he just shall live by faith : one hour in Romans

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Dedicated to
MR. DANIEL G. ROSE,
Director of the Jewish Department
of the
Church of the Open Door

This little volume is affectionately dedicated to Mr. "Danny" Rose whose prayer has been that of Paul, the apostle, "my heart's desire and prayer to God for Israel is, that they might be saved." The sincerity of his prayer has been evidenced in that it has been the consuming desire and prevalent practice of his life that the Gospel of Christ should go "to the Jew first." The Jewish Department of the Church of the Open Door, which Mr. Rose directs and sponsors, conducts one of the most unusual services of its kind in America today. It is a testimony to one of the brethren of Paul, who, likewise, has a concern for his brethren, his kinsmen according to the flesh.
THE JUST
SHALL LIVE
BY FAITH

One Hour in Romans
FOREWORD

It has been the custom of the writer of these lines to preach at stated intervals on the Epistle to the Romans. The message always embraces the entire epistle, and all the preliminaries of a Sunday morning service are streamlined in order to give one hour to the message. Strange as it may seem, more interest is evidenced by the attendance than in any prophetic series. Many requests have come for the message to be put in print, hence this brief booklet. There is no attempt to give an adequate and complete analysis of Romans. Only the high points are handled, but all the great themes are given a brush stroke. This message is a relief map with the general topography outlined rather than being a detailed map with every minute place identified. The sermon is hot ore poured into the mould of a pulpit at the busy cross roads of life rather than being a polished stone coming from the library of some remote institution removed from the stream of humanity. The purpose has been to meet the problems of the pilgrim on life's highway rather than to state the doctrines for students in a classroom. The thought has been to help "Mr. Needy Man" rather than to satisfy "Mr. Heady Scholar." These lines are sent forth with the wish and prayer that many may come to know the Gospel which alone is the atomic bomb of God unto salvation.

OUTLINE OF ROMANS

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   A. Introduction 1:1-17
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      (ecumenical movement is away from God)
      Axiom—World is guilty before God—
      all need righteousness
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(4) Revelation of the universality of sin 3:9-20

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    (Man cannot remove guilt)

(b) The Great Physician's Diagnosis of mankind 3:13-18
    (Man cannot change his nature — Man has incurable disease)

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    (last word—sin—3:20)

C. Revelation of the Righteousness of God 3:21, 5:11 (Righteousness Provided)

(Righteousness of God Defined:
   Not the Character of God nor self-righteousness of man—

Definitions:

Cunninghame: "Under law God required righteousness FROM man; under grace He gives righteousness TO man. The righteousness of God is: That righteousness which God's righteousness requires Him to require."

Hodge: "That righteousness of which God is the Author; which is of avail before God; which meets and secures His approval."

Brooks: "That righteousness which the Father requires, the Son became, the Holy Spirit convinces of, and faith secures."

Moorehead: "The sum total of all that God commands, demands, approves and Himself provides."

Righteousness of God secured by FAITH not WORKS)

(1) Justification by Faith Explained 3:21-31

(DEFINITION: Justification is the act of God that declares a sinner righteous by faith on the merit of Christ's sacrifice. It is the addition of the righteousness of Christ as well as the subtraction of sins.

Propitiation—"mercy seat" (Hebrews 9:5)
Redemption—to pay a price for deliverance

Propitiation is toward God
Redemption is toward sin)

(2) Justification by Faith Illus. 4:1-25
(demonstration — Abraham and David)

(3) Justification by Faith (gives) 5:1-11
(derivatives)

Seven benefits:
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(2) Access—vs.2
(3) Hope—vs. 2
(4) Fruit of tribulations—patience—vs. 3
(5) Love—vs. 5
(6) Holy Spirit—vs. 5
(7) Escape the Great Tribulation—vs. 9
(8) Joy—vs. 11
(Vs. 11 Reconciliation is toward man—Definition: Change from enmity to friendship
Justification by faith is an act of God which is permanent)

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Judgment vs Free Gift
Sin vs Grace
Condemnation vs Justification)

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   (Union with Christ in His Death and Resurrection the basis of deliverance from sin)

C. Practical Sanctification 6:11-23
   (Obedience to God leads to the experience of deliverance from sin)

D. Powerless Sanctification 7:1-25
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   (2) The New Struggle 8:5-13—Holy Spirit vs. Flesh
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   B. Israel Identified 9:6-13
   C. Choice of Israel in the Sovereign Purpose of God 9:14-24
   D. Choice of Gentiles in the Scripture prophecies of God 9:25-33

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   B. Present Standing of Israel
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   C. Present Salvation for both Jew and Gentile — Hear and believe the Gospel 10:13-21

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The Just Shall Live By Faith
THE BOOK OF ROMANS

THE year 1955 marked an era in which the British Empire was harassed by more problems than any other great power in the world at that time. Their problems were resolved into four major categories: First, and primary, was a moral problem. In spite of the Billy Graham Campaign, let me state that Great Britain’s moral fabric continued to disintegrate, a fact which was alarming to the leadership.

The second problem was political. Over Number Ten Downing Street there hovered the spectre of Socialism which still lurks there in spite of the overwhelming vote given the Conservatives.

The third problem was that of defense. The British Empire virtually escaped the ravishes of war in World War I. They did not fare so well in World War II, and Great Britain knows that in the first week of World War III the Islands will be made uninhabitable. This, they realize fully.

Their fourth problem was, and is, economic. It is a matter of grave concern to the statesmen who are making rather radical suggestions. They are proposing to the older folk that they leave the British Isles and go elsewhere in the world to
establish a home, thus relieving the congestion in
the Isles.

But in spite of these grave problems, the one
which loomed as greatest, dwarfing all others in
the British Isles and the world at large, was,
would Princess Margaret marry R.A.F. Troup
Captain Peter Townsend? That was the big
problem! Time Magazine paraphrased the fa­
mous words of Sir Winston Churchill on this
wise: "Seldom in the history of journalism has so
much been written by so many who knew so
little." Fundamentally, it was not a question of
the Princess marrying a divorced man — the
disposition of that matter properly belonged to
the courts of the Church of England.

Actually, the heart of this problem is, should
one of royal blood marry a commoner? There is
a difference among men in this world. Like a
bad dream, the search for solution of this ques­
tion is shot through with the story of King
Edward and Wally Simpson of a few years ago.
It was the story of a King renouncing the crown
of an Empire, great in its position and influence
in history because of its culture and products of
that culture through the centuries, to marry this
divorcee from America. At that time, some wag
commented, "This man, who was the Admiral of
the greatest fleet gave that up in order to become
the Second Mate of an American destroyer." 
Today, these two look as if they are very miser­
able creatures, filled with frustration and bitter­
ness as they attempt to keep up a front in the
world. We shall not give our personal views with
reference to them or to the romance of Princess
Margaret — these matters belong to the Church
of England.

However, we can turn to the Apostle Paul
for an answer in his Epistle to the Romans. Here
he answers the fundamental question if there be
a difference between royalty and common peo­
ple. Paul was confronted on every hand with
this query because proud Rome held the rest of
the world in contempt. For almost a millennium,
that proud city on seven hills lived on "gilded
clouds" over the race of mankind, feeling that it
had need of nothing.

Paul expressed an intense desire to visit Rome,
but at the time of the writing of this Epistle he
had not been there. While he mentioned many
reasons for wanting to go to Rome; the many
reasons can be brought under two major head­
ings:

First of all, he was a Roman citizen and as
such wanted to go to the fabulous center of the
Roman Empire.

And, in the second place, he was the Apostle
to the Gentiles and under this commission
wanted to go to the great center of the Gentile
nations of the world of that day.
Having become a figure not to be ignored, there were those who were circulating a report to the effect that "Paul has made quite an impression out in the hinterland, but when he comes to the great city of Rome no one will give heed to him; there will be none who will give his message a hearing at all." It is then that we find Paul writing:

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith”

Romans 1:16, 17.

A Sharp Distinction

Thus Paul plainly says, “I am not ashamed to take this Gospel which I preach into the proud city of Rome, because I preach a Gospel that is for Rome. I am the Apostle to the Gentiles, and this Gospel reveals (not ‘the’ righteousness ‘of’ God, but a better translation is) ‘a’ righteousness ‘from’ God.”

This righteousness that the Gospel reveals is not an attribute of God that He gives to men — for God says He will not share His glory with another. Since it is not an attribute of the righteousness of God, nor of man — for man has no righteousness, he is bankrupt in the bank of Heaven and has nothing to offer God — then this is a righteousness which comes to a poor sinner who will do nothing, more or less, than trust Jesus Christ.

The Heart of the Teaching

So here is the question in bold relief: Does man need this righteousness from God? Does man really require this righteousness?

Well, my beloved, Paul writes here that not only does man lack a righteousness of his own; not only is he a sinner — but he is the kind of a sinner upon whom the wrath of God is revealed. That is the great truth that we find here.

We have always been led to feel that in this first part of Romans Paul attempts to show man as a sinner. Paul is not attempting to show that at all, that is an axiom — he accepts that. What he is trying to say, and does say is this, that the wrath of God is revealed against man. And we find him making this tremendous statement:

“For the wrath of God is revealed from heaven against all ungodliness,” and “ungodliness” means that which is against the character of God and is unrighteousness, which further means that which is against God’s commands to men who hold down the truth in unrighteousness.

Why God’s Wrath

Paul says that every man on topside of this
earth has had a revelation from God for that which may be known of God has been shown unto them:

“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. 1:20).

WHY IS MAN A SINNER?

Thus, man, today, is not a sinner because of ignorance; man is a sinner because of rebellion. Man has had a revelation from God. By this we do not mean the Bible, for all do not have the Bible, but God has given a revelation in nature. That revealed in nature is not the cross, nor is it salvation, but it is the revelation of the person of God and the power of God.

So Paul says there is enough given in the revelation of nature to “keep man on the track” until God would send a Saviour. Man should never have left the track at all.

THE HONESTY OF ATHEISM?

The question is a serious one — can any man be an honest atheist in his thinking? The Bible says, “The fool hath said in his heart, There is no God. . . .” (Ps. 14:1). If you will follow Paul in his argument in Romans 1:20 you will find that he is using forceful language for, in the Greek the word “moraino” (fool) carries the meaning of *demented* — a moron. Paul says “it is the moron who says in his heart, ‘there is no God’.” Now, my friend, if you are an atheist, you are either a fool (a moron) or you are attempting to deceive others. You cannot, in sheer honesty, believe that there is no God, for that which is written in all nature says, “There is a God.” Nature bears a faultless witness to the existence of God!

OURS IS A DAY OF ATHEISM

There is no argument about the fact that we are living in a day of much atheism. It is said that students of Dr. Johannes A. C. Auer, of the Harvard Divinity School, quote him as saying, “There may be a God, but I have never seen any evidence to persuade me that there is one.” Now Dr. Auer is either deceiving folk or he is a moron, and nobody thinks he is a moron. It is self-deceptive for any man to take the position that there is no God. Paul says there is clear revelation in nature that will keep man on the track and keep him securely away from polytheism and atheism today.

THE RESULT: PAST AND PRESENT

In the beginning, when they knew God, they glorified Him not as God — says Paul — they turned away in rebellion against Him and becoming thankless, glorified the creature rather than the Creator. Their foolish heart was darkened and “devulution” — not evolution — took
place, for man went down, down and down until the time came when, we are told three times in the first Chapter of Romans, “God gave them up.” That is the most frightful statement in the Word of God . . . it echoes through an endless eternity — “God gave them up.”

My atheist friend, if that does not startle you into profitable thinking, then let’s go along the highway of history together where we will stop before the grim ruins of nations, nations whose cities, like Sodom and Gomorrah, are lying in ruins because the wrath of God was revealed from Heaven against all unrighteousness and ungodliness of men. God judged these nations in the past and put them down because they turned from Him.

This frightful statement was written across the face of many of the great cities and nations — “God gave them up” for like the people of Sodom and and Gomorrah they became perverts; such was the story of Rome in that day. This accounts for the fact that their great classics cannot be translated into English because they recount the awful story of a degenerate Rome — a Rome that went down in collapse. Other nations have suffered a like fate, and why does our America fail to heed this warning?

An officer in our city said to me not long ago: “McGee you preachers do not know what is going on in the great cities across this country; you live in a spiritual hot-house where young Christians are being reared.” Then he told me that in every city there are great sections filled with degenerates and ever so often their degeneracy erupts in horrible crimes.

Now let me warn you. There comes a time in the life of a man and a nation, when they step over the boundary in rebellion against God, that it will have to be said, “God gave them up.” You can go too far in sin and the day will come when God will give you up, my friend. Both sacred and secular history bear an abundance of evidence that there comes a time in the sin of men and nations when “God gives them up.”

The biography of the human race is given in verses 29 to 31 in chapter 1. Twenty-three sins are enumerated as things that men think, say, and do. Primitive man is set forth here. Also, those in the Roman Empire in Paul’s day were included; modern man is not excluded. Consult your local newspaper for a commentary on this passage. Several ingenious students in the writer’s classes at the Bible Institute of Los Angeles made notebooks on the Epistle to the Romans. For this section, they merely pasted in a headline or a story from one of the Los Angeles papers to illustrate each one of these sins. In the
course of an average week, each sin had been committed and recorded in the paper. God has anticipated tomorrow's newspapers by giving them the response of a depraved race to the revelation of God in nature. God will judge multitudes by the clear light of nature, and the evidence shows that man stands guilty and condemned.

"This is a sordid story, but Romans 3 is a picture of you and me, and we must first take our places before God as sinners, otherwise, we can never be saved.

"Your best resolutions must wholly be waived, Your highest ambitions be crossed; You never need think that you'll ever be saved, Till first you have learned you are lost."

Sinner, believe God about yourself. Take your rightful place before Him and receive His righteousness by faith.

Someone will say, "Yes, those things are frightful which you mention here — they are reprobate sinners and should be punished, but none of this applies to me." Then, they continue, "there is not a person in his right mind who would not say that vicious murderers and other fiends should not be punished, but I do not come in that class."

My friend, what about respectable sinners? In chapter two God says that you are a respectable sinner: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Immediately someone says, "He's wrong. He missed me." Paul says that He did not miss you, and the Holy Spirit says that He did not miss you at all, and He didn't miss me. The very principle that you put down when you sit in judgment on somebody else is the same principle that God puts down when He judges you — a respectable sinner.

It is easy for the man, who is a respectable sinner, to look down on Skid Row and see the pervert and say he should be judged. In contrast, what do you think the High and Holy God thinks of you today as He looks down?

**God's Scales of Judgment**

Paul, here, puts down the principles by which God judges — several of them are mentioned — will you notice them in Romans 2.

The first is this: "But we are sure that the judgment of God is according to truth against them which commit such things" (vs. 2). God will not get a wrong impression of you. He will judge you according to truth there will be no need of witnesses.

And the second basis upon which God will judge: "Who will render to every man accord-
ing to his deeds” (vs. 6). A man made this statement in my presence just recently, “Yes, I know that I have done many things that are wrong, but I have done many acts of charity also.” My brother, it is nice to do charity work, but God is going to judge those deeds which you confess are wrong.

And third: “For there is no respect of persons with God” (vs. 11). Because you live on South Orange Grove Boulevard in Pasadena will not commend you to God at all. The fact that you are a church member will have no bearing upon the matter with Him — He will judge you as you are! There is no respect of persons with God.

We find in the fourth place that a basis of judgment is, “For not the hearers of the law are just before God, but the doers of the law shall be justified.” (vs. 13). It is not to hear something and agree to it; the question is, are you doing that?

And then the fifth basis: “Which shew the work of the law written in their hearts, their conscience also bearing witness . . .” (vs. 15). There is not a person whose conscience has not judged and condemned them at some time. If your conscience has condemned you — what do you think the judgment of a holy God will do?

The conscience of every so-called civilized man is a severe prosecuting attorney presenting incriminating evidence. The testimony of some outstanding character witnesses affords conclusive evidence that man is a sinner:

Seneca, the philosopher, said: “We must say of ourselves that we are evil, have been evil and, unhappily, I must add — shall be also in the future. Nobody can deliver himself; someone must stretch out a hand to lift him up.” Goethe — “I see no fault committed which I, too, might not have committed.”

Dr. Sam Johnson — “Every man knows that of himself which he dares not tell his dearest friend.”

Tholuck — 50th Anniversary of professorship at Halle, “In review of God’s manifold blessings, the thing I seem most to thank Him for is the conviction of sin.”

And finally in the sixth place: “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (vs. 16). God is going to judge the secrets of your heart. You and I are utterly unable to sit and penetrate either the thinking or feelings, each of the other — but God is going to judge us accurately for He knows our thoughts from afar off. He knows your heart and life and He is going to judge you according to His knowledge.

Somebody is going to say, “Well, you missed me preacher — I can get by all of those for I am religious, you see.” May we warn you that He will not only judge reprobate sinners; He will
not only judge respectable sinners, but He will also judge religious sinners.

In going further into the matter of the judgment of sinners, Paul uses the Jew in example: "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God" (vs. 17). And just as the Jew boasted of the Law and the keeping of it, so today, there are folk among us who boast of being "fundamental" — they argue, or boast, that they "believe in the Bible."

Paul has some very pointed questions which he asks of "religious sinners" — they are his questions and not mine — and they are extremely embarrassing. Let us look at the 21st verse of chapter 2 and begin reading there:

"Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? . . ."

One thing is clear here: the religious sinner will not be judged according to his religion or the religious ceremonies through which he goes, but will be judged according to his heart before Almighty God.

GOD AS JUDGE AND GREAT PHYSICIAN

Paul highlights these three gradations of humanity and then follows them with fourteen sweeping statements which condemn all mankind. They are divided into two parts: 1-God sits as Judge and He judges man. 2-God sits as the Great Physician and makes a diagnosis of man. You and I are guilty and we cannot remove our guilt. We have a nature, a disease, and we have no cure for it in this world today — only God has the cure.

Let us lift out some of the tremendous statements made relative to the human family. The first is:

". . . they are together become unprofitable; . . ." (Romans 3:12). And the word for unprofitable means "become sour." As one astronomer has said, "Man is just a disease on the epidermis of one of the minor planets." That is exactly what God's Word says. We are just "smog" on God's green earth, and if our great cities want to get rid of their smog, what do you think God wants to do with sin! God will get rid of sin.

Then he says: "Their throat is an open sepulcher; . . ." (3:13). When we go to a doctor, the first thing he says is, "Open your mouth" then he presses your tongue down with a wooden paddle and asks that you say "ah-h-h." When you sit before the Great Physician He says, "Let me look at your throat."

Verse 15 tells us: "Their feet are swift to shed blood." Man is guilty and he cannot remove his guilt. He is suffering from an incurable disease and has no "wonder drug" of the age with which
to effect a cure. In other words, man has a “hoof and mouth” disease of sin.

Then Paul concludes these statements made in verses 10 through 18 with the positive statement of verse 23:

“For all have sinned and come short of the glory of God.” Princess Margaret is not different from the girls of London’s slums in God’s sight — all are sinners! Kipling, an English poet, expressed it in language like this: “The Colonel’s Lady and Judy O’Grady are sisters under the skin.” God’s Word says that all are sinners.

THE LAW RE: SALVATION

Though man is lost in sin the law cannot help. The law has neither the office nor the power to save men.

The Jew is an example to the world that religion cannot save man; a ritual or a ceremony cannot bring a man into a right relationship with God. The law was not given as a Saviour but was given as a prosecuting attorney. The law reveals sin — not salvation:

“No we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.” The law was given that we might be silenced — not boastful, and that all the world may become guilty before God and have a full realization that they are sinners.

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (3:20).

The law was given that you might see that you are a sinner and that you need God’s salvation.

If you are boastful of keeping the law you are deceiving yourself and trying to deceive others. Keeping the law for you, is like a man in an airplane ready to jump out with a parachute and instead of taking a parachute, he takes a sack of cement and jumps. The only thing that the sack of cement can do for the man who jumps is to hasten his descent to the ground, and all that the law can do is to reveal your guilt before God.

As we stand looking at man against this dark background, God moves upon the scene!

Paul says, “Now is the accepted time” — “Today if you will hear His voice” — “Now is the day of salvation.” But now there is — not “the” righteousness of God, but “a” righteousness “from” God but apart from the law. “Under law God required righteousness from man; under grace He gives righteousness to man . . .” (Cunninghame).

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the (“a”) righteousness of (“from”) God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:” My friend,
Paul is saying to you and me here that the only way we can become righteous (and in the Greek the same root word "dikaioo" is used for both words "to justify" and "to make righteous") before God — is not any effort on our part, it is not our character, nor our religion — it is for us to accept Jesus Christ according to God’s own Word and to come His way. Then He tells us that He puts down over the sinner “the righteousness of God.” This righteousness which is the righteousness of Christ gives the sinner a standing before Almighty God.

It was Isaiah who said, “… he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness…” (Isa. 61:10).

And it was the writer of the Proverbs who made a tremendous statement: “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.” (Prov. 17:15). But how can God justify sinners when that very thing itself is an abomination unto Him?

Job asked the question, “How shall man be just before God?” How can he be when man is a sinner? In Volume VII of the Natural History Book we find these interesting lines: “Man is the only one that knows nothing, that can learn nothing without being taught. He can neither speak, nor walk, nor eat; and in short, he can do nothing at the prompting of nature, only weep.” And when we come into the world that is all we can do — just cry. We can do nothing else.

A SINNER INTERNATIONAL

So man stands before Almighty God a sinner wherever you find him—regardless of race, culture or any condition. And man is a sinner from Bombay to Boston; From Darwin to Denver; From Bangkok to Berlin; From Chicago to Copenhagen; from Philadelphia to Paris; from Helsinki to Honolulu; From London to Lima; From Seattle to Santiago; From Nome to New Orleans; From Los Angeles to London; From Casablanca to Colorado Springs; From Karachi to Caracas, man is a sinner.

God says man has nothing to bring to Him, but for that time God provided a righteousness, and He provided a righteousness — not because He cleared the guilty, for He did not do that — He gave His own Son to die “Being justified freely by his grace through the redemption that is in Christ Jesus” (Romans 3:24). And the way God forgives sinners and makes them righteous is through Jesus Christ who went to the cross and paid the penalty for sin — your sin and mine — thus enabling a holy God to become unshackled and reach down His arms in love and lift up any sinner who would come to Him. And now He can be just and the Justifier of him that believeth in Jesus.
WHAT GOD HATH DONE!

This is what God has done — He has declared a man righteous who will trust Christ, and He has given us examples in the person of two great men in the Old Testament: Abraham was justified before the law was given by faith. And David was a religious man. He, it was, who wanted to build the temple, but David was not justified before God through a religious service; David was justified because of the shed blood, “Wash me, purge me with hyssop,” said David. This man realized that it was the sacrifice that made him right with God.

And, today, the only way a holy God can make lost sinners right before Him is for them to trust the Saviour who died and paid for their sins upon the cross. That is God’s way. It is an unpopular way, but it is His way, and the only way that leads into His presence.

DEFINITION OF JUSTIFICATION BY FAITH

Justification by faith means that a sinner who trusts Christ is not only pardoned because Christ died, but that he stands complete in Christ before God. The saved sinner can never be more saved than at the moment he trusts Christ. Jesus did it all, “Who was delivered for our offences, and was raised again for our justification.”

The act of God of justification by faith is not an arbitrary decision on His part; in so doing, He does not disregard His holiness and His justice. Since God saves us by grace, this means that there is no merit in us. He saves us on no other ground than that we have trusted Jesus. God is in danger of impugning His own justice if the penalty is not paid. He would either be acting from the motive of being big-hearted, or He would be actually slipping sinners into Heaven through the back way. None of these charges are true. God is not a “sob sister,” and salvation is not a sentimental gesture. Salvation rests upon a righteous foundation, for “Being justified without a cause by his grace through the redemption that is in Christ Jesus.” Christ paid the penalty for our sin, and our salvation rests upon: “through the faith in his blood.” The blood may be deleted from the hymns by some liberals, but it must remain in the Scripture to furnish the grounds on which God can be “just and the justifier of him which believeth in Jesus.”

“Jesus paid it all, All to Him I owe; Sin had left a crimson stain, He washed it white as snow.”

BENEFITS OF JUSTIFICATION

Justification by faith is a permanent act of God. It is not an emergency measure nor is it a temporary arrangement. Certain eternal benefits become the immediate possession of the sinner who is justified by faith. In fact, there are eight wonderful possessions which accrue to the bene-
ficiaries of justification by faith. Let us count these many blessings which are enumerated in chapter 5:

(1) Peace with God—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" verse 1 — This is the peace between a holy God and a lost sinner. God is no longer accusing the sinner. He is defending him now. He is on our side, or better still, we are on God's side.

(2) Access to God—"By whom also we have access by faith into this grace wherein we stand ..." (verse 2) — Someone has defined Christianity as a religion of access. Religion stops man and blocks the way until he does something or pays something. Now, the sinner can come boldly to the throne of Grace. In a moment's notice, the forgiven sinner can have an audience with the King.

(3) Hope in God — "... and rejoice in hope of the glory of God" (verse 2) — The Christian can look forward to the revelation of the glory of God on this earth. It no longer terrifies him. In fact, it is the only hope that this poor world has, but the unbeliever can only dread it.

(4) Fruit of tribulations — "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope" (verses 3 and 4) — Some of the fruits of the Spirit are not placed in the heart of the believer directly. They come through a process. God never gives a person patience; He works that into the life gradually. This is the strange work of God. In I Thessalonians 1:6, there is a similar statement which is strange to the world — joy and affliction are antipodes apart in this world, but God works them into the same life as the warp and woof of a bright pattern for His purpose.

(5) Love—"And hope maketh not ashamed; because the love of God is shed abroad in our hearts ..." (verse 5 — The love of God is implanted directly into the heart of the believer, and it is a "gusher" spilling over on others. This is not human love which is a part of the feelings, but this love comes directly from God.

(6) The Holy Spirit — "... by the Holy Ghost which is given unto us" (verse 5) — This is the first and only mention of the Holy Spirit in Romans until Chapter 8. The Holy Spirit is given to every believer; He indwells the life. This is one of the most remarkable truths concerning justification by faith.

(7) Delivered from wrath to come — "Much more then, being now justified by his blood, we shall be saved from wrath through him" (verse 9) — This is one of the many passages which clearly indicate that the church will not pass through the Great Tribulation. The believer is delivered from every manifestation of the wrath
of God in the future. God is no longer against the saved sinner; He is for him. Believe God and assure your hearts that you are saved from all wrath.

(8) Joy — “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (verse 11) — This is another fruit of the Spirit which is given to believers. Again, this is not circumstantial but is central to Christian experience, as joy is a fruit of the Spirit and a benefit of the Spirit.

THE RESULTS OF JUSTIFICATION

Then, after laying down the whole matter of justification, Paul gives us the eight wonderful results of justification, which, when you enter, you have peace with God. Let me state again that we are declared righteous, but God wants to do more than declare a person righteous. It actually does not mean justification to make a person righteous. It means that before God’s holy court, before the bar of heaven, a lost sinner is now declared righteous, but his heart has not been changed. My friend, if you think that God intends to leave a sinner in his sin, you are wrong. God wants to make us the kind of folk that we should be.

“Chosen not for good in me
Waken’d up from wrath to flee;
Hidden in the Saviour’s side
By the Spirit sanctified,
Teach me, Lord, on earth to show
By my love how much I owe.”

So God also has a plan in salvation whereby He not only declares a sinner righteous, but He, also, is going to make a sinner righteous, and He is going to work in the heart and life of that sinner in order that that sinner might grow in grace and become sanctified (set apart) because God never saved you to leave you in sin. Paul raises a great question in chapter 6, verse 1: “What shall we say then? Shall we continue in sin, that grace may abound?” Paul’s answer should be enough: “God forbid.” Yes, God forbid, that we who have been justified by faith should go on in sin.

It was Lord Baldwin who talked with the Prince of Wales when he was considering giving up the throne to marry Wally Simpson, the divorcée, and the words of Lord Baldwin will go down in history. He said to the Prince, “Your birth makes it impossible for you to do what others do.”

My friend, if you have been justified — if you have accepted Christ as your Saviour and you have been accepted — not because of anything you have done, but because of what He has done for you — then you have become a son of God, and your birth makes it impossible for you to live as other men live. So Paul asks, “Shall we continue in sin . . . God forbid.”
WHAT IS SIN?

Paul tells us that sin is more than just acts — sin is a nature that we have, an old Adamic nature, and he says that in Adam all die. In the last analysis we all belong back under that headship, for we are all sons of Adam. The sin of Adam is our sin. We all rest under the sentence of death. Most of the human family have died in infancy before committing an actual act of sin; they died because Adam sinned. This strange epitaph appeared on a tombstone which marked the resting place of the bodies of four young children in St. Andrew's churchyard in Scotland:

"Bold infidelity, turn pale and die.
Beneath this stone four sleeping infants lie:
Say, are they lost or saved?
If death's by sin, they sinned for they are here.
If heaven's by works, in heaven they can't appear,
Reason, ah, how depraved!
Turn to the Bible's sacred page, the knot's untied:
They died, for Adam sinned; they live, for Jesus died."

There is another head of the race now — the last Adam, the second man, Christ. His righteousness is imputed to us. It is a free gift received by faith. God not only declares us righteous, but He has a process by which He wants to make us righteous.

God's Modus Operandi

We want you to notice three things in chapter six. There are three steps that every Christian must take if he is to live the Christian life:

1-"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Now if you see here a mode of baptism, fine; but if all you see here is water, you have missed the point that Paul is giving here because he is talking about something else. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life."

Now what he is saying is this — that you and I have been baptized into Christ. This literally means that we have been identified with Jesus Christ. Nineteen hundred years ago He died on the cross; nineteen hundred years ago I died, was buried with Him in the likeness of His death. But, my friend, He was raised on the third day, and we have been raised in Him in the newness of life; and today, every believer who has trusted Christ is identified with Jesus Christ, and is in Christ today. That is something that every Christian should know in order to live the Christian life.

2-In verse 11, "Likewise reckon ye also yourselves to be dead indeed unto sin..." The second
thing which the child of God is to do is to “reckon on” — to count on that.

Suppose you would come to me and say, “I have put $1000.00 in the bank for you and I hope you will draw on it.” I would acknowledge this act with thanks. Then in a year from now you return and say, “I understand that you have not been drawing on that.” And I reply, “Well, I thought you were kidding me.” Then you reply, “Oh, no. I am sorry that you did not reckon on it — that you did not count on it. It was true, and I am sorry that you did not act upon it as true.”

Now Paul says, “We are joined with Christ. Child of God, reckon on that — count on that. You are still in the old nature. You will never get rid of that in this life, but you are also joined to Christ. You can count on the fact that you belong to Him, and that you are in Him.

3-Now he gives the third thing that we are to do. Verse 13 — “Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God.” That is the third thing a Christian is to do.

This Christian life is not lived by effort. If there is one thing which the Bible makes clear it is this, that the Christian life is lived by yieldedness. Just as Jacob won the wrestling match, not by wrestling — he tried that all night long — it was when he yielded and held on. And when you

and I yield to God that is the third step.

Now may we make clear that the whole thought here is that of obedience unto God. We now have been taken out of the old Adam and have been joined to Christ. We do not know Him anymore after the flesh but we know Him as the living, glorified Christ who is seated at God’s right hand. We are to reckon on that and yield ourselves unto Him.

Perhaps the question might be raised, “Well, if that means to yield to Him and obey Him, then it also means that we are to keep the Ten Commandments,” Paul states in the seventh chapter and outlines this for us because a great many Christians think that is what they are to do. Paul says that you know, full well, that when a woman is married to a man she is united to him, but the minute he dies she is free. Now that is what happened to you. You died to the law, now you are joined to Christ. Therefore, you are not to live in obedience to this law any longer; you are to live for the glory of God and yield to Him.

So you are to reckon on, or trust, His finished work and yield to, or obey, Him.

“When we walk with the Lord
In the light of His Word
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will trust and obey.
Trust and obey, for there's no other way
To be happy in Jesus,
But to trust and obey.
—J. H. Sammis

Paul was writing out of an experience which I think every Christian has. I used to follow what my Bible teachers said, and they were not pastors, but through the years I have come to a very definite conclusion that every Bible teacher ought to, at some time, be a pastor so that he could develop a practical side to his teaching. These men, under whom I studied, were great Bible teachers, and they told me never to live in the seventh of Romans — that I should live in the eighth of Romans instead.

Now I do not agree with that. I grant you, we ought to get into the eighth of Romans, but I have been in the ministry long enough to have an overwhelming desire to get more people fighting in the seventh of Romans, for the fellow who fought in the seventh of Romans is the one who won the victory in the eighth of Romans.

POWERLESS SANCTIFICATION
There are many Christians who do not even know that a fight is going on. They do not know that these days yield a struggle to live the Christian life. They do not know that they have enemies. Paul discovered two tremendous things:
1-Paul says, “I found out that there is no good in me — in the old nature.
2-I found out that there is no power in the new nature.

When I was converted, I thought I could live the Christian life in my own strength, and I never did fall so hard on my face as I did at that time. The biggest failures in the world today are Christians who are trying to live the Christian life in their own strength.

You cannot do it! God never asked you to do it for He has provided another way. The Apostle Paul found this out in the battle of “conflict.” He is talking about himself when he writes:

“O wretched man that I am! who shall deliver me from the body of this death” (Romans 7:24).

“What I the new man want to do, the old man will not do and there is conflict within my heart and soul.” Do you know anything about that today? Paul knew something about it. Every child of God will know something about it. Paul sets before us, in the last half of chapter 7, the struggle of a saved soul where the two natures are in combat for the mastery.

Paul found that when he quit struggling God provided some better way, and it was through Jesus Christ — “I thank God through Jesus Christ our Lord.” After Paul reached “the end of his rope,” he was ready to accept God’s help. This brings us to chapter 8 — the highwater mark of Romans.
Now we come to new ground — Paul's battle scarred spirit finds a place of victory and in Romans eight he got that victory! But the victory came not through Paul, nor through a modus operandi, but through the power of the Holy Spirit.

When we come to the eighth chapter of Romans, someone new is introduced. Up to this point nothing has been said about the Holy Spirit. He is only mentioned one time, but when you get here He is mentioned about twenty times.

In verse 3 we read, “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Romans 8:3,4.)

Paul says here that you and I cannot, of ourselves, live a Christian life, but the Spirit of God has been given to us so that we can live a Christian life. Let us give Dr. Pettingill's very familiar and effective story making clear Paul’s meaning here:

“For what the law could not do, in that it was weak through the flesh" is the picture of a housewife who put her roast in the oven and forgot about it. Reaching the point where it was overcooked it began to burn. She rushed in, opened the oven, pulled out the roaster lifted off the lid, put a fork deep down in the roast to lift it out, but she could not because the meat was overcooked. There was nothing wrong with the fork, it was a good one, but she failed to lift the roast after two or three tries. Being a good housewife, she took a skimmer and put the spatula right down under the meat. What the fork could not do, in that it was weak through the flesh, the spatula was able to do!

So, my friend, the law cannot lift you up, not because there is anything wrong with the law; it is God's law; but there is a very great deal wrong with you and me. Nevertheless, God's Spirit in our hearts and lives can lift us up. Paul says that now it is a question of yielding to the Spirit of God, and that the Spirit bears witness with our spirit that we are the sons of God. He will lead and guide us if we will but let Him.

This is a wonderful and glorious fact, but remember we still have the flesh, and we hold this treasure in earthen vessels. We are groaning today in these old bodies, but there is a day coming when redemption will be completed!

But between now and that glorious day, God has made an arrangement to keep those who are His. He has justified them and since He has justified them He says that no one can bring a charge against God's elect, because it is God who justi-
fies. No one can condemn you for Christ paid the penalty for your sin—He died; He was buried; He arose; He ascended into heaven and He lives up there. And from this moment until you stand in His presence, a living Christ shall see your salvation through.

Paul closed with a mighty doxology: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things, present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38, 39).

Paul raised the question as to the possibility of anything separating us from the love of Christ. His list covered everything from every direction and from every experience of life, that can happen in this world to a Christian. Nothing in existence or nothing potential can separate a child of God from the love of God. Nothing more can be added to this marvelous arrangement for saved sinners. We can only bow in adoration and sing the doxology:

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost"

Thomas Ken

DISPENSATIONAL DIVISION

We come now to the second major division of the epistle, which is dispensational. There was a big question in the mind of the pious Jew at this juncture of Paul’s presentation of the Gospel in Romans. This glorious gospel is ecumenical, as it places both Jew and Gentile on the same plane as sinners before God, and saves them by the same grace. It erases all distinctions and reveals a righteousness which is available to all alike, for there is no difference. The question in the mind of the Jew of Paul’s day would be concerning the promises of God to Israel in the Old Testament. Does this Gospel cancel the promises of God to Israel and nullify His purpose to restore and to redeem Israel as a nation? A great section of so-called conservative Christians would categorically answer that the promises made to Israel have been transferred to the Church and that God is through with Israel as a nation. Paul contradicted this line of reasoning in this section.

ISRAEL IDENTIFIED

In Chapter 9, Paul identified Israel, for all Israel is not the nation, Israel. In the Old Testament, God dealt with a nation, and the promises were made to that nation. An individual had to meet the terms, which were put down for the nation, to come in under the benefits vouchsafed. Today, God’s promises are individual and personal, and the individual must accept these before he is included in the body of believers, which is the Church. God dealt in the Old Test-
ament with a corporate body, but in the New Testament, he deals individually and personally with the body of believers, the Church.

Paul identified the Israelite. He gave eight points of identification:

1. By adoption. They were the only nation that God adopted as a son. “... Thus saith the Lord, Israel is my son, even my firstborn” (Exodus 4:22) — this does not mean individuals, but means the corporate nation.

2. By the glory. This nation alone had the visible Shekinah presence of God to lead and to guide them.

3. By the covenants. The covenant to Abraham, Moses, and David, in particular, pertained to this nation. The land, the people, and the King were promised to them.

4. By the giving of the Law. The Mosaic Law was given to Israel. These groups today who try to come under the Law of Moses are entirely out of order. They are appropriating what was not given to them. Dr. Charles Feinberg, Professor of Old Testament at the Bible Institute of Los Angeles, and himself a converted Jew, defines those in these “isms” as “second-hand Jews.”

5. The service of God. The tabernacle, with its elaborate ritual and sacrificial service, was given alone to the nation, Israel. In fact, God has given only one religion and that was to the nation, Israel. He has given Christ to the world, and when Christianity becomes a religion, it loses its objective.

6. The promises. The promises of the Old Testament are the peculiar property of Israel. However, the custom of many in the church today is to appropriate them. God not only gave Israel exceedingly great and precious promises, but He also pronounced curses and judgments upon them. Needless to say, it is not the popular thing to assume the judgments. The common practice is to attach the promises to the Church and to leave the curses and judgments for Israel. Nevertheless, both belong to Israel.

7. The Fathers belong to Israel. Abraham, Isaac, and Jacob are their ancestors, not ours.

8. Christ came from Israel, according to the flesh. He was of the line of Abraham and of David. He belonged to the same race that they did. His mother was a daughter of Israel. He was a Jew. The woman at the well was in a more favorable position to judge than those today who attempt to prove that Christ was not a Jew. She said, “How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans” (John 4:9). His enemies even did not try to disown Him on the score that He was not a Jew.

Perhaps another identifying feature of an Israelite should be included here, which is given in
Chapter 3, verses 1 and 2: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.” These people were the custodians of the written revelation of God.

The aforesaid features are the finger prints of the nation, Israel. Again, Paul showed that the fleshly origin is not final. God chose a certain line. Jacob was chosen, and Esau was rejected. All of this is in the sovereign purpose of God. It is not for the creature to question, but it is for him to know and to accept the will of God.

The Present Purpose of God with Israel

In Chapter 10, Paul expressed one of the great burdens of his life — that was for the salvation of Israel. With all of their vaunted background, the Jews were lost sinners and needed to be saved. If religion could save a lost soul, they would have been saved, but Paul’s request to God was “that they might be saved.” They were ignorant of the righteousness of God, in spite of the fact that they had the Old Testament. They needed to hear the Gospel as well as others. Only those who believe can be saved, and no one can believe until they hear. Somebody must be sent, and somebody must go so that all can hear, for “Faith cometh by hearing, and hearing, by the Word of God.”

The Future Purpose of God with Israel

In Chapter 11, Paul answered the question as to whether God had repudiated His promises to Israel. Listen to him:

“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel” (Romans 11:1-2).

The nation, Israel, has been set aside temporarily so that the Gospel might go to the world. God is running two trains through the world today; one is identified as the nation, Israel, and the other is the Church. The train called “Israel” has been put on the side track, and the train called the “church” is on the main line. God is bringing the train, the Church, into the station ahead of Israel, but it does not mean that the train, Israel, has been wrecked. In God’s own time, Israel will be brought back on the main line, and she will come into the station on time, but only after the Church has arrived home.

Listen to Paul again — “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (verse 25).
Duty

We come now to the third and last major division of this Epistle to the Romans. The bugle call of Duty is sounded in this section. The Christian is saved by grace, but he is also to show forth good works. He is not saved by law, but he is not lawless. There are certain obligations that he must assume and certain relationships which he must consider as valid. The service and separation of the believer are both a matter of importance.

Service

The service of the believer is considered first. He has a relationship with everyone — "the butcher, the baker, and the candlestick maker," and this must be recognized and established.

First of all, there is a relationship to God and to self in Romans 12:1-2:

“I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice holy acceptable unto God, which is your reasonable service. And be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God.”

This passage is often used as the basis of Christian consecration. This is acceptable, provided the Scripture is rightly related to what has gone before. The Greek word for “present” in verse one is the same as that found in Romans 6:13 and translated as “yield.” Consecration means to come to God empty-handed and to let Him fill and use. This is the thought in this connection. The believer is urged to yield himself in the language of love, which is “I beseech you, brethren, by the mercies of God,” rather than in the language of the law, which is “I command you.” First of all, the believer is to offer his total personality on the altar as a living sacrifice. If it were possible to die once and become a martyr, many would do it, but this is a living sacrifice, not a dying one.

“So he died for his faith. That is fine —
More than most of us do.
But say, can you add to that line
That he lived for it too?”

F.W. Boreham

Yielding all to God needs to be done again and again because a living sacrifice crawls off the altar when the fire gets hot. We need to yield to God continually and continuously. It may seem selfish, on first thought, for a Christian to consider himself before others, but it is far from being selfish. Until a believer is rightly related to God in his life, it is impossible for him to be rightly related to others in his conduct. In the Lord’s prayer in John 17, the Lord Jesus Christ first prayed for Himself. This is proper. We
should, first of all, get our relationship to God adjusted by prayer before reaching out to others.

The second relationship of the believer is to the “gifts of the Spirit” in Romans 12:3-8. Every believer is made a member of the body of Christ, but all are not given the same function in the body. The purpose of the Holy Spirit in placing the believer in the body of believers is that he might function properly, and efficiently. Then the Holy Spirit gives to each one a gift; these gifts are varied and multiplied just as the parts of the body are many. There are two hundred and seven bones in the body, so we are told, and each one has a different function. The body of Christ is made up of believers with more than one gift. It would be unfortunate if a living body were all mouth, and it is tragic when the only gift emphasized is that of “tongues” in the church. In fact, “tongues” are not mentioned here. Paul only listed a few of the gifts. There are many gifts in the body of believers. Every believer has been given some gift and though it be humble and unnoticed, he should exercise that gift to its fullest capacity.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that giveth, let him do it with simplicity: he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Romans 12:6-8).

The next relationship of a believer is to other believers within the body. Love for other believers is the badge of Christianity:

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

The Apostle, therefore, enjoined us to let our love be genuine. The “fraternity pin” of the Church should be of pure gold. The American Standard Version lists these precepts for us:

"Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicat­ing to the necessities of the saints; given to hospitality.

Bless them that persecute you; bless and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things hon-
orable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

But if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good” (Romans 12:9-21).

The Christian has a duty to unbelievers, which he must discharge. He should be honest in all of his dealings. He should try to live in peace with the unbeliever, although this may be difficult and even impossible at times. The important point is not to use the tactics of the world in “getting even.” A Christian should not try for revenge; the reason is that God will make all wrongs right and He will take vengeance. Leave it to Him. When we take things in our own hands and strike back, we are forsaking a life of faith and we are saying in fact, if not by word, that we are not willing to let God work out the wrong but that we feel that we can do a much better job. We are no longer trusting God to right the wrong.

A Christian is a citizen of heaven, but he, likewise, is a citizen of this world. He has a duty toward the established government of the country under whose flag he lives. He should recognize his relationship to the “powers that be”: “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever resistenth the power, resistenth the ordinance of God: and they that resistent shall receive to themselves damnation” (Romans 13:1-2). A Christian should also pay his taxes, even though they are high and excessive: “For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing” (verse 6).

A Christian has a peculiar relationship to his neighbor:

“Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us
walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Romans 13:8-14).

Christ has given us the definition of this group labeled our neighbors) in the parable of the good Samaritan. The man whom we can help is our neighbor. The man to whom we owe something is, likewise, our neighbor. (Paul felt that he was a debtor to the whole world.) Our neighbors are those who have not heard the Gospel. Now, Paul gives the moral code in conjunction with our relationship to our neighbors. Before the unsaved world, we should not be law breakers. Again, love is the motive and expression of our relationship to the lost. The lost are our neighbors.

**Separation**

Not only is service a part of the life of the believer, but separation occupies a prominent place. Separation is one of the most misunderstood subjects in Christian experience today. Separation, for the most part, has been made a negative issue altogether. A recent letter makes this position clear but also shows how unstable a life can become which only emphasizes the negative aspect:

“I’ve returned to California after a year of full time Christian service in Ohio, and an extended trip east. But I’ve come back almost spiritually shipwrecked! Have been a Christian for three and one-half-years, and until recently was able to give a glowing testimony about being saved out of ‘Unity.’ But lately, I’ve been so dead that Christ seems ‘way up there,’ and I’m ‘way down here.’ I have all the negative virtues of a Christian (‘don’t smoke, drink, play cards, attend movies, use make up’ . . . .) but those things do not make a happy Christian! My friends tell me I’m becoming bitter — and oh, I don’t want that to happen!

Before becoming a Christian, I was very ambitious, worked hard for whatever I believed in, (and incidentally was listed in ‘Who’s Who’) — but now I wonder what’s the use? The world is going from bad to worse. Everything is heading for disaster, and the only hope is to wait for the return of the Lord Jesus Christ.”

Paul opened the epistle to the Romans by emphasizing the positive aspect of separation: “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.” Here, separation is not “from” but “unto.” A Christian is not separated until he is separated unto Christ, then the “froms” will take care of themselves. Separation can be compared to marriage.
Marriage is a separation. A young man gets separated unto one young lady, which means that he is separated from the others; however, he will not get separated from the many until he gets separated unto one. Until a believer falls in love with Christ, it is nonsense to try to get him to give up some worldly thing.

Paul opened the section on separation by stating the basis on which believers should be received:

"But him that is weak in faith receive ye, yet not for decision of scruples. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nough him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand" (Romans 14:1-4 American Revised Version).

We are not to sit in judgment relative to another believer's conduct concerning questionable matters. One believer does not have the prerogative of dictating the conduct which another believer should follow. This never comes under the purview of any believer to become the conscience of another. Furthermore, we must not sit in judgment relative to the conduct of another believer concerning questionable matters. All of us must give an account of ourselves to God. This is responsibility enough to enlist all our attention to our own conduct.

There is the ever present danger for the Christian, who has been saved by faith and who has been delivered from the law principle of salvation, to fabricate a new set of commandments and thereby make them the norm for Christian living. These manufactured commandments become the standard by which he measures other Christians. Paul has spoken to all such who follow this pattern, "Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand" (Romans 14:4 American Revised Version). If God has saved a sinner by faith, God will make him stand even if he does not measure up to our peculiar notions of Christian conduct.

**Three Principles of Christian Conduct**

A Christian is not left to his own devices in arranging his life's program. However, rules and commandments do not condition Christian conduct. Paul put down three great principles which are to govern the Christian in every relationship of life. I have been told that there are three points that the pilots coming in to Seattle through Puget Sound line up before taking a direct course to the harbor; so, through the
troubled sea of life, the Christian can guide his little bark by lining up with these three principles and by steering a direct course with his eye fixed upon the harbor. These three principles, which occur in this section of Romans, can be stated in three words: namely, conviction, conscience, and consideration. This may be a very poor pun, but these are the “high Cs” over which the canoe of Christian conduct should be guided.

The first principle of Christian conduct is summed up in verse 5, “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.” The American Revised Version translates the last sentence, “Let each man be fully assured in his own mind.” Whatever a Christian does, it should be done with enthusiasm and with deep conviction.

The Rose Bowl is filled every New Year’s Day with people of real convictions concerning a football game. They come to see a game which is conceded to be by even the most ardent fans a second-rate game in late years. Much better games have been played elsewhere at other times, but they did not draw so much of a crowd. Nevertheless, one hundred thousand people push and crowd to get in the Rose Bowl, while an equal number clamor for tickets. A good percentage of those who do attend do not know the game. A lady, sitting back of me during one game, when an exceptionally long pass was thrown, cried out, “Who hit the ball?” As far as she knew, it was a baseball game. A few are intoxicated to such an extent that the game has no meaning for them. What is it that draws the multitudes to this one spot on New Year’s Day? It is interest and enthusiasm for this particular game.

If Christians showed one-half the interest and enthusiasm for the Christian race and fight, as some do for football, multitudes would fill our churches, just out of sheer curiosity to see what was happening. Today, they see a disinterested, discontented, listless, and languid church come together in order to go through the form and ritual of worship. The average churchgoer is more conscious of the clock than he is of God. He is more interested in the time than in eternity. Little wonder that a weary world has not beaten a path to our churches to see something infinitely more wonderful than a new mouse-trap. If a man stands up and cheers for a football team in a stadium, he is called a “fan,” but if he stands and cheers with conviction for the cause of Jesus Christ, he is labeled a “fan-atic.” Everything that a Christian does should be done with conviction. He should put all that he has into it. If it is not worth giving the best that he has, then it is not worth doing at all. Actually, going to
church, teaching a Sunday School class, or singing in the choir, can become a sin for a Christian. If these enterprises are carried on in a half-hearted spirit and with a degree of ennui and boredom, then it would be better if they were not attempted at all. A Christian should have a conviction about his conduct; let him devote the last drop of his blood to the doing of it.

The second principle of Christian conduct is conscience, and it is brought to expression in verse 22, "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."

Weymouth brings out a shade of meaning, "Happy the man who does not censure himself in the deeds he approves." If a Christian is engaged in conduct about which his conscience does not give him a "clean bill of health," then that action becomes wrong for him. When a Christian looks back upon his conduct and his conscience is troubled by his past, then immediately this thing should be forsaken, though it may not be inherently evil. In fact, it may be something which other Christians can do and have no conscience about it. Paul put it very strongly, "But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin" (Romans 14:23 A.S.V.). Certain things are clearly wrong, but doubtful things should be equally shunned by the one who has doubts about them; he does wrong if he proceeds along a line of conduct that brings conviction of conscience. The final injunction is conclusive in this connection, "for whatsoever is not of faith is sin" (verse 23).

The third and last guidepost which should condition Christian conduct is found in Romans 15:1-2 (ASV):

"Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying" (Romans 15:1, 2).

It is quite possible for a Christian to enter into some questionable conduct with real enthusiasm and have no conscience concerning his course of conduct, and yet the thing will be wrong for him. There should be a consideration for others, "It is good neither to eat flesh, nor to drink wine, nor anything whereby the brother stumbleth, or is offended, or is made weak." Let us take a very practical point in this connection, realizing that where there is much difference of opinion, we may be misunderstood. In certain sections of this country, the use of tobacco is frowned upon to the extent that some say that you cannot be a Christian and smoke. In other sections of the country, especially in the tobacco-raising areas of the south, smoking is not considered as a moral issue at all. Many ministers smoke
in this section. Now, the question arises as to which group is right, and what should regulate the conduct of a believer who is in doubt. The Christian does not have to decide the moral question in the tobacco issue, he is wasting his time to argue the right or the wrong of it. Even if the Christian can get by the first two tests, the third ought to deter him from using tobacco. Is he apt to hurt a weak brother by using the weed? Surely, this is the basis on which all questionable practices should be determined. His question should be: if I do it, will I have a testimony for Christ which will be unsullied? This is the question that each believer must ask himself. Surely, a consideration for other believers is the true basis for Christian conduct and should be a principle of action.

Racial Relationships
There follows a rather unusual section in Chapter 15 from verse 4 to verse 14. It grows out of what has preceded, relative to the relationships of believers both as to service and as to separation. After second thought, this is a very logical conclusion. The relationship of Jews and Gentiles was a very pertinent thing in the early church. Religion and race had separated them, and now they found themselves together in a new relationship, more binding and real than any other tie. They were now members of the body of Christ. How were they to act toward one another? Naturally, they looked askance at one another, and wondered at the strange conduct of the other. What they were to do was expressed quite simply by Paul, “That with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ” (Romans 15:6 ASV). Then Paul quoted many Old Testament Scriptures to show that the prophets envisioned just such a situation and experience when the Gentiles were enjoined, “Rejoice O Gentiles, with his people.” Racial tensions today can only be eased by turning to Jesus Christ.

A Global Gospel
Paul began to bring this epistle to a close now, for in the remainder of Chapter 15, he reverted to his own personal relationship to the Romans and to the Gentiles generally. Paul was peculiarly the apostle to the Gentiles, and he tells here somewhat of how he has discharged his stewardship. He had fully discharged his obligation in the area from which he was writing, and now he was thinking of the regions beyond. He wanted to go to Rome, but he was not thinking of stopping there. He was going as far as Spain. Probably, Paul did go to Spain. This man, Paul, at least, had a vision which was larger than the Roman Empire. He made it his business to carry the Gospel to the world; this is truly a missionary
section.

Every Christian should think in terms of the world. The whole world is guilty before God. Christ died for the world, and God loved the world. The Holy Spirit has come into the world. God wants us to get into this ecumenical movement, which is the only genuine movement that is world-wide in its scope. To reduce the vision of the Christian to anything smaller is wrong and hurtful.

A PAGE FROM THE LAMB’S BOOK OF LIFE

Now, we come to the conclusion in Chapter 16. Some have felt that this portion should not be here, as it is out of harmony with the great doctrines which Paul has stated previously in this great epistle. On the contrary, this personal note is a fitting close for such a great document. If the section on duty has not brought us “down to earth,” then this should. Here, you see Christianity in action. The great doctrines, which Paul has stated, have put on “shoes and work clothes” and walked through the dark streets of pagan Rome. Justification by faith is not a doctrine to pin to a cloud or to put in the “deep freeze” of a theological seminary. It walked in shoe leather on the streets of Rome 1900 years ago, and it walks today on the streets of Los Angeles.

There are thirty-five persons mentioned here by name. What mutual love and tenderness existed in the early church! Little wonder that one of the early church fathers said that the Roman World was greatly impressed by these early followers because of their devotion to Christ, who was absent but who was expected to return momentarily, and because of the evident fact that these early believers loved each other. It caused some Romans to exclaim, “My, how these Christians love each other!” Would a visitor from behind the iron curtain, after visiting our churches, return and say to the communist world that the Christians in the churches of America love each other?

Paul put at the head of the list two dear ones whom he had led to the Lord in Corinth, and who had helped him in Epheus, at the time he wrote Romans, they had returned to Rome the great world center. Note the sweetness of his words: “Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.” Note the simplicity of verses 6 and 8: “Greet Mary, who bestowed much labor on us. Greet Amplias my beloved in the Lord.” What a story of Christian love is back of each! There were two in the Roman church who have fascinated me by their names, Tryphena and Tryphosa. These dear maiden ladies must have been twins. They could not do much, but they did “labor in
the Lord.” This is the sphere of all Christian duty, whether large or small.

Paul concluded with a grand benediction. Let us listen to it: “Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen” (Romans 16:25-27 ASV).