

The Comprehensive Claims of the Gospel

Romans 12-16

By Phillip G. Kayser at DCC on 11-29-2009

Introduction – the role of logic in interpretation (“therefore”)

It's quite popular nowadays for people to speak against logic as if it is not spiritual. For the most part Reformed people have been extremely logical people, but I have even known Reformed people who have stated in print that the Bible has contradictions, but that they accept the contradictions by faith. To me that is blasphemy. Just this past Wednesday, one of my theological buddies wrote to me saying, "...are we not shown Christ as the greatest contradiction of human logic?" And I immediately replied, "No. I have no idea what you are talking about." I could have stopped there because if logic is to be swept under the carpet, then he should stop using logic in his letters to argue with me, and he can't expect anyone to understand what he is babbling. Without logic you could have no discourse. But I continued on:

There is a vast chasm of difference between mystery and a clear-cut logical contradiction. For you to say that Christ is the greatest contradiction of human logic means that He is the greatest falsehood.

Now I bring up this issue of logic because we are going to be looking at Paul's logical implications that he draws from the Gospel. The book of Romans is a book filled with logical arguments. In fact, Paul slices and dices his opponents' illogical arguments and shows them to be irrational. As one author stated, "The Apostle Paul's logic thoroughly demolishes every argument which man can muster against the claims of God." I love this book. Did you know that at least one early American law school required lawyers to outline and master Paul's use of logic in this wonderful book? You cannot understand this book without logic. It's a masterpiece of logic. And if you have never studied logic, I would urge you to do so.

And what Paul does in chapters 12-16 is to systematically demonstrate that our lives must be consistent with the Gospel. Chapters 1-11 are a masterful display of the Gospel of Jesus Christ to Jew and Gentile. But in chapter 12, Paul begins to do what he usually does in his epistles. In the second half of his epistles he points out the practical implications of his doctrines. So we have doctrine in chapters 1-11 and we have the practical implications of those doctrines in chapters 12-16. And we are

misinterpreting chapters 12-16 if we do not see them as flowing out of the Gospel. And yet many modern books that I have read on this book completely miss it.

Paul begins chapter 12 with the words, “**I beseech you therefore brethren.**” Whenever you see the word “therefore” you should ask yourselves what it is there for. It is a logical indicator that helps you to interpret the passage. In this case, the word “therefore” is the hinge upon which the whole book of Romans turns. He’s saying, “In light of the Gospel that I have been talking about in chapters 1-11, I beseech you to present your bodies as a living sacrifice.” And the rest of the book is a series of exhortations based on the doctrine in chapter 1-11.

OK, I’ve repeated myself enough times that I think you’ve got it. But that means that if you do not see the doctrine of civil government in chapter 13 as being a logical outflow of the Gospel of Jesus Christ, you have either misunderstood the extent of the Gospel in chapters 1-11 or you are failing to logically apply the Gospel to government policies. You see, modern Christianity not only truncates the law, it truncates the Gospel. And what our church is about is not only preaching on the full implications of the law, but also the full implications of the Gospel. The Gospel reaches to all of life because it is God’s remedy to sin. The Gospel brings God’s grace far as the curse is found.

And the reason Paul has to beseech us is that most of us tend to be very illogical. And I think it grieves Paul that we are illogical. We can hold to practices that are not consistent with our beliefs. And Paul is saying, “How can you do that!?? I beseech you not to do that.”

And so I want to challenge you this morning to seek to be consistent with the Gospel, and to use this as ammo to help other Christians to be more consistent. When they don’t want to talk about government issues, and they just want to get back to the basics of the Gospel, point out that Paul saw how a government is run as a logical implication of the far reaching goals of the Gospel in chapters 1-11. So that’s my goal this morning – to try to show you that the Gospel relates to absolutely everything that we do.

I. His Sovereign Claims On The Individual (12:1-2)

A. A Living Sacrifice

The first area that this logical “therefore” points us to is the *individual’s* life. Verse 1 says, “**I beseech you therefore brethren, by the mercies of God, that you present your bodies** [whoa! Whoa! Whoa! Whoa! Whoa! Whoa! Whoa! Whoa! Bodies? Yes, your bodies as] **a living**

sacrifice, holy, acceptable to God, which is your reasonable [the Greek is *logikane* or logical"] **service."** And the word for "service" is λατρείαν, which means worship. It is the Greek root of the word liturgy. He is saying that the only logical deduction that you can arrive at if the Gospel is true is that you must present your physical bodies to God as a living sacrifice, and a logical act of worship.

Now there are huge implications of this verse against the heresy of Full Preterism, if you have any friends that are caught up in that movement. And there are several in this city. We won't deal with that this morning except to say that God has redeemed our present bodies. They are important. They are holy. They are acceptable to God. They aren't just going to be discarded. Instead, they will be transformed. Contrast that with the two following heretical statements that resemble Greek dualism more than the Bible. Full Preterist, John Bray, said,

"We are not interested in this old body surviving."¹

Well, I'm sorry John, but God is interested in our present bodies. He wants them as a sacrifice. Jesus redeemed them. Noe (another Full Preterist) said,

"Our emotional attachment to them [our bodies] will be no different than our attachment to those body parts we cut off and discarded last week – hair, fingernails, etc."²

A pastor here in town said in print that Christians should eagerly wait to be *set free* from our bodies. But the reformation gospel does not escape from anything. It transforms everything. In fact, the Gospel will not be complete until we get a new heavens and new earth.

So the first implication of this passage is that God is not a Greek dualist who sees the spirit as important but the body as inconsequential or possibly evil. And by the way, this is not just a plague from full Preterism, but from much Dispensationalism as well, which constantly contrasts the physical with the spiritual. Paul says that our bodies can be more and more spiritual now and will be totally spiritual bodies in the resurrection. He's not meaning ethereal. That's a Greek notion. Get it out of your heads. In the bible to be spiritual does not mean to be non-physical. It means to be controlled by the Holy Spirit. When 1 Corinthians 15:44 says that we will be raised at the Second Coming with spiritual bodies, Paul is not saying we will be raised with non-bodily bodies. He knows how to avoid logical fallacies. That would be as stupid as saying that a steam engine is an engine made totally of steam and without any iron in it at all. Nobody thinks that a

¹ John L. Bray, *The Rapture of Christians* (John L. Bray Ministry, Inc.: Lakeland, FL, 1998), p. 24.

² Noe, *Your Resurrection Body and Life*, p. 73

steam engine is an engine made of steam. They know it is an engine controlled and powered by steam and characterized by steam. And in the same way, when we receive our resurrection bodies, they will be in some way our present bodies transformed, but they will be bodies totally controlled by and empowered by the Spirit of God. But here Paul wants us to offer our bodies to God right now so that more and more they can be characterized as spiritual. So the first verse already blows the cover of modern evangelicalism. It shows that the Gospel has implications for the physical world – yes, even for our bodies. The Gospel cares about healing and health issues. It cares about how the body is used.

So let's think about that a little bit more deeply: If our bodies have been redeemed by God and belong to God and must be offered up as a sacrifice to God, they don't belong to us. Remember that sacrifices in the O.T were consumed with fire - they no longer belonged to the former owner. Once the animal was burned up, in a very tangible way it left the hands of the owner and was given unreservedly to God. It was absolutely impossible to try to take back an OT sacrifice that you had burned up, yet that is precisely what we as people try to do with the sacrifice of our bodies. We say that we belong to the Lord, and yet we do with our bodies not what pleases the Lord, but what pleases our appetites. Have your appetites been crucified and burned on the altar? Are they subservient to God's will? Our bodies are God's property, and yet we frequently live as if that were not true. Earlier Paul had said,

1Corinthians 6:19 Or do you not know that you are not your own?

1Corinthians 6:20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

Your body and your spirit are God's - if you have tasted of the Gospel.

But thirdly, our sacrifice is to be a living sacrifice. That's the whole point of grace, right? It is to bring life. He's not talking about suicide here. One radio preacher once said, "the problem with living sacrifices is that they tend to crawl off the altar." But God wants our bodies to be living on the altar of service to him. Not dead and inactive, nor living for ourselves. But living exclusively to God. D. L. Moody didn't think much of academic degrees, but one time he said that he wanted the "O and O" degree -- "Out and Out" for Jesus. And when we are gripped with the truths of what God has done for us in chapters 1-11 it should make us out and out for Jesus, not just in spirit, but also in body. Not just in heaven, but here on earth; not just in prayer but also in our day-by-day activities. Amen?

Another implication here is that we should treat our bodies with dignity, respect and care. If they belong to God, and are holy and acceptable

to God, that means we should logically treat them that way. It matters to God what you do with your body. For instance, when you abuse your body with excessive caffeine or alcohol, when you deliberately abuse your body with bad sleeping and eating habits, just remember that it is God's property that you are abusing. You are throwing a stone through the window of God's temple. 1 Cor. 6:20 says, **"Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit which are God's."** So don't think that the doctrines of grace have no relation to our bodies now. The evidence of a surrendered will is a dedicated body. We are no longer our own in either soul or body.

B. A Transformed Life

Let me just end this first portion that talks about the *individual* by mentioning the difference between the words conformity and transformation, because Paul is going to build on this distinction in every other sphere of life that he will talk about in chapters 12-16. Reformed Christians do not adopt the world (that's liberalism); nor do we mix Greek philosophy with the Bible like Aquinas did; nor do we escape from life or ignore life. We seek to transform culture. The Greek word for conformed is *συσχηματίζεσθε*, which refers to clay being squeezed into a mold. So one translation literally translates it, **"Don't let the world squeeze you into its mold."** That's conformity. And nowhere are we told to be squeezed into the mold of Christ. A person can try to be conformed to the world or try to be conformed to Christ. That's outward, and it has no life.

But transformation is a miraculous process that goes beyond mere outward conformity. The Greek word for transformed is *metamorphoo*, and it basically means metamorphosis. The English word that describes what happens in the transition of a caterpillar into a beautiful butterfly is taken straight over from the Greek into English. And Paul says that that is what should be happening to us. If we have truly embraced the doctrines of chapters 1-11 there will be a process of transformation into the image of Christ.

Outward conformity does not make you a Christian. Going to church does not make you a Christian anymore than walking into a garage makes you an automobile. You could squeeze a caterpillar into a mold that looked like a butterfly, but you would only make a mess, and kill it. It wouldn't be a butterfly unless it went through the miraculous process of metamorphosis. Some churches try to conform everyone into a mold. They are happy if you all do the same thing and kind of look like a butterfly. That's not what we

are after in this church. So we shouldn't see the contrast as a choice between conformity to the world and conformity to Christ. That's just the difference between publicans and Christian Pharisees, who have a form of godliness but are denying the power thereof. Publicans conformed to the world; Pharisees conformed to the expectations of others. Rather, metamorphosis is a miraculous inside out transformation that the Spirit produces. It's the difference between the clay image of a butterfly and a real butterfly. The Gospel brings life, not just a doctrine of life.

We could go on in this chapter to show how the Gospel produces humility in the individual, gives gifts to the individual, and gives hatred for what God hates and love for what God loves. Verse 3 and following show all kinds of other implications of the Gospel for the individual. The Gospel moves the individual give up his rights to God, and produces trust in God. It gives power to overcome evil with good. This is an incredible chapter on the power of the Gospel to transform an individual. Last week we looked at the powerful role that thanksgiving can have to overcome bitterness. But in verses 9-21 Paul gives all kinds of additional exercises that we can do to overcome bitterness and other negative emotions. If you struggle with those, make sure you mark this chapter for application. He sums all of these exercises up in verse 21 with the statement: **“Do not be overcome by evil, but overcome evil with good.”** What he is doing is applying the power of the Gospel to real life.

As we go on through the book and see Paul's applications we become aware that the gospel affects all of life. It affects the individual, the family, the church, society at large, even the restoration of the physical universe and the burning up of the old universe.

II. His Sovereign Claims On The Church (12:3-16)

A. The Gospel Unites us to the Body

Let's look at Paul's application to the church as a whole. If the Gospel is transforming individuals, it should affect the whole church. Just as one example, verses 4-5 say, **“For as we have many members in one body, but all the members do not have the same function, so we being many, are one body in Christ, and individually members of one another.”** Paul says that the Gospel does not go to either extreme of having so much individualism that the church is jettisoned, or of having such an emphasis on the church that the individual is lost. If God has redeemed more than just you, it means that more than just you is important to God and should be important to us. We are inconsistent with the Gospel if we isolate ourselves from the church, which He purchased with His dear blood.

B. Use of Gifts

Look at 12:6-8: **“Having then gifts differing according to the grace [notice that gifts require grace – “according to the grace”] that is given to us, let us use them: if prophecy, let us prophecy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching...”** etc. If God has given an individual the gift of ministry, there has to be someone to minister to. If it is leading, there have to be people willing to be led. If it is of teaching, there has to be people hungry for teaching. Every spiritual gift implies the need for the body. We should not be satisfied with being loners in our walk with God.

One of the things that Paul presses home in 12:3-16 is that body life is so important. And again, we have to ask ourselves how consistent we have been with the Gospel. R.C. Sproul said,

It is both foolish and wicked to suppose that we will make much progress in sanctification if we isolate ourselves from the visible church. Indeed, it is commonplace to hear people declare that they don't need to unite with a church to be a Christian. They claim that their devotion is personal and private, not institutional or corporate. This is not the testimony of the great saints of history; it is the confession of fools.

It is foolish because it is at utter odds with the Gospel; it is logically inconsistent with the Gospel that Paul has preached in the first 11 chapters. And yet how many Christians are out there with the attitude that it is going to be just God, my Bible, and me. That is utterly inconsistent with the Gospel that ushers us into the body, and uses the body for our sanctification.

C. Pursuit of Holiness

Paul says in effect, “In light of all that God has done for you in your redemption, in light of all that I have told you in chapters 1-11 you should be stirred up to fervent love for one another in the church.”

There was a boy who was looking at a large bronze war memorial plaque in the foyer of a church he was visiting. He asked his dad, “What are all those names up there?” His father said, “Those are the names of all the members who died in the service.” The boy asked, “Was it the evening service or the morning service?” We need to pray that our church would not be deadening, but would have the life giving waters of the Holy Spirit flowing in and through us as we serve one another and as we pursue holiness together. Do you rejoice with those who rejoice and weep with those who weep (v. 15)? Do you pray over, bring healing to, fight side by side for, and serve each other? If not, let's commit to being more logically consistent with the Gospel in our body life.

III. His Sovereign Claims On Society (12:17-13:10)

- A. Note that your views of chapters 9-11 will determine your view of civil government in chapter 13

But I want to look next at the implications of the Gospel to society as a whole. He tells us how we ought to live with our neighbors in chapter 12:17-21 and in chapter 13:8-10. He tells us how we ought to relate to the civil government in chapter 13:1-7, and how Christians in the civil government ought to run their government.

Now here is a point where you can challenge people's eschatology. Ask them if their interpretation of chapter 13 on civil government flows from the Gospel. How do God's claims over society relate to the "therefore" which begins this section? Well, they *are indeed* logically related when you interpret chapters 9-11 as referring to the salvation of *nations*, and not just individuals. Many Amillennialists insist that Romans 9-11 is only talking about the church being saved and that the church will always be a tiny remnant of any nation. Now these are good men, but their eschatology in chapters 9-11 affects very negatively their interpretation of chapter 13. Because they don't believe that nations will ever be discipled into Christian nations, they interpret Romans 13 not as a mandate for civil government, but as a call to total submission to tyranny. In fact, the Lutherans who were the most consistent in their application of this interpretation, refused to oppose Hitler. They said, "It's clear. Look at chapter 13 – **Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.**" They taught that you can't resist civil government.

Well, that's not what the text says at all. It says you can't resist *God's* authority, and that a civil government has no authority except for the authority that God has explicitly delegated to them. In fact, the Greek of verse 1 is quite strong. It says, "For there is no authority if not from God." If God has not given the authority, the government may not arrogate that authority to itself. You can see that those two interpretations are poles apart.

On my interpretation, it will take the grace of God to accomplish what God mandates in these verses. It is speaking of limited government by civil magistrates whose passion is to be ministers of God. My friends, that will take the Gospel of chapters 1-11 to accomplish. It will never be accomplished by mere politics.

On the other interpretation, there is no need for the Gospel to reach the civil magistrate. They assume that civil magistrates will be like Nero,

and if we have to give radical submission to the worst magistrate ever, then we must have radical submission to all magistrates. It is simply calling for blind submission. Your view of the Gospel in chapters 1-11 will profoundly affect your interpretation of chapter 13. I believe that chapters 9-11 are teaching that a remnant out of the Jewish people will be saved at any given period of time until the majority of Gentile nations are saved. Once a majority of nations are discipled, Israel will become jealous of the Gospel and will be saved almost overnight. This will then bring an unprecedented spread of the implications of the Gospel worldwide.

Colossians 1 is another passage that indicates that Christ on the cross paid the price to reconcile all things to Himself – including (it says) thrones, dominions, principalities, and powers. He's not talking about reconciling demons. He is talking about reconciling *earthly* thrones, dominions, principalities and powers by the Gospel. So God's claims on society as a whole flow out of His discussion of redemption in the earlier chapters just like His discussion of individuals and the church did.

B. Christian's Duties

1. To Neighbors (12:17-21; 13:8-10)

Well, if that is going to be accomplished, it has to start with us as individuals. We will never see long-term change for the good simply by imposing it with another presidency. Chapter 12 must come before chapter 13. Let's look first of all at our responsibilities as citizens. Before we can expect to bring the civil government under the crown rights of King Jesus (that's chapter 13), we must act responsibly with social issues ourselves. The only way you can have the godly civil government of chapter 13, is if you have the pervasive godly self-government of chapter 12. And what a better way to learn self-government than in the ways mentioned in 12:9-21? Those principles make for godly citizens of the family, church and state. It's a fantastic catalogue of the power of a godly citizenry in overcoming evil with good – not simply *enduring* evil, but *overcoming* evil with good. He's calling us to win the battle with the Gospel, not simply to endure the battle.

2. To Government (13:1-7)

But the Gospel produces other duties given in 13:8-10. Let's read that.

Romans 13:8 Owe no one anything except to love one another, for he who loves another has fulfilled the law.

Romans 13:9 For the commandments, "*You shall not commit adultery,*" "*You shall not murder,*" "*You shall not steal,*" "*You shall not bear false witness,*" "*You shall not covet,*" and if there is any other commandment, are all summed up in this saying, namely, "*You shall love your neighbor as yourself.*"

Romans 13:10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

So I think you can see that if we are to have a holy government, it makes logical sense that we must have a godly citizenry. And that's exactly what the founding fathers of America said, that this republic would only stand so long as America remains a Christian country. The following words are inscribed on the Department of Justice Building in Washington, D.C.: "Justice in the life and conduct of the state is possible only as first it resides in the hearts and souls of the citizens." Christians should be model citizens just because of their relationship to God. Paul does not pit law against grace. God's grace spurs us to keeping God's laws even as they relate to social issues. Nor does he pit law against love. Verse 10 says, **Love does no harm to a neighbor; therefore love is the fulfillment of the law.** Can you see how the Gospel has broad ramifications?

C. Christian magistrates (13:1-7)

But it will also one day transform humanistic civil governments into model Christian governments. Augustine pointed out that apart from grace, states are simply legal thieves and murderers. They are not ministers of God except as they submit themselves to God. God calls them bestial empires when they do their own will. But the way *many* people interpret chapter 13 makes a mockery out of Paul's logic.

Let me substitute Idi Amin into key places in this passage so that you can see how out-of-touch the interpretation of many people is. Idi Amin was the wicked ruler of Uganda who sought to persecute Christians into extinction. He hunted them down, tortured them, raped them, killed them. He even ate some Christians in his cannibalistic rituals. He was a terror to these Christians. The very name Idi Amin raises the specter of hundreds of Christians buried up to their necks next to anthills to be eaten alive. He was a persecutor of the church just like Nero was. So let me read this passage substituting him.

Let every soul be subject to Idi Amin. For there is no authority except from God, and the authorities that exist have been appointed by God. Therefore whoever resists Idi Amin resists the ordinance of God, and those who resist Idi Amin will bring judgment on themselves. For Idi Amin is not a terror to good works, but to evil. Do you want to be unafraid of Idi Amin? Do what is good, and you will have praise from Idi Amin. For he is God's minister to you for good. But if you do evil, be afraid, for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject to Idi Amin, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for he is God's minister attending continually to this very thing.

I think you get the point. Idi Amin was not a terror to evil; he was a terror to good people. He surrounded himself with the most wicked and corrupt people you could imagine, and he rewarded them for their evil. He did the exact opposite of what this passage says a magistrate should do. If this spoke of unqualified submission to civil governments, it would be contradicting itself. The only interpretation that makes sense is one that says that the Gospel must reach even civil magistrates if they are to serve in government the way that they must. The Gospel of chapters 1-8 is powerful enough to reach such civil magistrates, and in fact, chapters 9-11 give God's iron clad guarantee that all nations will eventually become converted, including the nation of Israel. When you take that interpretation, suddenly chapter 13 becomes a mandate for living out the Gospel in the civil sphere. It's showing the calling of a civil magistrate to love small government, to love justice, to praise good, and punish evil, and to be self-consciously a servant of King Jesus in all that he does.

IV. His Sovereign Claims And the Goal Of History (13:11-14)

I won't be able to preach on everything in these chapters, but let me give you hints of how you can continue to study and apply the Gospel to every area of life. Chapter 13:11-14 shows how the Gospel that was outlined gives us an entirely different perspective on history and what to anticipate in the future. In fact, the cross reverses history. Where all of history was winding down into apostasy prior to the cross and true believers were only a remnant, all of history is advancing after the cross from glory to glory. Paul says, **"And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed."** We shouldn't be anticipating increasing darkness, but increasing light. Verse 12 says, **The night is far spent, the day is at hand.** But verses

12 and 13 say that if this is true we need to act like it is true and begin walking as in the day. He's talking about logical consistency with the good news he has outlined for planet earth. It should affect our expectations. It should give us faith to expect great things from God and to attempt great things for God.

V. Miscellaneous Implications of the Gospel (14-16)

What are some other logical implications? Chapter 14 says that the Gospel should transform the way we exercise rights and liberties. Do we have rights and liberties? Absolutely we do, but we must see them as extensions of the Gospel, not as excuses for humanism. So many people are selfish in their exercise of liberties, but the Gospel makes us exercise those liberties *for* Christ and *for* others. Read that chapter and I think you will be blown away by the Gospel interpretation of rights and liberties.

Chapter 15 says that the Gospel should transform the way we look at tribulation. It will give us supernatural joy. Why not? It is a victorious Gospel, and as Romans 8 says, nothing in all of creation can separate us from the love of God which is in Christ Jesus our Lord.

The same chapter speaks of Paul's enthusiasm for evangelism, miracles, giving as debtors to God's grace, planning for the future. According to Paul, the way you give should flow out of the gospel. Viewed that way, you can give enthusiastically, and generously. You give not out of compulsion, but out of grace.

Chapter 16 applies the Gospel to fellowship, ministry and other issues. Even Paul's greetings in that chapter are saturated with an awareness of all that Christ has done for them and expects of them. Almost every verse in chapter 16 makes some allusion to Christ's work on their behalf and their work for one another and for Christ.

In 16:17-19 he clearly sets forth the proposition that you are either serving Christ or you are serving yourself. The Gospel sets us free to serve Christ. Look at verse 18 - **"For those who are such do not serve our Lord Jesus Christ, but their own belly."** What a contradiction it is to be purchased and owned by Christ and to spend your whole life serving only yourself. Paul wants them to be aware of the clear demarcation that exists between Satan and his hosts and Christ and His hosts because of the redemption of Jesus.

Verse 20 is an allusion to Genesis 3:15 which prophesied that Satan would bruise Christ's heel, but Christ would crush Satan's head. It's not a weak Gospel; it's a victorious Gospel. But it's interesting how Paul words it. Elsewhere we know that Christ crushed Satan's head on the cross, but here

he says, **“And the God of peace will crush Satan under *your* feet shortly.”** How can both be true? They can both be true because Satan was crushed in principle on the cross, is being crushed progressively under the feet of the saints, and will be finally crushed and cast into the lake of fire at the Second Coming. Many doctrines have these three phases: 1) accomplished in principle on the cross, 2) progressively applied over history, and 3) final fulfillment at the Second Coming. Was Satan crushed in Rome? Yes. Those early Christian saints did indeed see Satan on the retreat as the Roman empire became more and more Christianized until by one report there were more Christians in the empire than pagans shortly before the time of Constantine. And that was under enormous persecution.

There are many implications of the redemption of Jesus Christ that we have not even touched upon today. Too many people see the Gospel as a ticket to heaven. It is that. But the good news is that Christ's redemption reverses the impact of the Fall of Adam into sin. In your outlines I have a chart that shows the impact of the fall in every area of life:

Spiritually	Spirit separated from God. “In the day that you eat ... you shall surely die” Man runs from God, fearful of God, self-justifying, under God’s judgment	Gen 2:17; 3:1ff
Physically	Body separated from God’s favor (recognized in the loss of glory covering). Results in pain, discomfort and eventual death (to dust)	Gen. 3:7,16-19
Mentally	Reasoning independently, rationalization, deception, uses to defend self rather than to glorify God	Gen. 3:1-13
Emotionally	Fear, anger, anxiety, depression, disappointment, coveting	Gen. 3:8
Volitionally (will)	Man acted independently (v 6), became corrupted in dominion (v. 7), rebelled against authority (v. 16), or dominated with it (v. 16)	Gen 3:6-19
Religiously	False coverings (3:7) and false religion (4:3)	Gen 3:7; 4:3
Psychologically (personal sense of well being)	Shame, loss of confidence, sense of alienation, motivations turned to idols rather than God, conscience is bothered	Gen. 2:25 versus 3:7-19
Motivationally	Conflicting motivations (eg., desire for approval - 3:6,7,8; 4:4-5, yet impulse alienate & accuse when in trouble - 3:12; 4:8); self-serving rather than God serving; physical drives of safety, sustenance, sex, etc. perverted (3:16; 4:19; security found in things, wealth, power, wisdom, etc. rather than God (4:17,24); social drives (like modeling, desiring to please, appreciation, companionship, love, acceptance, etc) and yearning for meaning and significance are perverted to serve self rather than God (4:1-25)	Gen. 3:6,7,8,12,16; 4:1-25
Teleologically	Man’s goals become self-serving	Gen. 3:7; 4:7-8,17,19-24
Deontologically	Man’s sense of justice is perverted; His conscience is perverted (cf 3 aspects of conscience - legislative, judicial and executive)	Gen. 4:23-24
Socially	“The woman you gave to me, she gave me and I ate” - blame shifting, discontent with marriage, seeking to justify the sin, attacking versus protecting, anger, depression (countenance fell), and murder	Gen. 3:12; Gen. 4:4-7
Individually (Personally)	Fugitive, self-pity (“My punishment is too great to bear”)	Gen. 4:9,12
Environmentally	“Cursed is the ground because of you” Thorns, 2 nd law of Thermodynamics works against rather than for man	Gen. 3:17-19
Generationally	Passed on from father to son	Gen. 5:3; Rom. 5:12
Cosmically	Thorns, thistles, death... “The creation was subjected to futility...	Gen. 3:17-19;

bondage of corruption... whole creation groans..."
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Rom 8:19-23

You can see from that chart that the fall impacted man spiritually because he was separated from God. The Gospel reverses that alienation and wants us to have intimacy with God. The Fall impacted man physically, mentally, emotionally, and volitionally. And the wonder of the Gospel message in the New Testament is that God is helping to reverse those things by the transformation of our minds, of our emotions, and of our wills. You can't ignore your emotions. They must be sanctified to God.

The Gospel removes the false coverings of religiosity that Adam tried to concoct and enables us to be open and free before God and man. We don't need to cover for ourselves. Christ is our covering.

Since the Fall of Adam had a motivational impact, God has to begin transforming every motivation from being self-serving to being God-serving. Since the fall impacted our goals, so does the Gospel. Since the Fall turned man's sense of justice upside down, the Gospel must restore our sense of right and wrong and justice. It restores us to God's law and even re-writes the law on our hearts.

Since the Fall distorted the social relationships between Adam and Eve, the Gospel was given the power to transform marriages. Marriages no longer have to live in misery if they are willing to apply the Gospel to every part of their marriage. Where the Fall brought death and murder, the Gospel brings life and healing. Where the Fall tore apart man's environment, nations that are saturated by the Gospel will find that even the physical environment begins to serve them well. In fact, Isaiah prophesies that there is coming a time when people will live longer (just like they did before the fall), and animals will not be as dangerous. You may have seen the transformations videos. Whatever you think of certain aspects of those videos, it is clear that the Gospel impacts even the environment. And I can tell you stories of pervasively Christian towns and larger communities around the world that are seeing unprecedented Deuteronomy 28 blessings falling on them.

The Fall was passed on generationally from father to son, and the Gospel covenant is also a pledge of God to be a God to us and to our children after us. And where sin abounded, Paul says that grace abounds much more. Where curses passed to the third and fourth generation of those who hate him, God's blessings pass to a thousand generation of those who love Him.

And of course, since the Fall impacted the very universe and made it groan, one of the last things we will see under the reign of Jesus is a new heavens and a new earth.

Is there not a lot to rejoice over when we consider the Gospel and its logical implications? There is. And I beseech you to make your life more and more consistent with the Gospel and to experience God's grace in everything that you do. Amen.

The Comprehensive Claims of the Gospel

Romans 12-16

By Phillip G. Kayser at DCC on 11-29-2009

Introduction: the role of logic in interpretation (Rom. 12:1 - “therefore”)

- What is the relationship between chapters 1-11 and chapters 12-16?
- How important is logic? Have you studied it?

I. His Sovereign Claims On The Individual (12:1-2)

A. A Living Sacrifice

- How does the Gospel impact your body?
- How is a spiritual body like a steam engine?
- Are you inconsistent with the doctrine that Jesus bought your body? (see 1Cor. 6:19-20)



B. A Transformed Life

- Conformity is being s_____ into a m_____.
- Transformation is: m_____ (word scramble: rpmtahossiemo)



What's the difference?

- Every day ask God to help you live out Romans 12:9-21 by the Gospel.

II. His Sovereign Claims On The Church (12:3-16)

A. The Gospel Unites us to the Body

B. Use of Gifts

C. Pursuit of Holiness

- What practical ways do you want to see the Gospel advanced in this church?

III. His Sovereign Claims On Society (12:17-13:10)

A. Note that your views of chapters 9-11 will determine your view of civil government in chapter 13

- Is chapter 13 describing the ideal (God's mandate), or the way Nero lived?
- What's the only way that civil government will be as limited, and God-centered as this passage says it should be? (see Colossians 1:15-20; Rom. 9-11)

B. Christian's Duties

1. To Neighbors (12:17-21; 13:8-10)
2. To Government (13:1-7)

- S_____ -g_____ comes before godly civil-government can happen.

C. Christian magistrates (13:1-7)

IV. His Sovereign Claims And the Goal Of History (13:11-14)

(over)

V. Miscellaneous Implications of the Gospel (14-16)

- Discuss the following disastrous implications of the Fall. Next discuss how the Gospel reaches far as the curse is found.

Spiritually	Spirit separated from God. "In the day that you eat ... you shall surely die" Man runs from God, fearful of God, self-justifying, under God's judgment	Gen 2:17; 3:1ff
Physically	Body separated from God's favor (recognized in the loss of glory covering). Results in pain, discomfort and eventual death (to dust)	Gen. 3:7,16-19
Mentally	Reasoning independently, rationalization, deception, uses to defend self rather than to glorify God	Gen. 3:1-13
Emotionally	Fear, anger, anxiety, depression, disappointment, coveting	Gen. 3:8
Volitionally (will)	Man acted independently (v 6), became corrupted in dominion (v. 7), rebelled against authority (v. 16), or dominated with it (v. 16)	Gen 3:6-19
Religiously	False coverings (3:7) and false religion (4:3)	Gen 3:7; 4:3
Psychologically (personal sense of well being)	Shame, loss of confidence, sense of alienation, motivations turned to idols rather than God, conscience is bothered	Gen. 2:25 versus 3:7-19
Motivationally	Conflicting motivations (eg., desire for approval - 3:6,7,8; 4:4-5, yet impulse alienate & accuse when in trouble - 3:12; 4:8); self-serving rather than God serving; physical drives of safety, sustenance, sex, etc. perverted (3:16; 4:19; security found in things, wealth, power, wisdom, etc. rather than God (4:17,24); social drives (like modeling, desiring to please, appreciation, companionship, love, acceptance, etc) and yearning for meaning and significance are perverted to serve self rather than God (4:1-25)	Gen. 3:6,7,8,12,16; 4:1-25
Teleologically	Man's goals become self-serving	Gen. 3:7; 4:7-8,17,19-24
Deontologically	Man's sense of justice is perverted; His conscience is perverted (cf 3 aspects of conscience - legislative, judicial and executive)	Gen. 4:23-24
Socially	"The woman you gave to me, she gave me and I ate" - blameshifting, discontent with marriage, seeking to justify the sin, attacking versus protecting, anger, depression (countenance fell), and murder	Gen. 3:12; Gen. 4:4-7
Individually (Personally)	Fugitive, self-pity ("My punishment is too great to bear")	Gen. 4:9,12
Environmentally	"Cursed is the ground because of you" Thorns, 2 nd law of Thermodynamics works against rather than for man	Gen. 3:17-19
Generationally	Passed on from father to son	Gen. 5:3; Rom. 5:12
Cosmically	Thorns, thistles, death... "The creation was subjected to futility... bondage of corruption... whole creation groans..."	Gen. 3:17-19; Rom 8:19-23

- Does the Gospel need to be applied to your life in any of these areas? How. Be specific and seek God's grace to reverse the impact of the fall in your life.