

## A Bird's-Eye View for Me and You

### Romans

Greetings once again in the name of our Lord and Savior, Jesus Christ. In Psalm 103 and verse 2, it says, *Bless the LORD, O my soul, and forget not all his benefits.* Well, one of the benefits that I have is being able to come to you each time that you tune into this program. And the benefit that I have is being able to share God's Word with you, and I'm so appreciative that you're taking time out of your busy schedule to listen to me, but not actually listening to me, but listen as we share the Word of God together. And it is a joy each time I'm able to come and be with you. *Bless the Lord, O my soul.*

We're going to look today in Romans—the book of Romans, and if you've been following along, you know that we're looking at “A Bird's-Eye View for Me and You,” the books of the New Testament. And today we're in study number six, the book of Romans. And I would remind you that I'm not going into this in depth. That is for another time. What I'm trying to do here is help us to understand an overview to think our way through the New Testament.

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You can also write to me, Lewis Woodard, 497 Judith Avenue, Fruitland Park, FL 34731. Thank

you for joining me and thank you for writing me and looking at our website.

Today, we're looking at the book of Romans, “A Bird's-Eye View for Me and You.” In chapters 1 through 8, we see the doctrine of the Gospel of God and what salvation is. In chapters 9 through 11, we see God's sovereign dealing with Israel. In chapters 12 through 16, we look and see the exhortations for the justified and sanctified believer who waits for the coming glory and how he is to live on earth in the power of the Gospel and manifest practically the righteousness of God. The book of Romans is not only written to the Jew and the Greeks and the Romans and the Gentiles back during Paul's time, but it's written for our benefit as well today. And of course, the author is the apostle Paul. In chapter 1 and verse 1, it talks about that.

And “Paul” is from the Latin word meaning “little.” And I believe that as we look at that we can see that.... and I often pray that, “Lord, that I would decrease and You increase,” and I believe that Paul had that same prayer. I believe this is in indication that he was willing to let God have the preeminence. “Paul,” meaning “little.”

And then the date was probably around 55 to 58 A.D. when this was written, and it was written from Corinth, according to Romans chapter 16. The setting for this is that Paul wrote because he could not come to them at the time, could not come to the church at Rome. Now the church in Rome was made up of both Jew and Gentile Christians, and because of Paul's background, he is best qualified to present a Jewish Messiah to a proud Gentile audience. Now, Paul was taught by a man by the name of Gamaliel, a Pharisee, a doctor of Jewish law, according to Acts chapter 22 and verse 3. In other words, Paul was a very learned man of the Scriptures, the Old Testament Scriptures.

Now, I would remind you that I will use very few Scriptures outside of the books that we're studying. In other words, we're looking at Romans today, and I believe that each book of the New Testament stands on its own. In other words, we really don't have to look to other books of the New Testament. Each book of the New Testament is able to represent what God is saying to us right then from that book. Now, of course, we understand that, in many instances in the New Testament, there are quotations from the Old Testament which was completed at the time of the writing of the New Testament. Keep in mind that the New Testament during the times that we're studying as we look at the bird's-eye view, the New Testament was not completed at that time. So, therefore, each book singly had to stand on its own merits, and we see that, of course, later on how they dovetail together, written at different times by different authors, actually under the inspiration of God and how all of this fit together. Man could not have done this. It had to be God who brought these books of the Bible together and they fit together. They dovetail together.

Well, the key verse, I believe, in the verses here is chapter 1, verses 16 and 17, and it says there that the Gospel is the only power to save. It says, <sup>16</sup>*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* <sup>17</sup>*For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

And those are the key verses, I believe, is that the Gospel is the only power to save. Well, the Gospel is the good news of Jesus Christ. He lived a sinless life and then He was crucified, buried, and resurrected. His blood cleanses from all sin, the Bible says. He is the Gospel.

Well, the simple purpose of the book was to present the Gospel of Christ to the Roman church to let them know, to remind them as to who and about

Jesus and of what He had done and what He was going to do in the future for them. And then we see that Paul presents five areas for the Roman church to consider and change based on obvious questions with answers.

First, he addresses the doctrine of sin. In chapter 1, verses 18 through chapter 3, verse 23, the Bible tells us through those verses that all have sinned and are lost. Verse 23 of chapter 3 says, *For all have sinned and come short of the glory of God.*

Well, we also see the doctrine of salvation. In Romans chapter 3, verse 26, through chapter 5 and verse 21, those verses teach us that all can be saved by grace through faith in Jesus Christ, and we need to understand that today, that God can save all of those who would come to Him faith believing.

Romans 5, verses 17 through 21, says, <sup>17</sup>*For if by one man's offence death reigned—that's the first Adam—by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.* <sup>18</sup>*Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one—that's Jesus—the free gift came upon all men unto justification of life.* <sup>19</sup>*For as by one man's disobedience—that's Adam—many were made sinners, so by the obedience of one—that's Christ—shall many be made righteous.* <sup>20</sup>*Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:* <sup>21</sup>*That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

No other way to be saved. No other way of salvation other than through Jesus Christ.

Then we see the doctrine of sanctification, chapter 6, verse 1, through chapter 8 and verse 39, and this tells us how grace works in the context of sin and the law. It's by grace that we're saved through faith and that not of ourselves.

And then we see the doctrine of selection in Romans chapter 9, verses 1 through chapter 11, verse 36. He's saying do not forget that the Gentiles are grafted into the stock, but salvation is through the Jews. God has not forgotten His people. The Jewish people are still His people, and it's because they have been set aside. They have not been forgotten. They're set aside. We've been grafted in. We've been given an opportunity to receive Jesus Christ as our Savior because of the death, burial, and resurrection of our Lord and Savior.

And then we see the doctrine of service in this book. Romans chapter 12 through chapter 15. We could say this, yes, saved; saved to serve. In Romans chapter 12 and verse 1, it says, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* He's not going to ask us to do more than we can do. He does not put more on us than we can bear. He asks us and gives us the equipment. When He asks us to do something, He gives us the equipment to do what He wants us to do. First, we are to take the Gospel to all the world. We are to start in our area and then we are to go out from there. We do that in a way that we could say that we attend a local church and as we give to missions, or maybe God calls us into the mission field, but we start in our local church and our local Jerusalem and we give out the Word of God. And then that local church can support missionaries to go into all the world to preach and teach Jesus Christ the doctrine of service.

And let's look at something here now. Three questions answered by Paul that many people today ask about the law of grace, and these are applications that we need to look at now. If saved by grace, then does grace encourage sin? The answer, of course, is no. And you can read Romans chapter 6, verses 1 through 14, and we'll read chapter 6, verses 12 through 13 right now. It says, *Let not sin therefore reign in your mortal body, that*

*ye should obey it in the lusts thereof.* <sup>13</sup>*Neither yield ye your members as instruments of unrighteousness unto sin. Don't look for sin; don't go out trying to sin; don't forget that you're saved by grace through the blood of Christ, but also remember that you're saved to stop sinning. Paul does not teach sinless perfection, but he's saying don't go looking for trouble, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Another question is, if saved by grace, then does grace give permission to sin? The answer, of course, is no. Romans chapter 6 through chapter 7 talks about this. Romans 6:15 says, *What then? Shall we sin, because we are not under the law, but under grace? God forbid,* Paul says in the writings there.

And then, number three, if saved by grace, does grace make law sinful and useless? The answer, of course, is a resounding no. In chapter 7, verses 7 through 25, the Bible talks about this. Chapter 7, verses 7 through 12, says, <sup>7</sup>*What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.* <sup>8</sup>*But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.* <sup>9</sup>*For I was alive without the law once: but when the commandment came, sin revived, and I died.* <sup>10</sup>*And the commandment, which was ordained to life, I found to be unto death.* <sup>11</sup>*For sin, taking occasion by the commandment, deceived me, and by it slew me.* <sup>12</sup>*Wherefore the law is holy, and the commandment holy, and just, and good.*

In other words, the law brought Paul to a saving knowledge of Jesus Christ, realizing that he was a lost sinner. Do you know Christ today as your Savior? Let me invite you to receive Him right now. "Lord, Jesus, come into my heart. I receive you as my Savior."

Until this same time next week, may the Lord bless you richly is my prayer.