Romans Survey

The Foundational Epistle for the Edification of the Body of Christ

A 22-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are the 22 lessons of course three, Keith Blades' survey of Romans, which he calls the foundational epistle for the edification of the members of the Church, the Body of Christ. Lessons 1–6 lay the groundwork and go through the introduction (Romans 1:1–15). Then come four cornerstones: justification by grace through faith (Lessons 7–10); sanctification by grace through faith (Lessons 11–14); the dispensation of Gentile grace now in effect (Lessons 15–18); and walking worthy of who we are in Christ (Lessons 19–22). The goal of Romans is establishment, a building term for laying a foundation; it is God's will that members of the Body of Christ learn the doctrines of Romans first.

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Lesson Summaries

L1

Edification and the Goal of Establishment *Romans 1:11–12; 16:25 — edification, establishment, and the order of Paul's epistles*

Course Three Begins

- Course one covered the unique character of this dispensation of Gentile grace and the right division of God's Word — not Old Testament versus New

Testament, but in connection with Paul's unique ministry and the revelation of the mystery

- Paul's epistles, Romans through Philemon, are expressly to us and about us in this dispensation; course two surveyed God's program with the nation Israel
- Romans is the foundational epistle for the edification of the members of the Church, the Body of Christ; though not the first epistle Paul wrote, God placed it first
- The believer today is not a spiritual Israelite — "There is no such thing" — but a member of the new creation, the Church, the Body of Christ

What Edification Is

- Edification comes from the root word edifice, a building: it is a building process, constructing a building of knowledge within yourself that you live in and live out of
- Edification is education — the education God wants you to have — through which you get the divine viewpoint and understand things as God understands them
- Paul uses two illustrative analogies: a building process (laying a foundation and being built upon it) and a growth process (babes in Christ, milk and meat doctrines)

Established (Romans 1:11–12; 16:25)

- Paul's purpose was "to the end ye may be established"; the goal of the epistle to the Romans is their establishment
- Established is a building term meaning to lay a foundation; you don't start building a house with the top, but with a firm foundation
- The epistle was written so that later members of the Body, including us today, can likewise get established; the blueprint for edification was vested in the Apostle Paul
- Paul ends the epistle with the same purpose — God is "of power to stablish you" — and it is God's will that you learn the doctrines in Romans first
- Two issues comprise the establishment doctrines: what Paul calls "my gospel," and "the preaching of Jesus Christ, according to the revelation of the mystery"

Foundation, Superstructure, Roof

- Romans through Galatians deal with the foundational truths, Romans the major one; I and II Corinthians and Galatians deal with problems believers have understanding, appreciating and applying them
- The Corinthians, saved several years, were doctrinally babes in Christ, troubled over their sanctification as taught in Romans 6, 7 and 8; the Galatians were removed from the foundational doctrines of grace
- Beginning with Ephesians you build upon the foundation: Ephesians, Philippians and Colossians are superstructure truths; I and II Thessalonians are like putting the roof on the house
- God set Romans first: growth starts with the milk so we can handle the meat later, and building starts with the foundation

L2 The Divine Design: Milk Before Meat *Ephesians through the pastoral epistles — foundation, superstructure, roof*

Doctrinally Progressive Order

- Edification is building up a house of doctrine in your soul and spirit that you live in and live out of
- This dispensation of Gentile grace is a divine interruption in God's program and dealings with the nation Israel
- Romans through Philemon are put together not chronologically but in a doctrinally progressive manner, from the milk doctrines to the meat doctrines
- God designed godly edifying and a pastor is only to follow the divine design; "apt to teach" means skilled in laying the foundational doctrines first and building on them

Ephesians: Built upon the Foundation

- The Ephesians, positionally and doctrinally, are being built upon a foundation already laid, having benefited from Romans, the two Corinthian epistles and Galatians
- In Ephesians Paul teaches the why of the dispensation of grace; Romans through Galatians set forth its fundamental issues, and first you have to learn the reality of it
- The opening and closing of an epistle tell the edification status of the saints; love unto all the saints (Ephesians 1:15) is a mark of maturity

Superstructure Doctrine: Perfection in View

- As foundational doctrine was composed of my gospel and the preaching of Jesus Christ according to the revelation of the mystery, superstructure doctrine is three categories of knowledge pertaining to the wisdom of God
- Romans through Galatians has establishment in view; in Ephesians 4 the provisions for edification have perfection in view — God's ultimate aim is the doctrinal perfection of His saints
- Ephesians 4:13 describes doctrinal maturity: the full knowledge (epignosis) of the Son of God, and a perfect man — the Greek term for a fully educated man

Philippians, Colossians, Thessalonians

- Philippians and Colossians are doctrinally in the exact same position as Ephesians; abounding agape love is spoken of only from Ephesians on
- I and II Thessalonians are like putting the roof on the house; the Thessalonians were Paul's example of a positive and proper response to edification
- The Thessalonian epistles would be doctrinally out of place before Romans: milk doctrines are Romans through Galatians, meat doctrines Ephesians through II Thessalonians

The Local Assembly Follows the Design

- In the four pastoral epistles — I Timothy, II Timothy, Titus, and Philemon, as Keith names them — Paul deals with the implementation, use and defense of godly edifying in a local assembly
- A local assembly is first and foremost a classroom for the communication of Bible doctrine
- Paul did not give the Corinthians meat doctrine when they had trouble digesting milk; so the course starts with Romans, not Ephesians, Colossians or II Thessalonians

L3

Four Cornerstones Framed by Introduction and Conclusion

The Romans outline — introduction 1:1–15; cornerstones 1:15–16:20; conclusion 16:21–27

Four Cornerstones of a Foundation

- Romans is first in the doctrinal order for education: Romans through Galatians are the foundation epistles, Ephesians, Philippians and Colossians the superstructure, I and II Thessalonians the roof structure
- As any foundation has four major cornerstones, Romans breaks itself down into four major sections; calling them cornerstones is Keith's own terminology
- The four sections are framed by an introduction in the opening 15 verses of Romans 1 and a conclusion in Romans 16:21–27, which parallels the introduction
- The first cornerstone starts at Romans 1:15 — verse 15 is duplicated because it refers to the gospel — and runs to the last verse of Romans 5

First Cornerstone: Justification (1:15–5:21)

- Establishment in the doctrine of our justification by grace through faith: Paul preaches the gospel to the already saved to teach what transpired the moment you trusted Christ
- When you trusted the Lord Jesus Christ as your Savior, God made you His righteousness in Christ — that is justification; Romans 5:1–2 lists its three major judicial results
- Goal: complete knowledge of our perfect judicial standing before God and total assurance in its eternal nature; the first thing God did was settle the account of your sinfulness and sinner status

Second Cornerstone: Sanctification (6:1–8:39)

- Establishment in the doctrine of our sanctification by grace through faith: at the exact same time God justified you, He also sanctified you
- Sanctification is different from justification — you can't be sanctified unless you are justified; it sets you apart, able to live unto His honor and glory
- Goal: complete knowledge of our sanctified standing before God in Christ, which enables us to live unto God

Third Cornerstone: Gentile Grace (9:1–11:36)

- Establishment in the doctrine of the dispensation of Gentile grace now in effect: Israel's program is temporarily, not permanently, in abeyance, and we live in a new dispensation formerly kept secret
- God has not made us the possessor of Israel's covenants and promises; Israel's program will be resumed and fulfilled, and it is robbery to assume and claim Israel's promises
- There is no such thing as a spiritual Israelite; in the one new man, the Body of Christ, there is no Jew or Gentile

Fourth Cornerstone: Walking Worthy (12:1–16:20)

- Establishment in the doctrine of walking worthy of who we are now as justified, sanctified members of God's new creation in this new dispensation
- "By the mercies of God" (Romans 12:1) is what Paul presented in the first three cornerstones; from 12:3 through 16:20 he sets forth what God values and esteems

Who God Has Made You to Be in Christ

- Establishment is understanding who God has made you to be in Christ — justified, sanctified, a member of the new creation — and the doctrine of your

position in Christ is the key to the Christian life

L4

Paul Separated unto the Gospel of God *Romans 1:1 — Paul's special apostleship; different gospels in the Bible*

A Survey of Romans

- This course is a survey: it cannot cover every issue from chapter 1 to the end of chapter 16, but hits the highlights
- The goal is a basic doctrinal grasp of the fundamental foundational doctrines God teaches in Romans

The Introduction's Three Parts (1:1–15)

- The four cornerstone doctrines are framed by an introduction (the first 15 verses of Romans 1) and a conclusion (Romans 16:21–27); establishment is mentioned in the one and reiterated in the other
- A (verses 1–7): Paul and his special apostleship to the Gentiles, of which the Romans are beneficiaries — as God has designed us to be
- B (verses 8–12): Paul's thanksgiving for the Romans' positive response to his gospel and his desire for their doctrinal establishment
- C (verses 13–15): Paul's inability to establish them in person, hence the purpose of the epistle

Paul's Distinct Apostleship

- Paul's apostleship is not the same as that of the twelve; he was not designed to replace Judas — Matthias was
- An apostle is one authoritatively sent out with a message; the twelve were sent with the same message to the same people under Israel's program, the gospel of the kingdom
- Paul was sent out with a different message to a different group of people under a different program

Separated unto the Gospel of God (1:1)

- "Separated" translates aphorizo, a special, unique separation: Paul has to be pulled out of the group and set by himself
- "The gospel of God" is a generic designation — gospel simply means good news; verses 2 through 4 identify that good news

Different Gospels in the Bible

- There are at least 15 different gospel messages from Genesis to Revelation; not every occurrence of the word gospel means the gospel of your salvation
- Some gospels in the Bible make no reference to Christ's death, burial and resurrection; let the Bible tell you what a gospel is — you have no right to assume
- The gospel of the kingdom is about the literal establishment of God's kingdom on this earth vested in Israel; the twelve preached it a long time without understanding Christ's death, burial and resurrection
- The everlasting gospel (Revelation 14), the gospel of national peace and salvation (Isaiah 52:7), and Jeremiah's gospel of release from the Babylonian captivity are not the gospel Paul was separated unto
- The gospel of God Paul was uniquely separated unto looks at the death, burial, and resurrection of Christ as good news

L5

The Cross Set Forth as Good News *Romans 1:1–5 — the gospel concerning His Son, to all nations*

Still in the Introduction

- Even in lesson 5 the class is still in the introduction (Romans 1:1–15), dealing with its first part: Paul and his special apostleship to the Gentiles
- The slow pace does not mean the whole study will go this slowly; it is important to start off on the right foot

Which Gospel?

- The twelve could also say they were servants of Jesus Christ called to be apostles, but that's where the similarity ends
- Paul's uniqueness concerns the message committed to him, the individuals to whom it was sent, and the program under which it was sent
- Christians all too often think there is just one gospel in the Bible; reading verse 1, one should ask: what gospel, Paul?

The Gospel Concerning His Son (1:2–4)

- Verses 3 and 4 are a synopsis of Christ's death, burial and resurrection, which God "had promised afore by his prophets in the holy scriptures" (verse 2)
- Two things make Paul's separation unique: he proclaims the death, burial, and resurrection of Christ as good news, and he was sent to the Gentiles apart from Israel and in spite of Israel

Not Good News to the Twelve

- About two years into His ministry the Lord began to tell the twelve of His coming death, burial and resurrection; they did not see it as good news, and Peter meant to prevent it
- In Luke 18 they understood none of these things — God hid it from them
- In Acts 2, 3, 5 and 7 the cross was preached to Israel as a criminal indictment; Keith is not criticizing Peter — at that time God did not have the cross set forth as good news
- The only good news in Peter's message: in view of their ignorance, God was giving them a chance to change their mind before destroying the unbelievers
- They preached bad news concerning the death, burial and resurrection, and were supposed to; the extension of mercy and forbearance concludes with Stephen's message

A Gracious Apostleship (1:5)

- In Paul's ministry the cross is put in an entirely different light and set forth as good news — the first big distinction in his unique apostleship
- The Lord came back from heaven (Acts 9) and gave Paul "grace and apostleship" — a gracious apostleship, not called for or promised before — and sent him to all nations
- The prophets speak of God dealing with the Gentiles, but always in the context of Israel's program, through Israel possessing her kingdom — nothing apart from Israel or in spite of Israel
- Apart from Israel and in spite of Israel is what makes Paul's apostleship unique and special

L6

Paul's Gospel, Saints, and Establishment *Romans 1:5–15 —*

finishing the introduction; the four cornerstones laid out

Without a Dispensation of Gentile Grace

- Keith asks the class to pretend the Lord never came to raise up Saul of Tarsus, to see the message Gentiles would have heard without a dispensation of Gentile grace
- The remaining record of Acts would have described the commencing of the Lord's day of wrath, and there would have been no Romans through Philemon
- Joel 3 declares the message God preaches to the Gentiles once the extension of mercy and forbearance is over and the day of the Lord is here; He pleads with them for His people Israel
- That is not a message of grace — it deals with them because of their wickedness, not offering forgiveness

Paul's Gospel

- The Lord raised up Saul of Tarsus and sent the gospel of God concerning His Son out as good news to the nations: in the cross is the provision for amnesty and deliverance from the wrath to come
- That is Paul's gospel — uniquely his, which is why he will say "my gospel"
- Hearing that God offers salvation from the debt and penalty of your sins on faith in the Lord Jesus Christ as Savior, you heard Paul's gospel; believing it, you became its beneficiary and he became your apostle

Called, Beloved, Saints (1:6–7)

- The Romans were called by that gospel; when it is proclaimed, Jesus Christ calls you by it to accept the free offer of justification He graciously makes
- We are "beloved of God": beloved is an intensified form of the love concept
- Before we trusted Christ, God's justice pinned a moniker of unrighteousness on us; saint is the moniker of righteousness — everybody justified by grace through faith is a saint

Thanksgiving, Establishment, Debtorship (1:8–15)

- The Romans not only responded to Paul's gospel but heralded it forth themselves as good news; what they needed was establishment
- Verses 11 and 12 state the purpose of the epistle: Romans provides the establishment, and the epistles that follow take you on to perfection
- Unable to come in person, Paul recognizes his debtorship and accomplishes it by this epistle; in verse 15 he preaches the gospel not to get them saved — they are saved — but to get them established in it

The Four Cornerstones Laid Out

- Paul had the four cornerstones established in his soul and now communicates them to the Romans: justification (1:15–5:21), sanctification (6:1–8:39), the dispensation of Gentile grace now in effect (9:1–11:36), walking worthy (12:1–16:20)
- Once those four cornerstones are laid, doctrinally God considers you established; the next lesson begins the first cornerstone at verses 15 and 16

L7

Wrath Consciousness: the First Part of the Gospel *Romans 1:15–32: the First Cornerstone Begins; Children of Wrath*

The First Cornerstone (Romans 1:15–5:21)

- Romans 1:15 through 5:21 has the first cornerstone for the doctrinal establishment, the edification of our souls; as the outline says, it is establishment in the doctrine of our justification by grace through faith
- Its goal is the complete knowledge of our perfect judicial standing before God, having trusted Christ as Savior, and total assurance in the eternal nature of that judicial standing
- Justification is an irrevocable judicial transaction; the doctrinal objective, especially of Romans 5, is to convince you that you are "stuck being justified"

The Gospel Preached to Saved Romans (1:15–17)

- Verses 15–17 set the stage for the first cornerstone; Paul is not preaching to unsaved people — the Romans are saved — and God has more designed in the gospel than the salvation of those who believe it
- The gospel of Christ has the power to save and to establish in that salvation
- God's justice forgave your sins when you trusted Christ as your Savior and imputed the righteousness of the Lord Jesus Christ to your account — that is your justification

God's Word Effectually Working (I Thessalonians 2:13)

- Paul talks about God's Word effectually working in people who believe it; particular doctrines in God's Word are designed to accomplish particular things
- This doctrine is designed to produce within us the knowledge of our judicial standing and its eternal security, and the capacity to be faithful ambassadors for Christ, not ashamed of the gospel of Christ

The Three Parts of the Gospel

- The gospel of Christ has three parts: 1:18–32 produces wrath consciousness; 2:1–3:20 sets forth that no man can escape God's wrath by anything he may do or try to do; 3:21–26 brings the good news
- The word gospel means good news, but no one will think it good news until he first realizes that by nature he deserves God's wrath

Deserved Wrath Held Back, Grace Sent Out

- When the Lord Jesus Christ raised up Paul (Acts 9), God was rightfully in the position of executing the day of His wrath; Stephen seeing the Son of Man standing (Acts 7) declared readiness for the Lord's day of wrath to begin
- Grace is getting what you don't deserve: "The world deserves wrath, but it's getting grace." They deserve His wrath, and that is the first part of the gospel
- Ephesians 2 gives a summary expression of the first part: men need to see themselves as children of wrath, the product of the course of this world charted from the moment sin entered
- In time past God had His program with Israel and the nations were far off; His attitude was to suffer the nations to walk in their own ways (Acts 14:16); Acts 17:30–31 gives all three parts of the gospel in summary form

Wrath-Worthiness Validated (1:18–32)

- Three times Paul says God gave them up, each time tied to a component of godliness being violated; godliness literally means God-likeness, a word from Genesis 1 and how God created man
- Verses 29–31 list the unrighteousness of this world so hearers can see themselves in it and realize they are a child of wrath, fit for destruction; before the salvation can be appreciated, the wrath has to be understood

L8

No Self-Defense Plea: the Second Part *Romans 2:1–3:20: Every Plea Answered, Every Mouth Stopped*

The Wrath Christ Bore

- Understanding the wrath of God in the first part of the gospel helps us see what Christ took upon Himself: what you understand about the wrath of God, you see coming upon Him
- The repulsiveness to God's character and essence and all our ungodliness and unrighteousness was borne by the Lord Jesus Christ; this gives understanding of the three hours of darkness and why He was forsaken

No Self-Defense Plea (2:1–3:20)

- The second part of the gospel runs from 2:1 to 3:20: no one has a self-defense plea that will successfully excuse them from being counted worthy of God's wrath
- Confronted with wrath, man's flesh nature rears up and tries to come up with self-justification; Paul, like a prosecuting attorney, answers each self-defense tactic from the most common to the most desperate
- There are five major portions to this second part; being edified in it also equips us to function as faithful ambassadors for Christ with the gospel

Relative Righteousness (2:1–11)

- Relative righteousness is a man comparing himself and his conduct with another man — "I'm not as bad as some people are" — the most common self-defense plea, which is why it is dealt with first
- Per 1:32, all you have to do is commit one of those things to be worthy of death; it is not a relative scale — all you have to do is find yourself in the list
- The man holding this plea is despising God's goodness, which God is showing in this dispensation of grace; in his impenitent heart he is treasuring up wrath
- Patient continuance in well doing means your entire life has been one big good work; the standard is perfection — the comparison is between the man and God's righteousness, not another sinner

The Ignorant Gentile (2:12–16)

- The plea of extenuating circumstances because of being an ignorant Gentile: I didn't have the law, so how could I know God's righteous standard
- God doesn't need the law to judge Gentiles; He will use their own laws to show they couldn't keep even those; His perfect righteousness is going to be the standard — to escape the judgment of God on the basis of what you do, your righteousness has to be as good as His

The Favored Jew (2:17–29)

- The Jewish thinking: we Jews by nature are different, and circumcision was a sign of natural righteousness as the seed of Abraham; Paul understood it because he used to think that as a Pharisee
- The law condemns the Jew as by nature a sinner just like the Gentiles; he has no self-defense in simply being a Jew

Desperate Attempts and the Concluding Declaration (3:1–20)

- In 3:1–8 men try to squirm out of wrathworthiness by saying God would be unrighteous to judge; these desperation pleas are downright stupid, eventually come to blasphemy, and Paul says their damnation is just
- Paul cites passages from Israel's own scriptures declaring them sinners equal to the Gentiles; the law, instead of providing justification, confirmed the

condemnation and stops every mouth

- Only when a man's mouth is stopped is he ready to hear the good news — the third part of the gospel, beginning in 3:21

L9

The Glorious Good News: the Third Part *Romans 3:21–4:25: Justified Freely by Grace, and the Proofs*

"But now": Righteousness Offered (3:21–23)

- With a man's mouth stopped and ready to be sentenced, the glory of God's grace now shines forth in the third part of the gospel
- "But now" stands in stark contrast to how the second part ended in verses 19–20; instead of wrath being immediately executed, God is offering an amnesty program, so to speak
- Men cannot obtain the righteousness of God by the law; it is offered without the law as an absolutely free gift, received solely by faith in the Lord Jesus Christ as substitute Redeemer
- "By faith of Jesus Christ" describes His faithful performance in our place as our substitute redeemer; the righteousness is unto all, but comes upon those that believe

Redemption and Propitiation (3:24–26)

- A redeemer pays a price to deliver you from a predicament you have no capacity to deliver yourself from; Christ paid it, freeing God's justice to act for us rather than against us
- Propitiation (verse 25): successfully paying the price satisfied God's justice; what we need is forgiveness of sins and the righteousness of God imputed unto us

The Debit and Credit Account

- The first part of the gospel looks at the debit side; Paul says you have nothing on the credit side — "one big goose egg"
- Forgiveness cancels the debit side and Christ's righteousness is imputed to the credit side; these two components make up justification, the standing a man needs to escape the wrath to come

Christ Bore the Wrath

- On the cross Christ experienced what we rightfully should have experienced in hell and the lake of fire; "my God, my God" twice — God the Father and God the Holy Spirit forsook Him
- Christ was made a curse for us (Galatians 3:13); had He not, we would experience it in the lake of fire, and since we could never satisfy God's justice it would never end

Declarations and Proofs (3:27–4:8)

- From 3:27 through chapter 4 Paul sets forth that the good news really is that good; justification by grace through faith is not something new to this dispensation of grace
- 3:27–31 is a legal declaration and proof: the legal principle of faith excludes works and boasting, it holds for Gentiles as well as Jews, and faith is non-meritorious perception
- Abraham was before the law and David under the law; God counted Abraham's faith, not his works, for righteousness — when you work for something, grace is not the basis upon which you get what you get: debt is

- Abraham did not believe in Jesus as substitute redeemer — the message was different — but the issue is what God responded to; no man has ever been justified on the basis of works in God's eyes

The Faith-Father Example and Application (4:9–25)

- Abraham was justified before he was ever circumcised, and his faith-father example holds for Jew and Gentile alike; where works were impossible, he was fully persuaded that what God said He was able to perform
- In 4:23–25 Paul makes the application of the proofs to us, and there is the succinct declaration of the gospel of God's grace

L10

Stuck Being Justified: the Much Assurance Doctrines *Romans 5: Three Judicial Results and the Irrevocable Reconciliation*

Much Assurance Packaged with the Gospel

- This lesson finishes the first cornerstone, the doctrine of our justification by grace through faith; its main objective is the full settlement of our hearts in how we judicially stand before God the Father
- The gospel was packaged with much assurance doctrines: the first result is salvation, the second much assurance of salvation; those that produced it in the Thessalonians are the doctrines of Romans 5

Three Judicial Results (5:1–2)

- Instead of wrath against us, we have "peace with God through our Lord Jesus Christ" — the exact opposite of wrath; God's justice has nothing against us
- Access stands in stark contrast to the alienation we used to have with God: the liberty of approach, with no more obstacles between us and God
- Instead of the prospect of wrath, we "rejoice in hope of the glory of God", which we get through the rapture of the church at the end of this dispensation of grace

Troubling Challenges (5:3–4)

- Verses 3–21 set forth doctrines designed to convince our hearts of the eternal security of our justified standing; Satan's policy of evil has doctrines designed to undermine our faith and confidence
- Verses 3–4 deal with troubling challenges to the gospel, especially from false gospels; the Galatians, troubled by a perversion of the gospel of Christ, lost confidence that they were justified
- Patience is the determination to take a stand and check a matter out without panicking; the experience is proof that the gospel we believe is the gospel of God, and the tribulation ends up underscoring the hope
- Keith notes James 1 as a similar principle taught to the remnant of Israel in God's program with them

God's Much More Love (5:5–10)

- One of the Holy Ghost's first ministries is to teach you how much more God loves you now that you are justified; the key in everything is the much more concept
- The doctrine underscores the certainty of being saved from wrath through Him and of being saved by His life — by His coming for us

Irrevocable Reconciliation: the At-One-Ment (5:11–21)

- Verses 11–21, the doctrine of our irrevocable reconciliation, is the capstone to the eternal security doctrines; the at-one-ment is a permanently fixed

position resting solely on the integrity of the Lord Jesus Christ

- The ment suffix can be remembered by the word cement; Adam's at-one status was conditional fellowship that could be broken, but Christ produced an at-one status that is cemented — not the reversal of what Adam did
- Every doctrine teaching you can lose your salvation fails to understand 5:11–21, treating salvation as a return to what Adam originally possessed; the contrast is always between the one man Adam and the one man Christ
- The grace that produced the at-one status is the most powerful force at God's disposal; justification is an immutable judicial transaction that cannot be revoked by God — you are "stuck being justified"

End of the First Cornerstone

- Lesson 10 ends the first cornerstone, our establishment in our justification by grace through faith; lesson 11 begins the second cornerstone, the doctrine of our sanctification, in Romans 6

L11

Second Cornerstone: Dead to Sin, Alive unto God *Romans 6:1–13: Our Sanctified Position in Christ*

The Second Cornerstone (Romans 6:1–8:39)

- Lesson 11 begins the second cornerstone of doctrine for the edification of our souls, running from Romans 6:1 to the end of chapter 8: establishment in the doctrine of our sanctification by grace through faith
- When we trusted Christ, the judicial transaction of justification took place, and simultaneous with it another transaction referred to as sanctification; it is just as appropriate to talk about the gospel of sanctification as the gospel of justification
- The goal of the second cornerstone is the complete knowledge of our sanctified standing before God in Christ, which enables us to live unto God; next to justification, it is the most glorious doctrine communicated to us today
- Chapter 7 teaches not being under the law in this dispensation of grace; chapter 8: putting the position in Christ into practice by walking after the Spirit, being made sons of God, not treated as children, and coping with the sufferings of this present time

Three Components of Our Position in Christ

- Our position in Christ has three components — justification, sanctification, exaltation; the third is not fully developed until Ephesians, Philippians and Colossians
- Justification enables us to live forever with God; sanctification allows us to live unto God right now, practically in the details of our lives and on into eternity
- All three components of our position in Christ are cited in Titus 2; in verse 14, "redeem us from all iniquity" is our justification and "purify unto himself a peculiar people" our sanctification — and we ought to be zealous of good works

Dead to Sin (Romans 6:1–2)

- Paul begins with a question; God also did something else called sanctification, and it's because He sanctified you that He is interested in the details of your life
- "Dead to sin" is the summary expression for the sanctified position: the

mastership of sin's dominion in our mortal bodies is broken, so we don't have to obey sin as a slave any longer

- "Dead to sin" is not the same expression as "dead in trespasses and sins" (Ephesians 2:1), which describes our former status before God as unjustified, ungodly sinners
- For one dead to sin, the most inconsistent thing to do is to continue in sin, and the biggest waste of time a Christian could ever engage in is to sin

Baptized into Christ (Romans 6:3–10)

- Sanctification means to be set apart unto God for His use; it was accomplished not by water baptism but by a baptism the Holy Spirit performed the moment you trusted Christ, baptizing you into Christ
- Any baptism is a purification unto sanctification and identification; the only consistent thing is to walk in newness of life — not continue in sin, but live unto God
- Verses 5–7 underscore our identity with Christ as dead to sin — death breaks the mastership of sin; verses 8–10, our being alive unto God in Christ

Reckon, and Let Not Sin Reign (Romans 6:11–13)

- Verse 11 is the sanctified position in a nutshell; to reckon is to acknowledge the reality of something and count it true, and living the Christian life is simply living like who you are in Christ
- The issue is not to resist or fight sin but not to let it reign; the power for that is the operation of the knowledge of who you are in Christ in your human spirit

L12

Not Under the Law, but Under Grace *Romans 6:14–7:25: Dead to the Law; Paul's Anticipated Objections*

Putting the Position into Practice

- This section is not so much about learning more of our sanctified position; the only way it can be put into practice is for us to appreciate being under grace
- There is a great tendency to assume God deals with us today as He dealt with Israel in time past; in this dispensation of grace He has put a brand new program into effect, compatible with our position in Christ
- The Galatian saints are a perfect example: having begun in the Spirit, they were trying to make perfect after the flesh, putting themselves right back under the law system
- The law operates on your flesh, and there is a yearning in our flesh nature to be under a performance system like the law; yet the law is a yoke of bondage, not designed to enable you to live unto God

The Astounding Statement of Romans 6:14

- "Sin shall not have dominion over you: for ye are not under the law, but under grace" is an astounding statement, because to natural thinking it doesn't make sense
- God created a brand new system for us to operate under today called grace; if members of the Body of Christ try to live unto God under the law, sin will be given back the dominion
- The law will not enable you to put your position in Christ into practice; the only way it ever will be put into practice is God's way, under grace

Servants of Righteousness (Romans 6:15–23)

- Paul anticipates the objection that, not under the law, we have no motivation

not to sin or to do good, and shows that such thinking is based upon ignorance of who God has made us to be in Christ

- Grace made you a servant of righteousness — the greatest motive there is for living a righteous life; you can bring forth fruit God's justice can accept, lasting forever, and the law doesn't have that kind of motivation

Dead to the Law (Romans 7:1–6)

- In chapter 6 you learned that you became dead to sin; God also had to make us dead to the law, so that our position of being dead to sin can be put into practice
- The analogy of verses 1–3 illustrates that death breaks the dominion and obligations of the law; if God had to make you dead to the law to bring forth fruit unto Him, you can't do it under the law
- "Newness of spirit" — spirit with a small s — means a new system of operation and thinking in your human spirit instead of the letter of the law; it is grace thinking

Is the Law Sin? (Romans 7:7–25)

- The law is not sin but a manifester and definer of sin, and it gives sin power; sin gains its strength from the law — without the law sin is dead, with the law sin is alive
- Nothing is wrong with the law; what is wrong is people's assumptions about it — that is why you can't be under the law and put your position in Christ into practice
- In verses 14–23 Paul describes the struggle to put his position in Christ into practice under the law — a struggle he cannot win; the problem is the system he is trying to operate under
- Romans 6:14 sets out two systems — under law, under grace; the most foolish thing a Christian can do is put himself under the law, and deliverance is by living consistent with God having put you under grace

L13

Walking After the Spirit: Functional Life and Peace *Romans 8:1–17: No Condemnation; Sons, Not Children*

Five Kinds of Life and Death

- Throughout the Scriptures there are five kinds of life and death: physical, spiritual, positional, eternal, and functional
- Spiritual and physical life and death are justification issues dealt with in Romans 1–5; positional life and death was dealt with in Romans 6; functional life and death is dealt with especially in Romans 7 and 8
- Functional life is being able to do things in the details of your daily life that are well pleasing and acceptable unto God

Functional Death in Romans 7

- Without the law sin is functionally dead — like a dead battery, there but without any function; take the law away and sin doesn't have any strength
- When Paul says "I died" he did not physically, spiritually, positionally or eternally die; he functionally died — he could no longer live unto God under that law
- The contrast in Romans 7 and 8 is not between an unsaved man and a saved man but the two potentials that exist in a believer; the choice is yours as a member of the Body of Christ

The Yoke of Bondage (Galatians 5)

- Walking under the law system and trying to live unto God by the law is walking after the flesh, because that's a fleshly performance system — a yoke of bondage, designed not to squelch sin but to give it life
- Galatians 5:16–18 is a summary of Romans 7 and the first half of Romans 8; "If we live in the Spirit, let us also walk in the Spirit" is the exhortation to consistency with who you are in Christ

No Condemnation (Romans 8:1–4)

- The condemnation of 8:1 is not eternal condemnation; it is the condemnation chapter 7 described, coming from the law as the yoke of bondage it is
- "The law of the Spirit of life in Christ Jesus" is your position in Christ from Romans 6; what the law couldn't do, God provided to be done by your identity with Christ

Minding the Things of the Spirit (Romans 8:5–11)

- The law system has you mind the things of the flesh, putting the emphasis on your ability and performance; in context, the things of the Spirit are the things of Romans 6 — who the Holy Spirit made you to be in Christ
- Minding the things of the Spirit, you are occupied with Christ and who you are in Christ; to be spiritually minded is functional life and peace, the exact opposite of the wretched man of 7:24
- Having the Spirit and having Him dwell in you are two different things; to dwell means to dwell comfortably at home, and He dwells comfortably in you only if you pay attention to Him

Not Debtors to the Flesh; Sons, Not Children (Romans 8:12–17)

- Walking after the Spirit doesn't mean you won't have the lusts — you won't fulfill them; the response is, "I don't have to yield to that. That's not who I am in Christ."
- God treats us as sons and not as children in this dispensation of grace; being led by the Spirit of God characterizes sonship, and the law is not employed with sons — it is employed with children
- Paul's context is adulthood in contrast to childhood — not being dealt with by the law system, as God dealt with Israel as a child; Keith will deal with sonship again in Romans 12

L14

Provisions Under Grace to Cope with Suffering *Romans 8:18–39: Glorification to Come, the Spirit's Help, God's Counsel, God for Us*

Concluding the Second Cornerstone (Romans 8:18–39)

- Lesson 14 is the last on the second cornerstone, Romans 6–8; the outline reads, "Provisions under grace to equip us to cope with the sufferings of this present time as we await the hope of the glory of God."
- Paul presents four major sections: glorification to come and its capacity to produce patience (18–25); a special tranquilizing ministry of the Holy Spirit (26–27); the certainty of God's counsel (28–30); and God's power, grace, justice and love for us (31–39)

The Sufferings of This Present Time

- We are heirs of God, joint-heirs with Christ, but we don't have the glory of God yet; for as long as this dispensation of grace continues, you are not going to experience it

- The sufferings of this present time are common sufferings we experience along with all men, because we live in a world still under the bondage of corruption because of sin — sickness, decay, accidents and death in particular
- We ought not expect God to shield us from them; that was part of God's program with Israel, but not of His program in this dispensation of grace — "the sufferings of this present time" is a dispensational expression
- Deliverance from them does not come until you are manifested as a son of God; we have the firstfruits of the Spirit, but not the harvest — the redemption of the body

Glorification to Come Produces Patience

- God will not deliver you from these sufferings now, but He has equipped you to cope with them; what He has provided is the knowledge of the glory which shall be revealed in us
- Occupying your mind with that puts the sufferings of this present time into their proper perspective; dwelling on the suffering is where worry, despair and anxiety come in
- Patience is the ability to endure peaceably pressures upon you; the effectual working of the doctrine is designed to produce it — the capacity to endure without falling to pieces

The Spirit Helps Our Infirmities (Romans 8:26–27)

- The infirmity is "we know not what we should pray for as we ought" — not the normal condition in prayer, but common for a new Christian or one who hasn't grown and matured very much
- You won't feel or sense this ministry; rest and relax in the fact that the Holy Spirit within you has discerned the issue and made the request you would make if you knew what to pray for

The Certainty of God's Counsel (Romans 8:28–30)

- Predestination is the declaration God made in eternity past that we are going to be conformed to the image of His Son; in time God called you by the gospel, and nothing can thwart His counsel in connection with us
- Glorified is past tense as far as God's counsel is concerned, though it hasn't actually taken place in our experience; from God's perspective, you're already glorified

God Is for Us (Romans 8:31–39)

- The "if" of verse 31 is the if of provocation — that's the reality; Paul shows the power, grace, justice and love of God each for us, and we judge God's love not by our circumstances but by the cross
- As members of the Body of Christ we primarily suffer because of two issues: the sufferings of this present time, the most common of all; and, as we take a stand for sound doctrine, sufferings that come from the satanic powers of evil against us
- In this passage Paul deals with sufferings for Christ's sake, and "more than conquerors" is the key expression; it is the foundational doctrine he builds upon in II Corinthians — a full-blown epistle of amplification upon Romans 8:18–39 — in which we get the full equipment to endure the sufferings of Christ

L15

Accursed from Christ: The Third Cornerstone Begins *Romans 9–11 Overview; Romans 9:1–13: Has the Word of God Taken None Effect?*

The Third Cornerstone (Romans 9–11)

- The third cornerstone, Romans 9–11, is establishment in the doctrine of the dispensation of Gentile grace that is now in effect; the first two cornerstones covered justification and sanctification by grace through faith
- Its goal: to understand and appreciate what God has done with Israel — His program with them temporarily in abeyance — and that we live in a new and different dispensation formerly kept secret
- Ephesians, Philippians and Colossians set forth what you might call the capstone truths about this dispensation of grace; Romans 9–11 covers the basic doctrines regarding the dispensation of Gentile grace now in effect

The Flow of Romans 9–11

- Romans 9:1–5 declares God has not fulfilled His program and purpose with Israel; from verse 6 Paul answers what has happened to Israel, and chapter 9 ends with God turning to the Gentiles in response to Israel stumbling over Christ
- In Romans 10:14–21 Paul makes it clear Israel is responsible for their own stumbling; chapter 11 describes Israel's present state and future — not cast away but blinded — and its last six verses the viewpoint we ought to have

Not the Assumers of Israel's Program

- This dispensation of Gentile grace has not canceled God's program with Israel; it is a temporary suspension, and when it concludes God will resume and fulfill His program with Israel
- Coining a word, Keith says we are "not the assumers" of God's promises and covenants made to Israel; you are not to look at yourself as a spiritual Israelite
- Israel's fullness is still yet to come, and "their fullness is not your fullness"; Romans 9–11 teaches your position in Christ in the overall outworking of God's plan and purpose

Accursed from Christ (Romans 9:1–5)

- Paul's continual sorrow is not for the Body of Christ but for Israelites; in verse 3 he realizes their position is now one of being accursed from Christ — not accursed by Christ, but from Him
- God's program has shifted its focus from the nation Israel to the Gentiles: the Lord unexpectedly returned from heaven, raised up Paul as the brand-new apostle, and His plan and program is now with us Gentiles
- In Acts 11, "the hand of the Lord was with them" is the expression marking that God has shifted the focus of His activities; the expression's previous use was in Luke 1, with the birth of John the Baptist
- Chapter 11 describes this as being blinded: Romans 11:8–10 is the judicial response God brought on Israel, summarized in chapter 9 as being accursed from Christ
- Romans 9:4–5's list — the adoption, the glory, the covenants, the giving of the law, the service of God, the promises — pertains to Israel; Paul does not say they possess these things, and right now they are accursed from Christ

Has the Word of God Taken None Effect? (Romans 9:6–13)

- Paul anticipates the most common thinking — that the word of God didn't take any effect with Israel — one of a series of anticipated misunderstandings of what God has done with Israel

- God's word was calling out from Abraham's physical seed those who would be in the kingdom; being his physical seed did not guarantee entrance — a positive faith response was needed
- The nation that gets the kingdom is a nation of the children of promise, not just physical flesh; God loved Jacob and hated Esau on the basis of their response to His call — so the answer must be sought elsewhere

L16

Is There Unrighteousness with God? God Forbid *Romans 9:14–33; Exodus 31–34 and 5–9: Mercy, the Potter, and Much Long-suffering*

Is There Unrighteousness with God? (Romans 9:14)

- With the first proposal dismissed, Paul anticipates another in verse 14; especially to a Jew, charging God with unrighteousness is not an uncommon charge — as with the desperate thinking Paul anticipated at Romans 3:5
- "God forbid" means God forbids you to think that; continuing to think or argue it goes contrary to the will of God, who in His Word to us in this dispensation tells us what to think

Of God That Sheweth Mercy (Romans 9:15–16)

- What God has done is consistent with His previous dealings with Israel: it is "not of him that willeth, nor of him that runneth, but of God that sheweth mercy"
- God turning to the Gentiles has to do with Him showing mercy on them — consistent with what He told Moses He reserved the right to do, and that would include the Gentiles

The Golden Calf and the Law Contract (Exodus 31–33)

- In the golden calf incident Israel broke the very first command on the tables of stone; God had the legal and righteous right to wipe them out and start a new nation with Moses
- Moses can appeal only to God's reputation among the nations, not to contracted mercy: nothing in the law contract contracts for God to have to be merciful — it is a contract with the justice of God
- There had to be a way for God to operate outside that law contract — the only way Israel will ever be what God planned and purposed for them

Shew Me Thy Glory: Merciful and Gracious (Exodus 33–34)

- The glory Moses has in mind is the goodness of God, resident in His name, Jehovah — His being for His people what they need Him to be
- The two foremost things in God's character and essence are that He is merciful and gracious; without that, Israel would never have gotten past the golden calf incident
- That reservation includes the Gentiles too; the issue is not anything in Israel, nor anything in the Gentiles, but simply God showing mercy

Pharaoh and the Potter (Romans 9:17–24)

- Verse 17 is Paul's second reason: before delivering Israel God had another purpose to accomplish; before He gives Israel a kingdom, He has a purpose with the Gentiles, made known in the mystery of Christ — nothing unprecedented in His dealings
- To find fault is to find a reason for not going ahead and doing something; the dispensation had run about 20 years when Romans was written — the question is more meaningful today, after almost 100 times 20 years

- Neither Gentiles nor Israelites have any right to complain however long God continues this dispensation; Israel is now treated as a vessel unto dishonor and the Gentiles unto honor, the reverse of before

God Will Fulfill His Program with Israel (Romans 9:25–33)

- The only way God would be unrighteous would be to fail to resume and fulfill His program with Israel; Paul quotes Hosea and Isaiah to show that is not going to take place
- This is the dispensation of God's grace and long-suffering; no matter how much long-suffering, He will fulfill His program with Israel
- The Gentiles attaining righteousness rests solely on God being merciful and gracious to us; that is why it is called the dispensation of the grace of God — not covenanted or contracted with us

L17

Israel Responsible for Her Own Stumbling *Romans 10: Zeal Not According to Knowledge and the Word of Faith*

An Often Abused Passage

- Romans 10 is oftentimes an abused passage — not deliberately, but it is abused; Keith calls that dishonest Bible handling and one of the primary sources for false doctrines to arise
- Verses 9–10 are often quoted as the proclamation of the gospel for us today, and Keith says they really are not, though Paul says something here with an application to us; Romans 1–5 dealt with justification by grace through faith
- Verses 14–15 are not an appeal for people to become missionaries today; they are questions by which someone tries to point the finger of blame at God

Two Senses of Israel's Salvation

- Paul talks about Israel and salvation two ways in these chapters: Romans 11:26 is the complete deliverance of the nation of Israel from all their national predicaments — the Messiah coming to be Israel's Redeemer, Deliverer, Avenger, King and Blesser
- In Romans 10:1 it is a personal salvation for an Israelite: justification, and deliverance from the judgment that has come on apostate Israel; a Jew who trusts Christ becomes part of the remnant

Zeal Not According to Knowledge (Romans 10:1–4)

- Israel's big spiritual problem is not lack of zeal: they have "a zeal of God, but not according to knowledge" — misplaced zeal, and Israel is a perfect example
- The law set forth that their own righteousness was unacceptable to God and they needed God's righteousness — provided by Christ, through His death, burial and resurrection, as their substitute redeemer

The Righteousness of Faith Paul Preached to Israel (Romans 10:5–13)

- The righteousness of the law is perfect compliance — not doing some but doing them all; if you don't do all those things, you don't have life by them
- Quoting Deuteronomy 30, the righteousness of faith Paul preaches to Israel says the Redeemer has come — believe the very message you've heard, the word of faith; they had heard it, but they weren't believing it
- Verse 9 is Paul's message to an unbelieving Israelite: more is involved than justification — through the mouth making a confession comes deliverance from being part of apostate Israel and suffering the consequences of being

accursed from Christ

- Paul underscores to them that it is faith and faith alone that gets them justification; the issue is also the Israelite no longer being constituted part of apostate Israel

Israel Heard and Is Without Excuse (Romans 10:14–21)

- The questions of verses 14–15 back up from calling to believing, hearing, being sent, and a sender — God — to put the onus of responsibility on God rather than on the Jew
- Isaiah 52:7 refers to the ministry of the 12 apostles in Israel, and "sent" is apostello, a direct reference to the apostles; God did send, Israel did hear — they could have believed and called, but didn't
- Israel had the gospel but did not all obey it; when you hear the word of God you can believe it, and the ministry of the 12 saturated Israel so none are without excuse
- The "no people" and "foolish nation" Paul quotes from Deuteronomy 32 are not the Gentiles; Isaiah preached the gospel to them in prophetic form and they gainsaid it — the nation as a whole was a disobedient and gainsaying people
- God won't accept the blame for anybody's rejection of His gospel, whether in Israel's program or in this dispensation of grace

L18

Not Cast Away: Stumble, Fall, Diminish, Fullness *Romans 11: Israel's Present State, Future Fullness, and the Doxology*

Ending the Third Cornerstone

- This is the final lesson in the third cornerstone, Romans 9–11; its major goal is that you understand you are not a spiritual Israelite today
- Romans 9–11 does not get into the whys of this dispensation; those begin to be set forth especially in Ephesians, Philippians and Colossians, built on Romans' four cornerstones
- Keith simplifies Romans 11 into three parts: Israel's present state (verses 1–10), their future state (verses 11–29), and how we are to look at things now (verses 30–36)

Not Cast Away (Romans 11:1–6)

- "Cast away" carries the sense that God is done with them; Paul's first answer is that he is an Israelite — had God cast away His people, He never could have used Paul as the apostle for us Gentiles
- God foreknew what His people would do — nothing they did took Him by surprise; and there was a remnant at the time Paul was writing

Judicially Blinded (Romans 11:7–10)

- Israel's present status is judicial blindness — not permanent — describing what chapter 9 called being accursed from Christ; they don't see God dealing with them because He has put their program in abeyance and turned to us Gentiles
- Paul quotes what Moses said in Deuteronomy 29, in view of the stumbling over the first proclamation of the gospel of the kingdom; when God brought this dispensation of grace in, He blinded His nation again, just like He did back then

Stumble, Fall, Diminish, Fullness (Romans 11:11–15)

- Everything in Romans 9–11 about what has happened to Israel is spoken of in connection with four terms: stumble, fall, diminish, fullness
- They stumbled in Acts 1 through 7, not at the cross; they fell when Israel fell from her position of exaltedness over the Gentiles and God put Jew and Gentile on the exact same level
- The diminishing took place in the opening part of this dispensation; provoking Israel to jealousy, and casting them away only temporarily, show their fullness is yet to come

The Olive Tree: Restoration Provided For (Romans 11:16–24)

- Restoration has been provided for already and is a simple thing for God to do; Israel are the natural branches, and He is going to do it
- Paul is not talking about individual Gentile salvation — settled in the first five chapters of Romans — but about God putting Israel back in the position she used to be in
- God broke off the branches and grafted the Gentiles into this place of special treatment; “Be not highminded, but fear” is not about individual loss of salvation — He is not going to be doing that forever, which is why you don’t get high-minded

Blindness in Part, and the Doxology (Romans 11:25–36)

- The blindness is in part, only temporary, “until the fulness of the Gentiles be come in” — roughly the end of this dispensation, by the rapture of the church; then God resumes His program with Israel
- The gifts and calling of God are without repentance — God has not changed His mind; we are not the assumers of Israel’s promises, covenants, gifts and calling, and Israel gets them when this dispensation ends
- Appreciate the marvelous mercy of God on display in this dispensation — a mystery in ages and generations past not made known, revealed first to Paul; the doxology gives you the first things first about a realm of doctrine he later calls the manifold wisdom of God

L19

Walking Worthy: Beseeched by the Mercies of God *Romans 12: The Fourth Cornerstone Begins — Renewing the Mind, Sonship and Agape Love*

The Fourth and Final Cornerstone (Romans 12:1–16:20)

- Beginning in Romans 12, Paul deals with the fourth and final cornerstone: establishment in the doctrine of walking worthy of who we are now as justified, sanctified members of God’s new creation in this dispensation of grace
- Romans 12:1–2 sets the stage; 12:3 to 15:7 gives basic doctrines with which to renew our minds; 15:8 to the chapter’s end reiterates the great dispensational change and Paul’s special apostleship; 16:17–20 warns concerning phase one of Satan’s policy of evil

Beseeched by the Mercies of God (Romans 12:1)

- The mercies of God shown in the first three cornerstones are the basis on which Paul beseeches us; our conduct is to be grace motivation, mercy motivation — gratitude, thanksgiving and appreciation
- Living right so as not to lose your justification is an entirely wrong reason for living right; “The issue is walk worthy of it, not walk worthy to get it. You’ve got it.”

- Presenting our bodies a living sacrifice is the only reasonable thing in view of who God has made us: “that’s who you are in Christ. You are a living sacrifice.”

Transformed by the Renewing of Your Mind (Romans 12:2)

- Conforming to this world’s norms and standards is out of line with who we are; the transformation takes place by the renewing of our mind with the norms and standards God has
- The mind is renewed by learning the doctrine set out from Romans 12:3 onward — not a series of do’s and don’ts, but knowledge of what God loves, values and esteems
- Renewing the mind means purging out the world’s norms and standards and replacing them with God’s; it is your responsibility as an adult son to keep going through these issues

Treated as Adult Sons, Not Children

- Proving God’s will is the privilege granted to us as sons in this dispensation of grace: being entrusted with the responsibility for discerning the will of the Lord on our own
- Romans 8:14–15 is a contrast between being under grace and being under the law, not between saved and unsaved; adoption or sonship is being treated like an adult in contrast to being treated like a child
- A saved Israelite under the law was treated as a child, under the tutor and governor principle and the fear motivation system; under grace the motivation system is gratitude, thanksgiving and appreciation — grace beseeches, it doesn’t demand

How to Think of Ourselves (Romans 12:3–8)

- The first category of doctrine for renewing our minds is how to think of ourselves; agape love means to value and esteem others better than yourself
- We are individually justified and sanctified, and also members one of another in the Body of Christ: “The issue isn’t self-esteem, folks. The issue is body esteem.”
- The gifts of verses 6–8 functioned at the beginning of this dispensation of grace; God isn’t giving supernatural gifts, and the equipping now comes from the functioning of sound doctrine in the believer’s soul

Displays of Agape Love (Romans 12:9–21)

- Agape love is a mental attitude love, not mushy emotionalism — selflessness instead of selfishness; “*Let* love be without dissimulation” means don’t just say it, do it
- Verses 14–21 address responding to negative treatment; “Be not overcome of evil, but overcome evil with good” is what God values and esteems

L20

Human Government, the Catch-All, and Knowing the Time

Romans 13: Three More Issues for Renewing the Mind

Three More Issues for Renewing the Mind

- Paul sets three more issues before us in Romans 13 about which we need to renew our minds: the divine institution of human government (verses 1–7), a summary catch-all principle (verses 8–10), and knowing the time
- Keith names three components to godliness — thinking like God does, doing things God’s way, and laboring together with God; the doctrines of the fourth

cornerstone provide for fundamental godliness

The Divine Institution of Human Government (Romans 13:1–7)

- We need to think of human government according to the main reason God designed and ordained it; however bad it can be, it has an overriding factor for good
- Human government was God's idea, not man's; man can corrupt and pervert it. To subject yourself is a willing act of putting yourself under it
- If you resist it, "that's not godly. That's not godliness on your part"; "damnation" here is a strong English word for severe consequences
- God will hold those in positions of authority responsible for their actions, not the citizenry who pay their taxes; He holds you responsible for paying in accordance with the fact that it is an ordained institution of God
- If you put your position in Christ into practice, you have nothing to be afraid of from the government: "It's designed to be a terror to evil works and a praiser of good."

Subject for Conscience' Sake (Romans 13:5–7)

- We submit not only to avoid severe consequences but also for conscience' sake — not just submitting, but supporting them; a governmental official is a minister of God, with a different ministry from a pastor
- Paul doesn't ask what we think; he gives the reasons why we ought to do it. Those who refuse are, in this, "ungodly Christians" — one more issue to renew our minds about

The Catch-All Principle: Agape Love (Romans 13:8–10)

- Paul uses the owing principle to give a summary catch-all declaration on knowing the will of God in the details of our lives; everything the law said to do would have been done on the basis of agape love, for God or for man
- Anything done on the basis of agape love is righteousness in God's sight — which only makes sense, because God is agape love
- Paul could not address every detail of your life, nor would God want him to — that would be inconsistent with dealing with you as a son; where no passage addresses it, operate on agape love and be confident you are doing God's will
- I Corinthians 16:14, "Let all your things be done with charity," is that catch-all issue again; charity is the issue of agape love

Knowing the Time (Romans 13:11–14)

- We need to value and esteem the time like God does — not just recognizing it is a dispensation of His grace, but looking at it in view of the outworking of His entire plan and purpose
- The precious opportunity in this dispensation of grace is to redeem the time; besides giving time for people to be saved, God is giving you time to redeem to His honor and glory
- Our salvation being nearer means our deliverance, the rapture, is nearer — and that you are running out of potential time to redeem; we are always living on the edge of the dispensation

L21

The Weaker Brother: A Test of Agape Love *Romans 14:1–15:7: Receiving the Weak in the Faith, the Edification Process and Sonship*

A Test of Agape Love and Sonship

- From Romans 14:1 through 15:7 Paul deals with weaker brothers; handling them properly is a great display of agape love — Keith calls it “just about the supreme test of your agape love”
- Handling them in a critical, judging way shows we don’t value and esteem them or appreciate their sonship standing; because this is not appreciated, some abuse of Paul’s words takes place

Who Is Weak in the Faith

- A weaker brother is not a sinning, rebellious or deceived brother; he is another member of the Body of Christ who hasn’t learned as much as you have
- Doctrine in Romans to Philemon is set before us progressively, from milk to meat; a brand new Christian is weak in the faith, and so is a long-time Christian if the edification isn’t there
- Sinning brothers (I Corinthians 5; Galatians 6), disorderly brethren (II Thessalonians 3) and deceived brethren (Galatians) are dealt with in other passages; in I Thessalonians 5:14 you warn the unruly and support the weak
- Taking these words out of the weaker brother context is handling God’s Word dishonestly

Receive Him, but Not to Doubtful Disputations

- In Romans 14:1 Paul summarizes the whole thing: the weaker brother doesn’t yet have the doctrinal capacity to make the discernments the strong one in the faith is able to make
- Trying to speed up his edification actually bypasses the edification process God designed for every member of the Body of Christ — inconsistent with agape love and with sonship
- The strong one understands Israel’s dietary commands don’t apply in this dispensation; the weak one is not disobedient or rebellious if he hasn’t learned the truth yet
- Paul does not handle the Galatians’ observing of days on the basis of Romans 14: they had learned the truth about the dispensational change and its ramifications, and were not weak in the faith
- Agape love values and esteems the edification process and the sonship status the weak one received the moment he trusted Christ as his Saviour

Despising and Judging Are Inconsistent (Romans 14:3–12)

- The primary onus of responsibility is on the strong one; “God hath received him,” and God receives what we do — and holds us accountable — according to where we are in our edification
- “Let every man be fully persuaded in his own mind” acknowledges the sonship position — not “believe whatever you want”; God doesn’t want us following the example of another believer under a tutor and governor type situation
- At the judgment seat of Christ we are held accountable for our own conduct, not the conduct of others

No Stumbling Block (Romans 14:13–15:7)

- An occasion to fall is the strong one doing something so that the weaker brother no longer walks as a son; he treats you like a tutor and governor and walks like a child again
- “Your viewpoint is right. That’s not the issue.” You don’t demand it on him — he is a son with you; give up your liberty in his presence and let his sonship operate, for Christ died for him to become a son, not just justified

L22

The Dispensational Change and Satan's Policy of Evil *Romans 15:8–16:27: Time Past, But Now, Mark Them, and the Conclusion*

Two Primary Closing Matters

- From 15:8 to the end of the epistle Paul sets forth two primary issues to close out the foundational doctrines of Romans: the reiteration of the great dispensational change with the uniqueness of his apostleship, and the warning about the satanic policy of evil
- God set aside His program with Israel and turned to us Gentiles; Paul underscores his distinctive apostleship as the Apostle of the Gentiles, and the doctrines expressly to us and about us are contained in his epistles

Time Past: A Minister of the Circumcision (Romans 15:8)

- Instead of the exact terms time past, but now, and to come, Paul uses verbs indicative of those three time frames, writing from the perspective of this dispensation of grace
- "Was a minister of the circumcision" is past tense: He came to minister to the people of Israel in connection with God's program with Israel, confirming promises made to the fathers concerning a kingdom
- Christ's earthly ministry is not the example we follow today; today He is the head of the church, the Body of Christ, and the only way to serve Him appropriately is to serve Him as such

Gentile Expectation in Israel's Program (Romans 15:9–12)

- With God's program with Israel in effect, the Gentiles' expectation was to rejoice with Israel in the establishment of the kingdom; in citing Psalm 18, Deuteronomy 32, Psalm 117 and Isaiah 11, Paul is not describing what Gentiles do today
- The expectations: redeemed Israel brings the Gentiles the message of praise; God exhorts them to rejoice after seeing what He has done in His wrath; they are exhorted to praise the Lord to get blessings like Israel has; and the Lord rules over them
- That expectation is still to come — God's program with Israel is not in effect today; Gentiles now respond with thanksgiving, gratitude and appreciation for a dispensation of Gentile grace before the day of wrath

But Now: The Offering Up of the Gentiles (Romans 15:13–16)

- Verses 8–12 are time past with the expectation of what is yet to come; verses 13–16 are right now — the offering up of the Gentiles is taking place, made manifest through Paul's ministry
- The goal of the satanic policy of evil is "to get you not to be unbiblical, not to be unscriptural, but to get you to be undispensational"; its major contrary doctrine is denial of the dispensational change

Mark Them and Avoid Them (Romans 16:17–20)

- Paul says to "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them"; that doctrine is the doctrine set forth in Romans. The issue is doctrines from the Bible that don't match up with what Paul teaches — a man can teach a contrary doctrine to Romans 6:14 from the Bible
- This is not a weaker brother situation; such a teacher is propagating doctrine from the satanic policy of evil. The touchstone for sound doctrine is Pauline authority in this dispensation of grace
- The simple is a believer who believes every word he hears as if there were

no satanic policy of evil; by doing what Paul says, you bruise Satan

- Verses 17–20 describe the initial phase of Satan's policy of evil. Three phases: phase one attacks the message, to corrupt; phase two attacks you as the messenger, to intimidate; phase three seeks to discredit and/or discourage you into giving up

The Conclusion: Your Establishment (Romans 16:21–27)

- The goal of the epistle is your establishment, to go on to learn the advancing doctrines and come to the full knowledge of the gospel committed to the Apostle Paul and the preaching of Jesus Christ according to the revelation of the mystery
- The ultimate goal of edification is the glorification of God the Father through the Lord Jesus Christ; the wisest thing after the survey is to start all over again at Romans 1

Key Doctrinal Distinctions

Israel's Program vs. the Dispensation of Gentile Grace

Keith says Paul's epistles, Romans through Philemon, are the portion of God's Word expressly to us and about us in this dispensation of Gentile grace; Hebrews through Revelation deal with the resumption and fulfillment of God's program with the nation Israel. Israel's program is temporarily set aside and in abeyance — a temporary suspension, not a cancellation; when this dispensation concludes, God will resume and fulfill His program with Israel. There is no such thing as a spiritual Israelite: we are not the assumers of Israel's promises and covenants, and their fullness is not your fullness. God's plan and purpose always called for the Gentiles to be dealt with through the agency of the nation Israel; Paul was sent to the Gentiles apart from Israel and in spite of Israel. In Romans 15:8–12 Paul is not describing this dispensation of grace: Christ was a minister of the circumcision — past tense — and today He is the head of the Church, the Body of Christ.

Justification vs. Sanctification

At the exact same time God justified you, He also sanctified you; sanctification is something different than justification, and you can't be sanctified unless you are justified. Justification is the judicial position — God made you His righteousness in Christ — and it enables us to live forever with God; sanctification sets you apart and allows us to live unto God right now. Keith gives three components of our position in Christ: justification, sanctification, exaltation; the third is not fully developed until Ephesians, Philippians and Colossians. Justification is an irrevocable judicial transaction; there is no such thing as disjustification.

Under the Law vs. Under Grace

Romans 6:14 sets out two systems — "not under the law, but under grace." God dealt with Israel under the law, but in this dispensation of grace He has put a brand new program into effect, compatible with our position in Christ. The law will not enable you to put your position in Christ into practice. Walking after the flesh is trying to live unto God by the performance system of the law; walking after the Spirit is being

mindful of who you are in Christ. The contrast in Romans 7 and 8 is not between an unsaved man and a saved man; it is the declaration of the two potentials that exist in a believer.

Paul's Gospel and the Preaching of the Mystery

Keith says the establishment doctrines of Romans comprise two issues: what Paul calls "my gospel," and the preaching of Jesus Christ according to the revelation of the mystery. Paul's gospel sets forth the cross as good news: in the cross is the provision for amnesty and deliverance from the wrath to come. That God's Son would die, be buried and be resurrected was promised afore by God in the Holy Scriptures. The other unique aspect is that Paul was sent to proclaim it to the Gentiles apart from Israel and in spite of Israel; that aspect, Keith says, didn't even have a vestige of a promise in the Old Testament scriptures. This dispensation of grace was a mystery in ages and generations past, not made known; God kept it secret, revealed it first to Paul, and it could not be searched out in the scriptures of the prophets.

Sons, Not Children

Part of our sanctified position is to be made sons of God in this dispensation of grace and not to be treated by God as children. Sonship status is received the moment one trusts Christ; Christ died not only for your justification and sanctification, but for your sonship. Adoption or sonship is being treated like an adult in contrast to a child. Under the law God treated Israel like children, with the fear motivation system; grace is the motivation system under grace. It is the adult son's responsibility to consistently be going through these doctrines for the renewing of the mind.

Two Issues of Suffering

Keith says members of the Body of Christ primarily suffer because of two issues: the sufferings of this present time, the most common, and suffering from the satanic powers of evil for standing for sound doctrine. The sufferings of this present time are shared with all men because the world is still under the bondage of corruption; shielding from them was part of God's program with Israel, not of this dispensation of grace. The sufferings from the satanic powers of evil are not common to man; you have to belong to Christ to experience them. God will not deliver us from the sufferings of this present time now, but He has equipped us to cope: occupying the mind with the glory which shall be revealed in us puts them into their proper perspective.

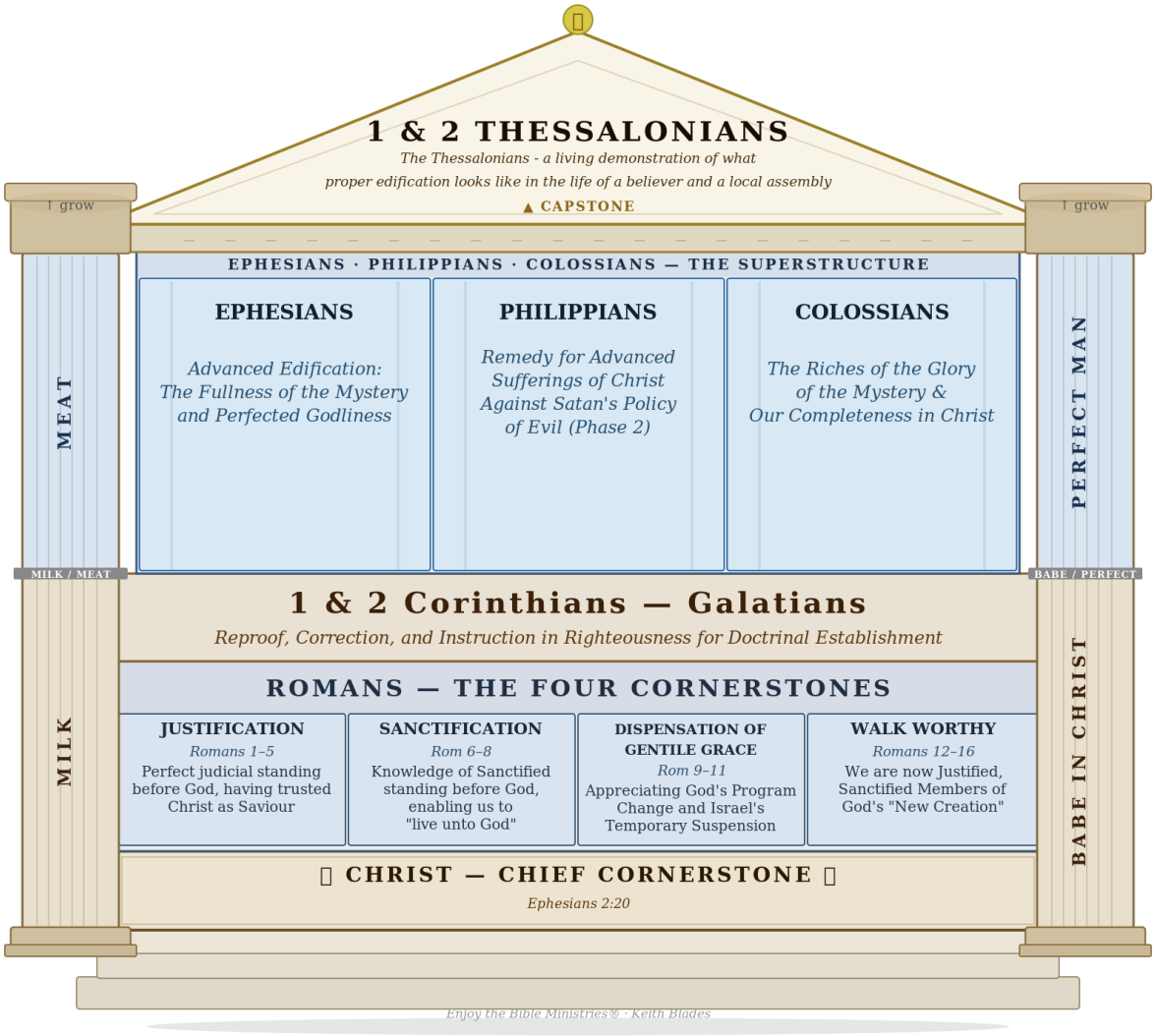
Israel's Salvation: Romans 10 vs. Romans 11:26

Romans 10:9–10 is oftentimes quoted as if it were the proclamation of the gospel for us today, and Keith says it really isn't; verse 9 is Paul's message to an unbelieving Israelite. The salvation of Romans 11:26 is the complete deliverance of the nation from its national predicaments under the 5th course of punishment, when the Messiah comes to be Israel's Redeemer, Deliverer, Avenger, King and Blesser.

Key Scripture References

Exodus 33:18–19	Quoted in Romans 9:15: the glory Moses asks to see is the goodness of God, which He reserved the right to express outside the law contract
Leviticus 26	Five courses of punishment outline the history of God's dealings with Israel
Deuteronomy 32	The song of Moses: the nation under the 5th course of punishment (Romans 10:19; 15:10)
Psalm 18:49	Quoted in Romans 15:9: giving thanks among the heathen once the kingdom is set up
Isaiah 52:7	A gospel of national peace and salvation; quoted in Romans 10 of the ministry of the twelve in Israel
Joel 3:1–2, 9–16	The message Gentiles would have heard in the day of the Lord — not a message of grace
Matthew 16:21–23	The twelve first told of His death; it was not good news to them
Acts 2:22–40	Peter preaches the cross to Israel as a criminal indictment, not as good news
Acts 9	The Lord returned from heaven and raised up Saul of Tarsus as a brand new apostle
Romans 1:1	"separated unto the gospel of God": Paul set apart from the twelve
Romans 1:11–12	The purpose of the epistle: "to the end ye may be established"
Romans 1:15	The gospel preached to saved Romans to establish them, not to save them
Romans 1:18–32	First part of the gospel: wrath consciousness
Romans 2:1–3:20	Second part: no self-defense plea excuses anyone from God's wrath
Romans 3:21–26	Third part: the good news — justification through the redemption that is in Christ Jesus
Romans 5:1–2	Three judicial results of justification: peace, access, hope of the glory of God
Romans 5:11–21	Irrevocable reconciliation, the at-one-ment: capstone to the much assurance doctrines
Romans 6:1–13	Dead to sin and alive unto God: the sanctified position; reckon it, and yield yourselves unto God
Romans 6:14	Two systems: "not under the law, but under grace"
Romans 8:1–4	No condemnation: the law's condemnation of chapter 7, not eternal condemnation
Romans 8:14–17	Sons, not children: the law is not employed with sons
Romans 8:18–25	The glory to be revealed equips us to cope with the sufferings of this present time
Romans 9:1–5	Israel accursed from Christ; things that pertain to Israel which they do not yet possess
Romans 10:9–10	Paul's message to an unbelieving Israelite — not the proclamation of the gospel for us today
Romans 11:25–29	Blindness in part until the fullness of the Gentiles; the gifts and calling of

	God are Israel's
Romans 12:1–2	"by the mercies of God" shown in the first three cornerstones; the renewing of the mind
Romans 13:1–7	Human government is an ordinance of God; resisting it is not godliness
Romans 15:8–12	Time past: Christ "was a minister of the circumcision"; Gentile expectation in Israel's program
Romans 16:17–20	Contrary doctrine measured against the doctrine set forth in Romans; Pauline authority the touchstone
Romans 16:25–27	The goal of the epistle is your establishment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The Riches of the Glory
of the Mystery &
Our Completeness in Christ
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1 & 2 Corinthians — Galatians
Reproof, Correction, and Instruction in Righteousness for Doctrinal Establishment
ROMANS — THE FOUR CORNERSTONES
JUSTIFICATION
Romans 1–5
Perfect judicial standing
before God, having trusted
Christ as Saviour
SANCTIFICATION
Rom 6–8
Knowledge of Sanctified
standing before God,
enabling us to
"live unto God"
DISPENSATION OF
GENTILE GRACE
Rom 9–11
Appreciating God's Program
Change and Israel's
Temporary Suspension
WALK WORTHY
Romans 12–16
We are now Justified,
Sanctified Members of
God's "New Creation"
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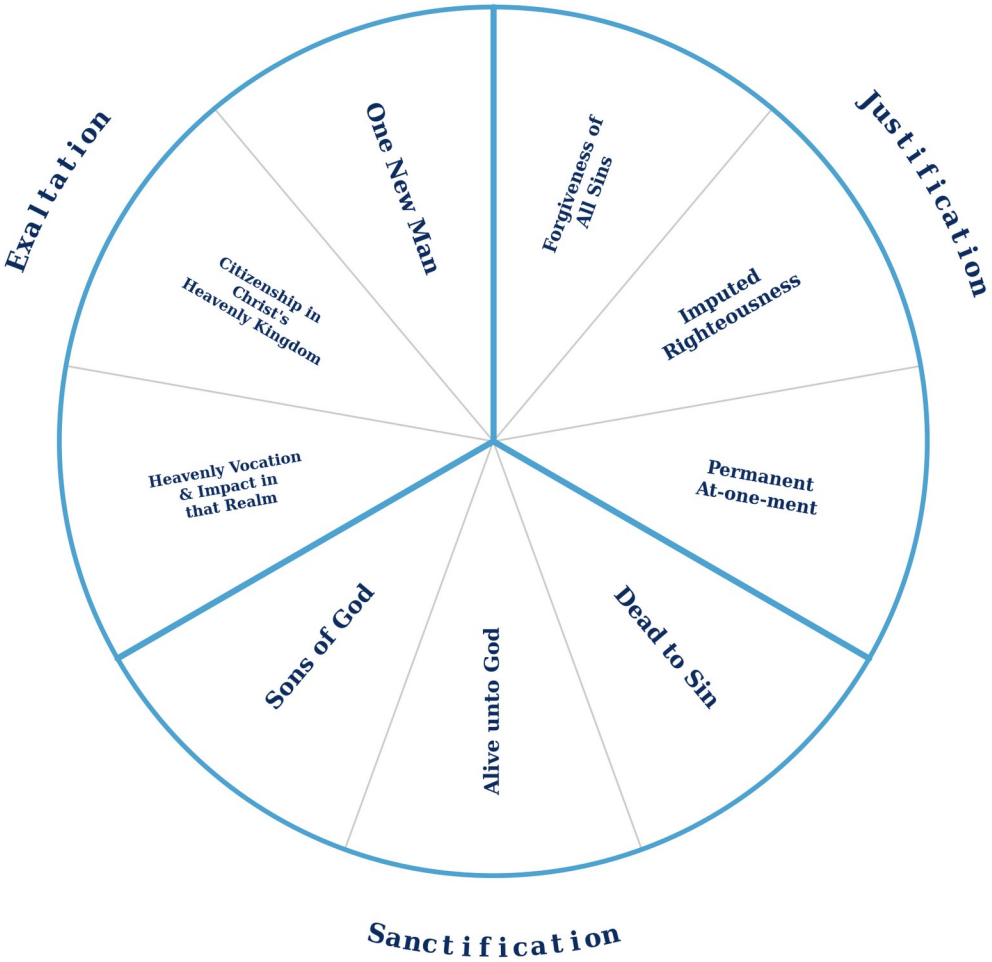
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Dead to Sin
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Citizenship in Christ's Heavenly Kingdom

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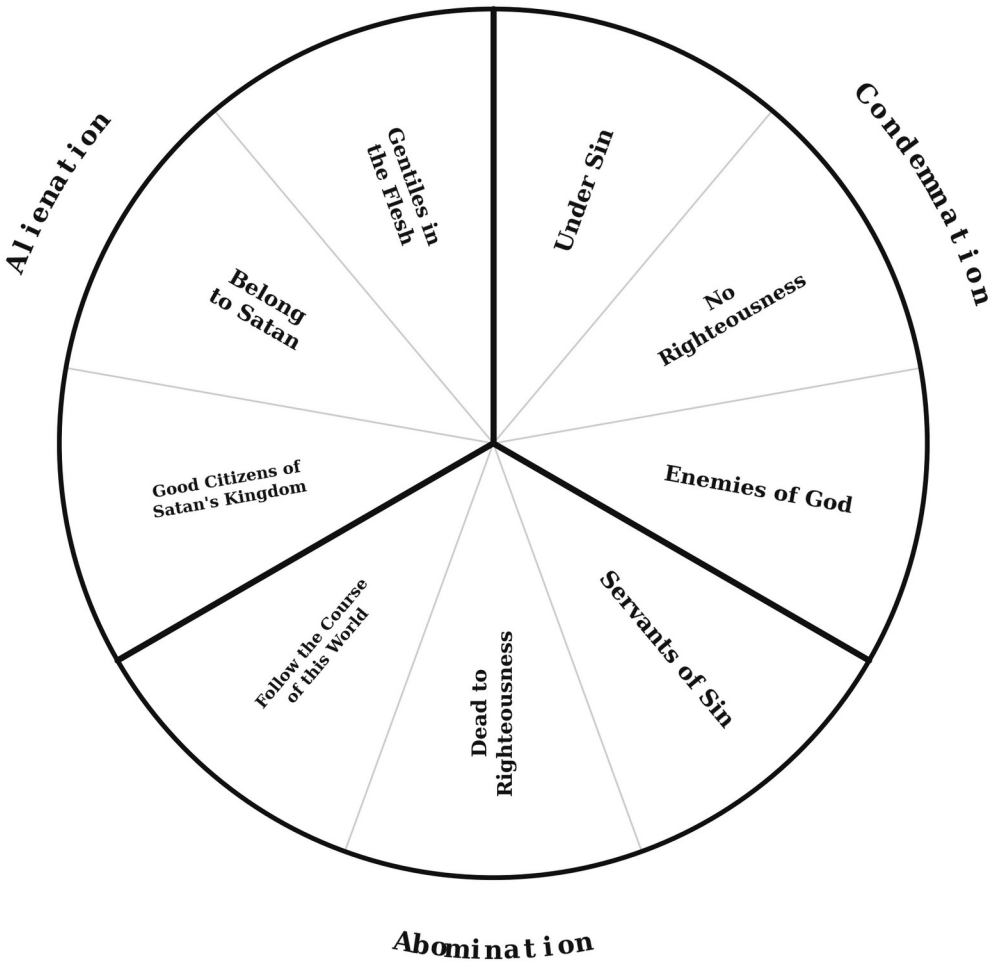
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Servants of Sin