

CHRISTIAN DUTY
SERVICE OF SONS OF GOD
ROMANS 12:1-15:3
[Dr. David J. Rodabaugh]

I. Overview

- A. Romans in a nutshell
 - 1. Doctrine—chapters 1-8
 - 2. Dispensation—chapters 9-11
 - 3. Duty—chapters 12-16
- B. Christian Duty—chapters 12-16
 - 1. Service of Sons of God—ch 12:15:3
 - a. With Respect to God—12:1-2
 - b. With Respect to Gifts—12:3-8
 - c. With Respect to Other Believers—12:9-13
 - d. With Respect to Unbelievers—12:14-21
 - e. With Respect to Government—13:1-7
 - f. With Respect to Neighbor—13:8-14
 - g. With Respect to Weak Believer—14:1-15:3
 - 2. Separation of Sons of God—15:4-16:27
 - a. Jew, Gentile—15:4-13
 - b. Paul and the Romans—15:14-33
 - c. Christians—16:1-24 (24?)

II. With Respect to God—12:1-2

Consequently, I beg you brethren by the mercy of God that you offer your bodies a sacrifice living, consecrated, acceptable to God, your logical service. Do not be guided by this age but let yourselves be changed by the renewing of your mind in order that you may discover what is the good and acceptable and complete will of God.

- A. Therefore
 - 1. Not the first word in the Greek but the first word in English.
 - 2. Need to see what it is 'there for'. It connects what goes before with what follows.
 - 3. In the light of:
 - a. Grace—Romans 1-8
 - b. The Special calling of this dispensation—Romans 9-11
 - c. Our great God—Romans 11:33-36
 - 4. Proper practice is always to be based on correct doctrine
 - a. We reject out of hand the notion that we should join hands in all sorts of endeavors with those whose doctrinal basis is wrong.
- B. I beg you
 - 1. Sovereignty does not negate begging and pleading. Comp Ro 9:1-4
- C. Consecration in the Christian Life—Rom 12:1,2
 - 1. The Ground of Consecration—His mercy
 - 2. The Character of Consecration
 - a. 'Voluntary'—that ye present—comp Ro 6:11-13
 - i. The verb tense is an aorist so some conclude that it is a singular or point (•) event in the life.
 - ii. However, the verb tense in Jn 2:20 is also aorist.
 - iii. A single, lifelong presentation
 - b. Complete—Your bodies—1Co 6:19,20
 - c. Sacrificial—a living sacrifice—Col 1:18; 2Co 10:5
 - d. Rational
 - 3. The Demand of Consecration—Gal 5:16-25

- a. Be not conformed—1Pt 1:14; 1Jn2:15
- b. Be transformed—Gal 2:20; Ep 4:22-24
- 4. The effect of consecration—to discover the will of God—Eph 5:10; Col 1:9,10
- D. Knowing the Will of God
 - 1. Decisions in which God is interested
 - a. Job, Location, Mate
 - b. Everything
 - 2. How not to know the will of God
 - a. Experimentation only
 - b. Emotion only
 - c. Money only
 - 3. Factors
 - a. Word of God—must obey
 - b. Inner convictions
 - c. Outer Circumstances
 - 4. Problem—We don't have specific direction on a number of things
 - a. We do have direction (restrictions) on some things
 - i. Mate must be a committed believer
 - ii. Church must have correct doctrine and emphasis
 - b. We don't know some things
 - i. Which job?
 - ii. Which person to marry?
- E. How the Believer is to Make Decisions¹
 - 1. Traditional View
 - a. The expression 'Will of God'
 - i. Sovereign will of God—generally secret (never can be rejected)—Dan 4:35; Prov 21:1; Rev 4:11; Ep 1:11; Prov 16:33; Ro 9:19; At 2:23
 - ii. Moral will of God—revealed commands (can be rejected)—Ro 2:18; 1Th 5:18; 4:3; 2Co 6:14
 - iii. 'Individual Will'—God's ideal (not sovereign, not revealed in scripture) detailed life-plan uniquely designed for each person
 - 1. Note: There were individuals in scripture who had such on special occasions—e.g. At 10:9-23
 - 2. Verses which allegedly support this include—Col 1:9; 4:12; Ro 12:1,2; Prov 3:5,6; 16:9; Ja 1:5,6 (though verse 7 is not quoted)
 - 1. It is called the 'center of God's will.'
 - 2. It is claimed to be detailed (though I've never know it to be used with reference to ordering in a restaurant).
 - 3. It is claimed that it can be discovered before making a decision.
 - 4. It is claimed that it can be missed and that the missed blessing is irrecoverable.
 - b. The alleged 'proof' that this last usage is proper
 - i. God is omniscient
 - ii. Father—each father has such plans for his children
 - iii. Experience teaches us this
 - iv. Alleged application of Biblical examples—Gal 1:1; At 16:6-7,10
 - v. The comments made above
 - c. Factors claimed which will show this will
 - i. Bible
 - ii. Inner witness
 - iii. Desires
 - iv. Circumstances

¹Garry Friesen, *Decision Making and the Will of God*, (Multnomah Press, Portland)

- v. Counsel
- vi. Common sense
- vii. Special guidance in response to prayer
- d. Confirmation
 - i. Agreement of 'signs' (comp 1Co 12 on 'sign gifts')
 - ii. Results
 - iii. Prayer
 - iv. Communion with the Lord
- e. Chart of Comparison

	Moral Will	Individual Will
Means of Communication	Special Revelation	Impressions and Signs
Place of Communication	Bible	Heart
Time of Communication	Past	Present
Nature of Content	General	Specific

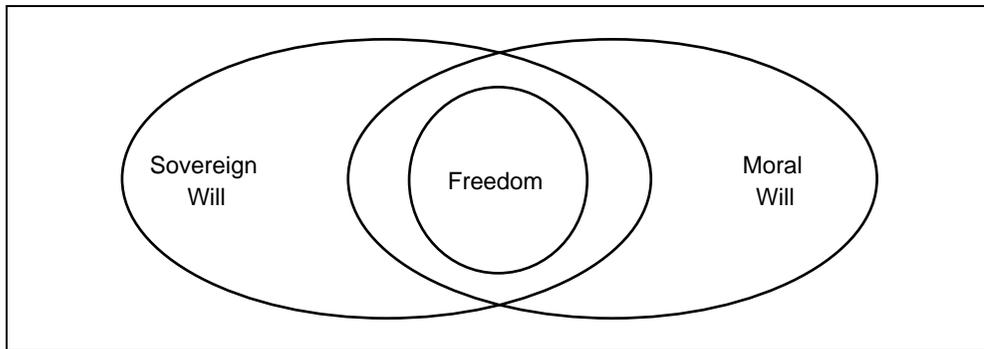
- 2. Critique of 'Individual will to know' doctrine
 - a. Answers to arguments
 - i. God is omniscient—does not force the notion that we can know or that there is a 'best' yet 'unrevealed' will
 - ii. Father—each father has such plans for his children—doesn't prove anything
 - iii. Experience teaches us this—we should never decide doctrine on the basis of supposed experiences. Experience should be interpreted on the basis of doctrine.
 - iv. Alleged application of Biblical examples—Gal 1:1; At 16:6-7,10—these examples are special
 - 1. Prophets and Apostles were directed supernaturally.
 - 2. Gifts and their relationship to the church today—will be studied under 12:3-8
 - 3. Their teaching was still about moral law
 - v. Many of the other arguments are also suppositional. In dealing with specific scripture, consider
 - 1. Prov 3:5,6—'direct', or 'make straight', or 'make smooth.'
 - 2. Many passages refer to the moral will—Ps 32:8(NASB); Isa 30:20-21 (comp Josh 1:8-9); Col 1:9; 4:12; Ro 12:1-2; Ep 2:10; 5:15-17
 - b. Important vs. 'ordinary' decisions

Important Decisions—	Ordinary Decisions
The traditional view is that there is a discernable individual will.	No one has ever claimed the same for these types of decisions. Yet, the hairs of our heads are numbered so there is no way in scripture of deciding how to distinguish.
Job Mate (and—if there is to be one) Career and training Location	What I wear What I eat Rest and Recreation

- c. Impressions of 'feeling led' are not facts but impressions
 - i. The data is subjective. The Bible is a sure guide. Our impressions and emotions are not.
 - ii. Verses that refer to being led refer to moral will (law, etc.)—Ro 8:14; Gal 5:18; Jn 16:12-14
 - iii. For those who talk of being at peace with a decision, the 'peace of Christ' in Col 3:15 is in a context of moral law. See vs 12-17
- 3. The Way of Wisdom
 - a. If the issue is addressed by the moral (revealed) law then obey
 - i. This includes doctrines for which we must stand and those which we must oppose
 - 1. Creation
 - 2. Calvinism

- 3. Dispensations
 - 4. Baptism
 - ii. This includes behavior we must or must not follow
 - 1. Moral behavior
 - 2. Ethical behavior
 - b. If not, then you are free to choose as you see fit.
 - c. Our objective is wise decisions on the basis of spiritual expediency. Friesen lists some of the following
 - i. Right Attitude
 - 1. reverence—Pr 9:10
 - 2. humility—Pr 11:2
 - 3. Teachableness—Pr 9:9
 - 4. Diligence—Pr 8:17
 - 5. Uprightness—Pr 2:7
 - 6. Faith—2Co 5:7 (Friesen, like so man, lists Ja 1:5-8)
 - 7. Desire to serve the Lord—Col 1:18
 - ii. Right Approach—Seek Wisdom as appropriate
 - 1. Prayer
 - 2. Bible—Ps 119:97-100
 - 3. Personal research about the situation
 - 4. Others—Pr 11:14
 - 5. Life—Pr 30:24-28
 - d. We must submit to the sovereign will of God as it is manifest in our life and circumstances
4. Decisions and God's sovereign will
- a. The nature of God's sovereign will is that it is
 - i. Certain—Dan 4:35
 - ii. Exhaustive—Ja 4:13-15; Pr 21:1; 16:33
 - iii. Secret (generally-there is prophecy in scripture about certain things that are to happen and we have promises which God will keep)
 - iv. Perfect
 - b. Implications
 - i. We plan but must submit (humbly) to what God has decreed—Pr 16:1, 9
 - ii. Circumstances—weighed but not read as 'signs'; see 2Co 5:7
 - iii. Open Doors—opportunities, not commands
 - iv. Putting out 'fleece' is an invalid procedure. Even in Jdg 6:36-40 it was not the way of faith but of doubt.
 - c. How God guides

Method	Is it direct?	Nature	Source of Knowledge
Moral Law	Direct	Commands	Bible
Wisdom	Indirect	Acquired	Experience Spiritual expediency Training (secular)
Sovereign	Secret Known as events unfold	Sovereign	His sovereign will can never be known in advance unless God chooses to reveal (as with prophets).
Special	Direct	Supernatural	Special Revelation (Not for this time)



F. Special Concerns from Romans 12:1,2 for our day

1. The command-demand of consecration

a. Be not—Power of Negative Thinking

i. Introductory Comments

1. There are many negatives (and many positives) in the christian life. We can't just smile our lives through with positive/possibility thinking. This is a complete fabrication.
2. It is always popular to be perceived as positive. People who would shudder at a slogan of, "Let's kill babies," have no problem with the same concept promoted as, "Pro-choice." The news media and others try not to brand the christian view as, "Pro-life," but as, "anti-abortion." If you make it sound negative it is relatively worse than if you make it sound positive.

ii. Salvation—some negatives must be presented before the message of the work of Christ has relevance

1. Human nature—totally depraved
2. Man's will—bound by sin
3. Man's future—hell and then the lake of fire

iii. Christian living—the truth about the old nature must be understood before the believer can understand yielding to the new nature.

iv. Doctrines

1. Creation—starts with God (positive) but, today, we must emphasize that it is against evolution. Indeed, many churches have hired pastors weak in this area because they did not ask searching and negative questions.
2. Calvinism
 1. Includes 'total depravity'
 2. negates man's natural Arminiansim
3. Dispensations
 1. Forces us to say that some passages can't apply to today
 2. negates the ever popular 'covenant theology'
4. Spiritual partnerships (fellowship)—the hated truth of separation is involved. This doctrine must be studied and applied consistently if we are to please the Lord.

b. Be transformed—requires a careful study and application of God's word.

2. Concerns of our day as we apply these verses—we must speak and take our stand in the spiritual arena—1Co 16:13

a. Separation—Eph 4:3-6 gives the doctrinal basis and 1Co and other places give a moral basis. This is one of the doctrines which is nearly always either ignored or improperly applied.

b. The wisdom of man—comp 2Co 10:3-5; 1Co 3:19; Ro 1:28-32

- i. This can masquerade even when we are talking of knowledge of scripture. Walter Martin consistently derides those he says are not 'theologically trained.' Comp Jn 4:28-30
- ii. Psychology and counseling
- iii. Evolution and creation

- c. The social gospel versus the Biblical gospel
 - i. Some of this comes from failure to rightly divide the truth
 - ii. Some comes from the belief that there is a common good in all men
- d. Spiritual hypocrisy—comp Mt 15:1-20 (Are hypocrites saved?)
- e. Other problems
 - i. Abortion—Ps 51:5; 139:14-16
 - ii. Some aspects of women's lib—Ep 5:22-24; 1Ti 3:1-
 - iii. Attitudes of our day—2Ti 3:1-9
 - iv. Promiscuity—Ep 5:5,6; Job 31:1
 - v. Laziness—Ep 4:28
 - vi. Lawlessness—Ro 13:1-7
 - vii. Materialism
 - viii. Dress
 - ix. Music
 - x. The use of His name

III. With Respect to Gifts—12:3-8

- A. Pauline passages which mention lists of gifts/gifted men—Ro 12:3-8; 1Co 12:7-10, 28-31; Eph 4:11

Gift	Passages	Character
prophecy (comp. prophet)	Ro 12:6; 1Co 12:10	supernatural (1Co 13:8-13)
ministry (diakonia) (comp. deacon)	Ro 12:7	natural
teaching	Ro 12:7	natural
exhorting	Ro 12:8	natural
giving	Ro 12:8	natural
ruling (comp. overseer)	Ro 12:8; 1Co 12:28	natural
showing kindness (eleao)	Ro 12:8, 1Co 12:28 (helps)	natural
Spirit-wisdom	1Co 12:8	supernatural (1Co 13:8-13)
Spirit-knowledge	1Co 12:8	supernatural (1Co 13:8-13)
faith	1Co 12:9	supernatural (1Co 13:8-13)
healing	1Co 12:9, 28, 29	supernatural (1Co 13:8-13)
working of miracles	1Co 12:10, 28, 29	supernatural (1Co 13:8-13)
discerning of spirits	1Co 12:10	supernatural (1Co 13:8-13)
kinds of tongues	1Co 12:10, 28, 29	supernatural (1Co 13:8-13)
interpretation of tongues	1Co 12:10, 29	supernatural (1Co 13:8-13)
apostles	1Co 12:28; Eph 4:11	supernatural
prophets	1Co 12:28; Eph 4:11	supernatural
teachers (teaching-pastors)	1Co 12:28; Eph 4:11	natural
evangelists	Eph 4:11	natural

- B. The Miraculous/Sign Gifts (an overview)

1. Passages—1Co 12:1-12; Mk 16:16-20; At 2; 3:11; 4:14,16
 - a. Mk 16:9-20 is not in the better manuscripts and is likely not scripture.
2. Significance of the sign gifts
 - a. Promised to Israel—Isa 35:5,6; 1Co 1:22; Mt 8:16-17
 - b. Christ, a minister of the Jew—Ro 15:8; Mt 12:26-28; 10:5-
3. Sign gifts withdrawn
 - a. The more excellent way—1 Co 12:31; 13:8
 - b. Signs were needed at first for the Jew—1Co 1:22
 - c. NOW
 - i. No promise of physical blessings but every spiritual blessing—Eph 1:3
 - ii. James' prescription—Ja 5:14-16
 - iii. Sick people Paul could not or did not heal—2Co 12:7-10; 5:2; 4:16; Ph 2:25-27; 2Ti 4:20; 1Ti 5:23

4. Signs and spirituality
 - a. The Corinthian church
 - i. Was not a spiritual church—1Co 3:1-3; 5:1; 6:7, 8; 9:11-14
 - ii. They had the gifts in abundance—1Co 1:7; 12:8-11; 14:12, 18, 26
 - b. Paul
 - i. Was an apostle and under inspiration when he wrote 2Co 12:7-10
 - ii. Was told NO. God gave a reason which might be a reason in any person's life
- C. The Holy Spirit and His miraculous gifts to men
1. In the NT, often 'pneuma hagion' without the article is a reference to gift(s) of the Spirit
 - a. Note: At 1:4 compared with Luke 24:49 where 'holy spirit' (no article) is the same thing as 'power from on high'
 - b. With the article or sometimes after a preposition, it is the person of the Holy Spirit. Otherwise, it is usually his gifts. That is, it is the Spirit manifestly, not the Spirit personally.
 - i. They were filled with the Spirit in the sense that they were empowered.
 - ii. His power came upon or left
 - c. Various gifts-'power', 'tongues', etc.—(see 1Co 12:7-11) e.g. At 2:4; Mt 1:18, 20; 3:11; Mk 1:8; At 4:8; 6:3, 5; 8:15, 17, 19; 10:38; 11:16; Jn 20:22, 23; At 10:45
 - d. Even certain gifts that are not miraculous (physically)—e.g. Ro 5:5; 9:1; 14:17; 1Co 6:19; 12:3; Tit 3:5
 2. In the O.T., the Hebrew word(s) often used of gifts
 - a. Expressions—coming on (upon), clothing, falling on, poured out
 - b. Examples: Ex 28:3; 31:3; Nu 11:17,25,26,29; Ju 3:10; 6:34; 1Sm 10:6; 11:6; 16:13,14; 19:20,23; Joel 2:28-29
 3. In this sense only did the Spirit ever leave men such as Saul
 - a. Saul had gifts—1Sm 10:6,10 (? in v. 9 the new birth or another figure for gifts. Note: Baalim, Judas, Mt 7:23 had gifts but was lost.)
 - b. Spirit left—1Sm 16:13,14
 - c. Saul unable to get (supernatural) spiritual wisdom—1Sm 28:5,6
 - d. Saul consults a witch—1Sm 28:7-12
 4. This work not done NOW—1Co 13:8-13
 - a. Examples
 - i. Languages (we will have this in heaven)
 - ii. Healing—2Ti 4:20; 1Ti 5:23; 2Co 12:7-10
 - b. We groan—2Co 4:16-17; Ro 8:22-23; 2Co 12:7-10
 - c. Note: 1Co 13:8-13; Col 1:25
 - d. Present Pentecostal movement is not of God
 - e. Actual miracles could be
 - i. deception (some have been shown to be—light in eyes)
 - ii. natural
 - iii. demonic (witch doctors do have success)
 - f. Paul's Prayer for healing: proof that the sign gifts were passing—2Co 12:7-10
 - i. Israel called out—Gen 11:1-9 comp Ro 1:20-32
 1. Land—Gen 15:18-21
 2. Physical Blessings—Gen 28:1-13
 - ii. Signs for Israel
 1. Promise of health—Dt 7:15; Ex 15:26; 23:25
 1. Conditioned on obedience
 2. not to Gentiles—Dt 7:15 comp 4:8; 5:3
 3. perfect health when brought out of Egypt—Ps 105:37
 2. The earthly kingdom—Mt 3:2
 1. people will be righteous—Isa 60:21 (therefore healthy)
 2. see also Dan 2:44; Zech 14:16, etc.
 3. Explains the twofold meaning of Isa 53:6
 1. spiritual—1Pt 2:24
 2. physical—Mt 8:17

4. note: Isa 1:1; Mt 15:24; Gal 2:9 comp 7
3. Christ's earthly ministry—Mt 4:17, 23
 1. To Israel—Ro 15:8; Gal 4:4,5; Mt 15:24; 10:5-6
 2. Attested by miracles—Mt 11:2-5 quotes Isa 35:5-6; At 2:22
4. The book of Acts—Lk 23:34; At 3:17
 1. Wait for the power=spirit—Lk 24:44 comp At:5-8
 2. Pentecost (≠ Eph 1:3; 3:1-9)
 1. Jews—At 2:22, 36
 2. Signs—At 2:11 comp Isa 32:15; Ezk 39:28, 29. [Mk 16:15-18]
 3. Joel's prophecy—At 2:16-21 comp Joel 2:28-32
 4. Consummation of ages—Heb 9:26
 5. At 3:19-21
 6. Heb 2:3-4; At 5:12,31,32
- iii. The Gifts Withdrawn—1Co 10:11 (ends of ages)
 1. Israel's Judicial Blindness
 1. When were they broken off?—beginning of Paul's Body ministry (At 13)
 1. not Acts 2 (see above)
 2. It is (revealed) in Acts 13 (see outline on Romans 11)—Gal 2:7-9
 1. The Unpardonable Sin—Matt 12:31; Mk 3:28,29; Lk 12:10 comp Ro 5:20
 2. At 7:51—resisting the Holy Spirit, not blaspheming the Holy Spirit (as your fathers did) comp. At 13:45—blaspheme
 3. At 7:60 (Ja 5:16) comp 1Jn 5:16 pray for sin
 4. Slander (Gk—blasphemos) requires three parties—accused (slandered), accuser (slanderer), The one to whom the accusation is made
 5. Acts 13 is the first reference in Acts to such events—At 13:6-12, 44-46
 6. God's wrath on Israel after they had rejected Paul—1Th 2:14-16
 7. Verb tense—At 13:46—present comp. At 28:28—perfect
 8. Blinding of Israel—Ro 11:25 comp. At 13:6-12
 2. Formally told—(cursed not blessed)—At 28:25-
 1. There were gifts before Acts 28—Gal 3:5; 1Th 5:19,20; 1Co 1:7; Ro 15:19; 1Co 12-14
 2. 1Co 13:8-12: 1Co 1:7 ('revelation' or 'apokalupsis' in Ro 16:25; 2:5; 1Co 14:6,26; 2Co 12:1,7; Gal 1:1; 2:2 is TRUTH not APPEARANCE)
 1. Full revelation of today's truth—Col 1:25
 2. Full cessation of kingdom offer to Israel—At 18:25
 3. No miraculous gifts after Acts 28 (except prophecy which was needed until the scriptures were completed)—1Ti 5:23; 2Ti 4:20; Phil 2:25-27
 1. Yet, during this period, Paul could say that the Spirit was mighty in Paul—Col 1:29 and contrast this with Acts 19:11,12. Paul was still receiving revelation since the scriptures weren't fully written.
 3. Why Gentiles occasionally had gifts
 1. Cornelius in kingdom, not in the body—At 10:44-48
 2. Corinthian church was next to synagogue—At 18:7. They were very carnal but had the gifts anyway.
 3. During this period, God was provoking Israel to jealousy—Ro 11:11
 4. Sign to unbelieving (Jew)—1Co 14:21,22; 1Co 1:22 compare Isa 28:11
5. Addendum on 1Co 13:10-12
 - a. Prophecy, knowledge, and tongues (ability to understand and/or speak in another language without benefit of study) do not cease at the time of the rapture.
 - b. These three gifts are representative of the entire list in 1Co 12
 - c. Face to face as opposed to seeing poorly in a mirror is a perfection of knowledge—Col 1:25-28. In a mirror we see ourselves. In the full revelation of the mystery, we see ourselves in the plan of God and we see that perfectly.

- d. No healing after At 28
- e. NOW—1Co 13:13 comp. 1Co 12:31
- f. At 28:25—'departed' is from 'apeluonto'
 - i. This is the third person, plural, imperfect, passive
 - ii. Nestle-Marshall interlinear has, "They were dismissed."
- g. Although Israel was set aside in At 13, God still gave Israel opportunity. After Acts 28, there was no more opportunity. Of course, in the light of the doctrine of God's sovereignty, Israel could not have repented nationally without the enabling of God.

D. The text of Ro 12:3-8

1. Introduction—12:3-6a

- a. Paul an apostle—"I say through the grace given to me"—no other apostle so thoroughly documents his unique calling and apostleship.
 - i. Paul not one of the 12—1Co 15:5-8
 - ii. Paul called apart from the 12—Gal 1:1-2, 11-12
 - iii. The TWELVE
 - 1. Are Israel's judges—(comp.-Isa 32:1); Mt 16:18-19; 18:18-20; 19:28; 21:43; Lk 22:27-30; Jn 20:23; At 5:1-11; 8:20-24
 - 2. Are Israel's chief priests—(above); Lk 24:53; Jn 21:15-17; At 1:26 (comp. 1Sm 23:9 etal.); 2:46
 - 3. Are the foundation of Israel—Rev 21:14
 - 4. Ministry to Jews and Gentiles according to OT—At 15:13-17; Amos 9:10-12
 - iv. Paul
 - 1. Body Apostles—Paul—Ro 11:13; Gal 1:1; Sosthenes—1 Co 1:1; 4:9; Epaphroditus—Php 2:25; Silvanus—1Th 1:1; 2:6; Timothy—1Th 1:1; 2:6; Titus & 'our brethren'—2Co 8:23
 - 2. Mystery to these not the 12—1Co 2:7,12-16 and 4:9,1,2; Eph 3:5 cp. Gal 2:1-9; 1Co 3:10-15; 9:16,17
 - 3. Following Paul—Ro 16:25; Gal 1:11,12; 2:2-9; Eph 3:1-4,8-9; Col 1:25-26; 2:1-3; 1Ti 2:4-7; 2Ti 1:9-11; 2:7,8
 - 4. my gospel, our gospel
 - v. Paul magnifies his office—Ro 11:13
 - 1. So should we!!!
 - 2. Only Paul's epistles are for the Body of Christ— Ro 16:25; Gal 1:11,12; 2:2-9; Eph 3:1-4,8-9; Col 1:25-26; 2:1-3; 1Ti 2:4-7; 2Ti 1:9-11; 2:7,8
 - 3. What about you?—Paul says more about his apostleship than any other apostle says about that apostle's position—yet people ignore what Paul has to say!
- b. To understand where you fit in the service of God (compare with 'understanding where Paul fits into the service of God')—12:3-6a
 - i. A proper assessment of your gifts in the service of God—3
 - 1. 'hyperphroneo'—(Englishman's—only here) (Arndt-Gingrich) "*think too highly of oneself, be haughty*"
 - 2. 'sophroneo'—(Englishman's—6 times) (Arndt-Gingrich) "*be of sound mind*": 1. (of mental health)— "*to be in one's right mind*" (Mk 5:15; Lk 8:35; 2Co 13:5), 2. "*be reasonable, sensible, serious, keep one's head.*" (the meaning they give here, 1Pt 4:7; Tit 2:6).
 - 3. God has divided a measure of faith to each one
 - 1. 'divided' or 'dealt'—1Co 7:17; 2Co 10:13
 - 2. 'faith'—similar construction to Ep 4:7 (context similar—Ep 4:11).
 - 1. In Ep it is 'grace'. Frankly, 'grace' is easier to explain in this type of context than 'faith'. In Ro 12:6, it is also 'grace'.
 - 2. Up to this point in Romans, 'faith' always that which leads to justification.
 - 3. Here, it is clear, that this justification has also service as a consequence.
 - 4. Assess your gifts appropriately—comp. aptitude tests given in the secular world—the burden of the assessment falls on you, not on the elders in the assembly. They must approve your service however.
 - 5. Compare even with Phil 2:5-8 (the subject there is not gifts.)

- ii. All believers are not created equal—Ro 12:4-5
 - 1. All members of one body—equality of position and eternal blessing—Ep 3:6
 - 1. This is the cardinal teaching of the nature of the body of Christ—1Co 10:17; Ep 1:23; 4:4-16
 - 2. These things require no personal assessment other than the conviction that we are called of God—2Co 13:5
 - 3. We rejoice in these things and should.
 - 2. All do not have the same office (or gifts)—comp. 1Co 12:12-31 where the point of differing members leads to a mention of gifts (most there are supernatural).
 - 1. Paul magnifies his unique office in the service of the body of Christ—Ro 11:13
 - 2. These matters require a personal assessment.
 - 3. We should then take our place(s) in the service of God—Comp 1Ti 3:1-
 - 4. Where do you fit?
 - 5. Are you really assessing this?
 - 6. In the Plymouth Brethren, each adult man aspired to eldership (1Ti 3:1-).
 - 1. Do each of you men aspire to teaching the Word?
 - 2. Why not?
 - 3. If you know, you should give?
 - 7. If you have time, you can help in various ways
 - 1. Bible Treasures
 - 2. ads
 - 3. letter writing
 - 8. If you have any money, you can give more than normal.
 - 9. Each should be looking for opportunities to serve
 - iii. Having then gifts—Ro 12:6a
 - 1. Differing
 - 2. According to 'grace' given
 - iv. Addendum on service
 - 1. Resolve—1Co 16:13
 - 1. Be on your guard
 - 2. Stand firm in the faith
 - 3. Be men of courage
 - 4. Be strong
 - 2. Sacrifice & Commitment
 - 1. Where are your loyalties?
 - 2. Where is your commitment?
 - 3. What if this were your last month on earth?
2. The Gifts we have and those we don't have—12:6b-8
- a. We don't have the supernatural gifts.

- i. **prophecy** (comp. prophet)—Ro 12:6; 1Co 12:10
- ii. Spirit-wisdom—1Co 12:8
- iii. Spirit-knowledge—1Co 12:8
- iv. faith—1Co 12:9
- v. healing—1Co 12:9, 28, 29
- vi. working of miracles—1Co 12:10, 28, 29
- vii. discerning of spirits—1Co 12:10
- viii. kinds of tongues—1Co 12:10, 28, 29
- ix. interpretation of tongues—1Co 12:10, 29
- x. apostles—1Co 12:28; Eph 4:11
- xi. prophets—1Co 12:28; Eph 4:11

- b. We do have the natural gifts.

- i. **ministry** (diakonia) (comp. deacon)—Ro 12:7
- ii. **teaching**—Ro 12:7
- iii. **exhorting**—Ro 12:8

- iv. **giving**—Ro 12:8
- v. **ruling** (comp. overseer)—Ro 12:8; 1Co 12:28
- vi. **showing kindness** (eleao)—Ro 12:8, 1Co 12:28 (helps)
- vii. teachers (teaching-pastors)—1Co 12:28; Eph 4:11
- viii. evangelists—Eph 4:11

IV. With Respect to Other Believers—12:9-13

- A. Genuine love—9a
 - 1. Love—1Co 13:4-7; Phm 16-17
 - a. 'Agape'—(from the verb 'agapao'=SC#25)—'to love (in a social or moral sense)'
 - b. comp. #5368 (phileo)—'to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25 is wider embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety:—'
 - 2. No hypocrisy—1Jn 3:18
 - a. Love that comes from deliberation is not hypocritical
 - b. Love (or any activity) that comes from a desire to impress is hypocritical.
- B. Discernment as to good and evil—9b
 - 1. First, there must be a knowledge of what is good and what is evil
 - a. We have some well known examples when men were told that certain things were good when they were in fact evil
 - i. Hitler did this
 - ii. The twisted logic of the communists
 - iii. The twisted logic of the Roman Catholic church during the inquisition
 - iv. Pro-abortionists do this
 - v. Those who refuse to regard 'alternate life styles' as sin are doing this very thing
 - b. The same thing can happen in doctrine
 - i. Evolution
 - ii. Arminians
 - iii. Anti-dispensational teaching
 - iv. Wrong dispensational teaching
 - c. The study of the Word of God is our only safe foundation for determining good and evil—2Ti 2:15; 3:16,17
 - i. Areas of The Christian Life
 - 1..Worship—Col 1:18; Phil 1:21; Rev 2:1-4; 1 Tim 1:17; Phil 3:10
 - 2. Word—Jer 15:16; 1 Pt 2:2; 2 Tim 2:15; 1 Pt 3:15; Acts 17:11
 - 3. Wait—Ro 8:26; Eph 6:18; 1 Tim 2:1; 1 Thess 5:17
 - 4. Walk—Rom 8:14; 14:23; 2 Cor 10:5; 1 Thess 5:21-22
 - 5. Witness—1 Pt 3:15; Ezek 3:18; 33:6
 - ii. Importance of the Word—2 Tim 3:16-17
 - 1. Salvation—1 Pt 1:23; 1 Cor 1:18; 2 Tim 3:15; At 17:11,12,13
 - 2. Cleansing—Eph 5:26
 - 3. Elementary Growth—1 Pt 2:2,3
 - 4. Strength—comp 1 Cor 3:1-2; Heb 5:12-14
 - 5. Witnessing—1 Pt 3:15; Eph 6:17
 - iii. Study—2 Tim 2:15; At 17:11; Prov 2:1-5; Jer 15:16
 - 1. Studying the scriptures is more important than studying any subject.
 - 2. It should therefore be careful.
 - 3. It should be accurate.
 - 4. It requires keeping written records (like notebook(s)).
 - 5. We will get into some methods.
 - iv. Meditate—Josh 1:8; Ps 1:1-3; 1 Tim 4:15; 2 Tim 2:7
 - 1. Effect on other doctrines.
 - 2. Effect on your life.
 - 2. Second, there must be the desire to obey

- a. This is evidence of having true saving faith—Ps 97:10
 - b. There are those who say that we are to trust the ‘inner voice’ as well as the Word of God. This leaves the impression that the Word of God is not enough. Some charismatics will actually say just that. For an example of the former idea see
 - i. Wm. R. Newell, Romans, p. 469, writes, “Trust the anointing which you have received (I John 2:20, 27) for discernment; and trust the study of the Word of God, to teach you what is really *good*.”
 - 1. Note that he talks of trusting the anointing you have received for discernment.
 - 2. Think of those who say that sovereignty doesn’t just ‘feel right’—They can claim that they are following Newell.
 - 3. What of those that say hell doesn’t ‘seem right’?
 - ii. What about 1 Jn 2:20, 27
 - 1. The immediate context is vs. 15-29
 - 2. They had heard the truth from the beginning (v. 24) so did not need additional teaching to know what was right. We do not need to be taught philosophy or other things that might try to uproot the teachings of scripture.
 - 3. Dispensationally, it belongs to an age when some had revelations.
 - iii. The spirit within
 - 1. bears witness that we are children of God—Ro 8:16
 - 2. Being led by the spirit (Spirit) is evidence of salvation. It, however, causes us to obey scripture. It does not mean that we have revelations.
 - iv. Following God’s truth (doctrine and practice) is given in 1Jn 2 as evidence of salvation
 - 1. 15-17—Love not the world. Such love is evidence that one is not saved.
 - 2. 18-19 (&20)—Those who do not continue in truth are giving evidence that they never were saved.
 - 3. 21-23—Denial of the Son is evidence of not being saved.
 - 4. 24-26(&27)—True believers are not seduced by doctrine contrary to what they have been taught (TODAY-from the Word).
 - 5. 28—True believers abide in truth and are not ashamed when they face the Lord (us at the rapture, Israel at the coming just after the tribulation).
 - 6. 29—True believers live righteous lives.
 - c. Rebellion (refusal to obey) is always evidence of a lost man—1Sm 15:23; Isa 1:2; Dt 31:27 and many other passages
3. Third, that which is evil must be hated
- a. ‘apostugeo’ = ‘hate’ (BSL), ‘to detest utterly’ (SC #655) and is used only here (EC)
 - i. The word ‘miseo’ used of hating father and mother can be used of ‘love less’ (SC #3404).
 - ii. This word has no ‘relative’ uses.
 - b. Areas
 - i. Immorality
 - ii. False doctrine
 - iii. Evil systems
 - c. This is the negative side of the important doctrine of ‘separation’.
4. Fourth, we must cleave to what is good
- a. Doctrinally
 - b. This is the positive side of ‘separation’.
- C. Christian love for the brethren—10a
- 1. Words used for brotherly love
 - a. ‘Kindly affectioned’= (SC-#5387)—‘philostorgos’—“(cherishing one’s kindred, espec. parents or children); *fond* of natural relatives i.e. *fraternal* towards fellow Chr.”—only here.
 - b. ‘brotherly love’=(SC 5360)—‘philadelphia’—“fraternal affection”. AGL states that it is used in NT of love of brethren but elsewhere of love of natural brothers and sisters.
 - c. The kindness that this implies
 - i. Always forgiving—Eph 4:32

- ii. The reason is commitment—recognition that brotherhood continues no matter what the present circumstance
 - iii. It is great when there is harmony—Ps 133:1
 - d. Is brotherhood without problems?
 - i. Adversity—Prov 17:17; 18:19
 - ii. There are friends closer than relatives—Prov 18:24; 27:6, 10
 - 2. Our acts of kindness are ‘primarily’ to be for those accounted as believers—Gal 6:10
 - a. First and foremost—Concern over spiritual health—Ja 1:22; Ro 2:13
 - i. Areas of the Christian life—Worship (Christ first), Word, Wait (Prayer), Walk, Witness
 - ii. Admonish each other on these matters
 - b. After that
 - i. Concern over health
 - ii. Financial assistance
 - iii. Listen to problems
 - 3. Compare 1Tim 4:10—He is the savior (not soul’s salvation, just deliverer) of all men, specially of those who believe
 - a. He delivers all men in one sense—Mt 5:43-45
 - i. He causes the sun to shine even on his enemies
 - ii. This is a pattern for our behavior in the passage
 - iii. We do ‘good’—we justly treat our fellow man
 - b. He saves the souls of his own—Jn 3:16; Eph 5:25-27; Ro 5:8
 - 4. So, we also treat all men properly, kindly, justly
 - 5. However, we are specially interested in those accounted as believers
 - a. Family are special as well for they involve responsibility from God
 - 6. For this purpose, who is a believer?
 - a. The nature of the local assembly?—Compare Phil 1:1
 - i. Saints—those who merely attend.
 - 1. Attendees subscribe to a moral code—1Co 5:11-13
 - 2. Attendees are not lazy—included in 2Th 3:10-15
 - 3. Attendees submit to the authority of the elders—1Co 6:1-
 - ii. Deacons—the closest to membership in scripture
 - 1. The word means ‘servant’
 - 2. Deacons subscribe to a creed—Eph 4:4-6
 - 3. Deacons are committed to the ministry—1Ti 3:8-13
 - iii. Bishops—the leaders in the assembly—1Ti 3:1-7
 - 1. = ‘elders’—At 20:17, 28; Ti 1:5, 7
 - 2. ‘episkopos’ is clearly one who guides and represents the assembly (Kittel)
 - 3. Those who specially teach are single out—1Ti 5:17
 - 4. Kittel also (under ‘presbys’) points out that they are the leaders of the congregation.
 - 5. The concept of elders without authority is contrary to scripture. See also 1Ti 5 for further concepts here. One does not lightly try to tear down the ministry of an elder.
 - b. Those outside the assembly
 - i. Are officially not accounted as believers—comp 1Co 5:13
 - ii. Yet, certain ones can still be admonished as brothers—2Th 3:10-15
- D. Christian honor for the brethren—10b
- 1. A natural outgrowth of committed love in 10a
 - 2. honor=‘tim-ë’—honor, respect, recognition (BSL) (Note: it probably includes compensation in 1Ti 5:17)
 - 3. Preferring one-another
 - a. J-O-Y
 - i. Jesus First
 - ii. Others Second
 - iii. Yourself last

- b. 1Co 13:4-7
- E. Zeal in serving the Lord—11
1. Translations—note the significant difference in the first phrase
 - a. KJV—“Not slothful in business; fervent in spirit; serving the Lord;”
 - b. NASB—“not lagging behind in diligence, fervent in spirit, serving the Lord;”
 - c. NIV—“Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.”
 2. The Greek
 - a. (in-the) in-zeal not slothful
 - b. The issue is spiritual matters not secular
 - c. ‘spoud-ē’= ‘earnestness, diligence, eagerness, zeal, effort; (with meta) make haste, eagerly (BSL)’—used in Ro 12:8, 11; 2Co 7:11-12; 8:7-8, 16; At 18:25 (tr. ‘fervent’)
 3. At no time should our zeal be diminished
 - a. Satan would use the doctrine of ‘assurance’ to let us think that it might.
 - b. Compare the parable of the sower—Mt 13:3-9, 18-23
 - c. The correct doctrine is ‘perseverance’ NOT just ‘eternal security’
 - i. just ‘eternal security’—you can live as you please and you are still saved
 - ii. ‘perseverance’—God causes you to still live for him throughout your life.
 - d. It is the same as the difference between trusting in Christ as ‘Saviour’ only or as ‘Lord’
 - i. This has become a major issue among ‘fundamentalists’ and ‘conservatives’ today.
 - ii. The issue in John F. MacArthur, Jr., *The Gospel According to Jesus*, is that MacArthur teaches that Christ is not Savior if he is not Lord.
 1. He was ‘called on the carpet’ for this book and its teaching by the IFCA. This is of interest because some in the Grace Movement did not like my stand on this subject.
 2. Note: GGF came out of IFCA when IFCA abandoned the mid-Acts dispensational position.
 3. Note: We do not support MacArthur’s dispensational position for he teaches on p. 69 (¶ 3) that, after healing the blind man in John 9, “(Christ) withdrew from the Jewish crowds and their unbelieving leaders and turned His attention to the Gentiles.”
 4. Note: We cannot support the implication (p. 27, note 15) that the Sermon on the Mount is for today. The character that God requires is, of course, the same for all ages. The promises are not. The meek inherit the earth in the Sermon on the Mount—we do not. (In the pages (25-29) where this is mentioned, MacArthur shows a real lack of understanding what dispensationalism really is.)
 - iii. Unfortunately, dispensationalists have become (legitimately) identified with the ‘Savior-only’ gospel.
 1. This may have come from the great influence of Lewis Sperry Chafer who wrote in, *He that is Spiritual* (1967, p. 21), “The ‘carnal’ Christian is ... characterized by a ‘walk’ that is on the same plane as that of the ‘natural’ [unsaved] man.”
 2. This is compounded by the current teaching of so many at Dallas Theological Seminary. For example, Charles C. Ryrie, *Balancing the Christian Life* (1969, p. 170) wrote, “The message of faith only and the message of faith plus commitment of life cannot both be the gospel; therefore, one of them is a false gospel and comes under the curse of perverting the gospel or preaching another gospel (Gal. 1:6-9).” Ryrie other places teaches the ‘faith only’ and no commitment needed gospel.
 3. Zane Hodges, Prof. at Dallas Theol. Sem., clearly opposes the ‘Lordship gospel’ in his book, *The Gospel Under Siege*, (Dallas, 1981).
 4. Earl Rademacher, Pres. of Western Conserv. Baptist Seminary, stated his opposition in a recent (1989) debate in San Diego.
 - iv. Issues related to ‘Calvinism’ are not ‘dispensational’ issues
 1. **Man’s nature** is not a ‘dispensational’ issue—implies ‘**Total Depravity**’
 2. **God electing** is not a ‘dispensational’ issue—implies ‘**Unconditional Election**’
 3. **Christ redeeming** is not a ‘dispensational’ issue—implies ‘**Limited Atonement**’
 4. **The Spirit’s work** is not a ‘dispensational’ issue—implies ‘**Irresistible Grace**’

- 5. The new nature** is not a 'dispensational' issue—implies 'Perseverance'
- e. Can Christ be Savior without being Lord?
- i. Look at the Gospel in Romans 10:9, 10 (from Rom 10 outline)
 1. If you confess with your mouth that Jesus is Lord
 1. Openly—Matt. 10:32-33; Lk. 12:8-9
 2. Mouth before Heart as in Deut. 30:12-14 (comp. Romans 10:6-8)
 1. observation vs. reality
 3. Jesus as Lord (≠KJV)—1Co 12:3
 1. not Jesus as Savior (only) but as Lord—Ro 6:23; 2Co 4:5
 2. repentance—At 20:21; 17:30; Ro 2:4; 2Ti 2:25; 2Co 12:21
 2. Believe in your heart that God raised from the dead—cp. Heb 13:20
 1. Justification established—Ro 4:24-25; 5:1; 1Th 1:10
 2. NOT historical fact only though that is essential to what follows
 3. BUT all it implies—the work of Christ is a finished work
 - ii. This is the distinction between 'saving faith' and other faith—At 20:21. It is sad that Pink's book, *Saving Faith* is out of print.
 1. What is the Gospel?
 1. It is not independent of God's Law
 1. ¿At 16:30-31? was spoken to a deeply concerned man.
 2. Rom 3:20
 2. Nature of salvation—from SIN, not just from HELL—Matt 1:21; 9:12
 3. We must show men the enormity of their SIN
 4. Terms of salvation—At 20:21
 1. Believe (comp. Jn 6:60-71; 8:27-44; At 8:13 comp 21)
 2. Repent—Lk 13:3; Mt 21:32; Mk 1:15; Isa 55:7
 1. Lord—Lk 1:46-47, At 5:31; 2Pt 1:11; 2:20; 3:18
 2. Note: Heb 5:9; Lk 19:14
 2. The Counterfeit(s) of SAVING FAITH
 1. At 8:13,21,23 (had gifts but wanted apostolic authority to give them to others)
 2. At 26:27
 3. Ex 14:31 comp. Heb 3:17, 18
 4. Isa 48:2 comp. 4
 5. Stony Ground—Lk 8:13
 6. Jn 8:30-
 3. Both types of faith are
 1. in Christ—Jn 2:23,24; 8:30-
 2. from the preached Word—Mt 13:20-21
 3. Received with joy—Mt 13:20
 4. Both look to COMING—Mt 13:20
 4. The danger of deception—Lk 21:8; Gal 6:3; 2Co 13:5
 5. The nature of saving faith—Prov 30:12; 14:12
 1. There is a counterfeit—Jn 8:30 comp 44, 59; Jn 12:42 comp 43; 6:66
 2. There is genuine faith—Jn 1:12
 3. The Greek words apeitheo, apeithes
 1. Rendered
 1. unbelief-Heb 4:6, 11
 2. disobedience-Eph 2:2; 5:6
 2. Believe not-Heb 3:18; 11:31
 3. Obey not-1Pt 3:1; 4:17
 4. Greek 'pistis' (TDNT-one volume by Bromily)—"As in Greek, this word means 'faithfulness' and more commonly (religious) 'trust' or 'faith,' ..."
 5. Greek 'pistos' (TDNT) "This word may mean either 'faithful' or 'trusting.'"
 6. Nature of unbelief is disobedience—Jn 3:19; Ja 2:19
 7. True faith includes REPENTANCE or the desire to OBEY
 1. Lord—Rom 10:9, 10; Jn 15:14; Ro 16:26

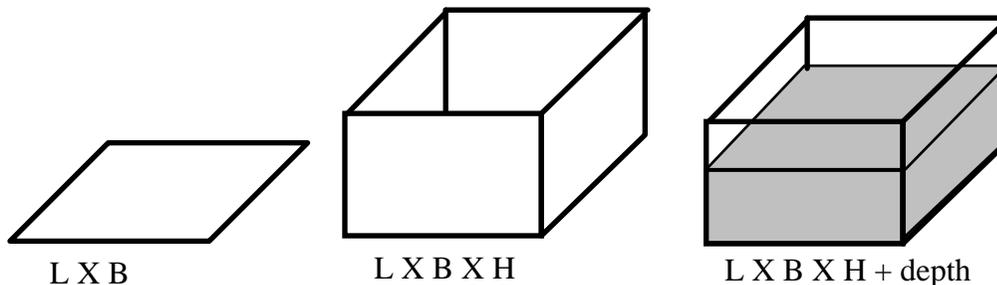
2. Some will argue that this is only giving mental assent to Jesus as Jehovah without submitting.
3. But, if we acknowledge Christ as LORD = Jehovah, we must submit. There is no concept in a monarchy of acknowledging the King without submission. There may be false subjects in an earthly kingdom but God know the heart.
6. The difficulty with this topic is that men are told to just 'take Jesus as their savior' and then are talked into thinking that they are 'saved'. Some tell them it is a sin to question such a matter.
7. Saving faith is from the Lord—Jn 6:44; Eph 2:9; Col 2:12; 1Co 2:5; Ep 1:16-20
8. The Evidence of 'saving faith'—Tit 2:11, 12; Ro 8:13; Col 3:5-8; Gal 5:24
 1. Tit 3:5—We owe our salvation to
 1. Father—2Th 2:13; Tit 2:10
 2. Son—Ro 5:8
 3. Spirit—Lk15:4-10; Tit 3:5; Lk 14:16-24; Jn 6:44 (comp. doctrine of Total Depravity)
 2. Heart's desires—Ro 10:10; At 15:9
 1. Loves Word—Ro 7:22; 2Ti 2:15
 2. Hates all evil—Eph 4:17-29
 3. Obedient walk—1Jn 2:3-4
9. Coming to Christ—Jn 5:40; Mt 11:28, etal.
 1. Obstacles—rooted in man's total depravity
 1. Total Inability—Ro 8:7; 3:11
 2. Men do not lack mental faculties—Ep 4:18
 3. A corrupt nature
 1. affections corrupt—Jn 6:44
 2. will corrupt—Jn 5:40
 2. Coming with understanding—Jn 8:30-44
 1. A knowledge of Christ is essential—Ro 10:14; Heb 11:6
 2. Theoretical is not enough—must be a change of heart imparted by the Holy Spirit—Jn 6:44; 1Jn 5:20
 3. Our heart (emotions) must be in it—comp. Ro 8:28, etal.
 4. Our will is involved
10. Assurance—1Jn 5:13; 2:3-5 (note: saying 'faith' does not negate the desire to 'obey' and 'keep his commandments.')
1. Note: 2Co 13:5 proves that it is
 1. not based on going to the right church or merely believing the right doctrine.
 2. not based on recalling an event in our past when we 'made a decision' or 'went forward', etc.
 3. proper to question our salvation when we are not living for the Lord.
 4. Some oppose this questioning process
 1. Some boast that they have never had doubts.
 2. They teach that to have doubts is to sin.
 3. One man in a recent debate referred to this as having faith in our faith.
 5. The issue is whether our faith is of us or of the Lord.
2. It's nature
 1. The faith of God's elect—Tit 1:1; 2Co 13:5
 2. The graces of Mt 5 present
 1. note: not necessarily fully developed but present
 2. note: not necessarily always present
 3. The fruit of Gal 5:22-23 present
 1. note: not necessarily fully developed but present
 2. note: not necessarily always present
3. It's basis—Lk 13:3; Ja 2:20; At 15:9; Gal 5:6; 1Jn 5:4

1. saved from LOVE of sin—Ps 51:5; Job 42:6; Jn 3:19; Prov 8:13
 2. saved from ALLOWANCE of sin—Ro 7:15
 1. YES, we do sin—1Jn 1:8-10. But, we should hate it when we do. We must make no excuses for it.
 2. Some have taught that this verse (Ro 7:15) relates to the unbeliever but they are wrong. This is the experience of every believer.
 3. Do you sin all you wish—you bet you do. And you should hate that in you—Ro 7:24
 3. saved from the REIGNING POWER of sin—Ro 8:6-7; 6:6-22
 1. It is spiritually healthy to be conscious of sin in our lives
 2. It is spiritually healthy to desire to be conformed at all times—2Co 10:4-5
 4. Our ground of acceptance is Christ and him alone. Our knowledge of acceptance is another matter.
 4. The attainment of assurance—Phil 1:6; At 15:9; Ro 5:5; Heb 8:10; 2Co 13:5
 1. Spirit produced evidence—Ro 8:16
 1. God by Spirit—Ro 8:14
 2. Fruit—Gal 5:22-23
 3. HIS consolation—At 9:13 comp Ro 15:13
 4. Producing affections—Ro 8:15
 2. Tit 2:11-13; 1Jn 4:13
 5. The maintenance of assurance
 1. Guard heart—Prov 4:23; Mk 14:38; 2Co 10:4-5
 2. Confess—Prov 28:13; 1Jn 1:9
 3. Commune with the Lord—1Jn 1:5-7
- f. The 'carnal christian' error
- i. The teaching is that there are three types of people (unfortunately, there is some justice in blaming some dispensational sources for popularizing this error. See the *Scofield Reference Bible*, pp 1213-1214)
 1. Natural Man = unbeliever
 2. Carnal Man = a believer who lives 'just like an unbeliever.'
 3. Spiritual Man = a believer who lives for the Lord
 - ii. Note: we each may have areas of our lives in which we are 'carnal' but the man is not such.
 1. This teaching is said to come from 1Co 3:1-4 but the divisions in 1Co 2 are 'natural' and 'spiritual.'
 2. This teaching is a natural outgrowth of the 'savior-only' gospel. The 'carnal' man is one who has trusted Christ as Savior but not as Lord!
 - iii. Errors that come from this error
 1. Wrong meaning to 1Co 3
 1. There is one problem in the passage—improper division in the church.
 2. Each believer has areas of 'carnality'
 2. The provisions in the new covenant (Jer 31:31-34) are separated
 1. Law put in inward parts—implies living for the Lord in the present.
 2. Forgiveness—implies living with the Lord in the future.
 3. Saving faith and spurious faith are not distinguished—e.g. Jn 2:23,24; 12:42,43; Lk 8:13, etal.
 1. Charles Hodge, *Systematic Theology*, vol III, p. 68, talks of: (1) Speculative or dead faith, (2) temporary faith, (3) saving faith.
 2. Robert Dabney, *Lectures in Systematic Theology*, p. 600—(1) Temporary faith, (2) historical faith, (3) miraculous faith, (4) saving faith.
 3. See above
 4. Repentance is omitted from the gospel—At 20:20,21
 5. It gives a wrong view of assurance.
 6. This view gives a low view of sin—Ro 6:1-2. This is the gist of 'antinomianism.'

7. This view requires a 'second' work of grace—sanctification as separate from salvation. Thus the believer in this age can't be said to be complete in Christ.
8. It gives a wrong view of Christ. He must be Lord not just Savior.
9. This view gives a false spirituality. We thus recognize a category of believers who are distinctly better than others—the spiritual ones.

F. Rejoice in hope—12a

1. Literally, "In the-hope, rejoicing"
2. The-hope
 - a. Objective vs. subjective
 - i. The quality of our having hope is 'subjective.'
 - ii. The thing hoped for is 'objective.'
 - b. Here, it is objective
 - i. The article—the
 - ii. We do not rejoice in ourselves but in what He has provided
 - c. "Who, though beyond hope (subjective) believed in hope (objective)"—Ro 4:18
3. "We rejoice in the hope of the glory of God."—Ro 5:2
 - a. There are two aspects. Each can be called 'our hope.'
 - i. Both are 'in Christ'
 - ii. Both are a result of the work of Christ
 - b. The aspect of our hope that we have in common with all believers
 - i. Passages—Ro 4:18; Gal 5:5; 1Th 5:8; 4:13
 - ii. Is intimately involved with the fact that I am saved
 1. from the penalty of sin (present and future)
 2. from the power of sin (present)
 3. from the presence of sin (future)
 - iii. It's effects
 1. Can test life—2Co 13:5
 2. Testify—1Pt 3:15
 3. Purify—1Jn 3:3
 4. Study—2Ti 2:15
 - c. The aspect of our hope that we do not have in common with all believers—Ep 1:18; 4:4; (comp. Job 19:25-27)
 - i. The dimensions
 1. Length X Breadth=the land—Gen 13:14-17
 2. Length X Breadth X Height=the bride—Rev 21:9-16
 3. Breadth, Length, Height, Depth—Eph 3:18-19 (note: as well as to know the love of Christ)
 - ii. The meaning of depth
 1. Note: to know the love of Christ is a separate clause not an explanation of this one.
 2. ≠ opposite of height for then it would be redundant
 3. It the filling as in a swimming pool



4. Dimensions are associated with inheritance
 1. For this cause—3:1,14 goes back to 1:17-23
 2. 1:18(to know)—comp—3:18(to comprehend)
 1. Ephesians 1:18—to know inheritance and power

2. Ephesians 3:18-19—to know dimensions(?) and love
 5. Body is the fulness of Christ (in ruling)—Eph 1:22-23
 6. At no time may we ascribe divine attributes to the creature. We must not let our enthusiasm for truths like this to cause us to use expressions that might be taken for such. The inheritance we have in Christ has to do with position relative to other created beings. We, as others, sit on that throne given to us by our Lord. The expression, 'throne of God' should be reserved for God's position only.
- iii. The Glory of God
 1. Remember this is one of a ruling position—1 Cor 6:1-5
 1. Israel has glory—Ro 9:4 (one translation puts 'divine glory')
 2. To him is given that name above EVERY name—Phil 2:9-11
 2. This glory is our inheritance—Eph 1:18-21; 3:20-21; Col 3:1-4; Ro 5:2
 3. The place of this glory
 1. Ascension—Eph 1:18-20 comp 4:10
 2. Where Christ sits—Col 3:1-4
 3. Out of where he comes—Phil 3:20-21
 4. A glimpse of God's throne—Ezek 1:1, 25, 26, 28
 5. The order in ruling—God over all
 1. among creatures—Body-Angels-Israel-Gentiles
- G. Persevere in tribulation—12b
1. literally—in the affliction (tribulation), showing endurance
 2. Note—context: The verses immediately before and after verse 12 have reference to our treatment of believers.
 3. Trials and Persecutions
 - a. Exemplified
 - i. David hunted by Saul—1Sm 22:7-15
 - ii. David complained of—Ps 3:1-2; 6:7; 14:4; 55:5, 10-14; 56:1,2,6; 59:3-4; etc.
 - iii. Job—30:12-13
 - iv. Elijah hunted by Ahab—1Ki 18:7-10; 19:4, 14
 - v. Elisha pursued—2Ki 6:13, 31-33
 - vi. Jeremiah—Jer 8:18; 15:10; Lam 3:7, 9; 4:18-20
 - vii. Church persecuted by Saul—At 9:13; Gal 1:13
 - viii. Paul persecuted—1Co 4:11; 16:9; 2Co 1:8; 6:4-9; 7:5; 11:26-27
 - ix. Body of Christ persecuted—1Th 2:14-15
 - b. Expected
 - i. Prophecies related to Israel—Mt 10:18, 21, 34-36; 23:30-34; Mk 13:12; Lk 10:3; 11:49; 12:49-53; 21:12-13, 16; Jn 15:20-21; 16:2-3
 - ii. Paul to suffer—At 9:16; 20:22-23; 1Co 4:9; 1Th 3:3-4
 - iii. Persecution to be expected today—At 14:22; 2Ti 3:12
 - c. Men hate our Lord and us—Ps 38:20; 109:3-5; Jn 15:18
 - d. Even 'believers' mistreated Paul—Php 1:12-18; 2Ti 1:15
 - e. Brings the blessing of growth—Ro 5:3-5
 4. Endurance/Perseverance
 - a. Many martyrs have endured even to death
 - b. Commands to stand firm—1Co 15:58; Php 1:27; 1Pt 5:9; Gal 6:9
 - c. Evidence of saving faith—Jn 8:30-32; 2Co 13:5; etal. (see verses on saving faith under Rom 12:11)
- H. Devote yourself to prayer—12c
1. In this age, we do not know how to pray in some circumstances—Rom 8:26
 2. Kinds of prayer—1Ti 2:1
 - a. Supplication is from deesis and emphasizes personal needs.
 - b. The word translated 'prayer' (KJV) is proseuche and emphasizes personal devotion and worship. It is never used of Christ praying to the Father in John's gospel.
 - c. Intercession is prayer for others.
 - d. Giving of thanks

3. True Prayer
 - a. Represents access to the Lord—Ro 5:2
 - b. Puts God first, others second, self last
 - i. Comp. prayer of Mt 6:9-11
 - ii. Note: the prayers of Paul—Ro 1:9-12; 1Co 1:4-7; Ep 1:16-23; Phil 1:4-11; Col 1:3-6; etal.
 - c. Rests upon and claims God's promises
 - i. Elijah just asked God to carry out His word—Ja 5:17; Dt 11:13-17
 - ii. note: 2Ti 2:15
 - d. Watches and waits for the Lord's answer—Col 4:2
 - i. note: in scripture, God's hearing a prayer signifies a 'yes' answer
 - ii. Paul got a 'no' answer in 2Co 12
 - e. Is intense—Col 4:12
 - f. The trinity
 - i. Prayer is offered to the Father (Ep 3:14)
 - ii. In the name of the Son (Ep 3:21)
 - iii. Sometimes reinforced/modified by the Spirit (Ro 8:26)
4. Conditions mentioned in connection with prayer
 - a. Abandonment of all known sin—Ps 66:18; Isa 1:13-15; 59:1-2
 - b. Lives must be separated from known sin and dedicated to the Lord
 - c. There must be no self-motive—Ja 4:3 comp Lk 8:14
 - d. There must be a dispensational perspective with respect to prayer promises such as Matt 21:22; 1Jn 5:14; Ja 5:16 (context is healing)
 - i. 2Tim 2:15—we must be careful here
 1. Some promises are to Israel/kingdom only
 2. Some provisions are for the Body of Christ
 - ii. E.G.—1Co 12:8-10; 13:8-13 comp 2Co 5:7
 - iii. Our blessings—Eph 1:3
 - iv. Proof that there is a difference in 'prayer promises'
 1. Matt 21:22 is not consistent with 2Co 5:7
 2. Ja 5:14-16 is not consistent with Ro 8:18-28; 2Co 12:7-10; 1Tim 5:23
 3. Note: Ja 1:5-7 comp 2Tim 2:15 (study=work hard)
 - e. Must be persevering—Col 4:2
 - f. Prayer is God's appointed means at times to make a difference
 - i. 2Th 3:1,2; Col 4:3; Phil 1:19; Ro 15:30-32
 - ii. Comp. Ex. 17:8-13
5. Comment: Some find prayer 'lists' helpful. Here is a possible daily breakdown if needed.
 - a. S-elf (1Tim 2:1; 2Co 10:5)
 - i. family
 - ii. Bible study
 - iii. opportunities to testify
 - iv. job
 - v. health
 - b. M-issions (Heb 13:15)
 - i. Prison work
 - ii. Foreign work
 1. Keipers
 - iii. Others of similar convictions
 - c. T-hanks (1Tim 2:1)
 - d. W-icked (unsaved) (1Tim 2:1-4)
 - i. Political leaders
 - ii. Those to whom we testify
 - e. T-oddlers (weak Christians) (Eph 6:18)
 - f. F-aithful (Eph 6:18)
 - g. S-hepherds (Eph 6:19)
 - i. Art Szafranski

- ii. Mitch Cervinka
 - iii. Paul Ripley
 - iv. Bill Robinson
 - v. Dave Herrmann
 - vi. Dave Rodabaugh
- I. Share with the needy saints—13a
1. This is an important part of our love of the saints
 2. Gal 6:10—All doing good is specially for the believers
 3. Note: The company of saints is those who are in fellowship with the local (extended) assembly
 4. Fellowship/Separation
 - a. Definition of Separation
 - i. Separation (morally) is from sin and self unto God. It is separation from whatever is contrary to the mind of God unto God Himself.
 - ii. Separation is also the doctrine that governs our associations with others. It affects which relations we allow and which we disallow. Our concern here is only those issues that are of a spiritual nature. The issue is always that of unfettered voluntary spiritual partnership.
 - iii. This doctrine is related to:
 1. The church—ekklesia—called-out ones
 2. Sanctification—set apart
 - b. Obligation of Separation
 - i. Spiritual Contact required
 1. To witness—Ro 15:20; 2Co 5:18-20
 2. To counsel the saved—Gal 6:1; 2Th 3:14, 15
 - ii. Spiritual Conformity forbidden (moral separation)—Ro 12:1, 2
 1. From sins—2Ti 2:19; Ep 5:2-5, 11
 2. Unto God—Php 3:10-14
 - iii. Spiritual Cooperation Forbidden—2Th 3:6, 13-15
 1. Definition of 'fellowship' = 'partnership'
 1. Php 1:5, 1Co 1:9—'koinonia'—cp. 'partners' in Lk 5:10
 2. 2Co 6:14—'metoche'—cp. 'partners in Lk 5:7
 2. Refusing partnership or cooperation is the controversy
 1. issue with neo-evangelicals
 2. don't fear controversy—Jude 3, 4
 3. Prerequisites for unity (each issue developed further below)
 1. morality—1Co 5:1, 5-7, 9-13
 2. doctrinal purity—Ep 4:3-6; 2Th 3:6, 13-15
 3. practical unity—(see liturgical issues below)
 - iv. Forbidden Fellowship
 1. with Unsaved—Ep 5:6, 7; 2Co 6:14-17
 1. Ps 1:1, 2
 2. Ps 26:4, 5
 3. Rev 18:4
 4. David at Gath—1Sam 27-29
 2. with 'professed' believers—2Th 3:6, 14, 15 (1Tim 5:22) At 20:30
 1. the immoral—Ep 5:11; 1Co 5: 11 (can't even socialize with these folks)
 2. The lazy—2Th 3:6, 14
 3. the doctrinally impure—1Tim 6:3-5; (N.B. 1Tim 3:9; Tit 3:10
 1. pervert gospel—Gal 1:8, 9
 2. deny Pauline doctrine—Ro 16:17, 25; Eph 4:3-6
- J. Practice hospitality—13b
1. Moule, *Studies in Romans*, "The duty of succouring and aiding fellow-Christians from a distance would be a chief (though by no means the only) point of the exhortation." Comp. Heb 13:2 where it is clear that 'people from afar' is intended.
 2. Greek

- a. pursuing—'dioko'—has several meanings—(BSL)—persecute; seek after, strive for; drive out or away; practice (hospitality); follow, run after.
- b. the hospitality—(has the article)—'philoxenia'—(BSL)—hospitality (related word is 'philoxenos'—hospitable)
 - i. the word here—only here and Heb 13:2
 - ii. 'philoxenos'—1Ti 3:2; Tit 1:8; 1Pt 4:9
- 3. HOSPITALITY—(Webster's New World Dictionary)—"Solicitous entertainment of guests."
- 4. HOSPITABLE—(Webster's New World Dictionary)—"1. a) friendly, kind, and solicitous toward guests b) prompted by or associated with friendliness and solicitude toward guests 2. favoring the health, growth, comfort, etc, of new arrivals; not adverse 3. receptive or open, as to new ideas"
- 5. The idea relates to our cordial treatment of those in our midst.
 - a. When they are in our homes
 - b. When they meet with us

V. With Respect to Men in General—12:14-21

A. Various commands

- 1. Bless those who persecute you—14
 - a. Note: Christ gave a similar command—Lk 6:27-28
 - i. The only two explicit examples of this are in Lk 23:34 and in At 7:60.
 - ii. Both were prayers of righteous at a time when God's will was revealed to such, so by Ja 5 were answered yes
 - iii. These passages prove that the present age did not begin until after At 7
 - iv. While we can't expect such a 'yes' answer, we are not to curse those who persecute us.
 - b. All that live godly in Christ will suffer persecution—2Ti 3:12
 - c. As we saw in verse 12, many in Biblical history suffered persecution—Elijah, Paul, etal.
 - d. What about you? Do others know enough about your faith to hold your faith against you?
 - 2. Show empathy toward others—15
 - a. 'Empathy'—(one meaning, Webster's NCD, 1967)—'the capacity for participating in another's feelings or ideas.'
 - b. Comp 1Co 12:26
 - c. Paul's example—2Co 2:2-4
 - d. We need to
 - i. Have an interest in what happens to others.
 - ii. Sympathize when there is pain or sadness.
 - iii. Rejoice when there is happiness.
 - 3. Think (mind) the same thing one toward another—16a
 - a. comp 15:5; 1Pt 3:8
 - b. Alford (quoted in Moule) "actuated by a common and well-understood feeling of mutual allowance and kindness."
 - 4. Don't be haughty—16b
 - a. 'minding not the high things'—those thoughts of personal vanity, or of social, or academic, or even of 'spiritual' pride.
 - b. 'condescend to the humble'—Ps 131:1; 1Ti 6:1,2
 - c. Don't become wise in your own eyes—be teachable—comp 11:25
 - 5. Don't be vengeful to those who have wronged you—17a
 - 6. Do that which is good before 'all' men—17b
 - 7. Try to get along with all—18
- ### B. A special entreaty on vengeance—19-21
- 1. "Beloved"
 - a. Implies that only the elect are objects of God's redeeming love!
 - b. Note that a passage that asks the believer to go the 'second mile' contains a reminder that we have been loved of God.

2. Never take revenge—19
 - a. 1Co 6:7—those who go to court over just about anything. Could there also be an application to those who try to take out their hurt feelings on fellow christians?
 - b. 1Pt 2:20-23—the example of Christ. (Though, of course, he had the goal of suffering for us—see 1Pt 2:24-25)
3. “but give place to the wrath”—19
 - a. THE wrath—Whose wrath?
 - i. Moule, Studies in Romans: ‘that of the enemy or oppressor’—this interpretation implies that we allow the enemy (on occasion) to ‘get away with it.’
 - ii. NIV,NASB: that of God—this understanding implies that wait for judgment day for the score to be settled.
 1. The context seems to strongly argue for this position since the quote from Dt. 32:35 is a reference to the wrath of God.
 - b. For it is written—from Dt 32:35
 - i. Used here—the part of this verse (in Hebrew) that says that vengeance and recompence belong to the Lord.
 1. The LXX has (Moule), “In the day of vengeance, I will repay.”
 2. The Holy Spirit can, of course, give new meanings to expressions to inspired apostles. However, that does not seem to be the case here.
 3. What is of interest here is the fact that a translation can be used without resorting to the original unless that translation totally distorts the meaning. It is important that most Christians are willing to study the English Bible. To require other is to discourage them from reading and studying the Bible. Our mention of the original should be warranted:
 1. By giving additional meanings that are important.
 2. By correcting a flaw in the translation that is needed for proper understanding.
 - ii. This verse is used in Hebrews 10:30 of the fearfulness of the day of judgment
 1. See also verses 26-28, 39.
 2. The audience apparently contained both true believers and false ‘believers’ from among Israel.
 3. This would have been those addressed in Dt 32:35 and it was a warning of the lost in their midst.
 4. All church goers should be concerned lest they too might not have true saving faith.
 - iii. The phrase, “their foot shall slip in due time,” was the text of the most famous sermon ever preached in this country—Jonathan Edwards, Sinners in the Hands of an Angry God—preached on July 8, 1741 in Enfield, CT.
4. Therefore—20
 - a. be kind to your enemy—Prov 25:21-22
 - b. By this you heap coals of fire on his head
 - i. This is not a reference to the wrath of God. Such would be a form of vengeance.
 - ii. Burning shame of having mistreated you.
 - iii. A possible melting of his heart
5. Finally, “Do not be overcome by the evil, but overcome the evil by the good.” (literally)—21
 - a. Never should we mimic his evil ways

VI. With Respect to Government—13:1-7

- A. Be subject—13:1-5; Tit 3:1
 1. Reason—For the Lord’s sake—1Pt 2:13-14
 - a. Powers are ordained of God—Ro 13:1-2; Pr 8:15-16; Dan 2:21; Jn 19:11
 - i. True of authority—Gen 9:5-6 (human government)
 - ii. True of authorities—Pr 16:1, 4, 9; Ro 9:17-23
 - b. To silence critics—1Pt 2:15
 2. Reason—Rulers are for good—Ro 13:3, 4
 - a. Terror to the evil—3; 1Pt 2:14

- b. Servants of God—4
 - i. Those who defraud in business—1Th 4:6
 - ii. They execute God's (temporal) wrath on evildoers—Ro 13:4
 - iii. Capital Punishment in the Bible
 - 1. Required two eye witnesses—Nu 35:30; Dt 17:5-7
 - 1. note: having two witnesses did not insure guilt. It was necessary but not sufficient.
 - 2. Punishment was to be certain—Nu 35:30-31
 - 1. Again—assumes the proper evidence. Circumstantial evidence did not count.
 - 2. There are notable Biblical exceptions such as David who killed to cover up his adultery—both or which were capital offenses.
 - 3. Purjury—Dt 19:16-21
 - 4. Only set of political rules given by God
 - 5. Compare our (U.S.A.) laws and attitudes
- 3. Reason—for conscience sake—Ro 13:5
 - a. A clear conscience is important to the believer—1Ti 3:9
 - b. Latter times—seared—1Ti 4:1-2.
 - c. Note also—last days—2Ti 3
- 4. Our prior responsibility—1Pt 3:13-17
 - a. to God—Ro 12:1-2
 - b. to man—Ro 13:8-14
 - c. Rom 14:23 would imply that we would break the law precisely when it is contrary to the PLAIN teaching of scripture.
 - d. When the authorities break law or when the law is unclear
 - i. Paul asserted his rights—At 16:35-40; 21:39; 22:25; 25:10,11
 - ii. No violence
 - iii. The issue of 'personal convictions' may enter in—compare with Ro 14:5, 7-12
 - iv. We should not be a stumbling block (do that which causes another to sin)—Ro 14:13; 14:1-15:3
 - v. Our goal in life
 - 1. is NOT our rights (in this life)
 - 2. BUT the work and glory of God
 - vi. Note: When Paul ascerted his rights, the result was that Christians were protected—compare with 1Ti 2:1-4

VII. With Respect to Neighbor—13:8-14

- A. Morally—8-10
 - 1. Our debt
 - a. Is one of love (agapao)—8; compare Ro 12:9
 - i. Some words
 - 1. 'Agape'—(from the verb 'agapao'=SC#25)—'to love (in a social or moral sense)'
 - 2. comp. #5368 (phileo)—'to be a friend to (fond of [an individual or an object]), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25 is wider embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety:—'
 - ii. Our acts of kindness are 'primarily' to be for those accounted as believers—Gal 6:10
 - 1. So, we also treat all men properly, kindly, justly
 - 2. However, we are specially interested in those accounted as believers
 - b. Causes us to tell others of the gospel—Ro 1:14-16
 - 2. The law (Ex 20:1-17) summarized—Mt 22:34-40
 - a. Love God
 - b. Love neighbor
 - i. Love works no ill—10; 1Co 13:4-7
- B. Spiritually—11-14

1. The need to awaken—11-12a
 - a. The *realization of the full benefits* of our salvation is closer. Salvation is from
 - i. Penalty of sin—when faith exercised—Ep 1:13; 2:8-9
 - ii. Power of sin—as we yield—Ro 6:12-14; 12:1,2; Ep 2:10
 - iii. Presence of sin—at death/resurrection—Tit 2:13; 1Th 4:13-18
 - b. Whether we die or go directly to be with the Lord at the ‘rapture’, the time is closer than it was.
 - c. The day is at hand—12a, (compare Joel 2:1-3)
 - i. The latter times of 1Ti 4 have happened.
 - ii. The last days of 2Ti 3 are here now.
 - iii. This is even more obviously true today than when Paul wrote it.
2. The method of awakening—12b-14
 - a. Cast off works of darkness—12,13; Ga 5:19-21
 - b. Put on armor of light—12-14; Gal 5:16, 22-25
 - i. Positive command
 1. Walk honestly
 2. Put on Christ—Gal 5:22-23
 - ii. Negative commands
 1. Not in rioting and drunkenness
 2. Not in sexual immorality (literally, ‘beds and excesses’)
 3. Not in strife and jealousy
 4. Make no provision for the flesh—Gal 5:19-21
 - iii. Notes
 1. There are more negative than positive commands. There goes ‘positive’ thinking and ‘possibility’ thinking.
 2. The fundamental church today seems to tolerate the strife and jealousy and seems never to forgive even one who repents.
 3. These commands can only be followed if we are immersed in the Word of God—2Ti 3:16-17; 2:15
3. If we are awakened we will
 - a. Study the Word—2Ti 2:15
 - b. Give out the Word of God—Ro 1:14-17; 1Th 2:14; 1Th 2:4
 - c. Pray for others—see **12:12 above**

VIII. With Respect to Weak Believer—14:1-15:3

- A. Disputed questions—14:1-6
 1. Undisputed questions
 - a. Some use this passage to teach that there are no absolutes in the things of God!
 - b. However, some things are taught explicitly in the Word of God and we have no excuse to try to abandon them—2Ti 3:16-17; 2:15
 - c. Some of these issues are so clear and important that they are supposed to affect fellowship—**see and cover notes on fellowship and separation under Ro 12:13 above**
 - i. Doctrine—Ep 4:3-6; 1Ti 6:3-5
 - ii. Practice—1Co 5:9-13; 2Th 3:6
 2. The weak in the faith
 - a. Literally, the one being weak
 - b. ‘Weak’ is translated from the verb ‘astheneo’ = (BSL) be sick or ill; be weak. Its formation shows it is the negative of strength. The verses in the following passages give us a concordance of the places where this and related words are used of spiritual problems.
 - i. Usage of one noun ‘astheneia’ includes a number of verses usually translated in the KJV as ‘infirmity(ies)’ and appears to always denote a physical problem
 1. Mt 8:17; Lk 5:15, etc.
 2. In Paul—Ro 6:19; 8:26; 1Co 2:3; 15:43; 2Co 11:30; 12:5, 9, 9, 10; 13:4; Gal 4:13; 1Ti 5:23

- ii. Usage of the verb 'astheneo' includes a number of verses usually translated in the KJV as 'sick' or 'weak' (usually in Paul). Outside of Paul, it too appears always to denote a physical problem.
 - 1. Mt 10:8; Ja 5:14, etc.
 - 2. In Paul, used of physical problems—2Co 12:10; 13:9(?); Phil 2:26-27; 2Ti 4:20
 - 3. In Paul, used of spiritual problems—Ro 4:19; 8:3; 14:1, 2, 21, 1Co 8:9, 11, 12; 2Co 11:21, 29; 13:3, 4
 - iii. Another noun 'asthenema' is found only in Ro 15:1
 - iv. The adjective 'asthenes' is also used a number of times.
 - 1. Its use of the spiritual in Paul is in Ro 5:6; 1Co 8:7, 10; 9:22
 - 2. Note, it is this word that is used in Gal 4:9 in an apparent reference to the demonic world (elemental spirits)
 - v. An adjective with a similar meaning is 'adunatos' and is formed as the negative of a word meaning 'powerful'. This word is usually translated (KJV) as 'impossible'
 - 1. Mt 19:26; Ro 8:3; Heb 6:4
 - 2. This is the 'weak' (KJV) in Ro 15:1.
 - 3. Romans 15:1 then reads, "We then that are strong (dunatos) ought to bear the weaknesses (asthenema) of those who are not strong (adunatos) and not to please ourselves."
 - c. Characteristics of the weak brother.
 - i. They are spiritually 'strengthless' or spiritually 'powerless.' This shows a lack of grasp of the scripture. This implies the following:
 - 1. Elders are never to be 'weak'—1Ti 3:1-7. Consequently, what we read here has nothing to do with our treatment of those who call themselves 'elders' or 'pastors' or who teach the Word.
 - 2. They may be new believers.
 - 3. They may be among those who dearly love the Lord but have not learned the Biblical basis for what we do and believe—e.g. Ro 16:18 . (The Greek word in this passage denotes those who are unsuspecting and so fall prey to those who teach error.)
 - ii. Romans 14:1-6 shows that these 'weaker' brethren have more do's and don't's than the scriptures. The issue of Romans 14:1-15:3 is how we are to treat them.
 - d. Special treatment of such people is commanded—14:1
 - i. He is to be 'accepted'—the Greek word includes 'welcome' and 'accept'—one lexicon puts the meaning of Rom 14:1 as, "to receive kindly or hospitably, admit to one's society and friendship." This does not imply his being a deacon or deaconness but does imply his being accepted and welcomed to the meetings.
 - ii. The form of the Greek word is a plural imperative—obedience to this is not optional.
 - iii. The purpose is not to 'judgments of thoughts'
 - 1. Parallel passages
 - 1. In Galatians, there are some irreconcilable differences that must be judged
 - 2. In 1Co 8 as here, there are some differences that are to be tolerated.
 - 2. There were areas where one believer felt uncomfortable with the liberty another practiced. As long as scripture did not make the practice clear, there was to be full liberty.
- B. Areas of concern to the Romans—14:2-5
- 1. Eating meat—2-3: The scripture gives no further light on this issue other than here and in 1Co 8, which we outline briefly
 - a. Introduction—1-3
 - i. Know—two Greek stems are used in this passage. There may not always be a distinction but the usage suggests that sometimes there is.
 - 1. Oida—(Comp. Bible, App. 132) 'to know (intuitively) without effort, to understand. Oida is subjective while ginosko is objective.
 - 2. Ginosko—(Comp. Bible, App. 132) 'to know (by experience, or effort); to acquire knowledge

3. This same distinction is on page 1685 (word 1492a of *Zodhiates Hebrew-Greek Study Bible*)
 - ii. A vexing question to the Corinthians—1a
 1. Paul mentions some questions in 7:1; 8:1; 12:1
 2. “We know that we have all knowledge”—apparently a quote from their letter.
 3. It was their intuition that they had learned everything.
 - iii. Paul contrasts their learning (the gnosis) with love (the love)—1-3
 1. Knowledge (by itself) can only puff up—If a man thinks that (his) knowledge is everything then he does not have the right knowledge—2
 2. Love edifies the saints—If a man loves God, that is everything.
 3. We must live from the principle that loving God is the thing we seek. Knowledge is a part of that. Knowing truth is not an end in itself.
 - b. We know that an idol is nothing—4-6
 - i. There is no theological argument on this point. We know (oida) this intuitively. The Spirit has impressed it on our hearts.
 - ii. The one God stands in contrast to the many false ‘gods’ of the pagans. Note: One God is in the creed of Eph 4:3-6
 - c. Some men have not been taught (ginosko) the implications of this—7-8.
 - i. Their feelings have not caught up with what the Spirit has put in their hearts. As unbelievers, they came to feel a certain way about such food. They were idol worshippers.
 - ii. We can really do without that food.
 - d. Do not misuse your valid freedom—9-13
 - i. We may be right, but because of the cultural and religious background of some ‘weak’ brethren, we may actually cause them to sin.
 - ii. This has implications on the issues of ‘holy days.’
 1. Some because of their background make assumptions about anything we might do. Observing any ‘suspicious’ customs immediately spells H-O-L-Y D-A-Y to such people.
 2. Therefore we must not do so.
2. The Sabbath—4-5: There is additional material in Paul on this issue. It is no longer a disputed question but one which scriptures answer. There are severe problems in keeping Israel’s ceremonies today—Col 2:14, 8-23; Gal 4:5, 9, 10
 - a. The situation in Paul’s earlier epistles—Ro 14:4-5; 1Co 9:19-23; 10:32-33
 - b. Dangers in (ceremonial) law keeping today—Keeping such ceremonies
 - i. Deceives saints by defining a false spirituality—Ro 12:1-2; Col 1:18; 2Co 10:4-5
 - ii. Denies dispensational truth—2Ti 3:16-17; 2:15; 1Ti 1:4
 - iii. Desregards Pauline authority—Ro 11:13; Phil 3:17-19; 4:9-13; 1Co 4:15-17; 10:31-11:1; 1Th 1:6-10; 2Th 3:5-10
 - iv. Dishonors God for he chose Paul and gave him authority—Gal 1:11-12; Ep 3:1-9
 - v. Divides the saints—Ro 16:17-18
 1. note: it affects ‘liturgical’ issues in the local assembly.
 2. note: if someone simply says that he wishes to not work on Saturday or Sunday or Tuesday, that doesn’t matter. When he links it with the OT law, it does matter. When he wishes it to affect the practices of the assembly, it does matter.
 - vi. Defiles the saints through carnality (comp. Heb 9:10 for one of the meanings of carnal)—Col 2:11-18; Phil 3:1-8, 17-19
 - vii. Demeans our position in the heavenlies
 1. Body > Angels—Eph 3:10; 1Co 6:1-3
 2. Angels > Israel
 1. Teach—Gal 3:19; At 7:53; Jdg 6:12, 20-22
 2. Rule—Mt 1:24; At 7:53; Gn 19:1, 15; Ex 23:20-21
 3. Law through angels—At 7:53; Gal 3:19 comp. Col 2:11-18
 - viii. Demoniactal—Col 2:11-23; 1Ti 4:1-3 (comp 2Ti 3); Gal 4:3, 8-11
- C. Attitudes in these areas—14:1,4,6-23-15:3

1. Notes
 - a. This passage only concerns those matters on which scripture is not clear. The sabbath question is now settled by Paul's later epistles.
 - b. The issue then regards those who still 'feel' a certain way about a 'religious' practice or teaching they used to have that is not directly taught in scripture.
2. We must not pass judgment in these areas—1, 4
3. We must assume that each is living for the Lord—6
4. We are not hermits, for we live for the Lord—7-9
5. We must not even look down on others (with regard to these matters)—10-13
6. Today, no food is unclean of itself—14-16
 - a. The Old Testament
 - i. Many unclean animals—Gen 7:2,8; Lev 5:2-3; 7:19-21; 11:4-47; Heb 9:13; Rev 18:2
 1. Some of the passages are before Israel's law. In these, the emphasis seems to be 'animals fit for sacrifices.'
 2. For Israel, only the clean animals could be eaten.
 - ii. This is dealt with in Col. 2:16
 - iii. The primary emphasis on foods in Rom 14 is that of food offered to idols
 - b. Abstaining from meat offered to idols was included in the agreement of Acts 15:29
 - i. This agreement was to appease the Jewish believers who were upset that the gentiles were not keeping any things peculiar to Moses' law.
 - c. A food can be unclean to one who has been so taught
 - d. Those raised as 'pagans' were taught that food offered to idols belonged to the 'gods.' Thus, to eat such was to participate in a ceremony that was against God's word.
 - e. Such a person is upset (Gk. [lupeo] is not the word that means to be caused to stumble.) if you flaunt your 'superior' behavior.
7. The Kingdom of God—17-18
 - a. God's Realm is not just food and drink—the externals
 - i. Note: This includes the entire realm of God—Israel, Gentiles, the Body of Christ
 - ii. This was the point of some of Christ's teachings to Israel—Mt 15:11, 18, 20; 23:27; Mk 7:2, 5, 15, 18, 20, 23
 1. The foods were still unclean
 2. God was interested first in the heart
 1. From the beginning—Gen 6:5-6; 8:21; 1Sam 16:7; Prov 21:2
 2. God required a circumcised heart—Dt 30:6; Ro 2:29
 3. It was the heart that was deceitful—Jer 17:9
 - iii. Today, those foods are not even 'unclean'—Ro 14:14; Col 2:16
 1. There are no 'precise' externals—eating the wrong foods, keeping a day, etc.
 2. Imprecise externals—needed in the life, but to what extent—prayer, study, witnessing, etc.
 3. It should be clearer to us that the 'internal' is what is important.
 - b. The internal matters of importance—17
 - i. Righteousness before God—17
 - ii. Peace—17
 1. with God—Ro 5:1
 2. of God—Phil 4:7
 3. with others (the emphasis here)—Ro 12:18; 14:19
 - iii. Joy in the Holy Spirit—17, comp. Lk 10:21; Gal 5:22; 1Th 1:6
 - c. The relationship of internal and external
 - i. The external without the internal is of no value
 - ii. The internal will produce the external through obedience of the scriptures
 - d. Results of the proper balance—18
 - i. Pleasing to God—(NIV-all occ.)—Ezra 6:10; Ro 12:1; 14:18; Phil 4:18; 1Ti 5:4
 - ii. Approved by men (only here in NIV)
 1. Many might not—unbelievers, 'believers' in disobedience
 2. Spiritual men will approve

8. Goal with others—mutual edification—19-21
 - a. Love guided by knowledge—1Co 8:1
 - b. Edification is goal of assembly—14:19; 15:2; 1Co 14:4, 5, 17; Ep 4:16
 - c. Principal in actions—don't cause the other man to stumble—20, 21
 - i. This is the rule for all those things not covered in all scripture
 1. The food to idols issue is not with us today
 2. Dietary laws of Israel are forbidden in Col 2:16
 - ii. Impacts Christmas and Easter where men repeat pagan symbols all of the time. Indeed, which of us is free of this association of symbols with practice.
 - iii. It is better to refrain from a practice which for which you make no 'wrongful' associations than to engage in it and a weaker brother sins—20, 21
9. If you believe that you can engage in such practices without making such an association, keep it to yourself—22
10. The dominant principle—Rom 14:23
 - a. If there is any association or temptation for you, don't do it!
 - b. There must be a conviction on your part that no unnecessary harm comes from your actions.
11. Epilogue on the matter—Ro 15:1-3 (some would include verse 4)
 - a. The responsibility of the 'strong'—1
 - i. Help the weak—Gal 6:1
 - ii. Not self service—Gal 5:24
 - b. 'Please' the neighbor—2
 - i. not for his 'pleasure'
 - ii. for his good, to build him up—comp. Ep 4:1-16
 - c. Christ the example—3
 - i. He did it for us and our good (not necessarily our 'pleasure')
 - ii. He endured much—quoted from Ps 69:9(-12)