

Now that Paul has completed his treatment of the subject of **God's message in reference to salvation** — salvation accomplished by a hand of **Mercy and Grace**.

**What then is to be the proper effect of this upon His saints?**

- The last five chapters of Romans **give us the conduct** that **mercy and grace, rightly valued, produces.**
- As a result, it is in its true place — **coming after salvation, not before.**

**It is in the character of blessing to mark how this is introduced.**

- The decisive demand of law — “**Thou shalt**” — has no place here.
- Instead, the tenderly concerned heart of **Paul goes out toward his brethren in humble petition.**

*“I beseech you therefore, brethren, by the mercies of God.”*

**It is not,** *“I demand you therefore, brethren, by the law of God.”*

Oh no! the heart that has learned the grace of God has learned also the language of grace

— and how much more effective is this upon other hearts than the stern demands of law!

All is mercy at the end of Romans 11, and nothing is to cloud over this blessed reality in the stirring up of the hearts of believers to a proper sense of responsibility.

- ❖ Mercy and grace are to be the very basis for walking.
- ❖ Appreciation of the mercies and reception of the grace of God is to be the motive of all our conduct.

**Let us keep in memory**

***“the beginning of the gospel of Jesus Christ” —***

The great, pure mercy that has saved us from the dreadful guilt and ruin in which we were bound, exposed to eternal judgment, and in bitter misery.

**Is this too much to ask?**

Or rather, is it not the wholehearted desire of every saved soul, to think often and deeply upon this blessed mercy? — to think of Him who gave Himself a suffering, bleeding sacrifice for our eternal redemption?

Will this not have results far beyond all that our own energy, determination, or will power could even hope to attain?

## ANSWERS:

- **Yes**, for the resulting work will be **God's work**, not ours.
- **Yes**, our hands, our feet, our lips **will respond gladly** to His sovereign work within us.
- Activity, diligence, and labor for His sake will **not** be lacking, nor will it be mere fleshly activity.
- For the heart will be found delighting in the wonderful glorious truth, ***“It is God which worketh in you both to will and to do of His good pleasure”*** (*Phil. 2:13*).

<sup>3</sup> *For through **the grace given** to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.*

**Now from verse 3 this transformation (*Romans 12:2 (NASB77)* <sup>2</sup> ...., *but be transformed by the renewing of your mind,*) - of the mind is applied to practical service, which is the subject to the end of verse 8.**

Paul speaks **“*through the grace given*”** to each individual saint, requests-

That our thoughts **not be self-important and self-exalting, but sober, according to the measure of faith given by God.**

**Our thoughts mold our actions, and these must ever be guarded and guided by the vital principle of faith.**

- If the mind acts apart from faith, all is pride and conceit
- And there is danger in going beyond the measure of our faith.
- What another may do by faith, I may not have faith for doing at all. If so, let me not attempt to imitate his action.

Better to go quietly and act according to our own measure.

**Ephesians 4:7** speaks of “*the measure of the gift of Christ.*”

- This is different but holds the same principle for us.
- We shall totally fail if we try to imitate another's gift.
- **My gift is measured out by Christ in glory, and God has given me a certain measure of faith for it.**

**Let's remember** the source of all gifts and power, and act as personally subject to Him.

We have different lines, but our limitations ought to be noted: **they are a reminder of our dependence and should certainly keep us humble.**

*Vv. 2 In order to prove practically that good and acceptable and perfect will,*

- There is need on the one hand of being continually on the lookout against the **methods of this age**, the spirits and habits of men where man's opinion rules,
- On the other hand of continually on the watch of being transformed.
  - This is not after a mere outward behavior **but by the renewing of the mind.**
  - It is through **practical exercise** that one grows in learning the Lord's will and **proves that it and it only** is good and well pleasing and perfect.

Here again we see contrast with the Gentiles on the one hand who knew not God and therefore didn't know His will.

**On the other with the Jewish people subjected to known definite requirements independent of spirituality.**

The whole course of men outside Christianity, even if it professes to recognize God in outward acts, is wholly ignorant of relationship with Him, and, having no faith, regards it as the presumptuous assumption of believers.



**The Holy Spirit, in calling us to a path of separation from the ways of men, does not lay down lines of outward differences.**

**But what follows *the mind renewed*, and this *in steps of enlarging obedience of faith.***

Therefore, as Jesus learned obedience (for as the eternal Son He had only known to command) — *learned it in a path of suffering unequalled.*

*"Lo, I come to do thy will, O God;"* and God's will He did and suffered at all cost to Himself, as we know now to everlasting joy.

**In this present evil age divine life must swim against the stream.**

- **Equal is the blessing of faithfulness to the name of the Lord when His throne is unknown except to faith and disregarded by men by itself.**
- It is therefore the way of compliance is impossible to the old nature but pleasant to the new man directed of the Spirit that glorifies Christ,
- **Who** the only way, through the wilderness of the earth to the Father.

Self-will is detected and not accepted; as *the good and acceptable and perfect will of God* is more and more discerned.

**This cannot happen where the spirit of this age governs.**

**From the more general principles of Christ's devotedness and submission we descend to the reason the apostle gives.**

***<sup>3</sup>..... I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment.....***

**<sup>3</sup>High-mindedness is incompatible with either devotedness or compliance; to think beyond what is necessary to think.**

- It is the very opposite both of the love which energized Jesus Christ in giving Himself for us, an offering and a sacrifice to God of a sweet-smelling savor,
- **and** of the compliance which He secured in the death of the cross.
- **To think more highly of oneself** hinders both the doing our own responsibility and others in theirs.

<sup>3</sup> .....*according to the measure of faith dealt out by God,*

Each member would act with humility but with firmness, knowing it was God's will and his own service.

**Unbelief** seeks great things and overlooks the one important thing of the moment

— *our own responsibility assigned to us of God without going beyond its measure or outside its nature.*

**Let us remember** however that there is:

- *False humility that fails to act,*
- *as well as the lack of humility that goes too far.*

**Besides, let us never forget that whatever the differences,**

**1. v3 *God has allotted to each a measure of faith***

**2. That the grace which has been given has made one measure to differ from another**

**3. But also, each necessary to the others, as all in the one body.**

- Whatever we have from the Lord, let us use all in subjection to Him, and for the object He had in view:

***1 Peter 4:11 (NASB77)***

***11 Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.***

If a man's allotment is ministering to the saints, not by speaking but serving them otherwise in love,

- His wisdom would be to occupy himself in this, as also the teacher and
- The exhorter in their own work,
- Not in a service for which they had no divinely given fitness.

*<sup>4</sup> For just as we have many members in one body and all the members do not have the same function,*

Here Paul touches on the body of Christ in a practical way, to illustrate the importance of various members in one body being mutually helpful:

- Many as they may be,
- There is one body in Christ and
- Individually members one of another.

Each of these measures of faith is distinct, though of course God might give more than one sometimes to the same man. But generally, each would have his own proper divided measure of faith.

# Copilot's Description

The human body is a biological machine made of body systems. These systems work together to produce and sustain life. The body's functions are ultimately its cells' functions, and survival is the body's most important business. Survival depends on the body's maintaining or restoring homeostasis, a state of relative constancy, of its internal environment. The different organ systems each have different functions and therefore unique roles to perform in physiology. These many functions can be summarized in terms of a few that we might consider definitive of human life: organization, metabolism, responsiveness, movement, development, and reproduction.



<sup>4</sup> For just as we have many members in one body and all the members do not have the same function,

## Here is Paul's first mention of this great **doctrine of the Body of Christ**,

- A doctrine which he alone, among the apostles, sets forth, he being the one chosen “*minister of the Church*” (*Col 1:24, 25*),—
- Relating to its **real, heavenly, corporate** character.

**Note now the comparison:**

- (1) **Our human bodies have many members.**
- (2) **These members constitute a unity: they are one body.**
- (3) **Each member is a member of all the others.**
- (4) **All our members have not the same work to do.**

***<sup>4</sup> For just as we have many members in one body and all the members do not have the same function,***

Comparison with us in Christ:

- (1) We are many, but
- (2) we are one Body in Christ.

**“Body” is not here an illustration, but an actuality.**

*“He that loveth his own wife, loveth himself, . . . even as Christ also the Church; because we are members of His Body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. **This mystery is great: but I speak in regard of Christ and of the Church**” (Eph. 5:28-32):*

*“The Church which is His Body, the fulness of Him that fills all in all” (Eph. 1:22, 23).*

***<sup>5</sup> so we, who are many, are one body in Christ, and individually members one of another.***

Newell says “This union is so absolute that Paul writes”:

***“As the body is one, and hath many members, and all the members of the body, being many, are one body; SO ALSO IS CHRIST” (I Cor. 12:12).***

- The word “**body**” concerns only the Church of God, only the true, elect members of Christ, indwelt by the Spirit.
- And that consciousness should be held by us continually **to the exclusion** of anything earthly or merely local or denominational.
- Therefore, we should find ourselves at once in fellowship with true believers everywhere, for they with us are members of Christ, and they and we are members one of another. We are individually “***members one of another.***”

Being members of the Body of Christ, we necessarily are members of one another; as my right hand, being a member of my body, is a member of my left hand. Your right hand has never yet had a fight with the left: on the contrary, each constantly helps the other!

Take note that Paul makes this “*membership one of another*,” an additional (though necessary) truth to the fact of the one Body in Christ.

Also Note that Scripture never speaks of “church members,” as men today do; nor of “membership” in or of a local assembly; but only of membership in the Body of Christ, and of membership one of another.

We are members of the heavenly Head, Christ, and therefore members one of another by an operation of the Spirit of God, not by action of man.

In local churches, according to Scripture, we have fellowship, as members already of Christ and of one another.

The importance of seeing this is immeasurable.

**For the great fact that we are one, actually members of other believers, is made by the Spirit of God the basis of our love toward one another!**

*Ephesians 4:25 <sup>25</sup> Therefore, laying aside falsehood, SPEAK TRUTH, EACH ONE of you, WITH HIS NEIGHBOR, for we are members of one another.*