

Romans 09 – Which Glory Is Yours?

Dr. Leon L. Sanders
Romans 2:6-11

Significance of Number Two

- Number Two denotes division or separation; context determines if separation is similar or dissimilar
 - Creation Day One – Darkness present then God made Light: Day and Night are dissimilar separations (Ge 1:3-5)
 - Creation Day Two – Jesus made an expanse to separate waters above from those below: Similar Separations (Ge 1:6-8)
 - Man then Woman – Began as similar (unified goals) but became dissimilar (Self goals): sin (Ge 2:18-24, 3:6-12, 16)

Separation runs throughout the Bible: God is separate from Man
Man begins in sin separate and dissimilar from God
Believers separate from God, dissimilar, but are joined to Him [Similar]

Paul Had Written of a Mankind

- Paul had shown mankind unified, guilty of sin before God; now Paul separates man into two groups of twos: Jew (Law) and non-Jew (non-Law); saved and lost
 - God gave up mankind as a single group
 - God began working through individuals to create a division based on a representation of His morality: Jews
 - Though similar in their sin, Jews were dissimilar from Gentiles in their standing before God

Jews believed they were unified with God and dissimilar from all peoples [Superior]
This led to the corrupt concept of cultural nomism: Saved by virtue of being a Jew [Circumcision]
However, there was always a dissimilar separation: True Jews from False Jews (Saved from Lost)

First Separation of People

- Saved from Lost in a general sense irrespective of any dispensation
 - Similarities
 - Both stand before God based on their works (ἔργον)
 - Both have glory bought with honor
 - Dissimilarities
 - Jews and Gentiles are saved and lost, judged of God based on His morality without partiality: no cultural nomism
- Separation also occurs between Christ (God) and Lucifer/Satan (Angel) (Dissimilar)
Christ does the will of the Father (Similar) while Satan does his will (Dissimilar) (Jo 8:44)
Saved believers share Christ's (God's) nature while lost believers bear the image of Satan (Jo 2:20)

Endurance of the Saved

- Saved distinguished by characteristic of Endurance (ὑπομονή) – Compilation: *fruit of the Spirit* (Ga 5:22-23, Ep 6:10-20)
 - Hypomone is a military term: Remain where ordered
 - Connotation of being *Left Behind*: Life to Death (World)
 - Lives in God's character pursuing good (ἀγαθός); i.e., the Beatitudes (Mt 5:3-10)

Being of Glory – Dependence

- Glory of God is doxa (δόξα): connotation of being in God as opposed to being with Him (Jo 17:1-17; Col 1:27-29)
 - Believer is not doing works from or for self but for God as empowered by Christ and the Spirit (2Co 5:10; Ga 2:20)
 - Rewarded for being as Abel (ἄβελ) and Christ (Jo 15:18-21)
 - Thus, God's glory is being unified with and in Him, and Christ (Similar: In God) (Dissimilar: Not gods)

Honor: Coinage of Glory

- Honor (τιμή): Adherence to one's chosen morality which purchases glory from the morality's source (God)
 - Honor for believers is living as Christ lived: embodied in the Beatitudes - Selflessness; i.e., God first
 - Believer (Moon) lives God's morality (Honor) he, she, receives more glory (Sun) from God (Mt 25:28-30)
 - Living for God, not self, confers incorruptibility leading to eternal life with God (1 Pt 16:10-11; 1 Jo 10:27-30)

Tale of Glory - Independence

- Paul does not use the term for man's glory, but he does state the purpose of glory: Self-seeking (Covet) (Ro 1:29)
 - Man's glory (κλέος) is only, always about self over others
 - Embodied in Homer's Iliad, man's glory is always about being remembered for death (War) (Il 6:5-7)
 - Man's Honor (τιμή) rejects truth to obey unrighteousness (ἀδικία): Works of the Flesh (Ro 1:28-31; Ga 5:19-21)
 - Result: Wrath and fury (Search for righteousness) (Nu 21:4-9)

Man's Glory in Scripture

- Christ condemned Pharisees for seeking man's glory (κλέος) and ignoring God, whom they hated (Mt 6:1-4)
 - Christ pointed this out at the beginning of His ministry in the Sermon on the Mount
 - He reiterated this at the end of His ministry (Mt 23:1-7)
 - Κλέος is about self, at the expense of others (Cain killed against Abel to advance himself) (Ge 4:6-11)

Cain's Honor, τιμή, against Abel won him glory, Κλέος, from the Nodim (Collective Lost) to be King
From this basis Cain developed government to control and direct sinners toward unified control via war (nephilim)
Even seven generations later (Lamech), men were glorying in their violence; godly Seth line nearly eliminated

One Humanity: Two States

- Paul writes only of one humanity up to now separated {dissimilar} based on their works; which we must clarify
 - Lost works: Man *demonstrating* his sinfulness as coinage to purchase God's righteousness {Cart before Horse}
 - Saved works: *Demonstrations* of one's new nature which inherently do the Father's will (1Co 5:17; 1c 2:14-20)
 - Lost mimics the saved but God sees the heart, judges rightly; saved to discern *separating* good from evil (He 5:12)

Two States: Two Peoples

- Paul showed that cultural nomism, saved by being of a certain group, is a fallacy {Main tenant of *False Jews*}
 - Jews not saved for being Jews and Gentiles not lost for being Gentiles
 - Tribulation and anguish of soul comes to *everyone* who does evil (κακός); to the Jew first because they had the oracles of God and then to the Greeks (Gentiles) because their works showed them as sinners

What Separates Saved from Lost?

- Question must be asked and coherently answered from the Bible if we are to understand this separation, saved from lost, that persists beyond death (1c 16:21-26)
 - Looked at malice (κακία) as the goal of the sinner: To show God unrighteous and therefore unable to judge (Ro 1:29)
 - Evil (κακός) is attributed to a lack of something lost when man sinned

Man Given God's Spirit

- God breathed into Adam His Spirit which brought life, relationship, to the image of God (Ge 2:7)
- This Spirit also was in Woman who was cloned from Adam; thus, both were led by God's Spirit (Ge 2:21-24)
- At sin, spiritual death occurred (Separation due to dissimilarity), God's Spirit no longer indwelt them since they chose to rebel against God, follow their flesh (Ge 6:5)

Satan's and Man's Sin the Same

- Satan and Man/Woman sinned the same as Hebrews in the Wilderness encountering Seraphim (Nu 21:4-9)
- Satan rebelled against God, for being disposed by God for Man; coveted his #1 position with God (Is 14:13-15)
- Man/Woman rebelled against God for knowledge to be as gods; coveted position of authority (Ge 3:5)
- Rebellion against God degrades one to position of brute beast of creation; reason Nebuchadnezzar emulated a beast for seven years (Number of completion of God) (Da 4:28-33)

*Even the saved can take on the mentality of brute beast when doubting God, becoming like the world
One does not lose one's salvation but the mind can be darkened until one acknowledges one's error (Ps 73:21-22)
All sinners seek wisdom from creation in lieu of God's knowledge of truth; modern man calls himself an animal*

Old Testament Salvation

- Old Covenant salvation (Similar as to promulgation of the Gospel; Dissimilar as to completeness of salvation) was a *first fruit* of God's overall salvation sans indwelling Holy Spirit (Je 31:31)
- They received a *new heart* but not the intimate relationship with Christ as begun at Pentecost (Ez 10:9)
- What is known is God gave to those saved a seal of the Spirit man lost when Adam sinned (1Co 15:45-49; He 11:13-16)

New Testament Salvation

- New Testament salvation centers on the changed nature of the believer beginning with the soul and ending with the body (1Co 15:50-57; 2Co 5:17)
 - Individual relationship with God based on His mercy (Ro 9:14-24; 10:13)
 - False teachers seek to prevent the Gospel by substituting their own gospel (2Pe 2:12-19; Jud 8-11)
 - Even angels, demons, are degraded by their sin (Jud 6-7)

Lost Remain in Their Selves

- Lost who want nothing to do with Christ will have their wish granted
 - They are developing their character in this life which will follow them in eternity
 - They retain their lost nature in Hell and Lake of Fire
 - Though they are in tribulation and anguish, they will not repent, do not want to repent and cannot repent

Saved Will Have Peace

- Saved in Christ will have a new nature and body being in unity with Christ
 - They will be clothed in God's glory (δόξα) living in honor (τιμή) of God's morality: Ten Words (1Pe 20:1-17)
 - Wanting to know Christ more intimately, they will have eternity to plumb the depths of that relationship (1Co 13:9-12; Ro 2:17)
 - Peace is security in incorruptibility; comes only in Christ

Salvation For Jew and Greek

- Just as lost Jews and Greeks will spend eternity apart from God, as they did not want to retain Him in their knowledge; so also will saved Jews and Greeks who believe in Christ spend eternity with Him
 - This was seen in Acts, early days of the Church, and will return when the Tribulation begins; Jews and Greeks
 - God is not partial toward works for righteousness

Judging Rightly

- God judges by the thoughts and intents of the heart and not on the outward trappings as man does
(Ps 19:7-11; Jer 17:9-10)
 - God's only criteria is acceptance of the Son's salvation work on the stauros based on repentance (Ps 32:1-5)
 - The lost use works to bypass the stauros and repentance
 - The saved meet Christ at the stauros judging themselves as guilty and asking Christ for mercy for their wrongs

Purpose of Judgment: Restoration

- The Day of the Lord is judgment; however, warning of coming judgment designed to promote repentance
(2Pe 3:9-11; 1Th 5:2-10)
 - Believer understands that discipline designed to reveal one's sin so repentance can ensue and maturation will continue (Ps 23:3-4)
 - Separation of the eye of the soul: Saved - Eye is single following on Christ; Lost - Eye is scattered increasing one's inner darkness preventing salvation (Mat 6:22-23)