



I. B. GRUBBS

AN EXEGETICAL AND ANALYTICAL

Commentary

ON

Paul's Epistle to the Romans

BY

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**WITH AN INTRODUCTION BY
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**F. L. ROWE, PUBLISHER
CINCINNATI, O
1913**

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EDITOR'S PREFACE.

Several attempts were made by Prof. Grubbs to comply with a widespread and urgent demand to write a Commentary on Romans, but pressure of duties, incident to his labors in the College of the Bible and in the pulpit, together with A declining state of health, prevented For more than twenty-five years he gave his classes in Exegesis the benefit of Ms analysis of the Epistle, and his best thoughts on this, the most wonderful of all the apostolic letters. The Master bade the servant lay down his pen before the completion of the work in the form of a commentary; the task of the editor is simply to arrange, in such form, the author's exposition of this Pauline letter.

This commentary is given in its exegetical form. It is well adapted to class-room work, the best results being obtained by having the student take the text only, and having him give his own analysis of the Epistle.

While the work, as arranged, is suitable for class room purposes, it is "just the thing" every careful Bible reader wants. In order to enjoy the study of Paul's most excellent letter, read the author's Introduction first. This will give you the proper view-point, and enable you to see the apostle's teaching in its true light. After a brief review of the Historical Circumstances, fix in your mind the seven points of the Epistle as set forth

in the TABULAR VIEW OF ROMANS; then take a telescopic view by means of the Analytical Outline, and you will be ready to enjoy, as never before, the most masterly presentation of the lofty principles of the Gospel of Christ by him who "received grace and apostleship unto obedience of faith among all the nations, for His name's sake."

With the hope and prayer that the "inspiration" received by the hundreds of students whose privilege it was to hear the lectures of Prof. Grubbs on this great letter, may be enjoyed by the readers of this volume, the editor humbly submits this work of love.

Read also "Addenda," beginning on page 178.

DEDICATION

To the hundreds of students who have enjoyed the "inspiration" of Prof. Grubbs' class-room lectures on Paul's most profound epistle, this volume is affectionately dedicated.

INTRODUCTION.

By Prof. B. C. Deweese, College of the Bible,

[Prof. Deweese has succeeded Brother Grubbs as professor of Exegesis in the College of the Bible at Lexington, Ky. Years of acquaintanceship ripened into warm friendship. Prof. Deweese, as a student, and later as a colleague, appreciated Brother Grubbs very highly. For these reasons we have called upon Prof. Deweese to write this Introduction, and he readily and kindly complied with our request.]—G. A. K.

The writer gladly responds to the request to write a note of introduction to this work on Romans from Prof. Grubbs, but with some hesitation. To those who had the privileges of his instruction in exegetical exposition, too much can not be said in appreciation of his expository lectures, a privilege I never had in his classes. To those who were denied this privilege, a judicial estimate will seem to indulge an occasion to unduly praise this modest and self-effacing student of Paul's master-piece. The work did not have the author's supervision as it passed through the press, but the painstaking accuracy of his son-in-law, the editor, is a pledge to the reader that he can depend on the fidelity of the presentation of the Professor's thought.

Prof. Grubbs had good collegiate training, was a lifelong student, specialized for many years on the epistles of Paul, and, like Luther on Galatians, made interpretation of the epistle to the Romans his exegetical delight. Superior natural sympathy with Paul's spirit and a keen joy in un-

folding the Apostle's great analytical discussion of the supremely vital truths of redemption make his explanation of the epistle one which richly deserves the attention of students—and to such he always made his appeal. I have never found elsewhere another such mastery of the Apostle's argument, nor such a full and carefully developed outline of his thought, Paul has received but scant justice at the hands of many commentators, because they missed his point of view, and consequently treated the epistle as if it were a theological outline of Christian doctrine. Perhaps no other man of our generation so clearly grasped the Apostle's aim and so admirably stated it as Prof. Grubbs does. Many sided as Paul was, his greatest service to the cause of Christ is not so fully grasped by current scholarship as it was by the great Reformers. The doctrine of salvation by grace appealed to Paul's mind and heart. He was raised up to save Christianity from the blighting influences of Jewish exclusiveness and intolerance, and particularly from the utterly wrong view about salvation by the grace of God rather than by the merit of man's efforts to rescue himself from the bondage of sin. Grace and not man's sinlessness is the sole ground of our hope.

Prof. Grubbs has no superior among interpreters in his understanding of Paul's purpose, of his invaluable service to the gospel in clearly setting forth the gracious provisions of the gospel in marked contrast with every form of legalism. His labor here saved Christianity and made it the world religion, thus matching admirably the statement that Christ died for all, that the Word was to be preached to all, that salvation was graciously offered to all on the condition that men should accept Christ as Savior, submit themselves unreservedly to his authority, trust his promises, walk in his love, and count this salvation above their chief joy. A word of explanation is needful here to prevent a mis-

understanding of the nature of this commentary. Readers will not find in it a merely verbal explanation of the epistle. What Bernhard Weiss does so admirably in unfolding the thought of New Testament paragraphs, Prof. Grubbs with singular skill does for the entire epistle to the Romans. His analytical outline, his choice of subjects for special treatment, his following of Paul's guidance without turning aside so that the Apostle's teaching gets lost in polemical discussion, furnish a unique example for all who wish to become good interpreters of the word of life. The value to ministers and especially to younger men who are to be the teachers of the Scriptures, a mastery of this small work can not be too highly rated. If our natures are subdued to what they work in like the dyer's hand, following Prof. Grubbs through Romans will fill the mind with revelation's greatest truths, prevent all inclination to accept any form of legalism, claim for Christ his place as Lord of life, kindle the imagination for a better appreciation of things spiritual, awaken a desire to become workmen for God that need not be ashamed, handling aright the word of truth.

I gladly confess myself largely indebted to Prof. Grubbs for his contributions to my own knowledge of the Scriptures. How I shall rejoice if my word of introduction shall draw attention to this contribution from my venerable and now glorified colleague—to the better understanding of our debt to Paul for his success in freeing a holy religion from the iron bands of an intolerant legalism. "For freedom did Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage "

BENJAMIN CASSEL DEWEESE,

Lexington, Ky , College of the Bible, July, 1913.

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THE AUTHOR'S INTRODUCTION.

It is too much the habit of expositors and theologians to regard the Epistle to the Romans as a theological treatise, dealing systematically with the topics of justification, sanctification, and glorification. Properly understood, however, we can see in it only a profound and overwhelming polemic against a pernicious error, which would subvert the whole remedial system. This opposition colors, in a measure, the contents of every section of the Epistle. Throughout, a broad and striking contrast runs between the principle advocated and the theory opposed. By affirming of the gospel (1 :16) that "it is the power of God to every one that believes," the Apostle lays down the fundamental doctrine which he intends to develop and establish against the legalistic claims and pretensions of the Jews.

The Gospel *versus* the Law is the one theme of which he never loses sight in the elaboration of the details of this wonderful production. But this great generic antithesis of the Epistle involves a number of subordinate contrasts. In the predicate of the fundamental and all-comprehensive proposition above quoted (1:16), there are no less than five cardinal terms, key-words, which already suggest a fivefold antithesis between grace and legalism, between Christianity and Judaism:

1. When it is said that the Gospel is "*the power* of God unto salvation," etc., we have a hint as to the weakness of the law in reference to the great end here mentioned. This contrast is brought out fully and clearly in chap. 8:2-4, "What the law *could not do in that it was weak* through the flesh, God, sending his own Son in the likeness of sinful

flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." Here, unmistakably, we have Gospel power *versus* legal weakness, as regards the salvation of man. God himself is powerless to save any one righteously except through the gracious provisions of the Gospel of his Son, whom he accordingly "set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, *that he might be just* and the justifier of him who believeth in Jesus." (3:26). What a splendid point the Apostle has made in this first contrast for the Gospel of Christ against Judaic legalism!

2. The next important word in the statement of the Apostle's theme shows that the saving power of the Gospel is altogether divine. It is "the power of *God*." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." He who wins souls in the presentation of the gospel, the simple truth as it is in Jesus, is wielding a power, not human, but Divine; and the resulting justification before God is based, not on the righteousness of man, "but the righteousness of God." Here, now, we have the second subordinate antithesis of the Apostle's great theme—a contrast which is fully presented in 10:3 and other passages. Of the Jews, the Apostle says, that "they being ignorant of God's righteousness, and going-about to establish their own righteousness, have not submitted themselves to the righteousness of God." This difference is forcibly presented in Phil. 3:7-0: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found in him, *not having a righteousness of mine own, even that which is of the law,*

but that which is through faith in Christ, *the righteousness which is from God by faith.*" Thus, then, as opposed to human righteousness, "which is of the law," stands the Divine righteousness of the Gospel. It is easy, too, to see how the Apostle can speak of legal righteousness, or justification by law, as human. It is only on the ground of merit that law can justify. If, then, a man could merit his acceptance with God, his justification would not be due to the gracious "power of God," but would rest upon his own inherent goodness. The difference, therefore, between legal-ism and Christianity is broadly measured by the difference between the human and the Divine.

3. We come next to a grand word which points to a difference of results. The gospel is the "power of God *unto salvation.*" As regards this great end, we have seen "what the law could not do in that it was weak through the flesh." But as regards the very opposite result, condemnation and death, it has, indeed, tremendous power. Hear the Apostle in chapter 7:9-10, as to this effect of the law in the absence of grace, "I was alive without the law once. But when the commandment came, sin revived and I died. And the commandment which was for life I found to be unto death." Hence, he elsewhere (II Cor. 3:6-7) describes it as "the letter" that "killeth," as "the ministration of death written and engraven on stones." Its fearful dictum is: "Cursed is every one who continueth not in all the things which are written in the book of the law to do them." Thus the only hope for man with his imperfections is to pass from under a mere legal system, which can only justify the sinless, to a dispensation of grace, which is clothed with divine power to "justify the ungodly." To the heart in this new attitude sweetly comes the blessed assurance, rich with comforting power: "Sin shall not have dominion over you, for you are not under the law, but under grace." Here it might be well

to observe that the redeemed, though not under the moral law of God as "the ministration of condemnation," are, nevertheless, forever under it as an imperishable principle of obligation and authority. In 3:31, the Apostle found it necessary to guard this point: "Do we, then, make void the law through faith? God forbid; nay, we establish the law." The abrogation of the law through the Gospel is really its fulfillment. As a code possessing the power to curse, it has for the redeemed been "done away." As eternally clothed with power to command, it has been magnified and honored.

4. We might infer from the very nature of the system of grace, that its offer of mercy to the needy sons of men would be universal. As God without the Gospel would be powerless to save any, so, on the other hand, with its rich provisions of grace, he is able to save *all* who are willing to be saved. The Gospel is "the power of God unto salvation to *every one* who believes." The Jew, with his legalistic training and his consequent exclusiveness, could not understand the universality of grace. If legal justification had been possible to man at all, we know well from the history of the race that only a few cases of rare personal excellency could set up a plausible claim to Divine acceptance on this footing, and, according to the Scriptures, "there is none righteous"—as the law in its demand for absolute moral perfection requires—"no, not one."

But the Jew, in his delusion, supposed that he had kept the law sufficiently to stand before God in the strength of his own righteousness, and he very naturally limited the favor to legalistic worshippers, and looked upon all others as inevitably doomed to death without mercy. Now, the argument of the Epistle to the Romans, in dispelling this double delusion, enables us to discern the broad contrast between the universality of the Gospel and the exclusiveness of legalism. Hear the Apostle in chapter 3:21-23 on this interesting point: "But now apart

from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets: even the righteousness of God, through faith in Jesus Christ *unto all* them that believe; for there *is* no distinction: for all have sinned and fall short of the glory of God." Here we see that just as all are equally in need, so has provision been equally made for all. And this characteristic feature of the Gospel, the universalism of its gracious offer of salvation, is emphasized throughout the Epistle. We are again and again reminded that this blessedness cometh not upon the circumcision only, but upon the uncircumcision also; that "the same God over all is *rich unto all* who call upon him," and that, consequently, "*whosoever* shall call upon the name of the Lord shall be saved"—the calling to be done, of course, in accordance with his own divine direction,

5. But in the light of these and other passages, we find *conditionally*, as well as universality, in the Gospel. To this, indeed, the fifth important term in the predicate of the grand proposition of the Epistle emphatically points. The Gospel is "the power of God unto salvation to every one who *believes*" And at this point the involved contrast between the Gospel and the law is the significant antithesis of faith and works, so extensively developed and so conspicuously held up to our view in this Epistle. The dictum of the law is: "Do this and thou shalt live." The maxim of the Gospel is: "The just shall live by faith." *Doing* is the ground of *legal* justification, *Believing* is the *condition of gracious* justification. The radical opposition between these, together with the inapplicability of the former to man as a sinful being, undergoes thorough discussion, especially in the third and fourth chapters, and reappears in different forms in subsequent parts of the Epistle. But in what precisely consists this opposition, this irreconcilable difference between legalistic doing and evangelical believing?

We must be permitted to say that great injustice has often been done to the Apostle's arguments touching this contrast. While energetically opposing a justification meritoriously grounded on works, and earnestly advocating a justification graciously conditioned on faith, would he advocate a justification *grounded on faith*, or oppose a justification which is merely *conditioned on works produced by faith*? The works of legalistic morality on the ground of which the Jews sought justification, had no Christ, nor grace, nor faith in them. "If they who are of the law be heirs, faith is made void and the promise of no effect" (4:14). But the Apostle, both in the beginning and at the end of this Epistle, avers that the Gospel is "made known to all nations for *the obedience of faith*." This obedience as springing from faith is never placed by the Apostle in antithesis with faith or represented as making it void. Of Abraham's obedience growing out of his faith, the Apostle James says: "Seest thou how faith wrought with his works, and by works was faith made perfect?" Here, then, are "works" by which faith is not "made void," but rather "made perfect," and on these justification may be graciously conditioned, as well as on faith itself, as a principle. The fact is, justification is thus conditioned on the obedience of faith by Paul himself, in the very argument under consideration (4:12). From this passage we can see that those are reckoned as Abraham's children by faith who not merely believe, but who also "*walk in the steps of that faith*" which he possessed—the faith which led him to step without faltering along the path of obedience. Thus, in Paul's great antithesis of faith and works, faith includes more than the mere act of believing; it comprehends also its own manifestation in outward activity, its perfection in "the obedience of faith," while the "works" standing in opposition are the meritorious elements of a sinless life, on which alone legal justification can repose.

Now, the development and elucidation of this whole radical contrast between the righteousness of the law and the righteousness of faith, in opposition to the Jewish theory of justification, occupy the Apostle's attention up to the end of the eighth chapter, while the three chapters immediately following apply the principles thus previously established, so as to explain the rejection of the Jews and the acceptance of the Gentiles. The remainder of the Epistle is mainly hortatory and practical. Its unity in the doctrinal and argumentative portions is manifest to the close student. Those who suppose that the author drops the subject of justification and takes up that of sanctification at the beginning of the sixth chapter, overlook, in the first place, the fact that the Apostle merely pauses at that point to consider an objection that some might raise against his doctrine of justification, as affording encouragement to sin, since it offers mercy and hope to "the ungodly," and teaches that where sin abounds grace abounds much more. They fail to observe, in the second place, that the Apostle is again on the subject of justification in the seventh chapter and subsequent passages, only under different aspects. In the seventh chapter, for example, he shows that even the Christian has need of constant access to the fountain of grace for the cancellation of transgressions. When the argument displaces in thought, for a moment, Christ and redemption through him, and, as a consequence, makes the anxious soul cry out, "Who shall deliver me out of the body of this death?" we can see most clearly how hopeless would be every one, whether Christian or other, who is left under law without grace. And it is only on this condition that the argument in the seventh chapter of Romans has any force in its aim to draw away the Jew from his legalism to "the redemption which is in Christ Jesus." Taking into consideration this essential element of the Apostle's reasoning, we

can, easily see how the description given in the latter part of the chapter can apply to all men, whether regenerate or un-regenerate. Take not merely the "babe in Christ" but the spiritually grown, and strip him of the resources of grace for the cancellation of sin, and he, too, though he be an Apostle must say, "Wretched man that I am! Who shall deliver me from this body of death?" But "in Christ," or "under grace," there is no wretchedness of despair, no "captivity to the law of sin." Hence the Apostle having shown the absolute and constant need of Christ on the part of all men, says in the beginning of the eighth chapter, "*There is therefore now no condemnation to those who are in Christ Jesus; for the law of the spirit of life in Christ Jesus made me free from the law of sin and death.*" It is only by confounding the objective difference between the state under grace and the state under the law, with the subjective difference between the regenerate and unregenerate, that perplexity has arisen as to the application of the description given in the seventh chapter. It holds good without reference to the latter distinction, but not without reference to the former. As already intimated, the Apostle, after completing his discussion of the radical contrast between the law and the Gospel, applies in Chapters 9-11, the great principles developed by him to the dealings of God with both Jews and Gentiles, so as to explain the rejection of the former and the acceptance of the latter. In doing this he makes great use especially of the two evangelical principles of *universality* and *conditionally*. Right here we must call attention to a curious anomaly in a prevalent interpretation of much that is said in this part of the Epistle. Instead of applying these principles, which he had so clearly established and so earnestly advocated in the previous part of the Epistle, the Apostle is represented, by the exposition referred to, as now contending for a theory of unconditional exclusiveism, wholly

at war with the conditional universalism of the Gospel, and substantially identical with the narrow Jewish scheme of limited blessing which he had so vigorously combated. Paul is thus completely turned against himself under Calvinistic exegesis. It can easily be shown, under a rigid and faithful application of the laws of Hermeneutics, that the several passages supposed to favor the Calvinistic view, merely teach the absence of all meritorious claims upon man's part by which God would be brought under obligation to bestow his blessings. They demonstrate the freeness of his grace and the sovereignty of his power in dispensing his mercy to the needy, without respect of persons. And this very freeness of his mercy implies its accessibility and openness to all, in such terms as in his uncontrolled liberty He may freely appoint. In the exercise of this absolute freedom He is no more bound by eternal decrees than by any legal claims. Through "the redemption which is in Christ Jesus" He is free to "have mercy upon all," on the conditions which He is free to ordain without any restraint whatever. Hence the tremendous force of the final reference (10:11-13) to the universality and conditionality of the grace of God: "For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Thus the annihilation of all human claims, through the demonstration of God's absolute freedom and sovereignty in the bestowment of blessings, affords no evidence of arbitrariness in the Divine procedure, nor yields any proof of unconditional, personal election. On the contrary, the universal freeness of his grace implies, as we have seen, the very reverse. "Behold, therefore, the goodness and severity

of God: on those who fell, severity; but towards thee, goodness, if thou continue in his goodness : otherwise thou also shalt be cut off. And they, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again."

HISTORICAL CIRCUMSTANCES

1. Paul, the writer; the saints in Rome, including the Jewish and Gentile believers, the persons addressed.

2. Time and place of composition: At Corinth, about the close of his residence of three months in that city, or early in the year A. D. 58 (See 5:25 and Acts 20:1-2; 24:17).

3. The writer's design: To adjust all differences between Jewish and Gentile believers, and to point out the ground on which alone we must be saved.

TABULAR VIEW OF ROMANS.

1. Introduction: The fundamental thesis 1:1-17
- II. The universal need of salvation offered in the Gospel demonstrated from the sinful-ness of the whole human race 1:18—3:20
- III. God's power for salvation as manifested in justification of believers through the redemption that is in Christ Jesus 3:21—5:11
- IV. God's power for salvation as manifested in the complete deliverance through Christ from sin and death culminating in ultimate glorification 5:12—8:39
- V. The Principles now established justify God's dealings both with Jew and Gentile, and account for the rejection of the former and the acceptance of the latter 9:1—11:36

- VI. Exhortations and practical instructions founded on the foregoing doctrinal expositions 12:1—15:13
- VII. Conclusion of the epistle with personal allusions and Christian salutations. 15 :14—16:27

ANALYTICAL OUTLINE OF THE EPISTLE.

§ 1.

Introductory.

- 1. The apostolic greeting 1:1-7
- 2. Introductory references to the writer's feelings and purposes respecting the Roman brethren 1:8-15
- 3. Statement of the fundamental thesis of the epistle 1:16-17

Argumentative.

§ II.

- 1. Condition of the Gentile world 1:18-32
- 2. General considerations applicable alike to Jews and Gentiles, preparatory to the special reference to the condition of the Jews 2:1-16
- 3. Direct reference to the Jews embodying evidence of their sinfulness 2:17-29
- 4. Comparison of the Jews with the Gentiles showing the former to be superior to the latter as to privileges enjoyed, yet not superior as to the moral condition before the law 3:1-18
- 5. Decisive result of foregoing discussion setting forth the moral condition of all men before the law 3:19-20

§ III.

1. Exposition of justification by faith apart from legal works as the only justification possible to man 3:21-31
2. Evidence from Jewish Scriptures that man is justified by faith apart from the works of the law 4:1-8
3. Universality of these blessings of grace as conditioned on obedient faith which is possible alike to Jew and Gentile 4:9-25
4. The fruits of justification by faith as due to the work of Christ 5:1-11

§ IV.

1. The provision of salvation through Christ coextensive in application with the ruin wrought through Adam 5:12-21
2. The reign of grace affords no encouragement to sin 6:1-14
3. Believers, though not under a legal dispensation, are, nevertheless, under the obligation of obedience to the Divine law... . . . 6:15-23
4. The need of our being under grace and not under law 7:1-6
5. The relation of the law to sin. 7:7-12
6. To be under grace and not under law is essential to the continued life and peace of the believer 7:13-25
7. Advantages and blessings of those who in Christ are made free from sin and death. 8:1-17
8. The hope of ultimate glory as secured by Christ sufficient to sustain the redeemed through all trials 8:18-30

- 9. The believer's triumphant assurance as founded on the greatness and constancy of Divine love 8:31-39

§ V.

- 1. The Apostle's deep sympathy with the Jews. 9:1-5
- 2. False claims refuted and the Divine promise vindicated in justification of God's dealings with the Jews. 9:6-13
- 3. Vindication of God's dealings with the Jews on account of the absolute freeness of mercy 9:14-18
- 4. Vindication of God's dealings with the Jews on the ground of Divine sovereignty accompanied with much long suffering. 9:19-29
- 5. The true cause of the rejection of the Jews and acceptance of the Gentiles. 9:30-33
- 6. The contrast between unattainable legal righteousness and the righteousness of faith as offering salvation to all on feasible terms. 10:1-13
- 7. The Gospel as freely offering salvation to all having been announced to all, the disobedient, whether Jew or Gentile, is left without excuse 10:14-21
- 8. Israel not wholly cast off, a remnant being saved through the election of grace, and the rest rejected on account of their blindness. 11:1-10
- 9. Statement of the principles that regulate the election of grace 11:11-24
- 10. Prophetic announcement of the final restoration of the Jews to Divine favor 11:25-26

Hortatory and Practical.

§ VI.

1. Hortatory enforcement of Christian duties of a general and official character 12:1-8
2. Exhortations to love and to the various duties by which it is exemplified. 12:9-21
3. Duty of subjection and obedience to civil authority 13:1-7
4. Morality secured and the law fulfilled by love 13:8-10
5. Exhortations to holiness of life based on the nearness of eternity 13:11-14
6. Inculcation of Christian freedom and fraternal tolerance as to matters of opinion 14:1-12
7. The law of brotherly love broader than the law of personal feeling 14:13-23
8. The law of love as manifested in self-denial for the good of others still farther enforced by Christ's example 15:1-13

§ VII.

1. Personal reference to the Apostle himself giving some account of labors and designs. 15:14-33
2. Concerning Phoebe, the bearer of the epistle. 16:1-2
3. Series of salutations addressed to believers in Rome 16:3-16
4. Warning against all who cause division and offences 16:17-20
5. Salutations from Paul's fellow-laborers. 16:21-23
6. Concluding doxology 16:24-27

EXPLANATION OF THE ANALYSIS.

With a copy of the American Revised Testament lying open before you, take up the commentary and notice that the Introduction covers 17 verses of the first chapter; this Introduction divides itself into three parts, the first of these being "The Apostle's Greeting" given in 7 verses. Read these verses connectedly from the text of your N. T. Taking up the commentary, you proceed to read the apostle's greeting again, but this time you take it analytically, i. e. thought by thought, element by element. For example: In the first verse you find "the writer named and officially described in justification of writing"—Paul is the writer; he is "a servant of Jesus Christ"; in this service there are two elements of thought: (A) he is "called to be an apostle", and (B) he is "separated unto the gospel of God". Now turn to the Queries given at the close of this paragraph and the thought is further brought out that when he speaks of himself as a "servant" Paul here means that he is an "apostolic servant" and as such has power and authority to write this as well as his other epistles. What he says, therefore, should be received as coming "not from men, but from God".

Turning back to the second element of the Greeting, we find "This gospel described". The capital letters in () indicate the greater divisions of thought contained in an element, and the small letters in () have reference to a further analysis of the greater divisions. To illustrate: In this second element we have the gospel described as

that (A) "which was promised afore"; but not only so, we are told how it was promised (a) "through his prophets", and (b) "in the holy scriptures". This constitutes the first great division of the element of thought, but we are still further told that this gospel is (B) "concerning His Son".

Turn again to the Queries and find an answer to the question as to why the apostle should refer to the fact that this gospel was promised afore "in the holy scriptures".

Studying the third element the same way, we discover that Christ, as the subject of this gospel is described both as to his human side and his divine side. This antithesis may best be seen if we place the text in the following order:

The Human Side.

The Divine Side.

JESUS CHRIST OUR LORD.

(A) Who was born of
the seed of David.

(B) Who was declared to
be the Son of God.

(B¹) according to the spirit
of holiness,

(A¹) According to the
flesh.

(a) with power, (b) by the
resurrection of the dead.

[The primed letters in (), such as (A¹) and (B¹) in this element, indicate an extension of the thought expressed by the divisions marked with the corresponding unprimed letters.]

On this third element there are two queries, the answers to which bring out clearly the apostle's thought.

These queries should be carefully studied before proceeding to the consideration of the 4th element.

After passing thus carefully through these seven verses in the analysis, and as carefully considering the queries and answers to them, take up the N. T. once more and slowly read the 7 verses again, and your heart will burn within you as with "unspeakable joy" you "drink in" the inspired Word of God, and with David of old exclaim, "O Praise the Lord".

EXEGETICAL ANALYSIS.**§ 1.—Introduction.****1:1-17.****¶ 1.—The Apostle's Greeting.****1:1-7.**

1. The writer named and officially described in justification of writing: Paul, a servant of Jesus Christ, (A) called to be an Apostle, (B) separated unto the Gospel of God,
2. This Gospel described: (A) which he promised afore, (a) through his prophets, (b) in the Holy Scriptures, (B) concerning his Son;
3. Christ as the subject of this gospel antithetically described: (A) who was born of the seed of David (A¹) according to the flesh, (B) who was declared to be the Son of God (a) with power (B¹) according to the spirit of holiness (b) by the resurrection of the dead; (C) even Jesus Christ our Lord.
4. Indication of the Apostle's relation to Christ: through whom we received grace and apostleship,
5. End in view: unto obedience of faith, (A) among all the nations, (B) for his name's sake;
6. The Romans thus included: among whom are ye also, called to be Jesus Christ's:
7. Consequent statement: to all that are in Rome, (A) beloved of God, (B) called to be saints:
8. Salutation: Grace to you and peace (A) from God our Father, (B) and the Lord Jesus Christ.

QUERIES.

1. How was Paul a servant of Jesus Christ? The Apostle here evidently refers to a service which stands specially connected with the great undertaking upon which he is entering. Had he been a mere follower of Christ without apostolic power and authority, he could not have written this and his other epistles. He would not have been authorized to lay the lofty and imperative instructions contained therein upon the hearts and consciences of his readers. It is, therefore, as an official servant, and that of the highest rank—the apostolic—that he here takes up his pen. Hence, having introduced himself as "Paul, a servant of Jesus Christ," he adds, as if exegetically, "called to be an apostle, separated unto the Gospel of God."

2. Why speak of the Gospel as the Gospel of God which he promised afore in the Holy Scriptures? He here strikes the key-note of the Epistle, by giving notice to Jewish opponents that the Gospel of which he is the advocate, is no novelty of human invention, and that, although new in its details, it was divinely "promised" through their own inspired prophets, and contained in their own inspired "Scriptures."

3. Explain the two-fold antithesis in verses three and four.

Christ is represented, in this instructive antithesis, as the Son of David, on the one hand, and as the Son of God, on the other; and he is further represented as being the former "according to the flesh," and the latter, "according to the spirit of holiness." It is evident that the phrase "according to the flesh," denotes the human nature in Christ, as including all that connected him with David through his mother. By contrast, therefore, the phrase

"according to the spirit of holiness"—a Hebraistic expression for "his holy spiritual nature"—indicates the Divine element that entered into him, by which he is connected with the Father, and is thus called "the Son of God." The contrast is not between the body and the soul of Christ, but between his humanity and his divinity. The passage confirms the claim of Jesus to be more than the son of David, as set forth in his conversation with the Pharisees: "Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of Christ? Whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I put thine enemies underneath thy feet? If David then calleth him Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions." (Matt. 22:41-46.)

4. How "declared to be the Son of God by the resurrection of the dead?"

In giving the text, we follow the American Revision, except, as in this instance, where choice is made of the marginal translation for satisfactory reasons. As there is no preposition in the original, the rendering, "the resurrection of the dead" correctly represents the original, and is adopted by the English Revision. While the reference is to Christ's own resurrection, this can be rightly considered as involving the general resurrection, since the identity of the two is presupposed by Paul in 1 Cor. 15:12-22. We endorse, therefore the comment of Dean Alford on this passage: "**anastaseoos nekroon** (resurrection of the dead) not **anastaseoos ek nekroon** (resurrection from the dead)—which, besides the force done to the words, would be a weakening of the strong

expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving the (whole) resurrection of the dead. So that we must not render as A. V., 'the resurrection from the dead,' but 'the resurrection of the dead,' regarded as accomplished in that of Christ."

Christ's Divine relation to the Father shines forth in the virtual accomplishment of the resurrection of mankind through his own victory over the grave. Hence his sublime declaration to Martha: "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live, and whosoever liveth and believeth on me shall never die."

5. What is the grace, which, in verse 5, the Apostle says he has received?

Not the grace, or Divine favor, by which he became a Christian, but by that, by which he became an Apostle. He, therefore, connects it with his apostleship, as having been bestowed on him "unto (for) the obedience of faith among all the nations." Similar is his use of the term in 1 Cor. 15:8: "By the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not 1, but the grace of God which was with me." So also in Ephesians 3:8: "Unto me, also who am less than the least of all saints, is this grace given, to preach unto the Gentiles the unsearchable riches of Christ."

6. What signified by the expression, "the obedience of faith ?"

It is remarkable that the Apostle begins and ends this Epistle with the same group of ideas. Compare chapter 16:25-26. The Gospel which he preached is emphasized as having been divinely promised—the subject of prophecy in the Holy Scriptures—and as having

for its object the universal obedience of faith among all the nations. The expression, therefore, indicates a vital principle of the system of grace in contrast with the opposing principle of the legal system, and we will thus have, as the result of the great argument in this epistle, "the obedience of faith *versus* the works of the law." Whoever regards obedience to any precept of grace, submission to any requirement of the Gospel as a deed of the law, is unprepared to comprehend the argument in this Epistle. "Obedience of faith" is that obedience which faith produces.

¶ 2.—**Introductory References to Paul's Feelings and Purposes
Respecting the Roman Brethren.**

1:8-15.

1. Thanksgiving: First, I thank my God through Jesus Christ for you all,
2. Ground of thanksgiving: that your faith is proclaimed throughout the whole world.
3. Appeal to God as a witness to his interest in them: For God is my witness.
4. His service to God described: whom I serve (A) in my spirit (B) in the Gospel of his Son,
5. How his interest made manifest: (A) how unceasingly I make mention of you, (B) always in my prayers making request,
6. Special object of these prayers: if by any means now at length I may prospered by the will of God to come unto you.
7. Explanation of this desire to see them: For I long to see you, that I may impart unto you some spiritual gift,

8. End in view: To the end ye may be established;

9. This further explained; that is, (A) that I with you may be comforted in you, (B) each of us by the other's faith, (B) both yours and mine.

10. Reference to the repeated resolutions to make this journey: And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you

11. Parenthetical explanation for not doing this: (And was hindered hitherto),

12. Object of this intended visit: that I might have some fruit (A) in you also, (B) even as in the rest of the Gentiles.

13. Ground of this purpose: I am debtor (A) both to Greeks and to Barbarians, (B) both to the wise and to the foolish.

14. Consequent readiness to fulfill this obligation: So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

QUERIES.

1. Why give thanks through Jesus Christ? 8.

Since the commencement of the Christian era, on the great day of Pentecost, the administration of the Divine government has proceeded on the basis of the New Covenant, of which Jesus the Christ is Mediator. On that day, men were, for the first time, commanded to repent and be baptized in his name, and since then every act of worship must be offered in his name, in order to be acceptable to the Father. Hence, the direction of the Apostle in Col. 3:17: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." A failure to understand the relation of Pentecost to previous, as well as succeed-

ing religious history, renders a knowledge of the Bible confused and incomplete.

2. As indicated by the context, what kind of spiritual gift is referred to in verse 11?

The succeeding verse explains as follows: "That is, that I with you may be comforted in you, each by the other's faith, both yours and mine." He does not seem to have in mind the miraculous liberally bestowed on the church in that day; but, as Philip Schaff suggests, a "spiritual invigoration of the whole Christian life" in the church to result from his ministry among them—a result in which he expected to find comfort in connection with the comfort imparted to them.

3. How was the Apostle a debtor both to the Greeks and Barbarians, both to the wise and to the foolish?

It was a debt laid upon him by his Divine Master, as explained by him in 1 Cor. 9:16: "If I preach the gospel I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel." His church today is laid under the same necessity; and which, in a measure, she realizes, as evinced by her missionary activity manifested.

4. What connection has his wish to visit Rome with his special ministry as an Apostle?

He was the Apostle to the Gentiles, and Rome was the metropolis of the Gentile world, and from that center the light of Divine truth could radiate to the remotest parts of the Roman Empire; just as "all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks," as a result of the Apostle's protracted stay in Ephesus, the metropolis of the province. Paul understood that the quickest way to evangelize the world was to establish Christianity in the centers of influence.

¶ 3.—**Statement of the Fundamental Thesis of the Epistle. 16-17.**

1. The Apostle's regard for the Gospel: For I am not ashamed of the gospel: (See also Gal. 6:14).

2. Explanatory reason: For it is the power of God unto salvation, (A) to the Jews first, (B) and also to the Greek.

3. Ground of this power in the Gospel: For therein is revealed a righteousness of God by faith unto faith.

4. Scriptural confirmation: As it is written, But the righteous shall live by faith.

QUERIES.

1. What is the central proposition of this complex statement?

**THE GOSPEL IS THE POWER OF GOD UNTO
SALVATION TO EVERY ONE THAT BELIEVETH.**

2. What the emphatic words of the predicate, and what the contrast between the law and the Gospel involved in each? (Cf. Introduction, p. 5).

The Gospel	<i>versus</i>	The Law.
(1) The Power	<i>versus</i>	Legal Weakness, 8:3-4.
(2) Of God	<i>versus</i>	Human Righteousness, 10:1-3 and Phil. 3:9
(3) Unto Salvation	<i>versus</i>	Legal Condemnation, 7:9-10; II Cor. 3:6-9.
(4) To Every One	<i>versus</i>	Jewish Exclusiveness, 3:21-23; 10:11-13.
(5) That Believeth	<i>versus</i>	Legal Works, 9:30-32:10:3-5

As these contrasts are clearly brought in the course of the argument, they are here said to be "involved" in the comprehensive statement of the great doctrine which the Apostle aims to establish in opposition to the legalistic system of his opponents. In the first contrast we have Gospel power *versus* legal weakness, as evinced in 8:3-4: "What the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh," has accomplished by the saving power of the Gospel. In the second contrast this Gospel power is described as Divine—as "of God," in implied opposition to the human source of righteousness, is case of a possible legal justification. Thus in 10:1-3 the Apostle says of the legalists that, "being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." And this is made still clearer by the parallel passage in Phil. 3:9: "Not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." The third contrast—Gospel salvation *versus* legal condemnation is strikingly significant. While the legal system is powerless to save, it has tremendous power to condemn Paul, it seems, had felt this in his own experience: "I was alive apart from the law once; but when the commandment came, sin revived, and I died; and the commandment which *was* unto life, this I found *to be* unto death." (7:9-10). He, therefore, in a parallel passage (II Cor. 3:6-7), speaks of the law as "the letter that kills," and as "the ministration of death written and engraven on stones." In the fourth contrast we see the universality of the Gospel's offer of salvation, in contrast with the narrow exclusiveness of the legalist: "For all have sinned and fall short of the glory of God"

(3:23), and "there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved." (10:12-13). In the fifth contrast we have the conditionally of the Gospel set forth in the actual bestowment of its blessing upon the practical believer, as standing in contrast with the unbelieving legalistic worker, who, in consequence of relying on his own supposed righteousness, refused to yield a heartfelt obedience to the simple precepts of the Gospel. The Gospel offers salvation on the condition of a living faith which "works through love," while justification through the law would require an unattainable human righteousness based on an impossible faultless compliance with the demands of God's moral law.

3. What is the import of the significant expression, "the righteousness of God?" This is expounded by the Apostle in 3:21-26, after a preliminary argument to show that all men stand in need of the salvation offered by the Gospel. This was necessary to the establishment of his thesis: "THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH." We here simply aim to define this phrase, and await the consideration of this exposition of the passage referred to, as containing proof of the correctness of the definition here given. We will find that it denotes the objective righteousness (objective as to God), bestowed upon men through faith, and implies the subjective righteousness (subjective as to God), inherent in the Divine character.

4. Why the reference to the Scriptures as evidence of his great thesis? verse 17. (See Hab. 2:4).

He is dealing with those who are fully convinced of the inspiration of the Old Testament, and in the inspira-

tion of the prophets and others to whom their Scriptures had been given. And, as we have already seen, nothing could be more convincing than to take their own sacred writings to establish his position In opposition to that of his opponents. He thereby shows that the Gospel of the grace of God is no novelty, but is deeply rooted in the promises of the Old Testament.

5. What is the grammatical connection of the phrase here translated "unto faith," more correctly rendered "in order to faith?"

The whole sentence which concludes with this clause, consists of three distinct parts, which, if indicated separately, will enable us to perceive the grammatical connection of the several clauses. We follow the translation given in the English Revised Version—deviating only as to the rendering of the clause in question, a deviation which, as we think, can be abundantly justified. The sentence with its separately indicated parts will read as follows: (1) "Therein is revealed (2) a righteousness of God by faith (3) in order to faith." Here we have first, the verb as modified in the text; second, the subject with its modification; and third, the object sought to be accomplished by the action of the verb. If these are placed in their natural or regular order, the Apostle would say that in the Gospel "a righteousness of God by faith is revealed in order to faith." Now, the question is, Does this represent the connection of thought in the mind of the Apostle? Is he here, as in Phil. 3:9, drawing a contrast between a righteousness of God by faith, as revealed in the Gospel, with a righteousness of man through the law? He says in the passage referred to, "I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having mine own righteousness, even that which is of the law, but that

which is through faith, in Christ, the righteousness which is of God by faith." Here we see that the righteousness on which he now leans, has two distinct characteristics: It is of God, as the source, and it is by faith as the condition, and these, as standing in opposition to an unattainable human righteousness, based on an impossible faultless compliance with the demands of God's moral law. We do not overlook the fact that in the pointing out of the conditionality of faith in Phil. 3:9, he uses a different preposition (*epi*) from that employed in the expression "by faith" (*ek pisteos*) in the passage under consideration; but this only indicates a different aspect under which the conditional relation of faith to the righteousness revealed in the Gospel is set forth, without affecting, in any way, its importance as a condition. The only difference is that between "by faith" in the one case, and "upon faith" in the other. Now, is it not presumable, to say the least, that in setting forth the righteousness revealed in the Gospel as a ground of human hope, in opposition to the legalistic view, which he intends to combat, the Apostle should emphasize its two great characteristics, in contrast with the two opposite characteristics of the system which he opposes? If so, he would rightly affirm that in the Gospel "a righteousness of God by faith is revealed in order to faith." We may add that unless the clause "by faith" (*ek pisteos*) stands connected with the noun righteousness, as expressing the condition on which this righteousness is divinely bestowed, it is difficult to find any word with which it can be construed. Meyer and some others strangely connect it with the verb "revealed." But his effort to explain this appears unintelligible to me. I can not understand his statement that "inasmuch as righteousness is revealed in the Gospel from faith, faith is aimed at, i. e., the revela-

tion spoken of proceeds from faith, and is designed to produce faith." It is very clear to me that the "revelation spoken of" is "designed to produce faith," and this justifies me in translating the concluding clause, "eis pistin," "in order to faith," and in connecting this clause (eis pistin) with the verb "revealed." Thus, the Gospel righteousness which is of God as its divine source, which comes to us by faith (ek pisteos) as a condition, is revealed in order to faith, or, as Meyer well puts it, "is designed to produce faith." He very correctly uses the same form of expression to present Paul's apostleship and Gospel ministry, as having been received by him "in order that the obedience of faith might be produced," that is, "in order to the obedience of faith among all nations." We regard this statement in the fifth verse as equivalent to the statement in the passage on which we are commenting, as regards the relation of the Gospel message to its great object, indicated by the briefer phrase "in order to faith" in the one case, and by the fuller phrase "in order to the obedience of faith" in the other case. We accordingly agree with Meyer when he says that "the revelation spoken of is designed to produce faith," but fail even to comprehend him when he says that "righteousness is revealed in the Gospel from faith" and that "the revelation spoken of proceeds from faith." While faith, in all cases, proceeds from revelation, we can not see how revelation can proceed from faith in any sense of the word.

§ II.

**UNIVERSAL NEED OF THE SALVATION OFFERED
IN THE GOSPEL EVINCED FROM THE SINFULNESS
OF THE WHOLE HUMAN RACE.**

1:18—3:20.

¶ 1.—The Moral Condition of the Gentile World.

1:18-32.

1. General statement: For the wrath of God is revealed from heaven (A) against all ungodliness and unrighteousness of men, (B) who hinder the truth in unrighteousness;

2. Justice of this wrath shown: (A) because that which is known of God is manifest in them; (B) for God manifested it unto them.

3. How this has been done: (A) For the invisible things of him since the creation of the world are clearly seen, (B) being perceived through the things that are made, (A¹) *even* his everlasting power and divinity;

4. Conclusion from this: that they may be without excuse:

5. Historical account showing them to be inexcusable; because that, (A) knowing God, (a) they glorified him not as God, (b) neither gave thanks; (B) but (a) became vain in their reasonings, (b) and their senseless heart was darkened. (C) Professing themselves to be wise, they became fools, (D) and changed the glory of the incorruptible God for the likeness of an image (a) of corruptible man, (b) and of birds, (c) and four-footed beasts, (d) and creeping things.

6. Consequence of this: Wherefore (A) God gave them up in the lusts of their hearts unto uncleanness, (B) that their bodies should be dishonored among themselves;

7. Their idolatry still further described: (A) for that they exchanged the truth of God for a lie, (B) and worshiped and served the creature rather than the Creator, who is blessed for ever. Amen.

8. Restatement of the consequence: For this cause God gave them up unto vile passions:

9. Description of the impurity thence resulting: (A) for their women changed the natural use into that which is against nature: (B) and likewise also the men, (a) leaving the natural use of the woman, (b) burned in their lust one toward another, (b¹) men with men working unseemliness,

10. Punishment resulting: and receiving in themselves that recompense of their error which was due.

11. Consequence of their apostasy: And even as they refused to have God in their knowledge, (A) God gave them up unto a reprobate mind, (B) to do those things which are not fitting;

12. Description of their character: (A) being filled with all unrighteousness, (a) wickedness, (b) covetous-ness, (c) maliciousness; (B) full of envy, (a) murder, (b) strife, (c) deceit, (d) malignity; (C) whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful:

13. Statement of a fact which intensifies their guilt; who, knowing the ordinance of God, (A) that they that practise such things are worthy of death, (B) not only do the same, but also consent with them that practise them.

QUERIES.

1. What is the significance of the expression, "the wrath of God"? verse 18, compare 4:15.

When the Apostle says, in 4:15, that "the law worketh wrath," he gives a clear indication of his conception of this term as applied to God. It clearly signifies, not a subjective feeling on the part of God, but the objective penalty annexed to the transgression of his law—the curse that it entails upon the transgressor, or condemnation that it pronounces upon the wrong-doer. Whoever violates a law of nature will experience the wrath of God that is connected with such violation. And the violation of the laws of the moral universe is as uniformly connected with a suitable penalty as is the disregard of the divine laws established in the material universe. But, in the kingdom of grace, "Christ hath redeemed us from the curse of the law" by meeting its penalty in our behalf. The atonement was not to turn away anger, but to meet the demands of God's infinite love, who "commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

2. How is this wrath of God "revealed from heaven"?

The Gentiles, to whom the Apostle refers in this paragraph, had no written revelation, and this consideration, as well as a number of expressions here employed by the Apostle, shows that this revelation was made in the course of his providence, and the administration of his moral government. These sinners against God and against nature, are described as realizing, in their experience, the terrific results of their gross infractions of the divine law. Paul, is beginning, in their case, to show the universal need, on the part of mankind, to seek the

remedy for sin which he has said was revealed in the Gospel as "the righteousness of God by faith."

3. How "the everlasting power and divinity" of God, "clearly seen from the creation of the world" ?

The idea is not that they obtained this knowledge originally, from the works of God, as seen in nature, but that they find in these, abundant proof and confirmation of that knowledge of God, with which the human race had been supplied from the beginning. Verses 21, 25 and 28 show clearly that they started with a knowledge of God which they did not choose to "retain," but "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." The psalmist, whose mind was illumined by a written revelation, could find in nature abundant confirmation of his faith, and so utter the great truth that "The heavens declare the glory of God, and the firmament showeth his handiwork." And with the same feeling of reverence, the most brilliant and the most profound philosopher of France, could truthfully say, "A world without a God would be an incomprehensible enigma to man's intellect, and an overwhelming weight upon his heart."

4. What bearing has this paragraph on the doctrine of evolution?

It teaches the reverse of that doctrine. According to the theory of evolution, man started as an animal, and rose by development to the dignity of a savage, and finally reached the condition of civilized manhood; whereas the Holy Spirit teaches that he started in fellowship with God and ended in fellowship with "creeping things,"—he "exchanged the glory of the incorruptible God for the adoration of an image of four-footed beasts and reptiles."

**¶ 2.—General Considerations Applicable Alike to Jews
and Gentiles, Preparatory to the Special Reference
to the Moral Condition of the Jews.**

2:1-16.

1. No one to judge another: Wherefore thou art without excuse, O man, whosoever thou art that judgest:

2. Explanatory reason: for wherein thou judgest another, thou condemnest thyself;

3. Ground of this self-condemnation: for thou that judgest dost practise the same things.

4. God's judgment in contrast with this: And we know that the judgment of God is according to truth against them that practise such things.

5. Interrogative warning as to this judgment: And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?

6. Interrogative rebuke for misconstruing the divine purpose in the delay of this judgment: (A) or despisest thou the riches of (a) his goodness (b) and forbearance (c) and long suffering, (B) not knowing that the goodness of God leadeth thee to repentance?

7. Consequence of this course: but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God;

8. How God will judge: Who will render to every man according to his works:

9. Explanation by introverted parallelism: (A) to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: (B) but unto them that are factious, and obey not the truth, but obey un-

righteousness, shall be wrath and indignation, (B¹) tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; (A¹) but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek:

10. Ground of this righteous judgment: for there is no respect of persons with God.

11. How this will be manifested: (A) For as many as have sinned without the law shall also perish without the law: (B) and as many as have sinned under the law shall be judged by the law;

12. Principle on which to escape this condemnation:
 (A) for not the hearers of the law are just before God,
 (B) but the doers of the law shall be justified;

13. Illustrated in the case of the Gentiles: (A) (for when the Gentiles that have not the law do by nature the things of the law, (B) these, not having the law, are the law unto themselves; (C) in that they show the work of the law written in their hearts, (a) their conscience bearing witness therewith, (b) and their thoughts one with another accusing or else excusing *them*);

14. When God's judgment as now described will be rendered: in the day when God shall judge the secrets of men, (A) according to my gospel, (B) by Jesus Christ.

QUERIES.

1. What sort of judgment prohibited in verse 1?

Passing sentence upon. Wherever there is a clear manifestation of wickedness we have a right to judge by the actions. "By their fruits ye shall know them." God reserves the passing of sentence on men; he has not committed that to us.

2. What is the import of the term "truth" in verse 2?

Here this word has the meaning of "proper," "right." God's judgment will be according to the "eternal fitness of things."

3. Why say that "the goodness of God leadeth thee to repentance" when the persons referred to remained impenitent? verse 4,

The present tense is used here, as it often is, not to denote what is actually taking place, but to express a general truth, to indicate the adaptation of means to a given end;—to signify the purpose and fitness of God's goodness and long suffering to lead men to repentance.

4. What is shown in this passage as to the way in which these impenitent persons became "vessels of wrath fitted for destruction," as described further on in the epistle? verse 5.

The supposition that they were not embraced in the divine purpose to redeem mankind, would be inconsistent with God's efforts to save them by leading them to repentance, and would be contradicted also, by the clear statement that they "treasured up for themselves wrath in the day of wrath, and revelation of the righteous judgment of God." (Under the application of an important law of Hermeneutics, we shall have use for this passage when we come to the consideration of the "Potter and the clay" in 9:20-23.)

5. How "render to every man according to his works"? verse 6.

This is often interpreted as though it taught a system of meritorious gradation in the distribution of rewards, extending, as it were, from the highest heaven to the lowest pit. Such a view of numberless degrees in the bestowment of rewards, regardless of the one great distinction between the righteous, on the one hand, and the ungodly on the other, is utterly out of harmony with the

Apostle's own explanation immediately following. He has but two classes in mind, and every man, as he falls into the one class or the other, will receive a reward suited to this classification. He sets forth the two classes in contradistinction to each other, by what is called "Introverted Parallelism—a species of Parallelism generally used in Hebrew Poetry, in which the first and fourth members are equivalent to each other, and the second and third are likewise equivalent:

First—To those who by patience in well-doing, seek for glory and honor and incorruption, (he will give) eternal life;

Second—But to those who are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation,

Third—Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and also of the Greek;

Fourth—But glory, honor and peace to every man that worketh good, to the Jew first and also to the Greek.

Let it be noted also that this is in strict harmony with the Savior's statement, as to the manner in which man will be rewarded in the last day, "Before him shall be gathered all the nations; and he shall separate them as the shepherd separateth the sheep from the goats, and he shall set the sheep on the right hand and the goats on the left." It will be seen that there will be no subdivisions, and no intermediate classes. Every man will be either on the right hand or on the left, and his destiny will be assigned accordingly.

6. How can Paul make the statement in verse 13, "for not the hearers of the law are just before God, but the doers of the law shall be justified," and yet say in Romans 3:20, in setting forth the great doctrine of the Epistle

that "by the works of the law shall no flesh be justified," basing his statement upon the fact that "all have sinned' and fall short of the glory of God" and therefore can only be "justified freely by his grace through the redemption that is in Christ Jesus?" If "doers of the law shall be' justified," how can it be true that "by the works of the law"—i. e., by doing the things required by the law— "shall no flesh be justified"?

The apparent contradiction disappears when we consider that all men may be "doers of the law" to the point of moral and spiritual excellence, while no man can be a "doer of the law" to the point of moral and spiritual perfection. It is this last that is required by the law, in order to legal justification. For it is written: "Cursed is every one who continueth not in all things that are written in the book of the law to do them." (Gal.1 3:10.) Such a faultless doing of the law with its consequent justification, apart from grace, from faith and from Christ, is impossible for sinful man. Hence the Apostle's affirmation that "by the works of the law shall no flesh" (no human being) "be justified."

But there is a most important sense in which men not only can, but must be doers of the law, rightfully to expect any spiritual blessing from God. When he gave, through Moses, his law to the children of Israel, he intended and exacted obedience to its precepts. He promised to bless them if they obeyed, and threatened to punish them if they disobeyed; and he kept his word to the letter in both cases. Though they could not be perfect, they could be good and pious-men in the measure of goodness and piety divinely required. And this ability was distinctly recognized in the giving of the law. Hear the utterance of the great Law-Giver in Deut. 30:11-14, "This commandment which I command thee this day, it

is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say; Who shall go up for us to heaven, and bring it unto us, and make us to hear it that we may do it? Neither is it beyond the sea, that them shouldest say, Who shall go over the sea for us, and bring it unto us and make us co hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." So, too, the Gospel itself, in demanding repentance, which involves an abandonment of an immoral life, enforces obedience to the divine law in its moral aspects—obedience in the sense above defined, or, obedience to the point of moral and spiritual excellence. For although a man may be moral without being a Christian, no man can be a Christian without being moral. "Do we then," says the Apostle, "make the law of none effect through faith? Nay, we establish the law." And Jesus himself says: "Think not that I came to destroy the law, or the prophets. I came not to destroy, but to fulfill." When, therefore, the law is said to "be done away" (II Cor 3: n), and that Christians "are not under the law, but under grace" (Rom. 6:14), the meaning is that they are not under the law as "the ministration of condemnation," since "Christ has redeemed us from the curse of the law," though all, even angels, are under it forever as a moral code of eternal obligation. This statement, as will be seen further on from the nature of Paul's reasoning, is strictly applicable to the great moral features of the divine law, which reflect the unchangeable attributes of God, and has no reference to positive and repealable requirements, like circumcision, and the seventh sabbath

Now the context clearly shows that the passage in Romans 2:13 refers to a possible keeping of the law as a condition of a possible justification; for the Apostle im-

mediately adds, by way of illustration, that "when Gentiles, who have not the law, do by nature the things of the law, these, having not the law, are a law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." When, therefore, he says that the "doers of the law shall be justified," he evidently speaks of such a doing of the law as could be manifested, even by Gentiles, without a knowledge of the law in written form, as possessed by the Jews. As far as the law was written in their hearts, they could, in the measure of their knowledge and ability, be doers of the law to the point of moral excellence and uprightness of life; and this as an indispensable condition of gracious justification through the redemptive work of Christ. Note the negative side of the contrast which introduces the statement on which we are commenting, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Paul has in mind the difference between a mere hearer of the law, and one who honors the law in his conduct before God and man. Alluding to an important privilege enjoyed by the Jews in hearing the divine law read on every Sabbath day, the Apostle draws a striking and instructive contrast between a Jewish hearer, who was not a doer, and a Gentile doer, who was not a hearer of the word of God, representing the latter, and not the former, as finding justification before God—a justification, however, which as based on the divine mercy is wholly at variance with legal justification, which, as demanding moral perfection, is beyond the reach of both Jews and Gentiles.

Expositors, generally, if not universally, give an interpretation of the passage under consideration which conflicts with the clear teaching of the context Alford, for

example, asserts that the Apostle, in the statement that "the doers of the law shall be justified," was simply "keeping to general principles, and not touching, as yet, on the impossibility of being thus justified." We have seen that both the doing of the law referred to, and the justification conditioned thereon, are not only possible, but actually realized in the case of the Gentiles, who are doers of the law in the measure of their knowledge of the law as written in their hearts. Paul is not here describing legal justification, which, as grounded on a faultless observance of the law is impossible for sinful men, as shown in Rom. 3:20; and, which, in fact, enters into the essence of his great argument against legalistic claims and in behalf of justification through the redemption that is in Christ Jesus; but, he is showing in Rom. 2:13-14 that no one can properly hope to be justified in any way, who is only entertained by the hearing of the law and who fails to exemplify its moral teachings in his daily deportment.

Finally, we ought to observe that the context of the passage before us throws much light, as do some other passages, on Paul's use of the term "law," in his great argument on justification. In reasoning with Jewish legalist, he would, of course, refer, for the most part, to the Mosaic code. Yet, that law is but one form of the great divine law before his mind—a higher form, indeed, than its form as written in the hearts of untaught Gentiles, but lower than its form as exemplified in the moral demands of Christianity. And here we fully agree with Dean Alford when he says: "There is but one law of God" —one eternal moral law—"partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ."

¶ 3.—Direct Reference to the Jews Embodying Evidence of Their Sinfulness.

2:17-29.

1. Enumeration of particulars in which the Jews gloried: (A) But if thou bearest the name of a Jew, (B) and retest upon the law, (C) and gloriest in God, (D) and knowest his will, (E) and approvest the things that are excellent, being instructed out of the law, (F) and art confident that thou thyself art (a) a guide of the blind, (b) a light of them that are in darkness, (c) a corrector of the foolish, (d) a teacher of babes, (G) having in the law the form of knowledge and of the truth;

2. Appeal to their consciences to testify whether their lives correspond to these advantages: (A) thou therefore that teachest another, teachest thou not thyself? (B) thou that preachest a man should not steal, dost thou steal? (C) Thou that sayest a man should not commit adultery, dost thou commit adultery? (D) thou that abhorrest idols, dost thou rob temples? (E) thou who gloriest in the law, through thy transgression of the law dishonorest thou God?

3. Confirmation of the charges here implied: (A) For the name of God is blasphemed among the Gentiles because of you, (B) even as it is written, (Isa. 52:5; Ezek. 36:23).

4. The only condition on which circumcision may be a profit: (A) For circumcision indeed profiteth, if thou be a doer of the law, (B) but, if thou be a transgressor of the law, thy circumcision is become uncircumcision.

5. Conclusion through the logical converse: If, therefore, the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?

6. Consequence of this interchange: And shall not the uncircumcision which is by nature, if it fulfill the law, judge thee, who with the letter and circumcision art a transgressor of the law?

7. Ground of this judgment antithetically stated: (a) For he is not *a* Jew who is one outwardly; (B) neither is that circumcision which is outward in the flesh: (a¹) but he is a Jew who is one inwardly; (B¹) and circumcision is that of the heart, (a) in the spirit (b) not in the letter;

8. Result: whose praise is (A) not of men, (B) but of God.

QUERIES.

1. How "commit sacrilege"? Verse 22.

Anything devoted to God and then used for some other purpose is sacrilege. We "rob God" when we withhold from him the honor which is due him; and this is robbing him in a higher sense than to keep or misuse the gold or silver that was sanctified to him. To substitute anything else for God, as the object of our devotion and affections, is sacrilege in a spiritual sense. "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10).

2. How is it true that "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh"?

The contrast before the writer is not between a good Jew and a bad Jew, but between a Jew and a Christian. Under the dispensation of grace, outward Judaism amounts to nothing; we must be Christians, "for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Phil 3:3).

3. What is the contextual import of verse 29?

The word "Judah" means "praise." (Gen. 29:35). The word "Jew" comes from the word "Judah." When Jacob was dying, he blessed Judah and said, "He shall have praise of his brethren." (Gen. 49:8). Paul has this in mind and declares that this spiritual Jew shall have "praise of God"—a higher source and a spiritual praise. The adorning of the inner man is, in the sight of God, "of great price." (See 1 Pet. 3:3, 4).

**¶ 4.—Comparison of the Jews with the Gentiles Showing
the Former to be Superior to the Latter, as to Privileges
Enjoyed, yet not Superior as to the Moral
Condition before the Law.**

3:1-18.

1. Objection suggested by the last paragraph: (A) What advantage then hath the Jew? (B) or what is the profit of circumcision?

2. Answer: (A) Much every way, (B) first of all, that they were intrusted with the oracles of God.

3. This advantage not canceled by their disobedience : (A) For what if some were without faith? (B) shall their want of faith make of none effect the faithfulness of God? (B¹) God forbid:

4. The true view: (A) yea, let God be found true, (B) but every man a liar;

5. Scriptural sanction of this sentiment: as it is written, (A) That thou mightiest be justified in thy words, (B) and mightiest prevail when thou comest into judgment. (Psa. 51:4).

6. Objection here suggested: But if our unrighteousness commendeth the righteousness of God, what

shall we say? Is God unrighteous who visiteth with wrath?

7. How alone possible to make this objection? (1 speak after the manner of men), i. e., as men would naturally speak under the circumstances.

8. The objection answered: (A) God forbid: (B) for then how shall God judge the world?

9. Objection revived in a modified form: But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?

10. The objection removed on the ground that it would overthrow all moral principle: And why not (...) Let us do evil, that good may come.

11. Parenthetical reference to slanderous report: (A) as we are slanderously reported, (B) and as some affirm that we say,

12. Decision as to those who act on this principle: Whose condemnation is just.

13. Question suggested by the foregoing reason: What then? are we better than they?

14. Answer: No, in no wise:

15. Reason: for we before laid to the charge both of Jews and Greeks, that they are all under sin;

16. Final additional proof from the Scriptures: as it is written:

(A) There is none righteous, no, not one;
There is none that understandeth;
There is none that seeketh after God;
They have all turned aside, they are together
become unprofitable;
There is none that doeth good, no, not so much
as one: (Psa. 14:1-3).

- (B) Their throat is an open sepulcher;
With their tongues they have used deceit: (Psa. 5:9):
- (C) The poison of asps is under their lips: (Psa. 140:3).
- (D) Whose mouth is full of cursing and bitterness: (Psa. 10:7).
- (E) Their feet are swift to shed blood;
Destruction and misery are in their ways;
And the way of peace have they not known: (Isa. 59:7).
- (F) There is no fear of God before their eyes. (Psa. 36:1).

QUERIES.

1. What is the import of the quotation in verse 4?

This language is quoted from the 51st Psalm, which was written after David had been reprov'd and convicted of his great sin with the wife of Uriah. Paul presupposes that the reader has a knowledge of the circumstances that gave rise to the statement: "I make this confession that thou mightiest be justified in thy sentence." The acknowledgment that all men are faithless emphasizes the great fidelity of God. Paul quotes from the Septuagint Version, the 4th verse of the psalm:

Against thee, thee only, have I sinned,
And done that which is evil in thy sight;
That thou, in controversy with men, mayest appear just,
And maintain the superiority when thou judgest.

2. How is the objection raised in verse 5, met by the Apostle?

The answer is found in verse 6: "God forbid; for then how shall God judge the world?" The Jew does not deny that God will judge the world, and if it is true that God is unrighteous in punishing a Jew when he has sinned, how could God be the judge of the world? If it would be wrong for God to punish a sinful Jew it would be equally wrong for him to punish and condemn a sinful Gentile.

3. How does the Apostle meet the objection as restated in another form in verse 7?

If it is wrong for me to be judged as a sinner, because through my sin God's glory abounds, then it would be right for us to "do evil that good may come." But this sweeps away the foundation of the moral universe, robbing us of all moral principle.

The Apostles were charged with saying: "Let us do evil that good may come/" but it was a slanderous and false report. Commenting on this passage, Theodoret says: "We say, affirms the Apostle, no such thing, but are traduced as saying so by others, who shall one day receive the punishment of their calumny. It is right to know, that when the holy Apostles taught, that where sin hath abounded, grace did much more abound, some professors of the old religion, spreading falsehoods to their prejudice, reported that they said, Let us do evil that good may come."

4. Why the reference to the Scriptures to prove universal sinfulness?

To show the Jew from his own Scripture that he is a sinner and needs the forgiveness conditionally offered through the Gospel.

5. How is it true that "there is none righteous, no, not one?"

Not one is legally perfect. The law requires absolute

perfection, and in the eyes of the law, no human being is perfect. Relatively there are some who are good, but they are not absolutely so according to the law. No one can stand on the basis of his goodness.

6. How can it be said that "there is none that doeth good, no not so much as one"?

Before the law not one of us may attain to absolute goodness.

**¶ 5.—Decisive Result of Foregoing Discussion Setting
Forth the Moral Condition of all Men
Before the Law.**

3:19-20.

1. A self-evident statement relative to the citation in the last paragraph: Now we know that what things soever the law saith, it speaketh to them that are under the law;

2. The effect: (A) that every mouth may be stopped, (B) and all the world may be brought under the judgment of God:

3. Reason for this, embodying also the important conclusion of the whole argumentation thus far: because by the works of the law shall no flesh be justified in his sight;

4. Why the law is thus powerless: for through the law *cometh* the knowledge of sin.

QUERIES.

1. What contrast appears on comparison with the Thesis, stated in 1:16?

The Gospel is powerful to save because it reveals

God's righteousness; the law is powerless because it reveals man's sinfulness. The general thought of Romans is that of God's All-Sufficiency as contrasted with Man's Insufficiency.

2. What does Legal Justification involve? The law will only justify in the absence of sin. It involves absolute moral perfection. (See also Gal. 3:10).

3. What, then, are the works of the law?

The elements of a life morally perfect. One must keep the whole law in order to be justified thereby, for he that offends in one point is guilty of all. Angels are morally perfect and are therefore justified by God. They never had a redeemer, and when they sin there is no redemption for them. (Jude 6).

4. What, accordingly, is the law here spoken of?

By the term "law" in this connection, the Apostle means the "eternal moral law of God," whether written on the hearts of the heathen, or more fully revealed to the Jews, or completely set forth under Christ. (See 2:14). The Jew expected to be saved on the ground of his goodness. "Going about to establish their own righteousness they did not submit themselves to the righteousness of God." It is only through the Gospel that salvation is possible; for, the Gospel fulfills the law, sets aside its curse, perfects its moral tone, and intensifies and sanctifies its moral obligations.

§ III.

**GOD'S POWER FOR SALVATION AS MANIFESTED IN
JUSTIFICATION OF BELIEVERS THROUGH THE REDEMPTION
THAT IS IN CHRIST JESUS.**

3:21—5:11.

**¶ 1.—Exposition of "Justification by Faith Apart from Legal
Works" as the Only Justification Possible to Man.**

3:21-31.

1. The needed new way of life revealed: "But now apart from the law a righteousness of God hath been manifested,

2. How attested: being witnessed by the law and the prophets;

3. Its universality and conditionality: even the righteousness of God through faith in Jesus Christ, (A) unto all them (B) that believe;

4. Why for "all"? for there is no distinction;

5. Explanatory reason: for all have sinned, and fall short of the glory of God ;

6. How are they then justified? being justified (A) freely (B) by his grace (C) through the redemption that is in Christ Jesus:

7. How Jesus became the ground of this blessing for all: whom God set forth to be a propitiation (A) through faith, (B) in his blood,

8. Purpose, in part, of this Divine provision: to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;

9. Additional purpose: for the showing, I say, of his righteousness at this present season: (A) that he might himself be just, (B) and the justifier of him that hath faith in Jesus.

10. Statement of the result: Where then is the glorying? It is excluded.

11. Principle upon which this was done: By what manner of law? (A) of works? (B) Nay: but by a law of faith.

12. Logical conclusion: We reckon therefore that a man is justified by faith apart from the works of the law.

13. Additional argument in proof of this: (A) Or (a) is God the God of Jews only? Is he not the God of Gentiles also? (b) Yea, of Gentiles also: (B) if so be that God is one, (a) and he shall justify the circumcision by faith, (b) and the uncircumcision through faith.

14. Misconception obviated: (A) Do we then make the law of none effect through faith? (A¹) God forbid: (B) nay, we establish the law.

QUERIES.

1. What, in the light of the context, is the import of the expression "a righteousness of God hath been manifested"? Verse 21, and compare verses 22 and 26, and 1:16.

It denotes the objective righteousness with which God clothes us, and implies the subjective righteousness with which he is clothed. (See verse 26).

2. How is this attested by the law and the prophets, and why this reference?

The prophets predicted it; the law foreshadowed it. Compare 1:17 with Hebrews 10:1. The reference was made in order to convince the Jew more clearly.

3. What two features of this righteousness are set forth and emphasized?

Universality as to its offer of life, and Conditionally as to its actual bestowment.

4. What are the antithetical points implied in verse 24?

(1) Gift *versus* Debt.

(2) Grace *versus* Merit.

"But if it is by grace, it is no more of works; otherwise grace is no more grace." (11:6). "Now to him that worketh, the reward is not reckoned as of grace, but as of debt." (4:4).

(3) Redemption in Christ *versus* Legal Perfection.

"I do not make void the grace of God: for if righteousness is through the law, then Christ died .for nought." (Gal. 2:21).

"In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:7).

5. What is the meaning of the term "propitiation" in verse 25?

It is not the means of appeasing God's wrath—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (Jno. 3:16). And "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8).

It is a propitiation (favorable offering) made as a covering for sin—"Blessed are they whose iniquities are forgiven, And whose sins are covered." (Rom. 4:7). It is giving, through Christ, the ground on which his mercy can have full play; and this is made approachable by man on account of the love of God, which "gave his only begotten Son."

6. What is "the passing over of sins" mentioned in verse 25?

There are two things to distinguish this from remission: (1) It was temporary, and (2) it was done "in the forbearance of God." It was a provisional forgiveness. In the sacrifices made under the law there was "a remembrance made of sins year by year." (Heb. 10:3). "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption." (Heb. 9:11-12). "And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." (Heb. 9:15).

7. How do "we establish the law" through faith?

In verse 31, Paul but echoes the teaching of Christ in the Sermon on the Mount: "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill. For verily, I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5:17-18). From the very nature of the Divine law and its relation to the character of God, as the mirror of his changeless attributes, we see that in form alone, in essence never, is it subject to alteration. As an authoritative principle of moral obligation it can never pass away. The reign of law, so clearly observable in the physical world, is, with all its varying uniformity, but faintly indicative and illustrative of the still more imperative force of law in the moral universe. The laws of

crystallization or of chemical combination, for example though permanently fixed under the present order of things, may, without absurdity, be regarded as liable to infinite modification and final abrogation by the will of him who built up this beautiful temple of Nature. A different sort of world, with different adjustments and adaptations, is altogether conceivable. But the eternal harmony in the higher world of God is but the efflux of his own moral beauty, and in the depths of his being among his glorious perfections we find at once the source and the explanations of the constitution of the moral universe. Above God, indeed, or beyond him, there is no law to which he is subject. But he is a law unto himself. In harmony with his own nature, his will must ever be; and it is on the former, rather than on the latter, that the foundations of morality immovably remain.

Since, therefore, the law of God is essentially unchangeable, and is, in principle, eternally obligatory, we are to understand a reference to be made to the form of administration when it is said of Christians that they are "not under the law, but under grace." They are not under a mere legal system with no provisions of grace for the cancellation of their infractions of the law—not under a system by which they are to stand or fall in judgment, according as they are found in faultless moral perfection, on the one hand, or convicted of the least transgression on the other. The form, which the law of God necessarily assumes for man under a system of this kind, is what the Apostle calls "the ministration of death," "the ministration of condemnation."

For men with their imperfections to be in this way under God is to be under the curse of God. "For it is written, Cursed is every one who continues not in all things that are written in the book of the law to do

them." Let us, who are conscious of sinful weakness, rejoice that no such hopeless state as this is presented in the Gospel of our gracious Redeemer.

We are now prepared to comprehend, on the one hand, the establishment of the law through faith, the harmonious blending of the law and the Gospel in the remedial economy; and, on the other hand, the contrasts between the law and the Gospel in the implied antitheses which are explicitly unfolded by the Apostle in the discussion of his theme. We can see, too, how complete is the failure to discern the true relation of the law and the Gospel involved in the supposition that the former was a method of justification for the Jews, while the latter is but another system of righteousness taking the place of an obsolete law: that so much of the law, whether moral or ceremonial as may be re-enacted in the New Testament, is binding as a consequence, upon Christians, and the rest as a consequence, repealed. If either of these positions could be established, if the moral code of the Old Testament could possibly be abrogated; or if, while abiding forever in imperative force, it could afford to man a basis of life and hope—a ground of justification before God, then the cross of Christ becomes meaningless at once, and his death would defy all reasonable explanation. "If there had been a law given which could have given life, verily, righteousness should have been by the law." And what more? "If righteousness came by the law, then Christ has died in vain." It was in the first place, the very imperishableness—the eternal obligation of the moral law of God—which necessitated the death of Christ in man's behalf. He was thus "set forth as a propitiation" that God "might be just and the justifier of him who believes in Jesus." It, therefore, was, and is, and ever shall be, of binding obligation. And yet, though

eternal in its righteous demands, it never did, and it never can, in and of itself, bring peace and comfort in the justification of the needy, the sinful, the sorrowing sons of Adam. As it possesses no functions of this character, it was never revealed to men for the accomplishment of any such purpose.

To represent the Jews, then, as formerly fulfilling the righteousness of the law, and the Christians as similarly fulfilling the righteousness of the Gospel, is to misapprehend as much the nature of the one as the purpose of the other. And to represent the moral law of God, or any part of it, as obligatory on account of any enactment in either Testament, is to conceive of its nature in a manner quite different from the Apostle Paul, as well as to do violence to our intuitions relative to the immutable distinction between good and evil, virtue and vice. The Apostle illustrates, by a single instance, the nature and perpetuity of ethical obligation, when he affirms that "it is impossible for God to lie." This means that he can never revoke the law, which says: "Thou shalt not bear false testimony against thy neighbor." But this again is equivalent to saying that God's moral law is binding, not because of its presence in either Testament, but because it is the reflection of his own unchangeable character and attributes, and makes itself felt to be imperative in the conscience of the Gentiles when indistinctly "written upon their hearts," as well as when clearly revealed in the Bible.

Now, as already intimated, these two remarkable features of the Divine law, its eternal requirement of its own fulfillment, and its absolute impotence at all times to realize this apart from the mission of Christ, equally demanded the establishment of the economy of grace. With unceasing power to command, it is wholly void of

power to save. "What the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit"

When, too, it is considered that what has just been quoted is assigned by the Apostle as an expansion of the reason for the assertion immediately preceding, that "there is now no condemnation to those who are in Christ Jesus," it is clear that the specific power here referred to is not the moral influence of the Gospel, but the judicial power of God to declare all to be righteous who by an obedient submission to the Gospel have entered into Christ. This is clear also from the reason assigned in the beginning for affirming the Gospel to be "the power of God unto salvation"—"for therein is revealed the righteousness of God." He is powerless to save righteously otherwise than through the objective setting forth of his righteousness in the Gospel of his Son. Most evident then it is that, while there is abundant moral power in the Cross of Christ (Col. 1:20-22) to overcome the power of sin in the soul, it is rather the judicial power to justify the believer which is presented in the Apostle's great theme. Christ has fulfilled the law, and we accept him by faith as the fulfillment of the law. He has removed the curse of the law: he intensifies its moral obligations, and through the Gospel of grace enforces the law.

**¶ 2.—Evidence from Jewish Scriptures that Man is Justified by Faith
Apart from the Works of the Law.**

4:1-8.

1. Question as to whether the very father of the Jews was justified on their principle: What then shall we say that Abraham, our forefather, hath found according to the flesh?

2. Premises warranting a negative answer: (A) For if Abraham was justified by works, he hath whereof to glory; (B) but not toward God.

3. Scriptural confirmation: For what saith the scripture? (A) And Abraham believed God, (B) and it was reckoned unto him for righteousness.

4. Difference between the two principles antithetically stated: (A) Now to him that worketh, the reward is not reckoned as of grace, but as of debt. (B) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.

5. Reference to David as testifying to the same: Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works,

6. Citation of this testimony: Saying, Blessed are they whose iniquities are forgiven, (A¹) And whose sins covered. (B) Blessed is the man to whom the Lord will not reckon sin.

QUERIES.

1. How was Abraham justified "without works" according to Paul, and yet justified "by works" according to James? Verse 14 and James 2:21, 22.

The works that Paul speaks of are works that "make faith void" (14), and the works that James mentions are works which "make faith perfect." (James 2:21, 22). Paul refers to works of the law which are meritorious, while James refers to works of obedience and love which are wrought through our faith in Christ. The works of which Paul speaks in this connection are works which would result in our boasting of our own righteousness, and would lead us to rely on ourselves as meriting our salvation on the ground of our own righteousness; while the works of which James speaks in the passage to which reference has been made, are works which "exclude boasting," and which lead us to depend upon God for salvation through the bestowment of his righteousness upon those "who believe."

2. How is it shown that the works here repudiated are works of merit and not conditions of favor?

(1) The immediate context shows it. In verse 4, it is plainly stated that "to him that worketh" the reward is not reckoned as of grace (favor), but as of debt (merit).

(2) The nature of the whole argument implies it. (See 3:20; also Gal. 3:10). In 3:20, the Apostle announces the great truth that "by the works of the law shall no flesh be justified in his sight;" and in Gal. 3:10, the same thought is enforced in these words, "For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them."

3. Can such works have any place in the life of a believer?

They can not! For "the just shall live by faith," "and the law is not of faith." (See also Luke 17:10).

4. What is the true import of the contrast between legalistic doing and evangelical believing?

Is it that there is merit in the latter and none in the former? Or may we conclude that the Apostle intends to teach us that there is a peculiar virtue in faith as an inner state of the soul apart from all outward manifestations of it in religious activity? Upon either hypothesis we would come back in principle to the ground of the legalist. We would lay in man himself the foundation of his hope. The ground of his justification would not be objective, as "in Christ," but merely subjective, as in himself. There is no more merit or peculiar efficiency in the act of believing than in any other act of the believer whether internal or external. There is nothing meritorious about man, or salvation would not flow from the grace of God as its only source. On the other hand, the spiritual value of faith itself, be this whatever it may, attaches of necessity to all action springing from faith. The stream is, in quality, as the fountain whence it issues; the branches, leaves and fruit, as the tree on which they grow. Paul was never so unwise as to suppose any incompatibility between faith and what he calls "the obedience of faith." (1:5 and 16:26). For, in every act produced by faith in Christ, the believer is really looking to him and reposing upon him as the ground of all hope and the source of all life. It is in this and this only that either faith or "the obedience of faith," has any real worth, as constantly fixing the eye of the soul upon Jesus.

But he who relies on legalistic morality for his justification looks not toward Calvary, but in another direction, and thus practically repudiates Christ himself, and, of course, all personal need of faith and of grace. Hence the Apostle says: "If they who are of the law be heirs, faith is made void and the promise of none effect." Not

so, however, does he reason respecting obedience to Christ as springing from faith in him. He who, "in obey-the truth" is leaning on Jesus for blessing, does not declare faith needless nor turn away from its great object, but rather turns away from every system of self-righteousness and delusive reliance on human goodness. So thought Paul, or he would not have represented, in this argument (4:12), righteousness as imputed to those who not only inwardly believe, but "who walk in the steps of that faith which Abraham had in uncircumcision." For Abraham himself constantly walked in obedience to God by a living, trusting faith from the very time that on being called out of Chaldea "he obeyed and went out, not knowing whither he went." While, therefore, neither faith nor deeds of faith can constitute the ground of justification, any more than legal works, yet, the blessing of God may be conditioned as much on obedient acts produced by faith as on the act of believing itself without any detriment whatsoever to the remedial system. The public confession of Christ's name (Matt. 10:32), and "the baptism of repentance for the remission of sins" (Mark 1:4; Acts 2:38 and 22:16), are not legalistic pretensions of merit, but simple elements of the economy of grace divinely approved. Surely the need of forgiveness is the need of grace, and he who seeks it by being "baptized into Christ" (Rom. 6:3; Gal. 3:27), is not looking to himself, but to Jesus; he is not "going about to establish his own righteousness" by seeking justification on the imaginary ground of sinless perfection, but is looking for salvation on the feasible condition of trust in his Redeemer

¶ 3.—Universality of these Blessings of Grace as Conditioned on Obedient Faith which is Possible Alike to Jew and Gentile.

4:9-25.

1. Question as to the extent of these blessings: (A) Is this blessing then pronounced upon the circumcision, (B) or upon the uncircumcision also?

2. Proof of the latter: (A) for we say, To Abraham his faith was reckoned for righteousness. (B) How then was it reckoned? (a) when he was in circumcision, (b) or in uncircumcision? (a¹) Not in circumcision, (b¹) "but in uncircumcision:

3. Evidence of this: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision:

4 Result secured in behalf of the Gentiles: that he might be the father of all them that believe, though they be in uncircumcision,

5 The end in view that righteousness might be reckoned unto them;

6 Result secured in behalf of the Jews: and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.

7. Further evidence of the universality of the offers of grace: (A) For not through the law was the promise to Abraham or to his seed that he should be heir of the world, (B) but through the righteousness of faith.

8. Consequence of supposed legal heirship: For if they that are of the law are heirs, (A¹) faith is made "void, (B) and the promise is made of none effect:

9. Reason why this inheritance could not be grounded

on legal righteousness: for the law worketh wrath; (Gal. 3:10).

10. Proof of this negatively suggested: but where there is no law, neither is there transgression.

11. How, on the other hand, the promised inheritance is actually received: For this cause, (A) it is of faith, (B) that it may be according to grace;

12. Ultimate end: to the end that the promise may be sure to all the seed; (A) not to that only which is of the law, (B) but to that also which is of the faith of Abraham,

13. Consequent statement of Abraham's relation to all believers: who is the father of us all before him whom he believed, even God, (A) who giveth life to the dead, (B) and calleth the things that are not, as though they were.

14. Parenthetical proof of this from the Scriptures: (as it is written, A father of many nations have I made thee)

15. Description of the faith which led to this exaltation : (A) Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. (B) And without being weakened in faith (a) he considered his own body now as good as dead (he being about a hundred years old), (b) and the deadness of Sarah's womb; (C) yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, (a) giving glory to God, (b) and being fully assured that what he had promised, he was able also to perform.

16. Consequence: Wherefore also it was reckoned unto him for righteousness.

17. The lesson taught by the record of this example:

(A) Now it was not written for his sake alone, that it was reckoned unto him; (B) but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, (a) who was delivered up for our trespasses, (b) and was raised for our justification.

QUERIES.

1. What is the meaning of the reference to circumcision in this argument?

It was not his object to combat some false purpose which they attached to it; but that which this rite represented, namely, that they were of the family of Abraham. Paul tells them that Abraham had "this blessing" before he had this mark of distinction. The nature of the argument requires this meaning; he wants to show the universality of grace.

2. What, according to the statement in verse 12, is involved in faith as a condition of justification?

It must be an obedient faith. He tells them what is involved in that faith of which the thesis treats when he says, "the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.

3. Why does not the Apostle, in this connection, specify and develop in detail the conditions of justification?

The error that he was combating lies at the very root of the doctrine of Justification; it pertains to the very ground of justification and does not concern mere conditions. If the Jew was right, then the ground of justification was other than grace. It was not his purpose at this time to develop the conditions.

4. What is the meaning of the promise to Abraham that he should be heir of the world?

God told Abraham that all nations would be blessed in his seed; in Galatians 3:16, we are told that this seed is Christ: "Now to Abraham were the promises spoken and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is CHRIST."

In the second Psalm we are told how he was to be the heir: "I will tell of the decree:

Jehovah said unto me, Thou art my son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel" (Psa. 2:7-9).

5. How is faith made void and the promise of none effect by legal righteousness?

Whatever is by law, can not be by promise; and whatever is by promise, is by grace. Promise implies grace, and if we could merit our justification, we would not need grace. The blessings of grace are conditioned upon an active, obedient faith. If we could obtain salvation by legal right, the promise to Abraham would have to be revised.

6. What is the contextual import of verse 17, and what is its relation to verse 24?

The promise to Abraham was that he should have a son by Sarah, whose womb was dead, and he also was "as good as dead." The two verses constitute an analogy so that we have a type and its anti-type. As Isaac was

born of parents who were virtually dead, so Christ was raised "from the dead." As Abraham believed God who quickened him and Sarah so that "she had strength to conceive seed," so we must believe on him who quickened the dead Christ. The quickening of Abraham and Sarah was typical of bringing Christ out of death. We must have "the faith of Abraham, who is the father of us all before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were" (17), and must "believe on him that raised Jesus our Lord from the dead." (24).

7. How could Abraham "in hope" believe "against hope"?

"Against the hope of reason he believed in the hope of promise." (Bengel). Such a hope is not unreasonable, though we may fail to see the reason. Abraham "wavered not through unbelief," "being fully assured that what he (God) had promised, he was able also to perform."

¶ 4.—The Fruits of Justification by Faith as Due to the Work of Christ.

5:1-11.

1. First consequent blessing: Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

2. Second consequent blessing: through whom also we have had our access by faith into this grace (A) wherein we stand; (B) and we rejoice in the hope of the glory of God.

3. Third consequent blessing: And not only so, but we also rejoice in our tribulations;

4. Reason of this expressed in climax: knowing that (A) tribulation worketh steadfastness; (B) and steadfastness, approvedness; (C) and approvedness, hope:

5. Character of hope thus established: and hope put-teth not to shame; (through disappointment)

6. Explanatory reason: because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

7. How God's love was manifested: For while we were yet weak, in due season Christ died for the ungodly.

8. Illustration of the greatness of this love: (A) For scarcely for a righteous man will one die: (B) for peradventure for the good man some one would even dare to die, (C) But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

9. Fourth consequent blessing: Much more then, being now justified by his blood, shall we be saved from the wrath of God through him.

10. A'fortiori proof in triple antithesis: (A) For if, while we were enemies, we were reconciled to God through the death of his Son, (B) much more, being reconciled, shall, we be saved by his life;

9. Fifth consequent blessing: and not only so, but we also rejoice in God through our Lord Jesus Christ,

10. Why through Christ: through whom we have now received the reconciliation.

QUERIES.

1. What is the love of God shed abroad in our hearts ?

It is God's love for us. We are overwhelmed by the effect of God's love. In the passage before us Paul is talking about God's love for man, not man's love for God. (See verse 8; also 8:35-39).

2. What is the distinction between a "righteous" man and a "good" man?

(1) In the wider sense of the term "righteousness," it includes the "good," and there is no distinction.

(2) In the strict sense, "righteous" means merely "just."

(3) A "righteous" man will render only that which is due—no more; a "good" man will go beyond that.

A word may be used in a broad sense or in a limited sense, according to the circumstances; whether it is used in the one or in the other, must be decided by the context.

3. What is the triple antithesis in verse 10? (1) For if, while we were enemies, vs. much more being reconciled,

(2) we were reconciled to God vs. shall we be saved

(3) through the death of his Son, vs. by his life, 1

4. How is justification effected?

We know that by no acquisition of spiritual strength, by no attainments of personal, subjective holiness, as due to any cause whatever, can we ever realize the absolute moral perfection demanded by the divine law. Absolute personal perfection in holiness, then, being impossible to man, his fulfillment, through the Gospel, of the righteousness required by the divine law can only be effected by means of the cancellation of all that the law holds against him; by remission of sins and consequent acceptance with God. Hence the Apostle, in giving his formal exposition of justification (3:24), represents it as accomplished "through the redemption which is in Christ Jesus," which he twice elsewhere (Eph. 1:7, and Col. 1:14) identifies with "the forgiveness of sins." And that he so considers it in the argument before us is evident from 4:6-8, where he quotes David in proof of his doctrine of justification by faith without legal works of merit. "Even as David

also describes the blessedness of the man unto whom God imputes righteousness without works, saying: Blessed are they whose *iniquities are forgiven*, and whose *sins are covered*. Blessed is the man to whom the Lord will not *impute sin*." The truth is that in the whole process of argumentation in this profound Epistle, the Apostle makes no reference to the subjective renovation and inner spiritual development of the soul, except by way of defense against certain plausible objections that might possibly be urged against his doctrine of grace; his grand aim throughout being the overthrow of a pernicious theory of justification that would "frustrate the grace of God," and overturn the whole remedial economy. Those who represent Paul as treating first of justification and then of sanctification, and finally of glorification, in this great Epistle, mistake it for a systematic theological treatise, rather than viewing it rightly as an overwhelming polemic against legalistic morality, regarded by the Jews as the ground of human hope. Hence it appears everywhere in the discussion, that the true ground of hope is wholly objective to man, and as "in Christ," and in him alone; that it can not be found "in the depths of the soul" in the form of a regenerative "germ grafted into and born in the old man," any more than the subjective moral excellency on which the Jew reposed. The doctrine which represents the justification effected through the power of the Gospel as "an inward condition produced in believers by regeneration," "a mysterious occurrence in the depths of the soul," "a new creation," as due to "a new source of strength," which "the Gospel opens" through its power for the alleged "realization of absolute perfection," is at variance with the doctrine of this epistle, is inconsistent with the Apostle's argument at many points, and contradicted by the experience of every believer. Olshausen,

who belongs to that class of German theologians teaching the erroneous doctrine above mentioned, concedes the truth, though incompatible with his own theory, that "even under grace a man may not entirely avoid and check finer expressions of sin, hastiness in words and deeds, sinful desires and impulses, since the old man at times represses the new and checks him in his efficacy Hence there is need of the constant, cleansing and ever-renewed intercession of Christ (1 John 2:1), of daily repentance and forgiveness." (See Olshausen's Notes on Rom. 6:12-14.)

In perfect harmony with this fact of universal experience is the teaching of the Apostle in the seventh chapter of this Epistle It is there clearly shown that the Christian, at any stage of religious growth and with all his spiritual acquisitions would, *upon the hypothesis of being left under law without grace*, quickly exclaim: "O wretched man that I am, who shall deliver me from the body of this death." To show to the legalist the absolute Hopelessness of the legal state and the constant need of the cleansing "redemption which is in Christ Jesus," the Apostle, in thought, for a moment displaces the Savior and removes grace out of sight when the believer is made, by consequence, to cry out, "who shall deliver me?" Then bringing again into view the gracious Redeemer, the believer, by consequence, as readily exclaims, "Thank God (for deliverance) through Jesus Christ our Lord " Hence the rapturous feeling with which the eighth chapter immediately opens: "There is therefore *now no condemnation* to those who are *in Christ Jesus*. For the law of the Spirit of life *in Christ hath made me free* from the law of sin and death." For the believer, then, there is life instead of death, freedom instead of bondage or "captivity," but only as he enters into and *abides in Christ*. And the

connection in the passage just quoted between the first statement as to the absence of "condemnation" and the *reason* assigned by the Apostle most clearly shows that the deliverance in the case is not subjective and moral, but objective and judicial; while the Hebraistic form of expression, "the law of the spirit of life *in Christ*," for "the spiritual law of life *in Christ*" denotes the uniformly efficient ground of our justification to be found *in him* and in him alone.

TABULAR VIEW OF JUSTIFICATION.

Justification

By Works of the Law	<i>versus</i>	By Faith in Christ
is		is
Meritorious (4:4)	<i>versus</i>	Gratuitous (3:24)
As of the Sinless (Gal. 3:10)	<i>versus</i>	As of the Sinful) (4:5)

HENCE IS:

1. Without Pardon (3:20)	<i>versus</i> 1,	Through Pardon (4:6-8)
2. Without Grace (4:4)	<i>versus</i> 2.	By Grace (3:24)
3. Without Christ (Gal. 2:21)	<i>versus</i> 3.	Through Christ (3:24)
4. Without Faith (4:14)	<i>versus</i> 4.	By Faith (3:28)
5. Without the Obedience of Faith (4:14)	<i>versus</i> 5.	Through the Obedience of Faith (4:12)

RESULTING IN

1. Occasion of Boasting (4:2)	<i>versus</i>	1. Exclusion of Boasting (3:27)
and		and
2. Reward as a Debt (4:4)	<i>versus</i>	2. Reward as a Gift (Eph. 2:8).

§ IV.**GOD'S POWER FOR SALVATION AS MANIFESTED
IN THE COMPLETE DELIVERANCE THROUGH
CHRIST FROM SIN AND DEATH CULMINATING
IN ULTIMATE GLORIFICATION.**

5:12—8:39.

**¶ 1. The Provision for Salvation Through Christ Co-
Extensive in Application With the Ruin
Wrought Through Adam.****5:12-21.**

1. Entrance of Sin into the world: "Therefore, as through one man sin entered into the world,
2. Its relation to Death: and death through sin;
3. Consequence: and so death passed unto all men,
4. Explanatory reason: for that all sinned:—
5. Proof that this consequence is due solely from the relation of all men to Adam: (A) for until the law sin was in the world; (B) but sin is not imputed when there is no law. (C) Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression,

6. Relation of Adam to Christ: who is a figure of him that was to come.

7. Difference of the effects flowing from the agency of each: (A) But not as the trespass, (B) so also *is* the free gift (A¹) For if by the trespass of the one the many died, (B¹) much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

8. Additional dissimilarity: (A) And not as through one that sinned, (B) so is the gift: (A¹) for the judgment came of one unto condemnation (B¹) but the free gift came of many trespasses unto justification.

9. Condensed a 'fortiori reaffirmation of the difference between the two antithetical cases: (A) For if, by the trespass of the one, death reigned through the one; (B) much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ.

10. Recapitulation of the whole parallel showing the universality of results in the two antithetical cases: (A) So then as through one trespass the judgment came unto all men to condemnation; (B) even so through one act of righteousness the free gift came unto all men to justification of life.

11. Final explanatory reason: (A) For as through the one man's disobedience, the many were made sinners, (B) even so through the obedience of the one shall the many be made righteous.

12. Position of the law in the economy thus described : And the law came in besides, that the trespass might abound;

13. The counter-work of grace: but where sin abounded, grace did abound more exceedingly: (A) that, as sin reigned in death, (B) even so might grace reign

through righteousness unto eternal life through Jesus Christ our Lord.

QUERIES.

1. What death came upon all men through Adam's transgression? v. 14 and 1 Cor. 15:21-22.

Physical death. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."

2. How is sin "not imputed when there is no law" and how reconcile with 2:12?

Men are not to be judged by a law unknown to them. There was sin in the world before the law was given on Mt. Sinai. The law was given that sin might be shown to be "exceeding sinful" (7:13). The moral law of God is eternal, and in the divine light of this eternal law "all men have sinned."

3. How had all sinned in Adam? 12; Heb. 7:9-10. We are involved in the consequences of Adam's sin.

4. What is it to sin "after the likeness of Adam's transgression"?

Adam's was a voluntary act. It means to commit an individual act as Adam did, as contrasted as being involved in the consequence of Adam's sin.

5. How are the many made righteous by the obedience of Christ?

As far as their relation to Adam is concerned, all is removed; but Paul shows that there is the objective perfection for all in Christ. He considers it objectively and not as to how many are going to receive it.

6. How was the law given that transgressions may abound?

It does not mean that we are made greater sinners

than we were, but that sin might be made to abound *to* our consciences. We see it as we never saw it before. Our ignorance does not make sin the less sinful. It is wrong whether we know it or not. "Through the law cometh the knowledge of sin." (3:20). "Howbeit I had not known sin, except through the law." (7:7).

7. What are the points of difference between Adam and Christ?

Adam

Christ

- (1) The Trespass *versus* The Free Gift.
- (2) Many died *versus* Grace of God abounded unto many.
- (3) Judgment unto condemnation *versus* Free Gift unto Justification.
- (4) Death reigned *versus* Life reigns.
- (5) One trespass *versus* One act of righteousness.
- (6) Disobedience *versus* Obedience.
- (7) Many were made sinners *versus* Many shall be made righteous.

¶ 2.—The Reign of Grace Affords No Encouragement to Sin.

6:1-14

1. Question suggesting a possible false inference from the doctrine set forth in the last paragraph: What shall we say then? Shall we continue in sin, that grace may abound?

2. Answer: It cannot be (God forbid).

3. Reason: We who died to sin, how shall we any longer live therein?

4. Reason in expanded form: Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?

5. Explanatory statement: We were buried therefore with him through baptism into death:

6. Object of this baptismal burial: (A) that like as Christ was raised from the dead through the glory of the Father (B) so we also might walk in newness of life.

7. Conformatory statement: (A) For if we have become united with him in the likeness of his death, (B) we shall be also in the likeness of his resurrection;

8. Logical ground of assertion: knowing this, that our old man was crucified with him (A) that the body of sin might be done away, (B) that so we should no longer be in bondage to sin;

9. Explanatory reason : for he that hath died is justified from sin.

10. Connection of this death to sin with the new life to Christ: (A) But if we died with Christ, (B) we believe that we shall also live with him ;

11. Reason: (A) knowing that Christ being raised from the dead dieth no more; (B) death no more hath dominion over him.

12. Explanatory confirmation: (A) For the death that he died, he died unto sin once: (B) but the life that he liveth, he liveth unto God.

13. Analogy to this in the believer's experience: "(A) Even so reckon ye also yourselves to be dead unto sin, (B) but alive unto God in Christ Jesus.

14. Negative hortatory inference: (A) Let not sin therefore reign in your mortal body that ye should obey the lusts thereof: (B) neither present your members unto sin as instruments of unrighteousness;

15. Positive hortatory inference: (A) but present yourselves unto God, as alive from the dead, (B) and your members as instruments of righteousness unto God.

16. How possible to obey the exhortation: For sin shall not have dominion over you:

17. Explanatory reason: (A) for ye are not under law, (B) but under grace.

QUERIES.

1. What reasons for supposing that the Apostle alludes to immersion in the baptismal ordinance?

(1) Whatever be the baptism referred to, the connection of a burial shows that there is a burial in fact. If it is a baptism of the Spirit, it could not be a baptism without a burial, and this shows that the baptism in water must be a burial. Without a burial in fact, the Apostle's reference and consequent teaching, would be meaningless and impossible.

(2) In the original the aorist tense is used to denote the momentary past. A man is never baptized into the Spirit and then taken out of it. The Greek tense used implies a momentary burial.

(3) In verse 17 it is called the "form" or "type of teaching" which they had received. Spiritual baptism is a promise. We never obey a promise, but we obey commands. The Apostles, through the commission given them by Christ, commanded water baptism; they could not command a Spirit baptism.

(4) The learned world is virtually a unit in regard to this as an allusion to Christian baptism, and in admitting that immersion was the practice of the Apostles.

Bossuet, a Roman Catholic writer, asserts that "it is a fact most certainly avowed in the Reformation, although at present some cavil at it, that baptism was instituted by immersing the whole body into water; that Jesus Christ received it so; and caused it to be so given

by his Apostles; that the scriptures know no other baptism than this ; that antiquity so understood and practiced it; that the word itself implies it, to "baptize" being the same as to "dip"; this fact, I say, is unanimously acknowledged by all the divines of the Reformation, nay, by the Reformers themselves, and those even who best understand the Greek language, and the ancient customs, as well of the Jews as Christians; by Luther; by Melancthon; by Calvin; by Casaubon; by Grotius; by all the rest, and lately even by Jerieu, the most contradicting of all ministers. Nay, Luther has observed that the German word signifying baptism was derived from thence, and this sacrament named "tauf," from profundity or depth, because the baptized were deeply plunged into water. If then any fact in the world can be deemed certain it is this same."

We quote from Luther's Sermon on Baptism, Vol. II, p. 75, of his works edited in 1551: "The term 'baptism' is a Greek word ; it may be rendered into Latin by mersio; when we immerse anything in water, that it may be entirely covered with water. And though that custom be quite abolished among the generality (for neither do they entirely dip the children, but only sprinkle them with a little water) nevertheless they ought to be wholly immersed, and immediately to be drawn out again, for the etymology of the word seems to require it. The Germans call baptism 'tauf from depth, which they call 'tief in their language; as if it were proper those should be deeply immersed, who are baptized. And truly, if you consider what baptism signifies, you shall see the same thing required, for it signifies that the old man and our native character that is full of sin, entirely of flesh and blood as it is, may be overwhelmed by divine grace. The manner of baptism, therefore, ought to answer to the signifi-

cation of baptism, so that it may show forth a sign that is certain and full."

John Wesley, in commenting on Romans 6:4, says: "Alluding to the ancient manner of baptizing by immersion."

2. What, from the description of baptism as here given, is its true position and significance in the economy of grace?

(1) We are baptized into Christ. See also Gal. 3:26-27: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ, did put on Christ."

(2) We are baptized into his death. By Christian baptism we are brought into participation of the benefits of Christ's death.

(3) "Walking in newness of life" is placed beyond baptism. All blessings are in Christ and baptism is the gate to reach these blessings.

3. What the relation of baptism to Justification ?

Justification is through the redemption that is in Christ. We must be in Christ in order to be justified; we are baptized into Christ.

4. What death referred to in the statement "he that hath died, is justified from sin"?

It is not the mere death to the power and practice of sin before the burial in baptism; for (a) the death here referred to, is the death with Christ, according to verse 8 ("For if we died with Christ, we believe that we shall also live with him"), into which, according to verse 4 ("We were buried therefore with him through baptism into death"), we are baptized; and, (b) the view that it is merely the death to the power and practice of sin before the burial in baptism is inconsistent with the truth presented in verse 4 as compared with 3:24, 8:1-2 and

Gal. 3:27, according to which we must come into Christ to be justified through the redemption that is in him.

5. How does sin have dominion over those who are under law?

The figure is that of a master visiting punishment upon a slave. He is talking about bringing penalty upon a servant of sin. As long as imperfect man is under the law, without grace to redeem him, he is under this curse.

6. In what sense are believers not under the law?

(1) They are ever under it as a principle of moral obligation See 1 Cor. 9:20-21—"as without law, not being without law to God, but under law to Christ."

(2) We are not under the law as a curse, for "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13).

¶ 3.—Believers, Though Not Under a Legal Dispensation Are, Nevertheless, Under the Obligation of Obedience to the Divine Law.

6:15-23.

1. Question suggested by the concluding element of the last paragraph: "What then? Shall we sin because we are not under law, but under grace?"

2. Answer: It cannot be (God forbid).

3. Explanatory reason: (A) Know ye not, that to whom ye present yourselves *as* servants unto obedience, his servants ye are whom ye obey; (a) whether of sin unto death, (b) or of obedience unto righteousness? (B) But thanks be to God, (a) that, whereas ye were servants of sin, (b) ye became obedient from the heart to that form of teaching whereunto ye were delivered; (C) and

(a) being made free from sin, (b) ye became servants of righteousness.

4. Reason for using this manner of illustration: I speak after the manner of men because of the infirmity of your flesh:

5. Exhortation to obedience grounded on the fact of their release from sin: (A) for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, (B) even so now present your members as servants to righteousness unto sanctification.

6. The case as it formerly stood: For when ye were servants of sin, ye were free in regard of righteousness.

7. Fruitlessness of that state: (A) What fruit then had ye at that time in the things whereof ye are now ashamed? (B) for the end of those things is death.

8. The case as it now stands: But now being made free from sin and become servants to God, (A) ye have your fruit unto sanctification, (B) and the end eternal life.

9. Difference as to results antithetically stated: (A) For the wages of sin is death; (B) but the free gift of God is eternal life in Christ Jesus our Lord."

QUERIES.

1. What is the "teaching" and what the "type of teaching" mentioned in verse 17?

The "teaching" is the message of the Gospel facts— the death, burial and resurrection of Jesus. "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto, except ye believed in vain. For I delivered unto you first of all that which also I re-

ceived: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." (1 Cor. 15:1-4).

The "form" or "type of teaching" to which they became obedient is the baptismal burial involving a death and resurrection. "We were buried therefore with him through baptism into death : that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life. (6:4-5. See also Col. 2:12).

2. What death is the wages of sin as shown by the antithesis? 23.

Eternal death. As the life is eternal, the death is also eternal.

"Wages" vs. "Free Gift," "Of Sin" vs. "Of God," "Death" vs. "Eternal Life."

3. What is the import of the terms "wages" and "free gift" as contrasted in the antithesis?

The term rendered "wages" is military and means a "soldier's pay," and so Paul has represented the sinner as being in subjection to sin; while the term rendered "free gift" shows that the life of holiness, though it calls for obedience, considers all the blessings enjoyed upon a faithful compliance with the conditions imposed, as the gift of God's grace.

¶ 4.—Need of Our Being Under Grace and Not Under Law.

7:1-6.

1. Force of the law: Or are ye ignorant, brethren, that the law hath dominion over a man for so long time as he liveth?

2. Parenthetical reason for assuming this to be known: (for I speak to men who know the law).

3. Illustration of this asserted dominion: (A) For the woman that hath a husband is bound by law to the husband while he liveth; (B) but if the husband die, she is discharged from the law of the husband.

4. Consequence of a new marriage under each of the two conditions: (A) So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: (B) but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man.

5. Application of the illustration: Wherefore, my brethren, (A) ye also were made dead to the law through the body of Christ; (B) that ye should be joined to another, even to him who was raised from the dead,

6. End in view: that we might bring forth fruit unto God.

7. Difference as to the fruits borne in the two contrasted states: (A) For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. (B) But now we have been discharged from the law, having died to that wherein we were held; (a) so that we serve in newness of the spirit, (b) and not in oldness of the letter.

QUERIES.

1. What rule in Hermeneutics must be remembered in making the application in verse 4, element 5, of the illustration used in verse 2, element 3?

We must not push a figure beyond the point intended to be illustrated. Paul means that the death of either party dissolves the relation. The person that survives the

dead person is "dead" to that person. Wherever death takes place, the obligation of law ceases.

2. What period referred to in the expression, "when we were in the flesh"? 5 and 6.

The next part of the statement shows that it was the time when they were under the law. "Now we have been discharged from the law" is put in contrast with the statement "when we were in the flesh."

3. Why are those under the law represented as "in the flesh"?

When we are under the law, by virtue of the weakness of the flesh, we fall under the condemnation of the law. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." 8:3-4.

4. How can "sinful passions" be by the law? 5 It does not mean that the law produces the passions, but that it reveals their nature. "Is the law sin? God forbid. Howbeit, I had not known sin, except through the law:" 7:7 "For through the law cometh the knowledge of sin." 3:20.

5. What meant by the antithetical expression, "newness of the spirit" and "oldness of the letter" ? 6.

It means the new way of the spirit in contrast with the old way of the letter in the law—the spirit that quickens in contrast with the letter that kills. "But our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (II Cor. 3:5-6). It is evident that the contrast is continued in verse 7 and 8 following the quotation

just given. "If the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory?" The legal covenant, as written and engraven on stones, is the "letter," and, as it is the "ministration of death," it is rightly called the "letter that killeth." By contrast, "the ministration of the spirit," previously called "the spirit" that "gives life," is the new covenant, mentioned in verse 6, of which the Apostle says that he and his apostolic associates were "sufficient as ministers." To suppose, as did Origen, that the contrast between the "letter" and the "spirit" is a contrast between the literal sense of the Scriptures and some mystical meaning; or to suppose with many of our own time that it is a contrast between the written word itself and the Holy Spirit that gave it; or even to suppose as do some, that it is a contrast between the legalistic spirit of the old dispensation and the gracious spirit of the new. is to ignore utterly the context and the clear reasoning of the Apostle. Place men with all their imperfections under a mere legal system embracing those high moral demands that reflect the infinite perfections of God himself, and what must be the result? Condemnation. Paul says, "when the commandment came, sin revived and I died"—thus the "letter kills " On the other hand, the Gospel "gives life" by bringing to poor sinners those rich provisions of grace in Christ by which they are saved from the guilt and consequences of transgression, thus, the new covenant is the "spirit that gives life."

¶ 5.—The Relation of the Law to Sin.

7:7-12.

1. Question arising from the last paragraph: What shall we say then? Is the law sin?

2. Answer: It cannot be (God forbid).

3. How sin and the law are actually related: Howbeit I had not known sin, except through the law:

4. Illustrative instance: for I had not known coveting, except the law had said, Thou shalt not covet:

5. How sin is revealed in its true nature by this commandment: but sin, finding occasion, wrought in me through the commandment all manner of coveting:

6. Why this could not be done without the law: for apart from the law sin is dead.

7. This confirmed by experience: (A) And I was alive apart from the law once: (B) but when the commandment came, (a) sin revived, (b) and I died;

8. Consequent discovery of the insufficiency of the law: and the commandment (A) which was unto life, (B) this I found to be unto death;

9 Explanatory reason: for sin, finding occasion, through the commandment (A) beguiled me, (B) and through it slew me.

10. Logical conclusion from the whole premise: (A) So that the law is holy, (B) and the commandment (a) holy, (b) and righteous, (c) and good.

QUERIES.

1. How is sin dead apart from the law?

It is dead as regards the conscience. Sin did not fill the conscience with remorse until the law revealed what sin was.

2. How was Paul alive without the law, and what death was the result of the coming of the law?

His conscience was made alive to the burden of sin that was upon it. Every man should be made to feel this when the light of God's law is flashed upon him. "Apart from the law" Paul did not feel this burden. When the commandment came, he felt his helplessness. The death was his falling into this wretchedness, and he personifies this death as a body clinging to him.

3. What is the distinction between the law and the commandment ?

The law is that which says, and the commandment is that which is said. The law is the abstract, the commandment is the concrete.

4. How did sin deceive him through the law? He had made his calculations and the law crushed them. The law robbed him of his hopes.

**¶ 6.—To Be Under Grace and Not Under Law Is Essential
to the Continued Life of the Believer.**

7:13-25.

1. Question arising from the last paragraph: Did then that which is good become death unto me?

2. Answer: It cannot be (God forbid).

3. How this result was actually produced: (A) But sin did this, (B) that it might be shown to be sin, (A¹) by working death to me through that which is good;—(B¹) that through the commandment sin might become exceeding sinful.

4. How sin produces death through the law: (A) For we know that the law is spiritual: (B) but I am carnal, sold under sin.

5. Proof of this: For that which I do I know (approve) not: (A) for not what I would, that do I practise; (B) but what I hate, that I do.

6. This, so far from faulting the law, is a recognition of its excellence: But if what I would not, that I do, I consent unto the law that it is good.

7. Logical inference: (A) So now it is no more I that do it, (B) but sin which dwelleth in me.

8. Source of this indwelling sin: For I know that in me, that is, in my flesh, dwelleth no good thing:

9. Experimental proof: (A) for to will is present with me, (B) but to do that which is good is not.

10. Practical illustration: (A) For the good which I would I do not: (B) but the evil which I would not, that I practise.

11. Consequent reaffirmation of the logical conclusion as to indwelling sin: But if what I would not, that I do, (A) it is no more I that do it, (B) but sin which dwelleth in me.

12. Resulting discovery of internal conflict: I find then the law, that, to me who would do good, evil is present.

13. The conflict described: (A) For I delight in the law of God after the inward man: (B) but I see a different law in my members, (a) warring against the law of my mind, (b) and bringing me into captivity under the law of sin which is in my members.

14. Distressful exclamation over the result when grace is out of view: Wretched man that I am! who shall deliver me out of the body of this death?

15. Joyful thanksgiving over a deliverance when grace is brought again into view: I thank God (for deliverance) through Jesus Christ our Lord.

16. General conclusion: So then (A) I of myself with

the mind, indeed, serve the law of God; (B) but with the flesh the law of sin.

QUERIES.

1. What is the import of the term "flesh" in verse 18, element 8?

The term is used here not a physical but in an ethical sense, referring to the seat of the appetites—passions and lust. "For when we were in the flesh, the sinful passions which were through the law, wrought in our members to bring forth fruit unto death." Verse 5.

2. What is the "good" to which Paul could not attain?

It is the Absolute Good, the morally perfect, the perfection required by law. Jesus so uses the term in Matt. 19:16-17. "Why askest thou me concerning that which is good? One there is who is good:" Also in Mark 10:17-18 "Why callest thou me good? none is good save one, even God." The law requires the Absolute Good, "For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the Taw, to do them." There is a relative goodness predicated of man, but no man is absolutely perfect; nor can he, in the flesh, attain to this perfection.

3. How does the condition described in elements 13 and 14, verses 22-24, apply to Paul himself and all other Christians, and how is it implied in the Apostle's argument?

So far from being unintelligible (as many suppose), this passage discloses the vital preciousness of Christ Jesus. Viewed in the light of the context, and in connection with the whole course of the Apostle's reasoning in

this part of the Epistle, it shows how absolutely dependent we are upon Christ and his redemptive work for spiritual life and happiness. The Apostle had already shown how essential to salvation it is that men should enter into Christ; and here he develops the thought that to abide in him, and so to continue under the power of his grace, is equally essential to continued life and peace on the part of the obedient believer. The Christian therefore stands in daily and hourly need of the grace of God in Christ no less than the unbeliever. Jesus said to his disciples, "Abide in me, and I in you. As the branch can not bear fruit of itself except it abide in the vine; so neither can you except you abide in me." And we very properly sing,

"I need thee, O I need thee;
Every hour I need thee."

Ask the holiest saint on earth whether, with all the spiritual strength that he has acquired through his Christian growth and development of character, he feels able to live henceforth apart from the grace of God, and to risk his eternal salvation on the ground of sinless conformity to all the moral demands of God's holy laws; and he will return a negative answer with superlative emphasis, if he is well acquainted with the teachings of Paul and of John, to say nothing of the personal instructions of Jesus. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:8-9).

It is easy to conceive of the consequences, if a Christian confessor of sins, here described by John, should be bereft of the grace of God in Christ provided for the cancellation of human guilt, and should fall under a purely

legal system, which inexorably says, "Cursed is every one who continues not in all things that are written in the book of the law to do them." Those consequences are clearly and fully described by Paul in the passage that we have under consideration. Realizing his sinful-ness, yet finding no remedy at hand, any one having this experience could truly say, "I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?"

It has been a needless puzzle, since the days of Augustine, to decide whether this passage is applicable to the regenerate or to the unregenerate. Those who advocate the former meet their opponents with the question, How can the unregenerate say, "I delight in the law of God after the inward man"? While those who advocate the latter reply with equal force, How can the regenerate say, "I see a different law in my members warring against the law of my mind, and bringing me into captivity to the law of sin"? The truth is that the distinction between regenerate and unregenerate has no place in the Apostle's course of thought in dealing with the subject. His reasoning remains wholly unaffected by it. But this can not be said concerning the distinction between the state of any one under a legal system without grace on the one hand, and the state under a gracious system on the other. This distinction enters into the very essence of his argument, and vitally affects the conclusion which he reaches. In other words, the description presented in this passage is applicable to the Apostle himself, with all his sublime religious life and apostolic power, upon the supposition of being left under the law without grace.

It is on this condition that his description can be applied to all Christians. And that this is pre-supposed as inherent in his argument, is evident from as many as five distinct considerations.

In the first place, it is shown by the terms employed in giving the description. When he exclaims, "Wretched man that I am! Who shall deliver me from the body of this death?" the argument purposely puts the deliverer out of view, that his presence, as absolutely indispensable to life and happiness may be realized. Then, when he immediately adds, "Thank God (for deliverance) through Jesus Christ our Lord," he brings the deliverer again into view, and gives thanks for the deliverance which now takes the place of the "captivity" and "wretchedness" experienced when no remedy was visible. The argument thus evinces the absolute need of Christ and the grace of God in him. In the second place, this need of being in Christ and under grace, in contrast with being under a purely legal system, has been shown in verses 5 and 6, in the development of this argument. "When we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter." The one condition, namely, that under the law, only "brought fruit unto death," answering to the "captivity" and "wretchedness" called "the body of this death" in verse 24. The other condition, namely, that under grace, is a state in which we are "discharged from the law, having died to that wherein we were held, so that we serve in newness of the spirit, and not in oldness of the letter." Conceive, then, of even the Christian as being left with his imperfections under the law, without

grace, and we can readily see how he could exclaim, "Wretched man that I am! who shall deliver me from the body of this death?" We can also, as readily see that this language would be wholly inapplicable to him when he finds himself "discharged from the law, having died to that wherein he was held."

In the third place, we can see from the context that immediately succeeds the passage before us that the description is applicable to all believers only upon the supposition of being left under the law without grace. Note what the Apostle says at the beginning of the eighth chapter, as a conclusion from his reasoning in the passage under consideration. "There is therefore now no condemnation to those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." In Christ, therefore, and under his gracious system, there is no "wretchedness" and "captivity to the law of sin in the members," but the very opposite, joyfulness and "freedom from the law of sin and death." This conclusion from his reasoning in the passage on which we are commenting clearly shows that it applies only to those who are left under the law without grace, and thus demonstrates the indispensable relation of Christ to our happiness and spiritual life.

In the fourth place, we have evidence equally clear and strong in what Paul says in the development of this argument in chapter 6:14. "Sin shall not have dominion over you: for you are not under law, but under grace." This is equivalent to saying that sin does have dominion over a man that is under the law, and not under grace. Now the dominion of sin consists precisely in the "wretchedness" and "captivity to sin in the members," in the passage before us. It is clear, therefore, that this

passage is applicable to the believer only on the supposition of his being left under law without grace.

In the fifth place, apart from this supposition the argument of the Apostle would be pointless, and utterly without logical force. In his whole contention with his Jewish opponents, his aim is to induce them to abandon their legalistic ground, and to rely on the grace and mercy of God through Christ, as the only basis of human hope. But if those who are in Christ and under grace can be represented as in a state of "wretchedness" and "captivity to the law of sin in the members," there could be no gain to any one in abandonment of the legal system and reliance upon the grace of God in Christ. The preciousness of the gracious system consists alone in the joyful deliverance from sin and death which it affords.

4. What is the import of the expression "the body of this death," and what is the death referred to? Verse 24. Also verses 9 and 10 and compare 6:6.

He personifies death as a dead body; sin is represented as a body; the wretchedness into which he is plunged by the law is the death to which he refers.

5. What is the import of the concluding statement? 25.

He does not mean that he is divided in service. He uses the descriptive present tense describing the man who is under law without grace. He is a servant of sin in the presence of the law and in the absence of grace.

¶ **7.—Advantages and Blessings of Those Who, in Christ, Are Made Free From Sin and Death.**

8:1-17

1. Result of the deliverance referred to in the last

paragraph: There is therefore now no condemnation to them that are in Christ Jesus.

2. Explanatory reason: For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

3. How this deliverance is effected: (A) For what the law could not do, in that it was weak through the flesh, (B) God, sending his own Son in the likeness of sinful, and for sin, condemned sin in the flesh:

4. End thereby secured: that the ordinance of the law might be fulfilled in us, (A) who walk not after the flesh, (B) but after the Spirit.

5. Explanatory justification of the description just given: (A) For they that are after the flesh mind the things of the flesh; (B) but they that are after the Spirit, the things of the Spirit.

6. Motive determining the course of the two classes:

(A) For the mind of the flesh is death; (B) but the mind of the Spirit is life and peace:

7. Proof that the mind of the flesh is death: because the mind of the flesh is enmity against God;

8. Why this is so: (A) for it is not subject to the law of God, (B) neither indeed can it be:

9. Consequence: and they that are in the flesh can not please God.

10. Condition on which believers are in the Spirit: But ye are not in the flesh but in the Spirit, (A) if so be that the Spirit of God dwelleth in you. (B) But if any man hath not the Spirit of Christ, he is none of his.

11. Antithetical description of those in Christ: And if Christ is in you, (A) the body is dead because of sin;

(B) but the spirit is life because of righteousness.

12. Ultimate consequence: But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he

that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

13. Resulting obligations: So then, brethren, we are debtors, not to the flesh, to live after the flesh:

14. Explanatory reason: (A) for if ye live after the flesh, ye must die; (B) but if by the Spirit ye put to death the deeds of the body, ye shall live.

15. Ground of this assurance of life: For as many as are led by the Spirit of God, these are sons of God.

16. Ground of this sonship: (A) For ye received not the spirit of bondage again unto fear; (B) but ye received the spirit of adoption, whereby we cry, Abba, Father.

17. Evidence of this filial relation: The Spirit himself beareth witness with our spirit, that we are children of God:

18. Consequence of this sonship: and if children, then heirs; (A) heirs of God, (B) and joint-heirs with Christ;

19. A condition appended: if so be that we suffer with him, that we may be also glorified with him.

QUERIES.

1. What is the "law of the Spirit of life in Christ Jesus," and what is the deliverance thereby effected? 2; also 3:24.

It is the something in Christ which effects the deliverance ; it is not something working in you, but in Christ. The expression "the law of the Spirit of life in Christ Jesus" is a Hebraism for "the spiritual law in Christ" and stands opposed to the "sinful law in man."

The deliverance which is effected is the freedom from the condemnation of the law. It is not an internal, moral

deliverance, it takes place in Christ, not in men. It is not a release from the power of sin, but it is an external deliverance from the condemnation of the law. "All have sinned and fall short of the glory of God," but we are "justified freely by his grace through the redemption, that is in Christ Jesus."

2. How is the law "weak through the flesh"?

If it were not for the flesh, we could be perfect. The weakness is in the flesh, not in the law. The law will not justify us unless we are perfect and our fleshly carnal nature will not let us be perfect.

3. How is sin "condemned in the flesh, that the ordinance of the law might be fulfilled in us"? II Cor. 5 :21; 1 Pet. 2:24; Isaiah 53:4-6.

God "made him to be sin," i. e., treated him as a sinner (Paul uses the abstract term "sin," for the concrete term "sinner"). He took our place, so that we in him may find that righteousness which is by the law. The only way to escape the condemnation of the law is to find righteousness in Christ. In "the likeness of sinful flesh," in which he came, he paid the penalty fixed by the law and condemned sin. "Him who knew no sin, he made to be sin on our behalf; that we might become the righteousness of God in him." (II Cor. 5:21). We live unto righteousness only in Christ, and in order that we may do this, he "bare our sins on the tree."

Christ does not bear the same relation to us that we bear to each other. He is not one individual among many equal individuals. All the human race is included in him, and he represents the whole human family—therefore, he can take our guilt away. It is not the case of one innocent man taking the place of another man, his equal, who is guilty; but it is the "one man, Christ Jesus," "holy, guileless." taking the whole human family into the pres-

ence of God, as it were, and bearing the sins of the many (of all) he offers himself as a sacrifice unto God for us, and becomes the "propitiation for our sins." This great, fundamental, evangelical truth—"Christ died for all"—was prophetically announced by the "voice" of the forerunner, when he said, "Behold the Lamb of God that taketh away the sin of the world." God finds no fault in his Son, and if we are in his Son, he will find no fault with us.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." (Isaiah 53:4-6).

4. What is "the mind of the flesh" and "the mind of the Spirit?" Compare verse 6 with verse 5. It is the "minding" of the flesh or Spirit—the tendencies or inclinations toward the flesh or the Spirit.

5. How does the "Spirit himself bear witness with our spirit that we are children of God"? 16.

Here we must observe two things: (1) The present tense is used, not the past tense. (2) The testimony is conjoint. The Spirit bears witness "with" our spirit, not "to" our spirit.

There are three points emphasized by the way in which this is done:

(1). There is filial love. Verse 15—"we cry, Abba, Father." We are not slaves in bondage, but sons who are free.

(2). "As many as are led by the Spirit of God, these

are sons of God." A man who is following the flesh is not led by the Spirit.

(3). "If we suffer with him, that we may be also glorified with him." If we are Christians only in sunshine and not in the storm we are not sons of God.

The Spirit tells us we are sons of God, and shows us how we are sons of God. Our spirit tells us whether we are hypocrites or not. The witness of the Spirit is given through his word, he testifies by speaking. "And the Holy Spirit also beareth witness to us; for after he hath said,

This is the covenant that I will make with them

After those days, saith the Lord:
I will put my laws on their heart,
And upon their mind also will I write them.

Then saith he.

And their sins and their iniquities will I remember no more. (Heb. 10:15-17).

¶ 8. The Hope of Ultimate Glory as Secured by Christ Sufficient to the Redeemed Through All Trials.

8:18-30.

1. The greatness of future glory and the comparative lightness of present suffering a ground of encouragement : For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward.

2. The hope of this glory characterized: For the earnest expectation of the creation waiteth for the revealing of the sons of God.

3. Explanatory reason: For the creation was sub-

jected to vanity (decay), (A) not of its own will, (B) but by reason of him who subjected it,

4. This explanatory reason expanded: in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

5. Proof of the need of such deliverance: (A) For we know that the whole creation groaneth and travaileth in pain together until now. (B) And not only so, but ourselves also, who have the first-fruits of the Spirit, (a) even we ourselves groan within ourselves, (b) waiting for our adoption, to wit, the redemption of our body.

6. Ground of this expectation: For in hope were we saved: (A) but hope that is seen is not hope: (A¹) for who hopeth for that which he seeth? (B) but if we hope for that which we see not, then do we with patience wait for it.

7. The second ground of encouragement: And in like manner the Spirit also helpeth our infirmity: (A) for we know not how to pray as we ought; (B) but the Spirit himself maketh intercession for us with groanings that can not be uttered;

8. Why this intercession is effectual: (A) and he that searcheth the hearts knoweth what is the mind of the Spirit, (B) because he maketh intercession for the saints according to the will of God.

9. Third ground of encouragement: And we know that to them that love God all things work together for good, even to them that are called according to his purpose.

10. Proof: (A) For whom he foreknew, he also foreordained (a) to be conformed to the image of his Son, (b) that he might be the first-born among many brethren: (B) and whom he foreordained, them he also

called: (C) and whom he called, them he also justified: (D) and whom he justified, them he also glorified.

QUERIES.

1. What is "the creation," and how does it wait "for the revealing of the sons of God"? 18, 19, 20, 21, 23 and compare 1. Cor. 15:47-49.

It means man under his present creaturely probation of suffering by which he is under bondage of corruption as contrasted with what he shall be. The antithesis is four times stated: (1) Present sufferings; (2) earnest expectation vs. revealing of the sons of God; (3) subjected to decay vs. in hope of deliverance; (4) groaning, travailing, waiting vs. the redemption of our body.

This does not mean the material creation personified, as some would say—such talk is fancy and not exegesis. Compare 1 Cor. 15:47-49 with Genesis 3:22-24. God shuts the gate, that Adam may not return and live forever in the corruption of sin; but he wishes to redeem him and bring him to the glorious liberty of the sons of God. For this- reason he subjects man to vanity— "decay"—"physical death"—that he might "deliver him from the bondage of corruption into the liberty of the glory of the children of God." We are new creatures; after a while we shall be sons of God in a higher sense. We have not yet reached that state of glorious liberty. (See also Luke 20:34-37).

We cling to life naturally. The Lord decreed death so as to rid us of this creaturely state of bondage, that we might reach that liberty. We are waiting and hoping for that. , 2. How are we saved in hope? (24, 25).

We are waiting for the salvation. By hope have we

been brought so far that we can wait for it. We are on the ground of hope. We are saved so far that we are brought in possession of the hope of salvation.

3. How does the Spirit intercede for us "with groanings that can not be uttered"?

There is a longing, a yearning, a sighing, in the human soul for the glory which shall be ours hereafter; and just as the little child has longings, and can not express them, so it is beyond our power to express in language the feelings we have. We can only sigh or groan, and the Spirit intercedes for us. The Holy Spirit produces these sighs in man.

4. What is the meaning and the import of the term rendered "foreknow," in verse 29?

(1) The original term "*proegnoo*," justifies the rendering "afore approved." Such a rendering is consistent with the usage as to both elements of the compound word, "*pro*" and "*egnoo*." In Psa. 1:6, the antithesis of the word "knoweth," shows that "knoweth" means "approve" : "For Jehovah knoweth the way of the righteous" is followed by the antithetical statement, "But the way of the wicked shall perish." In Matt 7:23, the context shows that the word "knew" means "approved": "And then will I profess unto them, I never knew you." It is so used also in 1 Cor. 8:3 ("But if any man loveth God, the same is known by him") and in II Tim. 2:19 ("The Lord knoweth them that are his").

The other element of the word, "pro," has reference to the past as regards the time of speaking and not to the future. In Acts 26:5 ("having knowledge of me from the first") Paul does not mean to say that the Jews "foreknew" him, but that they knew him "aforetime." In Acts 21:29 ("For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that

Paul had brought into the temple") the writer states that they had "seen him before," not that they had foreseen him. In Gal. 1:9 ("As we have said before") he speaks of their having "said" something "before," which certainly does not mean that they had "foretold" that to which he refers.

(2) Foreknowledge relates to events rather than to persons and things. He speaks of persons who are objects of the actions expressed by the verbs used. He does not refer to the "existence" of persons, but "whom" he foreknew, etc.

(3) The only other instance of the word's use in this Epistle ("God did not cast off his people which he foreknew" 11:2) can be rendered only as we render it here —"approved beforehand." "I am an Israelite," says Paul, "and God would have to cast me away, if he has cast away his people." God did not "cast away" those whom he "approved." He is contrasting ancient Israel with God's spiritual Israel.

5. What proof is found in vv. 29-30 that the persons referred to belong exclusively to a class that had previously existed?

(1) There are five predicates in the past tense, all affirmed of one and the same class: "foreknew," "foreordained," "called," "justified," "glorified."

(2). One of these—"glorified"—can not apply to any living person in the flesh Jno 7:39 ("Jesus was not yet glorified") ; Jno. 17:1 ("glorify thy Son") ; 1 Tim. 3:16 ("Received up in glory.") See also verses 17, 18 and 19 of this 8th chapter of Romans. Paul talks here about the whole "glorification;" the persons to whom he refers are no longer in the flesh "they have been glorified." All these predicates must either be received in their simple past tense, or, if you make one of them to mean something

that God did or would do "in purpose," then all of them must be taken as referring to something "in purpose;" this would involve us in the absurdity of representing God as "foreknowing" something or some one "in purpose."

6. How are these persons predetermined to be "conformed" to the image of God's Son, so as to constitute Him the first-born among many brethren?

It does not refer to regeneration. Christ did not need to be born of water and the Spirit. He is the first-born in glory and from the grave. If any of these had gone into glory ahead of Christ, they would have been the firstborn and not Christ. "And these all, having had witness borne to them through their faith, received not the promise, God having provided some better things concerning us, that apart from us they should not be made perfect." (Heb. 11:39-40). They were not perfected until the provision was made in our dispensation; the promise was not fulfilled while they were still living under the old dispensation. "And for this cause He is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." (Heb. 9:15). The transgressions of the first covenant were not removed until Christ died. Man's spirit and body are both to be glorified. "For ye are not come unto a mount that might be touched, . . . but ye are come unto Mount Zion . . . and to spirits of just men made perfect." (Heb. 12:18-23). "Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors: And the King of Glory will come in. Who is the King of Glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates: Yea, lift them up, ye everlasting

doors : And the King of Glory will come in. Who is this King of Glory? Jehovah of hosts, He is the King of Glory." (Psa. 24). Christ was the first to enter. "But Christ having come *a* high priest of the good things to come . . . entered in once for all into the holy place, having obtained eternal redemption." (Heb. 9:11-12).

7. How is this a proof that "all things work together for good," "to them that love God," "even to them that are called according to his purpose"? (Verse 28).

Paul is applying God's dealings with his people in time past to those who are suffering in a similar way now. This is a re-affirmation of what he is saying in verse 18—"the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us-ward." (See also Heb. 6:10; 11 :12:1, 2; and 1 Cor. 10:1-12).

**¶ 9.—The Believer's Triumphant Assurance as Founded on the
Greatness and Constancy of Divine Love.**

8:31-39.

1. Question suggested by the facts and evidences now submitted: What then shall we say to these things ?

2. Answer erotetically (in form of a question) affirming strong assurance: If God is for us, who is against us?

3. The answer explained: He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

4. Consequent blessedness of God's elect: Who shall lay anything to the charge of God's elect?

5. Ground of this blessedness: It is God that justifieth;

6. Consequent exemption from condemnation: who is he that condemneth?

7. Reason in climax showing why none can do *so*: (A) It is Christ Jesus that died, (B) yea rather, that was raised from the dead, (C) who is at the right hand of God, (C¹) who also maketh intercession for us.

8. Constancy of the love thus manifested: Who shall separate us from the love of Christ? shall (A) tribulation, (B) or anguish, (C) or persecution, (D) or famine, (E) or nakedness, (F) or peril, (G) or sword?

9. Scriptural citation showing God's people to be subject to these things: Even as it is written, (A) For thy sake we are killed all the day long; (B) We are counted as sheep for the slaughter.

10. How we triumph over these things: Nay, in all these things we are more than conquerors through him that loved us.

11. Ground of this confident statement: For I am persuaded, that (A) neither death, (B) nor life, (C) nor angels, (D) nor principalities, (E) nor things present, (F) nor things to come, (G) nor powers, (H) nor height, (I) nor depth, (J) nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

QUERIES.

1. What is the love of God from which nothing shall be able to separate us? (37, 39).

It is God's love for us, as manifested in Christ. As long as we are faithful to God, nothing in the universe can "take us out of His hand." Our love may grow cold, but God's love is constant.

2. How is it true that nothing is able to separate us from the love of God?

The context shows, by the Law of Opposition and Negation, that it has no reference to what you may do, but what your enemies can not do. No enemies from the outside can break that connection. Just as a general in an army says to his soldiers, "You need not fear the enemy, I will lead you to victory;" but in saying this he does not insure the safety of any one who will desert and act as a traitor.

(The Law of Opposition and Negation is one of the most important principles of Interpretation: We must always interpret a passage with reference to the contrast that was in the writer's mind at the time of writing. The violation of this rule is the underlying source of nearly all incorrect interpretation. What an author would regard as the precise opposite of any important assertion of truth made by him, is *always*, by way of negation, the exact measure of the length and breadth of the signification of that assertion').

§ V.

**THE PRINCIPLES NOW ESTABLISHED JUSTIFY
GOD'S DEALINGS BOTH WITH JEW AND
GENTILE, AND ACCOUNT FOR THE
REJECTION OF THE FORMER AND
THE ACCEPTANCE OF
THE LATTER.**

Chapters 9, 10 and 11.

¶ 1.—**The Apostle's Deep Sympathy With the Jews.**

9:1-5.

1. Solemn avowal of truthfulness as to the statement about to be made: "I say the truth in Christ, (A) I lie not, (B) my conscience bearing witness with me in the Holy Spirit,

2. Expression of his feelings toward his people: that I have (A) great sorrow (B) and unceasing pain in my heart.

3. The measure of his sympathy: For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh:

4. The recollected glory and privileges of his people that intensify his feelings: (A) who are Israelites; (B) whose is the adoption, (C) and the glory, (D) and the covenants, (E) and the giving of the law, (F) and the service of God, (G) and the promises; (H) whose are the fathers, (1) and of whom is Christ as concerning the flesh, who is over all; God blessed for ever. Amen.

QUERIES.

1. Why this solemn avowal of truthfulness? 1.
This was an Eastern Custom. Paul knew that many

things he intended to say would be offensive to them and so he paves the way for a proper reception of his arguments.

2. How did his conscience bear witness with him in the Holy Spirit?

A man's conscience may bear witness and still be wrong. It is to show that his conscience was guided by the Holy Spirit. The Spirit of God testified to the truthfulness of what Paul said. The Holy Word of God is the only absolute guide for man. A man's conscience must be enlightened by that.

3. How could Paul make the wish in verse 3 in order to express his sympathy with the Jews?

(1) The grammatical form shows that the wish is not absolute. He does not say, "I wish," but "I could wish, etc.", if it were proper or possible for me to wish such a thing.

(2) The wish does not involve eternal perdition. In Gal. 3:13 Paul speaks of Christ having been "made a curse" for us Surely the Savior was not eternally banished.

¶ 2.—False Claims Refuted and the Divine Promise Vindicated in Justification of God's Dealings with the Jews.

9:6-13.

1. How the expression of the Apostle's sympathy should not be construed: But it is not as though the word of God had come to nought.

2. Proof that the failure of many to enjoy the promise involves no failure of the promise itself: (A) For they are not all Israel, that are of Israel: (A¹) neither, because they are Abraham's seed, are they all children: (B) but, In Isaac shall thy seed be called.

3. Purport of this: That is, (A) it is not the children of the flesh that are children of God; (B) but the children of the promise are reckoned for a seed.

4. Proof of this: For this is a word of promise, According to this season will I come, and Sarah shall have a son.

5. Further proof found in additional discrimination between descendants of Abraham: (A) And not only so; (B) but Rebecca also having conceived by one, even by our father Isaac—. . . (C) it was said unto her, The elder shall serve the younger.

6. End in view: (A) that the purpose of God according to election might stand, (B) not of works, (A¹) but of him that calleth,

7. Proof of the absence of meritorious claim on the part of those referred to: (A) for the children being not yet born, (B) neither having done anything good or bad.

8. Scriptural confirmation of the predicted result I Even as it is written, Jacob I loved, but Esau I hated.

QUERIES.

1. Why speak of Jacob and Esau as begotten of one man?

This strengthens his argument. They were more closely related than Isaac and Ishmael. Another reason he had for this is to meet an objection the Jews might make, claiming that his argument would not have full strength.

2. How was the purpose of God in this case according to election and not of works? Verse 11; see also 3:27.

God could not be free in choosing if there was a meritorious claim "Now to him that worketh, the reward is

not reckoned as of grace, but as of debt." (4:4). Jacob did not merit his blessings. God chose to place them upon him.

3. How was it true that the elder served the younger?

This has no reference to the individuals, Jacob and Esau, but to the nations—the Israelites and the Edomites. "And Jehovah said unto her, Two nations are in thy womb,

And two peoples shall be separated from thy bowels. And the one people shall be stronger than the other people; And the elder shall serve the younger. (Gen. 25:23).

"And he put garrisons in Edom; throughout all Edom put he garrisons, and all the Edomites became servants to David." (II Sam. 8:14). The statement in Genesis is a prophecy and in II Samuel 8:14 we find its fulfillment. In Genesis 32:4 Jacob represents himself as the servant of Esau, calling him Lord.

4. How was Jacob loved and Esau hated? and when was the expression used in relation to them? Malachi 1:2-4; Ezek. 35 :3-9; see also Luke 14:26.

This is an Oriental way of emphasizing a contrast. It means that one is preferred to the other. Jesus certainly does not teach that a man should actually "hate" his father and his mother (Lu. 14:26), but that God should be preferred to every one else—even father and mother. This expression was used long after Jacob and Esau were dead and the two nations referred to, were fully established. God preferred the nation Israel to the nation of Esau—the Edomites.

¶ 3.—Vindication of God's Dealings with the Jews on Account of the Absolute Freeness of his Mercy.

9:14-18.

1. An objection anticipated: What shall we say then? Is there unrighteousness with God?

2. The answer: It can not be (God forbid).

3. Scriptural citation invalidating the objection: For he saith to Moses, (A) I will have mercy on whom I have mercy, (B) and I will have compassion on whom I have compassion.

4. The logical inference: So then (A) it is not of him that willeth, (A¹) nor of him that runneth, (B) but of God that hath mercy.

5. This same principle of divine freedom is illustrated in the infliction of divine judgment: For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, (A) that I might show in thee my power, (B) and that my name might be published abroad in all the earth. (Exodus 9:16).

6. Logical conclusion: So then (A) he hath mercy on whom he will, (B) and whom he will he hardeneth.

QUERIES.

1. Does the freeness of divine mercy as established by the quotation given in verse 15, exclude conditionality?

It does not. Paul just states a principle but does not develop the application of the principle. God is not constrained to show mercy but offers it willingly and freely.

That this mercy is not bestowed arbitrarily and unconditionally is further shown from Isaiah 55:7, where Jehovah declares through the prophet: "Let the wicked

forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon." Again, in Exodus 20:5-6, the conditionality is emphasized in one of the ten commandments as follows: "Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments."

2. How is the divine blessing not of him who wills nor of him who runs?

There is no merit attached to the willing and running on the part of man. Man is not saved on the ground of his willing and running—these are only conditions. The source of the blessing is God and not man. God offers his blessing to man on the condition of man's willingness to accept them. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." (Rev. 22:17).

"Know ye not that they that run in a race run all, but one receiveth the prize? Even so run that ye may attain." (1 Cor. 9:24).

3. What is the import of the address to Pharaoh? 17.

"I have aroused thee to action." God made Pharaoh appear historically. He was a fit subject for the infliction of divine punishment.

4. How did God harden Pharaoh's heart?

God was only the occasion and not the cause of the hardening of this monarch's heart. "The same sun that melts the wax hardens the clay." In Exodus 8:15, 32

and 9:34 it is plainly stated that Pharaoh hardened his own heart. He was of such a nature and disposition as to harden his heart when the occasion presented itself. He who offers the occasion is not responsible for the hardening.

5. Does the statement "he will have mercy on whom he will have mercy, and whom he will he hardens" mean that God, by the mere exercise of his sovereign power, elects some men and rejects others without reference to character and conditionality?

This meaning is impossible for,

(1) It would contradict the fundamental thesis (1:16-17), and the whole tenor of the Epistle, by overthrowing the doctrine of universal grace which his whole argument aims to establish; and it would establish the very theory of exclusiveness against which the whole argument is levelled, (1:16-17; 2:6-11; 3:21-24; 4:9-16.)

(2) It would be utterly inconsistent with the context, as is fully and clearly shown in the next paragraph and the queries based thereon.

(3) It would falsify the Apostle's own explanation of the cause of the rejection of the Jews and the acceptance of the Gentiles. "What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after the law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence; And he that believeth on him shall not be put to shame" (9:30-33).

(4) It would render meaningless the whole of the next chapter in which the universality of Grace is again

most clearly asserted, established and illustrated (10:11-13).

(5) Finally, it would contradict a multitude of clear declarations in both testaments touching the dealings of God with men, as well as the teaching of the Scriptures as to the character of God.

**¶ 4.—Vindication of God's Dealings with the Jews on the
Ground of Divine Sovereignty Accompanied with
Much Long Suffering.**

9:19-29.

1. An objection anticipated: Thou wilt say then unto me, (A) Why doth he still find fault? (B) For who withstandeth his will?

2. The objector is rebuked as presumptuous: Nay but, O man, who art thou that repliest against God?

3. Folly of the objector shown: Shall the thing formed say to him that formed it, Why didst thou make me thus?

4. An illustration: Or hath not the potter a right over the clay, from the same lump (A) to make one part a vessel unto honor, (B) and another unto dishonor?

5. Application which refutes the objector: What if God, willing (through resolving) (A) to show his wrath, and to make his power known, endured with much long suffering vessels of wrath fitted unto destruction: (B) and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory.

6. The vessels of mercy indicated: even us, whom he also called, (A) not from the Jews only, (B) but also from the Gentiles?

7. Scriptural proof that Gentiles are also included: As he saith also in Hosea,

(A) I will call that my people which was not my people;
And her beloved, that was not beloved. (Hosea 2:23.)

(B) And it shall be that in the place where it was said
unto them, Ye are not my people,
There shall they be called sons of the living God. (Hosea 1:10.)

8. Scriptural citations concerning Israel: (A) And Isaiah crieth concerning Israel, (a) If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: (Isa. 10:22-23) (b) for the Lord will execute his word upon the earth, finishing it and cutting it short. (Isa. 28:22) (B) And, as Isaiah hath said before, (a) Except the Lord of Sabaoth had left us a seed, (b) we had become as Sodom, and had been made like unto Gomorrah.

QUERIES.

1. Does the illustration of Divine Sovereignty by the Potter and the Clay involve arbitrary choice and exclude conditionality? 2:3-5; II Pet. 3:9-15; II Tim. 2:20-21 and Jeremiah 18:1-10.

In Rom. 2:3-5 it is shown that the goodness of God is for the purpose of leading men to repentance, and at the same time it is implied that man may, nevertheless, through hardness and impenitence, treasure up wrath. In the citation from Peter we find that God is not willing that any should perish but that all should come to repentance; and that we should count the longsuffering of God is salvation. The passage from II Tim. plainly

states a condition: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use." Turning now to Jer. 18, we go with the prophet to the potter's house and watch him as he works on the wheel. The clay is marred in the hands of the potter and he changes his mind concerning the kind of vessel to make of the clay. The house of Israel is in the hands of Jehovah to do with it just as the potter did with the clay. The potter intended to make a certain kind of vessel of the clay, but on account of its being marred he "made it again another vessel" as seemed good to him to make it. Bearing in mind the point to be illustrated, we turn to the application that God himself makes of this illustration and find that the way of his dealing with them depends on a condition: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them." In either of these cases, illustrated by the Potter and the Clay, we find the destiny of a nation hinging on the conditions of repentance and obedience to God. Nineveh repented at the preaching of Jonah, and God spared the city that he said he would destroy. Those who see in this passage the doctrine of arbitrary and unconditional election violate three laws of interpretation: (1) They press the figure too far; (2) They ignore the law of Parallelism; and, (3) They give no attention to the law of Harmony.

2. Does the exercise of Divine Sovereignty "with much longsuffering" involve arbitrariness and exclude conditionally?

We have seen in the references given with the preceding query that the purpose of God's longsuffering is to lead men to repentance. God intends to save men and wants all to come to repentance.

If the exposition which has often been given of this passage and of the whole context in which it is found, should be seen to conflict with an inspired interpretation of some of the terms here employed, the incorrectness of the exposition becomes a matter of demonstration. Exegetes like Alford and Meyer in giving the Calvinistic construction of the passage and the chapter to which it "belongs, could not certainly have studied sufficiently the scriptural usage in the light of which one of the most important words of the passage finds a ready explanation. When we know how Paul himself employs in other places the word "long-suffering," and especially when informed by Peter as to the specific Pauline use of the term, we cannot with the expositors mentioned above, as well as a host of others, suppose that "the vessels of wrath" were "fitted for destruction" by divine agency, and that too irrespective of all human conditionality. The middle voice of "**kateertismena**" (fitted) which certainly refers to the agency of "the vessels of wrath" themselves cannot be reconciled with this Calvinistic view. The object of God's "long suffering" as understood by Paul, and explained as to its Pauline import by Peter, ought to convince every one that God never, by an absolute decree, fitted these vessels of wrath for destruction irrespective of their own agency. When we consider that the long-suffering of God is to "lead to repentance," and that this is interrupted only in the case of such as through their

hardness and impenitent hearts treasure up for them selves wrath, and thus make themselves "vessels of wrath fitted for destruction," we cannot possibly consider these two agencies—the leading to repentance and fitting for destruction—which are opposed to each other, to proceed alike from God. This would represent God as divided against himself. We wonder not, therefore, that Alford, on recognizing the true purpose of the divine longsuffering, should speak of its co-existence with the supposed divine agency in fitting to destruction the very objects of this long-suffering as a "mystery which we cannot fathom." Now we may not perceive the consistency of two things which are nevertheless compatible, and it is the province of faith in such case to bow before the mystery; but when we clearly perceive the inconsistency of two things, as utterly contradictory in their nature, it is nonsense to speak in such case of a "mystery" opposed to our faith. If men become the objects of wrath through a disregard of God's goodness and long-suffering which would, if properly heeded, fulfill their specific design in leading them to repentance, then it can never be said with truth they become "vessels of wrath fitted for destruction" by virtue of a divine arrangement apart from all human conditionality. When, in exposition of his long-suffering, God says of the impenitent, "All the day long have I stretched forth my hands to a people disobedient and rebellious," he thereby disclaims any share in the production of the denounced disobedience and rebellion and the consequent fitting of these vessels of wrath for destruction.

In II Peter 3:9 ("The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance") the Apostle

clearly shows the object of this divine agency is to prevent the perishing and secure the repentance of the objects toward whom it is benevolently exercised. The expression "not willing that any should perish" is exegetical of the term "long-suffering." According to Peter's conception, therefore, God's purpose to lead men to repentance through the exercise of his long-suffering is incompatible with a divine willingness or purpose that any should perish. In fact, Peter says in effect, that the exercise of divine long-suffering is a proof that God has no agency in fitting men for destruction, inasmuch as its very aim and design is to lead them to repentance. All this, as the context shows, he offers in explanation of the delay in the coming "of our Lord Jesus Christ," the day of judgment, and perdition of ungodly men. Hence he adds, "Wherefore, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot and blameless; and account that the long-suffering of our Lord is salvation even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles speaking in them of these things."

We thus see that according to Peter's inspired exposition of Paul's doctrine of divine long-suffering the exercise of this attribute is promotive of the salvation of men and subservient to such salvation, and, consequently, when Paul affirms God "endured with long-suffering the vessels of wrath fitted for destruction," his purpose was to save these vessels from the destruction for which they had fitted themselves, in "treasuring up to themselves wrath against the day of wrath."

Thus God is fully resolved indeed to visit his wrath upon all vessels of wrath that ultimately withstand the saving influence of his forbearance and long-suffering;

yet he benevolently affords, through his exercise of clemency, both the opportunity and the means of reformation, in order to prevent the destruction which will certainly come upon all who persistently ignore his goodness as , designed and calculated to lead them to repentance.

To the objector, who is represented as saying, "Why doth he yet find fault; for who hath resisted his will?" the Apostle, after rebuking the spirit of the objection, points out in the passage under consideration that very resistance to his will which the objector denies. If, as Peter informs us, the long-suffering of God means that he is "not willing that any should perish, but that all should come to repentance," then, to "despise the goodness and forbearance and long-suffering of God" is to resist his will to bless and save even "vessels of wrath" already fitted through their "hardness and impenitent hearts" for the righteous visitation of the divine punishment. Fitting for salvation, not for condemnation, is here exclusively affirmed of God—Alford, Meyer and others to the contrary notwithstanding.

3. Is the citation from Hosea consistent with the doctrine of absolute decree and personal, unconditional election ?

Surely not. It is not a question of Jews and Gentiles, but only of those Jews and Gentiles who accepted his mercy. "Even us, whom he also called, not from the Jews only, but also from the Gentiles." (v. 24).

4. How could Paul use a passage which originally referred to the Jews and make it apply to Gentiles? Hosea 1:10.

At the time of Hosea's writing, the Ten Tribes whom he addressed were lost in the Gentile world. God had abrogated his covenant with them, and had cut them off,

making them Gentiles. He recognized only Judah and Benjamin as his people.

¶5.—The True Cause of the Rejection of the Jews and the Acceptance of the Gentiles.

9:30-33.

1. Question as to the purport of the discussion thus far: What shall we say then?

2. Answer: (A) That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: (B) but Israel, following after a law of righteousness, did not arrive at that law.

3. Reason: Wherefore? (A) Because they sought it (a) not by faith, (b) but as it were by works, (B) They stumbled at the stone of stumbling; (1 Cor. 1:23).

4. This had been predicted: even as it is written,

(A) Behold, I lay in Zion a stone of stumbling and a rock of offence:

(B) And he that believeth on him shall not be put to shame.

QUERIES.

1. What light does the cause of the rejection of the Jews here assigned throw on the preceding paragraphs of this Section, especially the third, embracing verses 14-18?

It shows that they are misconstrued when they are interpreted so as to exclude conditionality, and make the result depend simply on absolute divine decrees. Every passage in the Bible is in harmony with the great doctrine of God's universal offer of grace, and the actual bestow-

merit of his blessings upon the fulfillment of certain conditions or, the part of man.

2. How is "Christ and him crucified" a stone of stumbling to those who strive after legal righteousness?

The cross becomes an offence to them, because they think they do not need a Redeemer They expect to obtain salvation on the ground of their own goodness.

**¶ 6.—The Contrast Between Unattainable Legal Righteousness
and the Righteousness of Faith as Offering Salvation to
All On Feasible Terms.**

10:1-13

1. The Apostle's feeling toward Israel: Brethren, my heart's desire and my supplication to God is for them, that they may be saved.

2. Their religious state described as justifying this expression of sympathy: For I bear them witness (A) that they have a zeal for God, (B) but not according to knowledge.

3. Explanatory reason: For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

4. Ground of this righteousness For Christ is the end of the law unto righteousness to every one that believeth.

5. Description of Legal Righteousness: For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

6. The Righteousness of Faith in contrast with Legal Righteousness: But the righteousness which is of faith saith thus, (A) Say not in thy heart, Who shall ascend

into heaven? (A¹) (that is, to bring Christ down) (B) or, Who shall descend into the abyss? (B¹) (that is, to bring Christ up from the dead). (C) But what saith it? The word is nigh thee, (a) in thy mouth, (b) and in thy heart: Deut. 30:11-14.

7. The word that is here referred to: that is, the word of faith which we preach:

8. Why the righteousness of faith speaks as just described : because (A) if thou shalt confess with thy mouth Jesus as Lord, (B) and shalt believe in thy heart that God raised him from the dead, (C) thou shalt be saved:

9. Explanatory parallelism: (A) for with the heart man believeth unto righteousness; (B) and with the mouth confession is made unto salvation.

10. Proof from the scriptures that every such believer shall be saved: For the scripture saith, Whoso ever believeth on him shall not be put to shame.

11. Explanatory reason: For there is no distinction between Jew and Greek.

12. The point of view in which all difference between them is denied: for the same Lord (A) is Lord of all, (B) and is rich toward all that call upon him:

13. The scriptural proof of this: for, Whosoever shall call upon the name of the Lord shall be saved.

QUERIES.

1. How is Christ the end of the law for righteousness to every one that believes? 8:3-4 and Matt. 5:17.

Christ fulfilled the law. The law finds consummation in Christ The law demanded punishment for sin and Christ bore that punishment. All who are in Christ enjoy the benefits of his righteousness.

2. What is the principle of legal righteousness as described by Moses? See verse 5 and Gal. 3:10-12,

The principle of legal righteousness calls for absolute perfection; this would mean that we could be saved on the ground of what we do, without any reference to faith in Christ and works that would make our faith perfect. Without Christ we are lost. Legal righteousness offers no Christ, but simply declares that "He that doeth them (the works of the law) shall live in them."

3. How could the apostle represent as the utterance of the righteousness of faith what was originally said of the law? Verse 6; 8:3-4; 3:31 and Deut, 30:11-14.

He means a relative doing of the law—not the absolute doing which would be a ground of our justification. Christ fulfilled the law and it is by faith in Him that we can fulfill the law. Christianity presents the highest ideal of morality and furnishes us with grace so that we may by our lives "adorn the doctrine of God." The end of the law is righteousness and we find this righteousness only in Christ by faith.

4. What contrast does the Apostle bring out between impossible legal righteousness and the feasible righteousness of faith?

He shows that the former excludes the righteousness of God and that the latter offers salvation to all on conditions that are practicable to all. Verses 6, 8, 11 and 13. It is brought nigh unto all. Salvation is promised to all on the conditions of believing with the heart, confessing with the mouth and "calling upon the name of the Lord." See also Acts 22:16.

**¶ 7.—The Gospel as Freely Offering Salvation to All,
Having Been Announced to All, the Disobedient, Whether Jew or
Gentile, is Left Without Excuse.**

10:14-21.

1. Erotetic Sorites (a Question Chain) exhibiting the antecedent condition of calling upon the Lord for salvation: (A) How then shall they call on him in whom they have not believed? (B) and how shall they believe in him whom they have not heard? (C) and how shall they hear without a preacher? (D) and how shall they preach except they be sent?

2. Scriptural proof of the importance and dignity of this instrumentality: even as it is written, How beautiful are the feet of them that bring glad tidings of good things! (Isaiah 52:7).

3. Result of the proclamation to some: But they did not all hearken to the glad tidings.

4. Proof from Isaiah: For Isaiah saith, Lord, who 'hath believed our report?

5. Conclusion from these premises: (A) So belief cometh of hearing, (B) and hearing by the word of Christ.

6. The absence of this faith on the part of any is inexcusable: But I say, Did they not hear?

7. Scriptural proof of an affirmative answer: Yea, verily,

(A) Their sound went out into all the earth,

(B) And their words unto the ends of the world.

8 Erotetic assertion that Israel had knowledge of this as a message to all: But I say, Did Israel not know?

9. First scriptural proof of this: First Moses saith,

(A) I will provoke you to jealousy with that which is no nation,

(B) With a nation void of understanding will I anger you. Deut. 32:21.

10. Still clearer and more emphatic testimony: (A) And Isaiah is very bold, and saith, (a) I was found of them that sought me not; (b) I became manifest unto them that asked not of me. (B) But as to Israel he saith, All the day long did I spread out my hands unto a dis obedient and gainsaying people.

QUERIES.

1. "What is the relation of the last citation to the question raised in 9:19 ("Why doth he still find fault? For who withstandeth his will?") and answered in 9:20- 22 ("Nay but, O man, Who art thou that repliest against God?" etc.) See verse 21 and Isaiah 65:2.

(a) It shows that the question in 9:19 is based on a false assumption.

(b) It illustrates the long-suffering mentioned in the answer there given (verses 20-22).

(c) It shows that they perish by virtue of their own rebellious dispositions.

The people were disobedient and gainsaying and God endured it. Hence, it can not be true that God by ab solute decree and arbitrary fiat has purposed the destruction of any one.

2. How does Paul apply the citation from Psalms 19:4?

There are two parts in the 19th Psalm; the first part describes, God's revelation of himself through Nature and the second part describes the enlightenment of the world by the word The first part being illustrative of the second. Paul applies to the word what David had applied to the things of nature.

3. How is the importance of the ordinance of the instrumentality of preaching shown in the work of salvation in verses 14 and 17?

Since faith comes by hearing, and hearing through the preaching of the word of Christ, preaching is a very important part in the work of salvation. "How shall they hear without a preacher?"

¶ 8.—Israel Not Wholly Cast Off, A Remnant Being Saved Through Grace and the Rest Being Rejected on Account of their Blindness.

11:1-10.

1. Question suggested by the last paragraph: I say then, Did God cast off his people?

2. The answer: It cannot be (God forbid).

3. Proof that he has not: For I also am an Israelite (A) of the seed of Abraham, (B) of the tribe of Benjamin.

4. Logical inference: God did not cast off his people which he foreknew (approved before).

5. Analytical evidence from the scriptures: Or know ye not what the scripture saith of Elijah? (A) how he pleadeth with God against Israel: Lord, (a) they have killed thy prophets, (b) they have digged down thine altars; (a¹) and I am left alone, (c) and they seek my life. (B) But what saith the answer of God unto him? (a) I have left for myself seven thousand men, (b) who have not bowed the knee to Baal.

6. Inference by analogy from this example: Even so then at this present time also there is a remnant according to the election of grace.

7. This election described as excluding human merit: But if it is by grace, it is no more of works: otherwise grace is no more grace.

8. Conclusion: What then? (A) That which Israel seeketh for, that he obtained not; (B) but the election obtained it,

9. Why the rest did not find it: and the rest were hardened.

10. Scriptural confirmation of this: according as it is written, (A) God gave them a spirit of stupor, (a) eyes that they should not see, (b) and ears that they should not hear, unto this very day. (Isaiah 29:10 and Deut. 29:4). (B) And David saith,

(a) Let their table be made a snare, and a trap,
And a stumbling-block, and a recompense unto them:

(b) Let their eyes be darkened, that they may not see,
And bow thou down their back always. (Psa. 69:22-23)

QUERIES.

1. Who are the people of God mentioned in verse 1, and how are they not cast off?

From the proof Paul gives we see he means God's ancient people. The nation has a chance to come back. The Ten Tribes have never come back. The great body of Jews will again return at some time. He still holds out his hands. They are not utterly cut off. "If they continue not in their unbelief, God will graft them in again." (11:23).

2. What is the remnant according to the election of grace?

Those in Elijah's day were a remnant of ancient Israel; these under the Christian dispensation are those who have obeyed Jesus Christ.

3. How is it that the election, though not of works, nor meritorious, is, nevertheless, conditional? 6. II Peter 1:10; and also the next paragraph in our analysis.

Paul asserts that it is not meritorious ("it is no more of works") and Peter shows that it is conditional. "Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble."

4. What is the import of the citation from Isaiah in verse 8? See Isaiah 29:10; also 6:9-10 and Matt. 13:14-15.

Isaiah's work was the occasion of this stupor; the cause for it was in the people themselves. "Their eyes they have closed."

5. How was David justified in using the language as quoted in verses 9 and 10?

David was praying from a legal standpoint—calling God's justice on these people. So you will find all of David's prayers. Under Grace we ask God's long-suffering. These prayers do not express David's personal feelings; they represent divine judgment and justice. David even spared his great enemy Saul when he had opportunity to kill him. In all his imprecatory prayers he represents what justice alone demands.

¶ 9.—Statement of the Principles that Regulate the Election of Grace.

11:11-24.

1. Question arising from the last paragraph: I say then. Did they stumble that they might fall?

2. The answer: It cannot be (God forbid) :

3. A better view of the effect of their falling: but by

their fall salvation is come unto the Gentiles, to provoke them to jealousy.

4. A fortiori argument founded on this view: (A) Now if their fall is the riches of the world, (A¹) and their loss the riches of the Gentiles; (B) how much more their fulness?

5. Explanation of this reference to the Gentiles: But I speak to you that are Gentiles. (A) Inasmuch then as I am an apostle of the Gentiles, (B) I glorify my ministry;

6. End in view: if by any means (A) I may provoke to jealousy (rouse to emulation) them that are my flesh, (B) and may save some of them.

7. Reason for this anxiety: (A) For if the casting away of them is the reconciling of the world, (B) what shall the receiving of them be, but life from the dead?

8. Ground of this hope illustrated by a two-fold simile: (A) And if the first-fruit is holy so is the lump: (B) and if the root is holy, so are the branches.

9. The reception of the Gentiles offers no ground of boasting on their part over the rejected Jews: (A) But if some of the branches were broken off, (B) and thou, being a wild olive, wast grafted in among them, (B¹) and didst become a partaker with them of the root of the fatness of the olive tree; (C) glory not over the branches:

10. How to preclude this boasting: but if thou gloriest, (A) it is not thou that bearest the root, (B) but the root thee.

11. Second supposed ground of Gentile boasting: Thou wilt say then, Branches were broken off, that I might be grafted in.

12. Reply, setting forth the conditions on which both are admissible to divine favor: Well; (A) by their

unbelief they were broken off, (B) and thou standest by thy faith.

13. Consequent warning: (A) Be not highminded, (B) but fear: (a) for if God spared not the natural branches, (b) neither will he spare thee (if thou dost not fear).

14. Conditionality of Divine Favor farther enforced: Behold then the goodness and severity of God: (A) to ward them that fell, severity; (B) but toward thee, God's goodness, (a) if thou continue in his goodness: (b) otherwise thou also shalt be cut off.

15. Possible result in the case of those that are cut off: And they also, if they continue not in their unbelief, shall be grafted in:

16. Ground of this possibility: for God is able to graft them in again.

17 A fortiori argument showing the reasonableness of such possible result: (A) For if thou wast cut out of that which is by nature a wild olive tree, and wast graft" ed contrary to nature into a good olive tree; (B) how much more shall these which are the natural branches, be grafted into their own olive tree?

QUERIES.

1. What is the import of the word "might" in verse ii?

This term does not here denote "purpose," but the sense is this: "Was their fall the only consequence of their stumbling?" This is clearly shown to be the meaning by the entire passage under consideration.

2. How did the fall of the Jews become the wealth (weal) of the Gentiles, or their rejection, the reconciliation of the world?

It facilitated the evangelization of the Gentiles. For

an illustration turn to Acts 13:44-47. Paul said to the Jews, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, 10, we turn to the Gentiles."

3. How will the reception of the Jews be "life from the dead"?

This is a figurative expression denoting the "resurrection of a nation" into the life of righteousness which is in Christ Jesus.

4. What is the import of the simile of the first fruits and the lump and that of the root and the branches ?

We must take into consideration the legal provisions of the Jews. There are two arguments involved in these two similes.

(1) The consecration of the cake, consecrated the lump, and the lump consecrated the whole harvest. The Jews (Paul and others) being accepted, proves that the whole nation could be accepted. God still watches over them and will finally receive them.

(2) Abraham was the patriarchal root of the nation. He was accepted on faith, so must the branches be accepted by faith.

5. What is represented by the grafting of branches into the olive tree and what by the reverse process?

Not two different organizations or churches, but two different states, i. e. "favor" and "alienation." The grafting means bringing them into divine favor, and the cutting off indicates rejection from the Divine favor.

6. How does the conditionality of election as here taught disprove the doctrine of absolute decree?

It is twofold. Those who were his people once and those who were not his people changed places once, and Paul says they can change again.

**¶10.—Prophetic Announcement of the Final Restoration
of the Jews to Divine Favor.**

11:25-36.

1. Why the Gentiles should not be ignorant of the fact about to be stated: For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits,

2. The fact stated: (A) that a hardening in part hath befallen Israel, (B) until the fulness of the Gentiles be come in;

3. Consequence of the fulfillment of this condition: and so all Israel shall be saved:

4. Scriptural confirmation of this: (A) even as it is written,
(a) There shall come out of Zion the Deliverer;
(b) He shall turn away ungodliness from Jacob:

(B) And this is my covenant unto them,
When I shall take away their sins. (Isa. 59:20, 21; 27:9; Psa. 14:7.)

5. Their peculiar relation to God antithetically described: (A) As touching the gospel they are enemies for your sake: (B) but as touching the election, they are beloved for the father's sake.

6. Why they are thus still loved: For the gifts and calling of God are not repented of (on His part).

7. Continued explanation of the Israelites' position: (A) For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, (B) even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy.

8. Proof of the need of this mercy by both Jews and

Gentiles: For God hath shut up all unto disobedience, that he might have mercy upon all.

9. Exclamatory admiration of Divine wisdom and power as the source of the results just described: (A) O the depth of the riches both of the wisdom and the knowledge of God! (B) how unsearchable are his judgments and his ways past tracing out! (C) For who hath known the mind of the Lord? or who hath been his counselor? (D) or who hath first given to him, and it shall be recompensed unto him again? (E) For of him, and through him, and unto him, are all things. (F) To him be the glory for ever. Amen.

QUERIES.

1. What is the import of the term "mystery" in verse 25, and in other N. T. passages? 1 Cor. 2:6-12; Eph. 3:1-9.

It does not have reference to the incomprehensible, but means that which can be known only by prophecy or revelation. It denotes that which is hidden, covered up, until God makes it known.

2. How is all Israel to be saved, and how does the relevancy of the scriptural citation in the proof appear?

(a) Not every individual, but Israel as a whole—as a nation. Those who are cut off, no longer belong to the nation, and hence are not considered. Whatever the number of Jewish individuals that become Christian, they will represent the nation—"all Israel."

(b) As that prophecy is only partly fulfilled (There shall come out of Zion the Deliverer), the other part must also be fulfilled (He shall turn away ungodliness from Jacob). Prophecy is sure; and when one part is fulfilled, the other is certain to be fulfilled.

3. How are the Jews, as touching the gospel, enemies for the sake of the Gentiles? and how were they disobedient to obtain mercy through that mercy which was shown to the Gentiles? 28. See also verse 12.

By the Jews' rejection of the gospel, good came to the Gentiles; for the apostles turned to the Gentiles and preached to them, and this resulted in the speedy conversion of the Gentiles. This in turn will react upon the Jews when the time of the Gentiles is fulfilled.

4. How did God shut up all unto disobedience? 32. Gal. 3:22.

There was no chance for them except through his grace. The only way to salvation is through the "obedience of faith."

§ VI.**EXHORTATIONS AND PRACTICAL INSTRUCTIONS
FOUNDED ON THE FOREGOING
DOCTRINAL EXPOSITIONS.**

12:-15:13.

**¶1.—Hortatory Enforcement of Christian Duties of a
General and Official Character.**

12:1-8.

1. Constant offering of the body urged: (A) I beseech you therefore, brethren, by the mercies of God, (B) to present your bodies a living sacrifice, holy, acceptable to God, (C) which is your spiritual service.

2. Constant renewal of the mind urged: (A) And be not fashioned according to this world: (B) but be ye transformed by the renewing of your mind,

3. The end in view: that ye may prove what is the good and acceptable and perfect will of God.

4. Humility enjoined as a necessity to fulfill these

obligations: For I say, through the grace that was given me, to every man that is among you, (A) not to think of himself more highly than he ought to think; (B) but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

5. Enforcement of this duty by a simile: (A) For even as we have many members in one body, and all the members have not the same office: (B) so we, who are many, (a) are one body in Christ, (b) and severally members one of another.

6. Hortatory application of the truth here illustrated : And having gifts differing according to the grace that was given to us, (A) whether prophecy, let us prophesy according to the proportion of our faith; (B) or ministry, let us give ourselves to our ministry; (C) or he that exhorteth, to his exhorting: (D) he that giveth, let him do it with liberality; (E) he that ruleth, with diligence; (F) he that showeth mercy, with cheerfulness.

QUERIES.

1. Why enforce these exhortations by the mercies of God? Verse 1.

Paul had been showing all along that they were dependent wholly on God's mercy and not on their legal righteousness; and because God has shown this mercy, "Therefore" they should "present their bodies" "living sacrifices." The mercy of God had been Paul's theme in the preceding chapters.

2. How are we to present our bodies living sacrifices?

Under the law the sacrifice was slain and that was-the end. We are to renew our sacrifice day by day. "Living" means "constant." Every day we are to present our bodies as a sacrifice.

3. Why call this a reasonable (spiritual) service?

(a) Because God did so much for us it is reasonable that we should give him every faculty. Paul has God's-mercy still in mind.

(b) Because it requires nothing but that which will elevate you, and forbids nothing except that which will debase you.

4. How are these exhortations enforced through the grace given to the Apostle?

Through the apostolic grace Paul had a right to give commandments and exhortations. We can only enforce them. See Eph. 3:1-9.

¶ 2.—Exhortations to Love and to the Various Duties By Which It Is Exemplified.

12:9-21.

1. Love in its reality enjoined: Let love be without hypocrisy.

2. Its most general forms of manifestation: (A) Abhor that which is evil; (B) cleave to that which is good.

3. Its manifestation in respect to brethren: (A) In love of the brethren be tenderly affectioned one to another; (B) in honor preferring one another;

4. Its manifestation in the Lord's service: (A) in diligence not slothful; (B) fervent in spirit; (C) serving the Lord; (D) rejoicing in hope; (E, patient in tribulation; (F) continuing stedfastly in prayer;

5. Its manifestation in the use of our means: (A) communicating to the necessities of the saints; (B) given to hospitality.

6. Its manifestation toward enemies: (A) Bless them that persecute you; (B) bless, and curse not.

7. Its manifestation in general sympathy: (A) Rejoice with them that rejoice; (B) weep with them that weep.

8. How it is exhibited in concord and condescension:

(A) Be of the same mind one toward another. (B) Set not your mind on high things, (B¹) but condescend to things that are lowly. (C) Be not wise in your own conceits.

9. How it manifests itself in conduct toward those that are without: (A) Render to no man evil for evil.

(B) Take thought for things honorable in the sight of all men. (C) If it be possible, as much as in you lieth, be at peace with all men.

10. Emphatic reaffirmation of our duty when injured : (A) Avenge not yourselves, dearly beloved, (B) but give place unto the wrath of God.

11. The reason for this: for it is written, (A) Vengeance belongeth unto me; (B) I will recompense, saith the Lord.

12. How love should be practically shown toward enemies: (A) But if thine enemy hunger, feed him; (B) if he thirst, give him to drink:

13. Wisdom of this course shown by the result: for in so doing thou shalt heap coals of fire upon his head.

14. Condensed summary: (A) Be not overcome of evil, (B) but overcome evil with good.

¶ 3.—Duty of Subjection and Obedience to Civil Authority.

13:1-7.

1. Voluntary obedience enjoined: Let every soul be in subjection to the higher powers:

2. The reason for such obedience: (A) for there is no power but of God; (B) and the powers that be are ordained of God.

3. The logical inference: Therefore he that resisteth the power, withstandeth the ordinance of God:

4. Consequence of such resistance: and they that withstand shall receive to themselves judgment.

Additional reason: (A) For rulers are not a terror to the good work, (B) but to the evil.

6. When one has no need to fear authority: And wouldest thou have no fear of the power? (A) do that which is good, (B) and thou shalt have praise from the same:

7. Reason: for he is a minister of God to thee for good.

8. When one has reason to fear the authorities: But if thou do that which is evil, be afraid.

9. The reason for this fear: (A) for he beareth not the sword in vain: (B) for he is a minister of God, (B¹) an avenger for wrath to him that doeth evil.

10. Conclusion as to the nature of this duty: Wherefore ye must needs be in subjection, (A) not only because of the wrath, (B) but also for conscience' sake.

11. Additional inference: For for this cause ye pay tribute also;

12. Additional reason for this given: for they are ministers of God's service, attending continually upon this very thing.

13. General conclusion: Render to all their dues: (A) tribute to whom tribute is due; (B) custom to whom custom; (C) fear to whom fear; (D) honor to whom honor.

QUERIES.

1. How are the authorities that exist ordained of God?

The context shows that Paul has reference to the principles of government, no matter what the form may be. Government founded upon principles of right and eternal truth. If there were only one true form, we, as Christians, could live only under that form. We must conform ourselves to the principles of justice and equity no matter what the form of the government under which we live may be.

2. What is the limit of our obedience and subjection to the civil authorities? See Acts 5:28-29 and Daniel 6:7-10.

Wherever Civil Law conflicts with religious duties, the Christian ought to disobey it regardless of consequences. When the apostles were forbidden to teach in the name of Jesus, they paid no heed to the prohibition but filled Jerusalem with the doctrine of Christ, and when they were brought before the authorities to give an account of such violation, "Peter, and the apostles answered and said, We must obey God rather than men." (Acts 5 :28-29). When there was established a royal statute under king Darius that for thirty days no one "shall ask a petition of any God or man" save of Darius; "and when Daniel knew that the writing was signed, (by the king) he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled'

upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime"—thus ignoring the decree of king Darius. His miraculous deliverance from the den of lions should encourage every Christian to ignore all laws that conflict with the Divine Law.

3. How is the civil ruler a "minister of God to thee for good"?

Paul is not talking about men who pervert their offices, but those who enforce justice. If a ruler does not perform his duty he is disobeying the civil authority and divine justice.

4. To what state of things do these instructions apply?

Wherever there is a settled form of Government. They would not apply in a state of revolution.

¶ 4.—Morality Secured and the Law Fulfilled by Love.

13:8-10.

1. Duty to free one's self from every obligation but love: Owe no man anything, save to love one another:

2. To continue under this obligation of love is to free one's self from every other obligation: for he that loveth his neighbor hath fulfilled the law.

3. This shown by analysis and a summary of the law: For this, (A) Thou shalt not commit adultery, (B) Thou shalt not kill, (C) Thou shalt not steal, (D) Thou shalt not covet, (E) and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

4. Character of love as thus exhibited: Love worketh no ill to his neighbor:

5. Conclusion: love therefore is the fulfillment of the law.

QUERIES.

1. How "owe no man anything"?

Do not refuse to meet your obligations. This does not forbid placing yourself under obligations. "Render to all their due."

2. How is love the fulfillment of the law?

The negative aspect is here shown—by doing no harm to any one. It has also a positive aspect—"Over come evil with good." Love is not a substitute for the law, but the basis upon which we fulfill the law. It is a principle and manifests itself by keeping the commandments. It is more than sentiment. "If ye love me, ye will keep my commandments," said Jesus, John 14:15. "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. Gal. 5:13-14. See also I John 5:1-4.

¶ 5.—Exhortations to Holiness of Life Based on the Nearness of Eternity.

13:11-14.

1. Vigilance enforced from the knowledge of the flight of time: And this, knowing the season, that already it is time for you to awake out of sleep,

2. Reason: for now is salvation nearer to us than when we first believed.

3. This thought metaphorically enforced: (A) The night is far spent, (B) and the day is at hand:

4. Consequent exhortations: (A) let us therefore cast off the works of darkness, (B) and let us put on the armor of light.

5. How to fulfill the first part: Let us walk becomingly, as in the day; (A) not in revelling and drunkenness, (B) not in chambering and wantonness, (C) not in strife and jealousy.

6. How to fulfill the second part: (A) But put ye on the Lord Jesus Christ, (B) and make not provision for the flesh, (B¹) to fulfill the lusts thereof.

¶ 6.—Inculcation of Christian Freedom and Fraternal Tolerance As to Matters of Opinion.

14:1-12.

1. Injunction as regards the weak: (A) But him that is weak in faith receive ye, (B) yet not for decision of scruples.

2. Illustrative example: (A) One man hath faith to eat all things: (B) but he that is weak eateth herbs.

3. Exhortation to each: (A) Let not him that eateth set at nought him that eateth not; (B) and let not him that eateth not judge him that eateth:

4. Reason: for God hath received him.

5. Argument evincing the impropriety of the judgment here forbidden: (A) Who art thou that judgest the servant of another? (B) to his own lord (a) he standeth (b) or falleth. (C) Yea, he shall be made to stand;

6. Reason: for the Lord hath power to make him stand.

7. Second illustrative example: (A) One man esteemeth one day above another: (B) another esteemeth every day alike.

8. Conscience of each to be clear in the matter: Let each man be fully assured in his own mind.

9. The ground on which each is acceptable to God:

(A) He that regardeth the day, regardeth it unto the Lord: (B) and he that eateth (all things), eateth unto the Lord, (B¹) for he giveth God thanks; (C) and he that eateth not (all things), unto the Lord he eateth not, (C¹) and giveth God thanks.

10. Amplification and confirmation of the principle here implied: (A) For none of us liveth to himself, (B) and none dieth to himself.

11 Explanatory reason : (A) For whether we live, we live unto the Lord; (B) or whether we die, we die unto the Lord:

12. Logical conclusion: whether we live therefore or die, we are the Lord's.

13. Ground of the truth here asserted: (A) For to this end Christ died and lived again, (B) that he might be Lord of both the dead and the living.

14. Consequent searching inquiry: (A) But thou, why dost thou judge thy brother? (B) or thou again, why dost thou set at nought thy brother?

15. Why we should abstain from the course here censured: for we shall all stand before the judgment- seat of God.

16. Scriptural proof of this: For it is written, As I live, saith the Lord, (A) to me every knee shall bow,

(B) And every tongue shall confess to God. Isaiah 45:23.

17. Reaffirmation of the truth here established: So then each one of us shall give account of himself to God.

QUERIES.

1. What is the import of the term "faith" in this connection? 1 and 2 and compare verse 23.

It does not have reference to faith in Christ, but faith in the rightfulness of one's own conduct. Faith in what they did. Here it means faith in the propriety of eating "all things." One man has faith (thinks it right and proper) to eat all things. Another, who is weak (does not think it right and proper to eat all things) eats herbs.

2. What is the difference between the weak and the strong in faith?

The weak brother is not the one who has the wrong view of this eating. He is the one who doubts the propriety of eating "all things." It is his subjective active believing; his faith in regard to eating meats is weak.

I hold it to be exegetically demonstrable, and therefore positively assert that the difference between the weakness and strength referred to in this passage is wholly unconcerned with all difference between ignorance and enlightenment, and is absolutely independent of such a difference.

So prevalent, indeed, is the misconception of Paul's real meaning here that it seems almost impossible to dispossess the minds of men of the false idea that the strong believer here mentioned is a man of broad, liberal views, having a clear insight into the true liberty of the gospel; while the weak believer is, per antithesis, a narrow-minded ignoramus, hampered by needless doubts and fears, and swayed too often by prejudice and bigotry. We cannot, without just reason, allow to pass unquestioned an interpretation that is so very complimentary to such as claim superior knowledge and breadth of understanding, as to questions involving practical differ-

ences among brethren. Let the argument against this exposition be fully met on the one hand; or, on the other hand, let it be accepted as decisive, as accompanied with the recognition of the fact that an advance has been made in the exegesis of these Scriptures.

The demonstration alluded to proceeds on the basis of the most fundamental law in Hermeneutics—the need of holding, in all interpretations, to the unity of truth; gathering the fragments of teaching on any given topic, and discerning clearly the thread of meaning by which these are all bound up into one harmonious whole. If, as the result of any exposition, Paul, or any other inspired author, stands before us as an inconsistent writer, the Law of Harmony at once fixes the seal of condemnation upon that interpretation. Yet this is undeniably the case as to the prevalent understanding of the passage before us. It so happens, indeed, in regard to two of the points of difference between the weak believer and his opponent—the restriction of food to herbs in one case; and the rejection of sacrificial meats sold in the markets, (See 1 Cor. 8) in another—that the erroneous view lies on the side of the weak. Not that he is weak on account of this view, but, as we shall see, on account of the relation to his conviction which his whole moral manhood is made to occupy under the influences of others. But in reference to the third point of difference—that concerning the moral and religious character of sitting at a table in an idol's temple, *the correct view is entertained by the weaker believer, according to the Apostle himself*. And, if this can be made clear as it undoubtedly will be, then must it be admitted that the difference between the weak and the strong is not a difference between the ignorant and the enlightened.

Come, then, to close quarters, ye exegetical scribes,

and let us see how this matter stands. When the Apostle says, "If a man see thee who hast knowledge, sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?" (1. Cor. 8:10) you may say to me, "you must concede that knowledge in this case is on his side who stands in contrast with the weak believer." In our turn we ask, Would it not be well, before suspending much upon this knowledge, to give careful heed to the admonition given in reference to it by the Apostle?—"If any man thinks that he knows anything, he knows not yet as he ought to know." (1. Cor. 8:2.) Here is a plain intimation that his knowledge may not be quite as perfect as he supposes. Let the caution dropped here be well considered by any one who may be disposed to ascribe to himself the possession of broad, liberalizing views touching the freedom of the gospel. Yet the apostle freely admits that the claimant in the case immediately before him has knowledge of the truth "that no idol is anything in the world" and that "there is no God but one." And though "there is not in every man this knowledge," the very lack of it may lead to the avoidance of a *practical impropriety* into which the boastful claimer of knowledge and liberality may fall himself. Now, let it be carefully noted and never forgotten, that apart from the theoretical knowledge of the unity of God, and the nothingness of idols, there is a practical point of difference between the two, and that, *in reference to this practical difference* the Apostle emphatically decides the views of the weak believer to be correct. The one who prides himself on his superior knowledge and his broad conception of Christian liberty, considers it perfectly innocent, while the other considers it improper to "sit at meat in an idol's temple." Which is right? Hear the Apostle when he comes, in the tenth

chapter to treat of the merits of this point of difference. "What say I then? That a thing sacrificed to an idol is anything, or that an idol is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have communion with demons. *Ye can not drink the cup of the Lord and the cup of demons; ye can not partake of the table of the Lord, and of the table of demons.*" (1 Cor. 10:19-21).

Now since according to the tenth verse of the eighth chapter, it is the weak believer who regards it as wrong to "sit at meat in an idol's temple," and thus to "partake of the table of demons," but yet is emboldened to do violence to his convictions in the premises through the example of one who erroneously supposes it to be innocent to eat at the idol's table, how can it be truthfully said, that the former's weakness consists in his ignorance? Clearly he is the one who has knowledge as regards this practical point of difference, while ignorance is justly chargeable upon him who boasts of his knowledge and liberty. This must be admitted, or the Apostle will stand before us as guilty of a self-contradiction.

Not only can we see that the prevalent interpretation of these scriptures is erroneous, and ought to be abandoned, but we can also understand the nature of the weakness referred to by the Apostle. He who has not sufficient moral manhood to carry out his own convictions of right, but weakly wavers and yields against his conscience under the pressure of persuasion or the influence of another's example, is "weak" in a far more vital element of his being than his intellectual faculties. Paul, therefore, locates the weakness under consideration in the *conscience*, since it shows itself unable to counteract the influences that draw its subject into a violent conflict

with his own convictions. It is thus that both he and the one who influenced his act are represented as "wounding his weak conscience" and so "sinning against Christ." This is the result, morally, in every such case, whether the correctness of view be on the one side or the other. The difference between knowledge and ignorance has, in fact, nothing whatever to do with the ethical question involved. For it is universally true that "Whatsoever is not of faith is sin," be the perpetrator of such an act an enlightened apostle or a blinded idolater. Nor is there any necessary connection between ignorance and the moral weakness in question. Erasmus, Berenger, and a host of others, were superior to their age in enlightenment, but had little moral strength to stand by their convictions, while multitudes, who were but babes in Christ, suffered martyrdom rather than deviate in the least degree from their duty.

It is obvious, from all that has been said, that the weakness of which the Apostle speaks, is neither identical with ignorance, nor flows from it as an effect from its cause. It is also evident why Paul should speak of one characterized by such weakness as "weak in his faith" (14:1), according to the correct rendering of Greene. The very next verse, as also verse 23, conclusively shows that the reference is to the subjective act of believing, and that, too, as regards the propriety of one's own course of action. It is a man's faith simply and alone in the rightfulness of what he does. If he adheres firmly to this conviction, he is strong in his faith; if he weakly fails to abide by it, he is "weak in his faith."

The constant practical exemplification of the Law of Christian Love required by the Apostle throughout these teachings, the enforcement of a fraternal regard

for the convictions of brethren in the surrender of supposed liberties, and even of actual personal rights, to meet their views of religious propriety, was never, on any subsequent occasion, neutralized by this infallible instructor of the Church. When he afterwards said, "Let no man judge you in meat, or in drink, or in respect to a feast day, or a new moon, or a sabbath day," he speaks, as the context there shows, (Col. 2:16) of a judgment proceeding from those who would enforce upon the Church unauthorized institutions and precepts, such as we now see in the Romish enactment of Celibacy and Lent, and a thousand other human inventions. This has nothing to do with the matter in hand; or, if it has, it would apply to any who would introduce and enforce unauthorized expedients against the protest of their brethren. But to insist upon the perpetual observance of the inspired instructions of an apostle in regard to the deference due conscientious conviction, to urge a constant compliance with the demands of Christian love in the case, is neither to bind a human judgment or precept upon Christians, nor to ask for the fostering of ignorance and weakness among brethren. Such a view is based, as we have seen, upon a complete misconception of the weakness to which Paul alludes, while the question of ignorance forms no element whatever in the Apostle's discussion.

3. What is the import of the expression, "For none of us liveth to himself, and none dieth to himself"? (Verse 7).

This is usually interpreted to have reference to our influence upon others. The writer has no such thought before him. The next verse clearly shows that the Apostle is considering the fact that "we are not our own," but "we are the Lord's." "Whether we live, we live

unto the Lord (no one lives unto himself), or whether we die, we die unto the Lord (not to ourselves); whether we live therefore or die, we are the Lord's"; "for to this end Christ died and lived again, that he might be Lord of both the dead and the living." The important lesson of our Christian influence is emphasized in other portions of the Scriptures, but the greater lesson of Christ's ownership is here set forth.

¶ 7.—The Law of Brotherly Love Broader Than the Law of Personal Feeling.

14:13-23

1. How one may judge concerning a brother: (A) Let us not therefore judge one another any more: (B) but judge this rather, (a) that no man put a stumbling-block in his brother's way, (b) or an occasion of falling.

2. Ground of the argument to justify this admonition : (A) I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: (B) save that to him who accounteth anything to be unclean, to him it is unclean.

3. Reason for the restraint of freedom grounded upon this principle: For if because of (thy eating) meat thy brother is grieved, thou walkest no longer in love.

4. Consequent admonition: (A) Destroy not with thy meat him for whom Christ died, (B) Let not then your good be evil spoken of:

5. Fundamental reason for the course here enjoined: (A) for the kingdom of God is not (a) eating (b) and drinking, (B) but (a) righteousness (b) and peace (c) and joy in the Holy Spirit.

6. Statement of the facts confirmatory to this: For

he that herein serveth Christ, (A) is well-pleasing to God, (B) and approved of men.

7. Hortatory conclusion: (A) So then let us follow after things which make for peace, (B) and things where by we may edify one another.

8. Continuation of the admonition as to the necessity of restricting personal freedom: Overthrow not for meat's sake the work of God.

9. Restatement of the ground on which this injunction is based: (A) All things indeed are clean; (B) howbeit it is evil for that man who eateth with offence.

10. General principle which should guide us in the use of liberty: It is good (A) not to eat flesh, (B) nor to drink wine, (C) nor to do anything whereby thy brother stumbleth.

11. How to use an opinion: The faith which thou hast, have thou to thyself before God.

12. Result of the correct use of one's own opinion: Happy is he that judgeth not himself in that which he approveth.

13. Result of the improper use of one's own opinion: But he that doubteth is condemned if he eat,

14. Reason for such condemnation: because he eateth not of faith:

15. Statement of the general principle on which such condemnation is based: and whatsoever is not of faith is sin.

QUERIES.

1. How does the kingdom of God consist in "righteousness and peace and joy in the Holy Spirit"? (Verse 17). (See Luke 17:21.)

(a) It is the kingdom of God in the inner sense.

These are characteristics of those who are in the kingdom.

(b) The specific idea here is the righteousness of our brotherly actions by which we preserve peace and joy. A righteous regard for my brother's feelings so that I may preserve joy and peace.

2. What is the difference between the right to hold an opinion and the right to carry it out in practice? (Verses 15, 21 and 22.)

The right to hold it is absolute; the right to practice it is relative. A man may so use a correct opinion as to be damned; or he may so use an incorrect opinion as to be saved.

3. How does one "condemn not himself in that which he approves"?

A man must always approve what he does; if he, by his conduct, approves what his conscience condemns, he is judged; and if he uses his liberty so as to cause another to sin, he sins against Christ (1 Cor. 8:12). Happy is the man who always acts in harmony with his own conscience, and does not give offence to the conscience of another.

4. What is the import of the expression, "Whatsoever is not of faith is sin"? (Verse 23) (See Verses 14 and 20.)

Whatsoever a man does, not believing it to be right for him to do it, that is sin to him. We must be in harmony with ourselves. "To thine own self be true." The special application in the passage before us is in regard to eating meats. It is a sin for a man who doubts the propriety of eating meats, to eat meats; the man who has faith (believes it right) to eat all things, does not sin in eating.

5. What is the Law of Love as here exemplified, and what is the principle upon which it is based?

(a) The Law: *The obligation to waive what one deems a mere privilege when the interests of the brethren demand it.*

We can not waive a duty; we can waive what we deem a privilege.

(b) The Principle: *The infinite superiority of God's children to all things external to the kingdom of God.*

God's children are worth infinitely more than ten thousand unauthorized expedients. The faithful observance of this Law of Love on the part of all of God's children would preclude any division among them. In the controversy of late years touching innovations and expedients, there has been for the most part, we think, a failure on the part of writers on both sides to grasp the full meaning of the Apostle's teaching as set forth in this paragraph and its parallel in 1 Cor. 8.

The statement "Whatsoever is not of faith is sin" was quoted by Augustine as having reference to faith in the gospel—to faith as a fundamental principle and element of Christian life, and this mistake has been repeated in a vast multitude of instances. It is found in Commentaries, sermons, tracts, disquisitions, etc. That it is an error, however, is perfectly clear from a mere glance at the context. "He that doubts is condemned if he eat." Surely the doubt, the lack of faith in this case is not a doubt or lack of faith as to the gospel, or the truth as it is in Jesus, but simply and alone a distrust or doubt as to the religious propriety or rightfulness of the doubter's own act.

It is absolutely certain, then, that the Apostle condemns as sinful a lack of conscientiousness even in those matters that are regulated by *mere opinions* touching their moral and religious attributes. And it matters not

in the least whether these opinions be theoretically correct or not, as far as the need of conscientiousness in their practical observance is concerned; for it is universally true that "Whatsoever is not of faith is sin." Let this be carefully noted, and let equal care be taken to consider that by virtue of the very antithesis here involved, the *conscientious action* referred to, is *what conscience impels* one to do under the conviction *that the opposite course would be sinful*. This will prevent any sophistical play upon the word conscience. No one can plead conscientiousness in the sense of the passages before us, in reference to any practice which he avowedly regards as merely expedient. If it as a practice is observed from motives of expediency, it can not, for that very reason, proceed from the conviction that the opposite course would be sinful.

But the Apostle goes still further. He not only inculcates respect for one's own conscientious convictions, but for those also of others, lest by our influence those of "weak conscience" become entangled in a course of conduct involving self-condemnation. Hence the strong asseveration "When you sin so against the brethren, and wound their weak conscience (cause any deflections in weakness from its convictions), you sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend." This shows that "causing to offend", or "to stumble", or "to be made weak" is designated by the Apostle as "wounding another's conscience". If even the otherwise innocent eating of meat would do this, the Apostle would eat no meat "while the world stands". Golden sentiment this! and beautiful illustration of the Law of Brotherly Love on the basis of which alone this noble man of God would deal with the conscientious convictions of his brethren.

through a most willing restriction of his individual free dom ! He knew of no way of regulating religious convictions and conscientious action by a popular vote! With him it was a maxim of universal application, "Whatsoever is not of faith is sin", and that those who even induce a faithless act of this kind, are involved in the guilt of this sin as a sin "against Christ", whether effected by a "popular vote", or in any other way.

¶8.—The Law of Love, As Manifested in Self-Denial for The Good of Others, Still Further Enforced By Christ's Example.

15 :1-13.

1. Purpose of the foregoing paragraph: Now we that are strong (A) ought to bear the infirmities of the weak, (B) and not to please ourselves.

2. Consequent exhortation : Let each one of us please his neighbor for that which is good, unto edifying.

3. Argument to enforce this duty: (A) For Christ also pleased not himself; (B) but, as it is written, The reproaches of them that reproached thee fell upon me.

4. Justification of this reference: For whatsoever things were written aforetime were written for our learning.

5. End in view: that through patience and through comfort of the scriptures we might have hope.

6. A prayer for the fulfillment of this duty: Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus:

7. The object: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.

8. Hortatory conclusion: Wherefore receive ye one another, even as Christ also received you, to the glory of God.

9. That Christ has so received all believers is shown, by the consequence of his work: For I say that Christ hath been made a minister of the circumcision for the truth of God, (A) that he might confirm the promises given unto the fathers, (B) and that the Gentiles might glorify God for his mercy;

10. Scriptural confirmation of these results: as it is written, (A) Therefore will I give praise unto thee among the Gentiles,

And sing unto thy name. (Psalms 18:49)

(B) And again he saith, Rejoice ye Gentiles, with his people. (Deut. 32:43).

(C) And again, Praise the Lord, all ye Gentiles;

And let all the peoples praise him. (Psalms 117:1)

(D) And again, Isaiah saith, (a) There shall be the root of Jesse,

(b) And he that ariseth to rule over the Gen tiles ;

(c) On him shall the Gentiles hope. (Isa. 11:1, 10.)

11. Concluding prayer for their peace, joy and hope: (A) Now the God of hope fill you with all joy and peace in believing, (B) that ye may abound in hope, in the power of the Holy Spirit.

QUERIES.

1. How were they to be "of the same mind one with another, according to Christ Jesus"?

We are to have the same mind toward one another that Christ had toward us in the matter of self-denial.

2. How was Christ "a minister of the circumcision"? Verse 8; Jno. 4; 23.

He came of the circumcision and therefore offers life and salvation to them. "Salvation is of the Jews". It does not mean that he is a minister after the order of the old economy.

§ VII.**CONCLUSION OF THE EPISTLE WITH
PERSONAL ALLUSIONS AND
CHRISTIAN SALUTATIONS.**

15:14-16:27.

**¶ 1.—Personal Reference to the Apostle Himself, Giving
Some Account of Labors and Designs.**

15:14-33.

1. The instruction now given not to be construed as implying a lack of confidence in the brethren: And I myself also am persuaded of you, my brethren, that ye yourselves are (A) full of goodness, (B) filled with all knowledge, (C) able also to admonish one another.

2. The reasons for writing to them as he had: (A) But I write the more boldly unto you in some measure, as putting you again in remembrance, (B) because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, (Eph. 3:8)

3. Explanation of this ministry: ministering the gospel of God, (A) that the offering up of the Gentiles

might be made acceptable, (B) being sanctified by the Holy Spirit.

4. This a ground of confidence and rejoicing to the Apostle: I have therefore my glorying (A) in Christ Jesus (B) in things pertaining to God.

5. Ground of his glorying further explained: For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, (A) by word and deed, (B) in the power of signs and wonders, (B¹) in the power of the Holy Spirit;

6. Result of the ministerial grace thus given: so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

7. The rule of his ministry: yea, making it my aim so to preach the gospel, (A) not where Christ was already named, that I might not build upon another man's foundation; (B) but, as it is written,

(a) They shall see to whom no tidings of him came,

(b) And they who have not heard shall understand.

8. Consequence as regards his long-desired journey to Rome: Wherefore also I was hindered these many times from coming to you:

9. His present opportunity for making the journey: but now, (A) having no more any place in these regions, (B) and having these many years a longing to come unto you, (C) whensoever I go unto Spain

10. How he hopes to accomplish the journey: (for I hope to see you in my journey, (A) and to be brought on my way thitherward by you, (B) if first in some measure I shall have been satisfied with your company)—

11. A preliminary mission: but now, I say, (A) I go unto Jerusalem, (B) ministering unto the saints.

12. Ground and object of his mission: For it hath been the good pleasure of Macedonia and Achaia to make

a certain contribution for the poor among the saints that are at Jerusalem.

13. This a duty on the part of the Gentiles: Yea, (A) it hath been their good pleasure; (B) and their debtors they are.

14. Explanatory reason : (A) For if the Gentiles have been made partakers of their spiritual things, (B) they owe it to them also to minister unto them in carnal things.

15. On accomplishing this mission, he expects to go to Rome: When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain.

16. How he expects to benefit them: And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

17. His entreaty for their prayers: Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;

18. Why he solicits their intercession: (A) that I may be delivered from them that are disobedient in Judea, (B) and that my ministration which I have for Jerusalem may be acceptable to the saints;

19. Ulterior object: (A) that I may come to you in joy through the will of God, (B) and together with you find rest.

20. The benediction: Now the God of peace be with you all. Amen.

¶ 2.—Concerning Phoebe—The Bearer of the Epistle to the Romans.

16 :1-2.

1. Commendation: I commend unto you Phoebe our sister,
2. Ground of the commendation: who is a servant of the church that is at Cenchreae:
3. Consequent entreaty: (A) that ye receive her in the Lord, worthily of the saints, (B) and that ye assist her in whatsoever matte/ she may have need of you:
4. Reason: (A) for she herself also hath been a helper of many, (B) and of mine own self.

¶ 3.—Series of Salutations Addressed to Believers in Rome.

16:3-16.

1. Prisca and Aquila: Salute Prisca and Aquila (A) my fellow-workers in Christ Jesus, (B) who for my life laid down their own necks; (C) unto whom not only I give thanks, but also all the churches of the Gentiles: (D) and salute the church that is in their house.
2. Epaenetus: Salute Epaenetus my beloved, who is the firstfruits of Asia unto Christ.
3. Mary: Salute Mary, who bestowed much labor on you.
4. Andronicus and Junias: Salute Andronicus and Junias, (A) my kinsmen, (B) and my fellow-prisoners, (C) who are of note among the apostles, (D) who also have been in Christ before me.
5. Ampliatus and many others: (A) Salute Amplia-

tus my beloved in the Lord. (B) Salute (a) Urbanus, our fellow-worker in Christ, (b) and Stachys my beloved. (C) Salute Apelles the approved in Christ. (D) Salute them that are of the household of Aristobulus. (E) Salute Herodion my kinsman. (F) Salute them of the house hold of Narcissus, that are in the Lord. (G) Salute (a) Tryphaena (b) and Tryphosa, who labor in the Lord. (H) Salute Persis the beloved, who labored much in the Lord. (I) Salute (a) Rufus the chosen in the Lord, (b) and his mother and mine, (J) Salute (a) Asyncritus, (b) Phlegon, (c) Hermes, (d) Patrobas, (e) Hermas, (f) and the brethren that are with them, (K) Salute (a) Philologus, (b) and Julia, (c) Nereus, (d) and his sister, (e) and Olympas, (f) and all the saints that are with them.

6. Mode of salutation: Salute one another with a holy kiss.

7. Salutation from the churches: All the churches of Christ salute you.

QUERIES.

1. What was the nature of Phoebe's work?

She was a deaconess in the church at Cenchreae. Her work seemed to have been that of ministering to the saints whenever they needed help. She had assisted Paul and many others.

2. What was the holy kiss?

This was the custom in those days. Our custom of handshaking takes its place, except in a few sections where it may be observed that the men greet each other with a kiss. It is still a very general practice for women to kiss each other when meeting or parting. Let the kiss 'be holy and the hand-shaking sincere.

¶ **4.—Warning Against All Who Cause Division and Offences.**

16:17-20.

1. Admonitory caution: Now I beseech you, brethren, (A) mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: (B) and turn away from them.

2. Reason: (A) For they that are such (a) serve not our Lord Christ, (b) but their own belly; (B) and by their smooth and fair speech they beguile the hearts of the innocent.

3. A motive for this watchfulness: For your obedience is come abroad unto all men.

4. The Apostle's feeling in view of this: I rejoice therefore over you:

5. Why there is, nevertheless, need of diligence: (A) but I would have you wise unto that which is good, (B) and simple unto that which is evil

6. Encouraging prediction: And the God of peace shall bruise Satan under your feet shortly.

7. The benediction: The grace of our Lord Jesus , Christ be with you.

QUERIES.

1. What limitation is placed on the admonition concerning those who cause divisions?

The divisions that are caused by that which is "contrary to the doctrine" which they learned. There is a division between truth and error. Christians must stand for that which is right, no matter how many may be offended. One who occasions a division by his advocacy

of that which is scriptural, or by his opposition to that which is unscriptural, is not under the condemnation of the Apostle. He may even be excluded from the fellowship of those who are guilty themselves of having violated scripture principles, but that does not deprive him of the fellowship of Christ. Paul warns us against those who "serve not our Lord Christ, but their own belly" and cause divisions and occasions of stumbling contrary to the doctrine.

2. How "mark them" and "turn away from them"?

We must note those who are such as to cause divisions contrary to the doctrine and must have no "fellowship with their works of darkness" We cannot associate with them in such a way as to endorse their evil practices.

¶ 5.—Salutations From Paul's Fellow-Laborers to His Roman Brethren.

16:21-23

1. Timothy: Timothy my fellow-worker saluteth you;
2. Lucius and others: and Lucius and Jason and Sosipater, my kinsmen.
3. Tertius: I Tertius, who write the epistle, salute you in the Lord.
4. Gaius: Gaius (A) my host, (B) and of the whole church, saluteth you.
5. Erastus and Quartus: (A) Erastus the treasurer of the city saluteth you, (B) and Quartus the brother.

¶ 6.—Concluding Doxology.

16:25-27.

(Some ancient authorities insert here verse 24: The grace of our Lord Jesus Christ be with you all. Amen, and omit the like words in v. 20).

(Some ancient authorities, and many others, place verses 25-27 at the close of chapter 14).

(A) Now to him that is able to establish you (a) according to my gospel and the preaching of Jesus Christ, (b) according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: (B) to the only wise God, through Jesus Christ, (to whom) be the glory for ever. Amen.

ADDENDA

SUGGESTIVE OUTLINE FOR THE SUNDAY BIBLE CLASS.

By consulting THE ANALYTICAL OUTLINE, you will find that there are 45 paragraphs in the analysis of Romans. This means that there are 45 logical divisions of this book. For the sake of convenience, these may be arranged in a series of Lessons, covering three "Quarters" or nine months, making 36 lessons, with a Review Lesson at the end of each quarter.

Each Sunday's Lesson ought to be committed to memory. The memory is easily trained; if you begin by getting just one verse accurately, not leaving it until you are sure you can repeat it word for word, you will be astonished at the progress you will make. Make your own outline and analysis, using the commentary merely as a help. Provide yourself with a Reference Bible. (The best edition of the Bible in print is The Cross-Reference Bible, American Revised Version, published by Thomas Nelson & Sons, with office in New York). For Daily Readings look up the references given in the text, dividing the Lesson into six equal portions, taking a portion each day. In the class work, use the Bible, referring to the commentary only when necessary. If you wish to get the greatest possible benefit from the study of this profound letter do not deal in Speculative Theology, or in untaught questions.

Lesson 1, 1:1-17.

Subject: Introduction to the Epistle. Golden Text: Verses 16 and 17. (Be sure to read the author's Introduction given in the commentary),

Lesson II, 1:18-32.

Subject: Sinful Condition of the Gentiles. Golden Text: Verse 20.

Lesson III, 2:1-16.

Subject: God is not a Respector of Persons. Golden Text: Verse 1.

Lesson IV, 2:17-29.

Subject: Sinful Condition of the Jews. Golden Text: Verses 28-29.

Lesson V, 3:1-20.

Subject: All are under Sin and need Christ. Golden Text: Verses 19-20.

Lesson VI, 3:21-31.

Subject: God's Righteousness Manifested. Golden Text: Verses 27-28.

Lesson VII, 4:1-8.

Subject: Justification by Faith as seen in the O. T. Golden Text: Verses 7-8.

Lesson VIII, 4:9-25.

Subject: The Blessing of Faith Possible to All. Golden Text: Verse 13.

Lesson IX, 5:1-11.

Subject: The Fruits of Justification by Faith. Golden Text: Verse 1.

Lesson X, 5:12-21.

Subject: Adam versus Christ. Golden Text: Verse 19.

Lesson XI, 6:1-14.

Subject: Death to Sin. Golden Text: Verse 4.

Lesson XII, 6:15-23.

Subject: Grace and Sin Incompatible. Golden Text: Verse 23.

Lesson XIII, REVIEW, 1:1—6:23.

Subject: God's Power to Save Sinful Man. Golden Text: 5:8.

"But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

Lesson XIV, 7:1-12.

Subject: Believers under Grace, not under Law Golden Text: Verse 6.

Lesson XV, 7:13-25.

Subject: Our Condition under Law without Grace Golden Text: Verse 14.

Lesson XVI, 8:1-17.

Subject: Our Deliverance from Condemnation. Golden Text: Verse 2.

Lesson XVII, 8:18-30.

Subject. The Believer's Hope of Glory. Golden Text: Verse 28

Lesson XVIII, 8:31-39.

Subject: The Believer's Triumph. Golden Text: Verse 37

Lesson XIX, 9:1-18.

Subject: God's Dealings with the Jews Vindicated Golden Text: Verse 14.

Lesson XX, 9:19-33.

Subject: Rejection of Jews; Acceptance of Gentiles Golden Text: Verse 33.

Lesson XXI, 10:1-13.

Subject: Legal Righteousness contrasted with Faith Golden Text: Verse 13.

Lesson XXII, 10:14-21.

Subject: All left without Excuse. Golden Text: Verse 21.

Lesson XXIII, 11:1-10.

Subject: A Remnant Saved, the rest Rejected. Golden Text: Verse 4.

Lesson XXIV, 11:11-24.

Subject: The Natural and Wild Olive Branches. Golden Text: Verse 22.

Lesson XXV, 11:25-36.

Subject: Final Restoration of the Jews. Golden Text: Verse 33.

Lesson XXVI, REVIEW: 7:1—11:36.

Subject: Deliverance from Sin, for all True Believers, through the Mercy of God. Golden Text: 11:36

Lesson XXVII, 12:1-8.

Subject: Exhortation to Christian Duties. Golden Text: Verse 1.

Lesson XXVIII, 12:9-21.

Subject: Exhortation to Love and Its Duties. Golden Text: Verse 21.

Lesson XXIX, 13:1-7.

Subject: Subjection to Civil Authority Enjoined. Golden Text: Verse 7.

Lesson XXX, 13:8-14.

Subject: The Law fulfilled by Love. Golden Text: Verse 8.

Lesson XXXI, 14:1-12.

Subject: Concerning Matters of Opinion. Golden Text: Verse 7.

Lesson XXXII, 14:13-23.

Subject: The Law of Brotherly Love. Golden Text: Verse 19.

Lesson XXXIII, 15:1-13.

Subject: Christ's Example of Self-Denial. Golden Text: Verse 3.

Lesson XXXIV, 15:14-21.

Subject: Personal Reference to Paul himself. Golden Text: Verse 20.

Lesson XXXV, 15:22-33.

Subject: His Promised Long-delayed Visit. Golden Text: Verse 29.

Lesson XXXVI, 16:1-16.

1. Subject: Woman's Work Commended. Salutations. Golden Text: Verse

Lesson XXXVII, 16:17-20.

Subject: Warning against False Teachers. Golden Text: Verse 17.

Lesson XXXVIII, 16:21-27.

Subject: Salutations and Doxology. Golden Text: Verse 27.

Lesson XXXIX, REVIEW: 12:1—16:27.

Subject: Practical Christianity. Golden Text: 12:2.

"And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

**SUGGESTED OUTLINE OF ROMANS FOR
PRAYER MEETING TOPICS.**

Chapter 1:1-17.

(1) True relation of church members to God, through Jesus Christ 6, 7. (2) Unceasing prayer for each other, 9. (3) A working church, 8. (4) God's righteousness attainable only through the faith of the gospel. Verses 16 and 17.

Chapter 1:18-32.

(1) Hindrances to the truth, 18 (2) Danger of exchanging the truth for a lie, 20-25 (3) Living without God, 28-32.

Chapter 2:1-16.

(1) Folly and sin of judging, I. (2) The goodness of God, 4-11. (3) God's judgment is according to truth, 12-16.

Chapter 2:17-29.

(1) Privileges increase our responsibilities, but do not lessen our guilt, 17-23. (2) The evil influences of hypocrisy, 24. (3) A mere profession of religion avails nothing, 25-29.

Chapter 3:1-18.

(1) Our conduct does not effect the faithfulness of God; if all should be unfaithful, God still abides faithful, 1-4. (2) A slanderous report, 8. Wrongdoing is never justifiable (3) No merit in human righteousness, 9-18.

Chapter 3:19-31.

(1) Works of the law do not justify, 19-20. (2) Christ our propitiation—the "favorable offering" for our sins, 21-26. (3) Justification by faith establishes the law, 27-31.

Chapter 4:1-13.

(1) Abraham's Faith, 1-3. (2) The testimony of the Psalms, 6-8. (3) Walking in the steps of Abraham's faith, 9-13.

Chapter 4:14-25.

(1) The hope of reason versus the hope of faith, 15-18.
(2) Growing strong through faith, 20. (3) God's promises and blessings are written for our sakes, 23-25.

Chapter 5:1-11.

(1) Results of being justified by faith, 1-2.
(2) The benefits of tribulations, 3-5.
(3) The greatness of God's Love, 6-11.

Chapter 5:12-21.

(1) How sin entered into the world, 12. (2) The trespass of Adam contrasted with the gift of grace through Christ, 13-19. (3) Abounding grace, 20-21.

Chapter 6:1-14.

(1) Dying to sin, 1-2. (2) Significance of our baptism, 3-11. (3) Living for God and unto God, 12-14.

Chapter 6:15-23.

(1) Obedience from the heart, 15-18. (2) The fruit of sin contrasted with the fruit of righteousness, 19-22. (3) The wages of sin versus the free gift of God, 23.

Chapter 7:1-13.

(1) Believers are dead to the Law but alive unto God. (Illustration: The marriage relation), 1-6. (2) The Law is holy, but the flesh is sinful, 7-13. (3) The purpose of the Law was not to justify but to reveal sin to our consciences. We all need Christ.

Chapter 7:14-25.

(1) Impossible for us to attain unto absolute perfection—the absolute good, through any merit of our own, 14-16. (2) Apart from Christ and without grace, the law would make us wretched indeed; it would continually

remind us of our sins, 17-24 (3) Christ our great deliverer, 25.

Chapter 8:1-11.

(1) The condemnation of the Law removed in Christ, 1-4. (2) They that are in the flesh cannot please God, 5-8. (3) God's spirit dwelling in believers, 9-11.

Chapter 8:12-25.

(1) Led by the Spirit of God, 12-14. (2) The Holy Spirit bearing witness with our spirit, 16-18. (3) The glory of suffering with Christ, 19-24.

Chapter 8:26-39.

(1) The Holy Spirit's intercession, 25-27. (2) The Christian's Assurance, 28-30 (3) More than conquerors, 31-39.

Chapter 9:1-18.

(1) Paul's love for his Jewish brethren. Soul-hunger, 1-5. (2) The children of promise are God's children, 6-13- (3) Man cannot merit God's favor. The mercy of God is extended to all who will come unto him, 14-18.

Chapter 9:19-33.

(1) The Potter and the Clay, 19-21. (2) The riches of his glory, 23. (3) The faithful remnant, 24-33.

Chapter 10:1-11.

(1) Prayer for the unsaved, 1. (2) Misdirected zeal, 2-3. (3) The righteousness of the law contrasted with the righteousness of faith, 4-11. The nearness of God's word. The Good Confession. The Resurrection.

Chapter 10:12-21.

(1) Calling on the name of the Lord, 12-15. (2) How to obtain Faith, 16-18. (3) God's longsuffering and patience, 19-21.

Chapter 11:1-10.

(1) God and Elijah. Needless discouragements. 1-4

(2) The election of grace, 5-6. (3) Result of seeking to establish our own righteousness, 7-10.

Chapter 11:11-24.

(1) Riches from losses, 11-12. (2) The danger of high-mindedness, 13-21. (3) The goodness and severity of God, 22-24. Faith, the test.

Chapter 11:25-36.

(1) God's Covenant preserved—the promise made sure to all the seed, 25-27. (2) God's wonderful gifts. Our high and holy calling, 28-32. (3) The depth of God's riches, 33-36.

Chapter 12:1-9.

(1) Spiritual sacrifice, 1. (2) Transformation. Worldliness, 2. (3) The unity of the body. The variety of gifts and abilities. The wise use of all our gifts, 3-8.

Chapter 12:9-21.

(1) Sincere love, and its true manifestations. The Christian's standard, 9. (2) Relation toward our brethren, 10. (3) Constancy of our service, 11-13. (4) Treatment of enemies, 14-21.

Chapter 13:1-14.

(1) The Christian's relation to civil authority, 1-7. (2) How love works, 8-10. (3) The armor of light, 11-14.

Chapter 14:1-12.

(1) Matters of Opinion, 1-4. Liberty and Toleration. (2) We are the Lord's, 5-9. (3) God, the great judge, 10-12.

Chapter 14:13-23.

(1) Occasions of stumbling. Woe unto him by whom the occasion cometh. Regard for another's conscience, 13-15. (2) The true nature of the kingdom of heaven, 16-18. (3) The Law of Brotherly Love, 19-23.

Chapter 15:1-13.

(1) True altruism. Christ's example, 1-3. (2) Value

of the Old Testament Scriptures, 4. (3) The Unity of believers, 5-12. (4) The Joy of Faith, 13.

Chapter 15:14-33.

(1) Mutual edification, 14. (2) World-wide missions, 15-21. (3) The support of God's ministry and the care " of the poor, 22-29. (4) The importance and need of prayer, 30-33.

Chapter 16:1-16.

(1) Woman's work in the church, 1-2. (2) Christian salutations. Laborers for Christ, (3) The spirit of sacrifice. Worthy examples, 3-16.

Chapter 16:17-21.

(1) False teachers, 17-18. (2) The simplicity of wisdom, 19. (3) A great promise and a benediction, 20.

Chapter 16:21-27.

(1) Fellow-workers, 21-22. (2) Christian Hospitality, 23. (3) Being established in the gospel. Glorifying God, 25-27.

**SUGGESTED EVANGELICAL OUTLINE FOR
GOSPEL SERMONS.**

1. The minister's readiness to preach the gospel, 1:14-15.
2. Ashamed of the gospel? 1:16.
3. The Gospel Power, 1:16.
4. Five great words: Power. God, Salvation, Every One, Believeth. 16.
5. The Righteousness of God. 17.
6. The Gentiles' Need of the gospel, 1:18-32.
7. The Jews' need of the gospel. 2.
8. Salvation not through human merit. 3.
9. Justification by faith. Illustration: Abraham. 4.
10. Isaac's Birth a type of Christ's Resurrection. 4.

11. Fruits of Justification by faith. 5.
12. God's wonderful love. 5.
13. The first Adam versus the Second Adam—Christ, the Lord from heaven. 5.
14. Redemption in Christ, co-extensive with the Ruin in Adam. 5.
15. Super-abounding Grace no encouragement to sin. 5.
16. Spiritual signification of Christian Baptism. 6.
17. Death to Sin and Life in God. 6.
18. Sanctification. 6.
19. The reign of Sin versus the reign of Grace. 6.
20. The wages of Sin. 6.
21. The Free Gift of God. 6.
22. Being Joined to Christ. 7.
23. Relation of the Law to Sin. Does not justify.
24. The great Conflict. 7.
25. Wretchedness of being under the Law without Grace. 7.
26. Christ our great Deliverer. 7.
27. Made free from the law. 8.
28. The law of the Spirit of life in Christ Jesus. 8.
29. How the Law is fulfilled by believers. 8.
30. Being led by the Spirit. 8.
31. "Abba, Father." The spirit of adoption. 8.
32. The Holy Spirit's Testimony—the two witnesses: God's Spirit and our spirit. 8.
33. Deliverance from corruption through death. 8.
34. The liberty of the glory of God's children. 8.
35. The Creation's Hope. 8.
36. The Holy Spirit's Intercession. 8.
37. A Great Promise Verified. 8:28-30.
38. The Christian's Confidence and Assurance in the Never-failing Love of God.
39. A Strong Plea—Look to Christ.

40. The Promised Seed. (See also Gal. 3). 9.
41. The Potter and the Clay. 9. (Also Jeremiah 18).
42. On what principle alone we attain unto the Righteousness of God. 9:30-32.
43. Works of Law contrasted with Works of Faith. Works of the Law "make void" faith; Works of Faith establish the Law.
The works of the law cannot justify—else we would boast; The works of faith justify—for faith' without (its) works is dead. See James 2:24.
44. The Cross of Christ a Stumbling Block. Why? 9.
45. Submission to God's Righteousness Essential. 10.
46. Christ the end of the Law. 10.
47. The "word of faith". 10:6-8.
48. The Good Confession. 10.
49. Believing with the Heart. 10.
50. Calling on the Name of the Lord. 10. Example: Saul of Tarsus. See Acts 22:16.
51. Faith: What it is and How it comes. 10. (Also Heb. 11:1).
52. God's patience versus man's disobedience 10:21.
53. The election of grace, 11.
54. Result of rejecting God's Way. 11:7-10.
55. The Olive Branches. Grafted in by Faith; Cut off through unbelief, 11.
56. The depth of the riches of God's Wisdom and Knowledge, 11.

DEFINITION OF TERMS NOT IN COMMON USE.

A fortiori, with stronger reason; "how much more."

Absolute, full as to condition; perfect in itself.

Altruism, the sacrifice of self in the interest of others.

Amplification, the act of expanding or enlarging.

Analogy, resemblance in relations between different objects.

Analytical, relating to the method of analysis—resolving a compound into its various parts.

Antithesis, opposition; contrast.

Aorist tense, a tense in Greek verbs denoting momentary action in past time.

Arbitrary, depending on the will of an arbiter without reference to the condition or will of parties concerned.

Contextual, referring to the text adjoining a word or passage.

Converse, reversed in order.

Descriptive present, a tense used to denote a custom.

Erotesis, a figure of speech by which a statement is put in the form of a question for the sake of emphasis.

Erotetically, in the manner of the figure of erotesis; i. e., emphasizing thought by use of questions.

Exegesis, interpretation or explanation of a text or passage.

Exegetical, expository, interpretative.

Feasible, practicable, possible, that may be done.

Fiat, a peremptory order or decree.

Fundamental, pertaining to a foundation or basis.

Hermeneutics, the science of interpretation.

Hortatory, giving exhortation.

Import, significance, meaning.

Incompatible, incapable of being harmonious.

- Inference, the act of deriving a conclusion; what is implied ; that which logically follows.
- Introverted parallelism, a species of Hebrew poetry by means of which the same thought is expressed in different ways, the first line and last line being parallel, (i. e., expressing the same thought but in different forms), the second line and the line next to the last agreeing; the third line and the second from the last being parallel, and so on toward the center of the poem.
- Law of Harmony, the law which requires that a text or passage be interpreted in harmony with the whole Bible.
- Law of Opposition and Negation, the law by which the interpreter of any passage or document must keep before him the contrast that was in the writer's mind.
- Law of Parallelism, the law requiring that passages termed parallel should be really parallel, not only seemingly so.
- Meritorious, deserving of reward on account of merit.
- Metaphorically, figuratively, not literally
- Middle Voice, the Greek verb has three voices: active, middle and passive; the middle voice denotes the actor as acting for himself or for his own interests or through an agent
- Relative, that which has relation to someone else or something else; not absolute.
- Simile, a figure of speech by which one thing is formally compared with another.
- Sophistical, fallacious, subtle.
- Sorites, a chain argument; reaching a conclusion through several propositions each of which is considered a link in a chain of reasoning.

Textual, referring to the text.

Thesis, subject.

Ulterior, beyond something else; more distant.