

Paul's Letter to the Romans:



THE PINNACLE OF
CHRISTIAN THOUGHT

Overcome by the Gospel!

Romans 15:7-13

Father, we come to you this morning confessing to you our great need. Father we need and we desire that your Spirit will come now and take the things of Christ and make them real to our hearts. Blessed Spirit we plead for you to come and take the written word and since you are it's true author and therefore its infallible teacher, we pray for you to come and instruct us in the truth of your Son. Open the book we pray to see what you have accomplished on our behalf, In Christ. In whose name, we pray, Amen.

I invite you to open your Bibles to Romans 15:7-13. Follow along as I read.

^{NIV} **Romans 15:7**...Accept one another, then, just as Christ accepted you, in order to bring praise to God. ⁸ For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs ⁹ so that the Gentiles may glorify God for his mercy, as it is written: "**Therefore I will praise you among the Gentiles; I will sing hymns to your name.**" ¹⁰ Again, it says, "**Rejoice, O Gentiles, with his people.**" ¹¹ And again, "**Praise the Lord, all you Gentiles, and sing praises to him, all you peoples.**" ¹² And again, Isaiah says, "**The Root of Jesse will spring up, one who will arise to rule over the nations; the Gentiles will hope in him.**" ¹³ May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

I am overcome.

I am overcome by my own sin. I feel its weight as if sin is pressing down on my soul like a giant slab of concrete. The doctrine of Total Depravity is not my friend. It is kind of like a neighborhood bully. Every single aspect of my being is touched by sin.

I remember when Tom Ferrell preached a sermon series on Sanctified Speech. In that series he reminded me that even my **“will is touched by sin.”** Jesus says in **John 5:40**, *“you are **unwilling** to come to Me, that you may have life.”*

My heart and my understanding are infected with sin. **Ephesians 4:18** says, *“being darkened in their **understanding**, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their **heart**.”*

My mind and even my conscience are polluted with sin. **Titus 1:15** says, *“To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their **mind** and their **conscience** are defiled.”*

I not only sin in my mind, I even sin with my body. **Proverbs 1:16** says, *“their **feet** run to evil.”* Warning against the seductive behavior of an adulteress the Bible says in **Proverbs 6:25**, *“Do not desire her beauty in your heart, nor let her catch you with her **eyelids**.”* **2 Timothy 4:4** says, *“they will turn away their **ears** from the truth.”* **James** says, *“Cleanse your **hands**, you sinners” (4:8).*

My own depravity runs rampant like a fast spreading cancer. And even though I am commanded in **Romans 6:13**, to *“not go on presenting the members of your body to sin as instruments of unrighteousness,”* it seems that I can never obey that. Sadly, sin has even reached my tongue. **Romans 3:13-14** says, *“Their **throat** is an*

open grave, with their tongues they keep deceiving, the poison of asps is under their lips; whose mouth is full of cursing and bitterness.”¹ I am overcome by my own sin in general, but this morning, I am also overcome by my own sin, in particular. When I contemplate how I have treated other people, and how I have treated even other brothers in Christ... I am overcome. Let me explain.

On May 7th, 2000, I taught adult Sunday school for the first time. I had previously been teaching the High School class. I taught that class for almost 7 years. But on May 7th, 2000 Joe Huber and I started a series on the book of Samuel for the adults. I taught the first lesson in the series.

Now, understand that Joe and I were not new to the book of Samuel; we had just finished a two-year study through Samuel in the High School. We were already very prepared. However, in preparation to teach Samuel in the adult class, Joe and I had several meetings with my Dad, on what the book was about. We had worked through all the passages, paragraph by paragraph. We discussed the theme of the book. We discussed the hermeneutical and homiletical outline of the book. We discussed all the difficult passages in great detail. Joe and I even submitted manuscripts, for my Dad's approval. My Dad graded the manuscripts and then gave them back to us all marked up with a red pen. Actually, the first few manuscripts came back to us, looking like a red pen had vomited on them. It was hard not to be discouraged. But we were going to be ready like never before. This is the time that I learned a little about what it takes to teach a Sunday school class. We were geared up to teach the book of Samuel. But before the time came for Joe and I to teach the class, we had to teach it to my Dad, in person. And we did that.

The first lesson, that I was to teach on May 7th, 2000, I had taught several times to my Dad, in person. I actually wrote eleven different manuscripts and submitted them to my Dad. Let me sum that up. Before I was to teach the first lesson in Samuel on May 7th, 2000, I taught that lesson to my Dad, several times. I wrote and re-wrote the first lesson eleven times. I virtually had my lesson memorized. I have never been so prepared for anything in my life. But sometimes, young men, especially, young men, don't appreciate the time and effort it takes to do justice to the Word of God. But, anyway, the time came. On May 7th, 2000, I taught my first adult Sunday school class ever.

I was prepared. I was prepared like never before. I prayed for that first lesson. I practiced the lesson, I virtually, memorized the lesson. I think I could even teach it today... almost verbatim, that is how prepared I was. But even better than that, I had my father's blessing. It takes a lot to get his blessing, especially, if you are a Browning, which I am. So, May 7th, 2000 came, and I gave it my best shot. It truly was the best shot I had. To this day, I think it was a pretty good lesson, for me. It was at least, the very best I had. Anyway, I taught the lesson, and no one threw anything, which is a sign that it might have gone pretty well. And then it happened. I'll never forget it. I was pretty proud of the job I had done. I had just finished, the lesson, and I took some questions, and then I prayed, and it was over. But then it happened. A man came up to me and I put out my hand to shake his hand. But he did not shake it. He looked at me and said, "**Did you study for this lesson? Because after listening to you today, I'm not sure you have any idea what Samuel is about.**"

I couldn't believe it. I was stunned. I was crushed. How in the world could he say that? How could he say that to me? Doesn't he know how hard I have

worked on this lesson? I started counting the hours that I had spent on the lesson. Young men are real apt to defend themselves. But, I had spent some 120 hours on this one lesson. And he had the gall to ask me if I had studied? I thought to myself...**"are you kidding me?"** He wasn't kidding. Sometimes, young men, especially, young men, don't appreciate the time and effort it takes to do justice to the Word of God. I was crushed, but really I was as angry as I think I have ever been. I couldn't wait to get to lunch, to tell my family. I couldn't wait to get to lunch, to crucify this guy, who obviously, couldn't appreciate a work of art if it fell in his lap. So, I went to lunch with my family, and I told them what had happened. And I crucified this guy. I murdered him, over and over, and I murdered him for weeks, and months. About three months later, I don't know why I brought up the guy who had insulted me to my Dad, but I did. I began to trash this guy. I trashed him, and trashed him to no end. But then I noticed that my dad wasn't participating. He just looked at me. He looked at me, and I said, **"What?"** He said, you know, **"Christ died for him. Besides, haven't you ever bad-mouthed a preacher or Sunday school teacher?"** And of course I couldn't say anything, because we both knew that I had. My dad then began to tell me **"So what, I was insulted? Get over it. Better yet, you should view that brother, in the exact same way, that you am viewed by God...clothed in the righteousness of Christ."**

Now, when I think of that I am overcome by my own sin in general. I am a vile sinner. But this morning, I am overcome by my own sin, in particular. The way I treat others for whom Christ has spilled His own precious blood condemns me. It is a burden that is hard for me to bear. I don't often view others, as I know God views me. I know that when God sees me, he doesn't see my wickedness, and my hateful thoughts, no; he sees the spotless, matchless, perfect,

righteousness of the Lord Jesus Christ, covering my wickedness. But I don't typically like to see others the same way, that God sees me. I like to look past the righteousness of Christ. I like to strip away, the righteousness of Christ, so that I can see into the real person. I like to only see the sinfulness of others. But that's not what Paul says to do in verse 7 of Romans 15. Look at Romans 15:7 again with me.

^{NIV} **Romans 15:7**...Accept one another, then, just as Christ accepted you, in order to bring praise to God.

The word "accept" here is the Greek word, "proslambano" which is used another place in Paul. In Philemon 1:17 Paul is urging Philemon to take back this runaway slave, who is very dear to Paul. Listen to what Paul says.

He says in Philemon 1:17, *"So if you consider me a partner, welcome him as you would welcome me."*

That word "welcome" in the NIV is the same word used in Romans 15:7, translated "accept." But it's hard to accept people who have not done us wrong. It's even harder to accept those who have done us wrong, isn't it? But isn't that exactly what Paul says to do? Paul says, we must accept one another. And Paul even tells us why. He tells us, plainly, why it is that we should accept other believers. We should accept them, simply, because Christ has accepted us.

Now, what does Paul mean when he says, we should accept others, because we have been accepted by Christ? How has Christ accepted us?

1) Has He accepted us because there is something lovely in us? No.

2) Has He accepted us because of some kind of redeeming merit in us?

No.

3) Has He accepted us because of some future goodness that we might

do? No.

Why has Christ accepted us? The only reason He has accepted us is because of His great mercy!

So did you catch Paul's point? Christ has not accepted us for anything good or lovely about us. He didn't decide to save me, because I am utterly lovely and someone worthy of saving. Christ has accepted me in spite of my wickedness.

Christ has accepted me in spite of the fact that there is no redeeming value of any kind in me. Christ has accepted me in spite of the fact, that He knew of the great sins I would commit in the future. Christ has accepted me in spite of all the vile corruption within me. And you see that is how we are to accept others. That's Paul's point. He says, "Accept one another". Well, how are we to do that Paul? Here's how you do it. He says you should accept others, in the exact same way, that Christ accepted you. **Oh, I am overcome by my own sin.**

I do not like to treat people the way I should. It's always been easier to embellish other people's smaller faults. It's always been easier to pervert the meaning of a brother or sister I didn't like. It's always been easier to trash those, I don't care about. I am overcome by my own sin. But verse seven also reminds me of the fact, that my Savior is greater than all my sin. You see, I am also overcome by the gospel. You see the Lord Jesus, actually did accept us. The Lord Jesus never embellished anyone's faults. The Lord Jesus never trashed anyone to make

Himself feel better. No He never sinned, as a matter of fact, he accepts sinners in spite of the fact that those sinners are so hateful to other people that Christ loves. The amazing thing about the gospel is that Christ has actually accepted us; we who are worthy of death and shame. And as amazing as that is, and it is truly amazing; Paul says, because Christ has accepted you, you should accept others.

You see the gospel should impact us enough, that it impacts how we treat others. Let me say that again. The gospel should impact us enough, that it impacts how we treat others.

Now, this is nothing new in Romans. Paul has been talking this way since chapter 12. You see in chapters 1-11, Paul explained, preached, taught, and proclaimed the gospel of God's grace. He explained, the gospel in fine detail. Then when he gets to chapter 12, he says, okay, now as a result of the gospel, act this way. You see the first 11 chapters are what are known as the "**indicative.**" The "**indicative**" simply means, this is what is true of us. And what is true of us? We have been redeemed by Christ: regenerated, converted, justified, and soon to be glorified, because of Christ. That's the indicative. So, when Paul gets to chapter 12, he moves into the imperative section. Imperatives are simply commands. **But understand, that for Paul, the reason behind any command is the gospel.**

In chapters 1-11 Paul says, this is the gospel. This is true of you. You have been redeemed, justified, and you are united with Christ. Then in chapters 12-16 Paul lays out some imperatives. For instance in chapter 12, he says, because of the gospel, you should not think more highly of yourselves, than you ought to think. Because of the gospel, you ought not take revenge on the brethren. In chapter 13,

he says, as a result of the gospel, you should be in subjection even to the government. As a matter of fact, because of the gospel, you should even treat with love, and kindness, those who are the weaker brothers. He says, in chapter 14, even if you are free, even if you are a member of the strong group, you should treat with kindness and compassion, those who are weak. Paul is consumed with how we treat others. Paul is overwhelmed with the thought of how we live out the gospel. He is overcome, by the gospel, so much so, that he spends all his time in chapters 12-16, talking, and explaining, that because of the gospel, this is how we should treat others. So, when we get to Romans 15:7, Paul is at a crescendo in his thought. Paul is at the pinnacle of how we should treat others. And the motif has stayed the same. He even reminds us again of the indicative. He says, remember, Christ has accepted you! And this should impact how you treat others. So, accept others, because Christ has accepted you.

Oh, I am overcome by my sin.

But praise God, for the gospel. The thought that Christ has accepted me, is a sweet aroma to this sinner. But Paul won't allow us to just sit and savor that sweet aroma of the gospel. No he turns this glorious thought of the gospel and directs us on to more motivation for how we should treat others. Look at verse 8-9.

^{NIV} Romans 15:8... For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs ⁹ so that the Gentiles may glorify God for his mercy, as it is written: "**Therefore I will praise you among the Gentiles; I will sing hymns to your name.**"

I am reminded of that verse in Ephesians 2:12 when Paul writing to Gentiles says...

^{NIV} **Ephesians 2:12**...remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

You see there was no greater division than the one between Jews and Gentiles. You see the Gentiles were strangers to the covenants, strangers to hope, and without God in the world. That is pretty bad. That was the Gentiles. The Jews however, they weren't strangers to the covenants, they weren't strangers to the promises. There were not two people in the world, more different, than Jews and Gentiles. And that is what Paul is addressing in verse 8.²

^{NIV} **Romans 15:8**... For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs ⁹ so that the Gentiles may glorify God for his mercy...

Dr. Boice puts it this way:

What he means is that Jesus served the Jews to fulfill the promises made to them regarding his coming to die for sin and be their Savior, in order that he might be not only their Savior but the Savior of the Gentiles too.³

You see Jesus was expected to come as a King who would rule on the throne of David. The Jews expected a King who would be a political savior. But look at what Paul calls him. Paul calls Him, "**Christ**" instead of "**Jesus**". It's an important point I think. You see "**Christ**" means "**Messiah**". The Jews expected the Messiah to drive out the Romans. And, a King is always the one who is served. The Kings' subjects live to meet the needs of their King. But that's not

what Paul says. He says, this, "**King**", is a servant. This "**King**" *"has become a servant of the Jews."* He's different than any other King. He is the "**Son of Man...who did not come to be served, but to serve, and to give his life as a ransom for many.**" (Matt 20:28)⁴ And Dr. Boice says, *"Jesus served the Jews, but he did it in God's way rather than theirs."*⁵

How many times did they follow him, to have their bellies filled, or to have their diseases cured? They wanted him to meet their materialistic expectations. But what Jesus *"wanted was to be their Savior, and that is what the promises to the patriarchs meant."*⁶

And the fulfillment of those promises made to the patriarchs were for the Jews, but also for the salvation of the Gentiles, so that both groups together might glorify God for his abundant mercy.⁷

You see, the gospel is for both Jews and Gentiles. That Christ would even include Gentiles, who were without hope and without God in the world, is wonderful mercy. Oh, the abundant riches of the mercy of God!

Oh may I be overcome... overcome... overcome by the gospel.

The gospel is for both Jews and Gentiles. But for Paul this is nothing new. You see he quotes something here that a lot of New Testament believers wouldn't expect. He quotes the Old Testament. And it's interesting how Paul treats these quotes. Now, what I want to do now is I want to read aloud verse 9-12, of Romans 15, and then I want to look directly at the Old Testament sources that Paul quotes. Okay?

Quote #1

Look at Romans 15:9.

^{NIV} **Romans 15:9**...so that the Gentiles may glorify God for his mercy, as it is written: "Therefore I will praise you among the Gentiles; I will sing hymns to your name."

Okay, look at what Paul is quoting here.

Look at Psalm 18:49, which says...

^{NIV} **Psalm 18:49**...Therefore I will praise you among the nations, O LORD; I will sing praises to your name.

Quote #2

Did you see what Paul did? Look at verse Romans 15:10.

^{NIV} **Romans 15:10**...Again, it says, "**Rejoice, O Gentiles, with his people.**"

Okay, now look at Deuteronomy 32:43.

^{NIV} **Deuteronomy 32:43**...Rejoice, O nations, with his people...

Did you catch the word that Paul changed?

Quote #3

Look at Romans 15:11.

^{NIV} **Romans 15:11**...And again, "Praise the Lord, all you Gentiles, and sing praises to him, all you peoples."

Now look at Psalm 117:1.

^{NIV} **Psalm 117:1**...Praise the LORD, all you nations; extol him, all you peoples.

Do you see what Paul is doing?

Quote #4

Look at Romans 15:12.

^{NIV} **Romans 15:12**...And again, Isaiah says, "The Root of Jesse will spring up, one who will arise to rule over the nations; the Gentiles will hope in him."

Now look at Isaiah 11:10.

^{NIV} **Isaiah 11:10**...In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.

I know you see it. It seems like Paul exchanges the word, "**nations**" for the word, "**Gentiles**". Actually, Paul when he exchanges the word "**nations**" for the word, "**Gentiles**", just simply interprets the word. Now, some of you may be saying, "**well that's slicing it a little thin isn't it? Of course when the Old Testament says, 'Nations' or 'Peoples', it means 'Gentiles'**".

Well, I think that is true. But what I want you to see is that Paul definitely, thought it was true. He thought it was the **Gentiles** who will hope in the "Root of Jesse". He thought it was the **Gentiles** who should sing praises to their God. Paul thought it was the **Gentiles** who should "rejoice" with the Jews. You see Paul was consumed with the gospel. He was overcome by the gospel. He wanted the gospel to so impact the Church in Rome, that it would impact how they treat each other. Paul thought that a Christian, should live out the gospel in how he or she treats others. He is so overcome by that thought that he busts out into a benediction, before it's time to do a benediction. He is so overwhelmed by grace. He is so overcome by the mercy of God in Christ that he literally, busts out into a wonderful short benediction. Look at verse 13.

^{NIV} **Romans 15:13**...May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

You see, brothers and sisters, Paul is saying, to the Church at Rome and I believe to us, that there is more motivation for you to treat others in a better way. Paul says, here's more motivation for you. Those of us who are "**Gentiles**" have been included and not excluded. Listen! We who were without hope and without God in the world, have God's promise, that we who trust in Christ, are also included into the people of God. Even the Gentiles are included.

I love what Luther says in his commentary on Romans:

By all this the Apostle removes dissension between...Christians, so that they should not be at odds with one another, but should receive each other, just as Christ received them. Therefore both groups, Jews and Gentiles have reason enough to glorify God and not to contend with each other.⁸

You see Paul wants us to be overcome by the gospel. He wants it to impact how we treat others. And if we, who were once without hope and without God in the world, have now been included into the body of Christ, then what does that say, about how we should treat others? How should we treat unbelievers? The same way, Christ has treated us. How should we treat Believers? The same way, Christ has treated us.

Oh I am overcome by my own sin, but I am also overcome by the gospel. The thought that Christ would accept me, in spite of my sin and filth; the thought that Christ would even include me into the people of God...is it not amazing?

Are you overcome by your sin? Does it bother you, that you have treated those for whom Christ spilled his precious blood, in such harsh, thoughtless, and even cruel ways? Oh it bothers me. I am so guilty! **I am overcome by my own sin.** Are you then overcome by the gospel? What does it do to you to know that Christ has accepted you in spite of the fact, that you have treated His precious sheep in ways that Christ would never treat you? Does it at least move you to know that Christ has accepted you in spite of your sin? Oh it moves me. **I am overcome by the matchless grace of Jesus.** If you are overcome by the gospel, shouldn't it impact how you treat others? It should have impacted me. But sometimes, we lose sight of what it means to be overcome by the gospel. At least I do.

On June 2, 1996, Tom Ferrell preached a sermon – titled “**Sanctified Speech II**”. It was a blistering series for me, mainly, because my speech is not that sanctified. But anyway, after a care group a week or so before that sermon, I was pontificating about this and that, and I brought up to some friends of mine, that I didn't think Tom's sermons had been too exciting lately. I told them as a matter of fact, that they had been quite dull. I assumed **out loud** that he just wasn't putting enough time and effort into his studies. You know...sometimes, young men, especially, young men, don't appreciate the time and effort it takes to do justice to the Word of God.

I say this to my shame. Because, I know that is never the case. Your Pastor puts his guts and all his effort into his sermons. But anyway, I was running my mouth.

Then June 2, 1996, came and Tom Ferrell preached a sermon called, “**Sanctified Speech II**”. The sermon started, and I was immediately overcome by my sin.

Let me read just a few excerpts from that sermon. Pastor Ferrell said,

“Is your conversation healthy? Is it whole or like a withered hand that is diseased?”

“Sanctified speech is not stained with off - color jokes. It is not spiced with profanity or laced with vulgarity. Christian conversation is never that which stirs sinful lusts with sensuous or suggestive innuendoes”

“We are called to summon our time, thought and skill to build up with our speech not to tear down.”

I should ask myself these questions...

Will what I say **strengthen** this man’s faith?

Will what I say **encourage** this man?

Will what I say promote **peace** among brothers?

Will what I say reflect the **love** of Christ?

Then, Pastor Ferrell said:

“The righteous man, the maturing Christian, is genuine. He is transparent. He speaks with great simplicity and clarity. You never have to play a mental game with this righteous brother or sister. You can rest in their presence. There is safety with him or her. There is no need to be anxious. He will not make fun of you. He will not make light of that which is serious to you.”⁹

And the next thing he said was not in his manuscript. I looked for it and it wasn’t there. But the next thing he said was a question from the heart of a Pastor who is too often wounded by people like me. But I’ll never forget it. He asked a very simple question. He asked, “**Am I safe with you?**” I’ll never forget it. I was decked. I was leveled. **I was overcome by my own sin.** And the reason is,

is because, He wasn't safe with me! My words were careless, my thoughts were thoughtless, and I was just running my mouth. Why was I doing such a thing?

Ultimately, it's because, I was not impacted by the gospel. I was not overwhelmed by the gospel. I was not overcome.

I was numb to the fact that Christ had spilled his precious blood for my brother and I was just running my mouth about my own Pastor! My Pastor, who lays his heart and his guts out every week in a sermon for me...for me!

Oh beloved, I was not overcome by the gospel. It's easy to forget. But this morning, as I remind myself, I want to remind you again, that a life, overcome by the sweetness of the gospel, is a life, which will treat others, the same way that Christ has treated us. That's Paul's point in our text. A life overcome by the gospel will treat others, in the way that Christ has treated us.

Let me close by reading these thoughts from Dr. Boice.

Can you imagine how you in your sin, apart from Christ, must appear to the holy God? You cannot. None of us can see ourselves as God sees us. On the contrary, we think highly of ourselves, dismiss our own sins as mere mistakes or shortcomings, and compliment ourselves on how well we are doing. But God tells us how he sees us. Remember Romans 3:10-18:

"There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, They have together become worthless; There is no one who does good, not even one. Their throats are open graves; Their tongues practice deceit. The poison of vipers is on their lips. Their mouths are full of cursings and bitterness. Their feet are swift to shed blood; ruin and misery mark their ways, and

the way of peace they do not know. There is no fear of God before their eyes.”

That is how God sees you apart from Christ, as a creature utterly abhorrent to him and as a menace to others. But in spite of that fact, the Lord Jesus Christ, the very Son of God, accepted you and died for you in order to bring you into his righteous kingdom. And God the Father has accepted you too. How then can you possibly exclude anyone else? You must accept them as you have been accepted.”¹⁰

Brothers and sisters, a life, overcome by the gospel, will strive to treat others, just as Christ has treated you. Let me ask you, are you overcome by your sin? If you are, then are you overcome by the gospel?

Some may be here today, and you would say, *“You know, I want to be overcome by the gospel. But my behavior doesn’t look like it. I treat others; unlike the way Christ has treated me. I haven’t been impacted by the gospel, the way I should be, but I want to be”*.

My dear brother or sister, if that’s you, then, start today! Think hard about what your sin has done to others and then think on what Christ has done for you in the gospel, and let it invade your soul. Let it invade your whole being, that it impacts how you treat others. Let it begin today. That is my prayer for myself. I know it’s hard to remember the gospel all the time, especially when you are dealing with fallen people. But don’t forget, Christ, remembered you! He remembered me! He didn’t forget us, and we ought to remember what He’s done! We ought to remember it, we ought to so meditate on the gospel, that it, that it, overcomes us.

Let your gospel overcome us Lord, and let it begin today. Let’s pray.

¹ Ferrell, Tom – Sermon Series – Sanctified Speech- “Evil Speech Pt. 1.” This sermon was preached at APC on May 12, 1996, I paraphrased Pastor Ferrell .

² James Montgomery Boice, *Commentary on Romans Vol. 4*, (Grand Rapids: Baker Books, 1994), 1821. I paraphrased Dr. Boice’s thought on page 1821 and I am indebted to him.

³ Ibid; page 1821- (a direct quote)

⁴ Ibid, page 1821- (again a paraphrase of Dr. Boice’s thought on Jews and Gentiles.

⁵ Ibid, page 1821- (a direct quote)

⁶ Ibid, page 1821- (a direct quote)

⁷ Ibid, page 1821- (a paraphrase of Dr. Boice) I have never had an original thought in my life.

⁸ Luther, Martin- A Commentary on Romans; translated by J.T. Meuller, page 214. I edited Luther slightly for smoothness sake.

⁹ Ferrell, Tom- Sermon Series- Sanctified Speech- “Sanctified Speech II” Sermon preached at APC on June 2, 1996. The phrase “Am I Safe with You.”

¹⁰ James Montgomery Boice, *Commentary on Romans Vol. 4*, (Grand Rapids: Baker Books, 1994), 1824-1825.