **hand**. I and the Father are one."*
- c. Colossians 3:3b states, *"Your life is **hidden** with Christ in God."*
24. A **fully loved** argument: If we could lose our salvation, we would be removed from God's love, but God promised that nothing can separate us from His love in Jesus Christ. Not even **you**, a created thing, will be able to separate [yourself] from the love of God, which is in Christ Jesus our Lord. God's power will not allow this.
- a. Romans 8:35, 37 – *Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? But in all these things, we overwhelmingly **conquer** through Him who loved us.*
- b. Romans 8:38-39 – *For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other **created** thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.*
- c. 1 Peter 1:5 – *...who are protected by the **power** of God through faith for a salvation ready to be revealed in the last time.*
- d. Jude 1:24 – *Now to Him who is **able** to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy.*
25. A **fully victorious** argument: Speaking of weak Christians in Romans 14:4, Paul asserted, *"Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is **able** to make him stand."*
- a. Philippians 2:13 – *for it is God who is at work in you, both to will and to work for His good pleasure. Although you may sometimes **fall** down, you will never "fall out" of salvation.*
- b. Jude 24-25 – *Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory, blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and **authority**, before all time and now and forever. Amen.*
- c. God promised to keep us from falling and present us before His throne in eternity. 2 Corinthians 4:14 – *...knowing that He who raised the Lord Jesus will raise us also with Jesus and will **present** us with you.*

26. A **fully owned** argument: God **owns** us because we were bought with a price. He will faithfully protect what belongs to Him.
- John 6:39 – *This is the will of Him who sent Me, that of all that He has given Me, I **lose** nothing, but raise it up on the last day.* John 6:37, 6:54
 - 1 Corinthians 6:19-20 – *Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a **price**, therefore glorify God in your body.*
27. A **fully guarded** argument: He will **guard** your soul until death or the rapture. 2 Timothy 1:12 says, *“For this reason, I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.”*
28. A **never forsaken** argument: Christ promised He will **never** leave you or forsake you.
- Hebrews 13:5b-6 – *For He Himself has said, “I will never **desert** you, nor will I ever forsake you,” so that we confidently say, “the Lord is my helper, I will not be afraid. What will man do to me?”*
 - In order to lose your salvation, God would have to leave you and forsake you. Since our Lord Jesus will never **abandon** us, we can rest in His loving protection.

RIGHTEOUSNESS ARGUMENTS FOR ETERNAL SECURITY

29. A **perfect righteousness** argument: Salvation is based on Christ’s righteousness and not ours. Philippians 3:9 says, *“And may be found in Him, not having a righteousness of **my** own, derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.”* 2 Corinthians 5:21
30. An **imputed righteousness** argument: We are not kept saved on the **basis** of our righteousness, but on the basis of God’s righteousness, and His righteousness will always be good enough. Galatians 3:6
- 2 Corinthians 5:21 – *He made Him who knew no sin to **be sin** on our behalf, so that we might become the righteousness of God in Him.*
 - At the moment we believed, Christ’s righteousness was transferred to us. Instantly we became fit to **stand** in the presence of the holy and perfect God of the universe. Genesis 15:6, Romans 4:8
31. A **declared righteousness** argument: Because we have been declared righteous, we do not have to pay the just penalty for our sins and be separated from God forever. According to the truth of justification, this **legal** verdict cannot be reversed.
- Romans 5:1 – *Therefore, having been **justified** by faith, we have peace with God through our Lord Jesus Christ.*
 - Romans 5:8-9 – *Much more then, having now been justified by His blood, we shall be saved from the **wrath** of God through Him.*

IDENTITY ARGUMENTS FOR ETERNAL SECURITY

32. An **identification in Christ** argument: We cannot be condemned to judgment in hell because of who we now are in Christ. Our **identity** is wrapped up in Christ's identity, so that whatever is true of Him is now true of us. He is our victory. Since spiritually we are settled and secure in the heavenly places in Him, we cannot be lost.
- a. Romans 8:1 – *Therefore, there is now no condemnation for those who are **in Christ** Jesus.*
 - b. Ephesians 1:3 – *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places **in Christ**.*
 - c. Ephesians 2:6 – *And raised us up with Him and seated us with Him in the heavenly places **in Christ** Jesus.*
33. A **hidden-in-God** argument: Colossians 3:3 says, *“For you have died and your life is hidden with Christ in God.”* If your life is **hidden** with Christ in God, who could sneak into God, find you, and then wrestle you away from Christ? Could Satan? Could you do that to yourself? The answer is an emphatic, *“No one could!”*
34. A **membership** argument: Each of us is one part of the **body** of Christ. If we could lose our salvation, Jesus' body would lose an arm or a leg. That just is not going to happen to our Lord.
- a. 1 Corinthians 12:12 – *For even as the body is one and yet has many **members**, and all the members of the body, though they are many, are one body, so also is Christ.*
 - b. Colossians 1:18 – *He is also **head** of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.*
35. The **indwelling Spirit** argument: The Holy Spirit will be with us **forever**. If we could end up in the Lake of Fire someday, the Holy Spirit would likewise have to suffer together with us there. If we became condemned, He would have to become condemned together with us forever.
- a. John 14:16-17 – *I will ask the Father, and He will give you another Helper, that He may be with you **forever**, that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.*
 - b. Romans 8:9 – *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God **dwells** in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.* Ephesians 1:13-14
36. A **union** argument. 2 Timothy 2:11 says, *“It is a trustworthy statement: For if we died with Him, we will also live with Him.”* As odd as this may sound, the fact that you **died** with Christ guarantees you will live with Him.
- a. Romans 6:5 says, *“For if we have become **united** with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection.”* Since at salvation we were crucified with Christ, we will also live with Him one day. Galatians 2:20

- b. God's promises are guaranteed. In 1 Kings 8:56 we read, "*Blessed be the LORD, who has given rest to His people Israel, according to all that He promised; not one word has **failed** of all His good promise, which He promised through Moses His servant.*" The same God will keep His promises to you.

VICTORY ARGUMENTS FOR ETERNAL SECURITY

37. A **resurrection** argument: A Christian cannot lose his or her salvation because God promised to bodily resurrect every person who has come to Him in faith. Every believer will live with God forever. He will not **default** on this promise.
- a. John 6:39b-40 – *...I lose nothing, but raise it up on the last day. "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will **raise** him up on the last day."*
- b. 1 Thessalonians 4:17-18 – *Then we who are alive and remain will be caught up together with them in the clouds to **meet** the Lord in the air, and so we shall always be with the Lord. Therefore, comfort one another with these words.*
38. An **immortality** argument: In John 11:25-26 Jesus said, "*I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?*" Even though everyone dies physically, Christ promised that those who believe in Him will not face the second death in **Hell**.
39. A **hand-held** argument: God promised that He will sustain you by His own **hand**.
- a. Psalm 37:23-24 – *The steps of a man are established by the LORD, and He delights in his way. When he falls, he will not be hurled headlong, because the LORD is the One who **holds** his hand.*
- b. Even if you fall, you will never be forsaken or left helpless. This is **grace**, and grace is undeserved kindness. You are never worthy of God's grace, not even on your best day.
40. An **amazing grace** argument: Paul told the believers in the Corinthian church, the most carnal church in the New Testament, that they would one day be found blameless in God's presence in heaven. Clearly our salvation is **kept** by God and not by us.
- a. 1 Corinthians 1:8-9 – *Who will also **confirm** you to the end, blameless in the day of our Lord Jesus Christ. God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.*
- b. 2 Corinthians 4:14 – *Because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and **present** us with you in His presence.*
41. A **saved-through-the-fire** argument: Even if you lose all rewards because of unfaithfulness, God guarantees you will remain saved because He is always faithful. In 1 Corinthians 3:11-15 we see that *if any man's work is burned up, he will suffer **loss**; but he himself will be saved, yet so as through fire.*

42. A **glorification** argument: Romans 8:30 says, “*And these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.*” Our future glorification is stated in the past tense because it is certain. We can rest, knowing we will not become lost again.
43. A **sealed deal** argument: God has given us the Holy Spirit as a down payment on our salvation. This **deposit** is God’s way of guaranteeing that He will not back out on the contract promises of our salvation. He is now legally bound to keep us saved.
- Ephesians 1:13-14 – *...after listening to the message of truth, the gospel of your salvation, having also believed, you were sealed in Him with the Holy Spirit of promise who is given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.*
 - Ephesians 4:30 – *Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.* God the Holy Spirit has sealed you until the day of redemption. The Bible does not say you are sealed only until you fail or sin.
44. An **overcomer's** argument: By faith in Christ, we are declared to have **overcome** the world. Christ is the ultimate overcomer and we are victorious in Him.
- Romans 8:37– *But in all these things, we overwhelmingly conquer through Him who loved us.* If it were possible to lose your salvation, this broad and **emphatic** statement would be unreasonable.
 - 1 John 5:4-5 – *For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?* Our faith in Christ has already deemed us to be **victors** over this world.

INCLUSION ARGUMENTS FOR ETERNAL SECURITY

45. A **divine appointment** argument: God unequivocally declares that we will be revealed with Christ in eternity. Colossians 3:4 says, “*When Christ who is our life shall appear, then shall you also appear with Him in glory.*” If we could lose our salvation, this promise would be empty.
46. A **transferred citizenship** argument: To God, you are already a **citizen** of heaven. Your heavenly citizenship endures forever.
- Philippians 3:20-21a – *For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory.*
 - Colossians 1:13 – *For He rescued us from the domain of darkness and transferred us to the kingdom of His Beloved Son.*
47. An **inheritance** argument: God has reserved an inheritance for you. He could not **reserve** it for you if there was the possibility you would not be glorified.

- a. 2 Corinthians 1:22 – *Who also sealed us and gave us the Spirit in our hearts as a **pledge**.*
- b. Ephesians 1:14 – *Who is given as a **pledge** of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*
- c. 1 Peter 1:4-5 – *To obtain an inheritance which is imperishable and undefiled and will not fade away, **reserved** in heaven for you, who are protected by the power of God through faith for a salvation, ready to be revealed in the last time.*

C. What is at risk if you do not teach that salvation is everlasting?

1. God's **honor** is at risk
 - a. If salvation could be lost, God would be a **liar** when He promises that all who believe in Him will not perish but have eternal life. John 3:16
 - b. If salvation could be lost, salvation would not be by grace after all. God would be dishonest when He offers salvation as a free gift in His Word. The gospel message would no longer be good news, because it would actually be an earned **reward** and not a free gift. Romans 11:6, Hebrews 13:5b
 - c. If salvation could be lost, Christ's death was not **enough** to pay for our sin. If we had to add our works to Christ's sacrifice, then He may as well not have died at all. Galatians 2:21 – *I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.*
 - d. If salvation could be lost, what would that say about Christ's declaration, "It is finished?" (John 19:30) Was it really finished? **Yes**, it was indeed finished!
2. **Your** own spiritual well-being is at risk
 - a. If we could lose our salvation, we could not legitimately call salvation a **free** gift. Ephesians 2:8-9, Hebrews 7:25
 - b. If we could lose our salvation, would we really have hope? What do we have to **offer** to the world if we believe salvation can actually be lost in the end by our failure to keep it? Speaking of those who doubted the resurrection, Paul said, "*If we have hoped in Christ in this life only, we are of all men most to be pitied.*" 1 Corinthians 15:19
 - c. If we could lose our salvation, did Christ really **gain** forgiveness for us through His death on the cross? Matthew 1:21, 1 Peter 1:3-5
 - d. If we could lose our salvation, we would need to be **honest** when sharing the gospel with an unbeliever, explaining that salvation is not actually guaranteed and heaven will ultimately depend on one's own efforts. This would not be good news. Titus 3:5-6
 - e. If we could lose our salvation, we would need to present the fear of **hell** as the motivation for living. 1 John 4:18 says, "*There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.*" Fear of the Lake of Fire is not a valid motivator for the Christian.

- f. If we could lose our salvation, Christ's love would be conditional. Uncertainty of this kind is debilitating, but Christ's love is a motivator. The Bible says, "*The love of Christ controls [or **compels**] us.*" 2 Corinthians 5:14a
- g. If we could lose our salvation, we would grow old, and even go to our deathbed, with paralyzing **doubts**. How could you ever know for sure if you were truly saved if salvation depended, even in part, on your works or conduct? 1 Thessalonians 4:13-17
- h. Teaching that salvation can be lost exposes a person's **true** beliefs about salvation.
 - 1) By teaching salvation can be lost, you are saying it is up to you to **keep** your own salvation and that your works are good enough to deserve God's favor.
 - 2) If this is what you believe, you are saying that ultimately you can save yourself.
 - 3) This would negate your **need** for the Savior (Gen. 3:15, Gal. 2:21) and would take away all that the Bible teaches about the depravity of man. Ephesians 2:1-3
- 3. The security of our salvation is an important issue for the believer. It is important to accurately understand biblical facts about the eternal nature of your salvation so you can **avoid** confusion that might hinder your growth and result in debilitating problems for yourself and others. Be sure you are precise and accurate with biblical facts on this issue.

XIII. Five People You Should Know

A. The natural person

1. The natural person does not **possess** the Spirit of God. This person is lost in sin, separated from God and not a part of God's family.
 - a. Romans 8:9b – *...But if anyone does not have the Spirit of Christ, he does not **belong** to Him.*
 - b. Jude 18b-19 – *In the last time there will be mockers, following after their own ungodly lusts. These are the ones who cause divisions, worldly-minded, **devoid** of the Spirit.*
2. The natural person has not been born **again**. This person is spiritually dead, trapped in the world's system and under the control of sin, Satan, and his or her fleshly nature.
 - a. Ephesians 2:1-2 – *And you were **dead** in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.*
 - b. Ephesians 2:3 – *Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of **wrath**, even as the rest.*
3. God's Word **seems** foolish to the natural person because natural people cannot comprehend the teaching of the Holy Spirit. The natural person also considers Christ's sacrifice foolish.

- a. 1 Corinthians 1:18 – *For the word of the **cross** is foolishness to those who are perishing, but to us who are being saved it is the power of God.*
- b. 1 Corinthians 2:14 – *But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he **cannot** understand them, because they are spiritually appraised.*

B. The babe in Christ

1. The babe in Christ describes a new believer. This young believer has not yet had time to **grow** into maturity.
 - a. At first, the new believer might seem fleshly or worldly because of not knowing the Bible and not yet having a consistent walk by means of the Holy **Spirit**.
 - b. Thankfully, new believers are born again with an innate desire for the Word of God. 1 Peter 2:2 says, *“Like newborn babies long for the pure **milk** of the word, so that by it you may grow in respect to salvation.”*
2. The new believer needs time to get to the point where he or she will be mature enough to ingest the **meat** of the Word of God.
 - a. Ephesians 4:14-15 – *As a result, we are no longer to be **children**, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ.*
 - b. Hebrews 5:12 explains, *“But **solid** food is for the mature, who because of practice, have their senses trained to discern good and evil.”*
3. It would not be right for a believer to remain a **child** in the faith like we see in the following examples of believers in Corinth and Jerusalem.
 - a. 1 Corinthians 3:1-3 – *I gave you milk to drink, not solid food, for you were not yet **able** to receive it. Indeed, even now you are not yet able, for you are still fleshly.*
 - b. Hebrews 5:12-13 – *For though by this time you ought to be teachers, you have need **again** for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant.*
4. God would advise the babe in Christ to **grow** in the grace and knowledge of our Lord and Savior Jesus Christ. 2 Peter 3:18a

C. The spiritual Christian

1. The spiritual Christian is the believer who has all his or her known **sins** confessed. Simply put, you are spiritual the instant you confess all your known sins. Whenever you harbor sin in your heart, you are not spiritual at that moment. Psalm 66:18, John 9:31

- a. The babe in Christ, the carnal Christian and the maturing Christian all become spiritual the moment they **confess** their known sins. To confess (HOMOLOGEO) your sin is to say the same thing as God says about it. 1 John 1:6-10
- 1) Because of immaturity, the babe in Christ **easily** regresses into sin.
 - 2) The carnal Christian easily regresses into a long-term state of rebellion and stays there until some crisis occurs.
 - 3) A maturing Christian more consistently **abides** in fellowship with Christ, giving time and opportunity for Christ-likeness to be cultivated in his or her life.
- b. A **person** is spiritual whenever he or she is not grieving or quenching the Holy Spirit. Ephesians 4:30, 1 Thessalonians 5:19
- 1) A spiritual believer maintains his or her spirituality by dependently **walking** by the Spirit. This means he or she lives dependently on the Lord, trusting in the Lord for wisdom and strength to live each day. Galatians 5:16, Romans 6:10-11, Colossians 3:1-3, 1 John 1:7
 - 2) When a believer is in fellowship with God, having confessed any known sin and not presently quenching the Holy Spirit, he or she is in a **position** to grow.
 - 3) Romans 6:22 – *But now having been freed from sin and enslaved to God, you derive your **benefit**, resulting in sanctification, and the outcome, eternal life.*
 - 4) Ephesians 4:20-22 – *But you did not **learn** Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit.*
 - 5) Ephesians 4:23-24 – *And that you be renewed in the spirit of your **mind**, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.*
2. Paul explained the advantages of being spiritual **versus** carnal.
- a. 1 Corinthians 2:15a – *...he who is spiritual appraises [judges] all things...* Being properly related to the Holy Spirit, a spiritual Christian is able to evaluate and **discern all things**, including doctrine, situations and people. This is because the spiritual believer is being graciously led by the Holy Spirit. Romans 8:14, Hebrews 5:14
- b. 1 Corinthians 2:15b – *...yet he himself is appraised [judged] by no one...* An additional benefit spiritual Christians have is that since they are being led by the Holy Spirit they do not need to be concerned about the scrutiny of **others**. Romans 6:22
- 1) When you are spiritual, you are not breaking God's **laws**. Romans 8:4
 - 2) Instead, you are bearing the fruit of the Holy Spirit. This, of course, **pleases** God and no one can justifiably disapprove of you. Galatians 5:22-23
- c. 1 Corinthians 2:16 – *...but we have the mind of Christ...* The spiritual Christian benefits from having the **mind**, or thinking, of Christ.

D. The mature Christian

1. The mature Christian is a believer who has learned to consistently **walk** by faith in the Lord Jesus Christ, through the enabling power of the Holy Spirit. Colossians 2:3-7
2. This believer is on the road to being conformed to the **image** of Christ in daily conduct and life. Romans 12:1-2
3. The mature believer has grown up, spiritually speaking, by clocking **time** in fellowship with the Holy Spirit. Hebrews 5:14 says, *“But solid food is for the mature, who because of practice have their senses trained to discern good and evil.”*
4. Spiritual maturity ought to be the **goal** of every believer.
 - a. 2 Peter 3:17 – *You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and **fall** from your own steadfastness...*
 - b. 2 Peter 3:18 – *But **grow** in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.*
5. The mature believer is able to readily understand and accept the deeper **truths** of God’s Word. 1 Corinthians 2:6 says, *“Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away.”*
6. The mature believer steadily grows in intimacy with the **Lord**. In the book of 1 John, the apostle gives stages of maturity, represented by young men and fathers.
 - a. In 1 John 2:14, speaking of the less mature, John said, *“I have written to you, young men, because you are **strong**, and the word of God abides in you, and you have overcome the evil one.”*
 - b. In 1 John 2:13, speaking of the more mature, John said, *“I am writing to you, fathers, because you **know** Him who has been from the beginning.”* To get to know God more intimately is spiritual maturity.

E. Differences between the spiritual Christian and the mature Christian

1. We must not confuse being spiritual with being mature. The moment you confess your **known** sins, you are no longer governed by the flesh; and thus, at that moment, you are no longer carnal and are therefore spiritual. By confession of known sins (1 John 1:9), you become instantaneously spiritual, but no one is instantly mature.
2. Spiritual maturity takes time. Spiritual growth comes from consistently walking according to the Spirit **day** after day as one progresses through life. Romans 8:12-14, Galatians 5:16, Hebrews 4:1-2
3. As we consistently walk by faith through the **daily** ups and downs of life, God’s Spirit uses His Word to conform us to the image of His Son. Romans 8:12-13, 28-29; 2 Corinthians 3:18
4. You might say spiritual maturity takes time, plus the Word of God, plus a walk of faith, plus the **grace** of God. This person is abiding in Christ.

- a. John 15:4 – *Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.*
 - b. John 15:5 – *I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.*
5. Some of the most immature Christians are longtime church **goers** who only confess their sins before taking communion, or on a Sunday morning, but do not choose to consistently walk in fellowship with the Lord the rest of the week. Hebrews 6:1

F. The carnal Christian (the fleshly Christian)

1. A carnal believer is a Christian who is spiritually immature because he consistently **walks** according to the fleshly nature. (Carnal and fleshly are synonymous terms.)
1 Corinthians 3:1-4
2. Sometimes a carnal believer is hard to distinguish from an unbeliever in attitude, actions and speech. While God knows the difference, the distinction may not be clear to us as humans. Ephesians 4:17-24
3. A carnal Christian remains a babe in Christ by **choice**. Though this person should have already grown spiritually, he or she wastes away. 1 Corinthians 3:1, Hebrews 5:12-13
 - a. 1 Corinthians 3:2 – *I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able...* This Christian continues drinking spiritual milk instead of consuming the **solid** truths of God's Word, as a more mature Christian is able to do.
 - b. 1 Corinthians 3:3a – *For you are still fleshly.* Because the flesh dominates the carnal believer, he or she **thinks** like an unbeliever and may act like one too.
 - c. 1 Corinthians 3:3b – *For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?* The carnal Christian is characterized by envy and **broken** relationships. Galatians 5:19-21
 - d. 1 Corinthians 3:4 – *For when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men?"* A carnal believer is a people-follower rather than a Christ-follower.
4. The characteristics of carnality from Romans 8:5-13
 - a. Romans 8:5 – *For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.* The mind of the carnal or fleshly person is **set** on the desires of the flesh. Galatians 5:17, 19-21
 - b. Romans 8:6 – *For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.* The carnal person does not **enjoy** a fulfilled and joyful life. Nehemiah 8:10b, Romans 6:21
 - c. Romans 8:7a – *...because the mind set on the flesh is hostile toward God.* Carnal people are hostile toward God. They often complain about God being distant and uncaring, when in reality their **own** fleshliness has distanced them from God.

- d. Romans 8:7b – *...for it does not subject itself to the law of God, for it is not even able to do so.* Fleshly people do not submit to God’s commands. They are disobedient and **proud**.
- e. Romans 8:8 – *...and those who are in the flesh cannot please God.* Just as the unsaved cannot please God, the fleshly Christian cannot **please** God either.
- f. Romans 8:12-13 – *So then, brethren, we are under obligation, not to the flesh, to live according to the flesh – for if you are living according to the flesh, you must die.* The fleshly person is about to **die**, either by sin’s built-in destructive mechanism, by suffering the consequences of sin, or through discipline. Romans 6:23, 8:2

XIV. Results of Consistently Living a Carnal Life. What is at Stake?

A. Salvation and grace are **not** at stake

1. We have already determined that, according to the Bible, believers cannot **lose** their salvation.
2. Since grace is unmerited **favor**, it is easy to think believers will abuse grace if they are taught they cannot lose their salvation. However, since it was God’s idea to give salvation as an irrevocable gift, we should not shrink back from believing or teaching this truth. God knew what He was doing by ensuring our salvation based on Christ’s work and not ours.
3. In 1 Peter 5:12b the apostle Peter said, *“I have written to you briefly, exhorting and testifying that this is the **true** grace of God. Stand firm in it!”* Always remember: true biblical grace does not produce disgrace. We need not fear God’s grace – His undeserved favor.

B. Although as a Christian you cannot lose your salvation, if you choose to walk according to the flesh, rather than by the Holy Spirit, you will lose. As you can see from the following losses, being carnal comes with a high price tag.

1. Loss: **Assurance of salvation** – Carnal believers can become so spiritually confused they may lose all personal assurance and certainty of their salvation.
 - a. Although your salvation cannot be lost, you can begin to struggle with **doubts**. You can lose your knowledge of the truth and forget about [your] *purification from [your] former sins*. 2 Peter 1:8-11
 - b. God’s will for you is to be **fully** assured of your salvation so that you can benefit from *all the wealth that comes from the full assurance of understanding* (Col. 2:1-2). Doubt nullifies this blessing and ends in insecurity and a lack of assurance. 2 Peter 3:17
2. Loss: **A hopeful outlook** – A believer who lives by the flesh **loses** confidence concerning the future. The Lord commands us to look unto Jesus, but the carnal believer loses that focus and as a result can become very pessimistic and dreadful of the future. Hebrews 12:1-2.

- a. The believer who refuses to live by the Spirit loses his or her eternal perspective and **suffers** from spiritual nearsightedness. 2 Peter 1:9a says, *“For he who lacks these qualities is blind or short-sighted.”*
 - b. Having a solid future **hope** allows you to enjoy each new day. Romans 15:13 says, *“Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.”* Ephesians 1:18-20
3. Loss: **Fellowship with God** – If you live by the flesh, you lose out on walking in fellowship with **God**. The Christian who continually walks according to the flesh has no intimacy with Christ. Luke 15:11-24
- a. 1 John 1:5b – *God is light; there is no darkness in Him.* If we walk in the light, by means of the Holy Spirit, we have fellowship with God; but if we **walk** in darkness, according to the flesh, we do not enjoy fellowship with Him.
 - b. 1 John 1:6 – *If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth.* Ephesians 5:6-10
 - c. Revelation 3:14-22 shows how the believers in the church of Laodicea became lukewarm. They were religious, yet **carnal**. They no longer had sweet communion with Christ. Your goal should be to grow in grace and in intimacy with our Lord Jesus Christ. 2 Peter 3:18
4. Loss: **Zest for living** – Being carnal will **rob** you of joy and victory in the Christian life.
- a. King David did not lose his salvation when he sinned by committing adultery and premeditated murder, but he did lose his joy. In Psalm 51:12 he prayed that God would **restore** to him the joy of his salvation. Romans 8:13, Galatians 6:7-8
 - b. A carnal believer has returned to eat his or her own vomit and wallow once again in the **mud**. The prodigal son remained a son, even when he was with the pigs, but he is an example of this terrible reality. Luke 15:11-24, 2 Peter 2:18-22
5. Loss: **Capacity to serve** – If you walk by the flesh, you will lose your capacity to **serve** the Lord. God saved you so that you would serve Him (Eph. 2:10, Titus 3:8). If you live carnally, you will not bear the fruit of the Spirit or please God. John 15:4-5; Galatians 5:16-23, 6:7-9
6. Loss: **Christian testimony** – If you walk according to the flesh, you will **lose** your Christian testimony. In 2 Corinthians 5:20 Paul said, *“Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.”*
- a. As a Christian, you represent Christ to the world. When you walk by the Spirit, unbelievers easily **see** Christ in you. John 13:35; Acts 4:13; Philippians 2:14-15; 1 Peter 2:12, 3:13-15
 - b. A believer who walks according to the flesh, looks and **acts** exactly like an unbeliever and becomes totally ineffective in his or her witness for the Lord. 2 Peter 2:2 shows this in action: *“Many will follow their sensuality, and because of them, the way of the truth will be maligned.”* Matthew 5:13-16

7. Loss: **Rewards in heaven** – If you live carnally, you will lose rewards at the judgment seat of Christ. Paul said in 2 Corinthians 5:10, *“For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his **deeds** in the body, according to what he has done, whether good or bad.”* Romans 14:7-12
- On that day, God would like to say to you what Luke 19:17 says, *“Well **done**, good and faithful servant.”* But if you walk by the flesh, you could enter heaven with nothing of value to show for your life. 1 Corinthians 3:15, 9:24-27; 2 Corinthians 5:9-11; 2 Timothy 4:6-8
 - God wants every believer to get a **full** reward, but carnal believers will be ashamed at Christ’s appearing. 1 John 2:28, 4:17; 2 John 1:8
8. Loss: **A clear conscience** – Carnal believers **taint** their own conscience. In pride, they rebelliously do what they know to be wrong. In rebellion, they walk away from what they once believed. 1 Timothy 3:9 – *...holding to the mystery of the faith with a clear conscience.*
- Hymenaeus and Alexander are examples of two people who suffered the consequences of walking away from what they once believed. They did not lose their salvation, but 1 Timothy 1:19-20 shows how, through church discipline, they were *turned over* to **Satan** for the destruction of their bodies (not their spirits) in order to *be taught not to blaspheme*.
 - Likewise, in 1 Corinthians 5 we see an example of a believer who blatantly did what he knew to be wrong. Paul told the church to expel him from their congregation. In doing so they would **deliver** such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus. 1 Corinthians 5:5
9. Loss: **Knowledge of Truth** – Sadly, carnal believers can **forget** the truths of God’s Word and regress in their Christian lives. 2 Peter 1:12-15
- In Colossians 2:8, Paul warned, *“See to it that no one **takes** you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”*
 - In 1 Timothy 6:20-21, Paul warned his spiritual son saying, *“O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge”— which some have professed and have thus gone **astray** from the faith.”*
10. **Final counsel:** 1 Timothy 6:11-12 – *But **flee** from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. **Fight the good fight of faith**; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.*

ROMANS OUTLINE

ADDRESSING THE ROMANS	THREE TYPES OF SINNERS	THE THREE TENSES OF SALVATION		THE NATION OF ISRAEL	THE CHRISTIAN LIFE
		JUSTIFICATION	SANCTIFICATION GLORIFICATION		
1:1-17	1:18-3:20	3:21-5:21	6-8	9-11	12-16
A Ministry to the World 1:1-7	The Immoral Sinner 1:18-32	Justification Explained 3:21-31	Sanctification Understood 6:1-10 Sanctification Practiced 6:11-23	Past: Chosen 9:1-33	Serving the Church 12:1-21
A Heart for the Romans 1:6-15	The Moral Sinner 2:1-16	Justification Exemplified 4:1-25	Sanctification Hindered 7:1-25	Present: Sidelined 10:1-21	Serving the Society 13:1-14
A Passion for the Gospel 1:16-17	The Religious Sinner 2:17-3:8	Justification Enjoyed 5:1-11	Sanctification Empowered 8:1-17 Glorification Explained 8:18-39	Future: Reinstated 11:1-32	Serving the Weak 14:1-23
Summary: <i>The righteous shall live by faith.</i> Romans 1:17	Conclusion: <i>There is none righteous, not even one!</i> Romans 3:9-20	Identification: <i>In Adam all die; in Christ all shall be made alive.</i> Romans 5:11-21	Jubilant: <i>We overwhelmingly conquer through Him who loved us.</i> Romans 8:37	Doxology: <i>Oh, the depth of the riches ...of God!</i> Romans 11:33-36	Farewell: Warm Greetings Serious Warnings Special Mentions Romans 16:1-27

The Righteousness of God

