

## PREACHING THROUGH ROMANS

According to our custom in encouraging every Christian to be a regular reader and student of God's Word, we invite you to read with us during this month the sixteen chapters of Paul's letter to the Romans. If there are questions which arise in your reading, your preacher will be more than glad to help you find their solution. Questions of public interest will be handled publicly.

Samuel Taylor Coleridge called Romans "The most profound work in existence."

### THE WRITING OF ROMANS

While at Corinth during his Third Missionary Journey Paul wrote this epistle to the Christians at Rome. He had never been to Rome, but had many friends there. He desired to go to Rome, and wrote the letter partly to introduce himself ahead of his arrival to the Roman Christians. This book gives a very thorough answer to the question, "How may a man be acceptable to God?"

### DIFFICULTY OF THE BOOK

Two things make this book harder than some others to understand. First is its literary style. Some sentences are very long and complicated. Second is the fact that it treats prominently a question which is less important to us than it was to the Roman Christians of Paul's day—"Can one be a Christian without first being a Jew?" In spite of these difficulties, this is one of the grandest books in the entire Bible. It contains much that is as new as today.

### GREAT PASSAGES IN ROMANS

The Preaching of the Gospel	1:13-17 and 10:8-15
"Judge Not"	2:1-23
Justification by Faith	3:19-26
The Meaning of Christian Baptism	6:1-14
The Christian's Comfort	8:33-39
The Practical, Consecrated Christian Life	12:1-21

## PREACHING THROUGH THE BIBLE

### OUTLINE OF THE BOOK

- Chapters 1-11 The Doctrinal Part of the Book.
- 1:1—3:21 Man's failure to save himself by deeds of the law.
  - 3:22—6:23 Salvation is through faith in Jesus Christ.
  - 7, 8 The law is weak; the Spirit is strong.
  - 9-11 The unbelief of the Jews does not change God's plan.
- Chapters 12-16 The Practical Part of the Book.
- 12 God's goodness must be reflected in a good life.
  - 13 The Christian has duties to the government and to others.
  - 14, 15 The Christian must respect those who differ with him.
  - 16 Paul sends concluding greetings.

#### Sermon Outlines Provided:

- "Not Ashamed" (Romans 1:13-25)
- "The Need of the Gospel" (Romans 3)
- "Justification by Faith" (Romans 3:19-31)
- "A Matter of Death and Life" (Romans 6:1-14)
- "Law and Conscience" (Romans 7:1—8:3)
- "The Saving Confession" (Rom. 10:9-15)
- "Citizenship" (Romans 13:1-8)
- "Responsibility to Brethren" (Romans 14:1—15:13)

#### Other Sermon Topics Suggested:

- "In Debt to Strangers" (Romans 1:10-16)
- "Accessories After the Fact" (Romans 1:18-33)
- "Peace—Past, Present, and Promised" (Romans 8:1-11)
- "Children and Heirs" (Romans 8:9-17)
- "Your Gift to the Great Giver" (Romans 11:33—12:8)

### QUESTIONS OVER ROMANS

1. In Romans 1:16 Paul says he is not ashamed of what?
2. Paul says that pagans had worshiped what instead of the Creator? (1:25)

## PREACHING THROUGH ROMANS

3. How does Paul describe a true Jew? (2:29)
4. What advantage did the Jews have over the Gentiles? (3:1, 2)
5. Paul concludes that how many have sinned? (3:23)
6. Was Abraham justified by faith before the law was given? (4:1-3)
7. Who has shed abroad the love of God in our hearts? (5:5)
8. How have Christians been buried with Christ? (6:4)
9. Did Paul say the law was sin? (7:7)
10. Paul says there is no condemnation for whom? (8:1)
11. How does Paul say we can be "more than conquerors"? (8:37)
12. What is Paul's prayer for Israel? (10:1)
13. Faith comes by hearing what? (10:17)
14. Paul calls himself an apostle of what group of people? (11:13)
15. Instead of conforming to the world, Paul asks that Christians be transformed by what? (12:2)
16. We are to owe no man anything except what? (13:8)
17. Who all must stand before the judgment seat of Christ? (14:10)
18. How does Paul say we are to receive one another? (15:7)
19. Paul hoped to see the Romans on a trip he wanted to take to what country? (15:24)
20. What name of the church is given in Romans 16:16?

## NOT ASHAMED

(Romans 1:13-25)

### INTRODUCTION —

One of the world's brilliant personalities writes to the Christians at Rome, the center of the affairs of the world, "I am not ashamed of the gospel." Startling suggestion that he, and they, might have been ashamed of it. There were many who had already become ashamed of it.

#### I. I AM NOT ASHAMED OF THE GOSPEL.

##### A. That Jesus of Nazareth is the Messiah.

1. "He was despised and rejected of men" (Isa. 53:3).
2. Celsus scoffs that so humble a man should be Messiah.
3. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God" (John 12:42).
4. Circles today in which acceptance of the deity of Christ marks one as less than well-informed, and bordering on superstition.

##### B. That Christ died to save sinners.

1. "We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (I Cor. 1:23, 24).
  - a. Jews ashamed of a Messiah who would die thus (Celsus).
  - b. Gentiles thought it meaningless.
2. Peter at first ashamed at the death of Christ—"All ye shall be offended."
3. Modern trend shying away from unpleasant subject of sin and death.

##### C. That Christ rose from the dead the third day. Not ashamed to believe it.

1. "When they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter" (Acts 17:32).

## PREACHING THROUGH ROMANS

2. Intellectuals try to find a way around it.
3. Hardened paganism.

When Elmer Kile preached in 1945, from trailer on street corner in New York City, the boys say, "Don't give us that stuff; when you're dead, you're dead!"

### II. IT IS THE POWER OF GOD.

- A. Not the power of men.
  1. Strange that men would insist on God's using *their* brand of "dynamite."
  2. Paul doesn't say that this is the way he would have chosen to preach.
  3. "My ways are not your ways, nor my thoughts your thoughts" (Isa. 55:8).
- B. Difference
  - Man blasts a rock with explosivess; God plants a seed in a crevice, drops water into the earth and freezes it.
- C. The gospel is the power of God.
  1. It changed head-hunters into missionaries in the Pacific islands.
  2. It made a Kagawa out of a "Jap," which is more than all the armed might of America could do.

### III. IT IS UNTO SALVATION.

- A theme of which the pagan world is ashamed.
- A. Romans are reminded of the results of their civilization
    - producing all manner of unutterable sin.
  - B. Civilization, without God, is more destructive than uncivilization.
  - C. See the refinements of destruction in German prison camps; mass production methods; scientific control of crematories; use of heat to warm dwellings; use of human ashes for fertilizer. This is the natural result of man's worship of himself and his own power. The gospel is God's power unto salvation from world suicide.
  - D. Individual and eternal salvation.

## PREACHING THROUGH THE BIBLE

1. No other plan offers anything in this direction; here we have a promise—and here alone. . . . “I am the resurrection and the life.”
2. A brilliant student once said, “There are many beautiful things about the Christian religion, but when any system attempts to tell a man whence he came and where he is going, that is attempting too much.”
  - a. But that young man was studying in a college made possible by that faith.
  - b. He was protected by laws that were made under that faith.
  - c. The freedom out of which he spoke, came from the teaching of Christ that the single man is eternally worthwhile.
3. I am not ashamed to believe, “I go to prepare a place for you.”

### IV. TO THEM THAT BELIEVE.

1. No universalism here. “He that believeth not shall be condemned” (Mark 16:16).
2. “Without faith it is impossible to please Him.”
3. There is no teaching of faith-alone.
  - a. Paul assumes that those who believe will act as though they believe.
  - b. “All we who were baptized into Christ Jesus were baptized into his death” (Rom. 6:3).

### CONCLUSION — II Timothy 1:7-13.

Written at *Rome* near the end, when Paul himself was an offense to some. Demas hath forsaken me—ashamed of the Gospel, but “be not ashamed!”

PREACHING THROUGH ROMANS  
THE NEED OF THE GOSPEL  
(Romans 3)

INTRODUCTION —

The test of a physician is in his practice.

- A. So, one test of the Bible lies in the fact that it does with unerring accuracy diagnose the ills of mankind and prescribe for them.
- B. The opening chapters of the book of Romans are diagnosis. — What has happened that man needs the gospel?
- I. GOD HAS REVEALED HIMSELF TO ALL MEN.
  - A. To the Gentiles through the things that He has made: “The invisible things of God are seen in those things which appear” (Rom. 1:20).  
Power — the greater is not made by the less.  
Godhead — “The hand that made us is divine.”
  - B. To the Jews through the law and the prophets. These spoke concerning His nature and His will, as far as they were able.
  - C. To us is added the revelation in His Son (Heb. 1:1, 2).

II. MEN HAVE REJECTED OR NEGLECTED THE REVELATION.

(Here lies the key to the need of the Gospel—the terrible lag between knowing and doing.)

- A. The Gentiles worshiped the creature rather than the Creator.
  - 1. Made God in the likeness of man—Greek and Roman.  
Birds and beasts—Egyptian, Canaanite.  
Creeping things—India.  
“When the universe began,  
God, they say, created man.  
Later, with a mocking nod,  
Man annihilated God.”
  - 2. In none of it is there power or cleansing.
- B. The Jews rested in being the “chosen people”—heard

## PREACHING THROUGH THE BIBLE

only half the law. Judged others, but were unwilling to judge themselves.

- C. What have we done? That is a very personal and individual question.
  - 1. Many, like the Gentiles, neglected entirely or denied.
  - 2. Many like the Jews, have formally accepted and neglected.
  - 3. Some have accepted and live their acceptance.

### III. THE REJECTION IS SEEN IN MAN'S MORAL FAILURE.

—Here is the climax of lag between knowing and doing.

- A. "God gave them up" (1:26, 28). What an epitaph! They first gave Him up.
  - 1. The description is a shock—historically accurate—an understatement.
  - 2. What must be the thought of God?
- B. The Jew—the teacher who lived no differently from his pupil (Rom. 2).
- C. Our own day:
  - "I fear God, and next to God I chiefly fear him who fears Him not." —*Saadi*
  - 1. A statesman more recently diagnosed the problem:  
"Our intelligence, sir, has outrun our goodness."
  - 2. Our generation knows how to save life, but destroys it instead.
    - a. Private morals — "It is absolutely true that God has in large measure been set aside, and we are reaping the rewards of doing it."
    - b. Not statistics, but people, show it.

### CONCLUSION —

Yet we have hope, as all Christians have. And we have power — What can change a life can change a nation! Prayer can change things.



PREACHING THROUGH ROMANS  
JUSTIFICATION BY FAITH

(Romans 3:19-31)

INTRODUCTION —

What is important this week? The most important thing is not in the headlines. The far bigger thing is our relationship to God.

I. THE LAW'S USE AND LIMITATIONS.

Here speaking of the Torah—moral and ceremonial law.

- A. It gives the knowledge of sin.
- B. It points to something better.
- C. It cannot remove the guilt or stain of sin; it has only a limited power to keep one from sinning.
- D. It cannot bring a person into right relationship with God—square him up with God; it can only compel an outer conformity, or punish guilt.

II. FAITH BRINGS ONE INTO RIGHT RELATION.

A. Illustration with the modern world.

1. One has not faith in modes of transportation, currency, postal system, food prepared by others, etc.—hence a recluse scratching a meager existence. How different when he gains faith.
2. Faith puts one in a position to benefit by all things. Soil and weather, insurance office and bank, car, bus or plane.

B. It must be a living faith, not just a willingness to flatter. "What think ye of the Christ?"

1. Thomas—"My Lord and my God."
2. Peter—"Our Lord and Savior Jesus Christ."

C. The Gospel must be "preached until we are all aflame with it, rather than being flattered and fawned on until we are bored with it."

III. "GOD IS JUST AND THE JUSTIFIER OF THEM THAT BELIEVE."

—Faith in Christ is:

- A. Faith in God's goodness and justice. We have no respect for indulgence.

## PREACHING THROUGH THE BIBLE

1. God's holiness demands holiness.
2. Sin cannot be condoned in His sight; it must be forsaken.
3. "We do not destroy the law; we establish it" — perfect sacrifice, "Sacrifice of reconciliation."

### B. Faith in God's mercy.

"God so loved the world . . ." (John 3:16).

"God commended his love toward us . . ." (Rom. 5:8).

### C. Faith in God's plan.

"The Gospel is the power of God unto salvation" (Rom. 1:16).

(The boaster hasn't faith, and the faithful doesn't boast.)

## IV. BOASTING IS EXCLUDED.

Self is forgotten — it isn't self that has done it.

### A. Here is a reality that changes things — e.g. attitude toward gambling.

"My pleasure" vs. God's will, and my brother's good.

"Get mine" vs. "It is more blessed to give" (Acts 20:32).

"Easy money" vs. "Work with his hands the thing that is good" (Eph. 4:28).

"Everybody does it" vs. "Strait is the gate . . . and few there be that find it." "Love not the world, neither the things that are in the world."

"Can't see any harm in it" vs. "Provide things honest in the sight of all men."

### B. We don't boast of our baptism — it is life's most unboastful act.

1. It is not of our choosing, but of His.

2. It is a humble (humiliating) act.

3. It is a submergence of self.

4. We are saved not by baptism, but by Christ, into whom we are baptized.

## CONCLUSION —

Have we faith?

Story of performer on tight rope, who would wheel man over Niagara abyss in wheelbarrow. Did any one believe him? "Get in the wheelbarrow."

PREACHING THROUGH ROMANS

A MATTER OF DEATH AND LIFE

(Romans 6:1-14)

INTRODUCTION —

- A. Matters of life and death.
  - 1. You are being rushed to the hospital, with police escort, sirens screaming.
  - 2. Appointments are forgotten, traffic rules are set aside.
  - 3. There is desperation and dread, as life is clutched with slipping fingers, and death is the final word.
- B. The matter of death and life.
  - 1. You are involved in loving and serving the Lord.
  - 2. Obligations, appointments, and rules are adjusted to “living in Christ,” as the urgent first priority.
  - 3. There is delight in the anticipation of life even more complete in the resurrection. Life is the final word.
- C. If you are unsure of this, then remember the gospel (as Paul reminded the Romans).
  - 1. Christians, as well as sinners, need to be evangelized — told and reminded of the evangel — the good news concerning Christ Jesus.
  - 2. So in Romans 6, Paul reminded of Gospel facts and their relation to them.

I. THE GOSPEL FACTS IN CHRIST ARE A MATTER OF DEATH AND LIFE (Cf. I Cor. 15:1-4).

- A. In His crucifixion, Jesus laid down His life.
  - 1. He declared it beforehand (John 10:17, 18).
  - 2. The Gospel records detail the fact.
  - 3. The epistles recount it as the key to God’s grace (Rom. 5:6-8; Phil. 2:5-11).
- B. In His resurrection, Jesus broke the bonds of death.
  - 1. The gates of Hades (death and the grave) did not prevail over the Rock on which Christ has built His church (Matt. 16:18).
  - 2. “Death hath no more dominion over him” (v. 9).
- C. In His eternal glory, Christ lives, sustaining His own.
  - 1. He “lives unto God” (v. 10).

## PREACHING THROUGH THE BIBLE

2. His coming in glory will be the end of this age (I Thess. 4) but only an incident in His ongoing reign.

### II. FAITH'S RESPONSE IN YOU IS A MATTER OF DEATH AND LIFE.

- A. You are dead to sin (v. 2).
  1. Once dead *in* sin, you accepted the Lord's invitation and died *to* sin.
  2. The old man is crucified with Christ (v. 6).
  3. Death frees from every obligation to the old life.
  4. "Ye are dead, and your life is hid with Christ in God" (Col. 3:3).
- B. You are "alive unto God through Christ Jesus" (v. 11).
  1. Death to the world becomes life in Christ.
  2. Risen with Christ, we walk in "newness of life."
  3. It is a positive, affirmative, active experience of service to God and man.
- C. The total experience is impossible without Christ.

"If we be dead with Christ, we believe we shall also live with him" (II Tim. 2:11-13).

### III. YOUR BAPTISM LINKED YOU WITH JESUS IN THE MATTER OF DEATH AND LIFE.

- A. You don't make enough of it (Paul told the Romans).
  1. If you live in sin, you deny the experience.
  2. A lifeless religion, negates the resurrection aspect.
  3. Learn from your baptism, live by it, show what it means!
- B. Be what you are (as the M.D. who spends his life being a doctor)!
  1. You were baptized into Christ; accept the identity.
  2. You were buried with Him; accept His death for you and your death for Him.
  3. You were raised to "be in the likeness of His resurrection."

CONCLUSION — The triumph of death and life is available.

- A. The Christian's possession, to be claimed.
- B. The sinner's hope, to be accepted.

PREACHING THROUGH ROMANS  
LAW AND CONSCIENCE  
(Romans 7:1 — 8:3)

INTRODUCTION — the place of law and conscience.

- A. Reference to Rom. 1 and 2: Law for the Jew and conscience for the Gentile serve the same purpose.
- B. Presentation of the claims of each to provide salvation.
- C. Note the reference of Paul in Acts 26 as to his relation to both.
- D. What shall be said of law fits the conscience as well.

I. LEGAL BIOGRAPHY OF PAUL.

- A. Relation to the Law.
  - Pharisaic rigors — and he was of the “straitest sect,” and blameless.
- B. Confidence in the Law.
- C. Discovery of failure of the Law.
  - 1. The tenth commandment — the Law could not kill desire, and in condemning what it could not kill, it made life impossible.
  - 2. Life without the Law was blissful ignorance, only an ignorance that leads to death.
  - 3. The hopeless death in the Law.

II. THE PURPOSE OF THE LAW.

- A. By law is the knowledge of sin — it is a measure of the character.
  - Illustration with traffic laws that point out violations and warn against them, but cannot prevent the violation or redeem the violator.
- B. It points out the seriousness of sin.
  - “That sin might be exceeding sinful.”
    - a. There is no little sin. It is separation from God, and the distance makes little difference.
    - b. Welshimer — “When you hit sin, use a sledgehammer.” (It is not a way to be popular.)
- C. It points out the sins of desire.
  - 1. The tenth commandment.

## PREACHING THROUGH THE BIBLE

2. Christian interpretation of the law includes mental attitudes. "But I say unto you . . ." (See Matthew 5:20-28).

### III. LIMITS OF THE LAW.

- A. Its only deterrent value is the fear of punishment. It cannot change desire.
- B. It does not heal the hurt of the sinner, but leaves him as sore and as far from God as he was before.
  1. Note the effect of preaching of sin that does not include the preaching of healing in Christ Jesus.
- C. Note similar limits of conscience. (Illustration—The murderer found in the north woods, moaning alone in a cabin. He could escape the police, but was tortured by his conscience.)

### IV. RELIEF THROUGH CHRIST.

- A. Paul's hymn of praise.
- B. "What the law could not do, in that it was weak in the flesh" Christ did!
- C. We are no more tied to law or conscience than we are to a dead partner.
- D. Christ not only points out sin as set against His perfection, but keeps from sin with His love and His example, and heals the sinner with forgiveness.

### CONCLUSION —

The story of Jean Val Jean, (Dumas' *Les Miserables*), who stole a loaf of bread to feed his sister's hungry family, and suffered the limit under the law. Then was at last saved to a useful life through the expression of the love of Christ.

PREACHING THROUGH ROMANS  
THE SAVING CONFESSION  
(Romans 10:9-15)

INTRODUCTION — You can't go beyond the end of the line!

All that God has done for you heretofore has been leading to Christ: "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

Therefore confess (acknowledge) Christ!

- A. Confession, not profession, is required.
  - 1. Profession is a claim or assertion that is often self-advertising.
  - 2. Confession is acknowledgment of that which pride would rather deny.
  - 3. To confess Christ is to say, "He must increase and I must decrease" (John 3:30).
- B. Confession of Christ, rather than confession of sins, or of faith, is needed.
  - 1. Christians do confess sins, but that is in different context (I John 1:9).
  - 2. Scripture does not use the phrase, "Confess faith," but Jesus said, "Confess Me," and the apostles required the confession of Christ as Lord.
- C. Our text indicates the acknowledgment of Christ on three levels: to oneself (in the heart); to one's fellows (with the mouth); and to God (calling on His name).

I. BELIEVE: ACKNOWLEDGE IN THE HEART  
THAT JESUS IS GOD'S SON.

- A. "Believe in thine heart."
  - 1. Scripture presents the heart as the center of thinking, believing, originating action (When emotion rather than thought is indicated, Scripture speaks of "bowels").
  - 2. Christian belief involves the center and the whole being.
- B. Believe that God raised Jesus from the dead.
  - 1. In this God acknowledged Jesus as one above all others (Acts 17:31).

## PREACHING THROUGH THE BIBLE

2. His place as Son of God is thus established, and must be confessed (I John 4:15; compare I John 4:2; II John 7).
  3. Human pride balks at confessing this, but would rather profess the "universal Fatherhood of God and universal brotherhood of man."
- C. Believe unto righteousness (v. 10).
1. The moral life follows the faith: "As he thinketh in his heart, so is he" (Prov. 23:7).
  2. This belief brings one into right relationship (justification) with God.
- D. Believe and avoid shame (v. 11).
1. Accept the world's ridicule for Christ's sake, and avoid the ultimate frustration of all you have built upon.
  2. Be not ashamed of the gospel (Rom. 1:16), and rejoice in God's final acceptance.
- ## II. CONFESS: ACKNOWLEDGE WITH THE MOUTH THAT CHRIST IS LORD.
- A. Confession is the outward action growing out of the inward faith.
2. Words of the mouth, communicating with others, are necessary.
- B. Confession declares the Lordship (ultimate authority) of Christ (Phil. 2:11).
1. It acknowledges, "I am not my own"; "I belong to Jesus."
  2. It renounces the boast of "doing it my way."
  3. It requires obedience to Christ in all things: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).
- C. Confession is unto salvation (v. 10).
1. It assures that Christ will confess the confessor (Matt. 10:32; Luke 12:8).
  2. A one-time confession of Christ, never repeated, would be as empty as a momentary salvation without life, growth, and eternity following.



## PREACHING THROUGH ROMANS

3. Confession is a way of speech and life for as long as salvation lasts.

### III. CALL UPON CHRIST: ACKNOWLEDGE WITH PRAYER THAT HE IS SAVIOR.

- A. "Call upon the name" is equivalent to "pray to, or in the name of."
  1. It acknowledges the deity of Jesus.
  2. It offends the humanism that boasts divinity for all mankind.
  3. It was directed at least three times in Jesus' last conversation with His disciples before His death (See John 16:23).
- B. Calling upon the Lord acknowledges our need of salvation.
  1. It admits that we are guilty of sin that would destroy us.
  2. It acknowledges that we cannot save ourselves.
  3. It identifies us with the stricken multitude at Pentecost, crying out, "Men and brethren, what shall we do?" (Acts 2:37).
- C. It brings us into contact with Him who is able and available to save.
  1. He is "rich unto all that call upon him" (vv. 12, 13), without distinction as to status or nationality.
  2. As our great High Priest He is "able to save them to the uttermost that come unto God by him" (Heb. 7:25).

### CONCLUSION —

Acknowledging Christ by (1) belief in Him as God's Son, (2) confession of Him as Lord, and (3) calling upon Him as Savior, we can hear most gladly the inspired directive of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

## CITIZENSHIP

(Romans 13:1-8)

### INTRODUCTION —

Most of us have a partial view of Christianity—other world or this. Some desire doctrinal preaching exclusively—some exclusively practical. Probably some such in Rome—but Paul gave both—practice based on doctrine.

Chapter 12 deals with personal spiritual living; 13 with politics.

### I. THE POWERS THAT BE ARE ORDAINED OF GOD.

A. God is the ultimate ruler of all, and would be the Father of all.

1. Some will not accept His rule—they, too, must be ruled—so we have government.

2. Certain services rendered by government to all.

B. The basic needs of civil government.

1. Protective.

a. Police, local and military (“a minister of God, an avenger of wrath to him that doeth evil”).

b. Protection against fire, flood, etc.

2. Co-operative commercial.

a. Highways.

b. Legal provisions for exchange of property, etc.

3. One phase of protection our government has *not* faced adequately—alcohol.

a. Of deep concern is the slaughter on the highways.

b. Here is a murderer guilty of two an hour, and left free.

c. Here is a robber who enters every home, and takes—

cash to pay for wares,  
more cash to pay for crimes caused,  
part of cost of every article purchased.

d. Here is a contributor to every crime.

C. Even bad governments exist by divine sanction, and have their needs.

## PREACHING THROUGH ROMANS

### II. BE SUBJECT.

- A. Godly folk are ever the best citizens, even under difficult circumstances.
- B. "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace" (Jer. 29:7).  
"And pray for the life of the king, and of his sons" (Ezra 6:10). See I Peter 2:13-17.
- C. Christianity has never been the source of rebellion by force.  
If there are bad laws and bad men in office (especially in a republic) there is a proper way to change them.
- D. Thus the refusal of Jehovah's Witnesses to salute the flag is refusal of a proper part of the ordinance of God.  
— Be subject for conscience' sake.

### III. RENDER TO ALL THEIR DUES.

- A. Ye pay tribute also—Jesus paid His tax: "Render unto Caesar."
  - 1. Government services cost money, and must be paid for.  
Taxes (debt means later taxes, and shortens life).  
Inflation—Much of the savings of all Americans already confiscated.
  - 2. Honest recognition would save many ills.
- B. Honor to whom honor.
  - 1. Curse of American politics is mud slinging, before and after election.
  - 2. Prayer (I Tim. 2:1-8). (Include "I'm praying for you" in letter to legislator.)
- C. The great responsibility upon the citizens of a republic; we are in control.  
If good men will not control politics, they have no reason for complaint if bad men do.

### CONCLUSION —

We are citizens of another kingdom, and better citizens of this, as Christians. Where is your citizenship?

PREACHING THROUGH THE BIBLE  
RESPONSIBILITY TO BRETHREN  
(Romans 14:1 – 15:13)

INTRODUCTION –

- A. Perhaps first responsibility is to see brothers as brothers:
  - 1. Not fathers, to obey instead of Christ.
  - 2. Not children, subservient to our authority.
  - 3. Not nieces and nephews to be loaded down with advice.
- B. Our text is helpful. In the ASV it appears in three convenient paragraphs.
  - 1. It says little about discovering who is and who is not a brother.
  - 2. It speaks of the weaker brother, perhaps recognizing that each of us tends to think of himself as being strong.
  - 3. Implications of “weakness” (scrupulous concern for particulars) reverses popular ideas of strength.

I. RECEIVE – DON’T DESPISE THE BROTHER  
(14:1-12).

- A. He doesn’t have to agree with you, or you with him.
  - 1. “If a man is weak in his faith you must accept him without attempting to settle doubtful points” (NEB).
  - 2. How different from the young preacher who thinks that all you have to do in order to agreement is to explain and come to an understanding.
  - 3. Compare the woman who “never lost an argument; just failed to make herself clear.”
- B. Christians have differences over what seem to be vital matters.
  - 1. Paul’s readers in Rome differed over—
    - a. Eating flesh (sacrificed to idols?).
    - b. Observing times and seasons (prescribed in the Old Testament).
  - 2. These seem unimportant to us because we do not face them.
  - 3. We have our own areas of disagreement:

## PREACHING THROUGH ROMANS

- a. I take the scrupulous (weak?) position on tobacco, alcohol, card games, dancing, and some organizations. My conscience could not condone these.
- b. Others object to dominoes, television, new versions of the Bible, instrumental music, racial equality (or inequality), missionary organization.
- C. Each is free to choose. (Thomas Campbell, in *Declaration and Address*, insisted that the brother is bound by the *implications* of Scripture only insofar as he is able to perceive the connection.)
- D. Each must answer to God!

## II. RESPECT—DON'T DESTROY THE BROTHER (14:13-23).

- A. Turn judgment around.
  1. Judge yourself, your motives, your actions in relation to brothers.
    - One may find himself championing good causes for very bad reasons.
  2. What are you trying to prove, in your application of judgment?
    - Paul knew his strength; he didn't have to prove or justify it.
- B. Don't tear down what Christ died to build up.
  1. Let not your example lead another to do what he is convinced is contrary to God's will.
  2. Let not your words mortify, discourage, or confuse a brother.
  3. In works and in words, affirm Christ always!

## III. REENFORCE—DON'T DISCOURAGE THE BROTHER (15:1-13).

- A. Bear the infirmities of the weak; bear one another's burdens.
- B. Please God, and others, rather than selves.
  1. Follow the example of Christ.

## PREACHING THROUGH THE BIBLE

2. Seek genuinely to please, rather than to expect others to be pleased with us (II Cor. 5:9).
  3. Consider — not merely tolerate or endure — the other's conscience.
- B. Sustain one another in glorifying God.
1. (In battle, one protects the comrade beside him, is protected by that comrade, and together they win.)
  2. Agreements in Christ, overriding disagreements in controversy, strengthen all.  
— If such diverse peoples can give themselves to Christ, He must be worthy!
  3. With one spirit render one praise.  
— In hymns, Scripture teaching, in Communion.

## CONCLUSION —

- A. Herein is the recognition, that we are *God's* children, through the mind, the words, and the works that bind us to Him, and hence to each other.
- B. Observe the focus of each section with which we have dealt:
1. Brothers do different things, but each to the glory of God; and each must give account to God.  
— Our judgmentalism usurps God's right!
  2. The kingdom of God is righteousness, peace, and joy in the Holy Spirit. Overthrow not the work of God.  
— Our selfishness thwarts God's purpose!
  3. With one mouth glorify the God and Father of our Lord Jesus Christ.  
— Our separatism denies God's glory!
- C. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).  
— Thus only are we brotherly, and thus only can we meet our responsibilities to our brethren.