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Studies In Romans

(OUTLINES AND COMMENTS)

By K. C. MOSER



THE THEME

For I am not ashamed of the gospel: 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 revealed a righteousness of God from faith unto faith; as it is written, but the righteous shall live by faith. (1:16, 17.)



Price 25 Cents—\$2.50 Per Dozen

K. C. MOSER
Wewoka, Oklahoma

FREDERICK PRESS PRINT

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LESSON NO. I.

(1:1-7)

(Introduction)

I. PAUL, THE WRITER. I.

(1)—“A servant of Jesus Christ.”

(2)—His office.

A—A called apostle. (Apostle means one sent.)

B—“Separated unto the gospel of God.” When?

Gal. 1:15.

C—His equipment: “Grace and apostleship.” 5

D—His mission: To secure “obedience of faith.” 5

2. PARENTHETICAL STATEMENTS CONCERNING THE GOSPEL. 2-4

(1)—Promised through the prophets. (No innovation.)

(2)—Concerning Christ, “seed of David” and “Son of God.”

3. THE READERS. 6, 7

(1)—Those in Rome, “Beloved of God, called to be saints.”

4. SALUTATION, 7

(1)—“Grace_____and_____peace from God_____and_____Christ.”

COMMENTS NO. I.

1. Paul cared nothing for titles of honor. To him a “servant of Jesus Christ” was a title of honor. He was called to preach Jesus, not to recommend himself. (1 Cor. 3:5; 2 Cor, 4:4.)

Paul was a specialist. “This one thing I do.” And to fulfill his ministry was counted dearer than life itself (Acts 20:24.) This principle is essential to real success in any work.

2. That is “another gospel” that does not recognize God as Father and Christ as Son. The Christ of the Modernist is not the Christ of the Bible. If the Christ

of the Modernist is the true Christ, "How then doth David in the Spirit call him Lord?" (Matt. 22:44-46.) What Modernist is "able to answer?"

3. The Roman Christians were addressed as "Jesus Christ's," "beloved of God," and "saints." Denomination differences did not exist then. A "saint" is a Christian, nothing more.

4. Both grace and peace are from God. Grace brings peace (5:1.) Christ said, "Come—I will give you rest." Justification by the blood of the Beloved can alone bring peace.

LESSON 2.

(I:8:15)

(Introduction—Continued)

I. PAUL'S INTEREST IN THE ROMANS. 8-15

(1)—"I thank my God through Jesus Christ for you all."

A—For their universally renowned faith.

(2)—His constant prayer for them. 9

(3)—His desire to visit them. 10, 11

(4)—His desire to bestow spiritual gifts. 11

(5)—His desire to confirm them. 13

(6)—Paul's obligation: "I am debtor."

(7)—His willingness: "I am ready."

COMMENTS NO. 2

1. Paul sincerely loved both the saved and the unsaved (9: 1-3; 10:1.) He was not a "professional" preacher (2 Cor. 2:17.) The missionary spirit is peculiar to Christianity (Mark 16:15; Jno. 1:41; 4:28; Acts 8: 4.) The faith of the Romans was a famous one.

2. Paul constantly prayed for his brethren (I Thes. 1:2; Col. 1:3; Phil. 1:3; etc.) He also desired their prayers (I Ths. 5:25; I 11, 12; Acts 20:25-38.) For a list of spiritual gifts see 12:6-8.

3. Paul felt keenly his responsibility to preach the gospel (I Cor. 9:16.) He was not a "big" preacher; he was ready to preach anywhere and to anyone. Grace constrains and restrains. Paul was "ready" to preach (V. 15); to suffer (Acts 21:15); to die (Acts 21:13); to meet God (2 Tim. 4:6.) Discuss our obligations.

LESSON NO. 3.

(1:16, 17)

THE GOSPEL UNTO SALVATION.

1.—PAUL'S ATTITUDE TOWARD THE GOSPEL. 16.

(1)—"I am not ashamed of the gospel." (Heb. 12:2; Phil. 2:8; I Cor. 1:18)

A—Not ashamed of Christ even in imperial Rome.

2. THE GOSPEL UNTO SALVATION. 16.

(I)—"It is the power of God unto salvation."

A—The law of Moses could not save. (3:20; Gal. 3:10.)

3. THE UNIVERSALITY OF ITS SUBJECTS. 16.

(I)—"To every one." Both Jews and Gentiles admitted.

A—The law was to the Jews only.

4. THE CONDITION OF ACCEPTANCE. 16

(1)—"Believeth." Trust, not simply belief of facts.

A—Law demands works; grace, faith. (See Lesson 10.)

5. THE REVELATION OF THE GOSPEL. 17.

(I)—"A righteousness of God." (Contrast human righteousness of the law.)

COMMENTS NO. 3.

1. The gospel unto salvation is the theme of Romans. Let this fact be kept in mind, and make interpretations with verses 16 and 17 before you. Some modern preachers are ashamed of the doctrine of a vicarious blood atonement.

2. The gospel is God's **one** saving power. Philosophies of men and systems of morality are powerless to save. Not even the law of Moses could save. "I am the way."—Christ.

3. Faith in Christ is the condition. There is no royal road to heaven; kings and subjects must alike trust in the blood of Christ to be saved. "Ye must be born again."—Christ.

4. Saving faith is trust in a person, Christ, not faith in a plan. See chapters 3, 4 and 10.

5. The gospel saves because it reveals a "righteousness of God." See later lessons. The divine order: Grace, faith, salvation; law, works, condemnation.

Law and grace contrasted: Law came by Moses, grace came by Christ (Jno. 1:17); law administers justice, grace administers mercy (Gal. 3:10; Rom. 4 6-8); law enslaves, grace frees (7:14-24; Ch. 8); law revives lust, grace crucifies lust (7:4, 5, 7-11; 6:6); law demands works, grace calls for faith (10:5-11); law condemns, grace saves (Gal. 3:10; Ch. 4.)

LESSON NO. 4.

(I:18-32)

THE GENTILES' NEED OF A SAVIOUR

1. GOD HATES ALL SIN. 18.

(1)—"Ungodliness"—Impiety toward God.

(2)—"Unrighteousness"—Injustice toward men.

A—Sinners "hinder the truth."

2. GENTILE SIN AND CONDEMNATION. 19-32.

(1)—God, "His everlasting power and divinity," known.

A—"Being perceived through the things that are made."

(2)—Hence were "without excuse."

(3)—Gentile sins: "Glorified him not as God;" ingratitude; vain reasonings; darkened hearts; idolatry. (Also 29-31.)

(4)—Divine judgment against them. 24

A—Abandoned by God to "bodily dishonor, moral perversity, and mental degradation."

(5)—Self-condemnation: They knew they were worthy of death.

(6)—Obstinacy: They not only persisted in sin, but applauded sin in others.

COMMENTS NO. 4.

1. Ungoldiness," that is, impiety toward God, is the father of all sins. Those who fear not God, will not regard men (Luke 18:2.)

2. Nature proves the existence of God, and the normal mind will accept nature's testimony. Unbelief in God is unreasonable, unnatural, and always results in the perversion of man and his powers, physical, mental, and moral. Real scientists are forced to acknowledge the existence of God. "Such phrases as 'blind force' have no real meaning.-----The infinite expanse of the 'unfathomed universe,' ----the boundless range of its changes and the rational order that pervades it, all seem to demand an infinite intelligence behind its manifestations."—David Starr Jordan in **Creation by Evolution.**

This Gentile knowledge through creation was enough to bring them under the obligation to worship God. Failure to do so made them "worthy of death." With the added testimony of Revelation, how certain the condemnation of the present unbeliever.

Christianity is not the product of evolution; it did

not spring from idolatry. Rather idolatry is the result of forgetting God. The doctrine of Modernism, that Christianity arose from "primitive and child-like ideas," is nothing short of blasphemy.

True religion is the only guarantee against immorality.

LESSON NO. 5.

(2:1-3:20)

THE JEWS' NEED OF A SAVIOUR—UNIVERSAL CONDEMNATION AND NEED OF A SAVIOUR.

i. THE JEW LOGICALLY SELF-CONDEMNED.1.

(1)—"For thou that judgest dost practice the same thing."

2. THE JEW UNDER DIVINE JUDGMENT. 2:16

(1)—God judges according to works—"the Jew first."

(2)—The impenitent Jew "under the law," condemned along with sinning Gentiles "without the law."

3. VAIN HOPES AND PRETENSIONS OF THE JEWS. 17-29.

(1)—The Jew vainly relied upon fleshly relationships, possession of the law, mere knowledge of the law, circumcision.

A—The real Jew is one "inwardly," and true circumcision is "that of the heart."

4. JEWISH ADVANTAGES AND OBJECTIONS. 3:1-7.

(1)—"Intrusted with oracles of God."

(2)—Objections: Will God prove unfaithful if man does? Is not God unrighteous when he punishes sin?

A—Answers: First, the faithfulness of God demands that He refuse to bestow blessings upon the disobedient; second, the righteousness of God demands that He punish evil doers.

5. UNIVERSAL CONDEMNATION AND NEED OF A SAVIOUR. 3:9-20.

(1)—“There is none righteous_____they are all under sin.”

A—For a list of sins see 11-18.

(2)—“All the world (both Jews and Greeks)_____brought under the judgment of God.”

(3)—None justified by the law, whether possessed by revelation, as in the case of the Jews, or whether written upon the conscience, as in the case of the Gentiles. (2:11-15.)

COMMENTS NO. 5.

1. The mote-hunting Jew could see no evil in themselves to condemn, or virtue in others to commend. It is pitiful logically to condemn one's self while condemning another.

2. The Jew was exceedingly slow to learn that God is no respecter of persons (Acts 10:9-16, 4, 35.) The sinner with the most light first condemned (2:2-9; Luke 12:47-48.) If the “goodness of God” does not lead to repentance, it hardens the heart. Sinner, beware!

3. The doctrine stated in 2:28, 29 is fundamental. Outward ceremonies cannot take the place of a renewed heart. To a Jew born of Abraham's seed, and circumcised, Jesus said, “Ye must be born again.” Man glories in a fleshly religion; God, in a spiritual one.

4. External advantages might result in a greater condemnation. The Jew was intellectually orthodox, but practically a heretic.

5. Every sinner, Jew or Gentile, is “worthy of death.” If he is saved, it must be by grace. Thus Paul has prepared the way for salvation by grace.

LESSON NO. 6.

THE PURPOSE OF THE LAW AND THE RELATION OF THE COVENANTS.

1. SIGNIFICANT FACTS CONCERNING THE LAW.

(1)—It was temporary and provisional (Gal. 3: 19; 23, 25.)

(2)—It succeeded by four hundred years the promise to Abraham (Gal. 3:17.)

(3)—It preceded the fulfilment of the promise to Abraham in Christ. (Above.)
(Gal. 3:17, 18, 21.)

2. THE FUNCTION OF THE LAW.

(1)—It did not annul the promise to Abraham.

(2) It convicted man of sin, of guilt, and of the just condemnation of God. (Rom. 3:19; 7:7,13.)

(3)—It was an instrument of sin to revive lust (Rom. 7:8-11.)

(4)—It led to Christ. (Rom. 7:14-25; Gal. 3:24.)

(5)—Thus the law was not given to save. (Rom. 3:20; Gal. 3:21.)

THE RELATION OF THE COVENANTS.

**Promise
to
Abraham**
(Gen. 12:
3)
Faith

THE LAW
430 years after.
Temporary.
**To show the need
of a Saviour.**
**Law, works,
condemnation.**

**THE NEW
COVENANT**
**Fulfillment of
promise to Abra-
ham (Acts 3:25).**
**Grace, faith,
salvation**

The Jews recognized the promise to Abraham and through it expected a Messiah. Strange they would repose their hope of salvation upon the law. Man has an innate preference for a legalistic system; it gives him the glory (Rom. 3:27.)

In studying Christianity, forget the law. They are very different (Heb. 8,9); as different as their respect-

ive sacrifices. From the beginning of Christianity men have attempted to mix law and grace, a fatal mistake (Acts 15: I Gal. 1:6, 7; 3:3; 5:4,5.) How we may mix law and grace: First, by binding ordinances of the law upon Christians; second, by attributing to Christianity the characteristics of a legal system; third, by transferring the condition of legal to gracious justification.

To be under the law is to be under the obligation to meet God's requirements perfectly, with nothing to atone for sin in case of transgression. Such an effort to **merit** salvation is called **works**. To be under grace is to be under an administration of mercy that provides justification for the "ungodly," and pardon for the erring child of God. **Receiving** such blessings is called **faith**. The sinner must join hands with Abraham, not with those under the law. Abraham was justified by faith, not works (Rom. 4th Ch.) The faith of Abraham is justifying faith (Rom. 4:16, 23, 24; Gal. 3: 7-14.) Baptism "in the name of Christ," does not come under works, but under faith (Tit. 3:5; Gal. 3:26, 27.)

LESSON NO. 7.

(3:21-31)

JUSTIFICATION BY FAITH

1. "THE RIGHTEOUSNESS OF GOD." 21-24

(1)—"Apart from the law." The righteousness of the law was **human** righteousness (Phil. 3:9), an **earned** righteousness; the righteousness of God is a **divine** and a **bestowed** righteousness (4:6.) Only the godly could possess the righteousness of the law, while the righteousness of God is bestowed upon the "ungodly."

(2)—Condition: "Unto all them that believe." It is faith because "all have sinned, and fall short of the glory of God."

2. CHRIST THE PROPITIATION. 25-26

(1)—“In his blood,” received “through faith.”

(2)—God’s justice vindicated.

A—In former ages: “Because of the passing over of the sins done afore time.”
the sins done afore time.”

B—At the present time: When he justifies him that “hath faith in Jesus.”

3. GLORYING EXCLUDED UNDER CHRIST. 27

(1)—“By what manner of law?” Not of works, but of faith.

4. JEHOVAH, THE GOD OF BOTH JEWS AND GENTILES. 29-30

(1)—Hence both justified alike, “by faith.”

COMMENTS NO. 7.

1. “The righteousness of God” is the peculiar revelation of the gospel that makes it “the power of God unto salvation.” “Christ Jesus and Him crucified” is our righteousness (I Cor. 1:30; 2:2.) Justification from sins is given, not for our good deeds, but on the ground of faith, reliance, in the blood of Christ. **The most sublime truth of the Bible is that God can and does make the guilty actually innocent.** Those who depend on a righteousness resulting from their good works reject God’s justification, God’s righteousness (Gal. 2:21.) Better accept the “wedding garment” of divine righteousness provided by Christ, and cast away the rags of human righteousness!

2. The propitiation of Christ vindicates the justice of God in “passing over” sins of former times and justifying the “ungodly” who have faith in Christ. Sin naturally deserves punishment. If God lets the sinner go free, it appears as if the demands of justice were not met. But Jesus “bore our iniquities”; it is “with his stripes we are healed.” Read Isa. 53rd chapter. So

Christ is a propitiation to God for us. (I Jno. 2:2.)

3. Justification "by grace through faith" excludes all boasting on our part. God gets all the glory. Works occasion boasting (3:27; Luke 18:9-14); faith gladly gives God the glory (4:20.)

LESSON NO. 8

(Chapter 4)

THE PRINCIPLE OF JUSTIFICATION BY FAITH ILLUSTRATED.

1. ABRAHAM. (Personal) 1-3

(1)—Not justified "by works." (Then he could glory 3:27.)

(2)—Justified by faith. (God given the glory 4:20.)

2. STATEMENT OF A UNIVERSAL PRINCIPLE. 4-8

(1)—"Now to him that worketh, the reward is not reckoned as of grace, but of debt."

A—"But to him ___that believeth___faith is reckoned for righteousness_____apart from works."

3. THE TIME OF ABRAHAM'S JUSTIFICATION. 9-16 (Relative)

(1)—**Before** his circumcision, not **after** it.

A—Circumcision a seal of righteousness already possessed.

B—Why was Abraham justified **before** his circumcision? That he might be the father of believing Gentiles also. He was to be the "heir of the world," not through law, but through the "righteousness of faith."

4. ABRAHAM'S FAITH. 17-22

(1)—Object of his faith: "God, who giveth life to the dead."

(2)—Operation of his faith: "In hope believed against hope;" unwavering faith, though nature de-

nied God's promise; fully assured that God **could** and **would** keep His promise.

(3)—Result of his faith: "It was reckoned for righteousness."

5. GOD'S AIM IN RECORDING GEN. 15:6. 23-25.

(1)—For our sake; to teach us that our faith will be reckoned for righteousness.

COMMENTS NO. 8

1. Abraham was not justified upon the **principle** of works. Hence justification is not by law, for that would mean justification by works. Then justification could not come by the law of Moses. Of course the Jews knew Abraham was not justified by the works of the law of Moses. He lived 400 years before the law of Moses (Gal. 3:17.) The justification here mentioned is not the justification spoken of by James (2:21) many years **after** Abraham's circumcision.

2. The **time** of Abraham's justification is significant. Had he been justified **after** his circumcision, the Gentile world would have been excluded from salvation, and **Jews only** would have been contemplated in God's promise to him. Justification **after** his circumcision would have meant annulment of God's promise, salvation by works for Jews only, and the making void of grace an faith (9-14.) Note: Abraham was justified **before** he was circumcised (Rom. 4:10); he received circumcision when he was 99 years of age (Gen. 17:24); he was 100 years old when Isaac was born (Gen. 21:5.) He was justified, then, a year or more before the birth of Isaac. Don't force James to contradict Paul! Note that Abraham was justified before God revived his body; he "beleived against hope." After knowledge of Isaac's conception, faith would not have been faith, and hope would not have been "against hope."

In my judgment the justification of Abraham by faith is to be considered more or less a detached event

in his life. In his case we are dealing, not simply with a man, but with him to whom the promise of the Messiah was made. Abraham was typical. And justification by faith was not a common occurrence in the lives of the people in Abraham's day. His faith was the faith that justifies now. It was not simply faith in God, but in "God who giveth life to the dead." In principle we are to believe what Abraham believed. We must "believe on him that raised Jesus our Lord from the dead." Abraham's body was "dead," and Sarah, naturally barren, was "past age." The son promised was Isaac concerning whom it was said. "In Isaac shall thy seed be called." Now Abraham was "fully assured" that God could and would give them this promised son in spite of nature's handicap. How like our faith: We were "dead in sins"; human effort was in vain. God promises justification through faith in Christ "who was delivered up for our trespasses, and was raised for our justification."

It is unnecessary to assume that Abraham was a condemned man before his justification by faith. He had been faithful to God several years prior to this time. He stood related to God as all other faithful men did at that time. As had been noted before, justification by faith was not an ordinary occurrence in those days. Abraham's justification was typical and really belonged to another age. Justification by faith is peculiar to Christianity. The law of Moses knew nothing of it. Hence Paul wrote: "Now it was not written for his sake alone, that it was reckoned to him; but for our sakes," etc.

What happened to Abraham in this case, happened for us as well as for him. Else how are those justified by faith in Christ "sons of Abraham"? (Gal. 3:7, 8, 14.) Note these significant words: "the blessing of Abraham in Christ Jesus."

LESSON 9.

(5:1-11)

FRUITS OF JUSTIFICATION

1. "PEACE WITH GOD." 1

(1)—The sinner is now justified, reconciled.

(2)—This sense of acceptance and security is based on the atoning blood of Christ. Man attempting to merit acceptance with God is never at peace with Him (Rom. 8:15.)

2. REJOICING. 2-5

(1)—Rejoicing naturally follows justification: We rejoice because of present blessings, and also "in hope of the glory of God." We also can rejoice "in tribulations" for Christ's sake. Why?

(2)—Hope is not disappointing; "it putteth not to shame."

A—Christian hope is inspired by the indwelling Holy Spirit.

(3)—God's love for us: He loved us while we were "weak," while we were "sinners." We being condemned, "Christ died for us."

(4)—The certainty of salvation: God **loved** us and Christ **died** for us while we were **sinners**; "much more" shall we **now** be saved "by his **life**."

COMMENTS NO. 9

1. Christ said: "I will give you rest." Paul said: "We have peace." Contrast this peace with the wretched state of one under law (7:14-24.) The "spirit of bondage" that brings forth fear, is exchanged for the "spirit of adoption" that makes one cry "Abba, Father!" The peace of the Christian is as real as the fear of the sinner that makes one cry: "W r e t c h e d man that I am!" Let us ascribe as much influence to Christianity as we do to sin.

This "peace with God" comes from trust in Christ. The Christian says: "I will put my trust in him" (Heb.

2:12,) not in self. The child in danger enjoys more peace when it puts its trust in the stronger arm of its father. See I Pet. 5:6. The justified state is not one of uncertainty, but one in which we can "stand ____ and rejoice in hope of the glory of God."

2. Eternal salvation is more certain for the justified person than justification is for the unjustified one. Note the contrast:

Enemies—Reconciliation—Death of Christ.

Reconciled—Saved—Life of Christ.

Christian, rejoice in the "much more"; for it is yours.

LESSON 10.

(5:12-21)

ADAM AND CHRIST

1. ADAM. 1

(1)—"Through **one** trespass" of the "**one man**" the judgment came unto "all men" to condemnation.

A—In Adam, the head of the race, "all sinned." "Through the **one** man's disobedience the **many** were made sinners."

(2)—Death not through the law.

A—"Death reigned from Adam to Moses"; "Until (before) the law sin was in the world"; but sin is not imputed (so as to result in death) where there is no law."

B—The function of the law: "Law slipped in to aggravate the trespass."—Moffat. (see lesson 6)

2. CHRIST. 15-21

(1)—"Through **one** act of righteousness" of the "**one man**, Jesus Christ" life came unto "all men."

A—Because of our relationship to Christ, the head of the spiritual race, we live.

3. CHRIST AND ADAM COMPARED.

(1)—Each is the head and, therefore, a represen-

tative; each brought weal or woe upon those whom he represented by "one act"; for the results of this act to him alone belong the merit or demerit.

4. CHRIST AND ADAM CONTRASTED.

(1)—Adam's "one act" brought death; Christ's "one act" brought life 17-19, 21.

COMMENTS NO. 10.

1. Of this section some one has said: "It is one of the most sublime, most difficult, and most debatable in the New Testament." But of the purpose of it we may be reasonably sure. It is to show (1) the cause of death to be the sin of Adam, not our own personal offenses, and (2) the ground of our justification to be the "one act" of Christ, not our own good works.

The teaching of the whole section is based upon the doctrine of imputation. All sinned in Adam in some sense. Not as distinct personalities certainly; for every person did not exist. All sinned representatively. Adam was head and representative of the race. His sin, not our own, brought death. Likewise the righteousness of Christ is imputed to the believer. Just as we die because of the "one trespass" of Adam, we live because of the one "one act of righteousness" of Jesus Christ. If justification is by works of man, then death comes by man's sins. If these doctrines be admitted, our relation to both Adam and Christ is severed. See Gal. 2:21; 5:4.

Note that Paul bases his argument upon the account of the fall of man as found in Genesis.

LESSON NO. 11.

(6:1-23)

THE BELIEVER'S RELATION TO SIN AND TO RIGHTEOUSNESS.

1. THE QUESTION STATED. 1 (15)

(1)—"Shall we (who are justified) continue in

sin that grace may abound?" Is it more sin, more grace? (5:20)

2. THE ANSWER. REASONS ASSIGNED. 2-11

(1)—"God forbid." (Let it not be.)

(2)—How shall those dead to sin live in it? 2

A—Death to sin symbolized by baptism. 3,4

B—Union with Christ who died to destroy sin and was raised to live unto God. 5-8-11

C—The "old man" (7:23) crucified. (Gal. 5:24)

3. EXHORTATIONS AND CONCLUSIONS. 12-14

(1)—"Let not sin reign----present yourselves unto God, as alive from the dead." 12,13

(2)—Sin shall not dominate you; for "ye are not under law, but under grace." 14

4. A CHANGE OF MASTERS. 15

(1)—Serve sin and sin is master. 16

(2)—Once servants of sin, now servants of righteousness. 17-20

(3)—A change of master demands a change of conduct. 21-22

A—Death the wages of sin; eternal life the gift of Christ.

COMMENTS NO. 11

1. For a justified person to desire to live in sin is unreasonable. Conversion kills desire to sin (Gal. 5:24.) One "dead to sin" abhors evil and shuns it. The only guarantee to holiness is a death to sin. Thousands of so-called church members prove they have never died to sin. Their religion is a sham!

2. One's death to sin in repentance is pictured in baptism. The immersion symbolizes death to sin; the emersion, a resurrection to righteousness. The impenitent cannot, therefore, be baptized. No death to sin or resurrection to righteousness can possibly be pictured by sprinkling or pouring. Immersion alone can do this.

3. It the purpose of grace to destroy, not to encourage, sin. And only grace can destroy sin (See

chapter 8.) It was by grace that Christ died (Heb. 2:10.) Grace demands righteousness (Tit. 2:11, 12.)

Note that it is freedom from the bondage of sin that Paul is discussing in this chaoter. (Read verses 1 and 15) He is not discussing the forgiveness of sin. If one still **alive** to sin should be forgiven, he would still be a **servant** of sin. Freedom from sin, then involves freedom from sinning as well as forgiveness. **Justification does not shield one in sin.** Grace is not a state in which one can sin with impunity.

LESSON NO. 12.

(7:1-14)

THE BELIEVER'S RELATION TO SIN ILLUSTRATED.

1. THE EXTENT OF THE AUTHORITY OF LAW. 1

(1)—Law dominates one while he lives.

2. THE PRINCIPLE ILLUSTRATED. 2-4

(1)—Wife bound to husband while he lives, but is released by his death so that she may legally marry again.

3. APPLICATION OF THE PRINCIPLE. 4

(1)—“Ye were also made dead to the law through the body of Christ.” And death to the law means death to sin (6:14)

(2)—United to Christ to “bring forth fruit unto God.”

(3)—Unregenerate state under law: “In the flesh” under the bondage of “sinful passions” occasioned by the law, and doomed to death. 5

(4)—Regenerate state under Christ: Dead to both law and sin, and serving God in “newness of spirit.” 6

4. THE USE OF THE LAW. 7-14

(1)—Then “is the law sin?” “God forbid.” (See V. 12)

(2)—Law makes sin known: Reveals right and wrong; convicts one of guilt; reveals to man his sinful nature (14, 17); makes known the power and enormity of sin by working death through that which is good.

(3)—Revives lust: Law is an occasion of sin; revives it and brings forth death.

COMMENTS NO. 12.

1. In this section Paul shows that to be freed from sin one must first be freed from the law; because law, instead of destroying sin, revives it. Hence by the death of Christ we are freed from the law as well as from sin. See following lesson.

Yet even Jewish Christians were reluctant in giving up the law. Some exchanged Christ for Moses (Gal. 1:6,7; 3:3); Others wanted to mix law and grace (Acts 15); while still others were "zealous for the law" (Acts 21:20.) See Eph. 2:14-16; Col. 2:14. Note the connection between law and sin in Col. 2:13,14.

Marriage to Christ is not a legal state, but one in which we are to "bring forth fruit unto God." After justification sin is spiritual adultery (James 4:4.) Holiness after justification is as much God's plan as justification.

Law aggravates lust because it is addressed to the unregenerate. And law must leave man unregenerate, a victim of lust. To be freed from the bondage of sin (sinning) man must be "born again."

Paul's reference to marriage is incidental, and cannot be expected to be exhaustive. Christ names one cause, and only one, for divorce and remarriage (Matt. 19:9.) Remarriage, except for unfaithfulness and death, results in adultery regardless of the laws of man.

LESSON NO. 13.

(7:14-25)

THE CARNAL MAN UNDER LAW

1. STATEMENT OF CONDITION. 1

(1)—“I am carnal, sold under sin.” (Sin the master, Paul a slave.)

2. PAUL'S EXPERIENCE UNDER LAW. 15

(1)—“What I hate, that I do.” See also 18, 19, 22, 23.

(2)—Convinced of the goodness of the law. 16

A—Paul's better judgment agreed with the demands of the law.

B—“In my flesh dwelleth no good thing-----
sin dwelleth in me.” 18,20

C—His good intentions were overcome by “the law of sin” which was in him. 23

(4)—Sees the absolute need of a Saviour. 24

A—“Wretched man that I am! who shall deliver me?”

3. THE DELIVERER FOUND. 25

(7)—“I thank God (for a Deliverer) through Jesus Christ.”

COMMENTS NO. 13.

1. In this section Paul has shown the inability of law to save man from sin. Law cannot make of carnal man a “new creature.” It simply presents to this carnal man, “sold under sin,” God's requirements without making it possible for him to keep them. Surely, then, simply to reveal to man his duty is but to leave him a ruined creature. The inability of law to crucify the “old man” was its fundamental weakness.

2. What a miserable struggle under law! “What I hate, that I do!” Human determination to do right is made void by the “law of sin” within man. The impos-

sible cannot be accomplished simply by a determination, howsoever strong the determination may be.

3. Thus the law led to Christ by revealing to man his inability to meet God's righteous requirements by his own strength. The cry for a Saviour follows a recognition of wretchedness. Indeed, Christ invites only those "that labor and are heavy laden." The first step in saving the lost is to convict them of sin. High pressure methods to get "responses" without convicting men of sin, is an abomination to God. And placing before a man a new set of requirements and urging him to do his duty is begotten of a sad misunderstanding of the weakness of the carnal man, as it is also a misconception of Christianity. And to do nothing more for man than to change his doctrinal views is to leave him a carnal man, "sold under sin," regardless of his supposed church membership.

I regard the latter part of verse 25 as not descriptive of the condition of one under Christ, as though Christ has not really delivered him from the "law of sin," but of one still under the law. Moffatt places this part of verse 25 before verse 24.

LESSON NO. 14.

(8:1-17)

NO CONDEMNATION IN CHRIST JESUS

1. THE SUBLIME FACT STATED. 1

(1)—"There is_____now no condemnation_____in Christ Jesus."

2. THE REASON. 2

(1)—Freed from "the law of sin and of death."
(7:23, 25)

A—A work the law of Moses could not accomplish. 3

3. THE MEANS OF FREEDOM. 2

(1)—"The law of the Spirit of life in Christ Jesus."

A—The birth of the Spirit by which we are made “new creatures.” (Jno. 3:5,6; Tit. 3:5; 2 Cor. 5:17.)

B—The Spirit’s work in the hearts of God’s children. 13

(2)—The work of Christ. 3

A—“Condemned sin in the flesh.” First, by keeping the law, and, second, by offering Himself on the cross.

4. THE CONTRASTED SPHERES. 5-11

(1) “The flesh.”

A—The state described in 7:14-24; conduct inspired by the “law of sin;” subjection impossible; “enmity against God.”

(2)—“The Spirit.”

A—The state of justification; conduct inspired by the indwelling Holy Spirit.

B—Condition: “If ____ the Spirit of God dwelleth in you.”

5. THE WORK OF THE SPIRIT. 13-17

(1)—Crucifies lust (13); induces obedience (14); begets filial love (15); testifies to sonship (16.)

COMMENTS NO. 16.

1. First, let us rejoice in the fact of security in Christ. In it there is abundant consolation to sinful man. But why is there “no condemnation” in Christ? First, because we have been freed from “the law of sin and death.” This is not the law of Moses, as some have supposed, unless we are to think of it as involving the “law of sin” mentioned in 7:23,25. With Paul to be freed from sin is to be freed from the law also (7:4-6.) Justification without the crucifixion of the “old man” would leave man still in bondage. Grace is no encouragement to sin because, first, the love of sin is killed, and second, the saved are given the Holy Spirit to keep the “old man” under subjection (13.)

2. The Christian life is a perfectly natural one, and

is free from such a despairing struggle as is described in 7:14-24. Of course, the "old man" is not killed in the absolute, or else sin in the child of God would be impossible. Sin, as king, has been dethroned and righteousness enthroned.

The indwelling Spirit is represented as the constant source of the new life in Christ (13, 14,) just as the "law of sin" determined the conduct of the sinner. Nothing is more plainly taught than the indwelling of the Holy Spirit in the Christian. See Rom. 8, 9, 11; I Cor. 3:16; 6:19; Gal. 4:6; I Jno. 3:24; 4:13, etc. For more of the uses of the indwelling Spirit see next lesson.

LESSON NO. 15.

(8:18-39)

GLORIFICATION

1. INTRODUCTORY STATEMENT. 18 (17)

(1)—Present sufferings and future glory incomparable. 18

2. THE YEARNING OF CREATION FOR DELIVERANCE. 19-22

(1)—The earth was cursed (Gen. 3:17, 18); it still groans and travails in pain (22); it hopes to be "delivered from the bondage of corruption (21.)"

3. THE YEARNING OF THE CHRISTIAN FOR GLORIFICATION. 23-25

(1)—This yearning is the fruit of the indwelling Spirit. 23

(2)—Object hoped for: "Redemption of our body."

(3)—Salvation is a state of hope. 24

4. THE HELP OF THE HOLY SPIRIT. 26, 27

(1)—"The Spirit helpeth our infirmity;" "He maketh intercession for the saints."

5. THE PROVIDENCE AND UNFAILING PLAN OF GOD. 28-30

(1)—“All things work together for good.” 28

(2)—Ultimate glorification God’s purpose. 29-30

A—God sees His work successful from foreordination through calling, justification, to glorification.

(3)—“God is for us.”

A—He loved us and gave His Son for us; He justifies; Christ intercedes; nothing in the universe can rob us of His love.

COMMENTS NO. 15.

1. As a climax to his discussion of no condemnation in Christ, the apostle briefly refers to our ultimate glorification. First, the creation is personified and represented as groaning and travailing in pain and hoping for deliverance. In this hope the Christian has fellowship. A special object of hope is the “redemption of our body.” As we have seen, the flesh is the source of a great deal of trouble. In it dwells no good thing; it is under the “law of sin.” But when the body is redeemed, man will be completely out of reach of sin.

2. A most gracious provision of God is the gift of the Holy Spirit. To be the temple of the Spirit is an honor one should covet rather than despise (I Cor. 3:16, 17; 6:19, 20.) Its uses are many: It crucifies lust (8:13; Gal. 5:16-24); it strenghtens us in a general as well as in a special way (Rom. 8:26); it sheds abroad in our hearts the love of God (Rom. 5:5); a recognition of its presence is a powerful incentiive to holiness (I Cor. 3:16, 17; 6:19, 20); it produces fruits of righteousness (Gal. 5:22); it is God’s pledge to us (1) of a resurrection from the dead (Rom. 8:11; 2 Cor. 5:-5,) and (2) of our future inheritance (Eph. 1:14); it is God’s mark of ownership (Eph. 1:13); it testifies of our sonship (Rom. 8:16 “And when we cry ‘Abba! Father!’, it is this Spirit testifying along with our spirit that we are children of God.”—Moffatt); it inspires spirituality and counteracts carnality (I Cor. 3:1-7; 6:18-29); it gives a better and deeper under-

standing of the word of God, especially fitting one for the "meat" of the word (I Cor. 2:14; 3:2.) "And what shall I more say?" The child of God will never know how much he owes to this heavenly guest till he shall actually possess the "inheritance" of which it is now God's pledge.

LESSON NO. 16.

(Chapter 9)

OBJECTIONS CONSIDERED

1. PAUL'S SORROW FOR ISRAEL. 1-3

(1)—"I have great sorrow and unceasing pain in my heart."

(2)—His willingness to suffer for their sakes.

(3)—Note his solemn affirmation. Why?

(4)—He recounts the past glory of Israel: "Whose is the adoption" (Ex. 19:5, 6,) "the glory" (I Kings 8:10, 11,) "the covenants" (Gen. 12:1-3; 17:1-4,) "the giving of the law" (Ex. 20,) "the services of God" (Tabernacle and temple worship,) "the promises" (Messianic promises,) "whose are the fathers" (Abraham, Isaac, and Jacob,) "of whom is Christ according to the flesh" (Rom. 1:3.)

2. OBJECTIONS CONSIDERED. 6-29

(1)—Has the word of God failed? Has He rejected His chosen people?

A—The answer: "They are not all Israel that are of Israel;" "in Isaac shall thy seed be called;" "not the children of the flesh, but the children of promise."

B—The principle of election: Mercy, not human merit. Ishmael and Isaac both sons of Abraham, yet only Isaac is chosen; Jacob and Esau both sons of Isaac, yet only Jacob is chosen.

(2)—"Is there unrighteousness with God?" 14-19

A—The answer: "His statement to Moses. Restatement of the principle of election.

(3)—"Why doth He still find fault?" 19-29 (If

God has His way, why does He still find fault?)

A—The answer: No one has the right to question the sovereignty of God. The potter has the right over the clay. Gentile believers and the Jewish “remnant” of vessels of mercy.

3. THE DETERMINING FACTOR OF ELECTION. 30-33

(1)—Faith in Christ. The Gentiles sought righteousness by faith and attained it while the Jews sought righteousness by works and did not attain it.

COMMENTS NO. 16

1. That Israel was rejected was a distasteful fact to the Jews. Hence Paul assures them of his sincere love for them and also of his deep sorrow on account of their unbelief. How Christ-like was Paul's love! He was willing to be accursed for those who accursed Him.

2. The fundamental mistake of the Jew consisted in thinking all fleshly Israel was chosen, when, in fact, only spiritual Israel was contemplated in God's promise to Abraham. See 2:28, 29. “In Isaac shall thy seed be called,” is a significant statement. The whole matter of salvation by grace through faith was involved in it. Abraham's faith concerning Isaac against all indications of nature was typical of saving faith to day. The object of his faith, “God, who giveth life to the dead” is the object of justifying faith now (Rom. 4: 24, 25.) “Hagar and Sarah are two covenants.”

“Hagar is mount Sinai,” the old covenant of works; Sarah is the new covenant of grace. Benefits of the covenant are spiritual and depend upon a spiritual birth. Note that all the objections to Paul's doctrine of election by grace came from those saturated with the doctrine of human merit, the doctrine of works.

The fundamental basis of election is the sovereignty of God. The sooner man learns not to call in question any thing God does or says the better it will be for him. Woe unto the creature who replies against the

Creator! If any one is saved, he gets what is undeserved; and those who are lost are "worthy of death." But God refuses none except those who refuse "His only begotten Son." In this sense, then, man determines his own election or rejection." "Ye will not come to me that ye might have life," said Christ.

To learn the whole truth about election read also chapters 10 and 11. Ignore the division of the book into chapters. The tenth chapter teaches that faith in Christ is the condition of election, and the eleventh chapter foretells the acceptance of the Jewish nation of Christ. Hence there is no unrighteousness with God; neither has He "cast off His people."

The doctrine of election agrees with Paul's doctrine of salvation by grace through faith, not of works.

LSSON NO. 17

(Chapter 10)

THE REASON OF ISRAEL'S REJECTION

1. THE APOSTLE'S DESIRE FOR THE SALVATION OF ISRAEL. 1

2. ISRAEL'S ZEAL. 2

(1)—"They have a zeal." What was defective in this zeal?

3. ISRAEL'S IGNORANCE. 3, 4

(1)—"Ignorant of God's righteousness." What was sought?

(2)—"Christ is the end of the law unto righteousness."

4. LAW-RIGHTEOUSNESS AND FAITH-RIGHTEOUSNESS CONTRASTED. 5-10

(1)—Law-righteousness: "The man that doeth."

(2)—Faith—righteousness: "To every one that believeth."

5. THE TESTIMONY OF THE OLD TESTAMENT SCRIPTURES. 11-13

(1) — "Whosoever believeth," or "Whosoever shall call."

6. THE DIVINE METHOD. 14, 15

(1)—Gospel, messenger, commission, preaching, hearing, calling or believing. (Compare 11 and 13)

7. ISRAEL'S REJECTION OF THE GOSPEL. 16-17

(1)—Isaiah: "They did not all hearken." "Who hath believed?"

8. ISRAEL'S OPPORTUNITY TO BELIEVE. 18

-19

(1)—They heard (Psa. 19:4); they knew (Deut. 32:21.)

9. THE GENTILE'S ACCEPTANCE FORETOLD. 19, 20

(1)—"I was found of them that sought me not." (See 9:30)

10. ISRAEL'S PERSISTENT UNBELIEF. 21

(1)—"All day long" God invited a "disobedient _____ people."

COMMENTS NO. 17

1. Desire for the salvation of others and prayer for them are inseparable. But why should Paul pray for or God invite the Jews if their damnation was sealed?

2. All zeal is not good. See Matt. 23:15 and Phil. 3:

6. Happy is he that combines zeal with knowledge and sincerity. Contrast zeal to proselyte and zeal to save.

3. Ignorance of the "righteousness of God" is fatal. The gospel, not the law, revealed this righteousness. Hence its power to save.

4. Law-righteousness is human righteousness (Phil. 3:9,) and is conditioned on works, efforts to merit approval. Faith-righteousness is divine righteousness ("of God",) a gift of God, imputed on the condition of faith in Christ. Law and works, grace and faith.

5. "Calling on the name of the Lord" is descriptive of the attitude of him who, seeing his helplessness,

trusts in Christ crucified for salvation. It is belief in Christ. Confession is faith in words. The **two** have **one** significance. Hence "believeth unto righteousness," and "confession unto salvation." Righteousness equals salvation. Likewise is baptism related to faith. It is faith embodied in deed. The **two** have **one** significance, **trust** in Christ. (Gal. 3:26, 27.)

6. "Belief cometh of hearing" means responsibility on the church. "How shall they hear without a preacher?" And how weighty is the preacher's responsibility. Maturity, knowledge, wisdom, sincerity are essential qualifications.

7. Only the unbelieving are rejected; the believing are elected. Why were the Jews rejected? See 9:31, 32; 10:16.

8. Hearing involves responsibility. 1:20; Jno. 15:22; Luke 12:47.

LESSON NO. 18

(Chapter 11)

THE RESTORATION OF ISRAEL

1. "DID GOD CAST OFF HIS PEOPLE?" 1, 2
 - (1)—"God forbid." "God did not cast off His people."
2. PROOF OF THE ANSWER. 2-10
 - (1)—"For I also am an Israelite."
 - (2)—The case of Elijah.
 - (3)—A present election according to grace.
 - A—"By grace____no more of works; otherwise grace is no more grace."
 - B—Israel's failure. Why? See 9:31, 32
3. ISRAEL'S LOSS THE GENTILE'S GAIN. 11-15
 - (1)—Their fall meant salvation to Gentiles. How? See Acts 13:46, 47.
 - (2)—Their restoration will mean a world-wide blessing.
- 4 THE GENTILES WARNED. 16-32
 - (1)—The figure of the olive tree.

A—"Glory not over the (natural) branches."
"If God spared not the natural branches, neither will He spare thee."

B—The way of return for Israel: "By their unbelief they were broken off." "If they continue not in their unbelief, shall not be grafted in"—saved.

(2)—Partial hardening of Israel "until the fullness of the Gentiles be come in."

(3)—The history of Jews and Gentiles twice reversed.

5. THE DOXOLOGY. 33-36

(1)—God's wisdom unsearchable.

A—Hence let no man question His acts.

B—But God's love is also infinite and directs His infinite wisdom and power. "His infinite wisdom directs His infinite power, according to the impulse of His infinite love."

COMMENTS NO. 18

1. The apostle now proves that God has not arbitrarily cast off His people. Paul was himself a Jew, and God had accepted him. "And if the first fruit is holy, so is the lump." Even at that time a "remnant" of the Jews had accepted Christ and were, therefore, elected. It would be unreasonable to think God would cast off the Jews who had been honored with so many special privileges that would naturally lead them to accept Christ.

Paul plainly states that they were rejected because of their unbelief, and that they would be accepted when they believed. Thus there will be no special "gospel" for the Jew. When he accepts what he once rejected, he will be saved. And when he does accept Christ, he will then care nothing of fleshly relationships, or of the law. What was once religious gain, he will consider loss (Phil. 3:4-9.) He will think more of spiritual worship than of Jerusalem. (John 4:21-24)

LESSON NO. 19

(Chapter 12)

EXHORTATIONS TO CHRISTIAN LIVING

1. THE BASIS OF PAUL'S APPEAL. 1

(1)—“The mercies of God.” Also the basis of holiness.

2. VARIOUS EXHORTATIONS. 1-21

(1)—Offer “bodies a living sacrifice_____spiritual service.”

(2)—Spiritual transformation: 2

A—“Be not fashioned.” “Be transformed.”

(3)—Humanity enjoined. 3

A—Not to think. How?

B—So to think. How?

C—The physical body: Many members, many offices, one body. 4

D—The spiritual body: Many members, many offices, one body. 5

E—Spiritual gifts for good of all. 6-8.

(4)—Mutual love without hypocrisy. 9, 10

(5)—Hate evil and cleave to the good. 9

(6)—Rendering service, not slothful, but diligent.

11

(7)—Hope, rejoicing; tribulation, patience; prayer, steadfastness. 12

(8)—Benevolence; hospitality. 13

(9)—Treatment of enemies: “Bless and curse not. 14, 17, 19-21

(10)—Fellowship with the fortunate and unfortunate. 15

(11)—Condescension to things lowly. 16

(12)—Live honorably. 17

(13)—Live peaceable. 18

COMMENTS NO. 19

This is one of the most famous chapters of the Bible. It covers practically the whole scope of Christian activity. Personal virtues are recommended; various relationships are described—relationships to fellow-

members of the body of Christ, to enemies and to those not enemies, to the high and to the lowly, to the sinful and to the righteous. Against the life herein enjoined no man can bring accusations.

Unlike much of what has gone before, this chapter is easy to understand. There is no controversy here. Read and reread it; Practice it and cause others to "glorify your Father who is in heaven."

LESSON NO. 20

(Chapter 13)

THE BELIEVER'S RELATION TO THE WORLD. EXHORTATIONS.

1. HIS RELATION TO THE "HIGHER POWERS." 1-7

(1)—Subjection. 1

A—Government is ordained of God. Hence rebellion against it brings the judgment of God. 1, 2, 3

B—Rulers praise those who do good, and punish those who do evil. 3, 4

C—Do right, not through fear simply, but for "conscience' sake." 5

D—Pay tribute and custom; fear and honor the rulers. 6, 7

2—RELATION TO HIS FELLOWMAN. 8-10

(1)—Honesty enjoined. 8

(2)—Love the only abiding obligation to man. 8

(3)—Love the fulfillment of the law. 9, 10

3—EXHORTATIONS. 11-14

(1)—"Awake out of sleep." 11 Why?

(2)—Cast away evil and embrace righteousness. 12 Why?

(3)—"Walk becomingly." Put on the Lord Jesus," and crucify lust. 13, 14

COMMENTS NO. 20

1. Though the believer is not of the world, he must live in the world (John 17:14-16.) What, then is his relationship to the world? His relationship to govern-

ment is to be that of subjection. Only governments based upon righteous principles are contemplated; only such as are a terror to evil work and that praise the good. The Christian's relationship is to be reversed toward other governments. Subjection to government does not mean the loss of one's individuality and the end of his responsibility to God. In all relations of life God must be put **first**, rather than to be wholly ignored.

But it is a duty to God to obey the righteous demands of government. Any effort to defraud the "powers that be" is sin.

2. The debt of love cannot be fully paid; it remains and abiding obligation toward both man and God. One who loves his neighbor will do no harm. "Love, therefore, is the fulfillment of the law."

3. The fact of approaching bliss is sufficient incentive to cause one to awaken to greater activity. Works of darkness must be cast aside for the armor of light. Thus only can the child of God "walk becomingly." Hope is purifying (I John 3:3.)

LESSON NO. 21

(Chapters 14-15:13)

MUTUAL TOLERANCE AND HELPFULNESS ENJOINED.

1. THE MATTER OF DIET. 1-2

(1)—One has faith "to eat all things," both vegetables and meats; another eats vegetables only.

2. THE MATTER OF DAYS. 5

(1)—"One man esteemeth one day above another; another esteemeth every day alike."

3. GOD THE ONE JUDGE. 3, 4, 6-12

(1)—The right to judge belongs to neither of the above persons, but to God alone.

A—We live and die "unto the Lord," not men.

B—"To me (God) every knee shall bow, and every tongue shall confess to God," not men.

C—"Let us not judge one another."

4—MUTUAL SYMPATHY AND HELPFULNESS.

14-23

(1)—“For if because of meat thy brother is grieved, thou walkest no longer in love.” 15

(2)—Let peace and edification be the aim. 19

A—The essential things are not eating and drinking, but “righteousness and peace and joy in the Holy Spirit.”

B—Do nothing to cause stumbling. 21

(3)—Conviction the determining factor of conduct. 22, 23

A—Be convinced that God is pleased.

B—Convictions not to be violated.

(4)—The obligation of the strong to the weak. 15:1-3

A—“Bear the infirmities of the weak, and not to please ourselves.”

C—Edification of others the aim; Christ our example.

(5)—Mutual love between Jew and Gentile. 6-13

A—“With one accord____with one mouth.” 6

B—Christ a Saviour of both Jew and Gentile.

8, 9

C—Fellowship of Jew and Gentile foretold. 9-

12

COMMENTS NO. 21.

The person “weak” in faith” here is an over scrupulous person. He will not eat meat for fear he will do wrong. He is ready to criticise the stronger and better informed brother for eating meats. Naturally the “weak in faith” are more intolerant than others. He wants to judge others by his standard.

Paul enjoins mutual toleration. The stronger brother must not “set at nought” the weak brother, nor the weak brother excommunicate the stronger brother. How much has this advice been needed down through the ages. Many are ready to “set at nought” every one who in any way differs from themselves,

even though the difference be over matters not essential. Men tend to magnify differences, and make even things indifferent the "weightier matters." This is always an indication of weakness, not of loyalty.

2. God is the one Judge to whom all men must answer. I must not usurp the prerogative of God by setting myself up as a judge over my brother. My loyalty, then, does not consist in pleasing men; nor should I be very much concerned about human standards of orthodoxy.

3. I am warned, however, to exercise charity toward others. I must be Christ-like enough to surrender a right for the sake of a weak brother. I need not be pleased, just as Christ pleased not Himself. For this brother Christ died; and for the sake of Christ I must be ready to sacrifice for another. Even here "It is more blessed to give than to receive."

4. To some, verses 14, 22 and 23 present a difficulty. Paul said "nothing is unclean of itself." The context must determine the scope of the application of this principle. Paul was not thinking of sinful lust, but of meats. Under Christ all distinction of clean and unclean meats is done away. No meat is unclean of itself; "Save that to him who accounteth anything (any meat) to be unclean, to him it is unclean."

Of course this principle has a wider application than simply to meats. It is universally true that to account anything sinful, to him who so considers it, it is sinful. That is it is sinful to do what one thinks is wrong. "He that doubteth is condemned if he eat, because he eateth not of faith (conviction); and whatsoever is not of faith is sin." There is no limitation to this "whatsoever." Any act in religion or outside religion is sinful when it is performed by one who doubts that it is right. Eating meats would have been sinful for the weak brother, but not for the stronger brother. The sin of the weak brother would have con-

sisted not in eating, but in eating against his conscience. Let us, then, be true to our convictions; let us not be reeds "shaken with the wind." But let loyalty to conviction be accompanied with knowledge.

LESSON NO. 22.

(15:14-16:27)

CONCLUSION

1. MATTERS PERSONAL. 14

(1)—Expressions of confidence. 14

(2)—His ministry to the Gentiles magnified. 15-21

A—"Minister unto the Gentiles, ministering the gospel.

B—His offering to God, the Gentiles, sanctified by the Holy Spirit.

C—Gospel fully preached in various places.

D—Preached where the gospel was unknown.

(3)—His determination to visit Rome. 22-29

A—His mission to Jerusalem.

(4)—He asks for the prayers of the Roman church. 30

A—That he might evade evil men in Judea.

B—That his offering be accepted.

C—That he might see them in peace.

2. PHOEBE COMMENDED. 1, 2

(1)—"A servant (deaconess) of the church."

A—"Receive her in the Lord, worthily of the saints."

3. SALUTATIONS. 3-16

(1)—Prisca and Aquilla, sacrificing fellow-workers, valued by Paul and "all the churches of the Gentiles."

(2)—Twenty-six persons are named most of whom were Greeks.

A—Note the Christian tie expressed by such phrases as “in Christ,” “in the Lord,” etc.

4. WARNINGS AGAINST DIVISIONS AND APOSTASY. 17-20

(1)—False teachers, “Turn away from them.” 17

(2)—Their famous reputation at stake. 19

(3)—Victory assured. 20

5. MORE SALUTATIONS. 21-23

(1)—From Paul’s fellow-workers: Tertius was Paul’s amanuensis.

6. THE DOXOLOGY. 25-27

(1)—The Romans commended to God “to whom be the glory forever.”

COMMENTS NO. 22.

1. It is good to express confidence in others. Note Paul’s estimation of the Roman church: “Full of goodness, filled with all knowledge, able to admonish one another.” The spiritual development of a child of God should enable him to admonish others. Otherwise God is not pleased (Heb. 5:11-14.)

Paul’s desire to preach where Christ was not known was commendable. This preaching is usually left to the weakest preachers, when its problems call for the abilities and qualification of the strongest. One of the most essential qualifications, however, for doing such work is an unselfish desire to preach to save souls. Paul was not interested in a reputation that would be injured by preaching where there were few or no Christians.

Paul an inspired apostle felt keenly the need of the prayers of his brethren. Note the definite things he asked them to pray for. Prayers are usually too gen-

eral. This is caused partly by a lack of faith. It takes faith to ask for special things.

2. Phoebe was a servant, deaconess, of the church at Cenchrea. Just what Phoebe did we are not told; but there is always much work to do in any church that no one can do as well as godly women.

3. Paul delighted to mention by name those who had helped him in the gospel. Prisca and Aquilla are notable examples. He was associated with this famous pair in various places and under various circumstances. They were well informed in the gospel, as is proved by their ability to detect error in the preaching of Apollos. Many an Apollos has profited by the private criticisms of Priscas and Aquillas.

4. It is evident that Paul sensed the probability of the devisive work of false teachers at Rome. Sad for that church it could not have retained a Paul with it down through the ages. But it was the teaching of Paul that broke the force of the Great Apostasy in after ages.

5. The letter to the Romans contains two famous doxologies. The first is found at the end of the doctrinal part of the epistle. Paul had stated, explained, and defended the fundamental doctrines of Christianity. His gratitude to God and his appreciation of God's wisdom is sublime. Read it at the close of the eleventh chapter. The second closes the epistle. His mind ran back through the ages to the purpose of God to reveal the gospel he had been preaching. And to the God who was the author of this saving power he commends his readers: "To the only wise God, through Jesus Christ, to whom be the glory forever. Amen."

APPENDIX

“THE RIGHTEOUSNESS OF GOD”

This righteousness is the peculiar revelation of the gospel. The gospel saves because it reveals this righteousness. The law could not give it. Since the expression, “the righteousness of God,” is the key expression of this epistle, we should be careful to know what it is.

What it is not: (1) An attribute of God; for it something God gives (5:17.) (2) Moral rectitude in man; for it is something bestowed upon the “ungodly” (4:5.)

2. What it is: (1) It is a righteousness of which God is the source in contrast to human righteousness (Phil. 3:9.) (2) It is a gift of God in contrast to a righteousness earned by man (5:17; 4:1-6); (3) It is a righteousness conditioned on faith in Christ, not on works (1:17; 3:21, 22; 4:4-6; 9:30-32; Phil. 3:9.) It is the sum-total of the work done by Christ for sinners. He is our righteousness” (I Cor. 1:30.) When Christ’s works is put to our account, when it is “reckoned,” or “imputed,” we are justified and possess “the righteousness of God.”

“The righteousness which God imparts.”—Luther. “A righteousness which God gives and which he approves.”—Hodge. “It denotes a justification of which he is author.”—Lard. “A righteousness which emanates from God.”—McGarvey—Pendleton.

THE DOCTRINE OF IMPUTATION

Along with “the righteousness of God” goes the doctrine of imputation. This righteousness can be ours only when it is “reckoned,” or “imputed” to us. It is a righteousness for the “ungodly.” The results of Adam’s sin is “imputed” to us. We die, therefore, not for our sins, but because of Adam’s sin. Likewise the obedience of Christ is “imputed” to us; and we live, because of His righteousness, and not because of our own. The Jews were ignorant of this righteousness, and sought a righteousness “by works.” (10:3; 9:30-32.) For the sinner to seek salvation on the ground of his own works, is to reject the “righteousness of God” (Gal. 2:21.) Read again 5:12-21.

“My hope is built on nothing less
Than Jesus’ blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus’ name.”

