

Biola University

## Digital Commons @ Biola

---

Biola Publications

Archives and Special Collections

---

1953

### Analysis of Romans

Chester J. Padgett  
*Biola University*

Follow this and additional works at: <https://digitalcommons.biola.edu/biola-pubs>



Part of the [Biblical Studies Commons](#)

---

#### Recommended Citation

Padgett, Chester J., "Analysis of Romans" (1953). *Biola Publications*. 27.  
<https://digitalcommons.biola.edu/biola-pubs/27>

This Book is brought to you for free and open access by the Archives and Special Collections at Digital Commons @ Biola. It has been accepted for inclusion in Biola Publications by an authorized administrator of Digital Commons @ Biola. For more information, please contact [eileen.walraven@biola.edu](mailto:eileen.walraven@biola.edu).

ANALYSIS  
*of*  
ROMANS

*by*  
CHESTER JOHN PADGETT, TH.M., D.D.

Associate Professor of Bible  
The Bible Institute of Los Angeles

Copyright, 1953  
*by*  
CHESTER J. PADGETT.

BIOLLA UNIVERSITY

This page has been left blank to allow for proper page turns.

227.1  
P13

TO  
MY MOTHER

v

27133



BIOLOGIA UNIVERSITY

This page has been left blank to allow for proper page turns.

## P R E F A C E

This book has been written primarily as a textbook for use in my course in Analysis of Romans at the Bible Institute of Los Angeles. I am frank to admit, however, that it is my desire that the book may be of value to the general student of the Bible, to pastors and Christian workers, in short, to all who study and teach the Word of God.

The material content of the book has been derived as the result of the analytic method of study, the chief purpose of which is to show the relationship of parts to one another and to the whole. I have departed somewhat, however, from a strictly analytic treatment of Romans, and have interwoven a measure of exposition and application throughout. The material is presented in outline form because I sincerely believe that the outline is one of the most effective aids to the learning process.

It is my earnest prayer that each student of the Word may experience at least a three-fold benefit from his use of this book: first, that he may come to a fuller understanding and appreciation of God's great plan of redemption; second, that he may be encouraged to apply more earnestly the truth to his own personal Christian life; and third, that he may become more proficient in analytic ability, in order that he may use this indispensable method of Bible study in all his own study of the Word of God.

BIOLOGIA UNIVERSITY

This page has been left blank to allow for proper page turns.

# TABLE OF CONTENTS

CHAPTER	PAGE
Preface - - - - -	vii

## PART I INTRODUCTORY

I. Introduction to the Course - - - - -	3
II. Introduction to Analytic Method - - - - -	7
III. Introduction to the Book of Romans - - - - -	19
IV. Broad Outline of the Book of Romans - - - - -	25

## PART II SALUTATION, EXPLANATION, AND PROPOSITION (1:1-17)

V. Salutation (1:1-7) - - - - -	29
VI. Explanation (1:8-15) - - - - -	37
VII. Proposition (1:16-17) - - - - -	43

## PART III THE NEED OF BY-FAITH SALVATION (1:18-3:20)

VIII. The Gentile Need of By-Faith Salvation (1:18-32) - - - - -	49
IX. The Jewish Need of By-Faith Salvation (2:1-3:8) - - - - -	59
X. The Summary of the World's Need of By- Faith Salvation (3:9-20) - - - - -	69

TABLE OF CONTENTS (*Continued*)

CHAPTER	PAGE
PART IV	
SALVATION FROM THE GUILT OF SIN (3:21-5:21)	
XI. The Method of Justification (3:21-31) -	77
XII. Justification By Faith the Historical Method (4:1-25) - - - - -	85
XIII. The Personal Benefits of Justification By Faith (5:1-21) - - - - -	91
PART V	
SALVATION FROM THE POWER OF SIN (6:1-8:39)	
XIV. Personal Victory Through Identity With Christ (6:1-14) - - - - -	103
XV. Personal Victory Through Surrender to Christ (6:15-23) - - - - -	109
XVI. Personal Victory Through Marriage to Christ (7:1-6) - - - - -	115
XVII. Personal Victory Through Despair of Self (7:7-25) - - - - -	119
XVIII. Personal Victory Through the Holy Spirit (8:1-30) - - - - -	129
XIX. Summary: Personal Victory Permanently Assured (8:31-39) - - - - -	143

TABLE OF CONTENTS (*Continued*)

CHAPTER	PAGE
PART VI	
SALVATION BY FAITH IN RELATION TO THE JEWISH NATION (9:1-11:36)	
XX. Israel's Rejection in Harmony With God's Sovereignty (9:1-29) - - - - -	153
XXI. Israel's Rejection Their Own Fault (9:30-10:21) - - - - -	163
XXII. Israel's Rejection Neither Inclusive Nor Final (11:1-36) - - - - -	169
PART VII	
THE PRACTICAL OUTWORKING OF THIS SALVATION (12:1-15:13)	
XXIII. The Believer's Relation to God (12:1-2) -	179
XXIV. The Believer's Relation to Christian Service (12:3-8) - - - - -	185
XXV. The Believer's Relation to Personal and Social Duty (12:9-21) - - - - -	189
XXVI. The Believer's Relation to the State and to His Neighbor (13:1-10) - - - - -	195
XXVII. The Believer's Relation to the Return of Christ (13:11-14) - - - - -	199
XXVIII. The Believer's Relation to Passing Judgment (14:1-15:13) - - - - -	203

TABLE OF CONTENTS (*Continued*)

CHAPTER

PAGE

PART VIII

THE CONCLUSION

(15:14-16:27)

XXIX. Personal References (15:14-16:16)	- -	217
XXX. The Apostle's Solemn Warning (16:17-20)		229
XXXI. Closing Greetings and Doxology (16:21-27)		233

PART I

INTRODUCTORY



## Suggested divisions of Romans. (Cont.)

The following is used by a great many teachers:

- Condemnation 1-3.
- Justification 4-5
- Sanctification 6-7.
- Glorification Ch. 8.

I. DOCTRINAL 1-8 The righteousness of God in the gospel.

II. DISPENSATIONAL 9-11

The righteousness of God in harmony with His dealings with Israel.

III. PRACTICAL 12-16

The righteousness of God manifested in His people.

Introduction:- 1:1-17

- 1:- The NEED for righteousness 1:18-3:20
- 2:- Righteousness received by faith. 3:21-31  
Righteousness declared.  
God's way of saving sinners without works.
- 3:- God's illustration of faith. Ch.4 The SAMPLE faith.
- 4:- God's guarantee of faith. Ch. 5
- 5:- Freed from the power of sin. Ch.6
- 6:- Freed from the power of the law. Ch.7
- 7:- In Christ Jesus Ch.8. The completion of His purposes and plans in righteousness.

II. DISPENSATIONAL Ch. 9-11

The righteousness of God in harmony with His dealings with the nation Israel.

- 1. God's PAST dealings with Israel in electing grace. Ch. 9
- 2. God's PRESENT dealings with Israel in governmental discipline. Ch.10
- 3. God's FUTURE dealings with Israel in fulfillment of prophecy. Ch. 11

# CHAPTER I

## INTRODUCTION TO THE COURSE

This chapter is designed to serve as an introduction to the work we shall be doing throughout the semester. It will include information about three things: 1) the aim of the course; 2) the procedure we shall follow in the course; and 3) the method we shall use in our study.

1A. THE AIM OF THE COURSE. Every study ought to have a goal in view. As someone has well said, "If you aim at nothing you will hit it every time." Some of the things we hope to accomplish during the course of our study are listed below:

1B. *A deeper appreciation of the plan of salvation.* It is easy to become so familiar with the central truths of the Gospel that they no longer grip our hearts. We shall pray that the Holy Spirit will reveal to us the wonder of Christ's work through our study of the book of Romans.

2B. *A greater determination to live fully for Jesus Christ.* The second great section of Romans deals with the doctrine of Sanctification (6:1-8:39). We want this doctrine to find practical application in our lives.

3B. *A stronger desire to make Christ known.* The Apostle Paul felt himself obligated to the entire world (1:14-17). Every believer ought to share with him a sense of duty to the lost multitudes of the earth.

4B. *An increasing ability in analytic study.* Analytic ability will prove to be an indispensable aid in all subsequent Bible study and in the preparation of Bible studies and messages from the Word of God.



## 2A. THE METHOD OF THE COURSE.

### 1B *The Textbooks.*

1C. *The Epistle to the Romans.* The student may study any version of the English Bible he wishes to use, but the American Standard Version is recommended and this for two reasons: 1) there are no notes or helps to hinder independent study; 2) the text is arranged in excellent paragraph form, a tremendous aid to analytic study.

2C. *Analysis of Romans.* The textbook has been prepared to serve as a guide in the semester's work.

2B. *Supplementary Reading.* Most of the student's allotted time for the course will be spent in actual analysis of Romans. For those who may have added time for study the following books are recommended. Reading in these books is not a requirement of the course.

1C. Ironside, H. A., *Lectures on Romans.* A simple exposition of Romans dealing with the central truths of the book.

2C. Newell, W. R., *Romans Verse By Verse.* Probably one of the best recent works on Romans. Treats the words of the text on the basis of the original Greek.

3B. *Assignments.* The student will spend  $1\frac{1}{2}$  hours outside of class for every hour spent in class, a total, therefore, of three hours per week outside study. This time will be spent in original analytic study and in review of the material in the textbook.

4B. *Assignment Slips.* On Friday of each week at the regular class period each student will submit an assignment slip indicating the amount of time spent on the work during the week ending on that day. A record is made of the student's study throughout the semester and this record will have some bearing on the final semester grade.

5B. *The Notebook.* Each student taking the course will complete a notebook during the term of study. In the case of married couples taking the work each must do independent study in his own analysis and in the making of his notebook. The notebook will include two sections: your own analysis and your spiritual truths. Each of these sections is discussed below:

1C. *The analytic outline.* The first section of your notebook will contain your own analysis based on the broad outline of the book of Romans given in Chapter IV. This analysis must be in full accord with the general rules for analytic work set forth in Chapter II.

2C. *The spiritual truths section.* The second section of your notebook will be made up of spiritual truths gleaned from a study of the book of Romans. There will be at least one spiritual truth from each chapter of the book, although you will no doubt want to record many more spiritual truths than just one from each chapter. A spiritual truth is some personal application of the truth to your own life. Develop each truth briefly either as a paragraph or in outline form. Make this section the practical part of your work.

6B. *Examinations.* There will be three main examinations during the course, the five week quiz, the ten week

quiz, and the final examination. During the semester there will be frequent quizzes, usually on Friday. These quizzes will all be based on the material in the textbook unless otherwise indicated.

## CHAPTER II

### INTRODUCTION TO ANALYTIC METHOD

1A. THE VARIOUS METHODS OF BIBLE STUDY. There are three main methods of Bible study: 1) the *synthetic* method; 2) the *analytic* method; 3) the *expository* method.

1B. *The synthetic method.* The word "synthesis" comes from two Greek words, *syn*, meaning with or together, and *tithenai*, meaning to place or put. When used as a compound word the meaning is "a putting together." Thus synthesis is a putting together of the parts of the Bible to form a unified whole. A synthetic study of the entire Bible enables the student to see how the sixty-six books of the Bible fit together into a marvelous whole.

2B. *The analytic method.* The word "analysis" comes from two Greek words, *ana*, which means "up", and *luen*, which means "to loosen up" or "to break up". Bible analysis, then, is the separation of a given portion of the Bible into constituent parts, and the observance of the relationship of these parts to each other in the forming of a new synthesis.

3B. *The expository method.* The word "exposition" is a compound word of Latin origin coming from *ex*, meaning "out", and *poner*, meaning "to place". Thus, Bible exposition is the process by which the truth of the Word of God is brought to light with a view to the application of this truth to the Christian faith and life.

4B. *The logical order of method in Bible study.* It would seem, on the basis of the above definitions, that the

logical order in the use of each method would be, first, an initial synthesis; then, on the basis of this synthesis an analysis with a view to a new and better synthesis. The concluding step would be that of exposition and application.

## 2A. THE METHOD OF ANALYSIS.

1B. *Analysis begins with an initial synthesis.* Thus in any Bible study the student will read the entire passage through at one sitting in order to get the general idea and major movements of thought. The broad outline of the book of Acts is given to provide this information and to give a starting point in the student's analytic work on the book.

2B. *Analysis follows certain basic literary rules of sound structure.* Every well-written piece of literature is made up of units of composition. These units as related to the literary composition of the Bible are six in number.

1C. *The word.* There can be no careful analytic study of the Bible apart from an investigation of the meaning of the words of the sacred text. Every word in the original autographs is inspired of God (1 Cor. 2:13).

2C. *The sentence.* The Holy Spirit guided even the sentence structure of Holy Scripture. A study of the sentences in the original languages of the Word of God is essential in determining the exact meaning of the statements of the Bible. For the rank and file of Bible students this work has been done by competent Christian scholarship.

3C. *The paragraph.* One of the marks of good literature is clear, orderly and unified paragraph structure. *The paragraph is the basic unit of composition.* Part of the excellence of the American Standard Version of the Bible is that this version gives careful paragraph divisions of the text.

4C. *The section.* The section is composed of a combination of continuous paragraphs all dealing with the development of the same line of thought.

5C. *The division.* The division is comprised of a combination of continuous sections all dealing with the development of a single line of thought. It is one of the major headings within the broad framework of the book.

6C. *The book.* The book is the complete literary whole composed of the sum total of all the divisions.

## 3A. BASIC REQUIREMENTS FOR ANALYTIC STUDY.

A key text for Bible study is Jeremiah 15:16: "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart . . ." Note the teaching of this verse:

1B. *Patient Perseverance.* "Thy words were found . . ." Jeremiah searched out the Word of God until he found it. The student of the Bible needs the ability to seek and keep seeking until every passage yields its meaning. Analysis is not easy. A good analytic outline—consistent, relevant, parallel—takes a good deal of work and patience.



2B. *A Sense of Completeness.* "Thy words were found . . ." Jeremiah did not use the "hunt and peck" system of Bible study. He was thorough. He searched the entire passage. This is one of the basic rules of Bible study. The Scripture analyst must see the Bible as a whole, every division of each book as a whole, every section and every paragraph as a whole. Only then can he understand the message of the Word of God.

3B. *Personal Assimilation.* ". . . and I did eat them." Jeremiah could not be satisfied with a mere head knowledge of the Word of God; he had to know the truth experimentally. The analyst of the Bible is to discover God's truth in order that it might discover him; he wants to master the Bible in order that the Bible might master him.

4B. *Spiritual Delight.* ". . . thy word was unto me the joy and rejoicing of mine heart." The Christian must delight in the Word of God. The more he delights in it the more it will become his delight. Like the Psalmist the Bible student will exclaim, "O, how love I thy law! It is my meditation all the day" (Psa. 119:97).

4A. **THE MECHANICS OF ANALYSIS.** It is not fair to the student to assign a book of the Bible for analytic study with the words "Here is the book, now get busy." But any earnest student of the Word can do a good job of analysis if he knows how to go about it.

1B. *How to Get Started in Analysis.* The logical steps in analytic study are simple but essential. The student is urged to become fully acquainted with the analytic procedure outlined below.

1C. *Read and reread the book or passage to be analyzed.* In the case of a book of the Bible it is well to read the book through at one sitting. In this way you will become familiar with the main thought movements or narrative of the text. The result of this survey will be a broad synthesis of the book. The same principle applies in preparation for the analysis of any portion of the book.

2C. *Break the book down into its main divisions.* In this course the main divisions, or Broad Outline, or synthesis of the book, is provided in order to save time and make it possible for the student to plunge immediately into the work of analysis. Later on, however, the student will no doubt wish to prepare his own broad outline. The main divisions of any book of the Bible are determined by the larger movements of thought within the book. These become evident as the book is read and reread.

3C. *Break the main divisions into major sub-divisions.* After the main thought movements of the book have been ascertained it is the student's task to discover the development of each of these major movements. This process has also been done for you in this course. By reading each division carefully certain lines of thought and development of idea will stand out. These lines of thought and development of idea provide the sub-heads.

In the statement of your heading work for *relevance*, that is, relate each sub-heading to the major heading under which it comes. The use

of parallel structure is exceedingly helpful in that it indicates the unity of the passage and also aids in memorizing the outline. Parallel structure is accomplished by the use of similar or identical wording in the headings. Study the Broad Outline given in Chapter IV as an illustration of parallelism in outlining.

4C. *Analyze each sub-heading.* In the break down or analysis of each sub-heading be sure to relate each detail of the paragraph to the central truth as that central truth is summed up in the statement of the sub-heading. Here again work for logical structure and clear statement so as to show the relationship of parts.

2B. *The Form of Analytic Outline.* There are a number of outline forms the student could use. The form given below is required in this course and will be used by each student in his work in analysis.

1C. *Classification of the headings.* All headings in the outline are indicated by a combination of arabic numerals and capitalized letters, viz., 1A, 2A, 3A; 1B, 2B, 3B; 1C, 2C, etc.

2C. *The major headings or divisions.* Each major division is indicated by the capital letter "A" preceded by the number of that division in the outline. If there are four major divisions in the entire outline these will be indicated as follows:

1A.....  
2A.....  
3A.....  
4A.....

3C. *The main sub-divisions.* All the main sub-divisions in the outline are indicated by the capital letter "B" preceded by the number indicating the numerical place of each heading in the outline. For the purpose of illustration let us suppose that there are two major divisions in a given outline. Each of these major divisions is broken down into three main sub-divisions. The outline will look like this:

1A.....  
1B.....  
2B.....  
3B.....  
2A.....  
1B.....  
2B.....  
3B.....

4C. *The subordinate sub-headings.* The number of headings in the analysis of any passage is limited only by the material being analyzed. The analyst may be as detailed or as general as he wishes depending upon his purpose. Every sub-head in the outline is indicated in the same manner as the other headings only with different numerals and letters. All the analytic sub-heads under the "B" headings, for example are "C" headings; all the headings under the "C" headings are "D" headings; all the sub-heads under the "D" headings are "E" headings, etc. Thus, if there were three headings under any one of the "C" headings, let us say under 1C, the outline would be as follows:

1C.....



1D.....

2D.....

3D.....

3B. *The Margins.* The student will want to pay special attention to neatness of appearance and will want to produce an analytic outline that may be easily studied and readily comprehended. Clear and consistent margins are essential to this end. All the "A" headings will be entered on the extreme left margin, at least one inch from the left edge of the paper. No matter how many "A" headings there are in the completed outline each of them will fall on the "A" margin, one inch from the left edge of the paper.

All the "B" headings have their margin five spaces to the right of the "A" margin. The "C" margin is indented five spaces to the right of the "B" margin, and so with every alphabetical change in the outline. If the outline is typed the margins are easy to keep in line. If you write your outline in longhand you may wish to draw faint lines indicating the margins.

A word is in order here concerning spacing. Paper is cheap so the work need not be crowded on the page. If you type your outline, double space between all the headings. If you write the outline in longhand use the equivalent of the double space between headings.

4B. *Scripture References.* Every heading in the outline should be followed by the reference to the portion of Scripture treated under that heading. Each reference will include *only* the passage analyzed under the heading with which it is placed. The references thus written facilitate ready comparison of the outline with the Scripture.

5B. *The Materials for Analytic Work.*

1C. *Paper.* All work submitted for review and correction must be on standard size typing paper (8 $\frac{1}{2}$ x11), written with pen and ink or typed, written on one side only, and properly margined and spaced.

2C. *Notebook.* Each student is required to furnish a notebook. This notebook may be the three-ring heavy cover type, or preferably the manila folder of the three-hole type. If the folder is used make sure that the pages of the notebook are clamped together. Loose pages may become effaced or lost.

6B. *General Rules Governing the Notebook.* The student is urged to give special attention to the rules given below as a guide to the preparation of his notebook.

1C. *Title page.* The first page of the notebook will be the title page, written in the form indicated by the title page of this textbook.

2C. *Table of contents.* Following the title page comes the table of contents written in the same form as the table of contents in the textbook.

3C. *Page numbers.* With the exception of the title page and table of contents every page in the notebook will be numbered consecutively throughout. The numbers will be written in the upper right hand corner of the page with the exception of those pages which begin a new chapter or division; on these pages the number is written at the bottom of the page, centered one inch above the bottom edge of the paper.

- 4C. *Notebook sections.* Each of the two sections of the notebook is to be clearly distinguished by the use of a tab on the right edge of the first page of the section.
- 5C. *The Broad Outline.* The Broad Outline of Acts as given in Chapter IV provides the framework for the student's analysis. Each student will use the Broad Outline *exactly* as it is given, filling in his own analysis under each "B" heading.
- 6C. *The analytic headings.* Let each heading of your outline give the heart of the passage being analyzed. State the headings briefly, concisely and accurately. Start each heading with a capital letter. Frame each heading in your own words and usually in complete sentence form. Be sure that every heading is relevant to the superior heading under which it comes.
- 7C. *The Scripture references.* Immediately following every heading include the corresponding Scripture reference involved in that heading. Frame the reference in brackets to set it apart from the heading.
- 8C. *The analytic content.* The purpose of analysis is to discover the meaning of the passage and the relation of each part to every other part and to the whole. An analytic outline, therefore, *sticks to the facts of the text* and *does not* include exposition, interpretation or application.

Unfortunately the original book is missing page 17



Unfortunately the original book is missing page 18

## CHAPTER III

### INTRODUCTION TO THE BOOK OF ROMANS

For full and complete information dealing with the background of Romans the student is urged to read any conservative introduction or commentary on the book. Our purpose here is merely to set forth certain basic facts indispensable to a proper understanding and appreciation of Romans.

#### 1A. THE AUTHOR, OCCASION OF WRITING, AND DATE OF ROMANS.

1B. *The Author of Romans.* Because of the tremendous importance of Romans to the entire system of Christian truth, modern liberal scholarship has attempted both to discredit the Apostle, and to assign to the writings attributed to him a later date. That Romans and the other New Testament writings that bear his name came from Paul's pen has been successfully defended by Christian scholars of every age.

2B. *The Occasion of the writing of Romans.* Paul had wanted for a long time to visit the Church in Rome but had been hindered from so doing (1:13). It looked now as if the way were clear (15:14-24). In the light of this fact Paul writes his epistle and sends it off to Rome in the care of deaconess Phoebe (16:1). Paul was in Corinth at the time.

3B. *The purpose of Romans.* A reading of the epistle indicates at least a four-fold purpose in the treatise:

1C. *To express his personal interest in the Christians in Rome.* As the Apostle to the Gentiles he would naturally be concerned for the spiritual welfare

of this largest of all Gentile Christian churches. (1:8-13).

- 2C. *To indicate his desire to visit Rome.* Many times had the Apostle planned to journey west to Rome, but each time, in the providence of God, something hindered the realization of his purpose.
- 3C. *To prepare the Roman Church for his visit.* The Spirit of God very evidently bore witness with the Apostle's heart that shortly he would visit Rome. He wrote to indicate this fact and to get them ready for his visit.
- 4C. *To present a systematic treatise on the method and result of salvation.* How glad we are that the Spirit of God moved upon the heart of Paul to write this priceless epistle!
- 4B. *The Date of Romans.* Paul wrote Romans from Corinth at the close of his third missionary journey in A.D. 57 or 58. The student will be interested at this point in a brief sketch of the Apostle's life from the time of his conversion: he was won to Christ at the age of 35 in the year A.D. 35. For seventeen years he labored for Christ in pioneer missionary work before he wrote any of his epistles. The first New Testament letter to come from his pen was I Thessalonians, written about A.D. 52, to the Apostle's beloved church in the Macedonian city of Thessalonica. During the next thirteen years Paul wrote twelve additional epistles, thirteen, if he wrote Hebrews. The Apostle labored for Christ for thirty years, dying a martyr's death in Rome on June 29, A. D. 66. Romans is the fifth epistle written

by Paul, preceded by I and II Thessalonians, Galatians, and I Corinthians (Calvin, *Romans*, pp. x-xi).

- 2A. *THE DESTINATION OF ROMANS.* The Epistle is addressed to "all that be in Rome" (1:7). We ought, therefore, to know something about the Church to which Paul wrote.
- 1B. *The Origin of the Roman Church.* The Church in Rome was probably founded by various Christians who had migrated to Rome and taken up permanent settlement there. Paul sends greetings to a fairly long list of personal acquaintances in Rome (ch. 16). These people had known Paul previously since he had not been in Rome.
- 2B. *The Character of the Roman Church.* For some years following the inauguration of the Christian Church believers assembled in various homes. The larger the city and the more numerous the believers the more meeting places would be in operation. Paul refers to at least five distinct groups of believers in Rome (16:5,10,11,14,15). Undoubtedly the Roman Church, located in the capitol city of the Empire, was the largest, wealthiest, and most active of all the churches in the Empire. The subsequent influence of the Roman Church adds weight to this surmise.
- 3B. *The constituency of the Roman Church.* There were both Jewish and Gentile Christians in the Church at Rome (1:16). Probably, in this Gentile center, there were more Gentile believers than Jewish. The words of 1:5-6, seem to indicate a Gentile preponderance inasmuch as the Apostle links the Roman believers with those who from "among all the nations"

had turned to Christ. In 1:13-15, the believers in Rome are numbered among Greeks and barbarians; in 11:13, Paul addresses himself to the Gentiles; and in chapter 16 many of the names are Latin or Greek. All of these evidences point to a majority of Gentile believers in the Church in Rome.

3A. THE GENERAL CHARACTER OF THE ROMAN EPISTLE.

A study of the book of Romans impresses the student with at least five great facts about the epistle:

1B. *It is an epistle of transcendent subject matter.* Romans deals with the high and lofty subject of God's righteousness and man's sin, and how a sinful man may become righteous in the sight of God. There is no subject under Heaven of more importance than this.

2B. *It is an epistle of the most comprehensive grasp.* Calvin said of this epistle that "it opened the door to all the treasures of the Scriptures." Dr. W. G. Moorehead said of Romans that "it is an inspired exposition of the plan of redemption, and is well placed at the head (i.e., first in order of the N. T. Epistles), because it exhibits God's mighty scheme of salvation as no other single portion does." W. R. Newell says of this epistle, "In Romans, for the first time in the Bible, the gospel is plainly and systematically set forth. Romans gives the foundation of all Paul's gospel, and of all true preaching for this dispensation, by any preacher whatsoever."

3B. *It is an epistle of amazing acuteness of reasoning, and of irresistible logic.* Dr. H. A. Ironside writes in his book on Romans that, "The Epistle to the Romans is undoubtedly the most scientific statement of the

divine plan for the redemption of mankind that God has been pleased to give us. Apart altogether from the question of inspiration we may think of it as a treatise of transcendent, intellectual power, putting to shame the most brilliant philosophies ever conceived by the minds of men." *Romans is literally logic set on fire.*

4B. *It is an epistle of marvellous literary vigour and style.*

One commentator on Romans has this to say about the book of Romans as literature; "The Epistle to the Romans is . . . the greatest literary product of his (Paul's) life's most strenuous period and of his highest powers." (J. R. Dummelow, *The One Volume Bible Commentary*).

5B. *It is an epistle of tremendous motivating power.* The great French theologian, John Calvin, observed that every great spiritual revival has been found to be connected as effect and cause with a deeper understanding of the Epistle to the Romans. No student of Romans can pursue his study with open heart and mind and not flame into holy fire of love and devotion to Jesus Christ.



## REVIEW QUESTIONS ON CHAPTER III

1. Who was the author of Romans?
2. What was the occasion of the writing of Romans?
3. What was the four-fold purpose of Romans?
4. What was the date of the writing of Romans?
5. How many epistles did the Apostle write?
6. Briefly describe the probable origin of the Church in Rome.
7. Briefly discuss the character of the Church in Rome.
8. What can you say as to the probable constituency of the Church in Rome?
9. State five great general facts about the Roman epistle.

## CHAPTER IV

### BROAD OUTLINE OF THE BOOK OF ROMANS

The following Broad Outline of the book of Romans is provided as the framework for the student's own analysis. Each student will use the identical headings and the identical references given in this outline as the form of his outline. In other words, the student will simply fill in a further analysis of the Broad Outline, extending the outline to its "C", "D", "E", etc., headings.

### OUTLINE OF ROMANS

*Theme:* "Salvation by Grace Through Faith".

*Key Verses:* "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (1:16-17).

- 1A. THE INTRODUCTION (1:1-17)
  - 1B. *The Salutation* (1:1-7)
  - 2B. *The Explanation* (1:8-15)
  - 3B. *The Proposition* (1:16-17)
- 2A. THE NEED OF BY-FAITH SALVATION (1:18-3:20)
  - 1B. *The Gentiles' Need* (1:18-32)
  - 2B. *The Jews' Need* (2:1-3:8)
  - 3B. *The Worlds' Need (Summary)* (3:9-20)
- 3A. SALVATION FROM THE GUILT OF SIN—JUSTIFICATION (3:21-5:21)
  - 1B. *The Method of Justification* (3:21-31)
  - 2B. *The Proof of Justification as the Historical Method* (4:1-25)
  - 3B. *The Results of Justification* (5:1-21)

- 4A. SALVATION FROM THE POWER OF SIN—SANCTIFICATION (6:1-8:39).
- 1B. *Through Identity with Jesus Christ* (6:1-14)
  - 2B. *Through Bondage to Jesus Christ* (6:15-23)
  - 3B. *Through Marriage (Union) with Jesus Christ* (7:1-6)
  - 4B. *Through Despair of Self* (7:7-26)
  - 5B. *Through the Ministry of the Holy Spirit* (8:1-30)
  - 6B. *Summary: The Hymn of Christian Victory* (8:31-39)
- 5A. THE RELATIONSHIP OF NATIONAL ISRAEL TO THIS BY-FAITH SALVATION (9:1-11:36)
- 1B. *Israel's Rejection in Harmony with God's Sovereignty* (9:1-29)
  - 2B. *Israel's Rejection Their Own Fault* (9:30-10:21)
  - 3B. *Israel's Rejection Neither Inclusive nor Final* (11:1-36)
- 6A. THE PRACTICAL OUTWORKING OF THIS BY-FAITH SALVATION (12:1-15:13)
- 1B. *In Relation to God* (12:1-2)
  - 2B. *In Relation to Service* (12:3-8)
  - 3B. *In Relation to Personal and Social Duty* (12:9-21)
  - 4B. *In Relation to the State* (13:1-7)
  - 5B. *In Relation to our Neighbor* (13:8-10)
  - 6B. *In Relation to the Second Coming of Christ* (13:11-14)
  - 7B. *In Relation to Judging Others* (14:1-15:13)
- 7A. CONCLUSION (15:14-16:27)
- 1B. *Personal References* (15:14-16:16)
  - 2B. *A Solemn Warning* (16:17-20)
  - 3B. *A Closing Greeting* (16:21-24)
  - 4B. *The Benediction* (16:25-27)

PART II  
SALUTATION, EXPLANATION  
PROPOSITION  
(1:1-17)

## CHAPTER V

### SALUTATION

(1:1-7)

This important paragraph accomplishes three valuable objectives: 1) it sets forth the identity of the writer; 2) it sets forth the identity of his message; and 3) it sets forth the identity of those to whom he wrote. Let us note each of these three lines of thought:

1A. THE IDENTITY OF THE WRITER (v.1). Here we learn four important truths about the writer:

1B. *His Name—"Paul"*. Every Hebrew baby born in a cosmopolitan city, as was the Apostle, was given two names, one his Hebrew name and the other his name to be used among Gentiles. The Apostle's Hebrew name was Saul, his Gentile name, Paul. When he became the chief Apostle to the Gentiles he was addressed exclusively as Paul. The name Paul is first used in Acts 13:9.

2B. *His relation to Jesus Christ* — "a servant of Jesus Christ" (v.1). The word servant means "bondslave" and is indicative of Paul's complete surrender to Christ as his only Lord and Master. The title "bondslave" was his favorite appellation when he wrote about himself (cf. Phil. 1:1; Titus 1:1; etc.).

3B. *His calling*—"called to be an Apostle" (v1). Paul was a called Apostle. This means that God had chosen him to a special vocation. He was elected to serve as an ambassador of Heaven (II Cor. 5:20). Paul was just as much a called or chosen Apostle as were the original twelve (John 15:16 with Acts 9:1-30 and Gal. 1).



4B. *His separation*—“separated unto the gospel of God” (v.1). This separation was in the mind of God before Paul’s birth (Gal. 1:15-16). It was carried out in time on the Damascus road (Acts 9:1-30). The word “separated” denotes the sovereign act of God in setting aside this man for a special task, namely, the teaching and preaching of the “gospel of God”. In a very real sense every true Christian has been separated unto God to bear witness to Christ by life and by lip (II Cor. 6:14-7:1; I Peter 2:9; Titus 2:11-14).

2A. THE IDENTITY OF THE GOSPEL PAUL PREACHED (1:1-5). In these verses the inspired Apostle indicates four things about the Gospel: 1) its *character*; 2) its *Author*; 3) its *continuity*; and 4) its *content*.

→ 1B. *The Character of Paul’s Gospel* — “the gospel of God” (v.1). The message the Apostle had been called to proclaim was “the Gospel”, i.e., the good news of full salvation through the finished work of Christ, as Paul goes on to explain in his letter.

→ 2B. *The Author of the Gospel*—“the gospel of God” (v.1). The message Paul preached was not original with him; he had received it from God Himself (cf. Gal. 1:1-24). This explains the *confidence*, the *faithfulness* and the *urgency* that characterized Paul’s teaching and preaching.

→ 3B. *The Continuity of the Gospel*—“which he promised afore by his prophets in the holy scriptures” (v.2). Paul here emphasises the fact that he was not an innovator nor was his gospel something new unconnected with the long centuries of Hebrew history. These important words indicate: 1) that Christ is

the key to the Scriptures, both Old Testament and New Testament (Luke 24:25-27,44-49); 2) that the Gospel is the fulfillment of a long-awaited event, and, thus, 3) that the Jews should be ready to receive the Gospel since its roots were lodged in the promises of God recorded in the Old Testament Scriptures.

→ 4B. *The content of the Gospel* — “concerning his Son Jesus Christ our Lord . . .” (vs.3-5). Christ is the heart of the Word of God. God is concerned that all men should see His Son and hear Him (Matt. 3:16-17; Mark 1:9-11; Luke 3:21-22; Heb. 1:1-3). Note the important things taught in Rom. 1:3-5 about the Son:

1C. *The humanity of Christ*—“which was made of the seed of David . . .” (v.3). John Calvin rightly said, “Two things must be found in Christ, in order that we may obtain salvation in him, even divinity and humanity.”

1D. *This is a promised humanity*—“of the seed of David”. Christ must come from the line of David (II Sam. 7).

2D. *This is a genuine humanity*—“according to the flesh”. Christ, although Virgin born, was a *real man*, flesh of our flesh and bone of our bones. Later Gnosticism and other false religious systems denied the real humanity of Christ, but His humanity is an integral part of redemption (II Cor. 5:21; I Peter 2:24; I John 4:1-3).

2C. *The Deity of Christ*—“declared to be the Son of God with power . . .” (v.4). All believers



are sons of God (Rom. 8:14-17; John 1:12), but Christ is the Son of God in a unique sense never applied to men (John 1:18; 3:16; Phil. 2:5-11; Heb. 1:1-3).

1D. *Christ's deity is unmistakable*—"declared to be . . ." (v.4). This means *marked out, clearly defined, perfectly evident*.

2D. *Christ's deity is fully confirmed* — "with power, according to the spirit of holiness, by the resurrection from the dead." The resurrection of Christ is the proof positive that He was the Son of God.

1E. *His resurrection an event of power*—"with power" (v.4). The resurrection was a true miracle, an evidence of tremendous power, a stupendous event with world-shaking consequences!

2E. *His resurrection was Spirit-attested*—"according to the spirit of holiness" (v.4). The Holy Spirit who cannot lie, bears witness through the disciples and in His Word to the fact of the resurrection. To deny the fact is to blaspheme against the Holy Spirit!

3C. *The authority of Christ*—"by whom we have received grace and apostleship . . ." (v.5). The authority of Christ is seen in His gifts to the Church (Cf. Acts 2:32-36).

1D. *Note the gifts Christ gives*—"grace and apostleship".

1E. *Grace*—this term refers to all the inner

work of the Spirit of God. Grace comes before apostleship; regeneration and sanctification before service (cf. II Peter 3:18; I Cor. 15:9-10).

2E. *Apostleship*—this office is a high and holy calling. Paul was proud of its dignity and faithful to its mission even though it involved terrible suffering (cf. II Cor. 11:23-31).

2D. *Note the purpose or design of these gifts*—"for obedience to the faith among all nations, for his name."

1E. *Christian service is designed to win obedient converts*—"for obedience to the faith". Obedience to the Word of God is the mark of saving faith (Romans 6-8; Matt. 7:21-23; James 2:14-20).

2E. *Christian service is designed for all the world*—"among all nations". This was Paul's goal and must be ours (Matt. 28:19-20; Rom. 15:17-21; Rev. 5:9-11; 7:9-10).

3E. *Christian service seeks the glory of Christ*—"for His name". This must be the chief aim and goal of Christian ministry.

3A. THE IDENTITY OF THOSE TO WHOM THE APOSTLE WROTE (vs.6-7). These two verses tell us much of interest about the Christians to whom the Apostle addressed his very important letter.

1B. *They were Gentiles for the most part*—"among whom

are ye also", i.e., among the "all nations" mentioned by the Apostle in v. 5.

- 2B. *They were identified with Jesus Christ*—"the called of Jesus Christ" (v.6). This is the call of possession, —they were called to belong to Christ, as is every Christian. The calling of Christ is an effectual calling (John 6:37,60ff; Matt. 11:25).
- 3B. *They were dwellers in Rome*—"to all that be in Rome" (v.7). Certainly this indicates the power of the Gospel that there should be trophies of grace in the very capitol of pagan religion!
- 4B. *They were greatly loved of God*—"beloved of God" (v.7). Just as an earthly father loves His family, so the Heavenly Father loves His. Who can fathom the love of God for His very own children!
- 5B. *They were the saints of God*—"called to be saints" (v.7). Every believer is a saint in God's sight, that is, he is reckoned as a saint because of his identity with Jesus Christ. But every believer ought also to live like a saint. Holiness is the distinguishing mark of the Christian (John 15:16ff; Eph. 1:4-5; I Thess. 4:7f; II Thess. 2:13-15; Titus 2:12-14, etc.).
- 4A. THE APOSTOLIC BENEDICTION (1:7). God is always ready to pronounce blessing upon His people.
- 1B. *Note the blessing He confers*—"grace to you and peace".
- 1C. *The grace of God*—this term indicates God's attitude toward His elect, it is always one of grace; He is favorable disposed toward His people as is evidenced by the gift of His Son. This term also indicates God's intent toward His

people—"no good thing will He withhold from them that walk uprightly" (Psa. 84:11).

- 2C. *The peace of God*—this is a gift that is priceless; it includes peace with God through Christ, and the peace of God in the believer's heart.
- 2B. *Note the source of these blessings*—"from God our Father, and the Lord Jesus Christ" (v.7). They come from God *and* from Christ. God cannot and will not deal with men apart from His Son. The blessings of God are "Father" blessings; they come only to those who have become His children through faith in Jesus Christ.

## REVIEW QUESTIONS ON CHAPTER V

1. What four truths are disclosed about the author in 1:1?
2. What was the main character of Paul's message?
3. What important truths are suggested by Paul's indicating the continuity of the Gospel with the Old Testament?
4. What two important truths about Christ are taught in 1:3-5?
5. What does Paul teach about each of these great truths?
6. How is the authority of Christ in His Church evidenced in 1:5?
7. Why do we think that the Roman Church was largely Gentile?

## CHAPTER VI

### EXPLANATION

(1:8-15)

The main purpose of Paul in writing these words is evidently that of explaining to the Roman Christians why it was he had not visited them long before this. The Church in Rome was probably the largest and most influential Church in the Empire. They knew that he was the special minister of the Gospel to the Gentiles. Why then had this man not visited the most important Gentile Church? The paragraph we now study answers this question. Paul indicates his love and concern for the Christians in Rome, and tells them how he longs to visit them and to fellowship with them in the things of the Lord.

The special charm of this paragraph to us, however, is that it displays the loving and tender heart of the Apostle. Here Paul unconsciously reveals the depth of his spiritual nature, and sets a timeless example for all who would become true ministers of Jesus Christ.

1A. ~~PAUL WAS A MAN OF GREAT TACTFULNESS~~—"First, I thank my God . . . for you all . . ." (v.8). The first note the writer strikes is a positive one. This is characteristic of Paul: he looked for the bright and happy side of things. Many a Christian worker would be far more effective for the Lord if he looked for the good qualities in people and commended them on these rather than scolding them for defects which might or might not be apparent.

2A. ~~PAUL WAS A THANKFUL SERVANT OF THE LORD~~—" . . . I thank God . . ." (v.8). Gratitude chases the blues away. Every minister of the Gospel can thank God



for the evidences of His grace. It was this that brought a note of gratitude to the lips of the Apostle. He could not thank God for riches or even for health, but he could and did thank God for His grace manifest in the faithful witness of the Christians in Rome. The missionary zeal of the Roman Church had spread the Gospel "throughout the whole world", i.e., it had been widely disseminated by the believers in Rome.

- 3A. PAUL WAS ON THE MOST INTIMATE TERMS WITH GOD—"I thank *my* God. . . (v.8). God was more than just a Name to Paul: He was a living loving Person, the Father of the Lord Jesus Christ. The Apostle recognized the key truth of the Gospel, namely, that the only avenue of access to God the Father is through God the Son—" . . . through Jesus Christ. . . ."
- 4A. PAUL WAS UTTERLY TRANSPARENT IN HIS LIFE BEFORE GOD—"God is my witness. . . ." (v.9). He saw to it that he kept his conscience void of offense toward God and toward men (Acts 23:1; 24:16). What a blessing is a free and untroubled conscience!
- 5A. PAUL WAS COMPLETELY SINCERE IN HIS MINISTRY—" . . . whom I serve with my spirit. . . ." (v.9). He put his whole heart and soul into his work for Christ; he held nothing back. No sacrifice was counted too great to make for the Name and the fame of his beloved Saviour.
- 6A. PAUL WAS FAITHFUL TO THE GOSPEL—" . . . whom I serve . . . in the gospel of His Son. . . ." (v.9). We speak of liberals today: but what man has a right to be liberal with something that does not belong to him? Paul knew that the Gospel was Christ's and he handled it accordingly. No man should dare to misrepresent or tamper with the Gospel of Christ!

- 7A. PAUL WAS A MAN OF INCESSANT PRAYER—" . . . without ceasing I make mention of you always in my prayers . . . ." (v.9). Paul lived in the atmosphere of prayer (cf. I Thess. 5:17). This was the power of his life, for where prayer focuses power falls.
- 8A. PAUL WAS WHOLLY SURRENDERED TO THE WILL OF GOD—" . . . by the will of God. . . ." (v.10). As much as he longed to visit the brethren in Rome yet he had no plans but God's plans. Where God's will is followed a believer's way is "prospered", and this word means "smoothed out"! The evidence of God's leading is that all circumstances dovetail and the way is smoothed out before us.
- 9A. PAUL WAS A TRUE MINISTER OF THE CHURCH—"I long to see you, that I may impart unto you some spiritual gift . . . ." (v.11). He wanted to visit the large Church in Rome, not that he might receive a large offering, but that he might bring a large blessing. (cf. Mark 10:45; I Cor. 4:1-2, 9-16).
- 10A. PAUL WAS BEAUTIFULLY HUMBLE—" . . . that I may be comforted together with you by the mutual faith both of you and me" (v.12). Some preachers get "high and mighty" and become independent of the people to whom they minister. This robs of the mutual benefit of Christian fellowship.
- 11A. PAUL WAS CONFIDENT OF THE EFFECTIVENESS OF THE GOSPEL—" . . . that I might have some fruit among you also, even as among other Gentiles" (v.13). This man would never be satisfied with a fruitless ministry. He expected and he saw the Word of God bring forth fruit in the lives of believers.
- 12A. PAUL WAS POSSESSED OF A DEEP SENSE OF DEBTOR-

SHIP—"I am debtor both to the Greeks, and to the Barbarians. . . ." (v.14). Because he knew the truth as it is in Christ he felt an overwhelming sense of obligation to the whole world that the multitudes might hear and be saved.

- 13A. PAUL WAS AN EAGER AND COURAGEOUS SERVANT OF CHRIST—"I am ready (anxious) to preach the gospel to you that are at Rome also" (v.15). His sense of obligation made him restless. As someone has well said, "Paul had the woe in his heart and the go in his boots."
- 14A. PAUL HAD A JUSTIFIABLE PRIDE IN THE GOSPEL HE PREACHED—"I am not ashamed of the gospel of Christ . . ." (v.16-17). These verses do not belong in the paragraph we are considering in the present chapter, but they indicate one other characteristic of the great Apostle that we ought to note. He revelled in the Gospel; he knew its true worth; he marvelled at its power; he delighted in its content. So ought every preacher of the Gospel!

## REVIEW QUESTIONS ON CHAPTER VI

1. What problem did Paul face in connection with relationship to the Roman Church?
2. How is the Apostle's tact demonstrated in the introduction of his Epistle to the Romans?
3. How does the Apostle reveal that he was on intimate terms with God?
4. How do we know that the Apostle lived a transparent life?
5. How do we know that Paul was sincere in his ministry for Christ?
6. In what way does Paul display himself as a true minister of Christ?
7. In what way is the Apostle's humility demonstrated in the introduction to his Epistle?
8. In what sense was Paul a "debtor"?

## CHAPTER VII

### PROPOSITION (THEME)

(1:16-17)

These precious verses set forth the theme of the book of Romans, namely, *salvation by grace through faith*. The entire book is an exposition of these two verses. You will note two main lines of thought in Paul's statement regarding the Gospel: 1) first, he deals with what the Gospel is and what it does; 2) secondly, he shows how the Gospel is able to do its wonderful work.

#### 1A. THE NATURE OF THE GOSPEL AND ITS WORK (v.16).

1B. *The message Paul preached was the Gospel.* "Gospel" means glad tidings. There is no more joyous message on earth than that the love of God has found a way to justify the sinner so that he is freely delivered from the guilt of sin, and offered full pardon simply on the one condition of faith in Jesus Christ. This is *good news*, the best news ever heralded. No wonder the Apostle was not ashamed of such a Gospel as this!

2B. *Paul preached a powerful Gospel—". . . it is the power of God. . . ."* (v.16). The Greek word used for "power" is the same word from which we get our English word "dynamite". The Gospel is the dynamite of God to blast away the stony heart that God may implant a heart of flesh.

3B. *Paul preached an efficient Gospel—"*unto salvation . . . ." The Gospel brings salvation and thus meets man's greatest and most urgent need. We delight in the ability of the Gospel to promote salvation, and all the more as we study the truth of man's depravity



(1:18-3:20). That God can take a hopeless and helpless sinner and transform him into a saint is marvellous.

4B. *Paul preached a universal Gospel*—"to everyone that believeth. . . ." The Gospel is adapted to all men because all men are sinners (3:23). There are no racial or geographical or cultural barriers as far as the Gospel is concerned. The Gospel speaks the universal language of the heart, and gives man the answer as to how a man may be just before God.

5B. *Paul preached an accessible Gospel*—" . . . to every one that *believeth*. . . ." Some religions make demands on men that only a comparative few have the ability to perform (viz, Buddhism, Hinduism, etc.); but the Gospel demands one simple condition, namely, *faith!* Humanly speaking, this is the one thing every soul can do—simply believe!

2A. THE REASON WHY THE GOSPEL IS THUS EFFECTIVE UNTO SALVATION (v.17). Paul tells of a wonderful revelation in the Gospel—it reveals the imputed righteousness of God to every believer. Let us note the character of this righteousness:

1B. *It is a needed righteousness.* The character of God of which the law is the verbal expression demands moral perfection. This just demand no man can meet, for all men have sinned and come far short of the moral perfection of God (3:23). The sinner, with his life gauged by the law of God finds himself condemned under the righteous judgment of the holy God (3:19). The sinner's greatest need, therefore, is a righteousness somehow accounted to him that will meet the inexorable standard of God.

2B. *It is a revealed righteousness*—" . . . therein is the righteousness of God revealed. . . ." (v.17). The righteousness of God is revealed in the Gospel in two ways: 1) it is manifested in the fact that God insisted on the full punishment of sin even though that punishment fell on His own Son! 2) It is revealed in the fact that the guilt of sin is adequately dealt with in the atoning work of Christ, and, now that justice has been thus satisfied, God can deal in mercy with those to whom the righteousness of Christ is accounted.

3B. *It is an imputed righteousness*—"the just shall live by faith" (v.17). Here is the very heart of the Gospel. By virtue of the fact that every man is a sinner already and condemned under the law he cannot justify himself by any amount of works or merit. No system of jurisprudence can justify a guilty man; but here is where the Gospel comes in! What man cannot do God can do by *Himself* taking the guilty sinner's place, and thus condemning sin and punishing sin. Now, with the sin problem out of the way, God can freely justify the believing sinner and still maintain His moral integrity as the just and holy One. (cf.3:21-31; 8:1-4).

4B. *It is an objective righteousness.* The term "righteousness" used in 1:17 is a legal term denoting something done *for* the believer. Justification is objective; Sanctification is subjective—something done *in* the believer. There is no room for man's works here, only room for the work of Christ which He performed *for* the believer. The Apostle deals with objective righteousness (justification) in 3:21-5:21; he deals with subjective righteousness (sanctification) in 6:1-8:39.

## REVIEW QUESTIONS ON CHAPTER VII

1. What is the theme of Romans?
2. What verses set forth this theme?
3. Write out these verses in full from memory.
4. With what two lines of thought does the Apostle deal in the theme verses?
5. What is meant by the term "gospel"?
6. What four things does Paul state about his gospel?
7. What wonderful revelation does God make in the gospel?
8. What four truths are brought out about the righteousness mentioned by Paul in the theme verses?

## PART III

### THE NEED OF BY-FAITH SALVATION (1:18-3:20)



CHAPTER VIII  
THE GENTILES' NEED OF BY-FAITH  
SALVATION  
(1:18-32)

The importance of these four paragraphs cannot be overestimated. In them God states His indictment of the Gentile world and explains their tragic moral and spiritual history. We are told by those who accept the naturalistic theory of history that world paganism and illiteracy are simply stages in the evolution of humanity. God tells us that the exact opposite is true: the origin of human depravity dates to that fateful period when man turned his back on God. Paganism, with all its attendant evils, is of man's own choosing. In retributive justice the Almighty left man alone to plunge himself into deeper and deeper infidelity. Such is the record of Romans 1:18-32. Let us observe the facts of this solemn section, facts which indicate so clearly the Gentile world's great need of salvation taught in Romans.

1A. THE GENTILES NEED SALVATION BECAUSE THEY ARE UNDER THE WRATH OF GOD (v.18.) God is the Holy One. He cannot and will not tolerate defiance of His just and necessary moral law.

1B. *God's' wrath is contemporary*—"The wrath of God is (right now) *revealed* from heaven. . . ." (v.18). There is a future day of God's vengeance to be climaxed in the great Tribulation period so graphically described in the book of the Revelation. But in a very real sense the wrath of God is even now in effect. Moral and spiritual disintegration as well as calamities in the natural world are the direct consequences of His wrath directed toward those who

rebel against His holy law.

- 2B. *God's wrath is inclusive*—" . . . against all ungodliness and unrighteousness of men. . . ." Sin is sin to God. Men have a tendency to classify and categorize sins; but God sees sin as a basic moral evil with actual sins as the tragic symptoms of the dread spiritual disease.
- 3B. *God's wrath is inescapable*—"The wrath of God . . . ." The wrath of God is a horrible thing (Heb. 10:26-31). Evildoers may escape the wrath of human justice but there is no escape from the wrath of God before whom all things are naked and laid open (Heb. 4:13).
- 4B. *God's wrath is justifiable*—" . . . against all ungodliness and unrighteousness of men. . . ." God does not arbitrarily wreak His vengeance on hopeless and helpless men. God is love (I John 4:8; John 3:16). When His wrath is poured out it is always because men deserve it. In this verse Paul speaks of "ungodliness" which is the absence of reverence for God. He also speaks of "unrighteousness" which has reference to the unjust acts of men toward men. When men hate God and ignore Him they inevitably hate one another and perpetrate horrible crimes against themselves. Not only do men, estranged from God, ignore and oppose Him and their fellow men, they, by doing so, "hold", i.e., hinder the truth of God.
- 2A. THE GENTILES NEED SALVATION BECAUSE OF THEIR COMPLETE DEPRAVITY (1:19-32). We learn in these verses, first, the inexcusableness of man's sin, and, secondly, the progressive character of man's sin.
- 1B. *The inexcusableness of man's sin* (vs. 19-20). It was not because man did not know God that he fell into

the moral quagmire described in this chapter: man fell despite God's primal revelation of Himself.

- 1C. *This was an inner or subjective revelation*—"That which may be known of God is manifest in them . . . ." (v.19). There is an innate (inborn) knowledge of God inherent in man engraved into the constitution of his own nature. This fact is evidenced in religious tendencies of all peoples.
- 2C. *This was an outer or objective revelation*—"The invisible things of Him from the creation of the world are clearly seen. . . ." (v.20). The "invisible things" of God, i.e., His Divine attributes, such as His power in creation and His wisdom in Providence, are seen in the material world and in the manner in which He governs His creation.
- 3C. *This was an adequate revelation*—" . . . are clearly seen, being understood by the things that are made . . . ." (v.20). Although the "book" of nature is limited in its revelation of God as far as the plan of redemption is concerned, yet there is adequate knowledge of the power of God and His "Godhead" (i.e., the summary of His Divine attributes—wisdom, goodness, might, etc.), so that all men are "without excuse" if they do not acknowledge Him and worship Him as God.
- 2B. *The progressiveness of man's sin* (vs. 21-23). Here are the steps downward which plunged mankind into spiritual and moral ruin.
- 1C. *Impiety* — "they glorified him not as God" (v.21). Men had the right understanding of God from the beginning but they did not act in

the light of this knowledge: they refused to God the honor and reverence due Him.

2C. *Ingratitude* — “neither were thankful. . . .” (v.21). Knowing that they were fully dependent upon God for everything, and understanding something of His power, wisdom, goodness, truth, righteousness, and mercy, mankind, nevertheless, did not express their gratitude to the Almighty!

3C. *Vanity*—they “became vain in their imaginations (reasonings)” (v.21). Men substituted Reason for Revelation. This action led, as it always does, to mental and spiritual darkness. The unregenerate prides himself on his learning not knowing that in the sight of God he is a fool! (v.22).

4C. *Idolatry*—“. . . changed the glory of the incorruptible God into an image made like to corruptible man. . . .” (v.23). Here is the inevitable conclusion of the preceding steps. Having left the knowledge of the true God, men set about manufacturing their own gods, and thus gave birth to world heathenism.

3B. *The consequences of man's sin* (vs. 24-32). The law of spiritual harvest is given in Gal. 6:7, and reads thus: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap”. Because men refused to acknowledge God He was obligated to give them up to their own folly. As punishment for their wilful rebellion He removed His restraining hand. The Holy Spirit sketches in complete frankness the awful result.

1C. *Sexual lust and license*—“God gave them up to uncleanness” (vs. 24-25). When the light of God burns out in a man's mind and heart, he

reverts to a bestial state. His chief concern is the gratification of his passions. The perversion and prostitution of the God-given power of procreation is one of the marks of human depravity.

2C. *Homosexuality*—“God gave them up unto vile affections. . . .” (vs. 26-27). Illicit sexual relations between men and women is dreadful enough but the depraved heart is not satisfied even with this, but must go the limit in practicing that which is contrary to nature.

3C. *A reprobate mind*—“God gave them over to a reprobate mind” (vs. 28-32). A God-abandoned mind is a mind unfit to decide between right and wrong, a mind of warped moral judgment! When a man is born again by the Holy Spirit the faculty of his mind is renewed (I Cor. 2-12-14; Rom. 12:1-2; Eph. 4:17-24).

1D. *The content of a God-forsaken mind* (v. 29a). The Holy Spirit here lists nine evil tendencies that are contained by the reprobate mind of the unregenerate man.

1E. *All unrighteousness* (v.29). This is the violation of justice among men.

2E. *All wickedness* (v.29). This is the active practice of evil, the spirit of maliciousness, or the disposition to inflict evil.

3E. *All covetousness* (v.29). This is avarice or greed, the insatiable lust to have at any cost.

4E. *All maliciousness* (v.29). This is a de-



pravity of mind that leads to the doing of harm to one's neighbor wilfully and deliberately.

- 5E. *All envy* (v.29). This is the sister to jealousy and the foul fiend of hell, the robber of every spiritual blessing, the parasite of usefulness.
- 6E. *All murder* (v.29). The above permanent traits of unregenerate nature are potential murder: if let loose without restraint they would result in cold-blooded premeditated killing.
- 7E. *All strife* (v.29). This is a spirit of dissatisfaction, contention, quarrelling, fighting, sedition, the resistance to lawful authority.
- 8E. *All deceit* (v.29) This is treacherous deception, being unreal, shifty, not transparent, hypocritical.
- 9E. *All malignity* (v.29). This is an under-working spirit of rebellion, ugly and deadly, like a cancer, throwing off vile excretions.
- 2D. *The activity of the man who has a God-forsaken mind* (vs. 29b-32). In these verses the Holy Spirit lists thirteen evil characteristics of the man who has been delivered over to a reprobate mind.
- 1E. *He is a whisperer* (v.29). This means that he is a stirrer-up of trouble; a character defamer, a despicable gossip.
- 2E. *He is a backbiter* (v.30). This means

that he slanders another's character under cover, secretly.

- 3E. *He is a God-hater* (v.30). This means that he despises and scorns the living God. He may not do it vocally, but by his life. He may even pretend to "believe in God", but deep in his heart he wants nothing to do with God at all (Psalm 14:1).
- 4E. *He is insolent* (v.30). This means that he is brutal and overbearing.
- 5E. *He is haughty* (v.30). This means that he swells with the empty wind of pride.
- 6E. *He is boastful* (v.30). This means that he is a vain braggart.
- 7E. *He is an inventor of evil things* (v.30). The unregenerate are always coming up with some new crime against their fellows.
- 8E. *He is disobedient to parents* (v.30). This tendency which crops up even in little children is indicative of the in-born hatred of lawful authority; it speaks of the revolt against God that shows itself in anarchy against parents, against the Bible, against the Church and against civil law.
- 9E. *He is without understanding* (v.31). This means that he has no insight into spiritual and moral things.
- 10E. *He is a covenant breaker* (v.31). This means that he is faithless, a liar, un-



reliable and undependable.

- 11E. *He is void of natural affection* (v.31). This means that he has a tendency to act contrary to nature (cf. vs. 26-27).
- 12E. *He is unmerciful* (v.31). This means that he is heartless, pitiless.
- 13E. *He is confirmed in unholiness* (v.32). This means that, although he knows the judgment of God, he recklessly casts caution to the winds and goes all out, bent for hell. He prides himself on his iniquity, boasts about it, revels in it, glories in it, and encourages others on to their mutual destruction!

## REVIEW QUESTIONS ON CHAPTER VIII

1. What subject is dealt with in 1:18-32?
2. What are the two main reasons for the Gentiles' need of salvation?
3. State four truths regarding the wrath of God as brought out in 1:18.
4. For what three reasons was man's sin inexcusable?
5. List the four steps in man's downward plunge to spiritual bankruptcy.
6. To what three things did God give man up as a consequence of man's rebellion?

### THE FRUIT OF THE SPIRIT IS LOVE

Joy: LOVE singing

Peace: LOVE resting

Long suffering: LOVE enduring

Gentleness: LOVE'S touch

Goodness: LOVE'S character

Faithfulness: LOVE'S steadfastness

Meekness: LOVE'S self forgetfulness

Temperance: LOVE holding the reins

- Galatians 5:22 & 23

## CHAPTER IX

### THE JEWS' NEED OF BY-FAITH SALVATION (2:1-3:8)

There is some divergence as to the application of the opening paragraph of Romans 2. Some Bible students feel that this passage (2:1-16) refers to morally righteous Gentiles; others feel that the paragraph in question sets forth the basic principles of divine judgment without reference to any specific class of people; yet another view holds that the entire section (2:1-3:8) has direct reference to the Jew. All three interpretations are possible and perhaps all three are intended.

It is true that the opening paragraph (2:1-16) sets forth the principles of divine judgment. It is our understanding, however, that the Apostle has the Jew in mind throughout. As his method sometimes was he leads gradually and indirectly to the establishment of his charge. You will note that he names the Jew at 2:17.

Our analysis of this entire section (2:1-3:8) discloses that the Apostle sets forth three main reasons why the Jew is lost and in need of by-faith salvation.

1A. THE SELF-RIGHTEOUS JEW (AND EVERY SELF-RIGHTEOUS MAN) IS LOST AND IN NEED OF BY-FAITH SALVATION BECAUSE THE JUDGMENT OF GOD IS BASED ON JUSTICE (2:1-16).

1B. *The identity of those here addressed (2:1-16).* As is indicated above, there is some question as to the identity of those addressed in this paragraph. We believe that the Holy Spirit has the Jew in mind for the reasons given below:

1C. *Self-righteousness was the characteristic sin of Israel in the day in which Paul wrote.* The

Apostle aims at this sin in 2:1, as he also does in 10:1-3.

- 2C. *The Jew looked with scornful disdain upon the Gentiles.* This attitude is apparent in 2:1.
- 3C. *The Jews were especially prone to presumption.* They had the tendency to rest upon their heritage and their history (cf. 2:4,17-20).
- 4C. *The method employed by Paul is characteristic.* Often times, in dealing with a touchy subject, the Apostle would come at it indirectly and gradually. Perhaps he is doing the same thing here, gradually reaching the point where he openly identifies the offender (2:17).
- 2B. *God's judgment is just because it is based on His omniscience (2:1-3).* God sees the truth about man's actions; He observes the hidden reasons, the motives behind every human action. For this reason no man can escape the just judgment of God.
- 3B. *God's judgment is just because He gives ample time for repentance (2:4-5).* He blesses men, not because they deserve it, but because He wants, in this way, to move their hearts toward Him in repentance. In self-righteous lives the result was just the opposite: such men were filled with a sense of false security. Because they prospered they supposed that God was favorably disposed toward them, or that He paid no attention to their actions. Thus blind self-righteous sinners, unconscious of their real danger, use God's goodness and patience—His waiting period—as a time to pile up judgment against themselves!
- 4B. *God's judgment is righteous because it is according to a man's works (2:6-11).* It is the general tenor

of a man's life that indicates his basic attitude toward God. Works do not save, as Paul himself emphatically maintained, but they do serve as a fairly accurate index to a man's spiritual life, especially if they are continuous and evidently produced by the Spirit. Note the contrast of life in these verses:

- 1C. *The nature and end of accepted works (vs. 7,10).* The accepted life is *steadfast in Christian conduct* ("patient continuance in well doing", v.7), and *persistent in seeking the favor of God* ("seek for glory and honour and immortality", v.7). The goal reached is "eternal life", consisting of "glory, honour, and peace" (v.10).
- 2C. *The nature and end of rejected works (vs.8-9).* The attitude of some is contentious and disobedient (v.8); these are under the indignant wrath of God and shall experience tribulation and anguish (v.9). This is the ultimate end of every such man regardless of whether he be Jew or Greek.
- 5B. *God's judgment is righteous because it is according to man's response to the light he has (2:12-16).* This important passage corroborates what the Apostle states in 3:9-20, namely, that all are lost until saved by faith in Christ, regardless of their present condition in the world. Both pagan and Jew are without salvation if without faith in Christ.
- 1C. *The Gentile and his light of conscience.* The Holy Spirit clearly indicates in 2:12-16, that the Gentiles are guilty before God because they have not lived up to the law of God written on their conscience. Having sinned against this light they are guilty and shall perish (v.12).



2C. *The Jew and his light given in the law of God.*  
The very possession of the law by the Jews was their condemnation because they kept it not (vs. 12-13). The true spiritual condition of every man will be made manifest when Jesus Christ unveils even the "secrets of men" in the day of judgment (v.16).

2A. THE JEW IS LOST AND IN NEED OF BY-FAITH SALVATION BECAUSE HE HAS FAILED TO MEASURE UP TO HIS RESPONSIBILITIES AS A PRIVILEGED AND ADVANTAGED PERSON (2:17-29).

1B. *We note, first of all, that the Jew had many advantages* (2:17-18).

1C. *He bore the name of a Jew* (v.17). Thus he was identified with the covenant people of God.

2C. *He possessed the law* (v.17). The trouble is he "rested" in the law as though the mere possession of the law brought acceptance with God (cf. 2:13).

3C. *He glorified in God* (v.17), i.e., vainly considered himself a peculiar possession of God even though he ignored the Word and will of God for his life.

4C. *He was well-taught* (v.18). He knew the will of God, and he paid lip-service to the teaching of the Word, but all this without obedience from the heart!

2B. *We note, secondly, that the Jew was fully aware of his position in the world* (2:19-20). He knew what he was supposed to do if he would fulfill his obligation to mankind, namely, to teach the Word of God to the Gentiles and to all who were without the

truth. Note the words descriptive of those untaught in the Word of God—"blind", "in darkness", "foolish", and "babes". How aptly these terms set forth the tragedy of spiritual ignorance. And the Jew was well equipped to fulfill his sacred task, for he had in his possession the perfect embodiment of spiritual wisdom and truth, namely, the law of God.

3B. *We note, in the third place, that in spite of the Jews' privileges and knowledge they miserably failed* (2:21-29).

1C. *The nature of their failure* (vs. 21-22). They taught one thing and acted another; in other words, they were hypocrites (cf. Matt. 23). The Apostle singles out several illustrations of Jewish duplicity:

1D. *They were thieves* (v.21). In their business transactions they were dishonest. Our Lord makes reference to this sin in Matt. 23:14, and James, likewise, in James 4:13.

2D. *They were adulterers* (v.22). In their loose views of divorce and remarriage they were guilty of adultery (cf. Matt. 19:8-9; Jas. 4:4).

3D. *They were guilty of sacrilege* (v.22b). This means that the Jews were charged with the offense of robbing heathen temples and making themselves rich thereby (cf. Acts 19:36-37). The passage in Acts indicates that the Jews were known to have engaged in such practices.

2C. *The tragic consequence of their failure* (vs. 23-24). It was bad enough that the Jews should have corrupted themselves, but they exceeded



even this in that they made the Name of their God an offense to the Gentiles through their actions. The heathen always judge God by the lives of those who profess to be His people.

3C. *The cause of which their failure was the effect* (vs. 25-29). The basic cause of Jewish failure was their failure to comprehend the real essence of religion, namely, spirituality. Someone has well said "The heart of religion is religion in the heart". The Jews mistook true religion for outward ceremony and ritual. Observe several important truths in this passage:

1D. *Obedience is the real test of reality* (vs. 25-26). The New Testament makes this crystal clear (Matt. 7:21-23; Romans 6:14-23; James 1:22-25).

2D. *Faith and obedience are above the sign itself* (vs. 26-27). Here is Paul's answer to the value of any ordinance; it is merely a sign: if there is no accompanying personal and saving faith the ordinance means nothing.

3D. *True religion is a matter of the heart* (vs. 28-29). This means, of course, that the inner man must be transformed by the regenerative power of the Holy Spirit (John 3:1-7; II Cor. 5:17, etc.).

3A. IN THE THIRD PLACE WE NOTE THAT THE JEW IS LOST AND IN NEED OF BY-FAITH SALVATION BECAUSE HE ATTEMPTED TO EXCUSE HIS DISOBEDIENCE BY RATIONALIZING (3:1-8). This effort is tantamount to an open confession of guilt. With his back up against a wall the Jew begins to try to wiggle out of his predicament by the

process of rationalization. The questions asked in this paragraph are probably the arguments anticipated by the Apostle in the light of his charge in chapter 2. There is a series of three questions with their answers:

1B. *The first round in the argument* (3:1-2). Here Paul's anticipated Jewish opponent *argues from his heritage as a child of the covenant*.

1C. *The Jewish question*—"What advantage then hath the Jew? (3:1). If what Paul had just stated is true, that is, that the pious Gentile has an advantage over the ungodly Jew (cf. 2:26-29), then how does this square with the Old Testament claim that the Jews are the peculiar people of God?

2C. *The Apostle's answer*,—"Much every way, chiefly (first of all), because that unto them were committed the oracles (precious promises) of God" (v.2). Surely, the one to whom the living God had made a self-disclosure, as He does in the Old Testament Scriptures, is indeed a privileged person!

2B. *The second round of the argument* (3:3-4). Here Paul's imaginary disputer *argues from the character of God*.

1C. *The Jewish question* (3:3-4). This question may be paraphrased as follows: "Even though some Jews are without faith, because this is true, are all the promises of God annulled to all the Jews on this account?" The question is in itself an admission that the Jews had been unfaithful.

2C. *The Apostle's answer* (v.4). Paul refuses to admit for one moment that any of the promises

of God are annulled; they are fulfilled to those who believe, regardless of the few in number who might believe. From Romans 9-11 we know that Paul taught the ultimate fulfillment of *all* God's ancient promises to Israel in the Old Testament. This is to take place during the millennial reign of Christ subsequent to the complete purging of Israel in the Tribulation (Jer. 30).

3B. *The third round in the argument (3:5-8)*. Here Paul's Jewish assailant *argues from a twisted and perverted view of the justice of God*. He is like a drowning man grasping at a straw.

1C. *The Jewish question (v.5)*. The question may be paraphrased as follows: "Does not, then, the unfaithfulness of men (granted that we Jews *have* been faithless, magnify the faithfulness of God? Is not He glorified by contrast? And, if so, is not He unjust in punishing those who thus enhance His glory?"

2C. *The Apostle's answer (vs. 6-8)*. The Apostle shows by two reasons that such a principle as is suggested by the above question is unthinkable:

1D. *Such a principle would dethrone justice from the Universe (v.6)*. God, because He is God, must punish sin. History is the positive proof of the fact that God *does* judge unrighteousness. The Old Testament describes the chastisement and judgment of the Lord. The burden of Paul's argument in Romans 1:18-3:20, is just this: the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

2D. *Such a thing is spiritually impossible (vs.*

7-8). How can a man do evil even if good did come of it (and this is impossible) if he is a righteous man? Evil comes only from evil; God's judgment, therefore, is just, for He condemns evil. Paul deals more fully with this false principle in Romans 6.

## REVIEW QUESTIONS ON CHAPTER IX

1. What is the general theme of 2:1-3:8.
2. Discuss the various views in the interpretation of 2:1-16.
3. State the three main reasons why the Jew is lost and in need of by-faith salvation.
4. What four reasons do we give for identifying those addressed in 2:1-16 as Jews?
5. What are the four reasons why God's judgment is just?
6. Briefly elaborate on each of the above reasons.
7. What are the advantages of the Jew?
8. What was the Jewish responsibility to the world?
9. In what way had the Jews failed in their moral obligation?
10. What was the tragic result of Jewish failure?
11. What was the basic cause of Jewish failure?
12. What is the real test of spiritual reality?
13. What is the significance of a religious ordinance?
14. Where does true religion originate?
15. How does 3:1-8 indicate the lost condition of the Jew?
16. State the basis and content of each Jewish argument in 3:1-8.
17. How does the Apostle answer each question put by his Jewish opponent?

## CHAPTER X

### SUMMARY—THE WORLD'S NEED OF BY-FAITH SALVATION (3:9-20)

In preceding paragraphs (1:18-3:8) the Apostle has demonstrated the moral and spiritual failure of both Jew and Gentile. It remains for him now to draw together his argument in summary. This he does in 3:9-20, by marshalling conclusive proof from the Old Testament, showing that even there the Spirit of God testified to universal spiritual corruption. In these verses are three lines of thought: 1) *the divine indictment* against mankind. (3:9); 2) *the divine diagnosis* of mankind's spiritual condition (3:10-18); and 3) *the divine summary* of man's total guilt and condemnation and helplessness (3:19-20).

#### 1A. THE DIVINE INDICTMENT AGAINST MANKIND (3:9).

Here the Apostle asks his own question, and answers it. We are impressed with the way he identifies himself with his erring nation, "Are *we* (Jews) better than they (Gentiles)?"

1B. *The Jew not superior to the Gentile.* Paul asks, "What then?" meaning, in the light of our Jewish advantage in being the recipients of God's self-disclosures in the Old Testament (cf. 3:1-2), are we Jews not spiritually ahead of the Gentiles? On the basis of his former indictment of the Jew (2:1-3:8) the Apostle rejects any Jewish claim to spiritual preeminence.

2B. *Both Jew and Gentile under sin.* This fact has been "proved" by Paul in what he has already written (1:18-3:8). The facts in the moral and spiritual



history of the Gentiles (1:18-32) and of the Jews (2:1-3:8) demonstrate irrefutably that all mankind are "under sin". To be "under sin" is to be held captive by sin. Sin is pictured as a tyrant which has enslaved mankind. Paul used the same figure in 6:14-23.

2A. THE DIVINE DIAGNOSIS OF MANKIND'S SPIRITUAL CONDITION (3:10-18). Up to this point the Apostle has proved the sinfulness of mankind from their history; now, in concluding his argument, he arrays a selection of Old Testament Scripture, which, to him, were totally conclusive and confirmatory. On the authority of the inspired Word his indictment stands complete.

1B. *The universality of the charge* (3:10-12). Paul quotes Psalm 14:1-3. The stress in this passage is on the fact of universal sinfulness. Note the repetition of the words "none" and "all".

1C. *Mankind universally unrighteous* (v.10). This means that man is basically evil and totally depraved in heart and mind.

2C. *Mankind universally ignorant of spiritual reality* (v.11a). This is abundantly evidenced in the fact recorded in 1:18-3:8. Paul expresses the same truth in I Cor. 2:14 and elsewhere.

3C. *Mankind universally lacking in God-consciousness* (v.11b). The quest of man is for material and temporal things, not after God and the things that are eternal.

4C. *Mankind universally sidetracked* (v.12a). Instead of walking in the way of the Lord, man walks in his own way.

5C. *Mankind universally unprofitable* (v.12b). This

means of no use to God. Man was created to serve and glorify God; apart from this activity his life is wasted.

6C. *Mankind universally incapable of going good* (v.12c). In 3:10 the reference is to what man is, a sinner; in this verse (3:12c) the reference is to what man does, namely, sin. Everything man does is tainted with sin because he is basically a sinner. For this reason nothing he does is good in God's sight as in any way meriting salvation.

2B. *The sins of the tongue* (vs. 13-14). Here the Apostle quotes Psa. 5:9; 140:3; 10:7. Mention is made of the organs of speech, which, under the control of a mind and heart dominated by sin, give further evidence of depravity.

1C. *The throat—an open sepulchre* (v.13). This is a figure depicting unspeakable corruption. We need but listen to the conversation of unregenerate men, or, perhaps, recall the way we used to talk before Christ saved us, in order to understand the meaning here.

2C. *The tongue—an organ of deceit* (v.13). The imperfect tense in the Greek denotes continuous action. Deceitfulness is a part of the settled character of human nature.

3C. *The lips—disseminators of poison* (v.13). Behind lying lips there is a reservoir of deadly malice.

4C. *The mouth—full of cursing and bitterness* (v.14). What a cesspool of ungodliness the unregenerate mouth can be! Swearing, cursing, in-



vective, slander, etc.,—all streams from the pool of iniquity.

3B. *Sins of commission* (vs. 15-17). Sin is lawlessness and lawlessness leads to war. Does anyone need to ask why the world's history is a history of war and bloodshed? Paul quotes here from Isa. 59:7-8.

1C. *We note the rapidity of sinful action* (v.15). Sinful human nature is quicker to do evil than to do good.

2C. *We note the tragic result of sinful action* (v.16). Can modern warfare be more accurately described than by the terms "destruction and misery"? The statement, however, has to do with all world calamity due to man's sin.

3C. *We note the woeful inability of sinful man to find the way of peace* (v.17). The only way of peace is friendship with God through Jesus Christ. This way the world repudiated, and, since there is no other, there can be no peace until Christ returns to destroy the wicked and inaugurate His reign of peace.

4B. *The root cause of it all*—"There is no fear of God before their eyes" (v.18). Paul here quotes from Psalm 36:1. Man's refusal to acknowledge God is the fountain from which every evil flows.

3A. **THE DIVINE CONCLUSION** (vs. 19-20). In a brief and conclusive statement the Apostle shows the spiritual status of the world as guilty before God, and also explains the divine purpose for the law.

1B. *The sphere of influence of the law of God* (v.19a). The law is binding on all who are "under the law", that is, first, upon the Jews to whom the law was especially given, second, upon the Gentile world,

because the law is the embodiment of God's moral and spiritual code for all mankind.

2B. *The condemnatory action of the law* (v.19b). The law is God's standard of righteousness. When a man measures his life by the holy law of God two things result: first, he condemns himself and finds no words to answer back to God; second, he sees himself as guilty, i.e., convicted of guilt and liable to punishment. Thus, "every mouth" is stopped, and the "whole world" stands convicted before God.

3B. *The revelatory function of the law* (v.20). Since all men have already violated the holy law of God no amount of effort to keep it now can justify: the crime has been committed and the sentence passed. The contemporary function of the law, therefore, is to give the knowledge of sin and thus heighten the sinner's conviction.

## REVIEW QUESTIONS ON CHAPTER X

1. State the three lines of thought in 3:9-20.
2. How had Paul already "proved" that both Jew and Gentile were under sin?
3. What is the central stress of 3:10-12?
4. Indicate some of the sinful characteristics set forth in 3:10-12.
5. What subject is dealt with in 3:13-14?
6. What is the root cause of man's sinful actions?
7. In the concluding statements what does Paul indicate regarding the law?

## PART IV

### SALVATION FROM THE GUILT OF SIN (3:21-5:21)

11. - men in rocket must be set in properly before they can be effective.

## CHAPTER XI

### THE METHOD OF JUSTIFICATION

(3:21-31)

This marvellous section takes up the great doctrine of *justification*. The logic of the development of Romans thus far is crystal clear: first the Apostle demonstrates how all the world is guilty before God and in need of somehow having his guilt removed if he is to escape the righteous judgment of God. Now, the writer is ready to show how the holy God has just such a scheme, a perfect method of justification for sinners that only God could devise and only God could accomplish!

The paragraph before us is the very heart of Romans, and, for that matter, the very heart of the Gospel and of the entire Bible. Romans 3:21-31 set forth the proposition of which the whole Bible is the exposition. Here we have stated four lines of thought: (1) *the nature* of justification (vs.21-24a); (2) *the ground* of justification (vs.24b-25a); (3) *the object* of justification (vs.25b-26), and, (4) *the general consequences* of justification (vs.27-31).

➔ 1A. THE NATURE OF JUSTIFICATION (3:21-24a). An excellent definition of justification is that given by the answer to question 33, in the Westminster Shorter Catechism: "What is justification?" The answer: "Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone."

The above definition rightly teaches that Justification is an act of God, something *God does for* man, and that it is an act of pure grace, that is, something God



does for man in spite of the fact that man neither merits nor deserves such an action. This act of God is an inclusive act in that it covers *all* man's sins. It is an act of imputation, God reckoning the righteousness of Christ as belonging to any man who will believe the Gospel. Each of these elements is found in the inspired definition given by the Apostle.

1B. *Justification is an absolute righteousness* — “the righteousness of God” (v.21a). The justified sinner is accounted as righteous as God Himself, for he partakes of God's righteousness imputed to him the moment he believes in Christ as his Saviour (II Cor. 5:21).

2B. *Justification is an imputed righteousness*—“the righteousness of God without the law. . . .” (v.21b). This means that the believing sinner is accounted righteous without any reference to the “deeds of the law” (v.20). A man's action either past, or present, or future, has nothing to do with the imputation of righteousness: this is an act of God in response to a sinner's act of faith.

3B. *Justification is a manifested righteousness*—“the righteousness of God is manifested” (v.21c). It is manifested in the Person and work of Jesus Christ, who is the full and complete revelation of the righteousness of God (Col. 1:19).

4B. *Justification is a promised righteousness*—“being witnessed by the law and the prophets” (v.21d). There is no contradiction between the Old Testament and the New Testament (cf. 1:2). The entire Old Testament Scriptures bore witness to Christ as the manifestation of God in the world (cf. Isa. 7:4 with Matt. 1:22-23; Isa. 9:6; Isa. 53; see also Luke 24:

25-27; 44-45).

5B. *Justification is an exclusive righteousness*—“the righteousness of God which is by faith of Jesus Christ” (v.22a). Although the imputed righteousness is available to all men, yet it becomes the blessed possession only of the man who believes on the Lord Jesus Christ.

6B. *Justification is an inclusive righteousness*—“unto all and upon all them that believe. . . .” (v.22b-23). The justifying mercy of God includes every man in the world; only the man is excluded who excludes himself by his refusal to believe.

7B. *Justification is a gratuitous righteousness* — “Being justified freely by His grace. . . .” (v.24a). It is given “freely” and its freeness flows out of the grace (unmerited favor) of God.

→ 2A. THE GROUND OF JUSTIFICATION (3:24b-25a). The three-fold ground of justification is presented in this wonderful passage:

1B. *The ground of God's free grace*—“being justified freely by His grace. . . .” (v.24a). “The idea of grace denotes the union of God's love and righteousness, the highest manifestation of His favor, which, by its voluntary operation, as love, destroys the sinner's guilt freely, and which, as righteousness, destroys the guilt on conditions of justice” (Lange).

2B. *The Ground of Christ's redemptive work*—“through the redemption that is in Christ Jesus” (v.24b). The word “redemption” carries with it the thought of payment in full. Men owed to God the debt of full obedience to His holy law; when sin entered and man came short of the (moral) glory of God he then owed to God the debt of guilt incurred through



PROPITIATION

ally re-  
mused-  
+ bit  
verts  
wrath.  
Perence  
best is  
ords: 3B.  
w God  
with "no  
y behind  
tain but  
u midat  
igh 9  
ly of world.

his infraction of the law. These debts, in a moral universe, must be paid. By Himself keeping the law in perfect obedience, Christ, the Representative Man, paid the sinner's debt of full obedience to the holy law; by himself taking the sinner's place under the curse of the offended law, Christ, as the Representative Man, took the sinner's punishment, and thus paid the full penalty of the sinner's guilt.

MERCY SEAT

3B. The Ground of Christ's propitiatory work—"whom God set forth to be a propitiation. . . ." (v.25a). The word "propitiation" means that which enables God to be propitious, or favorably disposed, toward the sinner." The word is synonymous, then, with atonement, for ever since the Fall of Man it has been the blood atonement that has enabled God to deal with sinful man in any other way than that of punishment.

3A. THE OBJECT OF JUSTIFICATION (vs. 25-26). According to this passage the supreme object of justification is to display, once and for all time, the basic character of God as righteous. The redemptive work of Christ, as the ground of the sinner's justification, is the demonstration of God's absolute righteousness in terms distinct and unmistakable.

1B. Justification through Christ's Sacrifice displays God's righteousness in His dealings with men in Old Testament dispensations (v.25b). The "sins that are past" are the sins of men who lived before Christ came to "take away the sins of the world" (John 1:29). The argument is: if God requires faith in Christ for justification, how did He maintain His integrity in forgiving Old Testament sins before His atoning work? The text replies: God exercised "forbear-

ance", i.e., temporary suspension of justice, looking forward to the coming of Christ and His atoning work. In the light of this fact the righteousness of God is protected from all false charges.

2B. Justification through Christ's Sacrifice displays God's righteousness in His dealings with men in this present dispensation (v.26). God's righteousness is adequately demonstrated at the Cross. There He dealt with sin as only absolute righteousness can deal with it, and there divine justice was fully satisfied. Now, God can freely forgive and freely receive the sinner who exercises faith in the Lord Jesus Christ, and this without the slightest stain on His moral government or on His own character—sin has been punished, Christ has paid the guilty sinner's due.

ISA  
45:21  
"Just  
and  
justifier"  
zech  
9:9

4A. THE GENERAL CONSEQUENCES OF JUSTIFICATION BY FAITH (3:27-31). The more specific results of by-faith salvation are given in Romans 5. In the passage now under consideration the Apostle lists the larger consequences of his doctrine.

1B. Justification by faith humbles man (vs.27-28). The sinner has nothing to boast of and his pride is blasted by virtue of his own inability to work for or in any way merit justification. The "law" (system) of salvation by faith levels all men to the same position before God and makes salvation available to all on exactly the same condition. The proud self-righteous sinner finds nothing here of which to boast; if he is going to boast it must be of the grace of God.

2B. Justification by faith robs Christianity of a national aspect (vs.29-30). During the Old Testament dispensation the people of God had a national character, bound together by observance of the law. In the

New Testament dispensation the Church has an international character identified by its central truth—*justification by faith*.

3B. *Justification by faith confirms the law* (v.31). Faith does not detour or sidestep the law; rather, does faith acknowledge and glorify and establish the law. Faith in the atoning work of Christ is a confession that the law is righteous and just in its demands, so much so that Christ Himself could alone meet its demands and thus satisfy its claims.

## REVIEW QUESTIONS ON CHAPTER XI

1. What great doctrine is dealt with in 3:21-31?
2. What four lines of thought are developed in this paragraph?
3. Write out from memory the question and answer of the Westminster Shorter Catechism question No. 33, on justification.
4. What seven truths are taught regarding justification in 3:21-24a?
5. What is the three-fold ground of justification?
6. Briefly discuss each of the above grounds.
7. State and briefly discuss the object of justification by faith.
8. State and briefly discuss the general consequences of justification by faith.

## CHAPTER XII

### JUSTIFICATION BY FAITH THE HISTORICAL METHOD

(4:1-25)

Justification by faith is not an innovation. Paul has made reference to "the law and the prophets" twice in his argument thus far (cf. 1:2; 3:21). Now he brings forth his most powerful argument to show the integral relationship of the Old Testament with the New Testament in the matter of *the subjective condition* of salvation, namely, faith. Here the Apostle demonstrates that Abraham, the father of the Hebrew nation, was himself justified by faith. Since this is so no Jew could charge him, the Apostle, with advancing some new doctrine of salvation at variance with the Old Testament revelation.

The wisdom of the Apostle in choosing Abraham as the classic example or illustration of his doctrine of justification by faith is evident: Abraham was revered by every Jew, who looked with pride upon his heritage as a child of Abraham. If it could be shown that Abraham was justified by faith alone, and not by the works of the law, Paul would have gone a long way in overcoming the false prejudice of the Jew against the Gospel of Christ.

The Apostle's argument in this chapter follows four lines of development: 1) *the fact* of Abraham's justification by faith (vs. 1-8); *the time* of Abraham's justification by faith (vs. 9-12); 3) *the basis* of Abraham's justification by faith (vs. 13-22); and, 4) *the contemporary application* of the fact of Abraham's justification by faith (vs. 23-25).

1A. THE FACT OF ABRAHAM'S JUSTIFICATION BY FAITH (4:1-8). This paragraph shows from the Old Testament history that in the lives of Israel's two outstanding leaders,



viz., Abraham and David, the doctrine of justification by faith is clearly taught.

- 1B. *Abraham's justification by faith proved by Paul's previous argument (vs.1-2)*. Having just demonstrated (3:21-31) that both Jew and Gentile are justified by faith apart from the works of the law, Paul now shows that the revered father of the Hebrew nation was himself justified by faith and not by works of the law. That even Abraham could not be justified by works is clear from Romans 3:20.
- 2B. *Abraham's justification by faith proved by the plain statement of Scripture (4:3)*. Paul appeals to the Old Testament Scriptures which were accepted by the Jews as the inspired Word of God. On the basis of these very Scriptures Abraham was counted righteous because he believed God and not because of any personal merit.
- 3B. *Abraham's justification by faith proved by the fact that God cannot be in debt to the sinner (4:4-8)*. It is impossible for a man to merit righteousness by his works because he has already established himself as a sinner (cf. 2:18-3:20). The Apostle again identifies every man with "the ungodly" (v.5). The entry of the experience of David shows conclusively that there can be no thought of personal worth connected with justification.
- 2A. *THE TIME OF ABRAHAM'S JUSTIFICATION BY FAITH (4:9-12)*. Of tremendous strength is the irresistible logic of Paul's argument in this paragraph. Here he establishes the fact that Abraham was justified before the giving of the law and the institution of the ordinance of circumcision (cf. Gal. 3:17-18). This being so it is impossible that Abraham was justified by keeping the law.

- 1B. *Abraham justified prior to the giving of the rite of circumcision (4:9-10)*. Circumcision, which stands for the entire Mosaic system, is not a prerequisite for the blessing of justification. This we know because it was received *before* circumcision was given!
- 2B. *The basic meaning of the rite of circumcision (4:11a)*. Paul tells us that circumcision was given as a "sign", —a sign of what? of the covenant God made with Abraham, faith in which brought justification. He also speaks of circumcision as a "seal". By this term he means that when the rite was observed by true and sincere faith in the promise of God it became a visible confirmation of an inner work of God in the heart. Nowhere does the Apostle ever teach that an ordinance is the same as the thing signified.
- 3B. *The full import of Abraham's justification prior to circumcision (4:11b-12)*. Abraham's experience of justification prior to the giving of the law puts justification on a purely grace basis and opens the door to all sinners regardless of religious heredity. The only requirement for justification is clearly faith of the kind exemplified by Abraham.
- 3A. *THE BASIS OF ABRAHAM'S JUSTIFICATION BY FAITH,—THE PROMISE OF GOD, NOT THE WORKS OF MAN (4:13-22)*.
  - 1B. *The promise stated (4:13)*. God promised Abraham that he should be "heir of the world". This promise is to be worked out through his seed (Christ, cf. Gal. 3:13-18) and has reference to the Messianic reign of Christ in His coming Millennial Kingdom.
  - 2B. *The promise secured by faith (4:14-22)*. If Christ's heirship of the world, and if His people's heirship through Him is to be realized as a result of man's



works then the kingdom will never come. But if that kingdom is dependent only upon the faithfulness of God and upon His ability to do that which He has promised, then the kingdom is sure.

4A. THE CONTEMPORARY APPLICATION OF ABRAHAM'S JUSTIFICATION BY FAITH (4:23-25).

1B. *The prophetic character of Abraham's faith* (4:23-24a). Abraham's justification by faith was a divine prophecy of God's historic method of saving sinners. The record is given in the Old Testament Scriptures in order that we who live this side of the Cross may fully understand that justification comes by faith in the promise of God.

2B. *The symbolic or typical character of Abraham's faith* (4:24b-25). Abraham believed in the *supernatural* (cf. 4:17-22). He believed that God could and would raise Isaac from the dead (cf. Gen. 22). Thus his faith was of the essence of saving faith and the type of the kind of faith exercised by every justified person even in this dispensation of Grace.

## REVIEW QUESTIONS ON CHAPTER XII

1. What is the main argument of Romans 4?
2. What four lines of thought does this argument follow?
3. What other Old Testament hero apart from Abraham is used by Paul to demonstrate the fact of justification by faith even in that dispensation?
4. In what three-fold manner does the Apostle show that Abraham was justified by faith?
5. What is the significance of the fact that Abraham was justified prior to the giving of the law?
6. What is the real meaning of the rite of circumcision and thus of any ordinance in the Old or the New economy?
7. What was the basis of Abraham's justification by faith?
8. How does this fact secure the blessings of the covenant?
9. In what sense is Abraham's faith prophetic?
10. In what sense is Abraham's faith a type of all saving faith?

## CHAPTER XIII

### THE PERSONAL BENEFITS OF JUSTIFICATION BY FAITH (5:1-21)

Whenever the Apostle begins a new line of thought with the word "therefore" he is getting ready to set forth the consequences or the results of the previous argument. This is precisely what he does in Romans 5. He has established the fact of justification by faith alone: now he proceeds to show the wonderful effects of his doctrine in the life of every justified sinner.

1A. RECONCILIATION WITH GOD (5:1-2a). Separation from God was the chief consequence of sin. But faith in the atoning work of Christ and personal acceptance of that Sacrifice puts the believer at peace with God.

1B. *Here is the blessed fact*—"being justified. . . ." For the true believer there can be no doubt, no question—he is justified: God said it, the sinner believes it, that settles it!

2B. *Here is the subjective means*—"by faith". Note that it is not by works, but by faith alone.

3B. *Here is the wonderful result*—"peace with God". Every barrier is broken down, every hindrance removed. The believer now has God for his Father and is now the Father's privileged son.

4B. *Here is the objective means of reconciliation with God*—"through our Lord Jesus Christ" (5:1). The Just and Holy God is reconciled to sinful man, not by any merit or effort on the part of man, but through the representative work of His Son on the Cross. God cannot and does not deal with men otherwise

than through His Son.

5B. *Here is the freedom of reconciliation*—"by whom also we have access. . . ." (5:2a). This means constant admission into God's presence and the full enjoyment of every blessing all through the merits of Jesus Christ imputed to us who believe.

6B. *Here is stability and security in reconciliation*—"wherein we stand." Once in Christ through faith the believer forever stands in this grace.

2A. FULL ASSURANCE OF THE GLORY OF GOD (5:2b). The "glory of God" means everything that God is and has for the believer. It is an incomprehensible glory, but the anticipation of it is the believer's rejoicing (triumph). In this connection see also John 17:24; Rom. 8:17, II Thess. 1:10, etc.

3A. PEACE WITH PROVIDENCE (5:3-5). Only the believer sees the true meaning of the circumstances of life. He alone understands that the vicissitudes of life are part of the plan of God for the building of character and the promotion of holiness.

1B. *Note the believer's attitude toward God's Providence* (v.3). He glories (triumphs, exults, rejoices) in tribulations, not with the cold indifference of the heathen, but with the patient and joyful surrender to the will of God.

2B. *Note the reason for this joyful submission to God's Providence* (5:3-5). The Christian realizes that trials and testings are a necessary part of his triumph (cf. Job 23:10; Rom. 8:28; I Peter 1:6-9; 4:12-14). The proper attitude toward the circumstances of life result in progressive sanctification as is evident in these verses.

1C. *Tribulation produces patience* (v.3). The word

"patience" means *steadfastness*. Like steel which is tempered in fire the Christian's soul is made strong in the fiery furnace of affliction.

2C. *Patience gives birth to experience* (v.4a). The word "experience" means *approvedness* or *proof*. The believer who remains constant through every experience of life proves that he can stand the test and is thus an approved Christian before both God and men.

3C. *Experience gives rise to hope* (v.4b). The believer's faith under trial, emerging triumphant, becomes to him a certain evidence of the reality of his experience with Christ and thus gives rise to glowing and confident hope of the glory of God.

4C. *Christian hope promotes full confidence* (v.5a). The believer who has reached this stage of growth in his Christian experience knows without any shadow of doubt that he will never be put to shame, that he will never see the day when one of God's promises should fail.

4A. THE FULL ASSURANCE OF GOD'S LOVE AND CARE (5:5b-11). This is a wonderful ocean of blessed truth: let us analyze these verses carefully:

1B. *The source of full assurance*—"the love of God is shed abroad in our hearts by the Holy Ghost. . . ." (v.5b). It is the ministry of the Holy Spirit to whisper in the believer's heart that God loves him.

2B. *Note the extent of this assurance*—"the love of God is shed abroad in our hearts. . . ." (v.5b). The consciousness of His love is poured out in the believer's heart; it is entire, complete, satisfying.

3B. *The sphere of Christian assurance*—"in our hearts"



(v.5b). The Christian experience centers in the heart which is the seat of his emotions, and the place from which he responds to the love of God. The heart has reasons the head never dreamed of.

4B. *The proof of God's love and care (5:6-8)*. In these verses the Holy Spirit gives three descriptive terms regarding every man:

1C. *God loved us when we were "without strength" (v.6)*. This means without moral strength, helpless and condemned. And yet God loved us. Would that every man could see the wonder of this blessed fact; surely he would then love God, too.

2C. *Christ died for us when we were "ungodly" (v.6)*. This means when we were totally depraved according to 1:18-3:20. He died in "due time", i.e., at the time when we needed Him the most, when sin had reached its climax.

3C. *Christ died for us when we were "sinners" (vs. 7-8)*. It is not a usual thing for a man to sacrifice his life even for a good man, but God proved His love by giving His Son to die for us while we were engaged in the active service of sin (cf. 6:17-23).

5B. *The logic of full assurance (5:9-10)*. Note, in these two verses the repetition of "much more than" and "we shall be": here is blessed logic! Since He died to justify us, He lives to save us. He will never risk losing that which He died to gain.

1C. *Christ's blood is the believer's guarantee (v.9)*. The Christian will never know the wrath of God (cf. 1:18). The Sacrifice of Christ is the complete assurance of the one trusting in that blood

that God loves him and will never cease loving him (cf. 8:32).

2C. *Christ's life is the believer's added assurance (v.10)*. He died for us while we were sinners and by His death made us the children of God. Now that He lives in Resurrection power will He forget those whom He died to justify? This is unthinkable. Loved by Him when we were His enemies, how much more does He love us now that we are His own children and draw our very life from Him.

6B. *The result of this blessed assurance (v.11)*. The believer finds his joy in God. Before he believed God was his Judge; now God is his Father. Before he was saved he ran from God; now he runs to Him.

5A. FULL ASSURANCE OF JUSTIFICATION AND ETERNAL LIFE (5:12-21). God wants His child to *know* that he has eternal life (cf. I John 5:13). Paul argues this point by contrasting Adam and Christ, and the results of the work of each as affecting their posterity. Paul points out that just as surely as all men die in Adam (and this fact is evident!) because all men sinned and fell in Adam, so all men in Christ are made alive because all believers are accounted righteous in Christ.

1B. *The fact of original sin in Adam (v.12)*. This is an important verse in its teaching of the imputation of guilt to the human race through the fall of the first and representative man. The Westminster Shorter Catechism rightly interprets the doctrine of the imputation of guilt thus: "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in



his first transgression." Note the analysis of this verse:

- 1C. *The origin of sin*—" . . . by one man (Adam) sin entered into the world." Study Gen. 3 for for this woeful event.
- 2C. *The effect of sin*—" . . . and death by sin. . . ." This means both spiritual and physical death as is plain from the evident consequences of Adam's sin (cf. Gen. 2:16-17).
- 3C. *The universal scope of sin*—"and so death passed upon all men." The evidences of physical death are all around us. Not a living thing but will die in time as long as this age endures. And the evidences of spiritual death are all about us, too. Can any question that mankind are far removed from God? (cf. 1:18-3:20).
- 4C. *The universal guilt of sin*—"for that all have sinned (in Adam and actually)". The result of sin is death as the Holy Ghost says in Rom. 6:23; all men die; therefore, all men are guilty of sin.
- 2B. *The relation of original sin to the law* (5:13-14). Actually there is a parenthetical elaboration involving vs. 13-17, explaining the heredity of sin, a subject raised by the state of v. 12, and showing the exact parallel between Adam and Christ as the Representative heads of lost humanity and saved humanity respectively. The verses under consideration, namely, vs. 13-14, have to do with the relation of sin to the law.
- 1C. *The imputation of sin prior to the law* (v.13). Before the law was given there was no formal imputation of sin, i.e., no written law judging sin.

This in no way nullified guilt, however, as we know from 2:12.

- 2C. *The evidence of the imputation of sin prior to the law* (v.14). The wages of sin is death (6:23). From Adam to Moses all men died, evidencing the fact of universal sin.
- 3B. *The Certainty of Life in Christ* (vs. 15-19). These important verses set forth the parallel, or perhaps better, the contrasting relationship of those who are in Adam and those who are in Christ. The argument is that, just as surely as all men die in Adam, all who are in Christ by faith are alive. Nothing could be more sure than this.
- 1C. *The inevitable consequences of relation to Adam*:
  - 1D. *The imputation of sin* (i.e., guilt) with resultant death (vs.12-14).
  - 2D. *Condemnation* (v.16). This again, means guilt. Every man is a condemned sinner both by virtue of his connection with humanity which fell in its representative head, namely, Adam, and also by virtue of the fact that every man is guilty of actual sins (cf. v.12).
  - 3D. *Death* (v.12,14,17). Spiritual and physical death.
- 2C. *The inevitable consequences of relation to Christ*:
  - 1D. *The imputation of righteousness* (vs.15-16). This is "the gift by grace", i.e., freely given to the believer.
  - 2D. *Forgiveness* (v.17). "The gift of righteousness" is God forgiving the believer and re-establishing him in His favor and fellowship.
  - 3D. *Life* (vs.17-18). Death reigns as king over

all those who are linked only with Adam; but life reigns as king over those who are linked by faith to Jesus Christ.

4B. *The Summary* (vs. 20-21). In these two verses the Apostle brings to a close his argument concerning the method whereby a guilty sinner may be freely forgiven and reinstated in the family of God.

1C. *The purpose of the law* (v.20a). The law was given to show the awfulness of sin, to make sin loom large, and thus to drive the awakened sinner to Christ as his only hope.

2C. *The power of Grace* (v.20b). As powerful as is sin there is a greater power—the grace of God. The worse the disease, the more terrible its effects, the more honor and glory to the physician who can effect a cure. No sinner need stay away from Christ. The greatest sinner saved is a more glorious trophy of unmerited grace.

3C. *The new reign* (v.21). The reign of sin now over for the believer, grace begins to reign instead.

1D. *Note the character of the new reign—“through righteousness”.*

2D. *Note the goal of the new reign — “unto eternal life”.* Grace must triumph, and will triumph, in bringing many sons into glory forever.

3D. *Note the means of the new reign—“by Jesus Christ our Lord”.* As in all Christian benefits, Christ is the Source.

## REVIEW QUESTIONS ON CHAPTER XIII

1. With what subject does the Apostle deal in 5:1-21?
2. What consequence of justification is presented in 5:1-2a?
3. Briefly discuss the details of 5:1-2a.
4. What spiritual blessing is set forth in 5:2b?
5. With what subject does the Apostle deal in 5:3-5?
6. Briefly sketch the development in the life of the man who is at peace with Providence.
7. With what wonderful blessing does the Apostle deal in 5:5b-11?
8. Briefly discuss this blessing.
9. What is the thesis of 5:12-21?
10. What are the inevitable consequences of connection with Adam?
11. What are the equally inevitable consequences of connection with Christ?
12. According to 5:20 what was the chief purpose of giving the law?
13. Discuss the new reign of grace as presented in 5:21.

**PART V**  
**SALVATION FROM THE POWER OF SIN**  
**(6:1-8:39)**



## CHAPTER XIV

### PERSONAL VICTORY THROUGH IDENTITY WITH CHRIST

(6:1-14)

The previous section of Romans (3:21-5:21) deals with the doctrine of *Justification*. The section we now take up (6:1-8:39) deals with the doctrine of *Sanctification*. It is well that the student have the definition of these two basic Bible doctrines clearly in mind. The Westminster Shorter Catechism definition of Justification has been given at the head of our analysis of 3:21-5:21. We go to the same source for an accurate definition of Sanctification. According to the Catechism, "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

#### JUSTIFICATION AND SANCTIFICATION DISTINGUISHED

As a further aid to distinguishing between justification and sanctification according to Scripture the following statements may prove helpful:

Justification is a once for all *act* of God; sanctification is a continuous *work* of God.

Justification has to do with the *guilt* of sin; sanctification has to do with the *power* of sin.

Justification has to do with the *law*; sanctification has to do with the *life*.

Justification affects the believer's *standing* before God; sanctification affects the believer's *state* before God.

Justification is *objective*—what God has done *for* the believer; sanctification is *subjective*—what God is doing *in* the believer.



Finally, justification is the *cause* of which sanctification is the *effect*; sanctification, then, becomes the *evidence* of saving faith.

#### THE PURPOSE OF ROM. 6:1-8:39

The purpose of Romans 6:1-8:39 is to show every believer that as a Christian he is obligated to win out over sin in his life, and to show him *how* he may win the victory. Having completed his matchless presentation of God's grace is freely justifying sinners through faith, the Apostle anticipates a question he knew would come, viz., "Shall we continue in sin, that grace might abound?" (v.1).

There are always those who are looking for a loophole in the doctrine of free justification in order that they might sin. It is argued that since grace is magnified in forgiving sin why not let us sin greatly that grace may be greatly magnified! In the division we now study the Apostle gives five reasons demonstrating the impossibility of such a thing. His first argument shows that the justified man is vitally linked to Christ so that Christ's life becomes his life. Such a union makes a life of deliberate and wilful sinning impossible. Thus the believer will have personal victory over sin through identity with the life of Jesus Christ.

#### THE ANALYSIS

Analysis of 6:1-14 reveals three lines of development: 1) the Apostle first *states* the identity of the believer with Christ (vs.2-4); 2) he then *explains* this identity (vs.5-10); 3) he then *applies* the truth to the believer's life (vs.11-14).

1A. THE IDENTITY OF THE BELIEVER WITH CHRIST STATED (6:2-4). These verses identify the believer with three experiences of Christ, experiences which He went through *vicariously*, that is, in behalf of His elect. Each of these experiences is beautifully symbolized in the believer's water baptism. It is thought by some that the reference

to baptism in these verses has the baptism of the Holy Spirit in mind. That this is not the meaning of the Apostle, but that he did have water baptism in mind is argued by Ironside: "Is this the Spirit's baptism? I think not! The Spirit does not baptize unto death, but into the new Body. It is establishment into the mystical Christ. Our baptism with water is a baptism unto Christ's death." (*Lectures on Romans*, p.76).

1B. *Identity with Christ's death* (vs. 2-3). When Christ died on the Cross every believer died with Him. His death was your death and mine. In the death of Christ every believer has paid the penalty of his sin and thus the record is cleared (cf. Gal. 2:20).

2B. *Identity with Christ's burial* (v.4a). Being plunged beneath the waters of baptism depicts the believer's death and burial with Christ in the grave.

3B. *Identity with Christ's resurrection* (v.4b). Coming up out of the water in baptism beautifully portrays the resurrection of Christ to His new resurrection life, and wonderfully symbolizes the believer's identity with that resurrection, and with that new life.

2A. THE IDENTITY OF THE BELIEVER WITH CHRIST EXPLAINED (6:5-10). In these verses we have: 1) the *nature* of the believer's union with Christ; 2) the *meaning* of that union; 3) the *purpose* of the union; and 4) the *perpetuity* of the union with Christ.

1B. *The nature of the believer's union with Christ* (v.5). It is an ingrafting (cf. John 15:1f). The believer is really, actually a partaker of the very life of Christ (cf. Gal. 2:20).

2B. *The meaning of the believer's union with Christ* (v.5). Such union means *inevitable* newness of life, a *natural*

bearing of His image, an *unforced* family resemblance.

3B. *The purpose of the believer's union with Christ* (vs. 6-7). This purpose is two-fold:

1C. *To render the body of sin inoperative* (v.6a). Christ as the believer's life gives him power to keep sin down and to win the victory over it. The believer's Adamic nature, his nature of sin, was crucified with Christ, so that, positionally, in the view of God, the "old man" is dead. The believer is to live in the light of this death (v.11) and thus be encouraged to enjoy the victory potentially his.

2C. *To deliver from sin's bondage* (vs.6b-7). In the sight of God we are justified (released) from sin's grip. Having died to sin in Christ we are under no obligation to live under the law of sin.

4B. *The perpetuity of the believer's union with Christ* (vs.8-10). The permanency of the believer's relation to Christ is expressed in the following ways:

1C. The believer lives in the *state* of life—"we shall also live (Gk., keep on living) with him (Christ)" (v.8).

2C. *The believer is firmly fixed in Him who can never die again* (vs.9-10). Christ died *once* for sin; He can never die again. Since the believer is linked to the very life of Christ, he, too, can never die.

3A. THE IDENTITY OF THE BELIEVER WITH CHRIST APPLIED (6:11-14). The identity of a believer with Christ through faith is not a mere passive relationship, but a living rela-

tionship,—there is something the believer must do to indicate his union with Christ.

1B. *The believer is to count himself dead to sin and alive unto God* (v.11). The believer thus reckons, not in order to be dead to sin, but because he is dead to sin in the reckoning of God. The believer is to accept the fact of his death to sin in Christ as a fact because God says it is so, and then he should live accordingly.

2B. *The believer is to dethrone sin* (v.12). Note in this verse that sin is pictured as a usurper of the throne, and it is! Christ alone should reign in the believer's life.

3B. *The believer is to surrender completely to God* (v.13). This surrender is not a theoretical thing, but an actual specific yielding over of *every member* of the body to God. The members of the believer's body are as weapons in the hand of God with which He fights unrighteousness in the world.

4B. *The believer is to appreciate fully his standing before God in Christ* (v.14). The believer's relationship to God is not of legality but of love. The Christian is no longer answerable to the charges of the law; he is justified. Let him live, therefore, gratefully, in the liberty of grace (cf. Gal. 5:1).

## REVIEW QUESTIONS ON CHAPTER XIV

1. With what great doctrine does the Apostle deal in 6:1-8:39?
2. Give from memory the Westminster Shorter Catechism definition of "sanctification".
3. List the six ways in which justification may be distinguished from sanctification.
4. What is the purpose for which the Apostle wrote 6:1-8:39?
5. What is the theme of 6:1-14?
6. What are the three lines of thought in Paul's development of the argument of 6:1-14?
7. With what three experiences of Christ is the believer identified?
8. State the meaning of each of these experiences with regard to the believer.
9. What is the nature of the believer's union with Christ?
10. What is the meaning of the believer's union with Christ?
11. What is the purpose of the believer's union with Christ?
12. What two evidences does the Apostle give to show that the believer is permanently linked to Christ?
13. What is the four-fold application of the doctrine of identity with Christ?

## CHAPTER XV

### PERSONAL VICTORY THROUGH BONDAGE TO JESUS CHRIST (6:15-23)

In the previous section (6:1-14) the Apostle shows that the believer has victory over sin through personal identity with Christ. In this section he presents the second reason for spiritual victory, namely, voluntary bondage to Christ (6:15-23). The argument here is answer to the question stated in v.15, "What then? shall we sin, because we are not under the law, but under grace? God forbid." Paul had just shown that the believer is no longer under the condemnation of the law (v.14). But this does not mean that the believer is liberated in order that he might be free to sin. Rather, the believer is under a new obligation—he is "under grace" (v.14). He is no longer free to sin but free to serve, and his new Master is none other than Jesus Christ.

1A. THE PRINCIPLE INVOLVED (v.16). The principle is this: a man is the slave of whatever master he yields to. If sin is the master, then the sinner is sin's slave; if God is the Master, then the believer is God's slave. Every man serves one or the other, even as our Lord said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

1B. Note the volitional element in man's servitude—"to whom ye yield yourselves" (v.16a). Every man is responsible for his choice of a master.

2B. Note the result of surrender—"his servants ye are to whom ye obey" (v.16b). Man *must* have a master



by virtue of the fact that he is a dependent creature. He was made to be subservient to God; but sin usurped authority over him and he became the servant of sin.

3B. *Note the end of man's service* (v.16c). This is conditioned by his choice of masters:

1C. *Service to sin*—this results in “death” in the full sense of that word, spiritual, physical and eternal.

2C. *Service to God*—obedience to God results in “righteousness” which, in this case, is personal, practical holiness.

2A. THE TRANSFER OF MASTERS EFFECTED (vs. 17-18).

In these verses the Apostle addresses himself to true believers who have made the choice of God as their Master.

1B. *Note the importance of this transfer* — “*God be thanked*” (v. 17a). There is nothing in all the world so important as a right relationship to God. Every man's present and future happiness depends upon his relationship to God.

2B. *Note the fact of this transfer*—“*ye were the servants of sin, but (now) ye have obeyed (God)*” (v.17b). A complete change of service is the evidence of true faith.

3B. *Note the reason for this transfer*—“*ye have obeyed from the heart. . . .*” (v.17b). The true Christian experience is not a matter of the head only; the heart also has a leading role.

4B. *Note the condition of this transfer*—“*ye have obeyed . . . that form of doctrine . . . delivered unto you*” (v. 17c). Obedience to the Gospel is an essential part of the Christian experience. The true believer must

be a doer as well as a hearer of the Word (James 1:22; Matt. 7:21-23).

5B. *Note the result of this transfer* (v.18). This is twofold:

1C. *Freedom from sin*—this means deliverance from the guilt and power of sin.

2C. *Servitude to righteousness*. This is blessed, joyful servitude!

3A. THE APPEAL TO SERVITUDE TO CHRIST (6:19-23). With tremendous earnestness the Apostle urges upon the believer that he fully surrender himself to Christ.

1B. *The occasion of Paul's appeal* (v.19a). Newell paraphrases this verse thus: “I speak in human terms on account of the (moral) strengthlessness of your flesh.” (*Romans Verse By Verse*, p.241). Man is not and cannot be spiritually independent; by virtue of human weakness he *must* have a master. The question is, Who shall it be?

2B. *The content of Paul's appeal* (v.19b). The Apostle is asking that the believer devote himself to God with the same abandonment with which he served sin.

3B. *The logic of Paul's appeal* (vs.20-22). With irresistible logic the Apostle demonstrates the awful consequences of serving sin and the blessedness of serving God.

1C. *The condition of man in his lost estate* (vs.20-21). As the servant of sin man is:

1D. *Separated from righteousness* (v.20). This means that the man who is not justified by faith has no part in righteousness.

2D. *Fruitless* (v.21a). This means that the unbeliever bears no worthwhile fruit, nothing



that is really of permanent value, but only that which leads to shame.

3D. *Doomed* (v.21b.) The inevitable end of service to sin is death.

2C. *The condition of the man in his state of salvation* (v.22).

1D. *Deliverance from sin*—"being made free from sin". This means no longer under the cruel dictations of death-dealing sin, no longer a subject in his kingdom.

2D. *Bondage to God*—"servants to God". Here is true liberty. This is what our Lord meant when He said, "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36).

3D. *Fruit unto holiness*. The present tense indicates the enjoyment of this fruit in this life, although the Christian experience is progressive and will culminate in perfection in His presence (Phil. 3:10-14).

4D. *Ultimate blessedness*—"and the end everlasting life". Every believer has eternal life now as his present possession. But this life reaches its fulfillment in the eternal age to which all God's people journey. The term "everlasting life" has to do, not only with duration, but also with quality of being. Perfection in holiness is life; living in sin is death.

4A. **THE SUMMARY** (v.23). In summing up his argument of 6:14-22, the Apostle contrasts the wages of serving sin, and the gift of believing the Gospel.

1B. *The wages of serving sin*—"death". Law deals with works and wages. Under law wages must be paid as a debt to the worker. The "wages" under the law are either reward for full obedience, or punishment for disobedience. Since all men are guilty of disobedience (3:23) their wages can be nothing but "death".

2B. *The gift of believing the Gospel*—"eternal life". This is a wonderful sentence:

1C. *Note that this is a free gift*. There are no strings attached, nothing to do to get it.

2C. *This is God's gift*. Thus it is worth having and it is sure; God is no "Indian giver".

3C. *This is an eternal gift*—"eternal life". "Life" here means life forever lived on the highest plane.

4C. *This is an exclusive gift*—"through Jesus Christ". It is "exclusive" only in the sense that it may be received only by faith in the Lord Jesus Christ as Saviour.

## REVIEW QUESTIONS ON CHAPTER XV

1. What is the subject of 6:15-23?
2. What principle does the Apostle deal with in this section?
3. What is the occasion of Paul's appeal to the believer to surrender fully to Christ?
4. What is the logic of Paul's appeal to full surrender?
5. How does the Apostle sum up his argument on the subject of servitude?

## CHAPTER XVI

### PERSONAL VICTORY THROUGH UNION (MARRIAGE) WITH CHRIST (7:1-6)

In the previous section the Apostle used the illustration of master and slave to show how obedience to Christ as Master leads to a life of holiness. In this section (7:1-6), Paul uses the illustration of the marriage relationship, teaching thereby the relationship of the believer to the law and to Christ.

As is Paul's usual method in argument, he first sets forth a broad or general principle, then proceeds to illustrate, amplify and apply that principle.

1A. THE PRINCIPLE INVOLVED (v.1). A law is binding as long as the subject lives under it. The man who lives in the United States is under American law as long as he lives in America. The man who lives in Russia is under Russian law as long as he remains in Russia. Only by removal does his relationship to the existing law cease.

1B. *Note the authority of the law under which a man lives*—"the law hath dominion over a man. . . ." (v.1a). This means that the law of the land is the authoritative standard for the conduct of every subject.

2B. *Note the duration of this authority*—"as long as he liveth". Assuming that the man never removes from the sphere within which the law operates the only way of getting out of its reach is through death.

2A. THE PRINCIPLE ILLUSTRATED (vs.2-3). The Apostle selects one specific law from the body of law, namely, the marriage law.

1B. *Note the binding character of the marriage law*—"the woman which hath an husband is bound by the

law to her husband" (v.2a). Under ordinary conditions there is no possibility of release from her obligations to her husband under the law.

2B. *Note the duration of the marriage law*—"so long as he liveth" (v.2b). The Apostle is here speaking of the normal and expected marriage relationship. Our Lord does allow one exception: divorce may be granted on the ground of unfaithfulness (fornication) only (Matt. 19:9).

3B. *Note the basis of dissolution of the marriage law*—"but if the husband be dead. . . ." (v.2c). This means that if the husband dies the marriage contract is dissolved and the woman is no longer obligated to its terms.

4B. *Note the implications of the marriage law* (v.3).

1C. *The sin of unfaithfulness* (v.3a). While the marriage law is in effect, that is, as long as the husband is alive, the woman is not at liberty to be married to another man upon pain of incurring the penalty of adultery.

2C. *The liberty of dissolution* (v.3b). If the husband dies the woman is at liberty to marry again without danger of being charged with adultery, for she is free from the previous contract through death.

3A. **THE PRINCIPLE APPLIED TO THE SPIRITUAL LIFE** (vs. 4-6). The believer, through the death of his old self at the Cross, is liberated from the law and set free to marry Christ. This is a perfectly legal transaction. The integrity of the law has been maintained. The purpose of the vicarious death of Christ was thus to liberate the believer from the claims of the law, and set him free to marry Him.

1B. *Here is death experienced* (v.4a). Every believer has been made dead to the law, i.e., he is no longer under its power, by virtue of his identity with the death of Christ (cf. 6:6-7).

2B. *Here is a new relationship expected* (v.4b). The whole purpose of Christ's death was to make it possible for the believer to be "joined" to Christ.

3B. *Here is a new "family" inaugurated*—"that we should bring forth fruit unto God" (v.4c-5). In our previous relationship, viz., under law, we brought forth "fruit unto death" because "in the flesh" we could not keep our obligation to the law.

4B. *Here is a new freedom experienced* (v.6). Each statement in this wonderful verse is important:

1C. *The time of this freedom*—"but now". The moment a man trusts in Christ that moment his new freedom begins.

2C. *The extent of this freedom*—"delivered from the law". The believer is delivered from every claim, every condemnation, every charge, every penalty.

3C. *The method of it*—"being dead". This, of course, refers to the substitutionary death of Christ; He died for us and in our behalf, and we died in Him.

4C. *The purpose of it*—"that we should serve". In a very real sense the believer is saved to serve. His service is to be rendered in the joyful attitude of privilege, and not in a cold and legal manner.



## REVIEW QUESTIONS ON CHAPTER XVI

1. What is the theme of 7:1-6?
2. What legal principle does the Apostle acknowledge in this paragraph?
3. How does the Apostle illustrate this principle?
4. How has the believer died to the law?
5. What is expected of him if he has died to the law?

## CHAPTER XVII

### PERSONAL VICTORY THROUGH DESPAIR OF SELF (7:7-25)

This section presents the Apostle's fourth argument in support of his thesis on sanctification. Here Paul condescends to unveil his own spiritual experience in order to enable subsequent believers to detour this dreadful "Slough of Despond" into which he had fallen in his journey from defeat to victory.

We mention Paul's "defeat" as indicated in the section we now study: it might be more accurate to speak of his *transition* from his first awakening to the full fruition of his understanding of the Gospel. Perhaps the Apostle went through this experience during the three days of blindness that followed his meeting with Christ on the Damascus Road (Acts 9:1-19), or, he may have fought through the struggle on the lonely desert of Arabia at the time of his voluntary exile (Galatians 1:17). We know that this latter event took place very soon after his conversion, as is evident from the Galatian passage.

Before taking up our analysis of the passage before us (7:7-25), it would be well to make a few preliminary observations on the experience herein recorded.

#### PRELIMINARY OBSERVATIONS

1. In the first place, the experience recorded in this passage *is not the normal Christian experience*. Paul's case is exceptional in the light of his background. He had been steeped in the traditions of the Jews. He could see nothing beyond the Law. It is understandable, therefore, that he should have to fight through the "No Man's Land" described in 7:7-24. Not every believer must go through the spiritual

and mental anguish experienced by Paul, nor does he have to look for and expect such an experience in order to be convinced that he has been really saved.

2. *This is not a necessary but a potential spiritual experience.* There are some Christians who live, or attempt to live, with one foot in the Old Testament and one foot in the New. Such an attempt always leads to inner conflict such as is depicted in this section. The believer's birthright is the spiritual rest that comes from trusting in the Lord Jesus Christ (Matt. 11:28-30; Rom. 5:1).

3. *This is not, and cannot be, a continuous and perpetual experience.* No true Christian can live in constant defeat, but, like the Apostle, will move out into the sunlight of victory through the Lord Jesus Christ (v.25). This is the burden of the entire section we are now studying (6:1-8:39). It is the very nature of the new life to grow and expand (II Peter 3:18; I John 3:9).

4. *Very evidently, this is the experience of a saved man.* That the Apostle is relating his experience subsequent to his conversion seems evident from several facts given in the account: 1) Paul had come to the place where *he hated sin* (v.13). This hatred had been caused by his new understanding of the purpose of the law, namely, to reveal sin in all its ugliness. We maintain that only an awakened soul appreciates the full awfulness of sin. 2) *Paul wanted practical holiness* in his life; this had become his passion (v.18). The unregenerate is not overly concerned with spiritual and moral perfection; he is, rather, satisfied with an outward conformity. 3) Paul delighted in the law of God "after the inward man", i.e., spiritually (v.22). This no unregenerate man ever does (cf. I Cor. 2:14).

## THE PLACE AND PURPOSE OF THIS PASSAGE

Why has the Holy Spirit through Paul given us the account of Paul's struggle of soul? A number of reasons come to mind:

1. This passage *demonstrates the impotence of any man* to fulfill, by himself, the demands of the law, namely, personal holiness (cf. vs.18,24).

2. This passage *demonstrates the absolute necessity of the intervention of the third Person of the Trinity*, namely, the Holy Spirit, if the justified man is to walk in holiness. Thus the passage becomes the fitting prelude to Romans 8.

3. This passage demonstrates the truth that the same *sovereign grace of God* that made justification available is in continuous operation in the production of sanctification (cf. 8:4).

4. This passage demonstrates the truth that *when the "new man" moved in, the "old man" just moved over*, he did not move out. But the believer, drawing upon the very life of Christ, and filled with the Holy Spirit, may have constant victory over the power of the flesh (cf. 6:14; 8:9).

## THE ANALYSIS

The Apostle deals, in this section (7:7-25) with two main lines of thought, namely, 1) the work of the law (vs.7-13), and, 2) the weakness of the flesh (vs.14-24). He speaks as a saved man examining himself and discovering his own inability to cope with his still-present sinful nature.

1A. **DESPAIR OF SELF OCCASIONED BY THE WORK OF THE LAW (7:7-13).** The Apostle deals with this subject first because he has just shown that the justified believer is discharged from the law, and that he *must* be thus freed in order to obtain salvation and sanctification. The Jew would consider this teaching blasphemous. Paul anticipates the

Jewish argument and deals with it here by showing that the law is "holy, and just and good" (v.12). He demonstrates that the law has a certain intended function to perform, and that this work it adequately did. According to this passage, the law has a three-fold work: 1) it *reveals* sin (v.7), 2) it *revives* sin (vs.8-11), and 3) it *renounces* sin (vs. 12-13).

1B. *The law reveals sin* (v.7). The law reveals the righteousness of God and contrasts that righteousness with human sin. Paul uses one specific example which includes all other sins, namely, coveting. Paul supposed himself "blameless" regarding the law before his regeneration (Phil. 3.6); but when his spiritual eyes were opened to understand the law he came to see how helpless and hopeless a guilty sinner he really was.

2B. *The law revives sin* (7:8-11). The law becomes the reviver of sin in a two-fold sense:

1C. *As the occasion of sin* (v.8). The law reveals sin, and sin, thus known, stirs up the lusts of the depraved nature and produces acts of sin, or open rebellion against the revealed will of God.

2C. *As the indicator of death* (vs.9-11). Paul is not saying that he lived spiritually before the law was known: he means that *he thought himself alive*—he was not aware of his spiritual death until he understood the real meaning of the law (cf. Matt. 5:17-32). A self-righteous man's heart is like a pool of water with the mud settled on the bottom. When the condemnatory action of the law begins to sink into the man's spiritual consciousness, the law acts like a big

stick and stirs up the mud so that the filthiness of the pool becomes apparent.

3B. *The law renounces sin* (vs.12-13). Here the Apostle shows the real character of the law (v.12), and indicates the final effect of the law regarding sin (v.13).

1C. *The real character of the law* (v.12). The law is "holy, and just, and good", and as such is the manifestation of the character of God. God is responsible for the law as the exposition of His nature, but He is not responsible for the effect of the law in occasioning sin.

2C. *The final effect of the law* (v.13). The law shows the awfulness, the unbelievably iniquitous character of sin.

2A. *DESPAIR OF SELF OCCASIONED BY A KNOWLEDGE OF HUMAN WEAKNESS* (7:14-25a). This passage describes six steps in Paul's analysis of himself and his spiritual experience as he moves into the full knowledge of how the believer gains victory over sin in the flesh.

1B. *An honest confession* (v.14). In this verse the Apostle confesses to three things:

1C. *The spiritual character of the law*—"I know that the law is spiritual" (v.14a). This is a great discovery. To the man untaught by the Holy Spirit the law is merely legal—a cold letter.

2C. *The carnal (fleshly) character of human nature*—"I am carnal" (v.14b). By this he means that the unregenerate nature, the "old man", is totally devoted to the practice of evil.

3C. *The complete dominion of sin*—"I am . . . sold under sin" (v.14c). This means that the unregenerate man, and the old nature of the re-



generate man is under the complete sway of sin, captivated by sin.

- 2B. *A legitimate renunciation (7:15-17)*. Here Paul refuses to acknowledge as his own, i.e., of his real self, his regenerate self, the things he does when under the dominion of the flesh. He does not deny the blame and the guilt, or refuse the punishment, but he does deny that his regenerate nature was not responsible. He makes this denial for the following reasons:
- 1C. *He did not want to sin*—"what I would, that do I not" (v.15a). No truly born again man wants to sin.
- 2C. *He actually hated sin*—"what I hate, that do I" (v.15b). The unregenerate, on the other hand, delights in his sin (cf. 1:32).
- 3C. *He recognized the holy character of the law*—"I consent unto the law that it is good" (v.16). With the judgment of the law the Apostle concurred.
- 4C. *He knew that he had been born again*—"it is no more I (the real I, the new creation) that do it" (v.17a). This new and holy nature within him since his experience with Christ was holy and incapable of sin (II Cor. 5:17; I John 3:9).
- 5C. *He knew that his old nature was still alongside*—"but sin that dwelleth in me" (v.17b). It is this nature of sin that causes the conflict in the Christian, and that must be suppressed by the Holy Spirit and His complete control of the believer.
- 3B. *An accurate analysis of himself (7:18-20)*. Here is inspired psychiatry, and the real answer to the

many neuroses and psychoses prevalent among men.

- 1C. *Paul recognizes the spiritual bankruptcy of the flesh*—"in me dwelleth no good thing" (v.18a). He sees that in fallen man there is absolutely no merit before God, nothing of which to boast, nothing in which to trust or hope.
- 1D. *Note that this is total bankruptcy*—"no good thing". Paul saw nothing in unregenerate human nature to merit the favor of God.
- 2D. *Note that this is total infection or pollution*. Every part of human carnal nature is defiled and infected with sin—the emotional, the intellectual, and the volitional. This is total depravity!
- 2C. *Paul recognizes the presence of a longing for holiness* — "to will is present with me. . . ." (v.18b). By the term "present with me" he means "within my reach", or "before my gaze". This is true only of the regenerated man who longs for spiritual perfection (cf. Phil. 3:10-14).
- 3C. *Paul recognizes the fact of human helplessness*—"how to do that which is good I find not" (v.18c). Not even a believer can find within himself the power to do the will of God unaided by God Himself (Phil. 2:13; John 15:5).
- 4B. *A bitter discovery (vs.21-23)*. In his process of self-analysis the Apostle discovers that there are *two laws* at work within him, viz., the law of God and the law of sin.
- 1C. *He discovers evil ever present with him*—"evil is present with me" (v.21). Evil is everlastingly ready to leap out and overpower the believer.

Thus the need for constant vigilance.

2C. *He discovers a new delight in holiness* (v.22). Alongside his evil nature, Paul discovers another nature, a new nature, a "divine" nature (II Peter 1:4). *This nature delights in the holy life and abhors the evil life.*

3C. *He discovers the powerful law of sin in his body* (v.23).

1D. *Note the sphere of operation of this law—"in my members" (v.23a).* There is nothing evil about the body as such; the body is a wonderful creation of God. But sin has usurped the members of the body and uses them to carry out its evil purposes.

2D. *Note the constancy of the action of this law—"warring. . . ." (v.23b).* The tense of this verb indicates continuous battle, constant offensive. The law of sin never takes a rest in the believer's life.

3D. *Note the aim of sin's campaign—"bringing me into captivity under the law of sin" (v.23c).* Defeat is the experience of the carnal Christian. The believer who will not live close to Christ and yield to Him is no match for the enemy within.

5B. *A cry of despair* (v.24).

1C. *This cry includes a confession—"wretched man that I am".* The first step toward victory is the frank admission of hopelessness and helplessness.

2C. *This cry includes a plea for help—"who shall deliver me. . . ."* Notice that the Apostle says "Who", not "what"! He needed divine help from the Lord Jesus Christ.

3C. *This cry identifies the tyrant—"the body of this death".* By this expression the Apostle means the same as "the body of sin" (6:6). It is the body that functions as the instrument of the sinful nature and that is, with the sinful nature, involved in its doom (cf. 12:1-2).

6B. *The shout of victory* (v.25b). With tremendous heart-felt thanksgiving the Apostle thanks God for deliverance from the power of sin in his life through the total ministry of Jesus Christ as *Lord*.

3A. THE SUMMARY (v.25b). "So then" . . . this statement sums up the argument of 7:15-24, by showing that when a believer is dominated by the "mind" or "the inward man" (v.22) he has victory over the flesh; but when he is dominated by the flesh he is the slave of sin and lives in defeat. The true Christian, however, is not and cannot be dominated by the flesh, as we learn in our study of Romans 8.

## REVIEW QUESTIONS ON CHAPTER XVII

1. What is the theme of 7:7-25?
2. Why is Paul's experience in this section not the normal Christian experience?
3. Why is this experience not a necessary Christian experience?
4. Why cannot this experience be a continuous experience of the believer?
5. List at least four reasons why the Holy Spirit has given us this experience described in 7:7-25.
6. With what two general truths does the Apostle deal in this section?
7. What is the three-fold activity of the law?
8. Briefly discuss the three-fold activity of the law as given in the answer to question 7.
9. List the six steps in Paul's self-analysis.
10. To what did the Apostle confess in v.14?
11. On what basis did the Apostle deny that his regenerate nature was responsible for sin?
12. What three things did the Apostle discover about himself according to 7:18-20?
13. Briefly discuss the activity of the law of sin in Paul's body.
14. What is indicated in the Apostle's cry of despair?
15. How did the Apostle find complete deliverance?

## CHAPTER XVIII

### PERSONAL VICTORY THROUGH THE MINISTRY OF THE HOLY SPIRIT

(8:1-30)

This wonderful section concludes the Apostle's argument regarding the believer's sanctification. Here he shows that every believer can and must live a life of victory over sin because he has the indwelling presence of the Holy Spirit. The Apostle does not deal with the total ministry of the Holy Spirit in detail, but rather, he has selected four major truths concerning the ministry of the Spirit in the life of each believer, viz., 1) the Holy Spirit indwells the believer as the principle of the holy life (8:1-11); 2) the Holy Spirit encourages the believer as the promoter of the holy life (8:12-17); 3) the Holy Spirit encourages the believer to personal practical holiness through the sanctifying power of Christian hope (8:18-25); and 4) the Holy Spirit consummates the believer's experience in holiness by means of His intercessory work (8:26-30). Let us analyze this section.

- 1A. THE HOLY SPIRIT INDWELLS THE BELIEVER AS THE PRINCIPLE OF THE HOLY LIFE (8:1-11). This paragraph states *the basis* and the *evidence* of the Spirit's indwelling.
- 1B. *The basis or background of the Spirit's indwelling* (8:1-4). The only basis upon which the Holy Spirit can dwell in the believer is that of the atoning work of the Lord Jesus Christ.
- 1C. *Note the two-fold accomplishment of Christ's atoning work* (vs. 1-2).
- 1D. *His work frees the believer from all condemnation*—"There is therefore now no



condemnation . . . ." (v.1). This is *justification*, of course (cf. 3:21-5:21). Observe the note of emphasis on the certainty of this blessed truth—"therefore", i.e., because of the substitutionary work of Christ for the sinner. Note the subjects of justification—"to them which are in Christ Jesus".

2D. *The work of Christ also frees the believer from sin and death* (v.2). The believer is now out from under the curse and demands of the law. He is set free to serve Christ in the power of the Holy Spirit. This is *sanctification*.

2C. *The means whereby this work was accomplished* (8:3-4). God was able to overcome man's weakness through sinful flesh (his inherent sinful tendencies) by sending His own Son, made flesh, to represent man, and to fulfill the law on man's behalf. Christ is the great Representative Man—the "Son of Man" (Luke 19:10).

1D. *Note the inadequacy of the law* (v.3a). The law was inadequate, not because of imperfection in itself (cf. 7:12), but because it had nothing to work with. Sinful man is unable to fulfill it!

2D. *Note the adequacy of God* (vs. 3b-4). What the law could not do God could! Love found a way.

1E. *This was a sovereign solution to man's problem*—"God sent His Son" (v.3b). Salvation is outside man himself. Salvation is God's work (cf. 3:21-31).

3E. *This was a sacrificial solution*—"His

own Son" (v.3c). We can never know what it meant for God to offer His own Son as a Sacrifice for man's sin!

3E. *This was a startling solution*—"in the likeness of sinful flesh" (v.3d). This phase refers, of course, to the Incarnation, God becoming Man, the wonder of the ages.

4E. *This was a substitutionary solution*—"in the likeness of sinful flesh, and for sin" (v.3e).

5E. *This was a successful solution* (v.3f-4). It was successful for three reasons:

1F. *It condemned sin in the flesh* (v.3f). By this Paul means that Christ's atoning work broke sin's power and robbed it of its claim on the believer. This He did by *Himself* meeting the laws demands for the sinner.

2F. *It made possible imputed righteousness* (v.4a). In Christ the believer is reckoned as having kept the law—"fulfilled in us".

3F. *It produces a loving obedience in the Spirit* (v.4b). The believer's response to the work of Christ will always be one of glad obedience to Him. Thus in God's sight He is justified in accounting us righteous because He sees that we mean business for Christ. The believer's labor

of love is well pleasing in God's sight.

2B. *The Evidence of the Spirit's indwelling* (8:5-11). Saving faith makes a tremendous difference in the believer's life. In this paragraph the Apostle contrasts the believer with the unbeliever.

1C. *The two kinds of people* (8:5). In the sight of God all mankind falls into two categories—the fleshly minded and the spiritually minded.

1D. *Those devoted to the flesh* (v.5a). The unbeliever is "after the flesh", i.e., according to the carnal principle of life; he "minds the things of the flesh", i.e., he is devoted to and strives after fleshly things (cf. Gal. 5:19-21).

2D. *Those devoted to the Spirit* (v.5b). The believer "minds the things of the Spirit", i.e., he is devoted to and strives after the things of the Spirit (cf. Gal. 5:22-24).

2C. *The two spheres of life* (8:6-11). These verses teach that a man is either "in the flesh" or "in the Spirit", i.e., he is dominated by one or the other.

1D. *The life in the flesh* (vs. 6-8). The "flesh life" is a life of death because it is lived separated from the life of God. The man "in the flesh", i.e., dominated by the flesh and devoted to the flesh is a rebel against God and the law of His kingdom. Such a man and such a life are highly displeasing to God.

2D. *The life in the Spirit* (8:9-11). Living in the Spirit is the distinguishing mark of the

believer. Notice the many "ifs" in this passage.

1E. *The source of the Spirit-life* (v.9). This, of course, is the indwelling Holy Spirit. If the Holy Spirit does not *evidently* dwell in a man that man is "none of His".

2E. *The proof of the Spirit-life* (v.10). The great proof is a holy life which comes as the product of spiritual life within. Although the body is "dead", i.e., must suffer the consequences of sin which is death (unless the Rapture intervenes, I Thess. 4:13-18), yet, through the indwelling Spirit the believer may live in holiness.

3E. *The ultimate triumph of the Spirit-life* (v.11). Redemption is not complete without the ultimate freedom of the body from the ravages of sin. Even though physical death shall do its work this side of the Rapture, yet one day the body will be raised through the power of the Holy Spirit.

2A. THE HOLY SPIRIT ENCOURAGES THE BELIEVER AS THE PROMOTER OF THE HOLY LIFE (8:12-17). Every believer has the high position of a son of God, an heir of God, and a joint-heir with Jesus Christ! Because this is true he is expected to live in a spiritual plane commensurate with his high position.

1B. *The Holy Spirit shows that the believer's new destiny demands new duty* (8:12-13). Because the total man is to share in the coming glory he owes

everything to the Spirit and is obligated to live the Spirit-life; he owes nothing to the flesh, and can gain only death by servitude to the flesh.

2B. *The Holy Spirit shows that obedience is the proof of sonship* (v.14). This leadership, the control of the life by the Spirit, is the indisputable proof of relationship to God. Only those who strive for holiness are God's sons and daughters.

3B. *The Holy Spirit convinces the believer of sonship* (8:15-17).

1C. *He teaches the believer to say "Father"* (v.15).

The believer is not to live in "the spirit of bondage", i.e., in slavish fear of God; he is, rather, to live in the joyous freedom of sonship. By "spirit of adoption" the Apostle refers to the inner consciousness of the believer whereby he feels himself to belong to God as a son belongs to his father.

2C. *He assures the believer of his filial relationship to God* (8:16). The blessed Spirit gives an inner conviction and certainty that the believer is a child of God and that God is his Father. The phrase "children of God" denotes community of nature, whereas "sons of God" denotes dignity of heirship (Westcott).

3C. *The Holy Spirit assures the believer of a glorious inheritance* (8:17).

1D. *Note who the heirs are*—"if children, then heirs". How important to make sure that Christ is our Saviour and God our Father through Him.

2D. *Note the inheritance*—"heirs of God". We cannot now know all that is involved in be-

ing heirs of God. Such a thought staggers the imagination!

3D. *Note the certainty of inheritance*—"joint-heirs with Christ". God has given everything to Christ, and He cannot receive anything without those who are to share His glory with Him, namely, all believers.

4D. *Note the condition of inheritance*—"if so be that we suffer with him". Suffering is one of the inevitable consequences of being linked with Christ; it is one of the proofs of sonship (cf. John 15:18-25; Phil. 3:10).

3A. THE HOLY SPIRIT ENCOURAGES THE BELIEVER TO PERSONAL PRACTICAL HOLINESS THROUGH THE SANCTIFYING POWER OF CHRISTIAN HOPE (8:18-25). Every believer who would live a godly, useful life must saturate his soul with the truth of this paragraph.

1B. *The proper spiritual perspective* (8:18). Suffering is the natural and necessary consequence of our being a Christian (v.17), but this suffering is as nothing compared with the glory just ahead!

1C. *Note the temporary character of suffering*—"of this present time". This life is but the fleeting prelude to eternity. How important, then, to live in the light of eternity (Matt. 6:19-24).

2C. *Note the relative insignificance of suffering*—"not worthy to be compared". The believer should see his suffering in the light of coming glory.

3C. *Note the certainty of future glory*—"which shall be revealed in us". Nothing can deter the Saviour from bringing many sons into glory.



2B. *The longing anticipation of all creation for the coming glory (8:19-22).*

1C. *Note the time when this glory is to come—"the manifestation of the sons of God" (v.19).* This revealing of the sons of God will partially be fulfilled in the Millennial glory, completely fulfilled in the new heavens and new earth.

2C. *Note the occasion of creation's longing—"subjected to vanity" (v.20a).* That this present world has been subjected to "vanity", that is to decay and dissolution, is evident. The question is, How come? or, Why?

1D. *The First Cause of Nature's trouble—"by reason of him who hath subjected the same" (v.20b).* Satan, Sin, and Hell are all a part of God's greater plan. We cannot know fully why, but we can trust God who never errs. Let us note, however, that God is not the author of sin. He decreed to permit Satan, evil spirits, the Fall, and sin—but He did not decree to originate these.

2D. *The second cause of creation's disorder—the Fall of Man.* Sin has ruined the lovely harmony of all creation and brought the whole universe into "the bondage of corruption" (v.21). Calvin expresses this truth thus, "In the sad disorder which followed the fall of Adam, the whole machinery of the world would have instantly become deranged and all its parts would have failed had not some hidden strength supported them:" (*Romans*, p.304).

3C. *Note the purpose of God for all creation (v.21).*

God purposes an incorruptible universe. When His purposes for this age of time are completed then all the universe will share in "the liberty of the glory of the children of God".

4C. *Note the present agony of the universe (v.22).* The entire universe is somehow out of joint. The universe is likened to a woman in labor-pains, waiting to be delivered.

3B. *The mutual longing of the justified for ultimate redemption (v.23).* In the heart of every believer there is a basis homesickness for Heaven and a deep longing for a new heaven and a new earth wherein dwelleth righteousness.

1C. *Note the cause of this longing—"the first-fruits of the Spirit".* This, of course, is sanctification. The joy of holiness is a fortaste of coming glory, and makes the believer dissatisfied with the present state of things. The believer cannot be fully happy in the midst of decay, sin and corruption.

2C. *Note the nature of the believer's longing—"groan within ourselves".* This language speaks of an inward and intense desire.

3C. *Note the ultimate goal—"the redemption of the body".* Redemption will not be complete until the total man, body, soul and spirit, all share in the coming glory.

4B. *The road to glory—one of hope and patience (8:24-25).* The believer today has salvation but not complete salvation: this awaits the coming glory. But in the light of that glory the believer presses on filled with hope and enabled to be steadfast in the light of the glorious future.

4A. THE HOLY SPIRIT CONSUMMATES THE BELIEVER'S EXPERIENCES IN HOLINESS BY MEANS OF HIS INTERCESSORY WORK (8:26-30). This wonderful passage teaches us that the Holy Spirit helps the believer in prayer, and that He gives the believer assurance that he is cooperating with the eternal plan of God for his life, and that he will ultimately reach the goal of glory purposed for him. What a sanctifying influence is this!

1B. *The ministry of the Holy Spirit is a gracious ministry*—"he helpeth. . . ." (v.26a). This word "help" means that the Holy Spirit gets underneath and carries the believer's burden for Him.

2B. *The ministry of the Holy Spirit is a needed ministry*—"he helpeth our infirmities" (v.26a). The word "infirmity" refers to our human weaknesses, our sinful tendencies, and our ignorance. We are ignorant of our own needs and of God's immediate purpose and will. We do not know what to pray for nor how to pray. How wonderful, then, that the gracious Holy Spirit enables us.

3B. *The ministry of the Holy Spirit is an impassioned ministry*—"with groanings which cannot be uttered", i.e., in inexpressible longings (v.26b). Thus the Holy Spirit lifts our aspirations Godward, motivates them in purity and holiness, and leads us to pray in a manner that far exceeds the capability of our own minds.

4B. *The ministry of the Holy Spirit is an acceptable ministry* (v.27). And this for two reasons:

1C. *God is fully aware of the Spirit's mind*—"he knoweth what is the mind of the Spirit" (v.27a). God the Father would naturally know the mind of God the Holy Ghost.

2C. *The Spirit conforms the believer to the will of God* (v.27b). The full import of this blessed fact is brought out in the verses which immediately follow.

5B. *The ministry of the Holy Spirit is an effectual ministry* (8:28-30). Because the Holy Spirit prays for the believer and through the believer to the end that God's will may be done, every circumstance of the believer's life works out God's loving purpose unto ultimate glory.

1C. *The Spirit's ministry is effectual because it produces a harmony of life with Providence* (8:28).

1D. *This is an assured fact*—"we know". The believer has full assurance that every detail of his life is part of the purpose of God.

2D. *This is an exclusive blessing*. Harmony with the Providence of God is designed only for those who meet two qualifications, viz., 1) love for God, and 2) the calling of God.

3D. *This is a comprehensive blessing*—"all things". It is difficult, sometimes, to understand how some circumstances of the believer's life can be included in the plan of God, but the fact remains.

4D. *This is a beneficent blessing*—"for good". Every circumstance of the believer's life is designed to promote his well-being in the things of God.

2C. *The Spirit's ministry is effectual because it promotes the predestined pattern of God for each life* (8:29-30). Here is God's marvellous five-link golden chain of Providence.

1D. *Adoption (election)*—"whom he did for-know" (v.29a). The word "forknow" does not mean mere knowledge of future events. It is synonymous with free choice or selection. The word means that from eternity God approved, or accepted, His elect apart from anything good He foresaw in them. If this were not true the decree of God would be contingent on man's will, which thing could never be! "It hence follows that this knowledge is connected with God's good pleasure; for He foreknew nothing out of Himself, in adopting those whom He was pleased to adopt; but only marked out those whom He had purposed to elect" (Calvin, *Romans*, p.318). That this is the proper meaning of the word is clear from its usage in other passages (cf. Rom. 11:2; I Peter 1:20; Acts 2:23; I Peter 1:2).

2D. *Foreordination*—"he also did predestinate" (v.29b). This is the *purpose* of election. God chose His elect *unto* something, and that something is "*Christ-likeness*"—"he did predestinate to be conformed to the image of his Son". Thus the goal of election is sanctification. The decree of gratuitous election is inseparably bound with the decree of conformation to the exemplary life of Jesus Christ.

3D. *Calling*—"them he also called" (v.30a). This is the outworking in time what God had determined from all eternity. The call of God is positive, clear, unmistakable,

personal and irresistible (cf. II Thess. 2:14; Gal. 1:6; John 6:37; John 6:65).

4D. *Justification*—"them he also justified" (v. 30b). This was an act of God from all eternity in which He pronounced justified all those given by Him to His Son (John 6:37; Eph. 1:4). The term also refers to that wonderful moment the called man hears, believes, and receives the Gospel—at this moment he is *experimentally justified*.

5D. *Glorification*—"them he also glorified" (v. 30c). This is the ultimate end to which election, calling, and justification are the means. This is a *certain* end, and, in this verse, looked at from the Divine standpoint as already accomplished. Thus the elect cannot fail of attaining Heaven (Phil. 1:6; John 10:28-29).



## REVIEW QUESTIONS ON CHAPTER XVIII

1. With what general theme does the Apostle deal in 8:1-30?
2. List the four main lines of thought in this section.
3. What is the basis of the Spirit's indwelling?
4. By what means did God make possible the freedom of the believer from the curse of the law?
5. Into what two classifications may mankind be put?
6. What are the two spheres of life according to Romans 8:6-11?
7. Define each of these spheres.
8. What is the source of the spiritual life?
9. What is the proof of the spiritual life?
10. What is the ultimate triumph of the spiritual life?
11. By what three means does the Holy Spirit encourage the believer to holiness?
12. Briefly expound the teaching of 8:17.
13. What is the proper spiritual perspective according to 8:18?
14. What important truths are taught in 8:18?
15. Explain the occasion of creation's trouble.
16. Why is the believer longing for Heaven?
17. Briefly discuss the five-fold ministry of the Holy Spirit.
18. Briefly discuss the "five links of Providence".

## CHAPTER XIX

### SUMMARY: PERSONAL VICTORY PERMANENTLY ASSURED (8:31-39)

This paragraph sets forth the Christian's *hymn of victory*. Every believer may confidently glory in the full assurance of God's eternal love and care in Jesus Christ. No weapon formed against him can prosper. There is no power in Heaven or earth sufficient to snatch God's elect out of the hand of Omnipotence, or to render the redemptive work of Christ ineffectual, or to bring the believer again under condemnation, or to rob him of his victory, or to unsettle him from the bosom of God's never-changing love. Let us analyze, as best we can, this unfathomable passage.

- 1A. THE INEVITABLE CONCLUSION (v.31). This precious verse sets forth *the basis* of Christian security and victory, *the logical inference* and *the confident challenge*.
- 1B. *The basis of Christian security*—"What shall we then say to *these things*?" The Apostle has in mind, no doubt, the entire argument from 1:18-8:30. "These things" include: 1) the justifying grace of God (1:18-5:21); 2) the sanctifying power of God (6:1-8:25); 3) the immutable purpose of God concerning His elect (8:26-30). "These things" prove beyond any possibility of doubt that the believer will have victory until the day of Christ.
- 2B. *The logical inference*—"If (since) God be for us . . . ." (v.31b). Can there be any doubt about this in the light of the teaching of the Holy Spirit through Paul up to this point?
- 3B. *The confident challenge*—"who can be against us?"

(v.31c). It is as if the Apostle were throwing into the very teeth of his enemies (and ours) the taunt, the jibe, the challenge—"There is nothing you can do to touch me, for I am hid away in the boundless love of God".

2A. THE MOST CONVINCING PROOF (v.32). Jesus Christ, Himself, is the argument of Love that the believer is forever safe and secure and triumphant.

1B. *Note in this verse the surrender of God*—"He that spared not his own Son". The Father deliberately and wilfully determined not to spare His Son all the ignominy and abuse and humiliation involved in redemption (cf. Acts 2:23).

2B. *Note in this verse the sacrifice of God*—"but delivered Him up for us all". God not only determined to give His Son; He actually gave Him! God let His Son go—sent Him off to the Cross. The Gospels tell the blessed story.

3B. *Note in this verse the Surety involved*—"how shall he not with him also freely give us all things". Christ is the believer's Surety, that is, He is the Sponsor or Bondsman for every believer. Since God has gone to such an extent to redeem His elect, it stands to reason that He will see the contract through. Since the lesser is always included in the greater, every blessing is contained in Jesus Christ, and is available for every believer. What do you need as a believer? It is yours in Christ!

3A. THE CHRISTIAN'S FRONT-LINE DEFENSE (8:33-39). In these concluding verses the Apostle marshalls up, as it were, all the big guns, all the powerful artillery of God, as the impregnable defense of every believer against any successful attack of the enemy.

1B. *Justification*—"it is God that justifieth" (v.33). Since God has justified it is impossible that any believer should be successfully charged with guilt. God is the Supreme Court of Heaven; His is the last word. Where God has vindicated my righteousness in Christ there is no possible chance of any charge getting through.

2B. *Intercession*—"it is Christ . . . who maketh intercession" (v.34). To make the position of the believer doubly safe he has the Lord Jesus Christ as his Advocate, his Heavenly Lawyer. Any accuser must meet His defense; this it is impossible to do for the following reasons:

1C. *Christ is a legitimate Advocate*—"it is Christ that died" (v.34a). He died in the sinner's place, therefore He knows that the guilt has been removed.

2C. *Christ is a personal Advocate*—"yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (for me)" (v.34b). Christ appears in the Court of Heaven personally for each of God's elect.

3C. *Christ is a perpetual Advocate*—"at the right hand of God" (v.34c). This position He will never vacate (Heb. 7:23-28).

3B. *Eternal identity with Christ* (8:35-39). Because there is "no condemnation" there can be "no separation". The Apostle lists in this passage every conceivable thing that might possibly sever the believer from the love of God in Christ Jesus, and he discovers nothing that can.

1C. *Tribulation cannot sever from the love of God* (v.35). By "tribulation" the Apostle means

every kind of evil, especially the trouble that comes because of the Gospel, or for Christ's sake.

- 2C. *Anguish (distress) cannot sever from the love of God (v.35)*. This is an inner anxiety—not knowing which way to turn; it means being under tremendous pressure, in a cramped and awkward place. In this position the believer knows that God still loves and cares.
- 3C. *Persecution cannot sever from the love of God (v.35)*. This is the result of the enmity and hatred of Christ's enemies. The time is rapidly coming when there will be no place in the world for sincere believers. But no amount of persecution can sever the believer from God.
- 4C. *Famine cannot sever from the love of God (v.35)*. Believers will suffer this dread scourge with others, but such will only drive them closer to God (Matt. 24:7; Rev. 13:16-17).
- 5C. *Nakedness cannot sever from the love of God (v.35)*. Nakedness is the sign of deep poverty (Heb. 11:37). But this cannot separate the believer from the assurance of the love of God.
- 6C. *Peril cannot sever from the love of God (v.35)*. See the record of Paul's experience (II Cor. 11:24f.) This drew him closer to Christ as peril does to every believer.
- 7C. *The sword cannot sever from the love of Christ (v.35-38a)*. This is martyrdom—the supreme price to pay for faith in Christ. But death sends the believer into the presence of Christ not away from Him (II Cor. 5:8-9).
- 8C. *Life (with all of its attendant trials) cannot sever from the love of God (v.38)*. It is harder to live

for Christ than it is to die for Him. Life is a discipline, an exercise of faith. After death we burst into the presence of Christ (Phil. 1:21-23).

- 9C. *Angels cannot sever from the love of God (v.38)*. The entire host of wickedness in high places cannot remove the believer from the love of God (Eph. 6:10-12). Even good angels, were they so disposed, could not make this separation.
- 10C. *Principalities cannot sever from the love of God (v.38)*. The entire ordered realm of unseen authority cannot effect a separation of the saint from the love of God.
- 11C. *Present things cannot sever from the love of God (v.38)*. No matter how long the Lord shall leave us here, nothing that can ever happen shall sever us from Him.
- 12C. *Things future cannot sever from the love of God (v.38)*. The believer need not fear the future; he may not know what is ahead, but he knows Who is. He may not know what the future holds, but he knows Who holds the future.
- 13C. *No power can sever from the love of God (v.38)*. This term refers to all kinds of powers—spiritual powers, Satanic powers, powers of evil of every description—these cannot shake the believer out of the heart of God.
- 14C. *Heaven and Hell cannot sever from the love of God (v.39)*. From the highest height to the lowest depth there is nothing able to remove us from Him who loves us. There is no place in the universe to which we might go and not find the love of God holding us tight.



15C. *Every created thing cannot sever from the love of God (v.39)*. In seeming desperation to find a term that would cover everything the Apostle uses this. In short, there is nothing any place that can break the eternal bond that ties the believer to God through Christ Jesus our Lord.

## REVIEW QUESTION ON CHAPTER XIX

1. What is the basis of Christian security?
2. What is the irrefutable proof of Christian security?
3. What are the three impregnable defenses of Christian security?
4. For what three reasons is Christ the believer's invincible Advocate?
5. What are some things that can never sever the believer from Christ?

PART VI  
SALVATION BY FAITH IN RELATION TO THE  
JEWISH NATION  
(9:1-11:36)

## CHAPTER XX

### ISRAEL'S REJECTION IN HARMONY WITH GOD'S SOVEREIGNTY

(9:29)

Up to this point in his treatise the Apostle has been dealing largely with doctrine. Now he begins to deal with the dispensational problem raised by Israel's response to the Gospel. Because Israel, as a nation, rejected Christ and the Gospel, God, in turn, rejected Israel as a nation. What, then, becomes of all the promises of God made to Abraham, Isaac and Jacob concerning the nation? With this matter the Apostle deals in the division we now study. Before analyzing the division, however, let us make a few observations on the entire passage.

#### THE REASONS FOR THIS PASSAGE

1. *To explain Israel's present state.* It was the hope of the Jewish nation that they would soon receive their Messiah and be delivered from their enemies. But since the death of Christ their plight had seemed to get worse instead of better. Even now the shadows of deepening anti-semitism were apparent. Had God really rejected His people? The Apostle writes to show that God *had* rejected Israel for a time, but that their rejection was their own fault.

2. *To vindicate God's truthfulness.* In spite of Israel's rejection God is still working out His sovereign purpose and is still going to keep His promises to Israel.

3. *To exalt God's sovereignty.* We would expect the Apostle to begin with God in his argument concerning Israel. It is God's prerogative to do as He pleases with the children of men, and this He does.



4. *To humble believer's in this dispensation.* Paul is careful to point out that although God has turned from the Jews as a nation unto the Gentiles, yet His dealing with them is conditional on faith and obedience.

#### THE ARGUMENT OF THIS PASSAGE

1. Paul shows, first of all, that *Israel's rejection as a nation is consistent with God's sovereignty*—He has the right to do as He pleases with the world and the creatures in it (9:1-29).

2. Paul shows that *Israel's rejection as a nation is her own fault* (9:30-10:21). Because Israel had rejected God He had rejected Israel.

3. Paul shows that *Israel's rejection is neither complete nor final* (11:1-36). Not every Jew is lost just because he is a Jew, nor is the nation set aside permanently. The day of Israel's national restoration is coming according to the promise of God.

#### THE ANALYSIS

1A. **INTRODUCTORY: PAUL'S DEEP SORROW FOR HIS PEOPLE** (9:1-5). Paul, a Hebrew of the Hebrews, was greatly burdened for his people and longed that they might be saved.

1B. *The nature of his sorrow* (9:1-3).

1C. *It was a genuine sorrow*—"I say the truth in Christ, I lie not, my conscience also bearing witness me in the Holy Ghost" (v.1). This language is indicative of tremendous earnestness and sincerity.

2C. *It was a great sorrow*—"I have great heaviness and unceasing pain in my heart" (v.2). This is the kind of "heart trouble" more of God's people ought to share.

3C. *It was a desperate sorrow*—"I could wish that myself were accursed from Christ for my brethren" (v.3). Here is a glowing spark from the fire of Christ's substitutionary love.

2B. *The reason for Paul's sorrow, grief and disappointment* (9:4-5). Paul was broken-hearted because despite Israel's matchless privileges she chose rather to forsake them and to walk in spiritual darkness. Note the nine-fold benefits of the Jews:

1C. *They were Israelites* (v.4a). This means that they were linked with Jacob and the promises of God to the fathers.

2C. *Theirs was the adoption* (v.4b). This means that God had made Israel His adopted son, the chief among the nations of the world. Adoption is a word that indicates position, prestige, and power.

3C. *Their was the glory* (v.4c). This is the glorious manifestation of God's presence (cf. Ex. 40:33-38; Num. 20:6; II Chron. 5:13-14).

4C. *Theirs were the covenants* (v.4d). God had entered into covenant relationship with His people. With no other nation did God enter thus in personal agreement (Deut. 4)!

5C. *Theirs was the giving of the law* (v.4e). The law of God was Israel's moral glory. The law is the display of God's moral perfections. He made this revelation only to Israel (Deut. 4:7-8, 32-33).

6C. *Theirs was the service of God* (v.4f). This has reference to the tabernacle and temple services, the only true and acceptable worship in the world, God's own prescribed service.

7C. *Theirs were the promises* (v.4g). These are the promises of the Messiah, of universal usefulness and universal acknowledgment as the peculiar people of God. Israel at her best lived in great expectation.

8C. *Theirs were the fathers* (v.5a). The Jews could boast the most illustrious parentage of any nation in the world. They had for their fathers men who walked and talked with the living God, a noble ancestry indeed!

9C. *Theirs was the Christ who in the flesh was an Israelite* (v.5b). Here is the very climax of glory and privilege—the eternal God became the Son of Man, and a Hebrew!

2A. ISRAEL'S REJECTION IN HARMONY WITH GOD'S SOVEREIGNTY (9:6-29). In this section the Apostle vindicates God's right to deal with Israel as He has dealt with her for He is the Sovereign God.

1B. *The principle of sovereign election set forth* (9:6-13). In this paragraph the Apostle shows that God has always dealt with an election within an election. From the first He has accepted one and rejected another on the basis of His own good pleasure and the purposes of His own will.

The true Israel, the spiritual seed of Abraham, were still enjoying the blessings of the promises of God, although the national Israel, for the time rejected them. Thus the Word of God was true even though national Israel was temporarily set aside in divine judgment. The character of the true, or spiritual Israel, Paul sets forth here:

1C. *The true Israel is not a national but a spiritual group* (9:6). The spiritual Israel inherit the

promise of God regardless of the national status, thus the Word of God is vindicated even during this period of national Israel's blindness.

2C. *The true Israel is not an hereditary but a selected group* (9:7-13). This fact is seen in Israel's history:

1D. *God selected Isaac rather than Ishmael* (vs. 7-9). This was a sovereign choice. It was demonstrated to be such by the supernatural character of Isaac's birth, for only God can arrange such things. This incident came about to display God's pure grace and to demonstrate that He does not deal with His people along natural lines of obligation.

2D. *God selected Jacob rather than Esau* (9:10-13). We do not attempt to explain either by way of softening the implications of election or of heightening the effect of the doctrine. The purpose here is to show that God has from the beginning dealt with His people as it pleased him. We need no other reason for anything than God Himself!

2B. *The principle of sovereign election defended* (9:14-29). Two questions immediately arise in the mind of man when confronted with the absolute sovereignty of God: one has to do with the moral character of God, viz., can He make seemingly arbitrary selections apart from human action and still be righteous? The other has to do with the responsibility of man, viz., can God rightfully judge a man if that man is the helpless subject of a previous inexorable decree?

1C. *God's moral character upheld in election* (9:14-

18). Paul, in these verses, gives the inspired answer to man's objection to the absolute sovereignty of God: he shows that there is no trace of unrighteousness or unfairness in the divine choice, but rather that in His sovereignty in election His mercy is manifested.

1D. *The exercise of election is a merciful action* (v.15). The marvel is that God has effectual mercy and compassion on any, not that He does not have effectual mercy on all. Not even Moses could claim any right to God's choice of him! (cf. Rom. 1:18-3:20; Eph. 2:1-10).

2D. *The exercise of divine election is due only to God's mercy, not in any way dependent on human effort or merit* (v.16).

3D. *God's mercy in election is completely gratuitous and sovereign and inclusive*, involving even those who are left in their sin, as for example Pharaoh (9:17-18). God permits the unregenerate to continue for purposes of His own glory.

1E. *To demonstrate His power in judgment*—"that I might show my power in thee" (v.17a). In Pharaoh God showed His ability to subdue all His enemies and to use them to His glory.

2E. *To publish abroad His glory*—"that my name might be declared throughout all the earth" (v.17b). His glorious justice in righteous punishment of rebels against His purposes is displayed in His election of Pharaoh to his role.

2C. *God's sovereignty in election justified* (9:19-29). Paul gives two reasons why His sovereign will is not to be criticized by man:

1D. *God's sovereign selection is His right as Creator* (9:19-21). Man's place is not to judge God, but to be judged by Him. Man has no right to challenge the Almighty. The only legitimate cause and end of anything is God Himself. God has a perfect right to fashion His creation as He pleases—some to honor, some to dishonor!

2D. *God's sovereign selection has legitimate ends in view* (9:22-29). These are as follows:

1E. *To manifest His justice and holiness and power in judgment* (v.22).

1F. *Note the time involved*—"endured with much longsuffering" (v.22b). These words seem to indicate that God purposely holds off His judgment giving sinners an opportunity to repent and be saved (cf. 2:4-5).

2F. *Note the objects involved*—"vessels of wrath fitted to destruction" (v.22b). "Vessels", i.e., made and formed for the express purpose of being examples of God's holiness in His wrath against sin.

"Fitted", i.e., adjusted for destruction. God, for purposes of His own design permits these men to go on in their sin to ultimate de-



struction. "Destruction", i.e., eternal damnation, not the annihilation of soul or body.

2E. *To manifest the riches of His glory (9:23-29).*

1F. *Note the objects of it—"vessels of mercy" (v.23). By this the Apostle means those who are the recipients of free grace. Such includes believing Gentiles (vs.24-26), and a remnant of Israel (vs.27-29).*

2F. *Note the time involved—"which He had afore prepared unto glory" (v.23b). This means that from all eternity God had chosen a people for His Name (cf. Eph. 1:4).*

## REVIEW QUESTIONS ON CHAPTER XX

1. What is the major theme of 9:1-11:36?
2. For what four reasons did the Apostle write this passage?
3. What is the three-fold argument of Romans 9-11?
4. Why was the Apostle so filled with grief over Israel?
5. What were some of the privileges of Israel?
6. How does the Apostle establish the principle of God's sovereignty?
7. What two questions arise regarding the sovereignty of God in election?
8. How does the Apostle defend the moral character of God in election?
9. For what two reasons does God permit the unregenerate to continue?
10. How does the Apostle justify God's sovereignty in election?
11. What are the ends of sovereign election?

## CHAPTER XXI

### ISRAEL'S REJECTION THEIR OWN FAULT (9:30-10:21)

This section reveals the three-fold sin of the Jews: 1) they took the wrong road, the way of works, not the way of faith (9:30-33); 2) they were wilfully blind to the truth as it is in Christ (10:1-15); 3) they were obstinately disobedient to the Gospel (10:16-21).

1A. THE JEWS TOOK THE WRONG ROAD TO SALVATION (9:30-33). In this paragraph the Apostle contrasts the obedient choice of believing Gentiles with the disobedient choice of rebellious Israel.

1B. *The exemplary choice of believing Gentiles (v.30).*  
Gentiles who believed arrived at the destination, namely, justification, by faith alone, apart from the works of the law.

2B. *The condemnatory choice of Israel (9:31-33).* The Jews trusted in themselves that they were righteous, and in the outward show of religion; they had no saving faith; they failed even as God through Isaiah the prophet, said they would fail (Isa. 28:16).

2A. THE JEWS WERE WILFULLY BLIND AND IGNORANT OF GOD'S METHOD OF SALVATION (10:1-15).

1B. *Israel's blindness sadly apparent (10:1-5).*

1C. *The Apostle's commendation of Israel's zeal (vs. 1-2).* They were earnestly seeking God's glory and honor, that is, many of them were, but theirs was a zeal without knowledge.

2C. *The Apostle's condemnation of Israel's ignorance (v.3).*

1D. *The nature of Israel's ignorance—"being*

ignorant of God's righteousness" (v.3a), i.e., of His imputed righteousness unto justification.

2D. *The evidence of Israel's ignorance*—"going about to establish their own righteousness" (v.3b), i.e., by their own works they thought they were acceptable to God.

3D. *The result of Israel's ignorance*—"they have not submitted themselves unto the righteousness of God (v.3c), i.e., they failed to align themselves with God's only method of justification, thus their spiritual failure.

3C. *The Apostle's concise statement of the only means of salvation* (10:4-5). Jesus Christ is the complete fulfillment of the entire law in behalf of every believer. This is the only salvation because Christ alone fulfilled the law, and His imputed righteousness is sinful man's only hope. As Moses said, "the man which doeth those things (the law) shall live (be accounted righteous) by them" (v.6). That no man has done this is evident (1:18-3:20), thus this very law becomes every man's judge (3:19-20).

2B. *Israel's blindness inexcusable* (10:6-15). There is no legitimate reason why Israel should not have recognized God's way of salvation.

1C. *God Himself had come to Israel in the Incarnation* (vs.6-8). There is no impossible thing asked of man, like climbing to Heaven or descending to Hades after Christ—He came to men, and "the word of faith", the Gospel, is right at hand for all.

2C. *God's requirements are very easy* (vs.9-10).

1D. *God requires public acknowledgment of the truth*, namely, that Christ is Lord (v.9a). "To confess Christ as Lord, is to acknowledge Him as the Messiah, recognized as such of God, and invested with all the power and prerogatives of the mediatorial throne" (Hodge).

2D. *God requires a heart belief in the fact of the Resurrection of Christ* (v.9b). The Resurrection of Christ is linked indissolubly with a total Christology. Faith in this indisputable fact must come from the heart, not only from the head, for mere head knowledge never saves.

3C. *God's salvation is open to all* (10:11-13). It has manifested itself to the Gentiles, then how much more would it do so to the Jews, for "salvation is of the Jews" (John 4:22).

1D. *Note the universal promise*—"whosoever believeth on him shall not be ashamed" (v.11). This comes with added weight to the Jew because it is a quotation from the Old Testament. (Isa. 28:16).

2D. *Note the universal need*—"for there is no difference" (v.12a; cf. 3:9-23).

3D. *Note the universal Lordship of Christ*—"the same Lord over all" (v.12b). He is not the God of the Jews only (cf. 3:29-30).

4D. *Note the universal love of Christ*—"is rich unto all that call upon him" (v.12c). His love knows no racial or national boundaries.

5D. *Note the universal invitation of Christ* —



"whosoever shall call upon the name of the Lord shall be saved (v.13).

6D. *Note the universal simplicity of salvation—* "shall call upon the name of the Lord" (v. 13). This any man can do. Calling "upon the name" of the Lord means a ready acknowledgment of sin, of the Gospel, and of the readiness of Christ to save all who come by faith plus nothing.

4C. *God's salvation has been made known to Israel* (10:14-15). This is the fourth reason why Israel's rejection of the Gospel is inexcusable. They had the truth; it had been in their possession for many centuries; they had the messengers of God in their very midst—but they refused to hear and heed. A legitimate paraphrase of this passage is as follows: "How then shall they call on him when they have not believed? And how shall they believe in him whom they have not heard? — but they have heard! And how shall they hear without a preacher?—but they have had preachers! And how shall they preach except they be sent?— but preachers have been sent! (cf. vs. 16-21).

3A. ISRAEL'S REJECTION WAS THEIR OWN FAULT BECAUSE THEY WILFULLY AND OBSTINATELY PERSISTED IN THEIR REFUSAL TO OBEY THE GOSPEL (10:16-21).

1B. *Israel's disobedience predicted* (v.16). On the basis of previous history, personal experience, and prophetic insight, Isaiah predicted that the majority of Israel would reject the Word of God (cf. Isa. 53:1).

2B. *Israel's disobedience without excuse* (vs.17-18). In a certain sense the message of the Gospel had gone

out into all the earth. Paul quotes from Psalm 19:4, which passage refers to the universal revelation of nature. The Apostle sees in this revelation the foreshadowing of the future revelation of redemption.

3B. *Israel's disobedience unwarranted* (vs.19-20). Both Moses (Deut. 32:21) and Isaiah (Isa. 65:1) foretold the inclusion of the Gentiles, and had warned Israel of the danger of unbelief.

4B. *Israel's disobedience persistent* (v.21). The Apostle quotes Isaiah's charge against Israel (65:2), showing that the nation was being true to form in resisting God's patient pleading (cf. Acts 7, Stephen's interpretation of Israel's rebellious history).

## REVIEW QUESTIONS ON CHAPTER XXI

1. In what three ways does Paul demonstrate that Israel's rejection was their own fault?
2. Give a statement showing that Israel's blindness was apparent.
3. What four reasons does the Apostle give to show that Israel's blindness was without excuse?
4. What are God's requirements for salvation according to 10:9-10?
5. What is the charge brought against Israel in 10:21?

## CHAPTER XXII

### ISRAEL'S REJECTION NEITHER COMPLETE NOR FINAL (11:1-36)

This chapter is of great importance in setting forth at least *two great truths*, viz., 1) the grace of God in preserving a remnant of the faithful in every age; and, 2) the grace of God in His over-ruling Providence, causing even the wrath of man to praise Him. Israel's stubborn rejection opens the door for millions of Gentile believers.

The main argument of the chapter, however, has to do with the present status and the future history of Israel as a nation. The Apostle shows, first, that Israel's rejection is not complete, that is, that not every Jew, simply because he is a Jew, has been cast off. The second line of truth has to do with the fact that Israel's rejection is not final, i.e., permanent. Israel's golden age is yet ahead during the time of Christ's millennial reign.

1A. ISRAEL'S REJECTION IS NOT COMPLETE (11:1-10). The Apostle shows in this passage that not every Jew is cut off from the blessings of God.

1B. *The evidences of this fact* (11:1-4).

1C. *This is proved by the Apostle's own experience* (vs.1-2). Paul was a "Hebrew of the Hebrews" (Phil. 3:5), yet God had chosen *him*, and made him an heir of the promises

2C. *This is proved from Elijah's experience* (9:2b-4). In Elijah's day circumstances seemed to indicate that of all Israel Elijah was the only one left who loved the Lord! The fact was, that there were actually seven thousand men who were faithful to their God.

2B. *The contemporary application* (11:5-10). As throughout sacred history there has been a "remnant according to the election of grace", so now, there is still a remnant of the faithful among Israel.

1C. *Note the origin of the faithful remnant*—"according to the election of grace" (v.5). If God had not chosen the remnant the remnant would not have chosen Him.

2C. *Note the purpose of their selection* (v.6). This was to exalt sovereign grace!

3C. *Note the dreadful fate of "the rest"* (vs.7-10).

1D. *They were "hardened"* (v.7). This is always the penalty of stubborn resistance to the Word and will of God.

2D. *They were given "a spirit of stupor"* (v.8). This means the inability to comprehend the truth of God, and inability even to hear His voice.

3D. *They were given over to national calamity* (v.9). Because Israel was boasting in her "table", i.e., in the law as their peculiar treasure, but refusing to walk in the light of the truth, God led them into captivity, a captivity from which they are only now beginning to emerge.

4D. *They were given over to perpetual blindness, weakness and dejection* (v.10). History records the accuracy of this prophecy given in Psalm 69. See also Deut. 28:63-67.

2A. ISRAEL'S REJECTION NOT FINAL (11:11-32). Israel, as a nation, has stumbled and fallen, but is to rise and walk again.

1B. *The purpose of God in permitting Israel's fall* (vs. 11-16).

1C. *Israel's fall resulted in "the riches of the world"* (vs.11-12). This means the salvation of the Gentiles, the Gospel age.

2C. *Israel's fall will result in a beneficial humiliation of Israel* (vs.13-14). Even now many Jews are discovering how much they are missing by not being found in Christ, and are coming to Him. Ultimately the entire nation will enter the fold, of course, at the appearing of the Messiah at the close of the Tribulation period (cf. Zech. 12:10; Rev. 1:7).

3C. *Israel's fall resulted in the "reconciling of the world"* (v.15). The inclusion of the Gentiles makes possible a universal Church, foreshadowing the coming Kingdom of God during the Millennium.

4C. *Israel's fall will result in universal resurrection* (vs.15-16). This means that ultimately the entire world will share in the glories of Israel's King. There is going to be an international new-birth, the Millennial reign of Christ!

2B. *The timely warning of God to the Gentiles* (11:17-24). The Gentiles were liable to pride and false security—the same error that had levelled Israel! Gentiles must be on guard lest they, too, be rejected.

1C. *The source of Gentile salvation* (vs.17-18). Here, again, is a recurrence of our Lord's words in John 4:22, "salvation is of the Jews". Believing Gentiles are incorporated into the true Israel, the spiritual seed of Abraham, the "olive tree" (cf. Eph. 2-3; Rom. 4).



- 2C. *The means of Gentile salvation* (vs. 19-20). Gentiles, as all true believers, are saved by faith alone plus nothing: there is no merit of which to boast.
- 3C. *The probationary status of Gentile salvation* (vs.21-22). Nationally, or internationally speaking, disobedience on the part of Gentiles will bring God's judgment just as in the case of Israel. Gentile status before God depends on fear, humility and obedience.
- 4C. *The cooperative status of Gentile salvation* (vs. 23-24). If Israel obeys they will again be grafted in. Neither Gentile nor Jew are to suppose that salvation is for the Gentiles alone in this dispensation. At the close of this present dispensation Israel as a nation will repent and believe and shall be grafted into "their own olive tree".
- 3B. *Israel ultimately to be restored to her former glory* (11:25-32).
- 1C. *The true contemporary picture* (v.25). Israel "in part" is blinded, i.e., the believing Jews are accounted as God's people still. This is not an inclusive blindness (cf. 11:5).
- 2C. *The time element involved* (v.25). Israel is partly blinded "until the fulness of the Gentiles be come in". This means that Israel is nationally set aside until God has completed adding to the body the elect number of Gentiles in the present dispensation. We are not to confuse the phrase "fulness of the Gentiles" with the phrase "times of the Gentiles" (Lk. 21:24). The latter has reference to political, the former to spiritual matters.

- 3C. *The certainty of Israel's restoration* (11:26-32).
- 1D. *The prophets foretold it* (vs.26-27). This is the great burden of Old Testament prophecy. These prophecies will not and cannot be fulfilled until Israel occupies the place among the nations predicted in the Old Testament Scriptures.
- 2D. *The salvation of the Gentiles merely postponed it* (v.28).
- 3D. *The purposes of God are unchangeable* (v. 29). God's purpose for Israel is disclosed in the prophecies of the Old Testament. God cannot and will not fail in these promises.
- 4D. *The future obedience of the nation will again result in God's mercy in their restoration* (11:30-32).
- 3A. GOD'S PERFECT PROVIDENCE IN HIS DEALINGS WITH THE WORLD A SOURCE OF WONDER AND PRAISE (11: 33-36). The dispensational purposes of God, and the unerring manner in which He worked out His holy design was a source of great wonder and amazement to the Apostle, and elicited from him this glowing doxology.
- 1B. *The mystery and wonder of God's Providence* (vs. 33-35).
- 1C. *He is infinitely wise* (v.33a). The depths of His wisdom and knowledge are unfathomable.
- 2C. *His purposes are beyond human comprehension* (v.33b). Where we cannot understand we are wise simply to believe the revelation God has given of Himself.
- 3C. *His will is supreme* (vs.34-35). No man has

been or will ever be His teacher! God is the *sole* Governor of His own Universe. He is without obligation to any.

2B. *The absoluteness of God's being* (v.36). This verse is a fitting capstone to all that Paul has taught thus far, and a fitting epitome of all theology.

1C. *He is the source of the universe*—"of him . . . are all things".

2C. *He is the guide of the universe*—"through him . . . are all things".

3C. *He is the goal of the universe*—"unto him are all things".

4C. *He is the glorious one in His universe*—"to Him be the glory for ever. Amen".

## REVIEW QUESTIONS ON CHAPTER XXII

1. What is the main argument of 11:1-36?
2. What two evidences does the Apostle give to demonstrate that not all Israel were rejected of God?
3. What was the nature of God's judgment upon those not included in "the remnant according to the election of grace"?
4. For what reasons did God permit Israel to fall?
5. Briefly elaborate on 11:25.
6. How may we be sure of Israel's future restoration?
7. Briefly elaborate on 11:36.

PART VII  
THE PRACTICAL OUTWORKING OF  
THIS SALVATION  
(12:1-15:13)



## CHAPTER XXIII

### THE BELIEVER'S RELATIONSHIP TO GOD (12:1-2)

#### INTRODUCTION

It is Paul's usual method to set forth doctrine first, and then the application of that doctrine to the believer's life. We learn from his procedure that right living is based upon right thinking. The Christian life is obedience to the will of God as that will is revealed in His Word. The division of Romans which we now study serves as a practical exposition of the first eight chapters of the book by setting forth the believer's various relationships as a Christian. The first section deals with that which is basic to all other relationships, namely, the believer's relationship to God (12:1-2).

1A. THE APPEAL FOR SURRENDER OF THE BODY TO GOD (12:1). Here Paul makes a two-fold appeal to each believer, viz., 1) that he present his body to God; 2) that he live above the standard of this world.

1B. *The urgency of this appeal*—"I beseech you". Almost in desperation the Apostle presses this appeal home to the believer's heart. Every victory and all usefulness in Christian living is dependent upon obedience to this appeal.

2B. *The basis of this appeal*—"by the mercies of God". Calvin rightly says, "Iron indeed must be the heart which is not kindled by the doctrine which has been laid down into love towards God, whose kindnesses toward itself it finds to have been so abounding" (*Romans*).

1C. *The mercy of justification* (3:21-5:21). How wonderful that Divine love found a way to

pardon guilty man (cf. 1:18-3:20). Surely love "so amazing, so divine demands my soul, my life, my all."

2C. *The mercy of Sanctification* (6:1-8:39). This is as much a part of the grace of God as is justification. Gratitude for the marvellous truths of this division will surely lead to the voluntary sacrifice called for in 12:1-2.

3B. *The nature of true surrender to God*—it is the volitional self-sacrifice of the body to God.

1C. *This is a voluntary act*—"that ye present your bodies". The believer must willingly and consciously make this surrender.

2C. *This is a personal and specific act* — "your bodies". Christ died for the believer's body as well as for his soul. The body will share in every man's eternity.

3C. *This is a useful act*—"a living sacrifice". God has no need for dead bodies. The Christian has been made alive from the dead in order that he might walk in newness of life—this involves the *body* (cf. 6:1-23).

4C. *This is a perpetual act*—"a living sacrifice". The surrender of the believer's body is a once for all offering. In the Old Testament economy the sacrifice was consumed for ever, so the believer should be forever God's.

5C. *This is a holy (sacred) act*—"holy . . . ." The believer is not to bring his body stained with sin; it is to be pure and without blemish (II Cor. 6:19-20).

6C. *This is a premeditated and deliberate act*—"ac-

ceptable". Before bringing his body to Christ the believer is to have made preparation for sacrifice.

7C. *This is a reasonable act*—"your reasonable service". This means that the presenting of the believer's body is an act of reason; it is something done intelligently, with insight into the real meaning behind the act.

2A. THE APPEAL TO THE BELIEVER THAT HE LIVE ABOVE THE STANDARD OF THE WORLD—THAT HE DISPLAY A TRANSFORMED LIFE (v.2).

1B. *The proof of transformation—non-conformity to the world*—"be not conformed to this world". The Christian is not to fashion his life like the life of the worldling (cf. John 15:18f; John 17; II Cor. 5:17; Gal. 1:4; Eph. 2:1-10; II Cor. 4:4; Titus 2:11-14; Jas. 4:4; I Jno. 2:15-17).

2B. *The method of transformation*—"by the renewing of your mind". This means the constant exercise of the mind on spiritual themes, on Christ himself (cf. II Cor. 3:18; Phil. 4:8; Heb. 3:1; Heb. 12:3).

3B. *The purpose of transformation*—to discover personally the fact and the excellent character of the will of God for your life:

1C. *God's will for the believer is "good"*. It is good in the moral sense. It may not always be easy, but we must remember that God is interested in character, and character building requires discipline and testing (cf. I Peter 1:6-7; Rom. 8:17).

2C. *God's will for the believer is "acceptable"*. This means that the believer is well-pleased to God

only when he walks in His will (cf. John 6:38; 8:29; II Cor. 5:9).

3C. *God's will for the believer is "perfect".* This means *completely adequate*. The will of God for each believer is flawless regardless of circumstances. Just as His will involved the Cross for His Son, it will of necessity involve the cross for each of His children. And this is the "perfect" will of God.

#### REVIEW QUESTIONS ON CHAPTER XXIII

1. What is the Apostle's usual method of writing as far as the arrangement of content is concerned?
2. What is the most important relationship of the believer?
3. What act does the Apostle urge upon the believer in 12:1-2?
4. Why is he so urgent in this appeal?
5. What is the basis of his appeal?
6. What is the nature of his appeal?
7. What should be the believer's attitude toward the world?
8. What is the proof of the Christian attitude toward the world?
9. What is the method of spiritual transformation?
10. What is the purpose of spiritual transformation?



CHAPTER XXIV  
THE BELIEVER'S RELATIONSHIP TO  
CHRISTIAN SERVICE  
(12:3-8)

In this passage the Apostle shows that God has saved the believer in order that He might use him in service. *Every* believer is of some use to God. This paragraph demonstrates what is to be the believer's attitude toward service for Christ, and indicates the varying responsibilities of Christian service.

1A. THE PROPER ATTITUDE IN CHRISTIAN SERVICE (12:3).

1B. *Humility*—"not to think of himself more highly than he ought to think." The Christian ought to think of himself highly, but not more highly than he ought! The Christian is to love his neighbor *as himself*. If he does not love himself as he ought then he cannot love his neighbor as he should. Humility is not self-depreciation, it is self-respect within proper bounds. Paul's statement here comes as a warning against conceit and arrogance, especially for the man who is a notable success in the work of God.

2B. *Sobriety*—"but to think soberly". This means with a clear understanding and acknowledgement of his own ability and that of others. The wise man faces *reality* about himself and others.

3B. *Appreciation* — "God hath dealt to each man a measure of faith". This means that the believer is not to feel himself gifted alone as if he were indispensable. He is just a part of the work of God, and a small part at best.

4B. *Cooperation*—"to each man a *measure* of faith".

That is, every man has *his* share of work to do in the Church. When a man sees himself as just a spoke in the wheel he does not consider himself the hub!

2A. THE VARYING RESPONSIBILITIES IN CHRISTIAN SERVICE (12:4-8). Here the Apostle teaches: 1) the unity of the true Church; 2) the diversity of spiritual gifts in the Church.

1B. *The unity of the Church* (12:4-5). There is only *one* body, the Church, made up of all true believers (Eph. 4:1-16; I Cor. 12:12-31).

2B. *The diversity of spiritual gifts in the Church* (12:6-8). Here the Apostle mentions the most important gifts in the Church; it is significant that he does not list tongues!

1C. *The gift of prophecy* (v.6). This is preaching—the declaration of the meaning and application of the revealed Word of God. Preaching is to be done in faith because faith brings conviction and conviction gives power.

2C. *The gift of ministry* (v.7). This is Christian service, probably the attending to the temporal needs of the Church (cf. Acts 6:1; 1. Cor. 16:15; II Cor. 8:4). This ministry is done in total dedication—the servant is to “give himself”.

3C. *The gift of teaching* (v.7). Teaching is the imparting of information with a view to building up the Church, not for giving and gaining of knowledge alone.

4C. *The gift of exhortation* (v.8). To exhort is to encourage and to inspire others to press on to victory in the Christian life.

5C. *The gift of generous giving* (v.8). This is a

special gift to those with money. This man is to give “with liberality”, i.e., with singleness of heart. He is to give because he sees the need and wants to meet it, not because he wants reward or recognition from man (cf. Acts 5:1-10).

6C. *The gift of ruling* (v.8). This is any place of leadership and responsibility in the government of the Church. “Diligence” means to rule with moral earnestness and vigor. The officers of the Church should be as business-like for God as they are in their own business.

7C. *The gift of mercy* (v.8). This is the doing of deeds of kindness, such as visiting the sick, etc. Such is to be done in the spirit of *brightness and cheerfulness*.

## REVIEW QUESTIONS ON CHAPTER XXIV

1. With what subject does the Apostle deal in 12:3-8?
2. With what two lines of thought does Paul treat in this paragraph?
3. List the various qualities in the proper attitude toward Christian service.
4. What are some of the gifts that God gives for Christian service?

## CHAPTER XXV

### THE BELIEVER'S RELATIONSHIP TO PERSONAL AND SOCIAL DUTY

(12:9-21)

Paul deals with three important lines of thought in this paragraph: 1) the believer's relation to fellow-believers (12:9-10); 2) the believer's method in service (12:11-16); and, 3) the believer's relations with unbelievers (12:17-21).

1A. THE BELIEVER'S RELATION TO FELLOW-BELIEVERS (12:9-10). One of the crowning virtues of the Christian life is love for fellow believers.

1B. *This is to be sincere love*—"without hypocrisy" (v.9). There is to be no ulterior motive, but only love for Christ's sake and for the brother's sake.

2B. *This is to be practical love*—"abhor the evil; cleave to the good" (v.9). Paul has reference to the other person—"evil" means maliciousness; "good" means kindness, or the doing of good deeds to our fellow Christian.

3B. *This is to be family love*—"be tenderly affectioned one to another" (v.10). These terms refer to the kind of love between brothers and sisters. Such love is to be courteous—"in honor preferring one another".

2A. THE BELIEVER'S METHOD IN SERVICE (12:11-16). Here is an inspired list of personal qualities to be developed in the life of every believer.

1B. *Industry*—in diligence not slothful" (v.11). This means "buying up the opportunities" for Christ and the Church.

2B. *Zeal*—"fervent in spirit" (v.11). This has reference



to an inner energy and vitality that keeps the work of God uppermost.

- 3B. *Activity*—"serving the Lord" (v.11). The emphasis is on the serving—keeping always at it (cf. I Cor. 15:58).
- 4B. *Optimism*—"rejoicing in hope" (v.12). The Christian worker needs this. Let him remember that the ultimate victory is Christ's.
- 5B. *Patience*—"patient in tribulation" (v.12). This means waiting pliantly in His hand and keeping steady through every experience.
- 6B. *Prayer*—"continuing steadfastly in prayer" (v.12). This is perpetual, patient, persistent prayer. Such God honors.
- 7B. *Generosity*—"communicating to the necessity of the saints" (v.13). This is sharing with others who have need out of our own abundance; it is being sensitive to the needs of others; it is "pure religion and undefiled" (Jas. 1:27).
- 8B. *Hospitality*—"given to hospitality" (v.13). This means gladly going out of our way to minister to the needs of others. It has special reference, no doubt, to those messengers of the churches who went from place to place ministering to various Christian groups (cf. Heb. 13:2; I. Tim. 3:2; I Peter 4:9; II John 10).
- 9B. *Non-retaliance*—"bless them that persecute you, bless and curse not" (v.14). This is a needed grace, even in the Church. There are Christians who hold bitterness in their hearts toward those who have wronged them. Such is not pleasing to God.
- 10B. *Sympathetic*—"rejoice with them that rejoice; weep

with them that weep" (v.15). This is entering into the experiences of others even as did our Lord (John 11:25; Heb. 2:17-18).

- 11B. *Harmony*—"be of the same mind one toward another" (v.16a). This means having the same design, the same aim, the same goal, namely, the glory of God.
- 12B. *Humility*—"set not your mind on high things, but condescend to things that are lowly" (v.16b). There is to be no forming of an aristocracy within the Church; there is to be a spirit of equality—no cliques!
- 3A. THE BELIEVER'S RELATIONSHIP WITH UNBELIEVERS (12:17-21). Here is the perfect guide for the Christian's intercourse with the world.
- 1B. *Non-retaliation*—"render to no man evil for evil" (v.17a). The believer is not to harbor the "I'll get even with you" spirit.
- 2B. *Consistency of life*—"take thought for things honorable in the sight of all men" (v.17b). How important that every believer manifest uprightness of character before men (Matt. 5:16).
- 3B. *Docility*—"be at peace with all men" (v.18). If there is to be trouble the Christian is to let the other man make it.
- 4B. *Unavenging* (vs.19-20). Here, again, the Apostle stresses the sinfulness of personal vengeance.
- 1C. *The reason for this command*—"vengeance belongeth unto me . . . saith the Lord (v.19). It is God's prerogative alone to be the final judge in matters of personal wrongs.
- 2C. *The result of obedience to this command*—"in so doing thou shalt heap coals of fire upon his

head" (v.20). This means that he shall be turned either one way or the other—either he will be melted by this Christian action to the place of repentance, or, he will show himself so hardened that nothing can soften him, and thus place himself under certain judgment of God (Calvin).

#### REVIEW QUESTIONS ON CHAPTER XXV

1. What three lines of thought are dealt with in 12:9-21?
2. List some of the characteristics of the kind of love every believer ought to have for all other believers.
3. List some of the personal qualities that ought to be developed in the believer's life in regard to Christian life and service.
4. What is the four-fold relationship of the believer to the unbeliever?

## CHAPTER XXVI

### THE BELIEVER'S RELATIONSHIP TO THE STATE AND HIS NEIGHBOR

(13:1-10)

The two paragraphs dealt with in this chapter set forth the relationship of the believer, first, to the State, and second, to his neighbor.

1A. THE BELIEVER'S RELATIONSHIP TO THE STATE (13:1-7). This passage comes with special relevance in time of war, but has direct application at all times. Failure to follow the principle established here leads to one of three abuses, viz.: 1) *statism*—complete surrender to the state as God (cf. the Roman Empire of the first three centuries of the Christian era; Germany under Hitler; Italy under Mussolini; Russia under Stalin); 2) *spiritual absolutism*—the view that the Church is the State, or that the Church is above the State (cf. the Roman Catholic position); 3) *anarchy*—the view that no human government is of God and that no Christian can own allegiance to it (cf. the Jehovah's Witnesses).

1B. *The principle of obedience to the State set forth (13:1-2).*

1C. *The command to obedience*—"let every soul be in subjection to the higher powers" (v.1). "Every soul" most certainly includes the Christian.

2C. *The reason for this command*—"for there is no power but of God . . ." (v.1b). Government is a part of God's scheme of things.

3C. *The sin of resistance to the State*—"he that resisteth the power, withstandeth the ordinance



of God" (v.2a). We are, of course, to understand here a government that fulfills God's order, not a tyrannic and unjust power (cf. 13:3-4).

4C. *The consequence of unlawful resistance to the State*—"they that withstand shall receive to themselves judgment" (v.2b). Rebellion invokes both God's judgment and that of the government.

2B. *The true function of the State set forth* (13:3-4). The State that administers justice according to the order of God has a three-fold function:

1C. *To "terrorize" evil* (v.3). This means to strike fear into the heart of every rebel and anarchist against just laws.

2C. *To minister good* (v.4). The proper government has been set up to protect the governed and to maintain peace and order.

3C. *To avenge wrongdoing* (v.4). Good government punishes the evildoer. Paul speaks of "the sword", a direct reference to capital punishment.

3B. *The Christian's responsibility to the state* (13:5-7).

1C. *He is to be in subjection to the State*—"ye must needs be in subjection" (v.5). This is obedience to the laws of the land, not out of fear of punishment only, but because of the will of God in the matter, the Christian's conscience bearing witness to the Word of God in this matter.

2C. *He is to support the State*—"for this cause ye pay tribute also" (v.6). In the payment of taxes the Christian helps to uphold the law and order sustained by the government.

2A. *THE BELIEVER'S RELATIONSHIP TO HIS NEIGHBOR* (13:8-10). This relationship is summed up in one wonderful word—"LOVE".

1B. *Love is a perpetual debt*—"owe no man anything, save to love one another (v.8). Other debts may be liquidated and the debtor set free from his obligation; but love is a debt that can never be paid in full.

2B. *Love is the fulfilling of the law*—"he that loveth his neighbor hath fulfilled the law" (vs.9-10). No man can keep the letter of the law; from this standpoint every man is condemned (3:19-20). But, in God's sight, if he loves his neighbor he has "fulfilled the law". This has no reference to the keeping of the law unto salvation, but of obedience to the law as a Christian.

## REVIEW QUESTIONS ON CHAPTER XXVI

1. What subject is dealt with in 13:1-7?
2. What subject is dealt with in 13:8-10?
3. What are the possible consequences of failure to obey the teaching of 13:1-7?
4. What is the reason for obedience to the State?
5. What is the three-fold function of the State?
6. What is the two-fold responsibility of the believer to the State?
7. In what sense is love the "fulfilling of the law"?

## CHAPTER XXVII

### THE BELIEVER'S RELATIONSHIP TO THE RETURN OF CHRIST (13:11-14)

Here is the practical application of the doctrine of the Second Coming of Christ. It is of interest to note that it was the reading of this paragraph that marked the turning point in the spiritual experience of St. Augustine (A.D. 354-430).

#### 1A. THE NEARNESS OF CHRIST'S RETURN (13:11-12a).

1B. *This is an evident nearness*—"knowing the season" (v.11a). The Christian is to know, from the many signs, that the coming of Christ is near. Paul's words have special reference to that day immediately preceding the coming of the Saviour.

2B. *This is an urgent nearness*—"time to awake out of sleep" (v.11b). Christians sleep at their own peril (Matt. 25:1-12).

1C. *It is urgent because ultimate salvation is nearer* with each passing day (v.11c). If salvation was felt to be near in Paul's day, how should we feel who live nineteen centuries later?

2C. *It is urgent because the dawn is breaking*—"the night is far spent" (v.12a). This dispensation is "night" as far as the world is concerned, but with the coming of Christ comes the Light.

#### 2A. THE PRACTICAL APPLICATION OF THE NEARNESS OF CHRIST'S RETURN (vs.12b-14).

1B. *This doctrine should inspire a change in wardrobe*—"let us therefore cast off the works of darkness. . . ." (v.12b). The "works of darkness" are all sinful deeds and habits. These are to be "put off", and in

their place the Christian is to "put on" the armour of light. This "armour" is in contrast to the "works of darkness" and includes the works of righteousness practiced by the true believer.

2B. *This doctrine should inspire a change of conduct (v.13).*

1C. *The manner of the believer's walk*—"becomingly, as in the day" (v.13a). "Becomingly" means decently, befitting a child of God (cf. Eph. 4:1).

2C. *The manner of the worldlings walk* (v.13b). The man of the world walks thus: 1) in *reveling*, i.e., riotous living; 2) in *drunkenness*; 3) in *chambering*, i.e., in indulgence of lustful pleasure; 4) in *wantonness*, i.e., in a variety of lasciviousness; 5) in *strife*, i.e., in constant conflict; 6) in *jealousy*, i.e., in a state of envy.

3B. *This doctrine should inspire a change of purpose*—"make no provision for the flesh, to fulfill the lusts thereof" (v.14). The believer is to *determine* to live for Christ, and this becomes the very purpose of his life.

## REVIEW QUESTIONS ON CHAPTER XXVII

1. With what theme does the Apostle deal in 13:11-14?
2. How may the believer know that the coming of Christ is near?
3. Why is it time to awake out of sleep?
4. What should be the four-fold effect of the doctrine of the Second Coming of Christ on the life of the believer?



CHAPTER XXVIII  
THE BELIEVER'S RELATIONSHIP TO  
PASSING JUDGMENT  
(14:1-15:13)

These two paragraphs need to be emphasized over and over in the life of the Church as a repellent against the invasion of unkind, unjust and unchristian criticism on the part of believers of their fellow-believers.

BACKGROUND OF THIS PASSAGE

There is no doctrinal issue in this section. The problem is that of Christian ethics, and has to do with matters of conscience not with matters of obedience to Scripture. Paul is here pleading for tolerance on the part of believers for other believers who may not see eye to eye on matters not related to doctrine.

The problem here has to do with three observances or actions, viz., 1) the eating of meats offered to idols (v.15); 2) the observance of certain holy days (vs.5-6); and, 3) the drinking of wine that had been offered to idols (v.21). There were Jewish Christians and, probably, Gentile Christians, who looked upon the eating of meat, and the drinking of wine that had been offered to idols, and the non-observance of holy days as a sin. These Christians had established an arbitrary standard and insisted that all believers measure up to it. On the other hand, there were believers in the Church at Rome who had no such scruples. They felt that there was nothing wrong with these things in question, and looked with contemptuous disdain upon their brethren who differed with them.

That this problem could upset the equilibrium of the

Roman Church is evident, and Paul writes to establish a principle that would govern this and all other matters of conscience. The observance of the teaching of this passage by all Christians of every age would preserve the spiritual unity of the Church.

- I 1A. THE SOLE LORDSHIP OF CHRIST PROHIBITS INDIVIDUAL JUDGMENT OF OTHERS IN MATTERS OF CONSCIENCE (14:1-12). One of the major reasons, or better, the major reason why no believer has the right to judge another believer in matters where there is no absolute standard is that this prerogative belongs to Christ alone.
- K 1B. *The Lordship of Christ demands mutual forbearance* (14:1-3). The "weak" believer and the "strong" believer are to exercise toleration toward each other in the light of Christ's Lordship. An excellent observation on this truth is that of Calvin: ". . . they who have made the most progress in Christian doctrine should accommodate themselves to the more ignorant, and employ their own strength to sustain their weakness; for among the people of God there are some weaker than others, and who, except they be treated with great tenderness and kindness, will be discouraged, and become at length alienated from religion" (*Romans*, p.491).
- 1C. *The strong Christian is to receive the weaker Christian* "him that is weak in the faith receive ye" (v.1). And this with no mention of the matter in question. The "strong" believer is the believer who more perfectly understands his liberty in Christ, and thus can eat "all things" without spiritual loss.
- 2C. *The weak Christian is to receive the stronger believer*—"let not him that eateth not judge him

that eateth" (v.3b). The "weak" Christian is the believer who feels himself restricted to certain prohibitions not expressly commanded in Scripture, and yet matters of conscience or conviction. This person has not yet entered into the full freedom and liberty which is his birth-right (Gal. 5:1).

- J) 2B. *The Lordship of Christ demands a recognition by the believer of His sovereignty over every believer's life* (v.4). No Christian has a right to sit in judgment on another Christian because that believer is responsible to Christ alone, who will hold him up and build him up.
- ε-) 3B. *The Lordship of Christ demands individual freedom of conscience* (v.5). Each believer is obligated to form his own opinion on matters not clearly designated in Scripture, and is to act on his own convictions. But let him not pass judgment on another believer if that believer does not coincide in views!
- II) 4B. *The Lordship of Christ demands individual allegiance to Him as Lord in everything* (14:5-9).
- A) 1C. *This is to be true of every sincere believer* (v.6). We are taught in this verse that Christ is to be the reason why each believer does what he does: he is to seek in everything to please Him. This will most certainly apply in the matter of unjustly judging another believer.
- B) 2C. *This is the law of the Christian life* (vs.7-8). The absolute sovereignty of Christ over every believer's life, whether in life or death, forbids any believer unlawfully judging his brother.
- c) 3C. *This is the end of Christ's death and resurrection* (v.9). His redemptive work purposed to save

the believer from his sins and unto the Saviour. The Christian is Christ's peculiar treasure (I Cor. 6:19-20). In the light of such a price what believer has the right to mistreat one of Christ's treasures by unchristian judgment?

g.) 5B. *The Lordship of Christ demands individual judgment at the judgment seat of Christ* (14:10-12). It is not for the Christian to judge his brother: this work Christ will do at the appointed time and place.

1C. *This is true of every believer*—"we shall all stand" (v.10); "every knee shall bow" (v.11); "every tongue shall confess" (v.11); "each one of us shall give account" (v.12).

2C. *This fact is established by Scripture*—"for it is written" (v.11; cf. Isa. 45:23).

3C. *This judgment is to be individual*—"every one of us" (v.12). The believer will not be called upon to pass judgment, but to be judged; he will not be judged for another's sins, but for his own!

4C. *This judgment is to be fair, impartial and complete*—"of himself to God" (v.12). Because God is the Judge the judgment will be fair, impartial, and complete (cf. Rom. 2:1-16).

III 2A. THE CHRISTIAN IS OBLIGATED NOT TO JUDGE HIS BROTHER BUT TO LOVE HIM: THIS IS THE PERMANENT POLICY OF CHRISTIAN ETHICS (14:13-23).

A.) 1B. *Love is careful not to offend*—"judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling" (v.13). The sincere Christian will lean over backwards in his effort to avoid hindering the spiritual progress of his

brother believer. This truth is directed toward the "strong" believer.

h.) 2B. *Love respects a brother's conscience* (14:14-15). And this even when the brother is wrong! Every Christian has a right to his own convictions in matters of conscience, but he is responsible to God for those convictions.

1C. *The true view of meats*—"nothing is unclean of itself" (v.14a). There is a legitimate use for everything.

i.) 2C. *The true respect of conscience*—"save that to him that to him who accounteth anything to be unclean, to him it is unclean" (v.14b). It is never right to violate the conscience, even though the conscience may be wrong.

D.) 3C. *The true use of meats* (v.15). The believer has full liberty in this regard, but he is to study the effect of his liberty on a fellow-believer. Liberty is to be willingly and voluntarily curtailed if there is danger of violating the law of love, and destroying the spiritual life of a believer.

l.) 3B. *Love puts first things first, the spiritual above the material* (14:16-18). The question is: Why make meat an issue when the Kingdom of God is at stake? The kingdom of God is of transcendent importance, and is to be the first consideration of the believer (cf. Matt. 6:33).

1.) 1C. *Love sacrifices the "good" for the best*—"let not then your good be evil spoken of" (v.16). The "good", i.e., the eating of meats, is far less important than the spiritual well-being of a believer and the harmony of the Church.

2.) 2C. *Love recognizes the transcendent character of the*



kingdom of God—it is “righteousness and peace and joy in the Holy Spirit” (v.17). The kingdom of God is not “eating and drinking”, i.e., material and sensual; but it is spiritual, and hence of infinitely more value.

- 3.) 3C. *Love is thus approved of God and men*—“for he that herein (in love) serveth Christ is well-pleasing to God, and approved of men” (v.18). Christian love that keeps the spiritual well-being of fellow-believers always in mind, pleases God and receives the approval of men who see the reality of an experience that can enable man thus to love.

IV. 4B. *The argument of Christian love summed up* (14:19-23).

A 1C. *The Christian's chief aim or purpose* (v.19). This is two-fold:

1) 1D. *To promote the peace of the Church*—“let us follow after things which make for peace” (v.19a).

2) 2D. *To promote the prosperity of the Church*—“and things whereby we may edify one another” (v.19b).

B) 2C. *The Christian's chief concern*—the work of God (v.20). The believer is to allow nothing, no matter how good or right in itself, to hinder the purpose of God. The Christian who demands his rights regardless of the consequences has committed a grievous sin.

C) 3C. *The Christian's rule of life* (14:21-23). This rule involves four things:

1D. *Abstinence where necessary*—“it is good

not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth” (v.21).

D.) 2D. *Tolerance toward others*—“the faith which thou hast, have thou to thyself before God” (v.22a). Have your faith regarding scruples or matters of conscience to yourself and do not seek to impose them upon others.

E.) 3D. *Freedom of conscience*—“happy is he that judgeth not himself in that which he approveth” (v.22b).

F.) 4D. *Assurance in the right action*—“whatsoever is not of faith is sin” (v.23b). The believer is to do nothing that he is not sure has the approval of God.

\* 3A. THE APPLICATION OF THE PRINCIPAL OF CHRISTIAN LOVE (15:1-13).

(V.1) 1B. *The obligation involved in spiritual strength* (15:1-2). *God's duty* The Christian who is strong in his faith and understanding of Christian liberty has a two-fold obligation toward the “weak”:

1C. *The strong is to sustain the weak*—“we that are strong ought to bear the infirmities of the weak” (v.1). This obligation must be fulfilled even at the sacrifice of personal desires—“and not to please ourselves”.

V.2 2C. *The strong is to encourage the weak* (v.2). The strong Christian is to accommodate himself to the weaker believer with a view to his development in grace and knowledge. Certainly this will not be possible if he is made the object of heartless criticism!

3  
or were Christ pleased not Himself - but as it is written, the re-  
proaches of them that reproached thee fell on me"

2B. The example of Christ Himself in self-denial for the sake of others (15:3). Christ took all the hatred of the world for God upon Himself, and all in order that He might save sinners (cf. Rom. 5:1-11). The believer, then, ought to find it easy to sacrifice petty personal desires for the sake of others.

3B. The encouragement of the Scriptures to the sacrificial life of Christian love (15:4). The context indicates that since the entire Word of God gives comfort and patience in hope, the believer ought to sacrifice personal temporal pleasure, if need be, for the eternal good of others.

4B. The enabling power of God in producing ability to sacrificial love (15:5-6). Here Paul prays that God would grant to the "strong" believer the grace to submerge his own interests in the interests of the entire body of Christ. *Breaks into benediction (like v. 13)*

5B. The example of Christ's grace in receiving both Jew and Gentile, as an incentive to Christians to receive one another (15:7-12).

1C. The glorious fact of the believer's acceptance in Christ—"receive ye one another even as Christ also received you" (v.7).

2C. The universal character of this grace (15:8-12). Calvin: "He now shows that Christ has embraced us all, so that he leaves no difference between the Jew and the Gentile, except that in the first place he was promised to the Jewish nation, and was in a manner peculiarly destined for them, before He was revealed to the Gentiles. But he shows, that with respect to that which was the seed of all contentions, there was no difference between them; for he had gathered

them both from a miserable dispersion, and brought them, when gathered, unto the Father's kingdom, that they might be one flesh, in one sheepfold, under one shepherd. It is now right, he declares, that they should continue united together, and not despise one another; for Christ despised neither of them" (Romans, p.520).

We note, then, two reasons why Christ came as a "minister of the circumcision" (v.8):

1D. To fulfill the promise of God to the Jews "that he might confirm the promises given unto the fathers (v.8b). *v. 8*

2D. To fulfill His promise to the Gentiles (vs. 9-12). From Psalm 18:49; 117:1; and Isa. 11:10, it is clear that God had planned to include the Gentiles in sovereign grace in the Church of Christ.

6B. The benediction (15:13). Here, the Apostle, having concluded the practical section of the epistle, adds a benediction before continuing with the closing words. He requests of God that the believers in Rome might prosper in their spiritual lives.

1C. Note the source of all spiritual blessing—"the God of hope". He is the "God of hope" because the Christian has utmost confidence (hope) in the sure promises of God who cannot lie.

2C. Note the character of the blessing requested. This is three-fold:

1D. All joy and peace in believing. Joy and peace are blessings no amount of money can buy, but which are the possession of every believer.

2D. Abounding hope. This is a hope which

grows brighter and more influential in the believer's life.

3D. *Power in the Holy Ghost.* The Holy Spirit is the medium through whom all the blessings of God are communicated to the believer.

## REVIEW QUESTIONS ON CHAPTER XXVIII

1. Discuss the background of 14:1-15:13.
2. What is the major reason why no believer ought to judge another?
3. What five responses on the part of the believer is demanded by the doctrine of Christ's Lordship?
4. What is meant by a "weak" Christian?
5. What is meant by a "strong" Christian?
6. What is the permanent policy of Christian ethics?
7. In what three ways does love avoid offense?
8. What is the expected two-fold aim of each believer?
9. What is the believer's four-fold rule of life?
10. What is the obligation of Christian strength?
11. What four encouragements are there to enable the believer to practice sacrificial love?
12. For what three things does the Apostle pray for each believer?



**PART VIII**  
**THE CONCLUSION**  
**(15:14-16:27)**

## CHAPTER XXIX

### PERSONAL REFERENCES

(15:14-16:16)

These concluding paragraphs form an exceedingly precious section, not only because they contain important spiritual instruction, but because they bare the Apostle's heart and give an added insight into his burning missionary passion, and his deep love for Christ and the Church. There are four main divisions of this concluding portion of the epistle: ① personal references (15:14-16:16); ② a solemn warning (16:17-20); ③ closing greetings (16:21-24); and ④ the concluding doxology (16:25-27). In this chapter we shall analyze the first of these sections.

In these five paragraphs (15:14-16:27), the Apostle makes personal reference to the following: ① to his own ministry; ② to his plans for the future; ③ to his need for fellowship in prayer; ④ to his beloved friends in Rome.

①A. PAUL'S PERSONAL REFERENCES TO HIS OWN MINISTRY (15:14-21).

1B. *His confidence in the spiritual character of the Roman Church* (15:14). We note that Paul was persuaded of two things regarding these believers in Rome:

1C. *They were spiritually "good"*. This means that they were righteous in their manner of life. This is sanctification according to 6:1-8:30.

2C. *They were spiritually wise*—"able to admonish one another". These Roman assemblies were made up of believers who knew their Bibles (cf. Heb. 5:11-6:10).

2B. *His purpose in writing Romans* (15:15-16). This purpose was two-fold:

- 1C. *To teach basic Christian doctrine*—"the minister of Jesus Christ . . . ministering the gospel of God" (v.16). This teaching centered in the atoning work of Christ, and the application of that work to the believer.
- 2C. *To fulfill his appointed ministry*—"the minister of Jesus Christ to the Gentiles" (v.16; cf. Acts 9:15).
- 1D. *His Master*—"of Jesus Christ" (v.16).
- 2D. *His mission*—"unto the Gentiles" (v.16).
- 3D. *His message*—"the gospel of God" (v.16).
- 4D. *His motive*—"that the offering up of the Gentiles might be made acceptable" (v.16). Paul would offer the believing Gentiles unto God as a trophy of His grace.
- 3B. *The character of his ministry* (15:17-21). These verses depict Paul's philosophy of the ministry and ought to come with power to the Christian worker's own life and service (cf. Acts 20:17-35).
- 1C. *His was a Christ-centered ministry*—"I have my glorying in Christ Jesus" (v.17).
- 2C. *His was an accredited ministry*—"by word and deed, in the power of signs and wonders, in the power of the Holy Spirit" (vs.18-19). God confirmed His call by evidences.
- 3C. *His was an extensive ministry*—"so that from Jerusalem and round about, even unto Illyricum, I have fully preached the Gospel of Christ" (v. 19b). Illyricum was the territory across the Adriatic from Italy, and northwest of Macedonia.
- 4C. *His was a missionary ministry*—"I have preached

. . . not where Christ was named" (v.20). He believed from the Scripture that this was the will of God for him (Isa. 52:15).

2A PERSONAL REFERENCE TO HIS PLANS FOR THE FUTURE (15:22-29).

- 1B. *His plans to visit Rome* (15:22-23). We are not surprised that the Apostle to the Gentiles wanted to visit the largest and most influential Gentile church in the Empire.
- 1C. *The previous hindrance* (v.22). "Many times" Paul had turned westward, but each time the Spirit of God had given him work to do elsewhere, and postponed his proposed journey.
- 2C. *The present status* (v.23). His work seemed now to be done in the East; he felt that the time had come for him to travel west.
- 2B. *His plans to visit Spain* (15:24). This indefatigable missionary could not rest until he had preached Christ to the uttermost boundary of the West. We think Paul accomplished this "course" (cf. Acts 20:24; Phil. 3:12-14; II Tim. 4:7-8), and was granted the desire of his heart. Following his first imprisonment (Acts 28:16, 30-31), he was no doubt liberated. Then he traveled west to Spain. Upon his return he was again imprisoned and ultimately martyred.
- 3B. *His immediate task* (15:25-27). Paul had in his possession the money gift for the Jerusalem church (15:25). This money had been given him by the Christians of Macedonia and Achaia (v.26). These believers were sending the gift in appreciation for their having received the Gospel from the "mother church" in Jerusalem (v.27).



4B. *His confident hope* (15:28-29). This wonderful statement involves a two-fold hope or confidence:

1C. *Financial aid*. (v.28). Paul anticipated that he would be given money by the Roman believers in order to make it possible for him to continue on to Spain. In all the years of his ministry the Apostle had not made any personal gain!

2C. *Spiritual blessing* (v.29). It was not the offering Paul looked forward to, but the blessing.

3A. PERSONAL REFERENCES TO HIS NEED FOR FELLOWSHIP IN PRAYER (15:30-33). We are deeply touched by this impassioned plea for prayer-partnership with the believers in Rome. Paul believed in prayer!

✓1B. *His earnest plea for prayer support* (15:30a). In this statement Paul begs for prayer, urges it in the name of Christ, and pleads for it as the obligation of Christian love. The Christian worker's greatest need is for the prayer support of the Church.

✓2B. *The character of the prayer-fellowship Paul sought*—"that ye strive together with me in your prayers to God for me" (15:30b).

1C. *This is agonizing prayer*—"strive". This word means to agonize, to struggle. Real prayer is the spiritual conflict with the forces of evil in the world (cf. Eph. 6:10-18).

2C. *This is mutual prayer*—"together with me". Unity of purpose is one of the necessary attitudes for answered prayer (cf. Matt. 18:19).

3C. *This is specific prayer*—"for me". Let us name our requests; let us be definite in our prayer life.

✓3B. *The purpose for which Paul begs prayer support* (15:31-32).

1C. *Deliverance from his enemies*—"that I may be delivered from them that are disobedient in Judaea". The unbelieving Jews were the Apostle's chief opponents in the preaching of the Gospel (cf. Acts 13:45,50; 14:19, etc.) Prayer can defeat the enemy of the Gospel.

2C. *Acceptance by the Hebrew Christians of the Gentiles' offering* (v.31b). Paul had been so slandered by the Judaisers in Jerusalem that there was danger many Hebrew Christian would hesitate to accept either him or the gracious gift of Gentile believers for the Jerusalem church!

3C. *A profitable ministry in Rome* (15:32). The Apostle expressed a three-fold hope regarding his anticipated ministry in Rome:

1D. *The hoped for spirit of his ministry*—"in joy". Paul wanted the situation in Rome to be such that he could minister in a cheerful state of mind, free from all grief. In this manner he could in a more lively and strenuous way labor among them.

2D. *The hoped for legitimacy of his ministry*—"through the will of God". Paul wanted God's will in every detail of his life; he knew that even to preach the Gospel out of the will of God would bear no permanent fruit.

3D. *The hoped for result of his ministry*—"together with you find rest". This means to be refreshed or satisfied. There is true refreshment and satisfaction of soul in spiritual fellowship.

✓4B. *The benediction* (15:33). God is "the God of

peace", thus when His people are in His will, they will have peace in their hearts, and will be at peace with one another.

4A. PERSONAL REFERENCES TO HIS BELOVED FRIENDS (16:1-16). These two paragraphs are beautifully instructive of the close bond of love and friendship between Paul and his fellow-believers, and are indicative of the kind of relationship that ought to exist between all true believers everywhere.

1B. *Commendation of his messenger, Phoebe* (16:1-2). Although no direct reference is made here to Phoebe carrying the epistle to Rome, yet his special mention of her at this place indicates that probably such was the case.

1C. *Phoebe's status in the Church* (16:1a). She is called "our sister". This word indicates the new relationship created by the Gospel. Believers are brothers and sisters in the Lord. We note here, also, the elevation of womanhood brought about through the influence of the Gospel.

2C. *Phoebe's service to the Church* (v.1b). "she is a servant of the church that is in Cenchrea". The fact that Phoebe was a recognized official or representative of the Church indicates the new status of womanhood ushered in by Christ. The term "servant" means also deaconess, and may refer to a special office for women in the Apostolic Church (cf. I Tim. 3:3-16).

3C. *Phoebe's anticipated reception at Rome* (16:2).

1D. *There was to be ready acceptance*—"that ye receive her in the Lord, worthily of the saints". This means "with all attention and

delicacy due from Christians to a Christian woman" (Moule).

2D. *There was to be eager assistance*—"and that ye assist her in whatsoever matter she may have need of you". Phoebe was probably on business for the church, and should expect every aid possible in the successful completion of her task. Those who help the church are to be helped by the church—"for she herself also hath been a helper of many, and of mine own self".

2B. *Salutations to the saints in Rome* (16:3-16). Here the Apostle shows a remarkable knowledge of the leaders and members of this church he had never visited. He had a pastor's heart and knew the circumstances of believers everywhere (cf. Acts 15:36). Note the endearing terms used, indicative of Paul's love, his tenderness, his appreciation, and his concept of the church as a fellowship of love and service.

1C. *Salutation to Prisca (Priscilla) and Aquila* (16:3-5a; cf. Acts 18). There are three things of interest in this salutation, viz., 1) *their title*—"my fellow-workers" (v.3); 2) *their loyalty to Paul*—"who for my life laid down their own necks" (v.4); and 3) *their hospitality* out of love for Christ—"greet the church that is in their house" (v.5a).

2C. *Salutation to Epænetus* (v.5b). Here note: 1) *his title*—"my beloved"; 2) *his distinction*—"the first-fruits of Asia unto Christ". Asia was the Roman province of which Ephesus was the capitol.

3C. *Salutation to Mary* (v.6). This woman was a

busy worker in the church at Rome. The word "labor" means *toil*, and is the strongest word for pains and efforts.

- 4C. *Salutation to Andronicus and Junia* (v.7). Here note: 1) *their title*—"kinsmen", i.e., flesh and blood relatives of the Apostle; and "fellow-prisoners", i.e., these men were once associated with Paul in his imprisonment, perhaps at Philippi (cf. Acts 16). 2) *Their distinction*—"of note among the apostles". This means that they were of particular ability and usefulness in their church, and had gained eminence either as "apostles", i.e., sent ones, or among the original Apostles. They were also "senior saints", i.e., they were converted before Paul, and thus were "in Christ" prior to his conversion.
- 5C. *Salutation to Ampliatus* (v.8). This man was greatly loved of Paul.
- 6C. *Salutation to Urbanus* (v.9a). Paul calls this man his "fellow-worker".
- 7C. *Salutation to Stachys* (v.9b). This man was another beloved friend of the Apostle.
- 8C. *Salutation to Appelus* (v.10a). This man was "approved of Christ", i.e., he had been tried and tested and found true. How wonderful if this could be said of every Christian!
- 9C. *Salutation to believers in the household of Aristobulus* (v.10b). We are not told that this man was a believer, but some in his household, perhaps both relatives and slaves, had become Christians.
- 10C. *Salutation to Herodian* (v.11a). This man was also one of Paul's "kinsmen" and thus a blood relative.

- 11C. *Salutation to believers in the household of Narcissus* (v.11b). The same condition seems to have prevailed in this household as in that of Aristobulus (cf. heading 9B).
- 12C. *Salutation to Tryphaena and Tryphosa* (v.12a). These Christian women labored for the Lord in the church at Rome.
- 13C. *Salutation to Persis* (v.12b). We are told two things about this woman, viz., 1) she was beloved of the church; 2) she labored much for the cause of Christ. We do not wonder that the church in Rome exercised such tremendous influence throughout the Empire when we discover how many "laborers" there were among the believers in the church.
- 14C. *Salutation to Rufus and his mother* (v.13). This man was "chosen in the Lord", a title of great honor and privilege, and one that belongs to every believer (cf. John 15:16; Eph. 1:4). Rufus' mother was Paul's spiritual mother, having endeared herself to him, no doubt by her wonderful tenderness and sweetness as a Christian mother.
- 15C. *Salutation to two other "churches" in Rome* (v.14). These people — Asyncritus, Phlegon, Hermes, Patrobas, Hermas—were apparently members of a local assembly of believers in Rome. Reference is made to the "brethren that are with them". Perhaps these men were the elders of this particular assembly. Another assembly, or "church", was associated with Philologus and Julia, Nereus and his sister (perhaps "sister" means wife), and Olympas. Paul sends



greetings to these people and to "all the saints that are with them".

- 16C. *Summary salutation*—"salute one another with a holy kiss" (v.16). This was the customary Oriental salutation still in use. The phrase "all the churches of Christ" indicates the spiritual unity of the believers in the time of Paul. There was no pope, no hierarchy, but a marvellous oneness which is lost in the denominational divisions of subsequent centuries.

## REVIEW QUESTIONS ON CHAPTER XXIX

1. Why is the section included in 15:14-16:16 of such value to the believer today?
2. What two commendations could the Apostle pass on to the believers in Rome?
3. For what two reasons did the Apostle write Romans?
4. Discuss the four-fold character of Paul's ministry.
5. After visiting Rome where did the Apostle hope to minister?
6. What was the character of the prayers Paul wanted from the Romans?
7. What great lesson is taught us by the Apostle's references to his friends in Rome?
8. What may we learn about the status of women in the Church in Paul's time from his reference to Phoebe?
9. What do we learn about the organization of the Church in Rome from Paul's salutations?

## CHAPTER XXX

### THE APOSTLE'S SOLEMN WARNING

(16:17-20)

The great burden on the heart of the Apostle was the always present danger of apostasy in the church. By divine inspiration he knew that the people of God would be assailed by false teaching both from without and from within the church. In his teaching (cf. Acts 20:28-31), and in his writing constantly did he warn believers to be on their guard against the encroachments of ecclesiasticalism, rationalism and liberalism (cf. I Cor. 1:10-4:21; II Cor. 11:13-15; Gal. 1:1-6:18; Col. 2:4-13; II Thess. 2:1-12; I Tim. 4:1-5; II Tim. 4:1-5). In the paragraph we now study (16:17-20), the Apostle cautions the believers in Rome against organizational and doctrinal innovations already becoming apparent.

- 1A. THE OCCASION OF THE WARNING (16:17a). There were in the Roman Church divisive and trouble-making holders of false doctrine. How soon in this church were the symptoms apparent of the system that was destined to dominate the Church of Christ in subsequent centuries!
- 2A. THE DESCRIPTION OF THE OFFENDERS (16:17b-18). Note the chief characteristics of these trouble-makers:
  - 1B. *They were divisive*—"causing divisions" (v.17b). Paul points out in I Cor. 1-4, that schismatics are those who seek to elevate some man or system into preeminence above Christ. The most divisive force in church history has been the very religious system that claims for itself to be the only Church of Christ in the world!
  - 2B. *They were occasions of stumbling* (v.17c). These leaders were teaching "contrary to the doctrine"

which Paul taught. From the very beginning we note a strong tendency on the part of leaders in the Church at Rome to add to the Word of God, and to teach doctrines not approved by Apostolic authority.

3B. *They were concerned about themselves and not about the believers*—"they that are such serve not our Lord Christ, but their own belly" (v.18). This evil tendency of hypocrisy and greed became dreadfully evident in the Roman Church in later history. The Church became the most wealthy, the most greedy, the most corrupt institution in the world. One has but to read any authentic work on the medieval period to confirm these things as true. The student is urged to read the work of Martin Luther concerning this era, especially his *The Babylonian Captivity of the Church*, and his *An Open Letter to the Christian Nobility of the German Nation*.

4B. *They used pious and seemingly reasonable arguments in support of their errors*—"by their smooth and fair speech they beguile the hearts of the innocent" (16:18). Religious leaders of the apostasy have always been masters at the art of deception. Many religious systems use much Scripture and uphold many doctrines that are reasonable but which are not the teachings of the Word of God, viz., the worship of Mary, the mass, purgatory, transubstantiation, prayers for the dead, prayers to the saints and to angels, etc.

3A. THE ENCOURAGEMENT TO STEADFASTNESS (16:19-20). The Apostle encourages the believer to stand fast in Christ:

1B. *He commends their obedience* (v.19a). Obedience

to the Word of God is the only way to steadfastness in Christ.

2B. *He urges humble faith*—"I would have you wise unto that which is good, and simple unto that which is evil" (v.19b). The best way to avoid false doctrine is to know the Bible; this is being "wise unto that which is good". Another way is to leave man's wisdom alone; this is being "simple unto that which is evil".

3B. *He promises them speedy victory*—"the God of peace shall bruise Satan under your feet shortly" (v.20). The battle is soon to be won with the return of Christ. Although this blessed day may seem slow in coming, yet it will come, and then the struggle of the past will seem as nothing (cf. 8:18).

4B. *He prays the grace of Christ upon them*—"the grace of our Lord Jesus Christ be with you" (v.20). Paul uses the full title of our Saviour. His grace is sufficient for the spiritual battle of the saints.



## REVIEW QUESTIONS ON CHAPTER XXX

1. With what general subject does Paul deal in 16:17-20?
2. What was the occasion of his warning in this section?
3. What four charges does the Apostle level at some of the leaders in the church at Rome?
4. In what four ways does Paul encourage the believers to persevere?

## CHAPTER XXXI

### CLOSING GREETINGS AND DOXOLOGY (16:21-27)

In these final verses the Apostle includes his fellow-servants in greetings to the believers in Rome (vs. 21-24), and then sums up the Epistle with a marvellous doxology that actually comprehends the salient features of the entire treatise (vs.25-27).

#### 1A. THE CLOSING GREETINGS (vs.21-24).

- 1B. *Greeting from Timothy* (v.21a). This man was Paul's "fellow-worker", and one of the Apostle's right-hand men. Timothy had been a great help to Paul, and a real asset to the cause of Christ.
- 2B. *Greetings from Lucius, Jason and Sosipater* (v.21b). These men are called "kinsmen" and were probably blood relatives of the Apostle. If so, we note the powerful influence of the Apostle on many of his relatives in leading them to Christ.
- 3B. *Greetings from Tertius* (v.22). This man was Paul's private secretary to whom the Apostle dictated his treatise to the Romans.
- 4B. *Greetings from Gaius* (v.23a). This man was Paul's host, entertaining him during his stay at Corinth. He also opened his home as the assembly-room for the church in Corinth.
- 5B. *Greetings from Erastus* (v.23b). This man was the city treasurer of Corinth, indicating the appeal of the Gospel to the higher strata of society.
- 6B. *Greetings from Quartus* (v.23b). This man is called simply "the brother", but what a volume of spiritual meaning concerning the fellowship of the church is

contained in this one word "brother"!

2A. THE CLOSING DOXOLOGY (16:25-27). The salient features of the entire Epistle are included in this closing benediction and doxology.

1B. *The One to whom praise (glory) is ascribed* (vs. 25,27).

1C. *The sustaining God*—"Him that is able to establish you" (v.25a).

2C. *The eternal God* (v.26). God is eternal and all His purposes are eternal. The elect of God are harbored in His eternal love; there never has been a time when He has not loved and cared for those whom His Son was to redeem; there never will come a time when He will forget those for whom Christ died.

2B. *The One through whom praise is ascribed*—"through Jesus Christ" (v.27b). No blessing can come to man apart from Jesus Christ. God does not deal with man save through His Son (cf. John 14:6; 17:3; II Cor. 5:18-21).

3B. *The reason for this ascription of praise—the Gospel* (vs.25-26). How Paul loved the Gospel! In these closing words he sets forth the salient features of the Gospel which he preached:

1C. *The content of the Gospel*—"the preaching of Jesus Christ" (v.25b).

2C. *The eternal character of the Gospel*—"the mystery which hath been kept in silence through times eternal" (v.25c). Redemption through Christ was no afterthought of God: it was part of His eternal plan in bringing many sons into glory.

3C. *The manifestation of the Gospel*—"but now is manifested" (v.26a). The Gospel was manifested by the Incarnation of Jesus Christ, and by His death and Resurrection.

4C. *The inspired record of the Gospel*—"by the scriptures of the prophets" (v.26b). Probably Paul has in mind the entire Word of God which is the record of the revelation of Christ and the Gospel. The Old Testament predicted His coming, and the New Testament describes and explains His coming.

5C. *The authoritative character of the Gospel*—"according to the commandment of the eternal God" (v.26c). The Gospel comes as the "commandment" of God, and as such is God's Word to man. It is to be preached, believed and accepted as the very Word of God.

6C. *The universal character of the Gospel*—"made known unto all nations" (v.26d). One of the distinctive features of the Gospel is its universality: it is adapted to all nations, and is designed for all peoples (cf. Matt. 28: 18-20; Acts 1:8).

7C. *The intent of the Gospel*—"unto obedience of faith" (v.26e). The Gospel invites the faith of all men, and through this simple means brings salvation to all who will believe. What a wonderful Gospel! No wonder the Apostle was not ashamed of it (1:16).

2267

