

The Book of Romans Keith Daniel

by Keith Daniel

The book of Romans teaches that all people are under sin and in need of justification by faith in Jesus Christ, and that the law is not a means of justification but rather a reflection of God's standard of righteousness.

Duration: 49:14

Scripture: Acts 26:13, Romans 1:16-17, Romans 3:23-25, Romans 6:23, Romans 8:1-2, Romans 12:1-2, Romans 15:4, Romans 16:17

Topics: "Salvation By Faith", "Christian Living"

Description

This sermon delves into a crash course through the book of Romans, highlighting Paul's journey from persecuting the early church to becoming a minister of Christ. It emphasizes the need for salvation through faith in Jesus Christ, the imputed and imparted righteousness by God, and the call to live a dedicated, victorious Christian life. The sermon concludes with a plea for the church to return to the unadulterated Word of God for unity and clarity in doctrine.

Transcript

Tonight, I would like to take you through a crash course. I know you don't like that word, and you'd wonder how one could ever apply it, but I'd like to take you on a crash course through the book of Romans. Now, Romans has 16 chapters, and so to take 16 chapters overall, to look at them overall and to put it into one sermon in one night, one would have to do a crash course.

Paul was set on destroying the early church, which in his eyes were a sect, a heretical sect, risen amidst the beloved Judaistic faith, and that was creating havoc and disruption and hurt throughout the land. And Paul was intent on destroying this church. He was on the road to Damascus, of course, pursuing the early Jewish converts to Christianity.

When Christ appeared to him, and he was amazingly converted, and he gave a graphic account, a graphic account of this conversion, and of the commission that Christ gave to him as he stood before King Agrippa in Acts chapter 26, verse 13, and said, At midday, O King, I saw in the way a light from heaven above the brightness of the sun shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me and saying in the Hebrew tongue, So, so why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. Inheritance among them which are sanctified by faith that is in me. Now these words, these words that Christ said to Paul are something you must remember.

To understand where Paul heads with his theology and where his train of thought has come. To open their eyes, to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. Through faith men are turned from darkness to light, from the power of Satan unto God.

Men are receiving forgiveness of sins as a result of faith that is in me, Paul. Oh, those words that Christ sent Paul with drove him as he wrote through the doctrines that we have in the New Testament. This was the commission of Christ and this is where we need to think these words as we follow all his doctrine to know where he came from and what he's at.

Now the greatest doctrinal statement, the greatest doctrinal statement ever made of the Christian faith, the greatest doctrinal statement ever made of the Christian faith is beyond doubt, beyond doubt Paul's letter to the Romans. He addressed the letter in verse 1 from Paul, a servant of Jesus Christ. Called to be an apostle, separated unto the gospel of God.

Verse 7, to all that be in Rome, to all that be in Rome, beloved of God, called to be saints. Verse 14, I am debtor, I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Verse 16, for I am not ashamed of the gospel of Christ. I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed.

Therein is the righteousness of God revealed from faith to faith as it is written, as it is written, the just shall live by faith. Now here are the two key phrases to the whole letter of Romans. Here are the two key phrases to the whole letter to the Romans.

The righteousness which is of God by faith, the righteousness which is of God by faith, and the just shall live by faith. Those who are rightly related to God are rightly related to God as a result of faith. Now in the next verse, in the next verse, Paul sets out to show how all men, all men stand in need of being justified by faith in Jesus alone.

All men stand in need of being justified by faith in Jesus alone. For all men, all men stand condemned before God. All men stand condemned before God.

Listen to the staggering condemnation of God upon all men. Verse 18, for the wrath of God is revealed from heaven. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Now that verse you must remember right through the book. To understand where he's heading, who he's aiming at, we have to think of that verse again and again. Listen carefully because a staggering verse, for

the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Men who know the truth. God's wrath is upon men who have the truth, but they remain unrighteous. They know the truth of God, but he doesn't change them.

They're unrighteous in knowing the truth. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, because that which may be known of God is manifest in them. For God has shown it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even as eternal power and Godhead. So that they are without excuse, because that when they knew God, they glorified him not as God. Neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools and changed the truth of God into a lie, and worshiped and observed the creature more than the creator, who's blessed forever. Amen? Oh, who knowing, because that which may be known of God is manifest in them. For God has shown it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even as eternal power and Godhead. So that they are without excuse, because that when they knew God, they glorified him not as God. Neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools and changed the truth of God into a lie, and worshiped and observed the creature more than the creator, who's blessed forever. Amen? For this cause, God gave them up unto vile affections. For this cause, God enchained the glory of the uncorrupted in an image made like to corrupt a man into birds, and forfeited beasts, and creeping things, and creeping things.

Wherefore, God also gave them up. Wherefore, God also gave them up unto uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves, who changed the truth of God into a lie, and worshiped and served the creature more than the creator, who's blessed forever. Amen? For this cause, God gave them up unto vile affections, for even their woman did change the natural use into that which is against nature.

And likewise, also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men, working that which is unseemly, and receiving in themselves that recompense of their error, which was meat. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful, who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Now here he ends with a staggering verse, just like he started in verse 18 with a staggering verse. For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Men who know the truth, but they remain unrighteous, who knowing the judgment of God, he says, who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Here people who know God's judgment upon sin, they not only do the same, knowing God's judgment will come upon the sin, but they have pleasure, they have pleasure of those that do these things. Now who is Paul speaking to? Who is Paul aiming at here? What is Paul aiming at by talking about people who know truth and yet who stay in unrighteousness, who know the judgment of God? Now beloved, brace yourselves, brace yourselves for the shock of chapter 2. Brace yourselves for the shock of chapter 2. Paul is aiming now at the Jew, and he does it so wisely. He's speaking to the Jew, but he's aiming his whole argument now.

He's setting his aim at the Jew. Listen carefully to how he does it. Listen to the shock that he's about to give the Jew.

He says in chapter 2, verse 1, Therefore thou art inexcusable, O man, whosoever thou art the judgest. For wherein thou judgest another, thou condemnest thyself. For thou that judgest doest the same things.

Thou that judgest doest the same things. Paul is doing here to the Jew what Nathan the prophet did to David. You remember David? He thought his sins were hidden, but they weren't hidden from God.

They weren't hidden from God, and Nathan comes to David, and he lays before David the sins, the wickedness of an evil man. These wicked sins of this man. And David, David's judgment on this man was merciless.

He was so aghast of this man's wickedness that he condemned, he judged this man with merciless condemnation. But then Nathan, Nathan shook David. He shook David to the core.

He shook him to the core and he says, But thou art the man, David. Thou art the man. These are your sins that you judge so mercilessly.

You will be judged mercilessly, David, for these are your sins. Now Paul, Paul does to the Jew here what Nathan did to David. Paul lays before the Jews the wickedness, the corruption, the evils of the godless Gentiles.

He lays before them the wicked, evil sins of the godless Gentiles, and then he says to the Jew, the Jew, You who have the law, you who are the covenant people of God, who know the law of God, you ostracize yourself from the Gentiles. You look upon them as unclean, and you look down at them with such condemnation because of their wickedness. You judge them with such condemnation in their godlessness, in their wickedness.

You are merciless in your condemnation of the Gentiles. And he says, But you, you, who have the law, you do the same things. You who judge them, you do the same things.

Listen carefully how he does this now to the Jew. Therefore thou art inexcusable, O man, whosoever thou art that judgest. For where thou judgest another, thou condemnest thyself.

For thou that judgest doest the same things. Verse 11, For there is no respect of persons with God. There is no respect of persons with God.

For as many as have sinned without the law shall also perish without the law, and as many as have sinned in the law shall be judged by the law. What's this now? As many as have sinned without the law, the Gentiles who don't have the law shall also perish without the law, and as many as have sinned in the law shall be judged by the law. You Jews who have the law are going to be judged by the law.

Judged by the law? What is he saying here? Judged by the law? Oh, James, James says the same terrible words to the Jews. Listen to James in chapter 2 verse 12. So speak ye, and so do as they that shall be judged by the law.

So speak ye, and so do as they that shall be judged by the law of liberty, for he shall have judgment without mercy. He shall have judgment without mercy that has sowed no mercy. Now James began his discourse to the Jews by saying to them very clearly that they cannot be justified by the law.

The law doesn't justify you, it condemns you. And this is his whole discourse, whole argument to the Jews. You cannot be justified by the law, you condemn by the law.

He says in verse 10 of chapter 2, for whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said do not commit adultery said also do not kill. Now if thou commit no adultery, yet if thou kill, thou become a transgressor of the law.

So speak ye, and so do as they that shall be judged by the law of liberty, for he shall have judgment without mercy. That is sowed no mercy. He shall have judgment without mercy.

That has sowed no mercy. You Jews, you have sowed no mercy in your judgment of the Gentiles. There's just this merciless condemnation of the Gentiles.

But now he says to the Jews in chapter 3 verse 9, what then are we better than they? Are we better than they? Are we Jews better than they, the Gentiles? No, in no wise, for we have before proved both Jews and Gentiles that they are all under sin. As it is written, there is none righteous, no not one. There's none righteous, no not one.

But why? Why is Paul so confronting the Jews like this? Why is Paul so confronting the Jews like this? He finally tells us in verse 19 that every mouth may be stopped, and all the world may become guilty before God. That every mouth may be stopped, and all the world may become guilty before God, both the Gentiles and the Jews, and the Jews. You see, Paul set off in chapter 1 verse 18, he set off to show how all men stand in need of being justified by faith in Jesus Christ alone.

For all men, all men stand condemned before God, both the Gentiles and the Jews, both the Gentiles and the Jews. Chapter 1, God's original condemnation of the Gentiles. Chapter 2, God's eventual condemnation of the Jews.

Chapter 3, God's impartial condemnation of both Jews and Gentiles. Chapter 4 and 5, God's conditional justification through faith. God's conditional justification through faith.

Therefore we conclude that a man is justified by faith without the deeds of the law. Chapter 3 verse 28, therefore it is of faith that it might be by grace. Chapter 4 verse 16, for by grace are you saved through

faith, and that not of yourselves, it is the gift of God.

Not of works, not of works, not of works, lest any man should boast. Ephesians 2 verse 8 and 9, to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted to him for righteousness. Romans 4 verse 5, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Philippians 3 verse 9, being justified therefore by faith, we have peace with God through our Lord Jesus Christ. Romans 5 verse 1, whom God hath set forth to be a propitiation through faith in his blood. Romans 3 verse 25, much more than being justified by his blood, we shall be saved from wrath through him.

Romans 5 verse 9, for as much as he know that he were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Peter 1 verse 18, Romans 3 verse 31, do we then make void the law through faith? Do we then make void the law through faith? Do we annul the law because now we are justified through faith? Do we disregard the law? Do we throw aside and cast away the law? Do we then make void the law through faith? God forbid, I love that word, that's Paul's statement that I so love, God forbid, do we then make void the law through faith? God forbid, God forbid, yea we establish the law, we establish the law. What is he saying here? He's saying what Jesus said in Matthew chapter 5 verse 17, think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill.

For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass in the law, shall all be so fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Do we then make void the law through faith? God forbid, yea we establish the law. Think not that I am come to destroy the law, I am not come to destroy but to fulfill in through your lives Jesus said. Not through you applying your life under the bondage of trying to keep in your own strength a set of laws set by God before man, not in your own strength.

I cannot allow you to go on seeking to fulfill the law in your own strength and coming under the despair of the bondage of never attaining to that. No, think not that I am come to destroy the law, I'm not come to destroy but to fulfill in and through your lives. Not through you trying in your own strength to apply your life to a set of rules God has given man, but by the Holy Spirit as you yield your lives to God, the Holy Ghost writes the laws of God upon your heart and the fruit of the Spirit as he controls your life, the fruit of the Spirit in your life fulfills the law.

The law is fulfilled not by you doing any effort of your own, but suddenly, spontaneously, without any effort of our own, but because God is in control, the fruit of the Spirit fulfills the law of God, fulfills the law of God to what God wants it in our lives. Do we then make void the law through faith? God forbid. Yea, we establish the law.

A lady came to me once and she was very angry with me because of what I had preached in a particular sermon, and she started shouting, and in her anger she said to me, Keith, you're bringing people under the bondage of the law again. We've left the dispensation of the law, we're under the dispensation of grace. We're under the dispensation of grace, Keith, you're still under the bondage of the law, and you're

wrong the way you're preaching.

It's wrong, it's grace, not to bring people under the law again. I said to her, lady, I just said what Christ said. I just quoted the pages of the New Testament.

Is quoting the standard of the New Testament bringing people under the bondage of the law? And she looked at me, and in her argument, she eventually came to the place where she said, listen, I don't care what you say. I am not under the law. I'm not under the bondage of the law.

In this Christianity, I'm under grace. I'm not under the law, I'm under grace. She walked away, and the godly Will McFarlane walked up to me, and he looked at me and said, Keith, don't you worry, boy, you did right.

You preached the New Testament word for word, but you see, Keith, we're living in an age where any standard is regarded as law, and legalism, and bondage. They want just grace in Christianity, but they don't want even Christ's words or the New Testament standard. They don't want any standard.

That's to them law, that's bondage. They just want to live in grace, and do what they want, so long as they're under the dispensation of grace. And he said, Keith, I found out the shocking thing through all these years that I've preached, whether it was a preacher that came to me or an outsider, and they argued with me and said, I'm not under the law, I'm under grace.

They landed up in disgrace. They all landed up in disgrace, Keith. Well, Romans 6 verse 1, what shall we say then? Shall we continue in sin that grace may abound? Shall we continue in sin that grace may abound? God forbid.

There's this word again, God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we've been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dies no more. Death has no more dominion over him, for in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for ye are not under the law, but under grace.

What then? Shall we sin because we are not under the law, but under grace? God forbid! Know ye not that to whom ye yield yourselves servants to obey? His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness. Let God be thanked that ye were the servants of sin, that ye have obeyed from the heart that form of doctrine which has delivered you. Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men because of the infirmity of your flesh. For as ye have yielded your members as servants to uncleanness, unto iniquity, even so now yield your members servants of righteousness unto holiness. For when you were the servants of sin, you were free from righteousness.

What fruit had ye then in those things? Whereby ye are now ashamed, for the end of those things is death. But now be made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

The wages of sin is eternal death, the just reward. The payment of an unrepentant life is eternal death, not a physical death. An eternal separation from God called death, the second death.

The wages of sin ultimately is an eternal separation, it's eternal death. The wages of sin is eternal death, but the free gift of God is eternal life through Jesus Christ our Lord. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Romans 6 23, Romans 7 24, that last verse of Romans 6 verse 23, throw yourself right over to the last verse of Romans 7 24, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, who shall deliver me from the body of this death, from this inability to live in victory over sin, this inability as my heart condemns me, the desperation of my heart condemning me, not being able to fulfill the law of God, though I long to and cannot, and my heart condemns me, unable as I live in sin, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law, the spirit of life in Christ Jesus, hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, condemns him in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit, that the righteousness of the law might be fulfilled in us. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. No longer does my heart condemn me in my inability to fulfill the laws of God, and my life no longer is one condemnation from God and God's standard.

There is therefore now no condemnation to them which are in Christ Jesus. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. We know that we've passed from death unto life.

There's no condemnation. Our hearts witness, our hearts witness as we walk not after the flesh, but after the spirit. There's no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, after the spirit, after the spirit.

My heart no longer cries out, who shall deliver me from the body of this death, this life of inability to fulfill the law of God. Oh, there's no condemnation to them which in Christ Jesus, who walk not after the flesh, but after the spirit. Verse 15, for he had not received the spirit of bondage again to fear, but he received the spirit of adoption, whereby we cry, Abba, Father.

The spirit itself beareth witness with our spirits that we are the children of God. The spirit itself beareth witness with our spirits that we are the children of God. 1 John 5 verse 10, he that believeth on the Son of

God hath the witness in himself.

He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that is not the Son of God hath not life.

These things have I written unto you, that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God. He that believeth on the Son of God hath the witness in himself, God says. The spirit itself beareth witness with our spirits that we are the children of God.

We know we've passed from death unto life. There's no condemnation to them which are in Christ Jesus. Verse 31, what shall we then say to these things? If God before us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Who shall separate us from the love of Christ? Self-tribulation or distress or persecution or famine or nakedness or peril or sword, it is written for thy sake we are killed all the day long. We are counted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. I love that word persuaded.

I have no shadow of a doubt. There's no shadow of a doubt. I am persuaded that neither death, if I have to face it right now, because the Spirit bears witness with my spirit that there is no condemnation to them which are in Christ Jesus.

I am persuaded, I am persuaded that by faith we have peace with God through our Lord Jesus Christ. I am persuaded, that neither death if I should face it or life if I have to live it. In this world one doesn't even know what's the better of the two.

Nothing shall separate me from the love of God which is in Christ Jesus our Lord, nothing. You know, Paul makes an appeal. He makes an appeal.

I think being a good Calvinist, he has to make an appeal. Well, most of you don't know that doctrine. He makes two appeals.

Firstly, to the lost, the unsaved, and secondly, he makes an appeal to the saved. You will remember how a man once turned to Paul and said, what must I do to be saved? What must I do to be saved? Paul said, believe on the Lord Jesus Christ and thou shalt be saved. Believe.

Romans 10 verse 10, Romans 10 verse 10, he begins his appeal. Verse 11, for the scripture saith, whosoever believeth on him shall not be ashamed. Whosoever believeth on him shall not be ashamed, for there's no difference between the Jew and the Greek.

For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Paul, I have appeared unto thee for this purpose, to make thee a witness, a minister and a witness, both of these things which thou hast seen and those things in which I will appear unto thee, delivering thee from the people, the Jews and from the Gentiles unto whom now I send thee, to open their eyes for, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which is sanctified by faith that is in me.

The scripture saith, whosoever believeth in him shall not be ashamed. Oh, how many of you here tonight, how many of you have the witness of the Spirit, that your heart cries out, Father, you know you're born of God. How many of you does the Spirit bear witness to that you're the children of God, because by grace you were saved through faith in the blood of Jesus Christ.

Paul points us to salvation by grace through faith in the blood of Jesus Christ. The whole Bible points us to justification through faith in the blood of Jesus Christ. And how many of you need to come and call upon the name of the Lord to save you by the blood of Jesus Christ? For whosoever shall call upon the name of the Lord shall be saved, but only as you come to him calling for salvation through the blood, by bringing faith in the blood, by bringing the blood, nothing in my hands I bring simply to the cross I cling.

And then the Holy Spirit will bear witness with your spirits that you are saved, that there's no condemnation to them which are in Christ Jesus. You will find righteousness imputed by God and also righteousness imparted by God. Righteousness imparted by God.

Salvation is not just faith that leaves you having to say, I step every step by grace because my life has not changed. Salvation and peace with God comes because you walk not after the flesh but after the spirit. Christ died for us that the righteousness of the law might be fulfilled in it through us.

He didn't come to destroy the law, but to fulfill it. Do we then make void the law through faith? God forbid. Yet we establish it, we fulfill it.

God through Christ does not only impute righteousness, he imparts righteousness by his Holy Spirit. The laws of God are written in our hearts spontaneously fulfilled in our lives. We suddenly find our lives, our lives live what God wanted man to be, and it has to be perfected.

But oh, the salvation of God is not just faith that imputes righteousness and leaves you in sin. Every step you take, brother, that's not true. Your heart will just condemn you.

No man's conscience could accept Christ like that. You won't have peace with God through our Lord Jesus Christ. You need to call on God by grace through faith to be justified, but for his fulfillment of righteousness imputed and imparted, beloved, and imparted.

How many of you sit here tonight and you need to call upon the name of the Lord to be saved as you bring nothing but the blood of Jesus, nothing but the blood of Jesus. By grace are you saved through faith in the blood of Christ alone. Then he makes an appeal to the Christians.

I marvel at Paul's way of thinking, but you Christians who still don't live in victory over sin. I'm not talking about sinless perfection. I'm talking about victory.

It's a great difference. God forbid that you should continue in that state. He says in chapter 12 verse 1, to those who name the name of Christ who are not living in victory over sin, he cries out, I beg you, I beseech you, I implore you, oh I beseech you, therefore brethren by the mercies of God that you present your bodies a living sacrifice wholly acceptable unto God which is your reasonable service and be not conformed to this world, but be transformed by the renewing of your mind that you may prove what is that good and acceptable and perfect will of God.

I beseech you, you know if Paul implored and begged Christians to do something, then you need to listen carefully. I beg you, I beg you brethren by the mercies of God that you present your bodies a living sacrifice wholly. Dedicate yourselves, dedicate, yield yourselves to God, not to unrighteousness.

Yield your bodies to God and your members as servants of righteousness unto God. Oh I beg you, I beseech you therefore brethren by the mercies of God that you present, you dedicate your bodies a living sacrifice. That's something to be holy over the sacrifice of righteousness in your life.

Come put your body down, reckon yourself dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your immortal body. This is not the will of God for you.

Reckon yourself, accept that God can by faith and has done the great work for you to not only say I'm saved by grace, but I'm saved by grace through faith that God has helped me to know I can reckon myself dead to sin, but alive unto God through Jesus Christ our Lord. I can yield my body, I can yield my members to God as a living sacrifice. I beseech you brethren by the mercies of God that you present your bodies, you see what you dedicate God consecrates and God longs for us to come to a place that we are not living in the victory should of absolute surrender of a dedicated life whereby by faith we look to God for victory to be holy.

It is your reasonable service that you don't be conformed to this world, change your mind by the renewing your mind, change your mind from this. That you may prove what is that good and perfect and accept the will of God for you. Now beloved this book of Romans has 16 chapters and in these 16 chapters to make them into one sermon one has to just give you what I call tonight, I called a crash course of the book of Romans, but I'd like to close just because it was such a crash course I'd like to close with these headings.

Would you listen carefully? Chapter one, God's original condemnation of the Gentiles. Chapter two, God's eventual condemnation of the Jews. Chapter three, God's impartial condemnation of both Jews and Gentiles.

Chapter four and five, God's conditional justification through faith. Chapter six to eight, Paul's methodical application of salvation. Chapter nine to eleven, Paul's crucial explanation of predestination.

Chapter twelve, Paul's methodical application of sanctification. Chapter thirteen to fifteen, Paul's practical edification of sanctification. Chapter sixteen, Paul's final salutation.

I fear for today's church you know, many ministers would disagree with me, but I'm daring to say this, it is time we carefully looked at the word of God. There's such chaos in our doctrines, beloved, that the world out there doesn't know anymore what to believe. We so differ and we so stress our pet doctrines and our pet points, that I have felt in my heart it is high time the church gets back to the word of God and accepts it in its unadulterated form before Christianity will be looked upon by the world as total chaos.

And there is nothing that will ever unite the church again but getting back to this book as it stands in its unadulterated form. May God help us. Let us stand, please.

Well, beloved, I tried tonight to bring a crash course, and I hope somehow God learns it in your heart. Thank you for letting me be here. Most of my ministry, beloved, is just to bring books of the Bible, and I do love that.

And if I'm allowed to come back here one day, I'd like just to do that, just bring one book after the other. We get back to this holy book as it stands and accept it without any compromise. I hope God spares us that I can do that one day.

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