

Romans 1-8

Teacher's Manual



Justification
Sanctification
Glorification



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Acknowledgments

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

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!

Bret W. Nazworth

March 21, 2012

(4th Edition)

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THE BOOK OF ROMANS

GOD IS JUST

I. Romans 1:1-17 – The Justice of God Introduced and the Message of Salvation

A. Romans 1:1-5 – Paul’s Accountability to the Gospel.

1. Romans 1:1a – His **mentality** was that of a **bond**-servant.
2. Romans 1:1b – His **master** was **Jesus** Christ.
3. Romans 1:1c – His **ministry** was that of an apostle. An apostle is a person who is **sent**.
4. Romans 1:1d-4 – His **message** was the **Gospel** of God.
 - a) Romans 1:1d – The **Gospel** is good **news** from God to undeserving sinners.
 - b) Romans 1:2 – The **Gospel** was promised in the **Old** Testament.
 - c) Romans 1:3 – The **Gospel** is about **one** Person, Jesus Christ.
 - d) Romans 1:3-4 – The **Gospel** is about Jesus Christ, the Messiah.
 - 1) Romans 1:3 – In His humanity, Jesus, a descendant of David, was the prophesied eternal **heir** to the throne of David. 2 Samuel 7:16, Psalm 89:34-37
 - 2) Romans 1:4 – As the God-man, Jesus was declared (proven) to be the **Son** of God.
 - (a) By the **power** of the resurrection from the dead
 - (b) By the **Spirit** of holiness (perfectly sinless) throughout His life - Hebrews 4:15
5. Romans 1:5a – His **mandate** was to bring about the obedience that comes from **faith**.
6. Romans 1:5b – His **mission-field** was the whole **world**.
7. Romans 1:5c – His **motivation** was the **glory** of God *...for His name's sake*.

B. Romans 1:6-7 – Paul addressed saved Romans.

1. Paul’s **acknowledgement**: The Roman believers were
 - a) Romans 1:6 – **Called**: *among whom you also are the called of Jesus Christ*
 - b) Romans 1:7a – God’s **beloved** ones: *beloved of God in Rome*
 - c) Romans 1:7b – God’s **saints**, His set apart ones: *called as saints*
2. Romans 1:7c – Paul’s **acclamation**: God our Father and the Lord Jesus Christ gave the Roman believers two blessings that every believer needs.
 - a) God’s **grace** - 2 Peter 3:18
 - b) God’s **peace** - Philippians 4:7

C. Romans 1:8-13 – Paul’s Aspirations in the Gospel

How to lend a spiritual hand to fellow believers.

1. Romans 1:8-9 – Through our **prayers** we provide consistent intercession for **one** another.
2. Romans 1:10 – Through our **presence** we provide **time** and involvement in each other’s lives.
3. Romans 1:11-12 – Through the **preaching** of God’s **Word** we establish others in the faith.
4. Romans 1:13a – Through our **patience** we are not dissuaded by setbacks or failures in **our** outreach.
5. Romans 1:13b – God’s **power fills** us with enabling grace and strength: *In order that I might obtain some fruit among you...* Romans 15:18, 2 Corinthians 3:5-6

D. Romans 1:14-17 – Paul’s Acclamation of the Gospel - 1 Corinthians 15:1-11

1. Romans 1:14 – Paul’s **priority** was the preaching of the Gospel because he was indebted to **all** people, whether Greek, barbarian, wise, or foolish.
2. Romans 1:15 – Paul’s **passion** was to one day **travel** to Rome and preach the Gospel there.
3. Romans 1:16a – The **purpose** of the Gospel is to offer salvation for **all** through Jesus Christ.
4. 1 Corinthians 15:1-3a – The **preeminence** of the Gospel is clearly revealed in the words *I delivered to you as of **first** importance that which I also received.*
5. 1 Corinthians 15:3-11 – The vital **principles** of the Gospel
 - a) 1 Corinthians 15:3-4 – The **Gospel** is a precise **work** accomplished for our justification: *...that Christ died for our sins and was raised again on the third day.*
 - b) 1 Corinthians 15:4-6 – At least three important evidences **prove** that the Gospel is a historical fact.
 - 1) The **entombment**: *Christ died* and was **buried** on a day in history.
 - 2) The **empty grave**: *Christ was raised* on a day in history. His **tomb** remains empty.
 - 3) The **eyewitnesses**: *He appeared* and was seen by more than **500** witnesses.
 - c) 1 Corinthians 15:3-4 – The Gospel was a prophetically foretold **event** that happened *according to the Scriptures.*
 - d) 1 Corinthians 15:5-8 – The Gospel **was** publicly verifiable.
 - e) 1 Corinthians 15:9-11 – The Gospel was a **widely** preached message.
 - f) 1 Corinthians 15:11 – The Gospel was a personally believed **message**.

6. Romans 1:16b – The **potency** of the Gospel is real, because it is the very **power** of God.
7. Romans 1:16c – The **proposal** of the Gospel was made to **all**.
8. Romans 1:16d – The only **prerequisite** of the Gospel is to personally place **faith** in Christ alone - *the power of God unto salvation to all who believe*.
9. Romans 1:17 – The final **product** of the Gospel is that **God's** justice is satisfied.

II. Romans 1:18-3:20 – God's Justice Is Required, Because Man's Sin Requires God's Condemnation. Matthew 7:13-14

A. Romans 1:18-32 – God's condemnation rightly falls on the *Immoral Sinner*.

1. Romans 1:18-21 – God condemns **immoral sinners** because they suppress the **truth** by brazen denial of it.
 - a) Romans 1:17 – declares that the righteousness of God is revealed from Heaven through the Gospel; conversely, Romans 1:18 declares that the **wrath** of God is revealed from Heaven against all ungodliness.
 - b) Romans 1:18a – Man needs God's righteousness because, in his sinful state, he **stands** directly under God's wrath.
 - c) Romans 1:18b – Man's ungodliness and unrighteousness violate God's righteous character; therefore, God **must** respond in wrath.
 - 1) Romans 1:18c – Ungodliness is sin or rebellion against **God**. Anything that opposes His character or existence is ungodly (not like God) and suppresses truth.
 - 2) Romans 1:18d – Unrighteousness is sin or injustice directed toward other **humans**. Anything that defies God's commandments suppresses the truth.
 - d) Romans 1:18e-19 – Man knows the truth of God's righteous character but actively chooses to **deny** that truth.
 - 1) Romans 1:19a – **Every** person possesses knowledge of God.
 - 2) Romans 1:19b – All civilizations and cultures understand right and wrong because God places it into the **heart** of every human being. Genesis 1:26-27
 - e) Romans 1:19c-20 – God's creation preaches the message of His existence so that every heart understands it. God has also written eternity into everyone's **heart**. Ecclesiastes 3:11
 - 1) Romans 1:20a – The creation testifies about the Creator's divine **nature**.
 - 2) Romans 1:20b – All people possess the mental capacity to recognize God's existence and are, therefore, *without* **excuse** for rejecting Him.

2. Romans 1:21-31 – God is **correct** in condemning **immoral sinners**, because they have rejected the **truth**. Let's look at the downward descent of sinful humanity.
 - a) Romans 1:21-22 – Man's depravity deserves judgment. Ignorance of God comes with a price **tag**.
 - 1) Romans 1:21a – **Futility**: Failure to recognize God as Creator and give Him all **honor** results in futility of mind.
 - (a) Romans 1:21b – Futile thinking results from **not** honoring God as Creator.
 - (b) Romans 1:21c – Futile thinking produces wrong reasoning, which results in ignorance, which leads to **idol** worship. (compare Ephesians 4:17-19 with Colossians 3:5-6)
 - 2) Romans 1:22 – **Pride**: Man calls his speculations wisdom, but in reality, his thinking is foolishness.
 - 3) Romans 1:23a – **Distortion**: In man's attempt to **hide** from God, he purposely distorts the truth. Genesis 3:8
 - 4) Romans 1:23b – **Perversion**: Man perverts his responsibility toward God and creates **gods** he can manipulate and control.
 - b) Romans 1:23-24 – Denial of the living God results in idolatry. They *exchanged the **glory** of the incorruptible God for an image*. Jeremiah 10:1-5
 - 1) Romans 1:24a – God **gives** them over to the impurity they desire.
 - 2) Romans 1:24b – God allows them to dishonor their **own** bodies.
 - c) Romans 1:25-27 – The defilement of **idol** worship results in their degradation.
 - 1) Romans 1:26a – So God **gives** them over to degrading passions.
 - 2) Romans 1:26b – **God** calls the resulting prostitution unnatural.
 - 3) Romans 1:27 – God **calls** the resulting sexual deviances indecent and destructive.
 - d) Romans 1:28-31 – Their disavowal of the knowledge of God **results** in atheism.
 - 1) Romans 1:28 – So God gives them over to depraved **minds**.
 - 2) Romans 1:29-31 – So they multiply their degradation through innumerable **sins**.
 - e) Romans 1:32 – Their defiance of God and their flirtation with **death** result in reprobation.
 - 1) Romans 1:32a – They **know** that their actions deserve death. *...that those who practice such things are worthy of death,*
 - 2) Romans 1:32b – They personally **dare** God. *...they not only do the same*
 - 3) Romans 1:32c – They encourage others to **defy** God. *...but also give hearty approval to those who practice them.*

B. Romans 2:1-16 – God’s condemnation rightly falls on the *Moral Sinner*.

1. Romans 2:1 – The **culpability** of the *moral sinner*.
 - a) Romans 2:1a – ***Moral sinners*** who pass judgment on others are without excuse.
 - b) Romans 2:1b – God says that when *moral sinners* do the same things they accuse others of doing, they actually condemn themselves.

2. Romans 2:2-3 – The **correctness** of God’s judgment against the *moral sinner*
 - a) Romans 2:2 – God always judges properly. God’s judgment rightly falls upon those who practice the same things.
 - b) Romans 2:3 – God’s judgment is inescapable: Do you think you will escape the judgment of God?

3. Romans 2:4-16 – **Corroborating arguments** for the legitimacy of God’s judgment against the *moral sinner*
 - a) Romans 2:4a – Just because God is not presently judging does not mean that He will not judge sin in the future, or that He is lenient with sin.
 - b) Romans 2:4b – God is not judging people yet because He patiently waits for them to change their minds about their sinfulness.
 - c) Romans 2:5 – ***Moral sinners*** are storing up more justifiable judgment because of their unrepentant hearts in the face of God’s patience.
 - d) Romans 2:6 – Paul argues that God, as a completely righteous judge, gives all people exactly what they deserve, nothing more and nothing less.

 - e) Romans 2:7 – God is fair. Anyone who perseveres every day doing good will receive *eternal life*. Romans 2:10
 - 1) Question: Is there anyone in this category? Romans 3:10-12, 23
 - 2) Isaiah 64:6 says humankind has a double-edged problem: they commit sin and their good works are like filthy rags.
 - 3) Ecclesiastes 7:20 says, *There is not a righteous man on earth who does what is right and never sins.*

 - f) Romans 2:8-9 – God is fair. He will punish anyone who does evil with *wrath and indignation*.
 - 1) We must understand that the entire world is worthy of punishment. Romans 3:9
 - 2) We must understand that one sin makes us guilty of breaking all of God’s law. James 2:10

 - g) Romans 2:11 – God is an impartial judge.

- h) Romans 2:12 – God judges according to **our** understanding.
- 1) All who sin without the Ten Commandments **perish** without the commandments.
 - 2) All who sin with the Ten Commandments are judged **by** the commandments.
- i) Romans 2:13a – Knowing the **Law** does not justify you.
- j) Romans 2:13b – For the **moral sinner** to be justified on his own, he/she would have to be a perfect **doer** of the Law.
- 1) You must remember this important phrase from Romans 2:7 - *by perseverance in doing **good**.*
 - 2) To be justified by keeping God’s Laws, a person would need to be perfect **every** moment of his/her life. Romans 2:16, 3:19-20, Galatians 5:4
- k) Romans 2:14-16 – God judges **moral sinners** correctly. Anything you have ever thought or done will be **used** against you on Judgment Day.
- 1) Romans 2:14 – When people who do not have the Ten Commandments instinctively do them, they become a **law** to themselves.
 - 2) Romans 2:15a – When people who do not have the Ten Commandments instinctively do them, they prove that they have the Law written on their hearts and cannot **plead** ignorance to sin.
 - 3) Romans 2:15b – People’s consciences become their constant **judge**, either accusing or acquitting them.
 - 4) Romans 2:16a – One day, God will reveal people’s **secrets** and condemn them by their understanding of right and wrong according to their consciences.
 - 5) Romans 2:16b – People will be judged and condemned by their own **words** and actions even if they never knew the Ten Commandments.

C. Romans 2:17-3:8 – God’s condemnation rightly falls on the *Religious Sinner*.

1. Romans 2:17-20 – The **example** of the **religious sinner**: *You bear the name **Jew**.*
 - a) Romans 2:17a – The **religious sinner** in this illustration relied on the **Law**.
 - b) Romans 2:17b – They boasted of having God as **their** god.
 - c) Romans 2:18a – They said they knew God’s **will**.
 - d) Romans 2:18b – They felt they **knew** God’s requirements. They *approved the...essential*.
 - e) Romans 2:18c – They said the **Law** instructed them.
 - f) Romans 2:19 – They felt **sure** they were
 - 1) Romans 2:19a – Guides for the spiritually **blind**.

- 2) Romans 2:19b – **Lights** for those in spiritual darkness.
 - 3) Romans 2:20a – Correctors of the **foolish**.
 - 4) Romans 2: 20b – **Teachers** of the immature.
 - 5) Romans 2:20c – Possessors of the *Law, the embodiment of knowledge and **truth***.
2. Romans 2:21-24 – God’s **evaluation** of the *religious sinner*: *You do not practice what you **preach***.
- a) Romans 2:21a – You who teach others, do you not **teach** yourself?
 - b) Romans 2:21b – You who say it is wrong to steal, do you not **steal**?
 - c) Romans 2:22a – You who say it is wrong to commit adultery, do you **not** commit adultery?
 - d) Romans 2:22b – You who say it is wrong to have images or other gods, do you not have **money** as your god?
 - e) Romans 2:23 – You who boast about having God’s Law, do you not dishonor God when you **break** the law?
3. Romans 2:24-29 – God’s **edict** against the *religious sinner*
- a) Romans 2:24 – Your hypocrisy makes God’s name into a **curse** word!
 - b) Romans 2:25-27 – Your religious identification (circumcision) would be of value only if you were absolutely **sinless**.
 - c) Romans 2:28-29 – Your external religious identity (i.e. Jew, Protestant, Catholic, etc.) or external ritual (circumcision, baptism, communion) is not **valid** for salvation.
 - d) Romans 2:29b – God does the work in our salvation! (Ephesians 1:13-14) The *circumcision...of the heart, by the Spirit* is what counts. This is the **work** of the Spirit of God (Titus 3:5) in a person’s heart (Philippians 3:3) and He brings about eternal salvation.
4. Romans 3:1-9 – Paul **EXPOUNDED** on some sticky questions.
- a) Romans 3:1-2 – Is there any advantage in being a **Jew**?
 - 1) The answer is **yes**.
 - 2) The advantage of being born a Jew as opposed to a Gentile is that Jews have the very oracles of God, the **Bible** (Old Testament Scripture).
 - b) Romans 3:3-4 – If someone religious has the Bible and does not believe it or handle it correctly, does that invalidate God or make Him a **liar** or unfaithful?
 - 1) The answer is an emphatic **no**.
 - 2) May it never be: *Let God be found true and every **man** ... a liar.*

- c) Romans 3:5-6 – If someone religious says, “I’m helping God if I am bad because that highlights the fact that God is **good**,” how should we respond?
- 1) The answer is an emphatic, “No, you are not helping God!” *May it never be!* God **never** condones sin!
 - 2) If God condones sin, He is disqualified to be the Judge of the **world**.
- d) Romans 3:7-8 – If someone argues, saying, “My **lies** make God’s truthfulness really stand out, so I am really helping God when I sin,” what should we answer?
- 1) Once again the answer is, “**No**, you are not helping God!”
 - 2) Some people say that Paul taught, “Let’s sin so that **good** may come.”
 - 3) Question: Why was Paul accused of this?

D. Romans 3:9-20 – God’s conclusion: the whole world is guilty.

1. Romans 3:9 – God’s **far-reaching accusation** is that **all** are under sin.
2. Romans 3:10-18 – Our **final authority** is the **Word** of God.
 - a) The Old Testament gives **three** indictments against humanity.
 - b) Romans 3:10-12 – Indictment 1: Humanity’s **nature** is deplorable (unrighteous) to God.
 - 1) Romans 3:10 – Not even **one** human has God’s approval.
 - 2) Romans 3:11a – Not one **human** understands God.
 - 3) Romans 3:11b – Not one human searches for God and desires to get to **know** Him.
 - 4) Romans 3:12a – **Every** human being has rejected God and become worthless.
 - 5) Romans 3:12b – Not even one human **does** right.
 - c) Romans 3:13-14 – Indictment 2: Humanity’s **speech** is disgraceful before God.
 - 1) Romans 3:13a – Mankind’s throats (word) are like an open **pit**.
 - 2) Romans 3:13b – Mankind’s tongues are good only for telling **lies**.
 - 3) Romans 3:13c – Mankind’s **lips** (vocabulary) are as deadly as the fangs of a snake.
 - 4) Romans 3:14 – Mankind’s mouths are **full** of curses and bitterness.
 - d) Romans 3:15-18 – Indictment 3: Humanity’s **actions** are despicable to God.
 - 1) Romans 3:15 – Humanity is **quick** to become violent.
 - 2) Romans 3:16 – Humanity leaves a **trail** of destruction and misery wherever it goes.
 - 3) Romans 3:17 – Humanity does not know how to **live** in peace.
 - 4) Romans 3:18 – Humanity does not respect or **fear** God.

3. Romans 3:19-20 – The **finishing argument** is that all are ***guilty before God***.
 - a) Romans 3:19a – The Law **finds** everyone on Earth guilty
 - 1) Romans 3:19b – So that every **mouth** (defense) may be silenced.
 - 2) Romans 3:19c – So that **all** the world may become liable for their wrongdoings.
 - b) Romans 3:20a – Even if someone tries to **obey** the Law, he will not be acquitted.
 - c) Romans 3:20b – The purpose of the Law is not to **make** man righteous, but to expose man’s culpability.

E. Romans 3:19-20 – Let’s go to Law School. What is the Law all about?

1. The **Ten Commandments** were not given
 - a) Romans 4:14 – To **save** you from your sins. Titus 3:5
 - b) Romans 3:28 – To make you **just** before God, the universal Judge. Galatians 2:16, James 2:10
 - c) Galatians 3:21 – To give you **life**, either eternal or abundant.
 - d) Galatians 3:2, 5,10 – To make saved people **holy** in the Christian life. Galatians 5:18; Philippians 3:9
 - e) 1 Timothy 1:8,9a – To keep **saved** people in line. Galatians 5:4,18
2. God gave the **Ten Commandments**
 - a) Romans 3:19a – To **close** every mouth.
 - b) Romans 3:19b – To **make** the whole world accountable to Him for their sins.
 - c) Galatians 3:24-25 – To be an instructor that brings the unsaved to **Christ**.
 - d) 1 Timothy 1:9-10 – To **convict** unrighteous people of sin. God did not give the Law for the justified person.
 - e) Romans 3:20b – To expose the horror of **sin**. Romans 5:20; 7:7,13b
 - f) Galatians 3:23 – To **keep** man in custody until he comes to Christ.
3. Are the **Ten Commandments** bad?
 - a) Romans 7:7a – Is the law sinful? *May it **never** be!*
 - b) Romans 7:12 – The Law is **holy**, righteous, and good.
 - c) 1 Timothy 1:8 – The Law is good **if** used lawfully.

4. The lawful use of the **Ten Commandments**

- a) 1 Timothy 1:9-10 – The Law is to be used with those still in their **sins**.
- b) Luke 18:18-23 – Jesus used the Law lawfully to **show** people they were sinners.
- c) John 16:8 – The Holy Spirit **works** with the Law to convict the world of sin, righteousness, and judgment.

5. We should use God's **TEN COMMANDMENTS** in our **witness** with the unsaved. Exodus 20:1-17; Remember James 2:10

- a) **Law #1** *I, the Lord, am your God, who brought you from the land of Egypt, from the house of bondage. You shall **have** no other gods before me.*
Exodus 20:2, 3; Matthew 22:37
 - 1) Man must **honor** God only.
 - 2) The Lord commands us to have no **other** gods.
- b) **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 20:4,5; 1 Corinthians 6:9
 - 1) In this second command, God prohibits the fabrication of any **image** or idol with the intention of worshiping it or bowing down before it.
 - 2) To burn candles before an image or to **pray** to an image is to disobey God.
- c) **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, Matthew 12:33-37, Romans 1:28-32 *haters of God*
 - 1) To claim that God **said** something when He has not spoken is using God's name in vain. 1 Kings 13:1-34, Nehemiah 6:10-14
 - 2) God and His **name** must be respected and His name is never to be used in a flippant way.
 - 3) To use God's name as a verbal exclamation **mark** is to sin.
- d) **Law #4** *Remember the Sabbath day to sanctify it. For six days, you may labor and do all your work, but the seventh day is a Sabbath to the Lord your God; on it you shall not do any **work**...* Exodus 20:8-10; Ecclesiastes 12:1 *remember your Creator*; Romans 1:25 *worshiped creature*
 - 1) God commanded the Israelites to always remember the **day** He rested (ceased from work) from His creation of the world as a reminder that He is their Creator and they are His creatures.
 - 2) Believing in evolution **breaks** this command.

- e) **Law #5** *Honor your father and your mother that your days may be long in the land the Lord your God is giving to you.* Exodus 20:12, Matthew 15:4-9
- 1) God commands all children to honor their parents.
 - 2) To fail to obey a parent is to dishonor him/her.
- f) **Law #6** *You shall not murder.* Exodus 20:13, Matthew 5:21-22
- 1) This law says not to murder. God gives the government the legal right to take human life. Genesis 9:5-6
 - 2) God has given all mankind life. Murder oversteps God's authority to determine life and death.
- g) **Law #7** *You shall not commit adultery.* Exodus 20:14, Matthew 5:27-28
- 1) God demands that all mankind refrain from adultery, fornication, and every other type of sexual sin.
 - 2) God declares that marriage is the only legitimate place for sex. God strictly prohibits any sex outside of marriage.
- h) **Law #8** *You shall not steal.* Exodus 20:15, 1 Corinthians 6:10
- 1) All stealing is sin.
 - 2) God says that if you take anything that belongs to another, you are a robber and a thief.
- i) **Law #9** *You shall not give false testimony against your neighbor.* Exodus 20:16, Revelation 21:8
- 1) Lying is a sin.
 - 2) God requires all men to tell the truth. Any lie transgresses this law.
- j) **Law #10** *You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that belongs to your neighbor.* Exodus 20:17, Galatians 5:19-20, Romans 7:7-9
- 1) To covet is to want what belongs to another.
 - 2) To crave another's possessions is to sin.

III. Romans 3:21- 5:11 – The Doctrine of Justification - God’s Justice Received In Deliverance From The Punishment Of Sin

A. Romans 3:21-31 – The explanation of the Doctrine of Justification

1. Romans 3:21 – **Justification** does not come by merit.
 - a) Romans 3:21a – God has revealed His righteousness: His way of legally declaring people righteous.
 - b) Romans 3:21b – God’s declares people righteous apart from the Law.
 - 1) God declares people legally righteous apart from obeying the Law.
 - 2) God justifies people apart from it being earned or merited by observing the Law.
 - c) Romans 3:21c – The Old Testament (the Law and the Prophets) predicted mankind could be declared right with God through justification.
2. Romans 3:22-23 – **Justification** comes by faith.
 - a) Romans 3:22a – God’s righteousness comes as a free gift to all who trust in Jesus Christ.
 - b) Romans 3:22b – Without exception, this way of being declared righteous comes in the same way to every person who believes.
 - 1) Romans 3:22c – Since all must come to God by the same way.
 - 2) Romans 3:23a – Since all have equally sinned.
 - 3) Romans 3:23b – Since no one measures up to God’s standard of greatness (His glory).
3. Romans 3:24 – **Justification** comes by grace.
 - a) Romans 3:24a – God declares those who believe legally right with Him as a free gift.
 - b) Romans 3:24b – God declares those who believe legally right with Him through His completely undeserved loving favor (His grace).
4. Romans 3:24c – **Justification** comes by redemption. God makes us right with Him through the price paid by Jesus Christ (i.e. His substitutionary death.)
5. Romans 3:25 – **Justification** comes by propitiation, meaning God’s demands for salvation have been met and fully satisfied. 1 John 2:2
 - a) Romans 3:25a – God’s righteous demands against sinners were satisfied and His wrath calmed (propitiated) when the innocent Jesus Christ died for the whole world.
 - 1) It was important that Jesus die in clear view of many witnesses.
 - 2) His death on the cross was a public verification that the debt for sin was paid.
 - b) Romans 3:25b – A person receives the benefit of justification *through* faith in Christ, the One who died for our sins and rose again.

6. Romans 3:25c-26 – **Justification** comes by a perfectly **legal** means.
- Romans 3:25c – Jesus’ execution explained God’s forbearance in not destroying all mankind for their sins from **Adam** to the cross.
 - Romans 3:26a – Jesus’ public execution is **proof** that God is just when He now acquits sinners of their sins. Just as the Law required, the death penalty for sins was fully paid.
 - Romans 3:26b – Jesus’ substitutionary death allows God to legally and honestly acquit all sinners who **trust** in Jesus Christ.
7. Romans 3:27 – **Justification** removes all **pride**.
- Romans 3:27a – *Where is boasting?* Can anyone **boast** that he is worthy of salvation? Has anyone made himself right with God?
 - No! All boasting is **gone**. It is excluded. Jeremiah 9:23-24
 - Romans 3:27b – Is boasting excluded by some law we have successfully kept? **No**.
 - Romans 3:27c – All boasting is removed by the **nature** of faith! Since faith is the ultimate non-work issue, all boasting is removed when you are justified before God by faith.
8. Romans 3:28 – **Justification** comes independent of the **Law**.
- Justification by faith precludes justification by **Law**.
 - Romans 3:28a – Paul said, “We maintain that a person is declared right with God by trusting in Christ (by **faith**).” Do you firmly hold this same truth?
 - Romans 3:28b – Paul said, “We maintain that a person is made right with God independently of, and distinctly apart from, doing good **deeds** found in observing the Law. Do you firmly hold to this truth?”
9. Romans 3:29-30 – **Justification** by faith is the **same** for all people. God plays no favorites.
- Are all (Jews and non-Jews alike) declared **right** with God in the same way?
 - Romans 3:29 – Yes. Since we all have the one **same** true God, we are all declared right with Him in the same way.
 - Romans 3:30 – **Both** Jews and non-Jews alike are all declared right with the one true universal God through faith in Christ and His death for their sins and resurrection.
10. Romans 3:31 – **Justification** by faith does not undermine the **Law**.
- Romans 3:31a – If we are made right with God by faith, are we saying that the Law is useless or **bad**?
 - Romans 3:31b – *May it **never** be!*
 - Romans 3:31c – Being declared right with God through faith in Christ’s substitutionary death establishes the validity of the Law since it says, “The wages for sin is **death**.”

B. Romans 4:1-25 – Examples from the Old Testament of being justified without the Law

1. Romans 4:1-5 – **Abraham's** justification before God was based on **faith**, not works.
 - a) Romans 4:1 – We will see that Abraham discovered that man is made right with God through faith in Him, apart from **works**.
 - b) Romans 4:2 – Abraham discovered that anyone justified through faith and not by works has no reason to **brag**. Salvation that comes through faith cancels out all pride.
 - c) Romans 4:3 – Abraham discovered that God credited righteousness to him as a **free** gift at the moment he believed in God. Righteousness was not a reward for any good works.
 - d) Romans 4:4 – Abraham understood the vast difference between **wages** paid to someone who merits them through work and the undeserved favor given freely to someone who does not work and, therefore, does not merit it. God credits righteousness to someone as a free gift at the moment he simply believes God.
 - 1) Work is recompensed by earned **wages**.
 - 2) Wages are never counted/considered a **favor** or a gift.
 - 3) Wages are counted as deserved payment, as something **due** you.
 - 4) Justification before God is a free **favor**, not a payment.
 - e) Romans 4:5a – Abraham found that God does not classify faith as a **work**. *But to the one who **does not work** but believes...*
 - 1) **Faith** is not an effort, work, or contribution that God rewards with salvation.
 - 2) To God, faith is the **direct** opposite, the antithesis, of work.
 - 3) By its very nature, faith is not meritorious work that deserves reward or compensation, but rather it is the cessation from work or **effort**.
 - f) Romans 4:5b – Abraham trusted in the Lord. His faith was *in the **One** who justifies the ungodly*.
 - 1) Biblical faith is not an aura of good will or a **good** feeling about God.
 - 2) Biblical faith always has an object. The worthy **object** of Abraham's faith, the coming Deliverer, was totally capable of saving him. John 8:56
 - g) Romans 4:5c – Abraham found that God declares the ungodly right with Him through faith and not through personal **merit**, as expressed in *who justifies the ungodly*.
 - h) Romans 4:5b – When a person believes on the Lord Jesus Christ, God counts his **faith** as righteousness.
 - i) John 8:56 – In whom did Abraham trust? He trusted in the **coming** Messiah Jesus Christ, even though he did not know His name or the exact work He would do.

2. Romans 4:6-8 – **David** discovered that justification before God is based on God’s **grace**, *blessed is the man...*
 - a) Romans 4:6 – David discovered justification by grace when he understood the blessedness of God’s crediting righteousness to his account apart from **works**.
 - b) Romans 4:7a – David saw justification by grace in the blessing of undeserved forgiveness of his lawless **deeds**.
 - c) Romans 4:7b – David saw justification by grace in the blessing of undeserved removal of sin from God’s **sight**.
 - d) Romans 4:8 – David saw justification by grace in the blessing of God’s not **taking** his sins into account.

3. Romans 4:9-12 – Abraham’s salvation proves that justification is by **grace** through **faith** alone apart from **ritual**.
 - a) Romans 4:9 – Is justification by faith through grace for the Jewish nation **only** and not for other nations? Was it only for Abraham, the Jew, that God reckoned faith as righteousness?
 - b) Romans 4:10-11a – Abraham was justified **before** God instituted the ritual of circumcision.
 - c) Romans 4:11b – Abraham was **still** a Gentile when God declared him righteous; therefore, God can declare non-Jews and the uncircumcised right with Him.
 - d) Romans 4:11c – Anyone in the world, Jewish or non-Jewish, circumcised or uncircumcised, can be saved without any **ritual**.
 - e) Romans 4:12 – Trusting in God as Abraham did, ensures justification. Religious rituals such as **baptism**, communion, confirmation, infant baptism, circumcision, going to church, praying, lighting candles, walking the aisle, etc. in no way affect justification.

4. Romans 4:13-15 – Abraham’s salvation proved that justification is by **grace** through **faith** alone, apart from obeying the **Ten** Commandments. Galatians 3:15-18
 - a) Romans 4:13 – God did not fulfill His promise to Abraham and his descendants because Abraham obeyed the **Law**, but rather because he believed God’s promise.
 - b) Romans 4:14 – If righteousness or salvation came through obeying the Ten Commandments, **two** things would happen.
 - 1) Romans 4:14a – *...faith is made **void**...* Faith in Christ’s death on the cross would have no value or significance in saving fallen mankind. We would save ourselves by our own efforts.
 - 2) Romans 4:14b – *...the promise nullified...* Salvation would not be based on God’s promise to **save** those who trust Christ but rather on man’s personal worthiness.
 - c) Romans 4:15a – Beware you who believe people are saved by obeying the Law! The Law does not bring salvation; rather, it brings the **wrath** of God. Romans 3:19-20

- d) Romans 4:15b – Abraham was declared right with God long before the Law existed, thereby proving that man can be declared **right** with God apart from the Law.
Romans 3:28
5. Romans 4:16 – Abraham’s salvation proves that justification is through a **faith** that accords with **grace**.
- a) Romans 4:16a – **Only** faith accords perfectly with God’s grace.
- 1) Since faith is not a **work** (Romans 4:5), it is harmonious with grace.
 - 2) If faith were some kind of work, salvation would not be by **grace** because grace is unmerited favor given for free. Romans 11:6, Ephesians 2:8-9
 - 3) Do you remember God’s promise to Abraham that pertains to all mankind? *All the families of the earth shall be **blessed**...* Genesis 12:3.
- b) Romans 4:16b – God’s grace is for **all** who believe in Christ, regardless of national or cultural ethnicity.
6. Romans 4:17-25 – Abraham’s testimony proves that justification is by God’s **power** without any human effort.
- a) Romans 4:17 – Abraham’s faith was not based on his **own** ability. Contrary to popular belief, God helps those who cannot help themselves.
- b) Romans 4:18 – Abraham’s faith was **not** based on feelings.
- c) Romans 4:19 – Abraham’s faith was not based on **human** possibilities.
- d) Romans 4:20a – Abraham’s faith was not based on **sight**.
- e) Romans 4:20b – Abraham’s faith **grew** stronger as time passed.
- f) Romans 4:21 – Abraham’s faith was not based on circumstances but rather on God’s **promise**.
- g) Romans 4:22 – Abraham was counted right with God **when** he believed in God.
- h) Romans 4:23-25 – Abraham is not the only one saved by faith. So are **you!**
- 1) Romans 4:23 – The Scripture that says *and Abraham believed God and it was counted to him as righteousness* was written for **us**, too.
 - 2) Romans 4:24 – This written testimony declares that **only** faith can make us right with God. We are made right with God the moment we believe in Him who raised Jesus our Lord from the dead.
 - 3) Romans 4:25 – This is the Gospel clearly spelled out. Jesus was delivered up for our **sins** and raised again for our justification.
 - 4) Romans 4:24-25 – We are made right with God when we personally **trust** in Christ and His death for our sins and His resurrection. 1 Corinthians 15:1-4

C. Romans 5:1-11 – The end results of Justification

1. Romans 5:1-5a – The **privileges** of being made right with God ...*having been justified by faith...*
 - a) Romans 5:1 – **Past** view: We have **peace** with God through our Lord Jesus Christ.
 - b) Romans 5:2a – **Present** perspective: Through faith in Christ, we gain access to God and a permanent standing in His **grace**.
 - c) Romans 5:2b – **Future** outlook: We rejoice that God guarantees we absolutely will experience His **glory**.
 - d) Romans 5:3-4 – **A new outlook on life**: We have the ability to rejoice in all our **trials**.
 - 1) Romans 5:3 – Because we **know** that our trials produce endurance (perseverance).
 - 2) Romans 5:4a – Because we know that our **trials** produce integrity (proven character).
 - 3) Romans 5:4a – Because we know that our trials produce optimistic anticipation (**hope** and confidence).
 - e) Romans 5:5a – **A new inner peace**: We have God's **love** poured into our hearts. Ephesians 1:3-4, Colossians 2:10-15, 2 Peter 1:3-4
2. Romans 5:5b-10 – The **permanence** of having been declared right with God (justified): The Trinity at **work**
 - a) Romans 5b – God the Holy Spirit indwells us permanently. He **never** leaves us. Romans 8:9; Ephesians 1:13-14, 4:30
 - b) Romans 5:6-9 – The Lord Jesus Christ is our perfect Substitute who fully **paid** our sin debt. For whom did Christ die?
 - 1) Romans 5:18 – He died for **all**. 1 Timothy 2:5-6, 4:10
 - 2) Matthew 20:28 – He died for **many**.
 - 3) Romans 5:6 – He died for the **ungodly**.
 - 4) Romans 5:8 – He died for **sinners**.
 - 5) Hebrews 2:9 – He died for every **man**.
 - 6) John 3:16 – He died for the **world**.
 - 7) 1 John 2:2 – He died for the **whole** world.

- 8) John 11:50-51 – He died for the whole nation of Israel.
 - 9) Ephesians 5:25 – He died for the Church.
 - 10) John 10:11 – He died for His sheep.
 - 11) 2 Peter 2:1 – He died for Christ-deniers.
 - 12) Isaiah 53:6 – He died for all of us.
 - 13) Galatians 2:20 – He died for me too!
- c) Romans 5:10 – God the Father gave us precious promises. We have His sure and firm promises *through the death of His Son*.
3. Romans 5:9-10 – Three **perspectives** of having been declared right with God; the three **tenses** of salvation
- a) Romans 5:9a – **Justification** - We were justified forever by His death at a point in time in the past.
 - b) Romans 5:9b – **Glorification** - We will be saved from the wrath of God in the future.
 - c) Romans 5:10 – **Sanctification** - We will be saved by His life in the present in an ongoing sense. Romans 8:11, Colossians 1:27, 3:4; Philippians 1:20-22; 1 Corinthians 1:30-31; Galatians 2:20b
4. Romans 5:11 – The **product** of being declared right with God in our daily lives
- a) Romans 5:11a – We revel in our God.
 - b) Romans 5:11b – We rejoice through our Lord Jesus Christ.
 - c) Romans 5:11c – We recognize our new standing of acceptance to God.

IV. Romans 5:12-21— Truths of Identification, a Precursor to Understanding Sanctification.

A. Romans 5:12-21 – The two identities that sum up all humanity - 1 Corinthians 15:20-22, 45-49

1. God identifies all humanity in (with) one of **two** men: the *First Adam* or the *Last Adam* (Christ). 1 Corinthians 15:45, Philippians 3:20-21
2. God **deems** you a member of one of these two lineages. John 3:3,5-6, Galatians 6:15
3. Adam and Christ are like national **leaders** who represent the two branches of humanity. Thus, in his epistles, Paul often referred to the believer as being *in Christ*. Ephesians 1:3,4,6,7,10-11,13
4. In God's assessment, whatever is true of your *national head*, Christ or Adam, is **true** of you. 1 Corinthians 15:22
5. You must **grow** in your understanding of who you are in Christ (your true identity as a believer) in order to enjoy your position to the full. 2 Corinthians 5:17
6. Because you were **born** again, God identifies you with Christ twenty-four hours a day seven days a week, forever. John 17:23, Ephesians 2:6, Colossians 3:3
7. What about you? At **any** given time in both your daily life and your thought-life, you are either identifying yourself with Adam (your former head) or with Christ (your new head). John 15:4-5

B. Romans 5:12-15 – The heritage given us by the two branches of humanity (Adam's and Christ's)

1. Romans 5:12-14 – **Adam**, our **old** head, gave us a terrible heritage.
 - a) Romans 5:12a – The one man Adam brought **sin** into the human race.
 - b) Romans 5:12b – Sadly, we received the sentence of **death** from Adam's sin.
 - c) Romans 5:12c – Death was handed down to **us** because of our relationship to Adam.
 - 1) Romans 5:12d – Not only did we inherit death from Adam, but, like him, we also deserve death because **we** have sinned.
 - 2) Romans 5:13a – From Adam to Moses, before the Ten Commandments existed, everyone **died** because of sin.
 - 3) Romans 5:13b – Since they could break no law as had Adam, God did **not** impute their personal sins to them as a *transgression* or as a breaking of a law.

- 4) Romans 5:14a – Even though God did not impute their sins as *transgressions*, humans from the time of Adam to Moses still died because of the sin **nature** and the sin penalty imputed, or passed down, to them from Adam.
 - 5) Romans 5:14b – Even though people from the time of Adam to Moses did not break a law as had Adam, all **like** Adam, died.
- d) Romans 5:14c – **Adam** was a **type** of Christ, *a type of Him who was to come*.
- 1) Adam was a type of Christ in that he was the progenitor of the **race** of humanity who all bore his likeness and his 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 stands before God as the representative of His branch.
 - 3) The sin, death, and judgment that Adam possessed, his children possess **as** well. In the same way, whatever Christ possesses, His children also possess.
2. Romans 5:15 – **Christ**, our new **head**, gives His branch of humanity (us) a blessed heritage.
- a) Through his sin, Adam passed the death penalty to all who are **in Adam**.
 - b) Conversely, *in Christ* we receive the free gift of God’s **grace** because of Christ’s righteousness.
 - 1) This free gift is not like the death **curse** that the man Adam bestowed on his line, except that all who belong to the “national” head, *the many* in Adam, inherit it.
 - 2) This free gift is the grace of God abounding through the Man Christ Jesus to His lineage, *the many* of Christ.

C. Romans 5:16 – Two Legacies

1. Romans 5:16a – **Adam** gained us the judgment that came from his **one** transgression.
 - a) Adam’s **one** sin brought God’s judgment against us.
 - b) God’s judgment against us brought **our** condemnation.
2. Romans 5:16b – **Christ** gained for us the free gift (saving **grace**), resulting in justification.
 - a) Christ procured **for** us the salvation grace of God.
 - b) This free **gift** resulted in God’s declaring us righteous.

D. Romans 5:17 – Two Dominions

1. Romans 5:17a – **Adam's** transgression brought death's dominion. His **reign** is one of death.
 - a) Adam's one transgression caused death to reign as **king** among his descendants.
 - b) Since the fall, death has reigned through Adam (*the one **man***) among his people.

2. Romans 5:17b – **Christ's** obedient act (His death on the cross) brought life's dominion; He gives to His **own** both abundant and eternal life. John 7:38
 - a) Christ's people, who have received the abundance of God's grace, **reign** in life.
 - b) Christ's people, who have also received the **gift** of justification (being made right with God), reign in life. (*Gift* here is the Greek word DOREA, meaning free gift.)
2 Corinthians 11:7, Ephesians 3:7, Revelation 22:6,17

E. Romans 5:18 – Two choices that changed history

1. Romans 5:18a – **Adam chose** to disobey God.
 - a) Adam's **one** transgression (his act of unrighteousness), his sin of disobedience, brought sin and condemnation into the human race. Genesis 3:6
 - b) Adam's act of unrighteousness resulted in condemnation for **all** humankind.

2. Romans 5:18b – **Christ** chose to **obey** God the Father.
 - a) Christ's act of righteousness, His death on the cross, brought a **remedy** for the sins of the whole world. Philippians 2:8
 - b) Christ's act of righteousness **brought** the opportunity for justification to all humankind.

F. Romans 5:19 – Two actions with two very different results

1. Romans 5:19a – **Adam's** disobedience
 - a) affects **his** whole race.
 - b) establishes his entire lineage as **sinners**.

2. Romans 5:19b – **Christ's** obedience - *obedient unto death, even the death of the **cross***, Philippians 2:8
 - a) affects **all** who believe (all His born-again ones, all His *many*) and is freely offered to all of Adam's *many*.
 - b) establishes all His **many** as *righteous*.

G. Romans 5:20-21 – Two Spheres: The Law versus Grace

1. Romans 5:20-21 – **Law**: God designed the Law to build a **case** against Adam's *many* (his fallen race) and in order to condemn them to death.
 - a) Romans 2:13 – God has always sought to clearly define **sin** to Adam's race.
 - b) Romans 5:20a – God gave the Law to open every **eye** to humanity's ever-present sin.
 - c) Romans 3:19-20 – Sin was in the world before the Law but was **not** easily recognized.
Romans 7:7
 - d) Romans 5:20b – **Sin** abounded as a result of the Law's emergence.
 - e) Romans 5:21a – Sin *reigned in death* by gaining control and giving death to **all** mankind.

2. Romans 5:20-21 – **Grace**: This grace is for Christ's race, designed to bring real **life** to His *many*.
 - a) With the coming of the Law and the condemnation it brought, grace became the **only** solution.
 - b) Romans 5:20b – Grace **super**-abounds wherever sin increases.
 - c) Romans 5:21a – Now that Christ has come and completed His work on the cross, *grace and life* reign where law and death once dominated.
 - d) Romans 5:21b – God's grace brings righteous living with no **fear** that grace will make people sin. Titus 2:11-13

V. Romans 6:1-8:17 – The Doctrine of Sanctification: Deliverance from the Power of Sin

A. Positional Sanctification: Since you are now *in Christ*, you should understand your new relationship to **sin**

1. Sin

- a) Sin as a **noun** (Greek: HARMARTIA) appears in 39 verses in Romans.
 - 1) It appears **7** times in chapter 5 after verse 12.
 - 2) It appears **16** times in chapter 6.
 - 3) It appears **16** times in chapter 7.
 - 4) It appears **5** times in chapter 8:1-10.
- 5) The sanctification chapters (5:12-8:17) refer to sin no fewer than **40** times.
 - (a) Remarkably, in the first four chapters of Romans, sin (HARMARTIA) as a noun appears only **4** times.
 - (b) Similarly, in Romans 8:11 through 16:27, the word sin appears only **2** times.
- 6) The plural form of sin (sins) appears only **3** times in Romans (4:7, 7:5, 11:27) and only once in the chapters dealing with sanctification.
- b) Sin as a **verb** (Greek: HAMARTANO) appears **7** times in Romans. Of the 7 uses of sin as a verb, 4 are in the sanctification chapters.
- c) The great number of uses of the word sin in the sanctification chapters shows that God focuses on sin in the **life** of the believer rather than on sin in the ungodly.
- d) God **cares** about your attitude toward sin in your Christian life!
- e) Note also that the Greek noun for sin is most often in the singular rather than in the **plural** (sins). This is significant, as you will see.
- f) In Romans 5-8, the Greek usually pairs *sin* with the definite article **the** (*the sin*).
 - 1) The use of the definite article *the* with the singular noun *sin* leaves us to ask: “The sin **what?**”
 - 2) Romans 7:17-18 tells us that the answer to “the sin *what?*” is *the sin **nature***.
 - 3) *The sin* refers to the *indwelling sin*, the fleshly **nature** of a person.

g) In summary

- 1) When Paul referred to sin in the believer's life, he purposely used the singular form of the word sin to indicate the **source** of sin (the fleshly nature) and not its products, sins in the plural.
 - (a) In essence, he focused on the root of sin, not the **fruit**.
 - (b) You will never properly deal with the issue of sin by dealing with your individual sins. You must go to the **root**, the sin nature or *the sin*.
- 2) 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* and the *world* for all their ills and never deal with the root problem, their sin nature.

2. Romans 6:1 – Why shouldn't we go on sinning?

a) Suppose a well-meaning Christian asked you, "Shall I continue in sin that **grace** may abound?" Wouldn't you answer, "No!"? Place an X beside all the reasons this person should not sin.

- 1) Sin is bad for you. _____
- 2) Sin offends God. _____
- 3) Sin is not good for your health. _____
- 4) Sin will cause you to lose rewards. _____
- 5) If you sin, you will be submitting to the devil and the world. _____
- 6) God will discipline you for sinning. _____
- 7) Don't sin, because _____.

b) Paul posed this question because in Romans 5:20-21, he stated that God's **grace** is always greater than sin's ability to condemn.

- 1) You cannot **out**-sin the grace of God.
- 2) When sin abounds, grace **super**-abounds.

3. Romans 6:2 – Paul gave an astounding answer to the question, "Why **not** sin?"

a) Romans 6:2a – ***We who died to the sin...*** is a meaningful statement that we might disregard if we don't stop and give it proper consideration.

- 1) When explaining why we should not sin, Paul reasoned differently than most Bible teachers. Paul declared that the reason a Christian should not sin is because we are dead to sin. Astounding!

- 2) Paul took care not to say that our sin **nature** is dead. This is not a matter of semantics. He meant exactly what he wrote.
 - 3) **We** are dead to sin (*the sin*, our sin nature), but our sin nature is not dead.
- b) Romans 6:2b – *How shall we ... still live in it?*
- 1) Dead people don't live in their old **homes** or participate in their old relationships. Dead people feel no pain.
 - 2) With death **comes** separation.
 - 3) We are not to continue in sin because our relationship with the sin nature is no longer the same. We are now to count ourselves **dead** to sin (sin singular, *the sin nature*).

B. Romans 6:1-2 – Positional Sanctification: KNOW your new relationship to sin (HAMARTIA).

1. A Review of Romans 6:1-2
 - a) Romans 6:1 – Remember that Paul posed the question, *Why not continue sinning so that **grace** might abound?*
 - b) Romans 6:2a – Paul's startling answer was that we are **dead** to the sin nature.
2. Romans 6:2b – Now let's take some time to KNOW what this means!
 - a) The pronoun *we* refers **only** to believers.
 - b) The phrase **died to sin** refers to each believer's position, while the phrase *live any longer in it* obviously refers to the believer's practice.
 - 1) You must clearly know and understand the difference between your position in Christ and your condition, or your eternal **state**, in Christ versus present standing in life.
 - 2) First, let's examine what the positional statement *died to sin* does **not** mean.
 - (a) It does not mean that the sin nature is dead **in me** (that would be eradication).
 - (b) It does not mean that you must **cause** yourself to die to the sin nature. Paul stated *we died to sin* as a fact, not as a command for us to obey.
 - (c) It does not mean that you are **dying** to the sin nature. This verb is in the *aorist tense*, not the present tense, meaning that it happened at one punctuated point in time.
 - (d) It does not mean that you must **kill**, or crucify, the sin nature. This human effort would result only in frustration. You cannot crucify yourself!

- 3) So, what does *dead to sin* mean?
- (a) It means **I am** dead to my sin nature by virtue of the fact that I was positionally crucified with Christ.
 - (b) In His death, He (and we also since we are in Him) died to the whole realm of **sin** (including sins (plural), Satan, the world, even our indwelling sin nature).
Romans 6:10, Galatians 2:20
 - (c) It means that in God's estimation, every believer has been crucified **with** Christ.
Galatians 2:20, Colossians 3:1-3
 - (d) With Christ, we have positionally died, or been separated and **freed**, from the sin nature's right to rule in our lives. Romans 6:6

C. Romans 6:3-10 – Positional Sanctification: *KNOW* how you acquired your new identity in Christ.

1. Romans 6:3-5a – An important **deduction** will help you **know** your new standing.
 - a) According to Romans 6:3, INTO WHAT has the believer been baptized? **Into** Jesus Christ.
 - b) The word *baptized* literally means to be identified **with**, to be placed into, or to be immersed.
 - c) Every believer has been identified **with** Christ in his new birth. Every believer should know this truth.
 - d) **God** has identified every believer with Christ.
 - 1) Romans 6:3b – In His death: *We have been baptized **into** His death.*
 - 2) Romans 6:4a – In His **burial**: *We were buried with Him through baptism into death.*
 - 3) Romans 6:4b-5a – In His resurrection: *In order that as Christ was raised from the dead through the glory of the Father so we too might **walk** in newness of life.*
2. Romans 6:5b – An important **recognition** for you to make — There is no reason for you to have an identity **crisis**!
 - a) God sees you, His child, as one who died, was buried, then raised again in Christ; whether or not you see yourself in this way, **God** eternally does.
 - 1) This truth is the **same** for every believer in Christ Jesus.
 - 2) God wants **you** to know this and to identify yourself in this way.
 - b) You do not have to make yourself dead. God says you have already died and been raised to newness of life. Because this death and resurrection are true of your “national” **head** Jesus Christ, they are true of you, too.

- c) Your understanding (or lack of understanding) of this truth will have tremendous practical ramifications on **how** you live your Christian life.
- 1) Will you **walk** in the victory that Christ, through His death for you, has already won over your sin nature?
 - 2) Or, will you refuse to acknowledge this **truth** and walk in ignorance, continually falling prey to the sin nature's ravages?
- d) Romans 6:5b – **Your** position in Christ is important to God. Is it equally important to you?
- 1) Romans 6:5b – Our future **bodily** resurrection is based on God's view that we already died in Christ's death, burial, and resurrection. (*Certainly we shall be also in the likeness of His resurrection.*)
 - 2) Because God sees you as having died in Christ and thus been united with Him, He will one day literally **raise** you from the dead. 1 Corinthians 15:20-26
3. Romans 6:6 – Important **ramifications**: **Know** how your new standing changed you.
- a) Romans 6:6a – Our old unregenerate **self**
 - 1) The phrase **old self** (*KJV-old man*) refers to your **old** identity, all that you were in Adam before your salvation. The person that you were in Adam died. You are no longer related to Adam. (Please note that your old self or your old man is **not** synonymous with your *old nature*.)
 - 2) The word *crucified* implies being **put** to death legally, meaning that your old man was punished by capital punishment (the death penalty).
 - b) Romans 6:6b – Our sin nature: *that our **body** of sin might be done away with*
 - 1) The phrase *be done away with* (Greek: KATARGEIO) means to **render** powerless or inoperative, put out of business, or strip of power.
 - (a) The body of sin, our *sin nature* (the embodiment of sin in our lives), has been left inoperative, stripped of its **power** over us.
 - (b) The phrase *be done **away** with* is not the best translation of the Greek word KATERGEO because it sounds as if the *body of sin* was annihilated. Neither our physical bodies nor our sin natures have been annihilated.
 - (c) Our sin nature was rendered powerless over us so that we would not have to **serve** it as slaves any longer.
 - 2) The phrase *body of sin* refers to the sin **nature**. Some commentators believe it refers to the human body under the control of the sin nature and others hold that it is the sin nature itself. The latter is the preferred interpretation.
 - (a) The sin nature, not the human **body**, is the thing rendered powerless.

- (b) Though the human body is under God's curse and is not yet glorified, it is not the real problem in the believer's life. The human body is not intrinsically **evil** nor is it the cause of sin in the believer's life!
- (i) Your still un-glorified human body is now the **Temple** of the Holy Spirit. If your body is intrinsically evil, why would He live there? He wouldn't. 1 Corinthians 6:13-20
 - (ii) God tells us to present our bodies as living sacrifices. God never accepted a sacrifice that was unclean or **evil**. Sacrificial lambs were to be pure, unblemished, and spotless. Romans 12:1-2
- (c) The **part** of you that is intrinsically evil is your sin nature, not your human body.
- (i) Only when your sin nature **rules** in your mortal body does your body become a vehicle or vessel for sin
 - (ii) Those who teach that the sin nature is eradicated at salvation teach that problems in the Christian life are related to our Adamic bodies (i.e. ruts in the brain or **habit** patterns established prior to salvation. They would say the answer is to retrain the brain and form new habits).
- (d) Teachers who say that our sin nature has been eradicated believe that the answer to sin in the believer's life is to learn **new** habits.
- (i) This concept **sounds** like the gnostic heresy that falsely considered the body and anything physical to be evil and the spirit and soul to be pure.
 - (ii) These teachers wrongly believe that holiness comes by controlling the human **body**.
- (e) Of course, the human body is not as perfect as when God created Adam. God cursed it (Genesis 3:16-18) and subjected it, along with all creation, to futility Romans 8:19-21. It dies because of the **curse**. Genesis 3:19
- (f) **God** rendered this *body of sin* powerless. The sin nature is left powerless over me. The human body is not rendered powerless.
- (g) The Holy Spirit's use of the phrase *body of sin* sets it apart from the **human** body. He would have simply written *body* or *mortal body* (cf. Romans 6:12) to refer to the human body.
- (i) In Colossians 2:11, Paul set a precedence for calling the sin nature *the **body*** (Greek: SOMA) *of the flesh*, a phrase that indicates the sin nature was cut off (circumcised) with the circumcision of Christ. Our human bodies were not cut off in this circumcision.
 - (ii) Also, in Romans 7:24, the Spirit used the metaphor *body of this death* to describe the sin nature. Paul did not desire to be delivered from the human body but rather from the *body of death*, meaning from the dominance and control of the sin nature in **his** life.

- (iii) Why would the Holy Spirit call the sin nature a **body**?
- (1) The word body (Greek: SOMA) can refer to the essence as opposed to the **shadow** of an object. (See Colossians 2:17)
 - (2) The result of our co-crucifixion with Christ is that God has dealt with the body (the essence, the **core**, *soma*) of sin rather than the shadow or result, which would be personal sins.
4. Romans 6:6c-7 – Important **relationship**: Know your freedom **from** the sin nature.
- a) Romans 6:6c – Know that *we should no longer be **slaves** to sin*.
 - 1) First, note that Paul did not **write** that we should no longer be slaves to the human body, but rather that we should not be slaves to sin.
 - 2) Second, note that *sin* is in the singular and is a noun. This phrase, then, refers specifically to indwelling sin, the sin nature, rather than to individual **sins**.
 - b) Romans 6:7 – Know that we should not be slaves to sin *because he who has died is **freed** from sin*.
 - 1) Because of the believer's identification with Christ in His death, the sin nature's right to **rule** as master in the believer's life has been legally broken so that the believer is now legally freed from slavery to the sin nature. Romans 8:3-4
 - 2) Because God has identified us with the cross-**work** of Jesus Christ and the effects of this work have passed on to us, we are no longer slaves to the sin nature.
 - 3) Because of our identification **with** Christ's death, we have been freed from our previous relationship with the sin nature.
 - (a) It is important to know that **we** died Romans 6:2, 7 *to* the sin nature, but the sin nature did not die.
 - (b) It is important to comprehend that the sin nature was rendered powerless **over** us in its entirety (in body, soul, and spirit).
5. Romans 6:8-10 – Important practical **RESULTS** of our identification (death and new life) in Christ's death and resurrection that you should **know**
- a) Romans 6:8 – *Now if we have died with Christ, [then] we believe that we shall also live with Him*.
 - 1) In the future: Your death with Christ is so valid that even though *it is appointed unto man once to die* (Hebrews 9:27), should the rapture happen today, you would go straight to heaven without dying. You do **not** need to die.
 - 2) Today: *Now if (if is a 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)*.

- b) Romans 6:9 – *Knowing that Christ, having been raised from the dead, is **never** to die again...*
- 1) Christ died *once* and was raised from the dead *once*, and in these actions He conquered death **once** for all, for all men for all time.
 - 2) Death mastered Him once but will never do so again; Christ now masters death. He holds the **keys** to death and hell. Hebrews 2:14-15, Revelation 1:18
- c) Romans 6:10a – *For the death that **he** died he died to sin ...*
- 1) Romans 6:10b – *He died to sin...* Sin here is a singular **noun**, thus referring to indwelling sin or the sin nature.
 - (a) Christ died **for** our sins (1 Corinthians 15:3, 1 Peter 3:18), but here Paul wrote that He also died **to** sin on our behalf. *He condemned sin in the flesh.* Romans 8:3
 - (b) We do not have to die to the sin nature ourselves because in His one death on our behalf, He died to every form of **sin**, including *sin singular* or the *sin nature*. Romans 7:17-18
 - 2) Romans 6:10c – *He died to sin, **once**...* Christ doesn't need to re-die. He died once; therefore, in Him you died to the whole realm of sin. Hebrews 7:27
 - 3) Romans 6:10d – *He died to sin, once **for all**.* His one death was for all of humanity even though only the redeemed benefit. His one death was enough to liberate us from all forms of evil, including Satan, the world, sins plural, and the sin nature. Hebrews 2:9, 10:10
- d) Romans 6:10b – *...but the life that He lives, He lives to **God**.*
- 1) The life that Christ lives (present tense), He **lives** to God and to God alone.
 - 2) His resurrected life is the basis of your **power** to live the Christian life. Colossians 1:27b, 3:4
 - 3) Because you are now in the living Christ, you are not only dead to sin but also marvelously **alive** unto God.

D. Romans 6:11 – Positional Sanctification made practical: Counting on your new identity with Christ

1. This verse gives the first imperative command for Christians in the **book** of Romans.
2. While it is wonderful to know our position in Christ, knowledge **alone** is not enough.
 - a) What you know does not help you unless you **count** on it by faith.
 - b) You can know that you were placed into the death, burial, and resurrection of Christ and yet **never** benefit from it.
3. Romans 6:11 – What are you going to **do** with your knowledge of verses 1-10?

- a) *Likewise consider* (reckon)... What does it **mean** to consider, or reckon?
- 1) The Greek verb for *reckon* is LOGIZOMAI, an accounting and mathematics term, used at least **20** times in Romans.
 - 2) Math and accounting deal with realities and certainties. For example: two plus two always equals four. With **math**, what is true today is also true tomorrow.
 - 3) To reckon is to count **on** the facts, to personally count something as factual.
 - 4) For example, God reckoned LOGIZOMAI Abraham as **right** with Himself when Abraham believed. Romans 4:3
 - 5) God asks you to count these truths to be **true**! Since you trusted Christ for salvation, God now counts Christ's death as your death and Christ's standing as your standing.
 - 6) Plainly stated, reckoning is walking daily by faith in the truth of who you **are** now in Christ.
- b) What exactly does God command you to count on, or reckon?
- 1) Romans 6:11a – First, you are to consider/ count/*reckon yourselves to be dead* [**indeed** KJV] *to sin...* Colossians 2:20, 3:1-3
 - (a) In your co-crucifixion **with** Christ (Romans 6:6), you died to sin (singular) - the sin nature.
 - (b) Because you died to its realm and its reach, the sin nature does not have **rights** over you. Christ's death on the cross separated you from the sin nature's power over you.
 - 2) Romans 6:11b – Second, you are to consider (count/reckon) yourselves to be **alive unto God**. Colossians 3:4
 - 3) Romans 6:11c – Third, this reckoning is possible because you are **in Christ Jesus**. You have a positional relationship with Jesus in His crucifixion and resurrection.
- c) What reckoning is not
- 1) It is **not** creative or imaginative thinking.
 - 2) It is not you **trying** to convince yourself that this is true.
 - 3) It is not existentialism, in which what you believe becomes your personal **truth**.
 - 4) It is **not** positive thinking.
- d) Where does that leave you?
- 1) Your co-crucifixion with Christ is **true** of you whether or not you believe it.
 - 2) Whether or not you count on/reckon it to be true determines its **value** to you.

E. Romans 6:12-14 – Practical ramifications of positional Sanctification: Presenting yourself as a slave to the Lord must be based on your new identity with Christ.
John 8:34, 2 Peter 2:19

1. Some important Lordship facts to observe in the book of Romans
 - a) The Lordship of Christ is mentioned at the end of Romans 5-8 (Romans 5:21, 6:23, 7:25, 8:39), making Lordship a prevailing issue in the passages concerning our sanctification. (also in Romans 6:11 NKJV)
 - b) In Romans 6:12-23, Paul used 22 terms to refer to lordship and slavery: *Slaves* or *enslaved* 8 times; to *present* 5 times; to *obey* or *obedience* 5 times; *free* from 2 times, *reign* 1 time; *master* 1 time.
2. Romans 6:12 – By faith, you are to resist the reign of the sin nature in your life.
 - a) *Therefore...* in light of Romans 6:11, by faith, reckon that in Christ you are dead to sin and alive unto God.
 - b) *Do not let sin* (singular, thus, the sin nature) reign *in your mortal bodies that you should obey its lusts.*
3. Romans 6:13 – By faith, present: God calls you to present your body as an instrument of righteousness unto Him.
 - a) The first command is to **STOP** (as one who is now dead to sin) presenting the members of your body to the sin nature as tools of unrighteousness. This is done by faith not human determination.
 - b) The second command is to **START** (as one who is now alive from the dead), presenting yourself and the members of your body to God as His tool for righteousness. This too is done by faith and not by human efforts.
4. Romans 6:14 – Why worry about presenting ourselves? We present ourselves to God so that sin (the sin nature) will not be master over us.
 - a) The first reason you present yourself to God is because *you are not* under *Law.*
 - 1) Law-keeping or legalism is not your master. Romans 7:7-8
 - 2) The sin nature takes advantage of the Law to order you to sin.
 - 3) People who walk by the flesh are usually legalistic while at the same time secretly fulfilling the desires of the flesh. Colossians 2:20-23
 - 4) By implication, if a person is under law, the sin nature is his master.
 - b) The second reason you present yourself to God is because *you are under* grace.
 - 1) Now, the grace of God is to be the presiding influence in your life.
 - 2) Grace is your present standing. Romans 5:1

- 3) Because of your death and resurrection with Christ, you are now under the grace of God and thus **free** from the domination of the Law (and the flesh).

F. Romans 6:15-23 – Practical ramifications of positional sanctification: What does freedom mean? *Shall we sin because we are not under law but under grace?*

1. Romans 6:15 – **Sin’s inescapable payout:** Since we are not under the **Law** but under grace, why not keep on sinning? Why not be licentious or lawless?
 - a) Should we give ourselves to sin since we are no longer under law? No, *May it never be.* Even if God never punished sin, sin **kills**.
 - b) Every Christian should understand that sin enslaves, and eventually destroys, everyone who **offers** himself to it!
2. Romans 6:16 – **Sin’s unavoidable slavery:**
 - a) Romans 6:16a – The reason we should not sin is a practical one: *You are slaves of the one whom you **obey**.*
 - 1) You become a slave of the one to whom you **present** yourself. At any given moment, you are either a slave to God, resulting in righteousness, or a slave to the sin nature, resulting in death.
 - 2) You cannot **play** with sin (walk according to the sin nature) and escape getting entrapped (James 1:14-15, 2 Peter 2:19), enslaved (Matthew 6:24, John 8:34), and ultimately destroyed. Romans 6:23; Galatians 6:7; James 1:15
 - b) Romans 6:16b – The Law does not keep us from sinning. Rather, our motivation for not sinning is that we know the facts about the sin nature and its ability to enslave us if we **walk** according to it.
 - c) Romans 6:16c – **Facts about slavery:** **All** people on earth, both believers and unbelievers, are slaves to something.
 - 1) Unsaved people are slaves to sin (their sin nature) and thus locked in the death-**vice** of sins. Ephesians 2:1-3
 - 2) Romans 6:16d – On the other hand, because a believer is positionally dead to sin’s authority, he becomes a slave **only** to the one to whom he presents his body.
 - (a) Believers are *either* slaves of obedience **to God**, resulting in a harvest of righteousness - Romans 8:13b, John 6:63, Galatians 6:7-8
 - (b) *Or* believers are slaves of obedience **to sin** (singular: indwelling sin), resulting in a harvest of death (dysfunctional homes, ruined lives, shattered dreams, broken hearts, wrecked relationships, hopelessness, etc.). Romans 8:12-13a; 1 Tim. 5:6
 - d) You need to be **aware** that *all believers* are slaves.
 - e) However, as a believer, you get to choose your master. You can **choose** the one to whom you present yourself.

- f) The ongoing success or failure of your Christian **life** reflects whether or not you reckon on your position in Christ (dead to sin and alive unto God) and subsequently present your members to God as instruments for righteousness.
- g) **Facts about lordship:** The two masters presented here parallel Galatians 5:16-25 in which the sin nature and the Holy Spirit **war** for control over you. Matt 6:24
- 1) Romans 6:19 – Obedience to indwelling sin (impurity, lawlessness) always results in a **harvest** of death. Romans 6:21
 - 2) Romans 6:16 – Obedience to God’s indwelling **Spirit** always results in righteousness or practical sanctification. Romans 6:22
3. Romans 6:17-18 – **Sin was defeated:** We stop sinning because we understand our liberation from the sin nature. *But **thanks** be to God.*
- a) Romans 6:17-18a – When you became *obedient from the heart to that **form** of teaching to which you were committed*, absolute slavery to sin ceased. You were freed from the sin nature’s tyranny by understanding and counting on your death with Christ to sin.
 - b) Romans 6:18b – On the day of your salvation, when you were freed from the sin nature’s exclusive **right** to rule over you, you rightfully became a slave of righteousness and came under the lordship of Jesus Christ. Romans 6: 22
4. Romans 6:19-21 – **God’s solution:** We **stop** sinning by presenting our members (bodies) to God just as we formerly presented them to the sin nature.
- a) Romans 6:19 – **Remember your old eagerness:** Remember how eagerly you **used** to present your members to the sin nature? Now, do what you did then, only do it in reverse and you will reap sanctification, or holy living.
 - 1) Before, you presented your body **parts** (hands, eyes, feet, mind, etc.) to the sin nature to commit sins, resulting in lawlessness in your life.
 - 2) Now, in a similar manner, by faith, present your body (hands, eyes, feet, mind, etc.) to righteousness (to Christ), and you will **reap** sanctification.
 - b) Romans 6:20 – **Remember your old exemption:** Remember how you used to be exempt from doing right? When you were slaves to the sin nature, you were totally **free** from righteousness!
 - 1) Now the same thing is **true**, but in reverse!
 - 2) Now you can live free from unrighteousness through your **new** position in Christ in this new divine order that God established.
 - c) Romans 6:21 – **Remember your old earnings:** Remember how your old slavery earned you nothing but **shame** and death?
 - 1) You gained **no** benefits!
 - 2) You **only** reaped death!

G. Romans 6:22-23 – Conclusion: *Shall we sin because we are not under the Law?*

No, because

1. Romans 6:22a – *...having been freed...* You are free from the **old** evil master, the sin nature. Galatians 5:1
2. Romans 6:22b – *...and enslaved to God...* You are under a new Master, **God**, and under the Lordship of Jesus Christ. 1 Corinthians 6:19-20
3. Romans 6:22c – *...you **derive** your benefit...* You now receive benefits and have quite a benefit package!
 - a) Romans 6:22d – You start experiencing sanctification. That **holy** life you've always wanted becomes yours.
 - b) Romans 6:22b-23 – You start living the eternal life. You finally start really living. Eternal life is not just unending life but **also** the abundant life Christ promised. John 17:3, Galatians 2:20, Colossians 3:3-4, 2 Timothy 1:10
4. Christian, what will it be? **Life** or death? We often use this verse in evangelism, but its real context is what will you harvest from the bosses you present yourself to as a believer? Romans 6:23
 - a) In the Christian life, presenting yourself in slavery to the sin nature **pays** you a harvest of death.
 - b) Or, in the Christian life, presenting yourself in slavery to God allows you to enjoy and receive the benefit of God's free gift of eternal life in (not from) none other than Jesus Christ our **Lord**.

H. Romans 7:1-6 – Practical ramifications of positional sanctification:

Understanding your old relationship to the Law and your new relationship with Christ

1. Let's define terms.
 - a) **Death** – When you see the word *death* (Greek: THANATOS) in the Bible, **you** must determine its meaning.
 - 1) The biblical term death does not **mean** annihilation or obliteration.
 - 2) The biblical concept of death conveys a **state** of separation, never the cessation of existence.
 - (a) **Physical death** is the separation of the spirit and soul from the **body** (Genesis 5:5). The Bible teaches that even after death the soul and spirit continue to live.
 - (b) **Spiritual death** is the separation of the body, soul, and spirit from **God**, the Source and Giver of life; therefore, the Bible can speak of people being dead even though they are still physically alive. Genesis 2:17, Ephesians 2:1, 5, Colossians 2:13

- (c) **Eternal death**, also called the **second** death, is separation from God for eternity in the terrible place called the Lake of Fire. Revelation 20:11-15
- (d) **Relationship death** is a **breach** in fellowship and communication with another person. Also called by some **temporal death**. 1 Timothy 5:6, Revelation 3:1
- 3) On the human level, physical death brings the end of the **Law's** jurisdiction.
- b) **Law**—When you **see** the word *law* (Greek: NOMOS) in the Bible, you must determine its meaning.
- 1) Law can refer to the **civil** laws that govern society. Romans 7:2, Daniel 6:8,15
 - 2) Law can also mean a principle found in nature or life (natural **rule**, law or gravity). Romans 8:2
 - 3) Law can mean all Old Testament Scripture, OT Laws (more than 600), or even more specifically the **Ten** Commandments. Luke 16:16-17
2. Romans 7:1-6 – Paul used the universal **law of marriage** to explain the important biblical concept of the believer being free from law (legalism) and beginning a new way of living with Christ.
- a) Romans 7:1a – Paul **wrote** to believers who were versed in law, probably civil law.
 - b) Romans 7:1b – All human society is under the law's jurisdiction until **death**.
 - c) Romans 7:2-3 – The laws that govern marriage exemplify our **new** condition.
 - 1) A married woman is **under** the *law of marriage*.
 - (a) Romans 7:2 – Law binds a married woman to her husband as long as he **lives**.
 - (b) If he dies, she is **freed** from the jurisdiction of the *law of marriage*.
 - (c) Romans 7:3 – If she is **joined** to another while her husband is still living, then under the *law of marriage*, she is an adulteress.
 - (d) But, if her husband **dies**, she is free from the reaches of the *law of marriage* and totally free to marry another.
 - 2) At the death of her husband, she also dies to (is separated from) the jurisdiction or **realm** of the *law of marriage*.
 - d) Romans 7:4 – Understanding this principle will save you from a **life** of legalism. Put your thinking cap on.
 - 1) Romans 7:4a – A death also separated **you** from the jurisdiction of law.
 - (a) Christ's death separated you from the Law's reaches and ultimately from trying to please God and **gain** His acceptance through legalism.
 - (b) You were co-crucified with Christ and, thus, released from a life of bondage to the law. You do not have to try to gain God's **love** and acceptance by living under the crushing weight of your works and obedience to Law. Galatians 2:20, 3:1-5

- 2) Romans 7:4b – Like a married woman who is freed by a death from the law of marriage, you also were freed from the realm and reach of law by **your** death together with Christ on the cross. Colossians 2:13-14
 - 3) Romans 7:4c – *You were made to **die** to the Law.* Law no longer has jurisdiction over you. Christ moved you into a different realm under which you are to live.
 - 4) Romans 7:4d – *So that you might be joined to another, to **Him** who was raised from the dead.* You are now married to Christ and thus have Him as your loving Husband, who constantly assists you in living life.
 - 5) What results from your relationship with Christ? You can now **bear** fruit (children, offspring, good deeds, etc.) for God without the burden of the Old Testament Law on your shoulders. The very thing that legalism could never do, God now does. Acts 15:8-11; Romans 8:3
- e) Romans 7:5 – When you were still **in the flesh** (as an unbeliever married to law), here’s what happened.
- 1) Romans 7:5a – The law aroused your **sinful** passions.
 - 2) Romans 7:5b – Your sinful passions expressed themselves through the members of your **body**.
 - 3) Romans 7:5c – Your sinful passions bore **fruit** for death in the members of your body.
- f) Romans 7:6 – How should your life be now that you are married to Christ?
- 1) Romans 7:6a – Christ released you **from** the Law (bondage and legalism).
 - 2) Romans 7:6b – You died to that to which you were **bound** (the law and the resulting slavery to the passions of your flesh). Colossians 2:20-23
 - 3) Now you are able to live in newness of the **Spirit** with the following results: 2 Corinthians 3:4-8
 - (a) Romans 7:6c – You **serve** in the freshness and vigor of the Holy Spirit.
 - (b) Romans 7:6d – You no longer serve in the oldness, **strain**, and heaviness of the Letter (another term for the Law).

I. Romans 7:7-13 – Practical ramifications of positional sanctification: What was Paul’s life like under the Law?

1. Romans 7:7 – Paul conveyed this thought: “Since I sinned when I was under the Law, was the Law somehow to blame?”
 - a) Perish the thought that the Law is **sinful!** The Law is perfect because its Author is perfect.
 - b) The Law did its **job** of being a good teacher.

- c) The Law clearly **taught** what sin is.
- 1) Paul was ignorant of coveting **until** the Law taught him that it was sin.
 - 2) Most people are ignorant of this type of sin regardless of their culture or background. God **gave** the Law to introduce everyone to sin.
2. Romans 7:8-9 – Paul continued the thought. “If the Law is perfect, what went wrong?”
- a) Romans 7:8a – If the Law is perfect, why did I sin under the Law?
- 1) The sin nature used the good Law to **entice** me to sin.
 - 2) Even though I was taught not to **covet**, the sin nature produced every kind of coveting in me.
- b) Romans 7:8b-9 – Before the Law, I was free from **cares**.
- 1) Romans 7:8b – Without the Law to exploit, the sin nature doesn’t have power; therefore, trying to live the Christian life by the Law or rules of do’s and don’ts **never** works.
 - 2) Romans 7:9a – When the Law **came**, the sin nature was activated, stimulated and triggered.
 - 3) Romans 7:9b – Finally, when the sin nature (flesh) came into **play** in my life, I died.
3. Romans 7:10-11 – Paul confessed that as a **sinner**, he scorned the teaching of the perfect Law.
- a) Romans 7:10 – God meant the commandment for my good by teaching me correct **living**, but it proved to be my own undoing, resulting in my death.
- b) Romans 7:11 – My **own sin nature** (sin singular), seizing the opportunity, took advantage of the Law and destroyed me.
- 1) Through the law, the sin nature first deceived **me**.
 - 2) Second, through the law, the sin nature **killed** me.
4. Romans 7:12-13b – Paul concluded, “Why do I sin?”
- a) Romans 7:12 – First, I **know** and affirm that the Law is holy, righteous, and good.
- b) Romans 7:13a – Did something good **cause** my death?
- 1) **No**, perish the thought!
 - 2) It was **my** sin nature that caused my death by taking advantage of God’s good Law.
- c) Therefore, the good, holy, and righteous Law should never take the **blame** when I choose to sin.

- d) Romans 7:13b – My sin nature, which takes advantage of the good and perfect Law, is to blame for my sinfulness. This does not mean that I am not responsible for my actions, but it does **show** where sin comes from in my life.
5. Romans 7:13c – How does God use this abuse of the Law by my sin nature and my subsequent failure?
- God uses this to **show** us the desperate character of our sin nature.
 - The sin nature is so incurably sinful that it had the audacity to produce my death through something as good and **holy** as the Law.
 - Through the Law, God shows the sin nature to indeed be a **hyper**-sinner (KATA HYPERBOLEN HAMARTOLOS, utterly sinful).

J. Romans 7:14-25 – Practical ramifications of positional sanctification: A common, yet failed, way to live the Christian life as a believer

- Romans 7:14 – *We know!* According to Paul, we **know**, but do we really?
 - Romans 7:14a – The Law is spiritual, or **divine**, with nothing flawed or fleshly to it.
 - Romans 7:14b – *I am of flesh* is better said *I am **fleshly*** (Greek: SARKIKOS).
 - Paul was not saying that he is walking according to the flesh as he wrote.
 - Paul was not writing of his **past** life; otherwise, he would have stated it the same way as in verse 5: *while we were in the flesh*.
 - Paul was not speaking of the spiritual Christian or the spirit-**filled** Christian life. He did not mention the Spirit of God in this passage. Romans 7:14-25
 - Sold into bondage to sin...* He was declaring what happens when we are **sold** out, or betrayed, by our own sin natures.
 - Romans 7:14c – *I am fleshly, sold into bondage to sin...* would be better understood: *I am fleshly **when** I am sold into bondage by the sin nature*.
 - We can conclude that Paul referred to the believer's **life** under the domination of the sin nature deprived of the power of the Holy Spirit.
 - This sad saga describes the believer sold into **bondage** by the sin nature.
 - Such a life is not lived by **faith** in the Lord Jesus Christ who indwells us with the Holy Spirit but rather by the sin nature's power only. Galatians 2:20,3:3
 - Did you know that when you walk by means of the sin nature, the members of your body get used by it, and at that moment you are "**fleshly**" Galatians 5:17
 - You should know that as a believer you are never in the flesh (compare Romans 7:5 and Romans 8:8), but you can easily **walk** according to the flesh.

2. Romans 7:15-16 – **We’re Perplexed!** If you walk by the flesh in your Christian life, you will reap confusion!
- a) Romans 7:15 – *Why do I do what I do?* Betrayed by the sin nature, Paul confessed that he did not understand what was happening in his life.
- 1) *I am not practicing what I would like to do.*
 - 2) *I am doing the very thing I hate.* Remember, Paul was a believer.
- b) Romans 7:16 – Paul fully agreed with the Law because
- 1) “I do the things that I don’t want to do.” (This shows he had a new nature.)
 - 2) “I agree with the Law and confess that it is right in what it says.”
3. Romans 7:17-23 – **We Understand, But!** Paul really did know what was happening.
- a) Romans 7:17 – It is not me sinning; rather it is sin that dwells in me (the sin nature) that is doing it.
- b) Paul was not shirking his responsibility. He was confirming that, obviously, his new nature was not causing him to sin.
- c) Romans 7:17b – *The sin that indwells me* is none other than the sin nature.
- d) Romans 7:18 – I know that in my flesh there dwells not one good thing.
- 1) Paul’s new nature desired to do what was good (1 John 3:9), but the doing of that good was not present when he relied on the flesh and not on the Spirit.
 - 2) The power to do good comes from the Spirit of God, but Paul wrote here of the Christian who is betrayed by his sinful nature.
- e) Romans 7:18b – He argued from the perspective of one walking by human effort, not divine power.
- 1) Romans 7:19a – The good that I want to do, I end up not doing.
 - 2) Romans 7:19b – The evil that I do not want to do, I end up doing.
 - 3) Romans 7:20 – If I am doing the very things that I do not want to do, it is my sin nature, the *sin which dwells in me*, that is doing the evil, not my new nature.
- f) Romans 7:21-22 – **Principle:** Even though I want to do good, evil is present in me.
- 1) Romans 7:21 – The sin nature that dwells in me wants to do that which is evil.
 - 2) Romans 7:22 – The new nature, the inner man, wants to do that which is good. Ephesians 3:16

- g) Romans 7:23 – In my new nature (the inner man), I joyfully want to do what is correct, but something else in me wages **war** in the members of my body. Galatians 5:17
- 1) Romans 7:23a – War is being waged against the law of my **mind** (the principle of right and wrong that I know I should act on).
 - 2) Romans 7:23b – I end up **losing** this war and becoming a prisoner to the law or principle of sin that is in my body; I end up sinning. Romans 7:14
4. Romans 7:24 – **Woe Is Me!**
- a) Paul was totally exasperated in the **battle** of life. He recognized his own wretchedness through his failure and inadequacy.
 - b) Paul sensed that he needed deliverance from the **body of this death**.
 - 1) He did not **need** to be delivered from his physical body.
 - 2) He needed to be delivered from the body of death (the sin nature) that hung around his **neck**.
5. Romans 7:25a – **Wow!** A beautiful answer!
- a) The deliverance that Paul sought comes through Jesus Christ our **Lord!**
 - b) Paul did not relate how the deliverance comes, but he did express the **hope** and confidence of that deliverance. (See Chapter 8)
6. Romans 7:25b – What now?
- a) With his **mind**, through the impulses of his new nature, the believer serves the law of God.
 - b) With the flesh or sin nature, he **serves** the law (principle) of sin.
 - c) What is God’s provision for living the Christian life? Notice that Romans 7:14-25 is devoid of any reference to dependence on the **Spirit** of God. Enter Romans 8!

K. Romans 8:1-17 – Powerful ramifications of positional sanctification: The magnificent life versus the miserable life

1. Romans 8:1 – The new **position** of the believer
 - a) Any eternal condemnation of the believer is condemnation of Christ, in whom we are now **found**. Colossians 3:1-3
 - b) Our identification with Jesus Christ and our position in Him **free** us from eternal condemnation.

- c) No believer is in jeopardy of **being** condemned!
- (1) There is **zero** condemnation for the believer!
 - (2) This word *condemnation* (Greek: KATAKRIMA) can be translated to pass judgment against, to judge **worthy** of punishment, or to sentence with judgment to follow.
 - (3) We know that not one person who is in Christ Jesus will **ever** face eternal condemnation.
- d) A believer who does not walk correctly may face **self**-condemnation for bad behavior, but he or she will never be eternally condemned. John 3:16-18
2. Romans 8:2 – The new **principle of life** for the believer: *The law (principle) of the **Spirit** of life in Christ Jesus has set you free.*
- a) Romans 8:2a – **Freedom**: In our **new** position in Christ, we have freedom from the tyranny of the sin nature through the life-giving Spirit of Christ.
- (1) Christ in us is our hope of glory **now** and in the future. Colossians 1:27
 - (2) All of the Godhead dwells in Christ and He **dwells** in us. We are complete in Him. Colossians 2:9-10
 - (3) Christ is our very **life**. Colossians 3:4
 - (4) For Paul, life was synonymous with **Christ**. Philippians 1:21
 - (5) Paul said that the life he lived in the fleshly body, he lived by **faith** in the Son of God, who loved him and gave Himself up for him. Galatians 2:20-21
 - (6) Paul's burning desire was to be found in Christ, not having self-righteousness or some other legalistic righteousness, but the righteousness that **comes** from God through faith in Christ. Philippians 3:9-10
- b) Romans 8:2b – **Set free**: Because of our position **in** Christ, we now have freedom from *the principle of sin and death.*
- (1) When we live by the sin nature, we leave a furrow of death and **ruin** behind us. We need to understand that our new relationship with the Lord has freed us from that destructive principle.
 - (2) You do not have to be caught in the endless **vortex** of sinning and then facing the death of relationships, fellowship, and peace. Ephesians 4:17-24
3. Romans 8:3 – The **power** available to the believer
- a) Romans 8:3a – Because of the work of Christ dying **to sin once for all** on the cross (Romans 6:10), every believer has the power for practical victory and righteous living by **means** of the Holy Spirit.

- b) Romans 8:3b – *What the law could not do...* The Law is totally powerless to **stop** me (my sin nature) from sinning. Romans 7:8,11,13,17,18,20,23
- (1) When you were an unbeliever, the Law could not **justify** you before God.
 - (2) Now that you are a believer, the Law cannot make you **holy** in your daily life before God.
- c) Romans 8:3c – *God did...* God accomplished for us what the Law could **not** do (sanctification) because of the intrinsic weakness of our flesh.
- (1) The **context** here is not justification.
 - (2) Paul wrote of freedom from the principle of sin and death. In the greater context, he told believers how to **quit** sinning and be holy.
- d) Romans 8:3d – *God did sending His own Son in the likeness of sinful flesh...*
- (1) The word likeness (Greek: HOMOIOMA) means to have the **form**, or resemblance, of.
 - (2) This verse cannot **mean** the exact nature of sinful humanity or else Christ would have had a sin nature, and He did not have a sin nature.
- e) Romans 8:3e – *...and <as an offering (NASB added this)> for sin He condemned sin in the flesh* should be translated **and for sin, He condemned sin in the flesh**.
- (1) Through His death, Jesus condemned **our** sin nature in our mortal flesh (bodies).
 - (2) God the Father sent Jesus with a body in Adam’s likeness (except that Jesus was without sin) *for* (Greek: PERI, a preposition meaning about, **around**, concerning) sin. Sin is again singular and refers to the sin nature.
 - (3) This implies that Christ’s death was not only to forgive sins (sins plural, 1 Corinthians 15:3) but also to condemn, or **put** a death sentence on, our sin nature (sin singular).
 - (a) Something condemned, like a building, is destined **for** destruction.
 - (b) Something condemned is put **out** of business or made off limits. It does not become nonexistent. Any honest believer will admit that his sin nature is still there.
 - (c) Our sin nature will be destroyed at either the rapture of the Church or at death. Christ’s death already condemned it, meaning its power over us has been rendered inoperative (Romans 6:6) and that it is now off **limits** (Romans 6:12).
- f) In conclusion, Christ’s work on the cross had a two-fold effect. He died for our sins (plural) so that we would be justified, and He **died to** sin (singular) once for all so that we could be sanctified. Romans 6:10

4. Romans 8:4 – God’s **plan** to liberate the believer
- a) Romans 8:4a – *He condemned sin in the flesh...* God condemned the sin nature in our fleshly **bodies**.
 - b) Romans 8:4b – He condemned the sin nature so that the righteous requirements of the Law could be fulfilled in those of us *who do not **walk** according to the flesh but according to the Spirit*.
 - (1) Any believer who walks according to the fleshly nature **cannot** please God.
 - (2) Only a believer who walks **by**, or according to, the Spirit can please God and thus fulfill the righteous requirements of the Law.
5. Romans 8:5-7 – The **potential** for **either** a magnificent life or a miserable life
- a) Paul contrasted a life dominated by the **flesh** (sin nature) with one dominated by the Holy Spirit. Galatians 5:17
 - (1) Romans 8:5a – Earlier, we determined that those who are **in** (Greek: EN) the flesh are the unsaved (Romans 7:6). They have their minds set on the flesh. In a similar manner, those believers who walk according to (Greek: KATA) the flesh have set their minds on the flesh. 1 Corinthians 3:1-3
 - (a) To set your mind on something means to entertain, or **occupy** your mind with it, or to dispose your thinking toward it.
 - (b) We may want to believe otherwise, but to the degree that we walk *according to the flesh*, we are fleshly or unspiritual in our **living**. 2 Corinthians 1:16-17, 10:2-6
 - (2) Romans 8:5b – By contrast, those who walk *according to the Spirit* **occupy** their minds with the things pertaining to the Holy Spirit. 2 Corinthians 5:16
 - b) Romans 8:6 – The consequence of a mind **set on** the flesh is death while the results of a mind set on the Spirit are life and peace.
 - (1) *The mind set on the flesh is death*. Death is a **noun**, emphasizing the type of life you have if you set your mind on the flesh. (John 6:63) You will live a useless life devoid of fellowship with God.
 - (2) *But the mind that is set on the Spirit* speaks of the believer who is walking according to the Holy Spirit and has a mind filled with life and **peace**. John 6:63
 - (a) *Life* in this context implies **real**, abundant living. John 7:38
 - (b) This *peace* (Greek: EIRENE) means prosperity, quietness, **rest**, or, literally, to be set at one again.
 - (c) Every human being desires this peace whether he **knows** it or not. Romans 14:17, Colossians 3:14-17

- c) Romans 8:7 – We need to know that if we set our minds on the flesh, we will become carnal. The characteristics of the **carnal** mind are
- (1) ***Insolence***: The mind of the believer who is walking according to the flesh (and all unbelievers) is **hostile** toward God. Christians who walk by the flesh are resistant to God.
 - (2) ***Insubordination***: The mind of the believer who is walking according to the flesh (and all unbelievers) does not **subject** itself to the Law of God. Christians who walk by the flesh are not submissive to God.
 - (3) ***Ineptitude***: The mind of the believer who is walking according to the flesh (and all unbelievers) is incapable of ever pleasing God (*cannot please God*). Christians who walk by the flesh cannot **please** God in any way.
 - (4) When we lack peace, feel **far** from God, do not want to pray, or experience many broken relationships, we are most surely walking according to the flesh and not according to the Spirit. Christians who walk by the flesh are cold toward God.
6. Romans 8:8-11 – The **presence** of the Holy Spirit in each believer’s life **seals** his present salvation and guarantees his future glorification.
- a) Romans 8:8 – The unsaved are in the flesh and cannot **please** God.
- (1) Just as we are now in Christ, we were once hopelessly **locked** away in Adam.
Romans 5:12-19, Ephesians 1
 - (2) Romans 7:5 – Those who are **in** the flesh (unbelievers) are totally incapable of pleasing God.
 - (3) Romans 8:8-9a – Even though we are not *in the flesh*, we can **easily** walk *according to the flesh* and cease to please the Lord.
- b) Romans 8:9 – The Bible describes the saved as those who are in the Spirit or those who have the Holy **Spirit** dwelling in them.
- (1) Paul would not say to a natural man (unbeliever) that he is in the Spirit, nor would he command the natural man to walk according to the Spirit; only those who have the indwelling Spirit of **Christ** are in the Spirit.
 - (2) Because we as believers have the indwelling Spirit of Christ, we belong to Christ. Anyone who does not have the Spirit does not **belong** to Christ, period!
1 Corinthians 12:13, Galatians 3:26-27, Ephesians 1:13-14
 - (3) Just because we are *in* the Spirit rather than in the flesh does not guarantee that we will walk *according* to the Spirit. When we do walk according to the Spirit, spiritual **growth** and maturity can occur.
- c) Romans 8:10 – Though your physical body is subject to death due to sin, your human spirit is **alive** and well because of righteousness and for the purpose of righteousness.

- d) Romans 8:11 – The Holy Spirit living in you not only guarantees the future resurrection life to your mortal body but also provides you that kind of life in the **present**.
- (1) Life to your bodies **later**
- (a) The Holy Spirit, who **gave** life to the lifeless body of Jesus Christ, will one day also give life to your body, which is subject to death. Romans 1:4
- (b) We will be resurrected after we **fall** asleep in Christ. 1 Corinthians 15:21-22, Ephesians 1:13-14, 1 Thessalonians 4:13-18
- (c) We will be raptured if we do not die before Christ returns for His **bride**.
1 Corinthians 15:50-51
- (2) Life to your body **now**
- (a) The same Holy Spirit who brought Jesus Christ to life is the **same** Spirit that lives in you! Ephesians 1:19-20, Philippians 1:21, Colossians 1:27
- (b) Because eternal life is to **know** (fellowship with) God the Father and God the Son in a practical and intimate way, you can experience eternal life on earth.
John 3:16 – the believer **has** eternal life, John 17:3.

7. Romans 8:12-17 – The **practice** of the spiritual believer

- a) Romans 8:12-13 – What are our personal obligations?
- (1) Romans 8:12 – What are our obligations to the sin nature? We are **not** obligated to live according to the flesh and experience a death-**like** existence.
- (a) We no longer have any obligation to our flesh to live according to it.
- (i) Many believers get trapped in Romans 7, believing that they have no **hope** but to live according to their sin nature. They try and fail and eventually give up on their sanctification. Romans 7:24-25
- (ii) Believers **easily** believe that they have no hope of ever changing and that their sin nature is stronger than everyone else's.
- (b) Romans 8:13a – Death awaits those who live according to the flesh.
- (i) *You must die* could literally be translated *You are **about** to die*.
- (ii) When we walk according to the flesh, we **head** toward death. How?
- (a) Discipline from the Lord's **hand** - Acts 5:1-11, 1 Corinthians 11:30, 2 Timothy 4:14-15, 1 John 5:16
- (b) Discipline from the local **church** - John 15:6, 1 Corinthians 5:13, Rom. 16:17-18, 2 Thessalonians 3:11-15, 1 Timothy 1:19-20, Titus 3:10-11
- (c) Sin's **built**-in death mechanism (*the law of sin and death*) -
Romans 6:16,21 23, 8:2, Galatians 6:7-8, Job 4:8

- (2) Romans 8:13b – What are our obligations to the Holy Spirit? We are responsible to live by means of the Spirit in whom the **deeds** of the body are put to death and life is really lived for God’s glory.
- (a) The power of the Spirit of God is *putting to death* the evil things done by our **bodies**.
 - (b) Then, we begin to experience the life that Jesus spoke of in John 7:38. Our lives become vessels through whom His living **waters** can flow.
 - (c) Is *put to death* a **work** of eradicating sin from your life that you must do, or is it done by faith?
 - (d) Counting by faith on *the death Christ died to sin* (Romans 6:10-11) is what we must do. We do not have to **kill** the deeds of the flesh ourselves.
 - (e) In light of Romans 6-8, we conclude that the apostle is encouraging us to **rely** on the death *Christ died to sin once for all* as fact and enjoy His freedom from sin’s control.
- b) Romans 8:14-17 –What can God’s child anticipate from a Spirit-enabled walk?
- (1) Romans 8:14 – We can expect guidance **from** God.
 - (a) Only God’s *sons* are capable of being consistently **led** by God.
 - (b) This word for *sons* (Greek: HUIOI) generally indicates **mature** or responsible sons.
 - (i) This word is used of **Jesus** as the *Son* of God and the *Son* of Man. John 1:49
 - (ii) Another term for *son*, (Greek: TEKNA, as used for *children* in 16 and 17) generally means offspring or **born** ones (e.g. sons of God, John 1:12) as opposed to mature sons (HUIOI).
 - (c) Paul was not casting **doubt** on the believer’s sonship but stating that maturing sons (HUIOI) are guided and led by the Holy Spirit.
 - (d) Sons (TEKNA, born ones) of God who are walking according to flesh are not being **led** by the Holy Spirit, at least not consistently.
 - (e) We will see that all God’s children (TEKNA) are secure as **heirs**, but only the HUIOI, the sons of God, are led by God’s Spirit.

- (2) Romans 8:15-17 – We can experience practical intimacy and fellowship **with** God.
- (a) Romans 8:15a – Sonship is not an **imposition**: *We have not received a spirit of slavery.*
- (i) If you are not walking according to the Spirit but still seek to be faithful in your walk, your relationship with the Lord will seem more like slavery than **sonship**.
- (ii) If your Christian life **seems** like slavery or drudgery, you should consider if you are in fellowship with the Spirit of God at this time.
- (b) Romans 8:15b – Sonship does not involve **intimidation**: *...leading to fear again.*
- (i) Again, if you **walk** according to the Spirit, you will not walk in slavery to fear.
- (ii) If you are **full** of fear, by what, or whom, are you living your life?
- (c) Romans 8:15c – Sonship fully **inducts** you into God's **family**: *...but you have received a spirit of adoption...*
- (i) The *spirit of adoption* means that you are not a second **rate** child in your relationship with God. Galatians 4:1-7
- (ii) Instead, you have a **place** of belonging in your relationship with God. Ephesians 1:5
- (iii) Also, the Holy Spirit in you guarantees your **full** adoption.
- (d) Romans 8:15d – Sonship gives you **intimacy**: *...by which we cry out, Abba! Father!*
- (i) What kind of Christian experience have you had to this point? Is God like a papa or **daddy** to you?
- (ii) You should be experiencing intimacy with the Lord in your **daily** walk.
- (iii) If God seems distant, uncaring, or **cold**, you are missing an important part of the Christian life.
- (e) Romans 8:16 – Sonship gives you a new **identification**: *The Spirit Himself bears witness with our spirit that we are children of God.*
- (i) One practical ministry of the Holy Spirit in **our** lives is to bear witness with us that we are God's children. John 15:26-27,16:7,12-15
- (ii) If you walk according to the Spirit, you easily **hear** that statement from the witness of the Word of God.

- (iii) If you walk according to the flesh, you can **fail** to hear this witness. You even lose your personal consciousness of your position in Christ.
 - (iv) You do not **lose** your salvation; rather, sadly, you do not hear the witness of the Spirit of God in your life.
- (f) Romans 8:17a – Sonship gives you an **inheritance**: *If children, heirs also...*
Ephesians 1:11
- (i) Again, the Spirit of God wants to teach you this **truth** - that you are not only God's offspring but also His heir.
 - (ii) Those who walk by the Spirit **hear** His voice clearly, and thus benefit practically, from their fellowship with Him.
- (g) Romans 8:17b – Sonship gives you full **integration**: *Heirs of God and fellow heirs with Christ...*
- (i) Again, the Spirit of God wants to communicate to you that you are indeed God's heir and will inherit from **Him**. Colossians 1:12
 - (ii) You are also a **joint** or fellow heir with Christ. This means that all He has received, you have co-received in Him. Ephesians 2:4-7
- (h) Romans 8:17c – Sonship incurs **investments**: *If indeed we suffer with him in order that we may be glorified with him.* Philippians 3:10
- (i) This *if* (1st class condition in Greek) means if and it is a **fact**.
 - (ii) The truth is, it is appointed to believers to suffer with and **for** Him.
 - (iii) This suffering plays a part in our **future** glorification.
 - (iv) This verse segues to the **third** phase of our one salvation – glorification.

VI. Romans 8:18-39 – The Doctrine of Glorification

A. Romans 8:18 – Understanding future glorification gives you a correct outlook on present suffering.

1. Paul weighed our present sufferings against our future glory and found them incomparable. God wants you to know that your present *sufferings are not worthy to be compared with* your future glory.
2. God wants you to have a **divine** perspective regarding your present suffering.
 - a) *Christian Guarantee #1: You are expected to suffer. Suffering is part of God's plan for your life. 2 Timothy 3:10-12*
 - b) *Christian Guarantee #2: Your future glory is superior to your present sufferings. 2 Corinthians 4:16-18*
 - c) *Christian Guarantee #3: You will be glorified. That is a fact! Romans 8:30*

B. Romans 8:19-27 – What is happening as we wait for future glory? Let's look at three personages who are groaning at the present time.

1. Romans 8:19-22 – All **nature** is **groaning** for future glory.
 - a) Romans 8:19-21a – All nature is anxiously **longing** for, and eagerly awaiting, the day when the sons of God will be revealed in glory.
 - 1) Romans 8:20 – Creation is waiting in anticipation because God subjected it to futility back in the Garden of Eden due to the **curse**. Genesis 3:17-19
 - 2) Romans 8:21a – At the second coming, (*the revealing of the sons of God*, Romans 8:19) when we return with Christ to set up the kingdom, the majority of the curse will be removed.
 - b) Romans 8:21b – 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.
 - c) Romans 8:22 – While creation eagerly awaits its freedom from the effects of sin, it groans and suffers childbirth **pains**.
2. Romans 8:23-25 – We believers are **groaning** for future glory.
 - a) Romans 8:23– Much like creation, we **groan** while we await the future redemption of our bodies.
 - 1) *...having the first fruits of the Spirit*. Much to the disappointment of modern Christian thinking, possessing the Holy Spirit means that we will, indeed, **suffer**.

- 2) *waiting for...the redemption of the body*. In glorification when God changes our bodies, we will **groan** no more. 1 Corinthians 15:50-54, 1 Thessalonians 4:13-18, 1 John 3:1-2
- 3) Is Isaiah 53:4-5 talking about physical healing?
- (a) No. Isaiah was writing about spiritual healing when he said *by his **stripes** we are healed*.
- (b) Even so, on the day Christ returns in the **rapture**, we will be glorified and we will experience physical relief because of His finished work on Calvary.
- b) Romans 8:24a – The reason we believers eagerly and patiently wait for future glorification is that we are saved in the **hope**, or sure confidence, of going to heaven and being freed from all suffering.
- 1) Romans 8:24b – Biblical hope is confident expectation, even though God’s promise is **not** yet realized.
- 2) Romans 8:25 – The hope of future glorification makes us **eager** for eternity.
3. Romans 8:26-27 – The Holy Spirit’s **groaning** on our behalf
- a) Romans 8:26a – The Holy Spirit *helps **our** weaknesses*. (He does not help our strengths. Besides, do we really have strengths?)
- b) Romans 8:26b – *...for we do not know how to **pray** as we should*.
- 1) This does not say sometimes or even **when** we do not know how to pray.
- 2) This sweeping statement says that we absolutely **do not** know how to pray as we should.
- c) Romans 8:26c – The Holy Spirit **makes** intercession for us.
- 1) He groans *for* us, not **through** us. He does the groaning; we don’t. This is not a heavenly or angelic language we speak.
- 2) In fact, this groaning is *too **deep** for human words* (literally, is unutterable). This does not come out of our mouths, but rather it is done for us by the Spirit before God’s throne.
- d) Romans 8:27 – God the **Father** responds appropriately to the groaning of the Holy Spirit.
- 1) Romans 8:27a – God, who knows human **hearts**, knows what the Holy Spirit has in mind for us.
- 2) Romans 8:27b – The Holy Spirit will request of God the Father only that which is in accordance with the **will** of God.

C. God's guarantees of future glorification

1. Romans 8:28 – God's incredible **promise** to every believer in Christ is *I will keep working with you!* Romans 14:4, Jude 24-25
 - a) Romans 8:28a – The **certainty** of God's promise: *And we know.*
 - b) Romans 8:28b – The **commitment** to success of God's promise: *God causes...*
 - c) Romans 8:28c – The **crux** of God's promise: He makes *all things to work together for good.*
 - (1) What **good** is this?
 - (a) Is it for your physical good? **No!** That's not the promise.
 - (b) Is it for your materialistic **good**? No! That's not the promise.
 - (c) It is for your spiritual good and for the **glory** of Jesus Christ.
 - (2) What must you do to appropriate this promise?
 - (a) As with all of God's promises, you **have** to believe it.
 - (b) To begin to appreciate this promise in a practical way, you **need** faith. You can be sure He really does work all things together for the good of every believer.
 - d) Romans 8:28d – The **content** of God's promise demands that you understand some things.
 - (1) This promise **IS NOT** asserting
 - (a) That all things **are** good. (For example, Satan, sin, false doctrine, rape, murder are not good. 1 John 2:16)
 - (b) That you will not **reap** what you have sown. (You will reap corruption if you sow to the flesh. Galatians 6:7-8)
 - (c) That God condones everything in your **life**. (God's permissive will versus His perfect will.) Romans 14:23b, 1 Corinthians 6:12; 10:23
 - (d) That this promise is true for **all** people. (This promise is true only for believers.)
 - (e) That this is an **excuse** for irresponsible decisions. 2 Peter 2:19
 - (2) This promise **IS** asserting
 - (a) That without violating your **free** will, or doing away with the negative consequences of your bad choices, God is determined to work all things together for your ultimate good and for His glory.
 - (b) That God will **finish** what He started in your life. God promises that you will be trained in the present and glorified in the future. Philippians 1:6, 1 Thessalonians 5:24

- e) Romans 8:28 – This promise is for the **children** of God.
- (1) Romans 8:28e – From the human side: *to those who love God* - 1 Corinthians 2:9
 - (a) *Those who love God* is a general statement, describing **all** believers. Do you know anyone who loves God perfectly? 1 John 2:5, 1 Corinthians 8:2-3, Peter's story: John 13:37-38, 18:25-27, 21:15-17, 1 Peter 1:8
 - (b) Some believers **forsake** their love for God. The Ephesian believers left their first love for the Lord. (Compare Revelation 2:4-5 to Ephesians 6:24; during the tribulation, Matthew 24:12)
 - (c) If you leave your first love, God may take you home for your own good (**take** your life). 1 Corinthians 11:29-31, 5:13; 1 Tim 1:18-20; 2 Pet 2:20-22
 - (d) Remember: the **law** of Christ is to love God (Galatians 6:2, 1 Corinthians 16:22) and one another. John 15:12-17, 13:35, Luke 10:25-29.
 - (e) How is your love for the Lord? What should you do if your love for God and His people has grown **cold**? Romans 8:35, Revelation 2:4-5
 - (2) Romans 8:28f – From the divine side: *to those who are called according to His purpose*.
 - (a) Everyone who has ever believed did so in response to God's call and is therefore referred to as the **called**. John 6:44; Romans 1:6
 - (b) The Lord called us, yet we exercised our volition to **believe**. Ephesians 1:13
 - (c) Spiritual believers, baby believers, and **carnal** believers are all part of this category of *called ones*.
2. Romans 8:28-29a – God's good **PURPOSE** with every believer in Christ: *I will conform you to Christ!*
- a) Romans 8:28g – *for good*: God works all things together for our ultimate **good** (Greek: AGATHOS means good in its character, beneficial).
 - b) Romans 8:28h – *according to His purpose*: God works all things together for a definite **reason**.
 - c) Romans 8:29a – *for whom He foreknew, He also predestined*: God predetermined this because He had all the **facts** in hand from the beginning.
 - (1) *Foreknow* (Greek: PROGINOSKO - GINOSKO means to **know**; PRO means beforehand).
 - (a) In eternity past, God knew you were going to trust Christ, and He graciously incorporated you into His **plan**.

- (b) Your being **made** like Christ was planned and accomplished according to His foreknowledge.
 - (c) Knowing something beforehand is not the same as causing it. God **knew** sin would exist beforehand, but He did not will it to be or designate it to come into being. James 1:13
- (2) *Predestined* (Greek PROORIZO - ORIZO means to declare, determine, **limit**, or ordain; PRO means beforehand).
- (a) To predestine means to **set** a boundary, to mark out or limit in advance, to determine beforehand.
 - (b) The Bible **never** uses the word predestination to describe who will or will not be saved.
 - (c) Scripture always uses the word *predestination* in a context of **service** or glorification and never in reference to our justification.
 - (i) Foreordination was used in reference to Christ's **work**.
 - (1) In Acts 4:27-28 the word predestine is used to **show** God orchestrating everything about Christ's death so it occurred exactly as He had predetermined.
 - (ii) Foreordination is used of the believer's **service** and glorification.
 - (1) In Romans 8:28-29 it is used of the believer being predetermined to be made into Christ's **image**. (our present service and our future glorification, 2X)
 - (2) In 1 Corinthians 2:7 it is used of the wisdom we receive in the Church Age that was preordained for our **glory**. (our present service)
 - (3) In Ephesians 1:5 it is used to say that every believer ultimately will be fully adopted as full-fledged legal **heirs** of God. (our future glorification)
 - (4) In Ephesians 1:11 it is used for the fact that all believers **will** inherit blessings (our future glorification).
 - (d) God says that those whom He foreknew He predestined. Predestination is **based** on God's foreknowledge, not on an arbitrary or ignorant-of-the-future decision that He made in eternity past without omniscience.
 - (i) If God has not **always** known the future, He cannot be God.
 - (ii) **Never** for one moment has God not known everything.

3. Romans 8:29b-30 – God’s **plan** for every believer in Christ: *I will **conform** you to the image of Christ* -all the way to the end!
- a) God’s plan and purpose is so guaranteed that the **whom** and **these** in these verses refer to the same group of people without any exception or drop-outs.
- 1) **God** foreknew everything.
 - 2) 100% of those **people** God foreknew, He predestined.
 - 3) 100% of those whom God predestined (to conformity with His Son’s image), He **called**.
 - 4) 100% of those whom God called, He justified (to be declared **just**).
 - 5) 100% of those whom God justified, He glorified (to be **made** perfect).
- b) Romans 8:29 – God’s plan for you is like **five** links in an unbreakable chain: those for whom God works all things together for good (Romans 8:28) are foreknown, predestined, called, justified and glorified.
- 1) General observations
 - (a) God **acts** in each of these five doctrinal states of being.
 - (b) Not one of these states of being requires **human** responsibility. Rather, God alone acts.
 - (c) In this passage, predestination, calling, justification, and glorification are **based** on God’s foreknowledge.
 - (d) Out of His foreknowledge, God ordained that **each** of these doctrinal issues would happen.
 - (e) Each of these states of being is exclusively for believers. No unbeliever can ever **claim** any of them.
 - 2) Romans 8:29a – *whom He foreknew*
 - (a) God foreknew us in Adam, and He also foreknew us **in Christ**. 2 Timothy 1:9, Ephesians 1:4
 - (b) God cannot **help** but know all things beforehand. 1 John 3:20
 - (c) God foreknew that sin would exist, but God did **not** orchestrate or instigate sin.
 - (d) Just because God foreknows something does not **mean** that He foreordains it.
 - (e) God *has* foreordained many things, including those that have to do with **you**.

- 3) Romans 8:29b – *These He also predestined*
- (a) God predestined us, His foreknown ones, to understand His wisdom for our **glory** (in the present). 1 Corinthians 2:6-10, Col 1:26-27, 2:3-4
 - (b) God predestined each of those He foreknew to be conformed to the **image** of His Son (in the present and future). 1 Corinthians 15:49, 2 Corinthians 3:18, Ephesians 4:24, Philippians 3:21, Colossians 3:10-11
 - (c) God also predestined each of His foreknown ones to adoption as **sons** (in the present and future). Romans 8:23, Galatians 4:5
 - (d) God also predestined each of us to **partake** in the inheritance of Christ in the future. Ephesians 1:11,14, Colossians 1:12, 1 Peter 1:4
- 4) Romans 8:30a – *these He also called* - 1 Thessalonians 5:24, Jude 1:1, 1 Corinthians 1:24
- (a) 2 Timothy 1:9 – He saved us and called us with a **holy** calling.
 - (b) 1 Timothy 6:12 – He called us to eternal **life**.
 - (c) 1 Peter 2:9 – He called us **out** of darkness into the light of the glorious Gospel.
 - (d) 1 Thessalonians 2:12 – He called us into His kingdom and **glory**.
 - (e) 2 Thessalonians 2:14 – He called us through the **Gospel**.
 - (f) Galatians 1:6 – He called us by the **grace** of Jesus Christ.
 - (g) 1 Peter 5:10 – He called us by Christ Jesus into His eternal **glory**.
 - (h) Romans 9:25-26 – He called us to be called **His** children. 1 John 3:1
 - (i) Romans 1:7 – He called us **saints**. 1 Corinthians 1:2
 - (j) 1 Peter 3:9 – He called us to inherit a **blessing**.
 - (k) Galatians 5:1 – He called us to **freedom**.
 - (l) Col 3:15 – He called us to peace and **unity**.
 - (m) 1 Peter 2:21 – He has called us to **follow** in Christ's sufferings.
 - (n) This is why we are called, the **called**.
- 5) Romans 8:30b – *these He also justified* - 1 Corinthians 6:11b
- (a) Romans 3:24 – We are justified as a free **gift**.
 - (b) Romans 3:28 – We are justified by **faith** in Christ. Romans 5:1
 - (c) Titus 3:7 – We are justified by God's **grace**.
 - (d) Romans 4:2-4 – We are justified apart from **works**. Galatians 2:16, 3:11
 - (e) Acts 13:38-39 – We are justified without the **law**.

- 6) Romans 8:30c – *these He also glorified* - Romans 8:17, 30
- We are not yet glorified, but as far as God is concerned it's a done **deal**.
 - The word glorified is in the **past** tense because God absolutely guarantees it.
- c) What aspect of God's **plan** is clearly missing here? Sanctification. Why?
4. Romans 8:31-34 – God's **provision** for every believer in Christ: *I will never let you go!* To underscore the means and magnitude of God's provision for our eternal security and future glorification, Paul raised **five** questions.
- Romans 8:31a – Question #1: *What then shall we say to these things?* Anticipated answer: **Amen!** Praise the Lord.
 - Romans 8:31b – Question #2: *So then, If God be for us, who can be against us?* Anticipated answer: "No **one!**"
 - Romans 8:32 – Question #3: *He who did not spare His own Son but delivered Him up for us all, how will He [the Father] not also with Him [the Son] freely give us all things?* Anticipated answer: Yes, He **will**, all because of His amazing grace.
 - Romans 8:33 – Question #4: *Who will bring a charge against God's **elect**?* Anticipated answer: No one! Why? Because *it is God who justifies*.
 - Romans 8:34 – Question #5: *Who is the one who condemns?* Anticipated answer: No one! Why? Because the only one who could legitimately condemn us is Christ and...
 - He is the one who **died** to pay for our sins: *Christ is He who died*.
 - He **rose** and conquered death: *yes, rather who was raised*.
 - He **sits** at the favored side of God: *who is at the right hand of God*.
 - He, right now and forever, argues **our** case: *who also intercedes for us!*
5. Romans 8:35-39 – God's **perpetual love** for every believer in Christ. To further underscore the certainty and security of the believer's salvation and glorification, Paul raised one last question.
- Romans 8:35a – *Who shall separate us from the **love** of Christ?* Anticipated answer:

 - Romans 8:35b – The **question qualified**—Seven potential areas in which we might ask, "If this is happening, does the Lord really love me?"
 - What if I have tribulation (trouble, oppressive **stress**, and affliction)?
2 Corinthians 4:8-11
 - What if I'm under distresses (calamity, **hard** times, problems, anguish)?
2 Corinthians 7:5-6

- 3) What if I have persecution (suffering hostility, being **hated**)? Acts 8:1
 - 4) What if I am in a famine (hunger, **food** deprivation, dearth)? Acts 11:28-30
 - 5) What if I suffer nakedness (without clothing, being out in the **cold**, homelessness)? Hebrews 11:37-38
 - 6) What if I am under **peril** (in danger, threatened)? 2 Corinthians 11:23-27
 - 7) What if I am threatened by the sword (**war**, violent death, backstabbing)? Acts 7:58-8:2
 - 8) Can anything separate us from the **love** Christ has for us? Can troubles or problems or sufferings or hunger or nakedness or danger or violent death?
- c) Romans 8:36 – Psalm 44:22 corroborates these potential difficulties for believers. Why did Paul cite this verse?
- 1) Sometimes, the **world** counts Christians as sheep for slaughter (e.g. Nero, John 16:33).
 - 2) The fact that someone considers you a **sheep** to be slaughtered does not mean God has abandoned you.
- d) Romans 8:37 – The answer to Paul’s question in verse 35 is a definite NO! *But in **all** these things we overwhelmingly conquer through Him who loved us.*
- e) Romans 8:38-39 – The certain conviction you can have regarding verse 35 is *for I am convinced that* nothing can separate **us**. What about you, are you persuaded of this truth?
- 1) Romans 8:38a – No sphere of existence, including death or **life**, can separate us from the love of God in Christ. Romans 8:35
 - 2) Romans 8:38b – No supernatural power, including **angels** or *principalities or powers* can separate us from the love of God in Christ. Romans 8:35
 - (a) Is Satan included in this? Yes, remember, Satan is a fallen **angel**.
 - (b) Not even Satan can separate us from the **love** of God!
 - 3) Romans 8:38c – No present realities or future possibilities, (*things present and things to **come***) can separate us from the love of God in Christ. Romans 8:35
 - (a) What might this involve? You can do nothing, even in the future, to separate yourself from God’s love. Judgment **day** cannot separate you from the love of God in Christ Jesus.
 - (b) What about your future sins or possible unbelief? What about your **doubts** or even carnality!?

- 4) Romans 8:39a – No extremes of location in the cosmos, including *height or **depth***, can separate you from the love of God in Christ!
- (a) Can a believer drift **away** from God's love? Psalm 139:7-16
- (b) Neither the deepest **valley** (trial) nor the highest height in the world can separate you from the love of God in Christ Jesus.
- (c) Whether you are up or down, you cannot get **away** from the love of God in Christ.
- 5) Romans 8:39b – No created being *or created **thing*** can separate you from God's love.
- (a) Are you a created being? Can you, a created being, separate yourself from God? No, not even **you** can remove yourself from God's love.
- (b) Some mistakenly say you can **give** back the free gift of salvation (Romans 11:29), but how can you give back your spiritual DNA to God and become unborn?
1 Peter 1:23
- f) Romans 8:39c – The triumphant conclusion is that no one nor any thing, including you, *shall be **able** to separate us from the love of God which is in Christ Jesus our Lord.*
- 1) Are you as persuaded of this as the **apostle** who penned it? *I am convinced...*
- 2) Could you **make** this declaration with all confidence?
- 3) You will never be **worthy** of this, not even on your best day! Amazing grace!

APPENDIX

I. The Gospel

A. Defining the word gospel

1. The **Greek** word for gospel is EUANGELION.
 - a) The word EUANGELION can mean any type of **good** news.
 - b) Therefore, the **whole** Bible could be called good news, the gospel.
2. The writers of the New Testament developed a **special** meaning for the word EUANGELION or Gospel.
 - a) In Scripture, the word Gospel came to mean God's good **news** of salvation for all mankind.
 - b) EUANGELION describes the saving message, the good news that an unbeliever must believe to be **saved**. 1 Corinthians 15:1-4, Galatians 1:6-9

B. According to Romans 1:16-17, the Gospel is a powerful message.

1. God's Good News is **about** His provision of a Savior and that Savior's work.
 - a) The Gospel is God's **power** unto salvation.
 - b) But... God's power unto salvation is only for **those** who believe.
2. The Gospel provides God's righteousness to undeserving **sinners**.
 - a) As soon as you **stop** focusing on Christ in your Gospel presentation, you no longer have a Gospel message.
 - b) Martin Luther once wrote that salvation is *Sola Fide* (faith alone), *Sola Gratia* (grace alone), *Solus Christus* (Christ alone), *Sola Scriptura* (Scripture alone), and *Soli Deo Gloria* (to God **alone** be glory).

C. What kind of message is the Gospel?

1. The Gospel is the objective, historical message of God's work to freely save us from His just wrath, **forgive** us our sins, and provide us eternal life.
2. The Gospel is not some subjective, **how-to** method that we use to herd people through a salvation process.

D. The Gospel: The irreducible minimums – Take these away, and you do not have the Gospel.

1. First Corinthians 15:1-11 is the Apostle **Paul's** clearest declaration of the Gospel.
2. 1 Corinthians 15:3-11 – The Good News is about a **Person**, the God-man, Jesus Christ.
3. 1 Corinthians 15:3-4 – The Good News is the actual historical **event** by which God brought salvation to all humanity through the Person and work of Jesus Christ.
 - a) 1 Corinthians 15:3a – The **Person** of salvation: *Christ* - Romans 1:2-4
 - 1) **Christ** is the Greek translation of the Hebrew word **Messiah**. John 7:41
 - 2) In the Garden of Eden, God pronounced that the Christ would be **human**. Genesis 3:15
 - 3) God promised that the Messiah, the *seed of the woman* (Genesis 3:15), would come to rescue mankind from the deadly lie of the Serpent **Satan**. Job 19:25, John 1:14
 - 4) God also promised that the Christ would be **deity**, God residing with us, *Emmanuel*. Isaiah 7:14, 9:6, John 8:23-24
 - b) The **work** of salvation, 1 John 4:14-15
 - 1) 1 Corinthians 15:3b – *Christ **died** for our sins.*
 - (a) In Scripture, death always **means** separation, not cessation or obliteration.
 - (i) Christ suffered **spiritual** death, being separated from God the Father because of the sins of all mankind, which He **bore** in His own body during the dark hours of the cross. 1 Peter 2:24; Colossians 1:22
 - (ii) Christ suffered **physical** death, separation of His soul and spirit from His dead **body**. Luke 23:46; Hebrews 10:10
 - (iii) Christ suffered **eternal** death in that whether He was separated from the Father for one minute or one million years made no difference since God lives outside the realm of time and is not subject to time. Hebrews 7:27; 9:26,28; 10:12, 14; 1 Peter 3:18
 - (b) 1 Corinthians 15:3c – Proof of His death: *According to the Scriptures* – Christ's death occurred **exactly** as God prophesied.
 - (c) 1 Corinthians 15:3d – Proof of His death: Christ was **buried**. The living are not buried.

- 2) 1 Corinthians 15:4-10 – Christ was **raised** on the third **day**.
- (a) Christ's resurrection validated His victory **over** sin and death on the cross.
- (b) 1 Corinthians 15:4a – Proof of His resurrection: *According to the Scriptures* – Christ's resurrection occurred exactly **as** God prophesied.
- (c) 1 Corinthians 15:5-10 – Proof of His resurrection: *And was **seen*** – Many witnesses saw the resurrected Christ.
- (i) 1 Corinthians 15:5a – **Peter**, one of Jesus' closest friends and one of the best known Christians of all time, saw Christ resurrected.
- (ii) 1 Corinthians 15:5b – While still doubting Christ's resurrection, the twelve disciples **saw** Him. (Even though Judas Iscariot was dead, corporately they were still called the twelve.)
- (iii) 1 Corinthians 15:6 – Christ appeared to **over** 500 people at one event, most of whom were still alive in Paul's time to affirm it.
- (iv) 1 Corinthians 15:7a – James, Christ's **half**-brother, saw Him after the resurrection. Having grown up with Christ, he easily confirmed His identity and began following Him. He didn't call the resurrected Jesus a fraud.
- (v) 1 Corinthians 15:7b – The apostles, the ones Christ personally commissioned to share the facts of His death and resurrection with the rest of the world, **saw** Him resurrected.
- (vi) 1 Corinthians 15:8-10 – The apostle **Paul**, formerly a blasphemer and destroyer of the Church, saw the resurrected Christ and believed.
- c) 1 Corinthians 15:3-4 – The Good News was a prophesied series of **events** that happened exactly as God foretold through His holy prophets. Acts 10:43, Romans 1:2-4
- 1) The phrase *according to the Scripture* is repeated **twice** in this passage.
- 2) Old Testament prophets **gave** many amazing details as they foretold Christ's death. Psalm 22:17-18, 69:11, Isaiah 53:3-6, Zechariah 12:10, Luke 24:46
- 3) Old Testament prophets also **told** of Christ's resurrection. Job 19:25-26, Psalm 16:8-11, Isaiah 25:8
- d) 1 Corinthians 15:5-9 – The Good News of His death and resurrection came from **eye** witness accounts of the actual events. 1 John 1:1-2
- e) 1 Corinthians 15:10-11 – The Good News was proclaimed everywhere, bringing constant persecution to the faithful and eventually costing many their **lives**. Would they have chosen to suffer and die for a lie?

E. Christ calls you to help share the clear Gospel around the world.

1. In Mark 16:15, the Lord Jesus Christ commands us to *go into all the world and preach the Gospel to all creation.*
2. In Acts 1:8, Jesus said, *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.***
3. The church of Jesus Christ is not calling you to be Christ's witness.
4. Some mission organization is not calling you to be witness.
5. Some important leader is not calling you to be witness.
6. Jesus Christ is calling you to be His witness in all the earth. Matthew 28:16-20

F. According to Scripture, the only condition for receiving salvation is faith alone in Christ alone.

1. Acts 16:30-31 – 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.”
2. John 6:47 – “Truly, truly, I say to you, he who believes has eternal life.”
3. 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.”
4. 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?”
5. 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 is the Christ, the Son of God; and that believing you may have life in His name.

G. The facts about biblical faith

1. The Greek words PISTIS (noun) and PISTEUO (verb) literally mean believe in, rely on, trust in, or have faith in.
2. Believe, a verb, requires a subject (someone who trusts/believes) and an object (something or someone in whom to trust).
3. Faith's value relies solely on the value of the object trusted. Jeremiah 17:5-8
4. Hearing the Word of God initiates faith. Romans 10:13-17

5. The Scriptures exclude faith from the category of **works**. Romans 4:4-5
 - a) Because faith is not meritorious or a type of work, it is consistent with the **grace** of God. Ephesians 2:8-9, Romans 11:6
 - b) Because faith is not a work, when you believe in Christ, you receive salvation as a gift and all **glory** goes to God. Romans 4:20
6. More than **160** verses in the New Testament show faith to be the only prerequisite for salvation. (See end)

H. What is the false gospel?

1. People easily nod their heads in agreement when they hear the one **true** Gospel, but when you stipulate what the **Gospel is not**, they often strongly disagree.
 - a) The apostle Paul was bold in stating both what the Gospel is and what it **is not**.
 - 1) Salvation cannot be both Christ's **work** and our work at the same time. It cannot be 99% perfect Christ and 1% sinful us. Ephesians 2:8-9
 - 2) We either rely solely on the work of Christ or solely on ourselves. There is **no** middle ground. *"I am the LORD; that is My name; I will not give My glory to another."* Isaiah 42:8, Acts 4:10-12
2. **CONFUSION: Believe and do good works.**
 - a) The Gospel is not faith in Christ **plus** good works.
 - 1) Paul stated emphatically that salvation is entirely God's **work**. Psalm 3:8; Jonah 2:9; Revelation 7:10
 - 2) We can add nothing to Christ's perfect salvation work. He achieved complete and **full** salvation for all mankind. Hebrews 1:3, 10:12
 - b) *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.* Ephesians 2:8-9
 - c) *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.* Titus 3:5
3. **CONFUSION: Believe and be baptized.**
 - a) Water baptism is a believer's public testimony of his salvation, not the **means** of salvation for the unsaved. Acts 8:26-40, 10:43-48
 - b) If water baptism is required for salvation, Paul made a major blunder when he said the following: *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.* 1 Cor. 1:17

4. **CONFUSION: Believe and keep the Ten Commandments.**

- a) *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.*
Galatians 2:16
- b) *Through Him, everyone who believes is justified from everything you could **not** be justified from by the Law of Moses.* Acts 13:39
- c) *Therefore, **no one** will be declared righteous in his sight by observing the law; rather, through the law, we become conscious of sin.* Romans 3:20
- d) *Clearly no one is justified before God by the law because "The righteous will **live** by faith." Galatians 3:11*

5. **CONFUSION: Believe and confess your sins.**

- a) Confession of sins is not a requirement for salvation. God never commanded anyone to **confess** his sins to be saved.
 - 1) First, no one could possibly remember **every** sin he ever committed. In fact, most of us cannot remember what we had for supper last night!
 - 2) Second, it would invite distressing introspection and doubt because we could **never** be secure in our salvation for fear we had forgotten some sin.
- b) God will condemn unbelievers to the Lake of **Fire**, not because they failed to confess their sins, but because they did not believe in the Lord Jesus Christ.
- c) *"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."* John 3:18
- d) Confession of sins allows the believer to maintain fellowship **with** God but has no power to save the unbeliever.
- e) Confession belongs to the person who is already saved (1 John 1:9) and definitely is **not** a prerequisite for someone to become saved.
 - 1) The Greek words translated *confess* (HOMOLOGEO or EXHOMOLOGEO) were two root words HOMO, meaning the **same** thing, and LOGEO, meaning to speak.
 - 2) Literally, confess means to **say** the same thing, to agree with, or to admit.
 - 3) God does not want His children to ask for forgiveness but rather to tell Him exactly what they did **wrong**. That is confession! And *when we confess our sins, He is faithful and just to forgive us our sins.* 1 John 1:9

6. **CONFUSION: Repent from your sins to be saved.**

- a) You may be surprised to learn that the phrases *repent of your sins* and *repent from your sins* are not found anywhere in the Bible.
- b) God's Word does not command repentance from sins to be saved, but every person who has ever believed unto salvation has repented from something.
- c) What does God mean when He commands us to repent for salvation?
 - 1) Repent in Greek (METANOIA) means to change your mind or change your thinking.
 - 2) Every Bible verse that uses the word repent tells who specifically needed to change his mind/thinking.
 - 3) Each context described what the individual needed to change his mind/thinking about. For example, in Acts 19:4 Luke described John the Baptist's meaning when he told people to repent. *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."*
 - 4) In our study of the word repentance, we should seek to correctly understand each passage in light of the biblical and historical meaning of the word, not according to the modern dictionary meaning.
- d) The moment you believed in Christ, you changed your mind about what you used to believe in and decided to believe exclusively in Jesus Christ.
- e) Repentance implies that no person is a blank slate before salvation.
 - 1) Every person in the world has some false hope that he relies on for eternal salvation or some false hope that allows him to ignore the issue of eternal salvation all together.
 - 2) Therefore, an unbeliever must change his mind prior to trusting exclusively in Jesus.
 - 3) Repentance is a change of mind not a change of conduct. Repentance is not a work that an unbeliever adds to his salvation.
 - 4) As we share the Gospel, when we notice that someone needs to change his mind about something (a religion or a self-effort), we should follow Paul and John the Baptist's examples and command him to change his mind about that issue and believe exclusively in Jesus Christ.
- f) In order to properly understand the New Testament's use of the words repent (verb) and repentance (noun), we cannot start with the modern English meanings. Instead, we must begin with their meanings in the original Greek as used in Scripture.
 - 1) As mentioned earlier, the Greek word repent (METANOIA) literally means change of mind or after-thought (META, change – NOIA, mind).
 - 2) What we repent of (or change our minds about) can vary. We can repent of good things and bad things. Repentance in and of itself is neutral.

- 3) Our modern understanding of repentance is derived from the Latin word REPOENITET, which means to be **sorry** again. Interestingly, Merriam-Webster says repent and reptile come from the same Latin root word meaning creeping or prostrate.
- 4) This change in understanding concerning the word repent began with **Jerome** (AD 347–420), who chose to use the Latin word PAENITENTIAM to translate the Greek word METANOIA in the Latin Vulgate. That word means *do penance* rather than *change your mind*.
- 5) His Latin translation became the standard Bible for many centuries and caused a shift in the meaning of repent from change of mind to do penance and to regret and **sorrow** for sin. This is a mistranslation that affects our understanding even today.
- 6) This mistranslation of repent has led to **many** meaning modifications.

7. **CONFUSION: *Invite Christ into your life or heart* or *Ask Jesus into your heart*.**

- a) The Gospel does not include **asking** Jesus into your heart. The proper response to the Gospel is to believe the message of who Christ is and what He did for you.
- b) No unbeliever has to beg, **invite**, or coerce Christ to come into his life. The moment he believes that Jesus Christ died for his sins and rose again, he receives eternal life as a free gift, is placed into union with Christ, and the Holy Spirit comes to indwell him.
- c) When you believed the Gospel, God immediately came **into** your life through the person and work of the Holy Spirit. *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.* Ephesians 1:13
- d) When you trust in Christ as your Savior, the Holy Spirit comes to **live** in you, but nowhere does God's Word tell you to ask Jesus to live in you as part of salvation. Revelation 3:20 does not tell the unregenerate sinner to ask Jesus into his sinful heart.

8. **CONFUSION: *Give your heart or life to God*.**

- a) The saving message of the Gospel does not involve **giving** something to God in return for salvation.
 - 1) A salvation received through some type of exchange is no longer a **free** gift but something earned or bargained for.
 - 2) *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) The Gospel is not about **giving** your life, your heart, or anything else to God in exchange for eternal life.
- c) Rather, the Gospel is that God gave **Himself** for your sins and died as your substitute on Calvary. God does not accept anything from you in exchange for, or as payment for, salvation. Salvation is a free gift by grace alone.
 - 1) *...as Christ also loved you and gave Himself up for **us**, an offering and a sacrifice to God as a fragrant aroma.* Ephesians 5:2
 - 2) *...the Son of God, who loved me and gave Himself up for **me**.* Galatians 2:20b

9. **CONFUSION: You must make Christ Lord of your life or Submit to His Lordship.**

- a) If you **deny** that Christ is God, or Lord, you cannot be saved. Why would anyone who denies that Jesus is Lord ever trust in Him as Savior?
 - 1) We must believe that Jesus is the LORD God for salvation. The title Christ has **deity** built into it. *"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."* John 8:24; Acts 2:36
 - 2) Although you must believe that 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 be based, not on Christ's finished work, but on **your** work in making Christ your Lord, or on your submission to Him. Titus 3:5-6
- b) How can an unbeliever, dead in his trespasses and sins, under Satan's control, without the Spirit of God in his life, ever honestly and effectually choose to **submit** to the Lordship of Jesus Christ and, thus, qualify for salvation?
- c) You cannot be saved by making Christ the **lord** of your life. Lordship is a sanctification (spiritual life) issue, not a justification (salvation) issue.
 - 1) No one has ever made Christ the complete Lord of his life because to be completely under Christ's Lordship is to be completely **sinless**. 1 John 1:8-10
 - 2) The moment we sin we are no longer under Christ's Lordship, and **every** believer sins. 1 John 1:6
- d) Jesus Christ our Lord wants to be Lord of every member of His body. He initiates this lifelong process at salvation and promises to continue working to complete it **until** our death. Philippians 2:12-13, 1 Peter 1:13-16
 - 1) Lordship can only be accomplished over the course of the believer's life, not through a decision made moments **before** you believe. Philippians 1:6
 - 2) Until we die, all of us struggle with sin. When we sin we cannot **blame** anyone but ourselves; sin is rebellion. Even after years of maturing, we can suddenly find ourselves rebelling against Christ's lordship in some area. Romans 6:11-23

- 3) Lordship is a progression. We are to consistently present the members of our bodies as instruments of righteousness to the Lord. This **means** that Christ's lordship over our lives is a lifelong process. Romans 6:19-22
- e) Therefore, lordship is a sanctification issue **for** the believer, not a salvation issue for the unbeliever.

10. CONFUSION: *You must make a public profession of faith to be saved.*

- a) This error implies that to be saved, you must make a **verbal**, public profession of your faith in Christ.
- b) If this were true, Christ's work on the cross to pay for sin was not **enough**. To complete our salvation, we would have to add our imperfect work of public confession to Christ's perfect work of dying for our sins.
- c) You will receive rewards for your public confession of Christ as Savior, or God may exclude you from rewards if you deny Christ as your Savior, but testifying cannot **earn** you salvation. 2 Timothy 2:11-12)
- d) Christ **alone** gained a complete salvation that can never be undone. 2 Timothy 2:13
- e) Romans 10:9-10 does not **teach** that an unbeliever must proclaim Christ publically in order to be saved.
- 1) It does teach that an Israelite called on the name of Christ because he had already believed **in** Him. Romans 10:14-15
 - 2) Children of Israel did not confess Jesus Christ as the **LORD** of the Old Testament without first believing on Him. 1 Corinthians 12:3

11. CONFUSION: *Come forward and pray the sinner's prayer.*

- a) The Gospel is not praying a prayer or walking an aisle. The Bible never commands anyone to **pray** to receive salvation. If praying were a requirement for salvation, the Lord would have made it abundantly clear.
- b) *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."* Acts 16:30b-31

I. 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 little **hearts**.
 - b) The Gospel is not an experience we've **had**.
2. The Gospel is not a **formula**.
 - a) The Gospel is not repeating some **phrase**.
 - b) The Gospel is not what I say or what someone **leads** me to say.
3. The Gospel is not the sinner's **prayer**.
4. The Gospel is not an **emotion**.
 - a) The Gospel is not a **show** of remorse.
 - 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** a mystical message.
 - d) The Gospel is not a **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. (Let's make a deal!)
 - a) If you'll **make** me Lord, then I'll save you.
 - b) If you'll **give** me your life, your heart, your all, then I'll give you salvation.
9. The Gospel is not something we have to **ask** or beg for.
 - a) The Gospel is not asking Him into my heart or **life**.
 - b) The Gospel is not to **beg** for forgiveness, or confession of sins.
10. The Gospel is not our **ability** to believe!
 - a) The Gospel is not trusting in **our** faith.
 - b) The Gospel is not our ability to be **sincere**.
 - c) The Gospel is not our ability to **cast** out all doubts.
11. The Gospel is the objective message of: Jesus Christ **died** for my sins and rose again. Do you believe in Him and what He did for you? If so, you are saved.

J. Beware if you preach any other Gospel. Galatians 1:6-9

1. Galatians 1:6 – Christians can **desert** the Gospel.
2. Galatians 1:7 – No Gospel exists other than: Christ died for your sins and **rose** again.
3. Galatians 1:8-9 – Those who preach another Gospel should be accursed. Of course, a believer cannot be accursed, but Paul wanted us to understand God’s hostility toward false gospels and **those** who preach them.
4. Galatians 1:10 – Don’t be tempted to preach a popular Gospel or a watered-**down**, appealing Gospel, because if you do you are no longer Christ’s servant.

K. Are you convinced? Do you believe Christ’s words?

1. *Jesus said to him, “I am the **way**, and the truth, and the life; no one comes to the Father but through Me.”* John 14:6
2. Do you believe Jesus Christ’s declaration that He is the one and **only** way to God?
 - a) Was He lying? **No!**
 - b) Is there another way? **No!**
3. Can you find another doorway to God? **No!** Jesus said, *“I am **the door**; if anyone enters through Me, he will be saved and will go in and out and find pasture.”* John 10:9

II. God's Eternal Care of the Believer in Jesus Christ

A. How do we define God's security for the believer in Jesus Christ?

1. Eternal security is God's **work** on behalf of the believer. ...*crying out with a loud voice, "Salvation belongs to our God who sits on the throne and to the Lamb!"* Revelation 7:10 ESV
2. Through His grace alone, God preserves and ensures the **full** and complete salvation of each individual believer totally apart from any personal merit or human effort. Ephesians 2:8-9
3. Since salvation is God's work, the believer can never be **lost** or in danger of damnation. John 10:28, 29, Romans 8:29-39, 11:29
4. God's gracious protection keeps the believer in Jesus Christ **safe** and secure forever and ever. Philippians 1:6, Hebrews 13:5

B. What happens if you do not believe or teach eternal security?

1. If you do not believe and teach eternal security, you remove the good news from the gospel. How can you honestly offer the message of eternal life if you do **not** believe it is truly eternal? Hebrews 7:25
2. If you do not believe and teach eternal security, you bring confusion to the preaching of God's grace. You trade biblical grace for some **work** or effort by a sinner to secure his salvation. Romans 11:6
3. If you do not believe and teach eternal security, you destroy **hope**. Your hearers will never know for certain they are saved even though God has declared salvation through Christ with absolute certainty. Matthew 1:21
4. If you do not believe and teach eternal security, you must **deny**, or change, numerous direct statements from Scripture that teach eternal security. (Later, we will examine 34 clear Scriptures about eternal security.)
5. If you do not believe and teach eternal security, you remove the basis for genuine spiritual **growth**. Assurance causes spiritual growth (Colossians 2:2) while doubt extinguishes it. 1 Corinthians 15:19
6. If you do not believe and teach eternal security, you will emphasize the **fear** of hell rather than the love of Christ as the motivation for living the Christian life. The Bible teaches that the love of Christ should motivate us. 2 Corinthians 5:14
7. If you do not believe and teach eternal security, you will **lose** hope and confidence in your future participation in the rapture. If a believer can lose his salvation, how can God call the rapture *the blessed hope* of every believer? 1 Thessalonians 4:13-17

C. So what is the real question?

1. The real question is, “Can a child of God **lose** his salvation?”
2. The answer must come exclusively from the pages of the **Word** of God and not from feelings, opinion, experience, denominations, dogma, or tradition.

D. Does it really matter what we think or believe on the subject of eternal security?

1. Yes, it matters because as a man thinks in his heart **so** he is. Proverbs 23:7
2. Yes, it matters because if you believe you can lose your salvation, you will live in fear and **doubt**. You will not glorify God with your life.
3. Yes, it matters because if you know from the Scripture that you cannot lose your salvation, you will live rejoicing with thankful confidence and certainty while giving all **glory** to our gracious God.

E. Does it make a difference how you respond to the question “Can a Christian lose his salvation?”

1. Yes, because your answer tells your **true** beliefs about salvation.
2. If you believe salvation can be lost, then by implication you also believe that salvation is earned or maintained by good **works**. This error keeps you from ever knowing with certainty that you are saved. Romans 11:6, 1 John 5:13
3. If you know from Scripture that salvation cannot be either earned or lost by personal conduct, whether good or bad, then you understand that salvation is a **free** gift. Ephesians 2:8-9
4. If you know from Scripture that good works do not play any role whatsoever in your salvation, you have **begun** to understand God’s grace. Titus 3:5-6, Galatians 2:16, Acts 13:39

F. Who or what is the final authority on the subject of eternal security?

1. It is not **my** opinion.
2. It is not my **own** private experience.
3. It is not my **feelings**.
4. It is not my church’s **creed** or dogma.
5. The final authority on the matter of eternal security is the **Word** of God.

G. When it comes to the matter of eternal security we must be like the Bereans.

*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. Acts 17:11*

H. If you have trusted exclusively in Christ, your salvation is secure forever because

1. Once you are born **again**, you are a child of God and a member of God's family forever. Biblically, you cannot become un-born, un-saved, un-redeemed, un-forgiven, un-sealed or un-adopted. John 1:11-13, 1 Peter 1:23
2. When God gives eternal life, it truly **lasts** forever. (John 3:14-16) If it could be lost, God would have called it temporary life or short-term life and not eternal or everlasting life.
3. According to John 3:17-18, it is not personal sin that condemns a person to hell. It is unbelief that condemns a person to hell, therefore **sin**, either before or after salvation, does not cause you to lose your salvation. Hebrews 7:27
4. Every person either has (present perfect tense) eternal life or **never** has had it. (John 3:36) Biblically, it is impossible to have had (past perfect tense) eternal life and then lost it. 1 John 5:11-12
5. If you could lose your salvation, you would become spiritually thirsty **again**. Christ promised that no one who believes in Him will ever thirst again. John 4:13-14
6. If you could lose your salvation, you would become spiritually **hungry** again. Jesus said that those who believe in Him cannot become spiritually hungry again. John 6:35
7. Jesus Christ promised that the believer will never come into condemnation. If you could lose your salvation, **you** would again be condemned. John 5:24
8. Jesus Christ is at the Father's right **hand** constantly interceding for us; therefore, no one can ever successfully condemn us in God's presence. Romans 8:31-34, Hebrews 7:25, 1 John 2:1-2, Revelation 12:9-10
9. Jesus Christ promised to never drive **away** anyone who believes in Him; therefore, no believer can ever be cast out. John 6:37
10. A Christian cannot lose his salvation because God promised to bodily resurrect every person who comes to Him by faith so they can live **with** Him forever. John 6:38-40, 1Thessalonians 4:17
11. Christ promised that no believer will **ever** perish. If you could lose your salvation, God would not have made such a broad, unconditional statement. John 10:27-28
12. Christ promised that no one (not you, not **Satan**) can snatch a believer from His hand or His Father's hand. In His care, you are safe and secure. John 10:28-30

13. God promised that we will be glorified in the future. In fact, He states our glorification in the **past** tense (glorified) because in His omniscience and foreknowledge, He has always known that our glorification is assured. Romans 8:28-30
14. If we could lose our salvation, we would be separated from God's love, but God promised that nothing can separate us from His **love** in Jesus Christ. Romans 8:35-39
15. Salvation is God's **gift** (Romans 6:23), and the Bible emphatically states that God's gifts are permanent. Romans 11:29
16. God is faithful to fulfill all His salvation promises to the believer. (Romans 5:8-10) God cannot **lie**. Hebrews 6:18-20
17. Even if you are unfaithful to Christ, He will remain faithful to you forever. He cannot **break** His promises. 2 Timothy 2:12-13
18. Even if you lose rewards because of your unfaithfulness, God guarantees that you will remain saved. If you lose your rewards, you will be like those who lose everything yet are snatched **alive** from the fire. 1 Corinthians 3:11-15
19. Paul told the believers in the Corinthian church, the most carnal church in the New Testament, that they would one **day** be in heaven. *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.* 2 Corinthians 4:14
20. Because of God's grace (not your personal **merit**), you are already accepted, redeemed, and forgiven in the person of Jesus Christ. Ephesians 1:6-7
21. God the Holy Spirit has sealed you until the day of redemption. (Ephesians 1:13-14, 4:30) The Bible does not say you are sealed only until you **fail** or sin.
22. Salvation is already an accomplished reality. *For by grace you have been **saved** through faith.* Ephesians 2:8
23. Salvation is not obtained or maintained by your holy life, or works. Instead, salvation is God's gift and work on your behalf. *You have been saved...and that not of yourselves, it is the gift of God. For we are **His** workmanship, created in Christ Jesus.* Ephesians 2:8-10
24. To God, you are Heaven's citizen right **now**. (Philippians 3:20-21) God gave you your heavenly citizenship; therefore, it endures forever. Colossians 1:13, 1 Peter 1:4
25. The truth is that *your life is hidden **with** Christ in God.* Question: Who could sneak into God, find you, and then wrestle you away from Christ? Could Satan? Could you yourself? (Colossians 3:3) The answer is an emphatic, "NO!"
26. God unequivocally declares that we will be revealed with Christ in eternity. *When Christ who is our life shall appear, then shall you also appear **with** Him in glory.* Colossians 3:4

27. We know that God finishes everything He starts. He started our salvation, and He will continue it until Christ returns. *Being confident of this very thing, that He who began a good work in you will perform it **until** the day of Jesus Christ.* Philippians 1:6
28. Because you died with Christ, you shall **live** with Him. 2 Timothy 2:11
29. God knows that Christ's finished work on your behalf **made** you perfect forever. Hebrews 10:10-14

30. Christ promised He will never **leave** you or forsake you. If you could lose your salvation, He would have to leave you and forsake you. Hebrews 13:5
31. You are kept saved by God's power, not by your own **power**. 1 Peter 1:3-5
32. God forgave and **forgot** all your sins forever. If sin can keep you out of Heaven—and it cannot, God didn't completely forgive you. Psalm 103:10-12, Colossians 2:13, Hebrews 8:12

33. God promised to keep you from falling and present you before His throne in eternity. You will never "**fall** out" of salvation. Jude 24-25
34. God promised that He will sustain you by His own **hand**. 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! Psalms 37:23-24

III. Five People You Should Know From 1 Corinthians 2:6-3:4

A. The Natural Person

1. The natural person defined
 - a) This unregenerate human does not **have** the Spirit of God. Romans 8:9
 - b) The unbeliever (the natural man) has not been born **again**; therefore, he is still lost and under the control of the world, the flesh, and the devil. Ephesians 2:1-3
2. Text: 1 Corinthians 2:14 The unbeliever cannot comprehend the teachings of the Spirit of God because they **seem** foolish to him.
 - a) The natural person does **not** accept the things of the Spirit of God. Jude 18-19
 - b) The natural person considers things from **God** to be foolishness. John 14:17, 1 Corinthians 1:18
 - c) The natural person cannot understand spiritual **things**.

B. The Babe in Christ

1. The babe in Christ defined
 - a) This newborn believer is immature in the faith, and therefore is fleshly or worldly in **his** thinking.
 - b) This believer desires the Word of God, but does not yet walk consistently **by** the Spirit of God. Hebrews 5:14
 - c) We should not fault this person for his lack of understanding because he needs **time** and encouragement to grow spiritually. Ephesians 4:14-16
 - d) He is still growing by means of the sincere **milk** of the Word. 1 Peter 2:2
2. Texts: Thoughts deduced from these two texts: 1 Corinthians 3:1-2, Hebrews 5:12-13
 - a) This infant Christian is immature from lack of **time** in God's Word and thus often fleshly in actions. *For everyone who partakes only of milk is not accustomed to the word of righteousness for he is an infant.* Hebrews 5:13
 - b) This infant Christian, because of newness to the faith, is able to receive only the **milk** of the Word, not solid food. *...need milk and not solid food.* Hebrews 5:12
 - c) As in the case of the carnal Christian, this newborn Christian needs to be **taught** the elementary things of the Word. *You have need again for someone to teach you the elementary principles of the oracles of God.* Hebrews 5:12
 - d) This **child** of God is not used to partaking of the deeper things of the Word of God because he is an *infant in Christ*. *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.* 1 Corinthians 3:1b-3a

C. The Spiritual Christian

1. The spiritual Christian defined
 - a) This believer is one who has all his known sins confessed. 1 John 1:6-10
 - 1) You are spiritual the instant you confess all your known sins. 1 John 1:9
 - 2) You are not spiritual if you are harboring sin in your heart. Psalm 66:18
 - b) The babe in Christ, the carnal Christian, and the mature Christian all become spiritual the moment they confess their known sins.
 - 1) The babe in Christ regresses into sin very easily because of immaturity.
 - 2) The carnal Christian typically regresses quickly into a state of rebellion and stays there until communion Sunday or just before a teaching time.
 - 3) The mature Christian spends longer amounts of time in fellowship, thus giving time for Christ-likeness to develop in his life.
 - c) The spiritual believer, because he is in fellowship (has his sins confessed), is able from this posture to gain insight into the Lord and to have God's Word change his thinking. Ephesians 4:20-24
 - d) The spiritual believer is positioned to grow in the Lord and become mature. Romans 6:22
 - e) This believer will maintain his spirituality if he will now walk by the Spirit. Galatians 5:16; Romans 6:10-11; Colossians 3:1-3
2. Text: 1 Corinthians 2:15-16
 - a) 1 Corinthians 2:15a *...he who is spiritual appraises (judges) all things...*
 - 1) Since the spiritual Christian is rightly relating to the Holy Spirit, he has some wonderful privileges, one of which is the ability to discern ANAKRINEI, evaluate, or scrutinize everything including teaching, situations, and people.
 - 2) When a person is spiritual, he is not grieving or quenching the Holy Spirit at that moment. 1 Thessalonians 5:19; Ephesians 4:30
 - b) 1 Corinthians 2:15b *...yet he himself is appraised (judged) by no one...*
 - 1) Because the spiritual Christian is presently walking by the Spirit, he is not under the scrutiny or criticism of others. This is another benefit. Romans 6:22
 - 2) When you are spiritual you are breaking no laws. Instead, you are bearing the beautiful fruit of the Holy Spirit. This, of course, pleases God and no one disapproves of you. Galatians 5:22; Romans 8:40
 - c) 1 Corinthians 2:16 *...but we have the mind of Christ...* The spiritual Christian is able to enjoy and benefit from the mind, or thinking, of Christ.

D. The Mature Christian

1. The mature Christian defined
 - a) Colossians 2:5-7 – This Christian consistently **walks** by faith with Jesus Christ through the strength of the Holy Spirit.
 - b) Romans 12:1-2 – This believer is well on his way to being conformed to the **image** of Christ in his daily life.
 - c) Hebrews 5:14 – This person has spiritual “**gray** hair” received from time, trials, and persecution.
 - d) 2 Peter 3:17-18 – Spiritual maturity should be the **goal** of every Christian.

2. Texts: 1 Corinthians 2:6, 1 John 2:13-14, Hebrews 5:14
 - a) 1 Corinthians 2:6 – Understands deeper truths **from** the Word of God.
 - b) 1 John 2:13 – Is growing in intimacy **with** the Lord. *I am writing to you, fathers, because you know Him who has been from the beginning...* (John called them fathers and young men indicating levels of maturity.)
 - c) 1 John 2:14a – Is **strong** spiritually ...*because you are strong.*
 - d) 1 John 2:14b – Has a **firm** grasp of God's Word. *The word of God abides in you.*
 - e) 1 John 2:14c – Is overcoming the **evil** one in daily living.
 - f) Hebrew 5:14a – Is able to **eat** solid food (the meat of the Word).
 - g) Hebrew 5:14b – Because of consistency, the mature believer is able to discern good and evil. *But **solid** food is for the mature, who, because of practice, have their senses trained to discern good and evil.*
 - h) Important distinctions
 - 1) Every mature Christian is spiritual, but not every spiritual Christian is **mature**.
 - 2) You become spiritual instantly! The moment you confess **known** sins you are no longer controlled by the flesh, and thus you are no longer carnal but instantly spiritual. 1 John 1:9
 - 3) But no one is instantly mature! Instant spiritual maturity is impossible. Spiritual maturity takes **time** and a consistent walk as a “spiritual” Christian. (Growth takes time + God's Word + walking by faith + the grace of God + walking in the truth of your position in Christ. 1 Peter 3:18)
 - 4) The pathway to maturity is to walk **by** the Spirit consistently day after day. Romans 8:12-14; Galatians 5:16
 - 5) Spiritual maturity comes from a lifetime of consistent spiritual **growth**. Hebrews 4:1-2

- 6) Some of the most immature Christians are longtime church **goers** who only confess their sins moments before a sermon or before taking communion, but do not choose to consistently walk in fellowship with the Lord the rest of the week. Hebrews 6:1-2
- 7) Spiritual maturity comes as we **live** by faith each moment through the strength of God's Spirit. This gives God's Spirit time to use the Word of God to conform us to the image of Christ. Romans 8:12-13

E. The Carnal Christian

1. Texts: 1 Corinthians 3:1-3, Romans 8:4-13
 - a) A carnal Christian is a babe in Christ by **choice**. Though he should have already grown spiritually, he languishes. 1 Corinthians 3:1, Hebrews 5:12-13
 - b) This Christian does not eat the solid truth of God's Word but rather its **milk**. 1 Corinthians 3:2
 - c) The **flesh** dominates the carnal believer; therefore, he is fleshly or carnal in his thinking. 1 Corinthians 3:3, Romans 8:5-8
 - d) The carnal Christian is characterized by **broken** relationships. 1 Corinthians 3:3, Galatians 5:19-21
 - e) A carnal believer walks like an unbeliever, following **men** rather than Christ. 1 Corinthians 3:4
2. The carnal believer defined
 - a) This believer is spiritually immature by **choice**.
 - b) This believer consistently **walks** according to his fleshly nature and, therefore, is carnal, not spiritual.
 - c) This believer is **hard** to distinguish from an unbeliever in attitude, actions, and speech. Ephesians 4:17-24
3. The characteristics of carnality from Romans 8:4-13
 - a) Romans 8:4 – The fleshly person **breaks** God's Laws.
 - b) Romans 8:5 – The fleshly person has his **mind** set on the flesh.
 - c) Romans 8:6 – The fleshly person does not **enjoy** the promised abundant life of Christ, but instead experiences carnal death.
 - d) Romans 8:7a – The fleshly person is hostile toward God. He often complains that God is distant and uncaring; when in reality his **own** fleshliness has distanced him from God.

- e) Romans 8:7b – The fleshly person does not submit himself to God’s commands. He is disobedient and **proud**.
- f) Romans 8:8 – The fleshly person cannot **please** God.
- g) Romans 8:12-13 – The fleshly person is about to **die** either by divine discipline, sin’s built-in destructive mechanism, or even self-destruction. Romans 6:23, 8:2

IV. If You Live A Consistently Carnal Life, What Happens?

A. What is at stake in your Christian life?

1. We have already determined biblically that no believer can **lose** his salvation.
2. Some believers worry that teaching the doctrine of eternal security will cause grace to be abused; however, because God designed the biblical **fact** of eternal security, we should not shrink from teaching it.
3. Always remember that true biblical grace does not produce disgrace. *I have written to you briefly, exhorting and testifying that **this is the true grace of God. Stand firm in it!***
1 Peter 5:12b

B. A Christian cannot lose his salvation, but if he chooses to walk according to his flesh rather than by the Holy Spirit, he will lose out.

1. Being carnal comes with a high price tag. A carnal believer can become so spiritually confused he loses all certainty that he **is** saved.
 - a) God’s will is that you be **fully** assured of your salvation and attain *to all the wealth that comes from the full assurance of understanding*. (Colossians 2:1-2) Doubting your salvation nullifies that wealth.
 - b) Your salvation cannot **be** lost, but you can begin to struggle with doubts.
 - c) You can lose your knowledge of the truth and forget that Christ **once** for all purified you from your sins. 1 Peter 1:8-11
2. If you live carnally, you lose your fellowship **with** God. 1 John 1:3-10, Luke 15:11-24
 - a) God hates **sin** because sin breaks our fellowship with Him. 1 John 1:6-7
 - b) God invites us to abide in Christ and commands us to not **walk** in darkness (the flesh). John 15:4-5, Ephesians 5:6-18
 - c) A Christian who continually walks according to the flesh has no intimacy **with** Christ.

3. When a believer lives according to the flesh, he loses his **joy** for life.
 - a) He loses the joy of the **Lord**. Nehemiah 8:10b
 - b) King David did **not** lose his salvation when he sinned, but he did lose his joy in life. He prayed that God would restore the joy of his salvation. Psalm 51:12

4. When a believer walks **by** the flesh, he loses his capacity to serve the Lord.
 - a) God saved us by His grace so that we might **serve** Him. Ephesians 2:10
 - b) God wants each of us to be faithful in **our** service. Titus 3:8

 - c) If we seek to selfishly protect ourselves, we **lose** the spiritual race for the eternal prize. Mark 8:34-35, Galatians 6:7-9
 - d) The Holy Spirit cannot produce His goodness through carnality; therefore, the **carnal** believer loses his usefulness to God. Galatians 5:16-23

5. Fleshly living causes **loss** of effectiveness as a minister.
 - a) The believer loses his fruitfulness when he ceases abiding in Christ and begins walking according to the **flesh**. John 15:1-5
 - b) Your testimony before the world is important. Carnal believers lose their ability to impact others **for** the Lord. Matthew 5:10-16
 - c) God never commands us to work **for** our salvation, but He does command us to work **out** our salvation so that we shine forth as lights in this dark world. Philippians 2:12-16

6. A believer who lives by the flesh loses his confident outlook **on** the future.
 - a) Having hope for the future allows us to **enjoy** the present. Romans 15:13
 - b) The believer who refuses to live by the Spirit loses his eternal perspective and **suffers** from spiritual nearsightedness. 2 Peter 1 :3-9a
 - c) The Lord commands us to **look** to Jesus, but the carnal believer has lost that focus. Hebrews 12:1-2

7. A believer who lives carnally will lose rewards at the judgment seat of Christ (**Bema**). 1 Corinthians 9:27, 2 Timothy 4:6-8
 - a) God wants to say to you, "Well **done**, good and faithful servant." Luke 19:17
 - b) But if you choose to walk by the flesh, you will enter Heaven with nothing of value to **show** for your life. 1 Corinthians 3:15, 2 Corinthians 5:6-11
 - c) God wants every believer to get a **full** reward (2 John 1:8), but carnal believers will be ashamed at Christ's appearing. 1 John 2:28, 4:17

8. Being carnal keeps the believer from triumphing over the world in his **daily** life.
 - a) The apostle Paul **knew** that a believer could become a castaway, shipwrecked in his spiritual life. 1 Corinthians 9:27, Romans 8:13
 - b) Through carnality, the believer returns to eat his own vomit and wallow in the **mire**. 2 Peter 2:18-22
 - c) The prodigal son remained a **son** even while he was with the pigs, but he was defeated as a person because of his carnality. Luke 15:11-32

9. Carnality upsets a believer's spiritual life so that he never reaches his **full** potential.
 - a) The carnal believers in the church of Laodicea became lukewarm and blocked Jesus from their church life. They were religious yet **carnal**. Revelation 3:14-22
 - b) Carnality **makes** instability. 2 Peter 3:17
 - c) Our goal should be to **grow** in grace and in intimacy with our Lord Jesus Christ. 2 Peter 3: 18

10. Carnality causes a believer to reject a **good** conscience and sways him disastrously from the historical teachings of the faith.
 - a) God wants us to fight the good fight of faith, stay **true** to the teachings of His Word, and maintain a clean conscience. 1 Timothy 1:18-19a
 - b) Some believers (e.g. Hymenaeus and Alexander) were shipwrecked in their **faith**. 1 Timothy 1:19b
 - c) Hymenaeus and Alexander did not lose their salvation, but through church discipline were *turned over* to **Satan** for the destruction of their bodies in order to *learn* not to blaspheme. 1 Timothy 1:20
 - d) The church may discipline carnal believers so they will learn to **not** blaspheme. 1 Corinthians 5
 - e) Child of God, much is at stake! You have much to lose!

V. The Only Prerequisite For Salvation Is Faith Alone In Christ Alone.

A. Over 160 references in the New Testament show that salvation is based on faith alone in Christ alone. (Taken from J. B. Hixson's book, Getting the Gospel Wrong)

B. The Gospels

1. Luke 7:48-50; 8:12; 18:42
2. John 1:7, 12; 2:23; 3:15, 16, 18, 36; 4:39, 41, 42; 5:24, 45-47; 6:29, 35, 40, 47; 7:38, 39; 8:24, 29, 30; 9:35-38; 10:24-26; 11:15, 25, 26, 41, 42; 12:36, 46; 13:19; 14:1-6; 17:20, 21; 19:35; 20:29, 31

C. The Book of Acts

1. Acts 3:16; 4:4, 32; 8:12, 37; 9:42; 10:43, 45; 11:17, 21; 13:21, 39; 14:1, 23, 27; 15:7, 9; 16:31; 17:4, 5, 11, 12; 18:8, 27; 19:4; 20:21; 21:25; 26:18

D. The Pauline Epistles

1. Romans 1:16, 17; 3:22, 25, 26, 27, 28, 30; 4:3, 5, 9, 11, 13, 16, 23, 24; 5:1, 2; 9:30, 32, 33; 10:4, 6, 9, 10; 11:20, 30-32; 15:13
2. 1 Corinthians 1:21
3. 2 Corinthians 4:4
4. Galatians 2:16, 20; 3:2, 5, 6, 7, 8, 9, 11, 14, 22, 24, 26; 5:5
5. Ephesians 1:13, 19; 2:8; 3:17
6. Philippians 1:29; 3:9
7. 1 Thessalonians 1:7; 2:10; 4:14
8. 2 Thessalonians 1:10; 2:12, 13; 3:2
9. 1 Timothy 1:16; 3:16; 4:3, 10
10. 2 Timothy 1:12; 3:15

E. The Other New Testament Epistles

1. Hebrews 4:2, 3; 6:12; 10:39; 11:6, 7, 31
2. James 2:23
3. 1 Peter 1:21, 2:6, 7
4. 1 John 5:1, 5, 10, 13
5. Jude 5

ROMANS

THE GOSPEL OF GRACE	THE 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
Accountable for the Gospel 1:1-5	The Immoral Sinner 1:18-32	Justification Explained 3:21-31	Sanctification Positional 6:1-10	Past: Chosen 9:1-33	Serving the Church 12:1-21
Addressees The Romans 1:6-7	The Moral Sinner 2:1-16	Justification Exemplified 4:1-25	Sanctification Practical 6:11-8:17	Present: Sidelined 10:1-21	Serving the Society 13:1-14
Aspirations in the Gospel 1:8-15	The Religious Sinner 2:17-3:8	Justification's End Results 5:1-11	Glorification 8:18-39	Future: Reinstated 11:1-32	Serving the Weak 14:1-23
Acclamation of the Gospel: <i>Salvation to all who believe</i> 1:16-17	Conclusion: <i>All Are Sinners</i> 3:9-20	Identification: <i>In Adam All Die In Christ All Live</i> 5:11-21	Jubilation: <i>we overwhelmingly conquer through Him who loved us</i> 8:37	Doxology: <i>To God Be The Glory</i> 11:33-36	Warm Greetings Serious Warnings Special Mentions 16:1-27

The Justice of God Revealed