

*Eddy Craft*  
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# **ROMANS**

## **At a Glance**

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ROMANS AT A GLANCE

(CLASS NOTES ON THE BOOK OF ROMANS)

Roy Deaver

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CLASS NOTES ON THE BOOK OF ROMANS

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INTRODUCTION

## INTRODUCTION

## The Author (The Holy Spirit)

1. The author of the book of Romans is the author of the entire Bible.
2. The Lord promised miraculous inspiration to the apostles:
  - (1) Cf. Jno. 16:7-13;
  - (2) Cf. Mt. 10:16-20.
3. The Lord kept His promise, as shown in Acts 2:1-4.
4. Paul frequently affirms his inspiration:
  - (1) Rom. 9:1;
  - (2) 1 Cor. 2:4,5;
  - (3) 1 Cor. 2:10-13.
5. Cf. 2 Tim. 3:16,17.

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The Writer (Paul).

1. Paul was of the tribe of Benjamin (Phil. 3:5).
2. He was a Pharisee (Acts 23:6; Phil. 3:5).
3. We have reference to his father (Acts 23:6), to his sister (Acts 23:16), but we have no reference to his mother. We have no information about this one who must have been so very important in Paul's life.
4. Paul was born in Tarsus of Cilicia (Acts 22:3).
5. He was "free born" (Acts 22:26-28).
6. We have nothing regarding the time of his birth, but he was a "young" man at the time of the death of Stephen (Acts 7:58).

7. He was brought up at the feet of Gamaliel, in Jerusalem (Acts 22:3).
8. He was zealous for the law (Phil. 3), persecuted the church (Acts 8 and 9; Phil. 3); was converted (Acts 9; Acts 22; Acts 26), and devoted the remainder of his days to preaching that which he had sought to destroy.

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Romans was written from Corinth.

1. Acts 18:23 refers to the beginning of the third missionary tour. On this tour Paul came to Ephesus (Acts 19:1). He remained at Ephesus for two years and three months (Acts 19:8,9). He left Ephesus "...to go into Macedonia," (Acts 20:1). He then went to Greece (Acts 20:3). Greece is the same as Achaia. Corinth was in Achaia. Here (at Corinth) he remained for three months (Acts 20:3). At this time he wrote the letter to the saints in Rome.
2. Paul commends Phoebe who evidently carried the letter to Rome. Phoebe was a servant of the church in Cenchrea (Rom. 16:1). Cenchrea was a seaport of Corinth.
3. Paul mentions that "Erastus, the treasurer of the city" (16:23) sent his greetings. "The city" is a definite reference to Corinth, and this reference would indicate that Paul was writing from "the city."
4. Paul mentions "Gaius, my host" (16:23). Gaius was of Corinth (1 Cor. 1:14).
5. The first letter to Corinth was written from Ephesus. Paul tarried at Ephesus until Pentecost (1 Cor. 16:8). He planned to go through Macedonia (1 Cor. 16:5), thence to Corinth for the winter (1 Cor. 16:6). In this chapter 16 Paul instructed the brethren of Corinth regarding the contribution for the poor among the Jerusalem saints.

When Paul wrote to the saints in Rome, Corinth had already made this contribution and Paul was prepared to take it to Jerusalem (Rom. 15:26ff).

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To whom was the book of Romans written?

1. It was not written to "Romans," for--
  - (1) One might be a Roman and not be a Christian;
  - (2) One might be a Christian and not be a Roman;
  - (3) One might be in Rome and not be a Roman.
2. It was addressed to the saints in Rome: "To all that be in Rome, beloved of God, called to be saints."

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When was Romans written?

1. According to the generally accepted chronology, Paul left Ephesus after Pentecost (1 Cor. 16:8) in the year 57 A.D.
2. Three months of this year he spent in Corinth, where he wrote the letter (Acts 20:3).
3. He left in time to be at Jerusalem for the next Pentecost (Acts 20:16).
4. Therefore, Romans was written either the latter part of 57 A.D. or in the early part of 58 A.D.

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Why was Romans written?

1. The purpose is made clear in the contents of the book.
2. The book was written to establish the fact that the Gospel of Christ is God's saving power for all who believe, whether Jew or Gentile.
3. It was written to emphasize in detail that the Gospel is "God's Plan for Man's Righteousness"--God's only saving plan.



4. The theme of the book is clearly set forth in 1:16.
5. The "key-word" of the book is the word "therein," in 1:17.

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#### The Church at Rome.

1. Paul had not been to Rome.
  2. There is no conclusive proof (secular or sacred) that Peter ever saw Rome--and certainly no evidence that he ruled there for twenty-five years as the first Pope! NOTE: It is amazing that in the closing chapter Paul mentions by name at least twenty-six friends in Rome, but does not even mention Peter the Pope(?)!
  3. There is no evidence that any apostle had been to Rome.
  4. How then, was the church in Rome established?
  5. Evidently by those who had witnessed the great events of Pentecost of Acts 2. Cf. Acts 2:10. Note the following:
    - (1) The church in Rome had miraculous gifts of the Spirit. Chapter twelve mentions the gifts of prophecy, ministering, teaching, exhorting, giving, ruling, and showing mercy.
    - (2) According to Acts 8:14-21 miraculous gifts could be imparted to others only by the laying on of hands by the apostles.
    - (3) Those who had the gifts in the church in Rome, therefore, received them from the apostles. The apostles had not been to Rome. Therefore, at least some of the brethren of Rome had been to where the apostles were. Evidently, these people received the gifts from the apostles while they were in Jerusalem, in connection with the beginning of the church--on Pentecost of Acts 2.
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THE BASIC OUTLINE

## OUTLINE

### GOD'S PLAN FOR MAN'S RIGHTEOUSNESS

#### INTRODUCTION (1:1-17):

1. The Salutation (1-7);
2. Paul's attitude toward those addressed (8-15);
3. The theme (16,17).

#### DISCUSSION: (1:18-15:13).

#### I. The DOCTRINAL part of the book (1:18-11:36).

##### The GOSPEL of Christ--

1. The NEED for it (1:18-3:20);
2. The FACT of it (3:21-31);
3. The NATURE of it (chapter 4);
4. The BLESSINGS of it (chapter 5);
5. The OBLIGATION of it (chapter 6);
6. The GOVERNING FACTOR of it (chapters 7 and 8)--
  - (1) Not the Mosaic law (chapter 7);
  - (2) But the law of the Spirit of life in Christ Jesus (chapter 8);
7. The CONDITION of fleshly Israel in their REJECTION of it (chapters 9,10,11).

#### II. The PRACTICAL part of the book (12:1-15:13).

##### The GOSPEL of Christ--its APPLICATION

1. In basic attitudes (12:1-3);
2. In personal functions (12:3-8);
3. In everyday personal living (12:9-21);

4. In relationship to civil authorities (13:1-7);
5. In concern for others (13:8-10);
6. In the Christian's walk (13:11-14);
7. In matters of indifference (14:1-15:3);
8. In consideration of the Christ (15:3-12);
9. In providing hope (15:13).

CONCLUSION (15:14-16:27). In this we have--

1. Persuasion (15:14);
2. Remembrance (15:15,16);
3. The Gentiles (15:16-24);
4. Ministering to the saints (15:25-27);
5. Personal plans and hopes (15:28,29);
6. Request for prayers (15:30-33);
7. Commendation of Phoebe (16:1,2);
8. Salutations (16:3-16);
9. Warning (16:17-20);
10. Greetings (16:21-24);
11. Doxology (16:25-27).

"AT A GLANCE" OUTLINES FOR EACH CHAPTER

## CHAPTER ONE--AT A GLANCE

In this chapter Paul--

I. Extends the salutation, in which he--

1. Identifies the source of the letter;

2. Specifies those addressed, and

3. Expresses the salutatory prayer;

II. Mentions his prayers for those addressed;

III. Expresses his long-standing desire to visit Rome;

IV. Explains his obligation to them (and to others);

V. Announces the theme of the letter;

VI. Emphasizes the inexcusableness of the Gentiles;

VII. Discusses the Gentiles' uncleanness;

VIII. Discusses the Gentiles' vile passions;

IX. Discusses the Gentiles' reprobate mind.

## CHAPTER TWO--AT A GLANCE

In this chapter, and with particular reference to the Jews, Paul--

- I. Says that the "Jew" was without excuse and self-condemned;
- II. Mentions the nature of God's judgment;
- III. Refers to a possible erroneous Jewish conception of God's judgment;
- IV. Refers to a second possible erroneous Jewish conception of the judgment;
- V. Discusses the actual condition of the Jews;
- VI. Discusses God's final judgment;
- VII. Explains the standard of God's final judgment;
- VIII. Discusses the hypocritical attitude and conduct of the Jews;
- IX. Emphasizes that it was the keeping of the law which counted;
- X. Explains who is a real Jew, and what real circumcision is.

## CHAPTER THREE--AT A GLANCE

In this chapter, Paul--

I. Disposes of four Jewish objection questions--

1. Is there any advantage in one's being a Jew?
2. Will Jewish unfaithfulness cause God to fail to keep His promise?
3. Could God be just in punishing that which occasions evidence of His goodness?
4. Are Jews any better than Gentiles?

II. Discusses God's Plan for Man's Righteousness: that it--

1. Has now been manifested;
2. Is "apart from law";
3. Was "witnessed by the law";
4. Was "witnessed by the...prophets";
5. Involves "faith in Jesus Christ";
6. Is for "all them that believe";
7. Is free;
8. Is by God's grace;
9. Involves the righteousness made possible through the redemption that is in Christ Jesus.

III. Discusses the Christ, involved in this plan, as the propitiatory sacrifice--

1. To this end God set him forth;
2. He is our propitiation "through faith";
3. He is our propitiation by means of "his blood";



4. He establishes God's righteousness in "passing over the sins done aforetime";
5. He establishes that "God is just, and the justifier of him that hath faith in Jesus";
6. He excludes "glorying" on the part of those who accept His sacrifice.

IV. Sets forth a wonderful conclusion--

1. Conclusion of the argument which was begun in Romans 1:16;
2. Justification is possible;
3. Justification is based upon "faith";
4. Justification is not based upon "works of law";
5. God's plan is for both Jew and Gentile;
6. God's plan actually establishes law.

## CHAPTER FOUR--AT A GLANCE

In this chapter, Paul--

I. Cites Abraham as an illustration of the principle of justification based upon faith, verses 1-8.

1. He raises an introductory question about the means of Abraham's justification;
2. He then shows that Abraham was justified based upon faith--not upon law--as proved by the following:
  - (1) He had not whereof to glory;
  - (2) The scripture so teaches;
  - (3) Works of law rule out grace;
  - (4) David taught the same.

II. Shows that this principle applies with equal force both to Jews and Gentiles, verses 9-12. He--

1. Raises a question regarding the scope of the blessing referred to in David's statement;
2. Makes reference to the basic fact under consideration--Abraham's faith.
3. Discusses the time element involved in Abraham's faith--that it antedated circumcision;
4. Shows the designed consequences of this fact.

III. Emphasizes that from the first God intended that the Abrahamic promise be fulfilled through faith--not through law--verses 13-17. Paul--

1. States this fact plainly;

2. Shows that the idea of fulfillment by law would nullify the promise;
3. Stresses the consequences of the law;
4. Emphasizes that the promise is--
  - (1) Of faith,
  - (2) According to grace;
  - (3) For all who believe.

IV. Discusses Abraham's marvelous faith, verses 18-21.

1. In hope against hope he steadfastly believed that he would become a father of many nations;
2. Consideration of his own physical condition did not weaken his faith;
3. Consideration of Sarah's physical condition did not weaken his faith;
4. He--
  - (1) Looked to the promise;
  - (2) Wavered not through unbelief;
  - (3) Waxed strong through faith;
  - (4) Gave glory to God;
  - (5) Was fully assured that God was able to do what he had promised.

V. Shows that the statement regarding Abraham's faith applies to all who believe, verses 22-25. Paul--

1. States this fact plainly;
2. Refers to Jesus our Lord--that
  - (1) God raised Him from the dead;
  - (2) He "was delivered up for our trespasses";
  - (3) He "was raised for our justification."

## CHAPTER FIVE--AT A GLANCE

In this chapter, and with particular reference to blessings of justification, Paul--

- I. Refers to the fact of justification by faith;
- II. States that we have peace with God;
- III. Mentions that we stand in grace;
- IV. States that we rejoice in the hope of the glory of God;
- V. Emphasizes that we rejoice even in tribulation;
- VI. Discusses our wonderful hope;
- VII. Emphasizes that the justified have the greater love of God;
- VIII. States that we rejoice in God through our Lord Jesus Christ.
- IX. Mentions that the justified have "the reconciliation";
- X. Explains in detail that the death of Christ far more than overcomes the effects of the sin of Adam. In this Paul says--
  1. Sin entered into the world;
  2. "The gift" is in contrast to "the trespass";
  3. Justification is now possible;
  4. The law made sin clear--grace brought righteousness.

## CHAPTER SIX--AT A GLANCE

In this chapter, and with particular reference to the obligation to live righteously, Paul--

- I. Emphasizes that the justified are not to continue to live lives of sin, 1,2a;
- II. Explains why this is so, 2b;
- III. Deals with the possibility that those addressed might not understand that in baptism they died to sin, v. 3;
- IV. Explains in detail that the full significance of baptism makes clear the obligation to live righteously, 4-11;
- V. Stresses that Christians are not to allow themselves to be under the dominion of sin, 12-14;
- VI. Shows that the fact of grace does not mean "more sin, more grace"--but, rather that the justified are obligated to be "servants of righteousness."

In this connection Paul says:

1. You are servants of whom you obey, 15,16;
2. You have become "servants of righteousness," 17,18;
3. Therefore, "present your members as servants to righteousness," v. 19, and
4. Enjoy the "fruit" of righteousness, 20-23.

## CHAPTER SEVEN--AT A GLANCE

In this chapter, and especially in preparation for emphasizing the obligation to be governed by the Spirit, Paul discusses in minute detail the Mosaic law. Verses 7-25 and chapter 8 grow out of 7:5,6. Paul shows--

- I. That those once under the law had been delivered from it, 1-6.
  1. He states that law has dominion over a man only while the man lives;
  2. He mentions that a wife is bound to her husband only while the husband lives;
  3. He states that a woman is free to form another marriage after the death of her husband;
  4. He makes application of this illustration;
  5. He makes special reference to the kind of life lived under the law;
  6. He makes special reference to the kind of life to be lived under Christ.
- II. That the law itself was good, 7-12.
  1. He raises a question;
  2. He answers the question;
  3. He explains the purpose of the law;
  4. He illustrates the purpose of the law;
  5. He shows the consequences of the law;
  6. He draws a conclusion from the facts given.
- III. That it was not the law, but sin, which produced spiritual death, 13-24.
  1. Paul raises a question;
  2. He answers the question;

3. He explains what produced the death;
  4. He illustrates the power of sin, and the law's relationship to it;
  5. He refers to the "wretched" condition of the man under the law.
- IV. That there has to be some other means of deliverance, 24,25.
1. Paul refers to the need for deliverance from the "wretched" condition.
  2. He implies (in verse 25) the very nature of the means of deliverance.

## CHAPTER EIGHT--AT A GLANCE

Reverting to the thought in 7:6, and having discussed the nature, the consequences, and the end of the Mosaic law--Paul stresses the obligation to be governed by the Spirit. He--

- I. States that there is now no condemnation to certain ones (verse 1);
- II. Explains why this is so (verse 2);
- III. Emphasizes that what the Mosaic Law required, but could not produce, is realized in those who walk after the Spirit (verses 3,4);
- IV. Contrasts the mind of the flesh and the mind of the Spirit, and thus emphasizes the importance of walking according to the Spirit (verses 5-8);
- V. Discusses the blessings which come from the indwelling of the Holy Spirit (verses 9-11);
- VI. Stresses that "we are debtors" to live according to the Spirit (verses 12,13);
- VII. Emphasizes that those who are "led by the Spirit" are "children of God" (verses 14-17);
- VIII. Cites the "hope" of ultimate glory as the factor of encouragement in enduring sufferings in this life (verses 18-25);
- IX. Stresses that the Spirit helps us in our prayers (verses 26,27);
- X. Emphasizes that God works all things together for good, for certain ones (verses 28-30);
- XI. Emphasizes that nothing can prevent God's working all things together for good (verses 31-39).



## CHAPTER NINE--AT A GLANCE

In this chapter Paul begins the discussion regarding the condition of the Jews in view of their rejection of the Christ and His gospel. This discussion continues through chapter 11.

Paul--

- I. Refers to his own sorrow, 1,2;
- II. Explains the reason for the sorrow--the condition of the Jews, 3;
- III. Discusses the wonderful blessings peculiar to the Jews, 4,5;
- IV. States that their condition does not mean that God's word has failed in any way, 6;
- V. Explains why this is so, 6-13;
- VI. Emphasizes that the condition of fleshly Israel does not mean that God is unrighteous, 14-18;
- VII. Stresses that the Jews have no right to question God's dealings, 19-24;
- VIII. Explains that even the prophets had talked of the salvation of Spiritual Israel, 25-29;
- IX. States the conclusion necessary from these facts, and explains what had happened, 30-33.

## CHAPTER TEN--AT A GLANCE

In this chapter Paul continues consideration of the condition of the Jews in view of their rejection of the Christ and His gospel. He emphasizes especially that their condition (1) does not mean that their salvation was impossible, and (2) does not mean that they did not have ample opportunity to obey. Paul--

- I. Expresses his anxiety with reference to Israel's salvation, 1;
- II. Makes reference to their particular problem, 2;
- III. Explains their problem and cites the consequences of it, 3;
- IV. Mentions how the Christ is related to the Law, and to God's plan for righteousness, 4;
- V. Shows that even Moses explained that righteousness by the law demanded perfect obedience, 5;
- VI. Discusses God's plan for righteousness (6-10)--that
  1. It is of faith;
  2. It does not demand the personal presence of the Christ;
  3. It depends upon the word;
  4. It is attainable;
  5. It demands confession of the Christ;
  6. It demands faith in the Christ;
- VII. States that this plan for righteousness, based upon faith in Jesus Christ (11-13)--
  1. Was foretold by Isaiah the prophet;
  2. Is for all who believe, because all need it;
  3. Requires calling upon the name of the Lord;

VIII. Discusses what is involved in calling upon the name of the Lord  
(14,15)--

1. That it precedes and is essential to salvation;
2. That it is preceded by faith;
3. That the faith is preceded by hearing;
4. That the hearing is preceded by preaching;
5. That the preaching is preceded by sending;
6. That preaching is important and essential;
7. That the order therefore is: Sending, preaching, hearing, faith,  
calling, salvation;

IX. States that not all the Israelites obeyed the gospel message, 16a;

X. Mentions that this failure to obey was foretold by Isaiah, 16b;

XI. States a necessary conclusion from Isaiah's statement, 17;

XII. Emphasizes that Israel heard the gospel message, but failed to understand (know) the significance of it. They failed to recognize that it was for them as well as for the Gentiles (18-21).

## CHAPTER ELEVEN--AT A GLANCE

In this chapter Paul continues consideration of the condition of the Jews in view of their rejection of the Christ and His gospel. He emphasizes (1) that Israel's condition does not mean that God had cast off His people; (2) that Israel's fall does not mean their salvation is impossible; (3) the "mystery" regarding the Jews; and (4) the magnificent wisdom of God. Paul--

- I. Asks the question, "Did God cast off his people," 1;
- II. Answers the question emphatically, 1;
- III. Refers to himself as an illustration explanatory of his answer, 1;
- IV. States the necessary conclusion from the fact given, 2;
- V. Cites Elijah's plea and God's response as an illustration, 3,4;
- VI. Makes application of the illustration, 5;
- VII. States how the "remnant" was saved, 5,6;
- VIII. States another conclusion from the facts given, 7;
- IX. Discusses the hardening of Israel, 8-10;
- X. Discusses the fact of Israel's fall, and the significance of it, 11,12;
- XI. Refers to his relationship to the Gentiles, 13,14;
- XII. Emphasizes that it is possible for Israel to be saved (15-24)--that
  1. The "receiving of them" would be "life from the dead," 15;
  2. Israel is "holy," 16;
  3. Gentiles (who had become Christians) should not glory in their condition, 17,18;
  4. Faith is essential, 19,20;
  5. It is possible for Gentile Christians to be "broken off," 21;

6. God is good and severe, 22;

7. Israel can be saved, 23,24;

XIII. Discusses the "mystery" of Israel (25-27)--that

1. A hardness in part had befallen Israel, 25;

2. "Until the fulness of the Gentiles be come in," 25;

3. "And so all Israel shall be saved."

XIV. Stresses again that Israel can be saved, 26-32.

XV. Emphasizes the magnificent wisdom of God, 33-36.

## CHAPTER TWELVE--AT A GLANCE

In this chapter Paul begins the discussion of the practical application of the gospel in the life of the Christian. This discussion continues through 15:13. Paul--

- I. Beseeches the brethren to present their bodies as a sacrifice unto God;
- II. Admonishes them to "be not fashioned according to this world," but rather to be "transformed";
- III. Discusses the means and designed consequence of the transformation;
- IV. Instructs that each one think "soberly" regarding himself;
- V. Explains that "all members have not the same office," and that each one is obligated to perform according to what he does have;
- VI. Admonishes with reference to a variety of subjects involved in the Christian's life--love, evil, good, brethren's attitude toward brethren, zeal and service, hope, tribulation, prayer, benevolence, hospitality, persecutors, consideration for others, partiality, humility, arrogance, retaliation, being honorable, striving for peace, vengeance, dealing with one's enemy, proper response to evil.

## CHAPTER THIRTEEN--AT A GLANCE

This chapter continues the discussion of the practical application of the gospel in the life of the Christian. In this chapter, Paul (1) discusses the Christian's relation to the civil powers, (2) discusses God's law on love, and (3) admonishes the brethren to consider the time. Paul--

- I. Instructs Christians to be in subjection to the higher powers;
- II. Gives an explanatory reason for this obligation;
- III. States a necessary conclusion from the facts given;
- IV. Shows the proper mission of civil powers;
- V. Shows how to be unafraid of the civil powers;
- VI. States that the evil doer should be afraid of the civil powers;
- VII. Emphasizes again the mission of civil government;
- VIII. Re-emphasizes the Christian's obligation to be in subjection;
- IX. Discusses the Christian's obligation to pay taxes, and to respect the civil authorities;
- X. Emphasizes the Christian's obligation to love one another;
- XI. Shows how love is related to God's law;
- XII. States that it is time to "wake up," and explains why this is so;
- XIII. Explains what is involved in waking up--both negatively and positively.

## CHAPTER FOURTEEN--AT A GLANCE

Chapter 14 continues the discussion of practical Christianity. It shows specifically the attitude brethren should have toward each other, even when there are conflicting opinions. This chapter discusses (1) brotherly respect for the convictions of others, and (2) brotherly love in matters of indifference.

Paul--

I. Discusses the wrong attitude toward the weak brother, verses 1-12.

He--

1. Sets forth an obligation with reference to the weak;
2. Gives an illustration of the attitudes of the strong and the weak;
3. Emphasizes the attitude which the strong and the weak should have toward each other;
4. Explains why these brethren should not "judge" each other;
5. Gives another illustration of the attitudes of the strong and the weak;
6. Stresses that both the weak and the strong were sincere and conscientious;
7. Gives additional proof that Christians belong to the Lord;
8. Emphasizes that all shall be properly judged.

II. Discusses the right attitude toward the weak brother, verses 13-23.

He--

1. Emphasizes the right kind of Christian judging of other brethren;
2. States that no meats are "unclean" of themselves, but are "unclean" to those who so regard them;
3. Explains that there is, however, a restriction upon Christian liberty;



4. Shows that this restriction on Christian liberty grows out of the very nature of the Kingdom of God;
5. Stresses an obligation which grows out of the nature of the Kingdom;
6. Repeats the thought that nothing is unclean of itself;
7. Repeats the restriction on Christian liberty;
8. Stresses that one must not violate his own conscience.

## CHAPTER FIFTEEN--AT A GLANCE

In 14:1-12 Paul discussed the need for brotherly respect in matters of indifference. In 14:13-23 he considered the need for brotherly love in matters of indifference. Now, in 15:1-13 he deals with an exhortation which would be the natural outgrowth of brotherly consideration and brotherly love--an exhortation to unity among brethren. The exhortation relates especially to the need for unity among Jewish and Gentile brethren. In verses 14-23 Paul makes reference to several personal matters--his work among the Gentiles, his work with the great contribution, and his need for their prayers.

In these verses Paul--

- I. Stresses that Christians are to work to please others;
- II. Mentions that the Old Testament Scriptures enhance our hope;
- III. Prays that God will help the brethren to be united;
- IV. Emphasizes that through Christ both Jews and Gentiles have hope;
- V. Prays that the brethren addressed might abound in hope;
- VI. Discusses his persuasion with regard to the brethren;
- VII. Explains why he has written;
- VIII. Emphasizes his special ministry among the Gentiles;
- IX. Mentions his long-standing desire to visit Rome;
- X. Mentions the present plans to go to Jerusalem with the contribution for the poor among the saints;
- XI. Requests the brethren to pray for him;
- XII. Prays for God's peace to be with them.

## CHAPTER SIXTEEN--AT A GLANCE

Chapter 16 is the final portion of the "conclusion." In this chapter Paul--

- I. Warmly commends Phoebe;
- II. Asks the brethren at Rome to extend greetings to certain ones whom he specifies;
- III. Warns with regard to trouble-makers;
- IV. Sends greetings from those with him;
- V. Extends the concluding doxology.

STUDY QUESTIONS FOR EACH CHAPTER

## ROMANS--STUDY QUESTIONS ON CHAPTER ONE

1. Who is the author of the book of Romans?
2. Who is the writer of the book of Romans?
3. Romans was written when? On what journey?
4. Romans was written from where?
5. To whom was the book of Romans written?
6. Know from memory the "Skeleton Outline" of Romans.
7. How do we account for the beginning of the church in Rome?
8. Verses 1-7 constitute the \_\_\_\_\_.
9. What lesson does the name "Paul" suggest?
10. What three things does Paul say regarding himself?
11. What does the word "gospel" mean?
12. List five things which Paul mentions (in verses 1, 2 and 3) about the gospel.
13. The gospel was "promised" when? How? Where?
14. What four things does Paul mention regarding God's Son?
15. What does Paul say was received "through Christ"?
16. What was the design of grace and apostleship?
17. What three things does Paul mention regarding those in Rome?
18. Give from memory the "salutatory prayer."
19. What three basic points are included in the salutation?
20. In verses 8 and 9 Paul refers to his prayers for the brethren at Rome. What two elements of prayer are referred to?
21. What was the particular "grounds" of Paul's thanksgiving?
22. According to verse 9 Paul served \_\_\_\_\_ in his \_\_\_\_\_ in the \_\_\_\_\_ of His \_\_\_\_\_.
23. For what specifically did Paul pray?
24. Why did Paul want to see these brethren?

## ROMANS--STUDY QUESTIONS ON CHAPTER ONE, page 2

25. Had Paul made previous plans to go to Rome? Had he been able to carry out these plans? What was the hindering factor?
26. How does Paul express his obligation to the saints at Rome?
27. How could Paul attempt to pay his debt?
28. Would you say that every Christian is a "debtor"?
29. Verses 8-15 set forth Paul's attitude toward those addressed. What three major points do we have?
30. For what reasons might some have thought that Paul might have been ashamed of the gospel?
31. The theme of the book of Romans is found where? Please state this theme from memory.
32. Does God have any other power than the gospel?
33. Does God have any other saving power than the gospel?
34. What are the three "I am's" of verses 14,15,16.
35. The provisions of the gospel are available to what people?
36. Is salvation according to the gospel conditional?
37. What is the "key word" of the book of Romans?
38. Explain the significance of this "key word."
39. Explain "righteousness of God" as used in verse 17.
40. If "the righteous shall live by faith," is salvation by faith alone?
41. In verses 1-16 Paul mentions at least eight things that show his wonderful attitude toward himself and his work. What are these eight things?
42. What would you say is the main thought in verses 18-32? How does this section related to verse 16?

## ROMANS--STUDY QUESTIONS ON CHAPTER ONE, page 3

43. What is meant by "the wrath of God"?
44. God's wrath is revealed from where? against what?
45. According to verse 19 was the wickedness of men done in ignorance?  
Was it excusable?
46. Verses 17 and 18 refer to two revelations. What are these?
47. How does one "hinder the truth in unrighteousness"?
48. Has there ever been a time when knowledge of God has not been available to any portion of mankind?
49. The invisible things of God are perceived how?
50. What attributes of God are referred to specifically?
51. In verses 21-23 what six sinful situations are mentioned?
52. Describe (in four points) the tragic condition of the Gentiles, according to verses 24 and 25?
53. The Gentiles were characterized by \_\_\_\_\_,  
verses 26,27.
54. What kind of mind did the sinful Gentiles have?
55. How many sins of the Gentiles are listed in verses 28-31?
56. What would you say was the condition of the Gentiles before the gospel came?
57. Did the Gentiles need the gospel?
58. How do verses 18-32 relate to the point announced in verse 16?

## STUDY QUESTIONS ON CHAPTER TWO

1. What is the basic thought in 1:18-32? How does this thought relate to 1:16?
2. What is the basic point in chapter two? How does this relate to 1:16?
3. Were the Gentiles (1:18-32) excusable for their wickedness?
4. Were the Jews excusable for their wickedness?
5. What does Paul say in verse 2 about the nature of God's judgment?
6. What question does Paul ask in verse 3?
7. What question does Paul ask in verse 4?
8. Did God's goodness lead the Jews to repentance?
9. According to verse 5 what was the condition of the Jews?
10. Summarize what we have in verses 5-10 about the judgment?
11. In verses 7 and 10 what do we learn about "eternal life"?
12. In verses 8 and 9 what do we learn about eternal punishment?
13. Men will be judged according to their \_\_\_\_\_?
14. In the judgment will the Jew have any advantage?
15. Will the Gentiles be judged by the law of Moses?
16. Will the Jews (from Sinai to Pentecost) be judged by the Law?
17. According to the law who alone could be justified?
18. Who was better off in the sight of God: (1) the Gentile who didn't have the law, but who lived according to the requirements of the law, or (2) the Jew who did have the law but who violated that law?
19. What is the function of conscience?
20. According to verse 16 will all men be judged by the gospel?
21. Describe the Jew's opinion of himself.
22. What was wrong in the Jew's life?
23. So far as concerned the law, what was it that counted before God?
24. Who is the real Jew?



## STUDY QUESTIONS ON CHAPTER THREE

1. What is the basic thought in 3:1-3:20?
2. How does this basic thought relate to 2:1-29? to 1:18-32? to 1:16?
3. What is the first question considered by Paul?
4. Why would a Jew raise this question?
5. What answer would a Jew expect from Paul at this time?
6. What was the greatest advantage the Jews had?
7. What other advantage does Paul list?
8. What is the second question Paul discusses?
9. What answer does Paul give?
10. How does Psalm 51:4 relate to this answer?
11. What is the third question Paul discusses?
12. In answering this question what three matters does Paul consider?
13. What is the fourth question Paul discusses?
14. What answer does he give?
15. Paul substantiates this answer by consideration of what two points?
16. Could law produce justification?
17. What was produced by law?
18. What is meant by "a righteousness of God"?
19. Give nine points which Paul mentions regarding God's plan.
20. According to verse 25 Christ is our what?
21. What does "propitiation" mean?
22. What six points does Paul mention about our propitiatory sacrifice?
23. How does 3:28 relate to 1:16?
24. Give six points involved in Paul's wonderful conclusion, verses 28-31.

## STUDY QUESTIONS ON CHAPTER FOUR

1. How do 1:16,17; 3:22,25,26,27,28-31 relate to chapter four?
2. What is Paul's purpose in referring to Abraham? How does chapter four relate to the preceding material?
3. What opening question does Paul ask about Abraham? What is the correct answer to the question?
4. By four specific points Paul proves that Abraham was justified based upon faith--not upon law. What are these four points?
5. What Old Testament scripture is referred to in verse 3?
6. Does this Old Testament passage refer to Abraham's justification as an alien sinner?
7. The answer to number 6 points up what basic New Testament problem?
8. When was Abraham justified?
9. What question does Paul raise with reference to the scope of the blessing referred to in David's statement?
10. What is the significance of the time element discussed in verse 11?
11. What significant consequences are mentioned in verse 11 and 12?
12. Was the Abrahamic promise (portion which pertained to all men) made based upon Abraham's keeping law? Did God intend that it be fulfilled based upon keeping law? How was it to be fulfilled?
13. How would the idea of fulfillment by law affect the promise? Why?
14. According to verse 16, the promise is of \_\_\_\_\_, is according to \_\_\_\_\_, and is for \_\_\_\_\_ who believe.
15. Explain "hope...against hope."
16. What is the basic thought in verse 19?

## ROMANS--STUDY QUESTIONS ON CHAPTER FOUR, page 2

17. Relative to Abraham's marvelous faith, what five points are mentioned in verses 20 and 21?
18. According to verses 23 and 24, Genesis 15:6 applies to whom?
19. In 24 and 25 what three points does Paul mention regarding "Jesus our Lord"?
20. Would the "atonement" have been complete without the resurrection?
21. Are Paul and James contradictory in their statements about Genesis 15:6, Abraham, faith, and works?
22. NOTE: This chapter is a wonderful inspired commentary on the significance of Genesis 15:6.

## STUDY QUESTIONS ON CHAPTER FIVE

1. What is the basic thought in chapter 5? How does this chapter relate to the "Skeleton Outline"?
2. Is it true that men are justified by faith?
3. What is meant by "being...justified by faith..."?
4. What state or condition exists between God and man before justification?
5. What is the first blessing Paul mentions?
6. Christ is called our what?  
What does this mean?
7. What is the second blessing Paul mentions?
8. What is the third blessing Paul mentions?
9. What is the fourth blessing referred to?
10. Why would a Christian rejoice in "tribulation"?
11. What is the fifth blessing referred to?
12. What does Paul say in verses 4 and 5 about "hope"?
13. What sixth blessing is mentioned?
14. Explain what is meant by having God's "greater love."
15. Memorize verse 8.
16. What four words in verses 6-10 describe man's condition preceding the Lord's death?
17. What seventh blessing is mentioned?
18. What eighth blessing is mentioned?
19. What ninth blessing (verses 12-21) is referred to?
20. Through whom and what did sin make its entrance into the world?
21. Was there any such thing as sin from Adam to Moses?
22. Did all men sin in Adam?
23. How does the "free gift" compare with "the trespass"?
24. Paul argues that what is now possible?

## ROMANS--STUDY QUESTIONS ON CHAPTER FIVE, page 2

25. The law came in "besides" what?
26. What did the law do?
27. What does grace do?

## STUDY QUESTIONS ON CHAPTER SIX

1. What question does Paul raise in verse 1?
2. What answer is given?
3. What reason does Paul give for this answer?
4. With what possibility does Paul deal in verse 3?
5. How does one get into Christ?
6. What five significant points about baptism do we have in verses 3 and 4?
7. According to verses 3 and 4 baptism stands between the sinner and what?
8. In baptism, to what does one die?  
To what is one raised?
9. Baptism stresses what particular obligation?
10. What particular point is stressed in verses 12-14?
11. Does the fact that we are "not under law, but under grace" mean that we are at liberty to sin?
12. The justified are obligated to be what? (verses 12-23)
13. Relative to the obligation to be "servants of righteousness" what four points does Paul make in verses 15-23?
14. In verses 17 and 18 what four things does Paul say about those addressed?
15. What is the "wages of sin"?
16. The "free gift of God" is what?
17. According to this chapter the route to "eternal life" involves what six points? Note especially verse 22.

## STUDY QUESTIONS ON CHAPTER SEVEN

1. How does this chapter relate to the "Skeleton Outline"?
2. How long does the law have dominion over a man?
3. How long is a wife bound to the law of her husband?
4. What is Paul's point in referring to marriage?
5. To the Jews the law sustained what relationship?
6. What is the basic thought in verse 4?
7. Those discharged from the law, and married to Christ, are obligated to serve how?
8. What question is raised in verse 7? What answer is given?
9. What was the purpose of the law?
10. Did the law produce sin?
11. What is the point in the reference to "coveting"?
12. What conclusion does Paul reach in verse 12?
13. Did the law produce spiritual death?
14. What was it that did produce death?
15. Who is the "I" in verse 14?
16. How does Paul illustrate the power of sin?
17. What condition was thus produced under the law?
18. Was there a need for another means of deliverance?
19. Through whom is this deliverance possible?
20. What special point is implied in verse 25?
21. Give from memory the four Roman Numeral points in the "At A Glance" outline.

## STUDY QUESTIONS ON CHAPTER EIGHT

1. Explain how chapter eight relates to the "Skeleton Outline."
2. Relative to "condemnation" discussed in verses 1 and 2, discuss the following: the meaning, the time, the why, the whom, and the explanation given.
3. What is the "law of the Spirit of life in Christ Jesus"?
4. What is the "law of sin and death"?
5. What is "the law" in verse 3?
6. In connection with the law, as discussed in verses 3 and 4, discuss the following: Its deficiency, the location of the deficiency, the remedy, and the consequences.
7. What is the "mind of the flesh"?
8. What is the "mind of the Spirit"?
9. Why is the "mind of the flesh" enmity against God?
10. "Ye...are in the Spirit" on what condition?
11. Discuss five blessings which are the result of the indwelling of the Spirit.
12. What is the difference in the "Spirit of God," "the Spirit of Christ," and "Christ" himself--dwelling within the Christian?
13. We are "debtors" to do what?
14. What are those who are led by the Spirit?
15. What double testimony does the Christian have that he is a child of God?
16. Children of God are "joint-heirs" with Christ, on what condition?
17. What is the central thought in verses 18-25?
18. Discuss "creation" in verse 19; "creation" in verse 20; "creation" in verse 21; the "whole creation" in verse 22; "ourselves also" in verse 23.
19. How does the Spirit help the Christian?
20. For whom do all things work together for good?
21. What is meant by "good" as used here?



## ROMANS--STUDY QUESTIONS ON CHAPTER EIGHT, page 2

22. Discuss God's purpose as presented in verses 28-30.
23. What is it that can keep God from working all things together for good, so far as concerns his people?
24. What six wonderful facts, statements (blessings) are referred to in verses 31-39?
25. Summarize: We must be governed by the Spirit because---

## STUDY QUESTIONS ON CHAPTER NINE

1. How does chapter 9 relate to the "Skeleton Outline"?
2. What does Paul express in verse 1?
3. What explanation does he give for this sorrow?
4. What eight wonderful blessings does Paul mention as being peculiar to fleshly Israel?
5. Does the condition of fleshly Israel mean that God's word has "come to nought"? Please explain.
6. Is one an "Israelite" in the sense of the promise just because he can trace his ancestry back to Abraham?
7. Were all of Abraham's fleshly descendants considered to be "Israelites"?
8. according to verse 8, who is it that are children of God?
9. For what purpose does Paul cite Genesis 18:10, Genesis 25:23, and Genesis 21:12?
10. God's selection was according to whose will?
11. Did the selection discussed in verses 11-13 relate to the salvation of the individuals involved?
12. Should the Jews have been able to understand that God has the right to make whatever restriction he cares to make?
13. What is the point in verses 14-18?
14. Is the person "hardened" responsible for the "hardening"?
15. Is a person responsible for being the kind of "clay" that he is?
16. Verse 22 implies what point about the Jews?
17. What was the design of God's longsuffering?
18. Whom did God "afore" prepare "unto glory"?
19. Who are the "vessels of mercy"?
20. For what purpose does Paul refer to Hosea and Isaiah?
21. According to verse 27, who would be saved?
22. From the facts presented, what conclusion does Paul reach?
23. What explanation does Paul offer in verses 32 and 33?

## STUDY QUESTIONS ON CHAPTER TEN

1. How does this chapter relate to the "Skeleton Outline"?
2. Did Paul understand that all the Jews would be saved?
3. What occasioned Paul's anxiety with reference to the Jews?
4. What was Israel's particular problem?
5. Would you say that what they did was according to what they knew?
6. What is meant by "God's righteousness" in verse 3?
7. When men are religiously zealous, but ignorant of God's plan for righteousness, what always happens?
8. How does the Christ relate to the law and to righteousness?
9. What did Moses say about righteousness according to the law?
10. What six points about God's plan for righteousness are mentioned in verses 6-10?
11. What three points about God's plan are mentioned in verses 11 and 12?
12. What is meant by the word "rich" in verse 12?
13. What seven points are involved in calling upon the name of the Lord?
14. Did Isaiah say that all the Israelites would obey the gospel? did they?
15. How does faith come?
16. Did all the Israelites hear the gospel message?
17. Did they understand the significance of that message? Did they realize that the message was for them?
18. What did Moses say about Israel's reaction to the gospel?
19. What did Isaiah say about salvation of the Gentiles?
20. What did Isaiah say about Israel?
21. What are the two basic points in this chapter?

## STUDY QUESTIONS ON CHAPTER ELEVEN

1. How does this chapter relate to the "Skeleton Outline"?
2. What question does Paul ask in verse 1?
3. What answer is given?
4. What does "cast off" mean?
5. For what purpose does Paul refer to himself in verse 1?
6. What conclusion is stated in verse 2?
7. What is the point in the reference to Elijah's plea and God's response?
8. The "7000" represent whom?
9. How were the "remnant" saved?
10. What happened to the "rest" of the Jews--those besides the "remnant"?
11. What is the point in David's statement?
12. Did Israel "fall"?
13. What was the significance of the "fall"?
14. Could the Gentiles have been saved without the "fall" of Israel?
15. In what sense did the Israelites become "jealous"?
16. Paul's ministry was especially among what people?
17. In his ministry among the Gentiles what did Paul hope to do so far as concerned Israel?
18. Did Paul expect that "all" Israel would eventually be saved?
19. If the firstfruit is "holy" what about the lump"?
20. The "wild olive" refers to whom?
21. What "branches" were "broken off"?
22. Why were the branches broken off?
23. Who are the "natural branches"?
24. Verse 22 shows what about the nature of God?

## ROMANS--STUDY QUESTIONS ON CHAPTER ELEVEN, page 2

25. Can an unbeliever become a believer? Can a believer become an unbeliever?
26. Verses 15-24 emphasize what basic thought?
27. Explain thoroughly the "mystery" of Israel.
28. What is the meaning of "and so all Israel shall be saved"?
29. What is the basic thought in verses 28-32?
30. How does verse 32 relate to 1:16?
31. What does Paul emphasize in verses 33-36?

## STUDY QUESTIONS ON CHAPTER TWELVE

1. How does chapter 12 relate to the "Skeleton Outline"?
2. What would you say is the basic thought in verse 1?
3. What six general points about the "beseeching" should be noted?
4. What is the object of the "beseeching"?
5. What does "sacrifice" mean?
6. Regarding the nature of this sacrifice, what four points should be noted?
7. Upon what grounds would this presentation be reasonable?
8. What is meant by "mercies of God"?
9. What would you say is the basic thought in verse 2?
10. Christians are not to be fashioned according to what?
11. With reference to the world, Christians are to be what?
12. Discuss the means and consequence of the transformation?
13. What four things does verse 2 set forth about God's will?
14. Discuss how one should think of himself.
15. What is meant by "according as God has dealt to each man a measure of faith"?
16. Do all members have the same office? Does each member have some office?
17. Were there spiritual gifts in the church at Rome?
18. What basic thought is emphasized in verses 6 through 8?
19. Verses 9 through 21 constitute a marvelous discussion of "practical Christianity." Discuss what is said about the following: Love, evil, good, brethren's attitude toward brethren, zeal and service, hope, tribulation, prayer, benevolences, hospitality, persecutors, consideration for others, partiality, humility, arrogance, retaliation, being honorable, striving for peace, vengeance, dealing with one's enemy, proper response to evil.

## STUDY QUESTIONS ON CHAPTER THIRTEEN

1. How does chapter 13 relate to the "Skeleton Outline"?
2. What three basic points are discussed in this chapter?
3. What is the Christian's obligation with reference to the civil powers?
4. Why is this true?
5. To resist the civil powers is also to resist what?
6. What is the proper mission of the civil government?
7. How can one be unafraid of the civil powers?
8. Who should be afraid of the civil powers?
9. Is the Christian obligated to pay taxes?
10. What was the Lord's attitude toward civil government?
11. What obligation does the Christian have with reference to others?
12. What is it that sums up the commandments?
13. How does law relate to the Christian's obligation to love others?
14. What time is it?
15. Is the word "salvation" always used in the same sense?
16. What is "the night"? What is "the day"?
17. What does waking up involve negatively?
18. What does waking up involve positively?
19. How does one put on "the Lord Jesus Christ"?

## STUDY QUESTIONS ON CHAPTER FOURTEEN

1. What is the Christian's obligation to the "weak"?
2. What is meant by "weak" as used in chapter 14?
3. What illustration does Paul give to show the attitudes of the strong and the weak?
4. What attitude should the strong and the weak have toward each other?
5. What explanation does Paul give as to why the strong and the weak should not judge each other?
6. What additional illustration does Paul give showing the attitudes of the strong and of the weak?
7. In the matter of esteeming days, was the strong sincere? Was the weak sincere?
8. Christians belong to whom?
9. Christ is Lord of whom?
10. What does Paul say (in verse 10 through 12) about the judgment?
11. Is there a right kind of judging which brethren owe to each other?
12. Is there a certain kind of meat "unclean" of itself?
13. The "clean" becomes "unclean" to whom?
14. According to verse 15, brotherly love will preclude what?
15. What does verse 17 show regarding the nature of the kingdom?
16. Is there any restriction on Christian liberty? If so, what is it?
17. What obligation is stressed in verse 19?
18. What points does Paul repeat in verse 20?
19. Verses 22 and 23 emphasize what thought?
20. Does having a clear conscience guarantee that one is right?



## STUDY QUESTIONS ON CHAPTER FIFTEEN

1. Those who are strong ought to bear what?
2. Each Christian should seek to please his \_\_\_\_\_ for that which is  
unto \_\_\_\_\_.
3. Our perfect example in this regard is the \_\_\_\_\_ Himself.
4. The things written in the Old Testament Scriptures were (are) written  
for our \_\_\_\_\_, that through \_\_\_\_\_ and through \_\_\_\_\_  
of the scriptures we might have \_\_\_\_\_.
5. In exhorting brethren to unity, Paul speaks of the same \_\_\_\_\_,  
\_\_\_\_\_ with another, one \_\_\_\_\_, one \_\_\_\_\_. He says:  
"Wherefore, \_\_\_\_\_ ye \_\_\_\_\_."
6. In verses 8-13 Paul (Inspiration) places special emphasis upon the  
fact that God's plan for man's salvation includes the \_\_\_\_\_.
7. According to verse 15, it was God's \_\_\_\_\_, extended to Paul,  
which enabled him to be a \_\_\_\_\_ to the \_\_\_\_\_.
8. In whom did Paul have his glorying?
9. Christ worked through Paul (verse 18) to bring about what?
10. Paul had been engaged in preaching the gospel from \_\_\_\_\_ unto  
\_\_\_\_\_.
11. What special "aim" did Paul have?
12. What had hindered Paul from going to Rome? Cf. 1:13.
13. For how long had Paul had a longing to visit the brethren in Rome?
14. According to verses 25-27, what great work was Paul engaged in at the  
time those lines were written?
15. For what four things especially did Paul ask the brethren to pray in  
his behalf?
16. Paul prayed for them: that the God of \_\_\_\_\_ would be with  
them.

## STUDY QUESTIONS ON CHAPTER SIXTEEN

1. Paul commended to the brethren in Rome a Christian woman named \_\_\_\_\_. She was a \_\_\_\_\_ of the church in \_\_\_\_\_.
2. What did Paul ask the brethren to do in behalf of Phoebe?
3. How many specific names are included in the long list of persons to whom Paul asked that greetings be extended?
4. What does Paul (Inspiration) command Christians to do with regard to false teachers?
5. By their \_\_\_\_\_ and \_\_\_\_\_ speech false teachers \_\_\_\_\_ the \_\_\_\_\_ of the \_\_\_\_\_.
6. According to verse 19, was the obedience of the saints in Rome very well known? Cf. 1:8.
7. "And the God of \_\_\_\_\_ shall bruise \_\_\_\_\_ under your \_\_\_\_\_."
8. What eight persons are mentioned by name as being among those joining Paul in extending greetings to the saints in Rome?
9. What did Tertius have to do with this letter?
10. Who was Paul's host at the time of the writing?
11. What was the position of Erastus?
12. What is the "mystery" to which Paul refers in verses 25-27?
13. What is "the commandment of the eternal God"?
14. Why is it that this "mystery" is to be made to all nations?

BRIEF COMMENTARY

## GOD'S PLAN FOR MAN'S RIGHTEOUSNESS

## THE INTRODUCTION

## Chapter 1

As is indicated in the outline, verses 1-17 constitute the introduction to this amazing book. This introduction is made up of three parts: the salutation, a statement of Paul's attitude toward those addressed, and the announcement of the theme (or thesis) of the book. At this point we want to consider briefly each of these parts of the introduction.

## The Salutation (1:1-7)

Paul identifies himself by name, as being the writer of this book. He refers to his relationship to the Lord: "...a servant of Jesus Christ." He refers to his position and authority: "...a called apostle...." He makes reference also to his relationship to the gospel: "...separated unto the gospel of God...."

Having mentioned it, Paul next discusses the gospel. It is that unto which Paul was separated. It is the gospel of God--it is from God, is about God, and it leads men to God. It is the promised gospel. Who promised it? God himself. When? "Afore." How? "...through his prophets." Where? "...in the holy Scripture..." What else about that gospel? It concerns God's son.

Paul proceeds to discuss God's son. The gospel which God promised concerns God's son. As to the flesh, this son was born of the seed of David. So far as concerns his divine nature, this son was declared to be the son of God. He was declared to be the son of God with power. Likely, the meaning is: he was powerfully declared to be the son of God. This powerful declaration was: his resurrection out from among the dead ones. God's son is specifically identified as being "Jesus Christ our Lord."

Having referred to Jesus Christ, Paul next mentions certain blessings which he, Paul, received through him. Through Christ God's grace was extended to Paul. He himself said, "But by the grace of God I am what I am..." (1 Cor. 15:10). Through Christ God extended apostleship to Paul. This grace and this apostleship in the life of Paul were designed to produce "obedience of faith" (obedience to the faith) among all the nations. <sup>16:19, 26</sup> This purpose Paul mentions here in the opening portion of the epistle: he mentions it again in the closing portion (Rom. 16:26).

God's concern about obedience to the faith among all the nations would certainly include his concern about those in Rome also. God was concerned about them, and Paul was concerned about them. Those in Rome--those who were Christians--were "called of Jesus Christ." They were numbered among the "called out." Jesus Christ was the source of the calling.

Paul next characteristically specifies those addressed: "to all that be in Rome who are beloved of God and who are called saints." The epistle was not written to Romans, but to those in Rome who were Christians.

Then we have the salutatory prayer. Paul prayed that God's grace and its consequent peace might be upon and might abide with those addressed. The source of this grace and peace would be: God our Father and the Lord Jesus Christ.

#### Paul's Attitude Toward Those Addressed (1:8-15)

Paul was thankful for the saints in Rome. Not only was he thankful --as a fact--but (1) he expressed his thankfulness; (2) he expressed it to God; and through Jesus Christ. He was thankful for all the saints in Rome. He was thankful because their faith was being proclaimed (spoken about) throughout the whole world.

Paul prayed for the saints in Rome. He prayed for them unceasingly. He stresses the fact that God Himself is witness to his unceasing prayers for the saints in Rome. Having mentioned God, Paul says further about Him: (1) He is the one whom I serve; (2) I serve Him "in my spirit"; (3) I serve Him "in the gospel of His son." Paul stresses that in his unceasing prayers he made request specifically that--by some means--he might be prospered by the will of God to come to the saints in Rome.

Paul considers further his long-standing desire to visit the saints in Rome. He longed to see them. Why? Two reasons are given: (1) that he might be of benefit to them, and (2) that they might be of benefit to him. Paul wanted to impart to them some spiritual gift which would have the effect of strengthening them. His being with them and being able to help them would be a great source of comfort to him. They would be a means of strength and comfort to each other. Paul emphasizes that he wanted the brethren to know that oftentimes he had purposed (planned and hoped) to come to them, but that he had been "hindered"--he had been prevented from coming. It is in chapter 15, verses 18-22, that we learn what the hindering factor was. Paul wanted to visit the saints in Rome in order that he might have fruit from his labors there as he did have fruit from his labors among the rest of the Gentiles.

Paul stressed that his indebtedness to all men certainly included his being in debt to the saints in Rome. "I am debtor," said Paul, "both to Greeks and to Barbarians, both to the wise and to the foolish." This implies his indebtedness to the saints in Rome also. He declares, therefore: "So, as much as in me is, I am ready to preach the gospel to you

also that are in Rome"--"to the extent possible I want to try to pay my (unpayable) debt to you brethren at Rome." Paul could strive to pay this unpayable debt only by preaching the gospel.

The Theme (1:16,17)

In verses 16 and 17 Paul sets forth the theme (or thesis) of the amazing book of Romans. Having mentioned his indebtedness and his anxiety to pay that debt by preaching the gospel, Paul proceeds to discuss that gospel. The word "gospel" means the good message, the glad tidings, the message which produces joy in human hearts. It is that which Paul would preach in striving to pay his unpayable debt. It is the gospel. It is the message of which Paul was not ashamed. According to the King James reading, it is the gospel of Christ. This gospel is power. It is divine power: power of God. It is divine saving power: power of God unto salvation. It is for everyone in its provisions--for Jew and Greek. The salvation which it brings is conditional: "...to everyone that believeth...." Availing faith is obedient faith--faith which compels one to do what God says do, just because God says do it. Thus, Paul emphasizes that the gospel is God's saving power.

The key word of the book is found in verse 17--the word "therein." "For therein"--that is, "in that gospel"--is revealed a righteousness of God...." The phrase "righteousness of God" as used here does not refer to righteousness as a characteristic of God Himself. Righteousness as a characteristic of God is clearly revealed in the Old Testament. The righteousness under consideration here is uniquely related to the New Testament gospel. Reference is to human righteousness as made possible by God, by means of the gospel, God's saving power. "Righteousness of God" means God's plan for man's righteousness. Weymouth

translates: "For in the gospel a righteousness which comes from God is revealed...." This same phrase (righteousness of God) is used in identical fashion in 3:21,22 -- "but now apart from 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...."

Thus, the thesis of the book is clear. Paul intends to set forth, to emphasize, to demonstrate, and to prove that the gospel of Christ is God's plan for man's righteousness. This righteousness within the individual is the result of the individual's faith. It is "from" or "out of" faith. Further, this plan of God for producing righteousness causes faith. It is "unto faith." Paul stresses further that God's plan to save men by their faith is in complete accord with the Old Testament scriptures. He quotes from Habakkuk 2:4--"But the righteous shall live by faith."

#### DISCUSSION (1:18-15:13)

THE DOCTRINAL PART OF THE BOOK (1:18-11:36). The GOSPEL of Christ--

#### The NEED For It (1:18-3:20)

Paul proceeds to consider the need for the gospel as God's plan for man's righteousness. He has just declared that the gospel is God's saving power for all. This fact forcefully implies that all were in need of that plan. "All" would include both Jew and Gentile. Paul sets out to prove that Jews and Gentiles alike were sinful before God, and--therefore--in desperate need of a saving plan.

Verses 18-32 have a particular relationship to Gentiles. Many things said would apply with equal force to Jew and Gentile, but Paul thinks in particular of the Gentile.



In verses 18-23 Paul discusses the inexcusableness of the Gentiles. God's plan for man's righteousness is "revealed," but that isn't all. Something else is also clearly "revealed from heaven." This something else clearly revealed from heaven is God's wrath--God's hatred of sin. From the very beginning of His dealings with man, God has made it clear that He stands against all ungodliness and against all unrighteousness of men--men who hinder the truth (hold down the truth) in their unrighteousness. God's wrath stands against all such unrighteous persons because they themselves know full well that they are in violation of God's will. This is the case because God clearly made known to them His will. That which is knowable about God is plain in their minds. It is plain because God made it plain to them. "From the very creation of the world, His invisible perfections--namely, His eternal power and divine nature--have been perceptible and clearly visible from His works" (Weymouth). Therefore, they are without excuse. In spite of the fact that they know God, (1) they did not glorify Him as God; (2) they did not render thanks to Him; (3) they became vain in their reasonings; (4) their senseless heart was darkened; (5) they boasted of their wisdom when in reality they were fools; (6) they changed the glory of the incorruptible God for the likeness (images) of mortal man, of birds, of beasts, and of reptiles.

In verses 24 and 25 Paul considers the Gentiles' uncleanness. God gave them up in the lusts of their hearts unto uncleanness. Their bodies were dishonored among themselves. They exchanged the truth of God for a lie. They worshipped and served the creature rather than the Creator ever blessed.

Paul describes the Gentiles' vile passions (26,27). Their women exchanged their natural functions for unnatural ones. Their men gave up natural relations with women and burned in their lust one toward another--men committing shameless acts with men, and receiving in their own persons the penalty for their sins.

Paul next discusses the Gentiles' reprobate mind (28-32). Because they deliberately refused to retain God in their knowledge, God gave them up to a reprobate mind--a mind which allowed them to engage in sinful conduct. They were filled with unrighteousness, wickedness, covetousness, maliciousness. They were full of envy, murder, strife, deceit, malignity. They were whisperers, backbiters, haters of God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection. Knowing the ordinance of God that all persons who practice such things are worthy of death, they not only practiced them, but they applauded others who practiced such things.

## Chapter 2

The gospel is God's saving power for both Jews and Gentiles, as has been stated in 1:16. The Gentiles were in a lost condition, as has been proved in verses 18-32 of the first chapter. To prove that the Jews also were lost and in need of salvation is the purpose of chapter two. This thought continues through chapter 3, verse 20. In the early part of chapter two, even though Paul is actually discussing the Jews, he does not name them. He first deals with principles applicable to all mankind--principles with which the Jews would agree--and then begins dealing with the Jews specifically.

Paul declares that the Jews were without excuse and were self-condemned. The Gentiles had available to them knowledge of God, but they deliberately refused to be governed by that knowledge. They were without excuse. Likewise, the Jews had available to them knowledge of God, and they refused to be governed by that knowledge. They also were without excuse. The Jew had no trouble seeing the sins in the lives of the Gentiles. He had no hesitancy in condemning the Gentiles for those sins. He thereby manifested his ability to recognize sin. But, the Jews practiced the same things for which they condemned the Gentiles.

Paul refers to the nature of God's judgment. There is the fact of the judgment of God. The judgment of God is according to truth. It is against all who practice such sins as have been considered--whether practiced by Jew or Gentile. Paul stresses that this we "know."

In Verse 3 (of chapter 2) we have reference to a possible erroneous Jewish conception of God's judgment. If the Jews condemned the Gentiles because of the Gentiles' sins, but then practiced the same sins--what possible explanation could be offered? Could it be that the Jews assumed

that because they were Jews that they would not be compelled to stand in judgment? Paul says, "And reckonest thou this, O man, who judgest them that practice such things, and doest the same, that thou shalt escape the judgment of God?"

Paul then refers to another possible erroneous Jewish conception of the judgment. He says: "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" This means simply: is it possible that you Jews lightly regard and fail to understand the significance of God's goodness, forbearance, and longsuffering? is it possible that you fail to understand that God--because of His goodness, forbearance, and longsuffering--is giving you time for repentance?

Paul next considers the actual condition of the Jews. Though this goodness of God is intended to lead men to repentance, and to give them time for repentance, it does not in all cases bring about the desired results, and in the case of the Jews it had not brought them to repentance. Instead, they had become hardened. They were characterized by impenitent hearts. They treasured up for themselves wrath. This wrath (of God) would be poured out upon them--unless they repented--in the "day of wrath and revelation of the righteous judgment of God...."

The writer proceeds to consider God in relation to this final judgment. We have already had the facts that (1) the judgment of God is according to truth; (2) that it is against all who practice sin--whether Jew or Gentile; (3) that no one shall escape it; (4) that God's wrath will be upon the hardened and the impenitent; (5) that it is called "the day of wrath and revelation of the righteous judgment of God." Now, we learn further that in that day God will render to every man according to his

works. (1) To those who by patience in well-doing seek for glory, honor, incorruption--those who work that which is good--God will render glory, honor, peace--eternal life, to the Jew first, and also to the Greek. (2) But unto those who are factious and obey not the truth, but obey unrighteousness--those who work evil--God will render wrath, indignation, tribulation, and anguish--to the Jew first, and also to the Greek. This is the case because "there is no respect of persons with God."

In verses 12-16 (of chapter 2) Paul explains the standard of God's final judgment. God will render to every man according to his works, but his works in relationship to what? Answer: in relationship to the law under which he lived! Every man shall be judged according to that divine law under which he lived. As many (of the Gentiles) as sinned without the law (of Moses) will perish (be judged) without the law (of Moses). The Gentiles sinned. "Where there is no law, neither is there transgression," Romans 4:15. Sin is transgression of divine law. Therefore, the Gentiles transgressed divine law (not the law--of Moses--but law). That to which the Gentiles were obligated is dealt with in 1:18-23. There never has been a man or group of men independent of amenability to divine law. Every human being characterized by proper function of mind, by virtue of the fact that he is a human being--made in the image of God--possesses a conscience which God gave him. He, consequently, has a sensitivity to right and wrong. He has a concern about response to God's will. God's revealed will relates to this sensitivity--this conscience--and gives to man the information necessary for making the right response. The Gentiles transgressed that to which they were obligated and by their law they will be judged--not by the Mosaic law. As many (of the Jews) as sinned under the law (of Moses) will be judged (condemned) by the law of Moses.

On the basis that every man shall be judged by that under which he lived, some of both Jews and Gentiles will be saved; some of both will be lost. The reason the Jews (who sinned and would not repent) will be condemned by the law (of Moses) is the fact that "not the hearers of the law are just (righteous) before God, but the doers of the law are justified" (are accounted righteous). If one had kept the law perfectly he would have been just before God. This no one did, because of the weakness of the flesh (Cf. Rom. 8:3). By the law there was no justification (Rom. 3:20; Gal. 2:16). When the Gentiles, who did not have the Mosaic law, but who did have law, did by nature the very things which the Mosaic law demanded--they showed themselves to be a law unto themselves. That is, they showed the very works which were demanded by the Mosaic law were written in their hearts. Their conscience bore witness according to the law which God had given them. The conscience either accused them or excused them: accused them when they violated their law; excused them when they were in harmony with their law. The Gentiles who lived in harmony with the law which God gave to them will be saved ultimately. The Gentiles who violated the law which God gave them will be condemned. Those (Jews) who had the Mosaic law, but who did not keep it, will be condemned. Those (Gentiles) who did not have the Mosaic law, but who lived according to the law which God gave to them--and therefore, in harmony with the demands of the Mosaic law--will be saved.

This rendering of wrath and eternal life will take place in the day when God shall judge the secrets of men. God shall judge through Jesus Christ. The fact that there will be a judgment is according to the gospel which Paul preached. The phrase "according to my gospel" does not mean that all men will be judged by the gospel. Paul has just stressed the fact

that men will be judged by that divine law under which they lived and died. The Gentiles (not those in the Christian dispensation) will be judged by the divine law under which they lived and died. The Jews (not those of the Christian dispensation) will be judged by the law of Moses. All persons who have lived or who shall yet live from Pentecost of Acts 2 to the Lord's final coming will be judged by the gospel of Christ.

The text next discusses (in 2:17-24) the hypocritical attitude and conduct of the Jews. The Jew had a very high opinion of himself. He bore the name of "Jew." He rested upon the Mosaic law. He did not keep it, but he had it. He gloried in God, knowing the one true God, but failing to do God's will. He knew God's will, but he failed to live according to that will. The Jew, at least in his own opinion of himself, approved the things that were excellent. He was one instructed out of the law. He was confident that he was guide of the blind. He was confident that he was a light to those in darkness. He regarded himself as being a teacher of babes.

But, the Jew did the things for which he condemned others. He taught others, but he did not teach himself. He preached that one should not steal, but he stole. He said that one should not commit adultery, but he committed adultery. He abhorred idols, but he committed sacrilege. He gloried in the law, but transgressed the law and thereby dishonored God. In fact, the ungodly conduct of the Jews caused the name of God to be blasphemed among the Gentiles!

Paul emphasizes that it was the keeping of the law which counted--not just the having it. For the Jew, under the Mosaic law, circumcision was indeed profitable IF he KEPT the law. But if he transgressed the law the circumcision was of no value. "...thy circumcision is become uncircumcision." Paul says further: If therefore the Gentile keeps (according to

the law under which he lives), the very ordinances demanded by the Mosaic law (under which the Jew lived), shall not the Gentile's uncircumcision be reckoned (in the sight of God) for circumcision? and shall not the Gentile--by living according to his law and by thus keeping the very things demanded by the Mosaic law--judge (condemn) the Jew, who has the Mosaic law, including circumcision, but who transgresses that law?

It is sometimes asserted that since the Gentile by obedience to that demanded by the Mosaic law could become as circumcision (as the Jew) that, therefore, a man who never has been baptized into Christ can, by his good moral conduct, become as one who has been baptized. It should be remembered, however, that the Gentiles never had been commanded to be circumcised. In failing to be circumcised the Gentile committed no sin. On the other hand, God now commands all men everywhere to be baptized, and the individual now who refuses to be baptized DOES commit sin. Let it be remembered also that the Gentile under consideration was living according to the demands of the law to which he was amenable. The man living now, who refuses to be baptized, is NOT living according to the demands of the law to which he is amenable--the law of Christ.

Paul explains who a real Jew is, and what real circumcision is. "He is not a Jew who is one outwardly. He is a Jew who is one inwardly. One who was a Jew outwardly was not necessarily one inwardly. One who was not a Jew outwardly might be one inwardly. A "Jew" (as the word is used here) might be either Jew or Gentile. In Romans 9:6 Paul says, "For they are not all Israel, that are of Israel." Also, "So then they that are of faith are blessed with the faithful Abraham...that upon the Gentiles might come the blessing of Abraham in Christ Jesus...And if ye are Christ's, then are ye



Abraham's seed, heirs according to the promise" (Gal. 3:9,14,29). Circumcision which avails in God's sight is not the outward, physical; but the circumcision of the heart. "Circumcision of the heart" refers to the cutting off of every impurity. This is circumcision in the spirit, real, pure--not in the letter (outward, physical). The real circumcision receives praise from God.

### Chapter 3

In verses 1-8 (of chapter 3) Paul considers certain anticipated Jewish objections. The first anticipated objection is: Is there no advantage in being a Jew? In view of what had been said that both Jews and Gentiles were in a lost condition, the Jews would ask: "Are you saying then that there is no advantage in being a Jew?" Paul answers: "Much in many a way." This is the better translation, for there was no advantage in "every" way. Old Testament Israel's greatest advantage was: they were entrusted with the oracles of God.

The second anticipated objection is: does this condition of fleshly Israel mean that God is unfaithful? that God would not carry out His promises and plans? Paul answers: It does not mean that at all. God is faithful and will forever be faithful. As is declared in the fifty-first Psalm--even if it should be the case that every man is found to be a liar, God would be found to be true, to be faithful.

The third anticipated objection is: Could God be just in punishing the ungodly? Paul discussed the final judgment and God's wrath upon the disobedient. The objection involves this thought: God's punishment of the wicked would have the effect of evidencing God's goodness. How could God, in justice, punish that which was the very occasion of manifesting His goodness? Paul emphatically declares that God CAN in justice punish that which occasions the evidence of His goodness. Otherwise, He could not judge the world. The Jews admitted that God could in justice judge (punish) the wicked Gentiles. But, this could not be done if God could not punish that which occasioned the manifestation of His goodness. Furthermore, many claimed that what Paul was preaching was a lie. These would

admit that God would be just in punishing a liar. God's punishment of a liar would emphasize God's goodness. If God, in justice, cannot punish that which results in the manifestation of His goodness, then how could the non-Christian Jew regard Paul himself as being a "sinner"? Some slanderously reported that Paul taught the doctrine: "Let us do evil that good may come." Paul argues: If it be true that God cannot justly punish when the punishing shows His own goodness, then we might as well teach the doctrine--"let us do evil that good may come."

The fourth objection question is: Are we (Jews) any better than the Gentiles? The emphatic answer is: "No, in no wise." Paul says: "In reality I have already answered this," "...for we before laid to the charge both of Jews and Greeks, that they are all under sin." The Gentiles had violated the law which God had given them. The Jews had violated the law which God had given them. Therefore, so far as concerned how they stood before God, there was no difference. The Jews were no better than the Gentiles. In 1:18-32 Paul had stressed that the Gentiles were under sin. In chapter 2 he had stressed that the Jews were under sin.

Further proof of the sinfulness of the Jews is the Jews' own Scriptures. Paul quotes at length from the Old Testament on this point: "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; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under the lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Then, Paul emphasizes the fact that these

quotations are certainly applicable to the Jews: "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God." Paul declares further, "...because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin."

Because the Gentiles were condemned of God and lost in sin (1:18-32), and because the Jews were condemned of God and lost in sin (2:1-3:20)--there was, therefore, the NEED for the gospel of Jesus Christ.

#### The FACT of it (3:21-31)

Because of the NEED for it, therefore God gave it. Paul now stresses the FACT that the gospel of Christ has been given. The "now" is significant. In former days, and by works of law, there was no justification. In contrast to this situation God has now revealed his plan for justification. "A righteousness of God" means God's plan for man's righteousness. This plan has now been "manifested" (revealed, 1:17). This plan is apart from law. Since law could not justify, a plan for justification had to be apart from law. This plan is the one witnessed by the law and the prophets. The righteousness made possible by this plan is from God and is through faith in Jesus Christ. This plan provides justification for all, but brings justification only to those who believe. It is for all because all need it: "...for there is no distinction." There is no distinction because "all have sinned, and fall short of the glory of God." The justification made possible by the plan is free. It is by God's grace.<sup>1</sup> It is through the redemption that is in Christ Jesus.

<sup>1</sup>See "Grace Versus Law," Appendix A; see also "Gospel, Grace, and Law," Appendix B.

What further about Christ Jesus? Redemption is in Him. He is the one whom God set forth to be a propitiation (propitiatory sacrifice). He is the propitiatory sacrifice in the life of the individual through and because of the individual's faith. He is the propitiatory sacrifice because of the shedding of his blood, and the individual must avail to himself the benefits of that shed blood. God set forth the Lord, to be the propitiatory sacrifice, in order to show His (God's) righteousness because of the passing over of the sins done aforetime. It was in His "forbearance" that God had passed over these sins. Because of His love and patience and longsuffering (His forbearance), God had not demanded or exacted the full penalty actually demanded by violated law. How could God be just in passing over the sins done aforetime? Further, how could God be just in putting Himself in the position of justifying "him that hath faith in Jesus"? Answer: Because the Lord "satisfies" the demands of violated law. The Lord, in His death, suffered the penalty. He bare our sins in his body upon the tree, and by his stripes we are healed (Cf. 1 Pet. 2:24). The word "propitiation" means "satisfaction." Because the Lord satisfied the demands of violated law, God Himself is "just" in His "justifying" those who avail themselves of the "justification" made possible in God's plan for man's righteousness.

When we are brought face to face with the staggering fact that an innocent person died for our sins, there isn't any room left in our hearts for glorying--for being haughty and proud. Paul says, "Where then is the glorying?" He answers: "It is excluded." It is excluded not by a law of works, but by a law of faith.

In verse 28, Paul issues the concluding statement so far as concerns the present argument. He says: "We reckon therefore that a man is justified by faith apart from the works of the law." This plan for justification apart from works of law is God's plan for man's righteousness, talked about in 3:21. But, this plan is the gospel of Christ, 1:16. Paul announced in 1:16 that the gospel is God's saving power for all who believe, whether Jew or Gentile. He made his arguments, and draws the conclusion: "We reckon therefore that a man is justified by faith apart from works of the law." If Paul proved what he started out to prove (and he did!), then to be justified by faith and to be saved by the gospel mean the same thing.

This plan for justification is for both Jews and Gentiles. God is not the God of the Jews only.

Paul stresses further that God's plan for justification by faith does not make law of none effect. Rather, it establishes law. It establishes law in that it emphasizes the purpose of law, the nature of law, that law is good, but that law could not justify.

## Chapter 4

## The NATURE of it (chapter 4)

It has already been stressed that God's plan for man's righteousness is a plan based upon one's faith. This is the nature of the New Testament gospel. This nature of the gospel Paul continues to emphasize and to illustrate--especially by consideration of Abraham.

Abraham himself did not receive his justification based upon works of law. If this had been the case he would have had whereof to glory. He would have earned or merited his justification. If Abraham had kept law perfectly--if he had lived a perfect life, without a single sin--God would have justified him upon the grounds of indebtedness. But not even Abraham so lived. Certainly it is the case that Abraham worked. Abraham was obedient. The point is that he was not justified based upon his works in the sense that he kept law perfectly and thus earned his justification. It was Abraham's faith which was reckoned (put down to his account) for (in order to) righteousness. Paul argues that Abraham was not justified by works without faith, and cites Genesis 15:6 to prove it. James (2:21-23) argues that Abraham was not justified by faith without works, and cites Genesis 15:6 to prove it.

This principle of justification based upon one's faith is certainly nothing new. Not only is it illustrated in the case of Abraham (and Genesis 15:6); it is talked about also by David in Psalm 32. God through David said, "Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." Paul says that in this statement David was pronouncing blessings upon the man unto whom God reckoneth righteousness apart from works.

Paul declares that this blessing of actual forgiveness based upon one's faith is for Gentiles as well as for Jews. It was Abraham's faith that was reckoned unto him for righteousness. It was reckoned when he was in uncircumcision. The significance of this fact is: God was in this way making known His plan for Abraham to become the father of all them that believe, whether Jew or Gentile. So far as concerns the Jews, and as contemplated by God in the original promise to Abraham, Abraham is not the father of the "circumcision" just because they are the "circumcision." Rather, he is the father only of those who "walk in the steps of that faith of our father Abraham"--which faith he had while in uncircumcision.

Paul emphatically declares that God never did intend to fulfill the great spiritual aspect of the Abrahamic covenant through law. Rather, He did plan to fulfill it in and through His plan to justify by faith. "For if they that are of the law are heirs, faith is made void, and the promise is made of none effect." This is true because "...the law worketh wrath...." The promise, therefore, is "...of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all...."

Paul discusses the great, marvelous, wonderful faith of Abraham. In hope he believed against hope. Without being weakened in faith he considered his own body--"now as good as dead (he being about a hundred years old)...." Without being weakened in faith he considered the deadness of Sarah's womb. "Yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform." The Record says that this faith was "reckoned unto him for right-



eousness." And this was not written for Abraham's sake only. It is for us also, and its significance is realized in all who believe on him that raised Jesus from the dead. He died for our trespasses. He was raised for our justification!

This is the NATURE of the gospel of the Christ. It is God's plan for man's salvation. It is a plan based upon faith--the kind of faith which Abraham had; an obedient faith.

## Chapter 5

## The BLESSINGS of it (chapter 5)

The fact of justification by faith has been established, and has been illustrated by consideration of Abraham. Paul now comes to consider the BLESSINGS which result from justification.

Because of justification we have peace with God. This blessed peace is through our Lord Jesus Christ. It is through Christ that we have had our access by faith into this grace wherein we stand. Another blessing is: we rejoice in hope of ultimate glory. Furthermore, we also rejoice even in tribulations. We rejoice in tribulations because we know that tribulations produce steadfastness, and steadfastness produces approvedness, and approvedness produces (enhances) hope. And our hope will not meet with disappointment. Our assurance that hope will not meet with disappointment is the fact of God's love for us, shed abroad in our hearts through the Holy Spirit which was given unto us.

Having referred to God's love for us Paul continues to discuss that love. The Christ died for sinners. While we were weak, ungodly, sinners--Christ died for us! This death of the Christ not only manifested Christ's love, but it manifested God's love. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." And, God has even greater love for the justified. "Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled, shall we be saved by his life...." Great was God's love for sinners; greater is His love for the saved! Another blessing we have as a result of justification is reconciliation. The justified are again friends with God. Further, in His life

the Lord continues to work for our salvation. He is our intercessor, and is always concerned about us. Also, we have joy in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Verses 12-21 (of chapter 5) continue the discussion about blessings of justification. In this section there is only one great blessing considered. It is this: the death of Jesus Christ far more than overcomes the consequences of the sin of Adam.

Through one man--the man Adam--sin made its entrance into the world which God had made for man. Through this sin of Adam the devil was successful in injecting sin and death into our world. As a consequence of the tragedy in Eden, every human being is born into a world where sin is, and where death is (both physical death and spiritual death). Reference in the present text is to spiritual death. Death passed unto all men because all sinned--not because Adam sinned. This is identical in thought with the first three chapters in which Paul showed that "all have sinned, and fall short of the glory of God." Even prior to the Mosaic law there was sin in the world. Where there is no law, neither is there transgression (Rom. 4:15). Where there is transgression, therefore, there has to be law. But sin is not imputed when there is no law. That is, sin is reckoned according to the law under which the sinner lived. Those who lived from Adam to Moses did not violate the Mosaic law, but they did violate law--God's law. Death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression. Adam was guilty of violation of positive divine law, whereas these--from Adam to Moses--were guilty of violations of God's great moral laws, laws which God had given for all men who lived prior to the Mosaic law.

Some of God's laws are of such nature as to be seen even in the light of human rationality to be right, honorable, and just. For example, it is easy for the human mind to grasp the justness of the command: Thou shalt not steal. These laws are sometimes called: God's moral laws. This is not to indicate that any or some of God's laws are not moral.

On the other hand, some of God's laws are of such nature that it is impossible for the human mind (i.e. for human rationality) to perceive their rightness, honorableness, and justness. (1) With regard to some of these laws, it is impossible for one to see (for example) a cause-effect relationship. (2) Some of God's commands are out of harmony with human judgment, human reasoning. That is, no human reasoning would ever have suggested that which God Himself prescribed. (3) And, some of God's commands are even contrary to human reasoning, human judgment.

This group of laws is generally called: positive divine laws. One is obligated to do (or to refrain from doing) upon no grounds other than the fact that this is what God said do (or not to do). It is one's response to these positive divine laws that truly reveals his attitude toward God.

Paul says this Adam was a figure (a type) of Him (the Christ) who was to come.

From this point Paul proceeds to contrast the trespass (of Adam) with the free gift (the benefits of the Lord's death). This free gift, according to verse 18, is more specifically--justification. Adam's transgression brought sin into the world. The death of Christ made possible salvation for the world. We have reference to the trespass of the "one," and to the gift by the grace of the "one." As a consequence of the trespass of the one many died. As a consequence of the gift of the one many are made alive. Through the transgression of the one, spiritual death came into the

world. Through the gift of the one, salvation came into the world. Verses 18 and 19 summarize what has been said about the sin of Adam and the death of Christ. "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." Paul refers to law, sin, and grace. Sin entered into the world. Death entered into the world. And, in addition to these, LAW (not the law) entered into the world. God gave law that men might know the meaning of sin, and the nature of sin, and the consequences of sin. "But where sin abounded," grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." This is the argument. The death of Jesus Christ far more than overcomes the effects of the sin of Adam. Not only does God's grace provide for remission of sins, but also for the many spiritual blessings to be had in the Christ (Cf. Eph. 1:3).<sup>2</sup>

<sup>2</sup>See chart pertaining to Romans 5:12-19, Appendix C.

## Chapter 6

## The OBLIGATIONS of it (chapter 6)

In chapter 6 Paul sets forth and emphasizes the basic obligation which the justified person has. This is the obligation to live righteously.

A question is raised. If where sin abounded grace did abound more exceedingly, what shall we say? "Shall we continue in sin, that grace may abound?" Does it not follow that the more the sin the greater the grace?

Paul answers: "God forbid"--"May it not be so!"

Paul explains: "We who died to sin, how shall we any longer live therein?" The justified person is one who has died to a life of continual sin. If one has died to a life of continual sin, how could that one continue to live a life of sin? Children of God commit momentary acts of sin, but they do not "live" lives of sin.

Paul next considers the possibility that those addressed might not realize that when one is baptized into Christ he dies to a life of sin. Paul says: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." One is raised to "walk in newness of life." The full significance of baptism emphasizes the Christian's obligation to live righteously. The Lord died, was buried, was raised, and lived unto God. In baptism, one becomes united with the Lord in these matters. One dies to a life of sin, is buried with the Lord in baptism, is raised from the water-grave, with the obligation to walk in newness of life--live unto God. "For the death

that he died, he died unto sin once and for all time: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

Paul stresses that Christians are not to allow themselves to be under the dominion of sin. "Let not sin therefore go on reigning in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace."<sup>3</sup>

With continued emphasis upon the obligation which the gospel entails--the obligation to live righteously--Paul shows (in verse 15-23) that the fact of grace does not mean "more sin, more grace." Rather, that the fact of grace means that the justified are obligated to be "servants of righteousness." Paul says to the saints in Rome (and by principle and application, to all men everywhere): You are servants of whom you obey! Note the reading: "Know ye not, that to whom you present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Paul declares further: But you have become "servants of righteousness." Again, note the reading: "But thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Pauls' argument is: (1) Since people are servants of whom they obey, and (2) since you have become obedient to God's plan for righteousness; (3) therefore, keep on living as servants of righteousness--present your members as servants to

<sup>3</sup>See Appendix A and Appendix B.

righteousness. Note carefully the reading: "...for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness." Paul emphatically promises that those who keep on living righteously will enjoy the "fruit" of righteousness. Paul asks: In former times, when you lived lives of sin--practicing things of which you are now ashamed--what fruit did you have? Paul answers: "...for the end of those things is death." Paul says, "But now it is different. You have been made free from lives of continual sin. You have become servants of God. You therefore have in your lives the fruit which is sanctification. And the end (final fruit) of sanctification is eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."



The GOVERNING FACTOR of it (chapters 7 and 8)

Chapter 7

Paul has made it clear that God's plan for man's righteousness (1) is a plan which requires an obedient faith upon the part of the individual; (2) is not a matter of one's earning God's favor by meritorious works; (3) is a plan based upon God's wonderful grace. In 6:14 Paul has stated: "For sin shall not have dominion over you: for ye are not under law, but under grace."

These great basic facts would occasion the question: "Are you saying that in Christ there is nothing by which one is to be governed? that since we are not under law there is therefore no governing factor?" Paul answers: "It doesn't mean that at all! There is something by which we must be governed--but it is not the law."

Out of this background Paul proceeds to consider the gospel--its GOVERNING FACTOR. This is the burden of chapters 7 and 8. Paul considers this matter negatively, and then positively. Chapter 7 emphasizes that Christians are not governed by the Mosaic law. Chapter 8 emphasizes that Christians are governed by the law of the Spirit of life in Christ Jesus.

Paul speaks to men who know law. He reminds them that the law has dominion over a man as long as the man lives. He reminds them further that the woman that has a husband is bound by law to her husband while the husband lives, and that if the husband die, the woman is discharged from the law of her husband. Paul states that the consequences of this fact is this: if while the husband lives the woman shall be married to another man, she shall be an adulteress; but if the husband die, she is free from the law, so that she is no adulteress though she be married to another man.

In these verses Paul is not discussing marriage; he is discussing the law of Moses, and the Jews' relationship to it. He uses God's law on the duration of marriage to illustrate his point. In God's plan, with regard to Israel, the law of Moses was the first husband. Israel was the bride. The time had come in God's dealings with man for Israel to become married to husband number two--the risen Christ. Before Israel, the bride, could marry the second husband (the risen Christ), the first husband had to die. Paul's argument is: that's exactly what happened! When the Lord died on the cross, the Mosaic law died. The consequence is: those who had been under the law could now become married to the second husband--the Christ of glory. Note carefully verse 4: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." Verse 5 refers to the exceedingly difficult position of those under the law (when the law was in effect)--a point to which he devotes a great deal of attention later. Then, in verse 6 he says: "But now we have been discharged from the law, having died to that wherein we were held (the man under the law died to that law when that law died) so that we serve in newness of the spirit, and not in oldness of the letter."

Verses 5 and 6 actually constitute the background for the rest of chapter 7 and all of chapter 8. Verses 7-25 (of chapter 7) emphasize the point suggested or indicated in verse 5; all of chapter 8 emphasizes the point suggested in verse 6--so that we serve in newness of the spirit.

In verses 7-25 (of chapter 7) Paul considers further the relationship of the law to the problem of sin. He sets forth specifically the nature of the law, the purpose of the law, and the results of the law.

In verses 7-12 emphasis is given to the point that the law is not (was not) sin. Verse 7 asks the question: "Is the law sin?" Paul answers: "God forbid." The fact that those under the law were under the dominion of sin does not mean the law itself was sin. The fact that under the law the sinful passions brought forth fruit unto death does not mean that the law was sinful. Paul explains that the law itself did not produce the sin. Rather, the sin was already there--in the lives of the people. The law, according to its very purpose and nature, did cause the man under it to realize his sin--his guilt and his condemnation before God. Paul illustrates this point by reference to coveting. The people were covetous. They had been covetous so long and to such an extent that they failed to recognize covetousness as being sin. God gave the law. The law said: Thou shalt not covet! The individual was thus made to realize his guilt and his condemnation. This was the very purpose of the law: to make sin clear. "...for through the law cometh the knowledge of sin." Paul concludes, therefore: "So that the law is holy, and the commandment holy, and righteous, and good."

Another question: "Did then that which is good become death unto me?" Answer: "God forbid!" Paul explains that it was not the law which produced the death (or condemnation) under the law. Rather, it was sin in the life of the man under the law. The sin produced the death--not the law. The law--as God intended--enabled the man under it to recognize sin and to realize his own sinfulness. In this section Paul often uses the personal pronoun "I." In this pronoun Paul is not discussing himself exclusively and personally. Rather, he is speaking of himself as a representative of the man under the Mosaic law. He is discussing the condition of those who lived under the law of Moses. The man under the law practiced the things

(sins) which he (in his mind) did not want to practice. He did not practice the good things which he (in his mind) actually wanted to practice. In this terrible situation is implied at least two points: (1) the law, given to make sin clear, and thus to curtail sin, is good; (2) the man under the law was a slave to sin. Certainly, it is the case that the man himself was responsible for his condition (and for his weakness), but the fact remains that he was a slave. Deliverance from this kind of a situation would of necessity involve dealing with the desire, the mind, the will. The desire (mind, will) would have to become strong enough to control the body and overthrow sinful passions. The Gospel of Jesus Christ deals with this point. The gospel of Christ provides for complete remission of all past sins and also deliverance from the "practice" of sin. Deliverance from the practice of sin involves the development of a strong will--a strong desire to do good. This is involved in the many passages that deal with the Christian's obligation to have the same mind, attitude, spirit, as that characteristic of Christ Himself. The law dealt with the actual sin--defined sin, made the sin clear--but did not deal primarily with changing the mind of the man. The law did not deal with positive attitudes which would eliminate all covetousness. The law simply dealt with the actual covetousness. The law said, "Thou shalt not covet." The gospel says: "It is more blessed to give than to receive." The story of the cross--the gospel plan of salvation--makes the will strong enough to overcome the power of sin in the body and to do that which is good. Deliverance is through Jesus Christ.

The Mosaic law ended with the death of the Christ. This fact does not mean that the law itself was sin. The fact is that the law was good. It did that for which God gave it. Further, that which is good did not become

death to me. The problem, in relationship to the law, was not weakness in the law itself. The weakness was in the people under the law. But, the fact remains that the law served its purpose, and was nailed to the cross. It is not the governing factor of the gospel.<sup>4</sup>

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<sup>4</sup>For additional notes on 7:1-6 see Appendix D.  
For additional notes on 7:7-25, see Appendix E.

## Chapter 8

The governing factor of the Gospel of Christ is not the Mosaic Law, but is the law of the Spirit of life in Christ Jesus. Reverting to the thought in 7:6b Paul stresses (in chapter 8) our obligation to serve in newness of the spirit--our obligation to be governed by the Spirit.

Under the law there was condemnation. The law produced realization of sin, guilt, spiritual death. The man under the law practiced things (sins) which he did not (with his mind) want to practice. The law could not justify. This was a "wretched" condition. In 7:24 Paul has already indicated that deliverance from this condition is through Jesus Christ our Lord. In verse one (of chapter 8) Paul declares: "There is therefore now no condemnation to certain ones. Those certain ones are: those who are in Christ Jesus, and (according to the King James reading) who walk not according to the flesh but according to the Spirit. The gospel of Christ--God's saving power--delivers from condemnation.

There is no condemnation because: "...the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." The law of sin and death is the law mentioned in 7:23--"the law of sin which is in my members." The "law of sin and death" produced condemnation. The "law of the Spirit of life" delivers from condemnation. Deliverance from condemnation is salvation. God's power of salvation is the gospel. therefore, the "law of the Spirit of life" is the gospel of Christ.

The Mosaic law could not deliver one from the law of sin and death. This was the case--not because of any inherent weakness in the law itself, but because of the weakness of the people under the law. The weakness was in the flesh (as vividly described in 7:7-25). So, there was a weakness in

connection with the law; there was a deficiency. God provided a remedy. God sent His own Son. God sent His son in the likeness of sinful flesh--in the likeness of men. God sent His son concerning sin--in relationship to the problem of sin. God, through His son, condemned sin. God provided deliverance so that what the law required, but which it could not accomplish, might be fulfilled in those who accept the deliverance through Jesus Christ. The righteousness which God requires is realized in those "...who walk not after the flesh, but after the Spirit." The "law of the Spirit of life" is the gospel. To walk after the Spirit is to be governed by the gospel of Christ.<sup>5</sup>

In further emphasis upon the Christian's obligation to be governed by "the law of the Spirit of life," Paul--in verses 5-11--contrasts the mind of the flesh and the mind of the Spirit. In verses 5-8 the particular emphasis is upon the mind of the flesh. In verses 9-11 the particular point of emphasis is upon the mind of the Spirit.

In this connection, Paul first discusses the nature of the mind of the flesh, and the nature of the mind of the Spirit. He says: "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit." To mind the things of the flesh causes one to walk after the flesh (cf. v. 4); to mind the things of the Spirit causes one to walk after the Spirit (cf. v. 4). To mind the things of the flesh is to be sinfully concerned about fleshly things--worldly things, things of this life--with no proper concern about spiritual things. To mind the things of the Spirit is to fasten one's mind upon things above, to seek first God's kingdom and God's righteousness. "To mind" means to give one's thinking to, to pursue those things which gratify.

<sup>5</sup>-----  
<sup>5</sup>See also Appendix F, "No Condemnation."

Paul next discusses the results of these two different attitudes. He says: "For the mind of the flesh is death; but the mind of the Spirit is life and peace:...." The mind of the flesh produces spiritual death. The mind of the Spirit produces spiritual life and wonderful peace. Paul explains why this is so: "...because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." So long as a man has the "mind of the flesh," he cannot please God. This kind of mind is not subject to the law of God. The man himself is certainly responsible for his mind, his attitude, and he can change his mind. He can change his attitude and submit to God's will. The "mind of the Spirit" is the attitude which causes one to submit himself to the will of God. In the former there is enmity; in the latter there is peace. Paul stresses that those persons who have the mind of the flesh cannot please God.

In verse 9 Paul says, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." These statements were made to the brethren in Rome. To these Paul said, "You do not have the mind of the flesh, but you do have the mind of the Spirit, if so be that the Spirit of God dwelleth in you." This reading calls attention to the fact that the Spirit of God dwells in the Christian. It also shows clearly what the result will be: the individual in whom the Spirit of God dwells will have the mind of the Spirit. This reading also shows the contrast of the mind of the Spirit with the mind of the flesh. We need to note carefully that the mind of the Spirit and the Spirit of God are not the same. One has the mind of the Spirit IF the Spirit of God dwells within him. The Spirit of God is the cause; the mind of the Spirit is the result. If I can see the result in your life, I will know what the cause is.



Verse 9 also emphasizes that no man can belong to Christ unless the Spirit of Christ dwells in him: "But if any man hath not the Spirit of Christ, he is none of his." This reading shows the importance of the indwelling Spirit, and something about the meaning of the indwelling Spirit.

In verses 10 and 11 Paul refers to further results of the indwelling Spirit. He says: "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 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."

It should be observed that the Spirit of God, the Spirit of Christ, and Christ Himself dwelling in the Christian is all the same thing. This fact helps in answering the question: How does the Holy Spirit dwell in one? We often hear the question, How does the Holy Spirit dwell in the Christian? but we seldom hear the question, How does Christ dwell in the Christian? But, it is all the same indwelling. But, Paul prayed for the Ephesian brethren that Christ might dwell in their hearts through faith (Eph. 3:17). And, it is a fact that faith comes by hearing the word (Rom. 10:17). It is clear therefore that Christ dwells in the Christian in conjunction with the word, and the Holy Spirit dwells in the Christian in conjunction with (in and through) the word.

Paul mentions further results of the indwelling Christ. If Christ dwells in one, that one no longer has the mind of the flesh. Rather, he does have the mind of the Spirit. Furthermore, that person has been raised from the dead. It is our studied judgment that verse 11 does not refer to the final resurrection of the dead. That resurrection will not depend upon

the indwelling Spirit. Furthermore, that body will not be a mortal body. Reference here is to the giving of life to the mortal body. It seems to me that Paul here considers the very same resurrection that he discussed in chapter 6. The one baptized is raised to walk in newness of life.<sup>6</sup>

Thus it is clear that Christians have the obligation (and sacred privilege) of living "after the Spirit" and not "after the flesh." This is the case because living "after the flesh" produces spiritual death, but living "after the Spirit" produces spiritual life. Furthermore, those who are led by the Spirit of God are sons of God. Paul stresses that "You have not received the spirit of bondage; but you have received the spirit of sonship." On this matter of "sonship" there is double testimony: The Holy Spirit and the human spirit. And, if we are children of God, then we are heirs of God, and we are joint-heirs with the Christ; if so be that we suffer with him, that we may be also glorified with him. Reference to "heirs" suggested the ultimate glory which awaits the faithful child of God. But the realization of this ultimate inheritance is conditioned upon our enduring the suffering in this life--the suffering with Him.

In verses 18-25 Paul mentions (1) the sufferings of this present time, (2) subjected to vanity, (3) bondage of corruption, (4) the whole creation groaneth and travaileth in pain, (5) we ourselves groan within ourselves. It is our judgment that these are simply different descriptions of the same thing, and that reference is to the earthly existence of the church of our Lord--the church while in this world. Paul also mentions (1) the glory which shall be revealed to us-ward, (2) the revealing of the sons of God, (3) the liberty of the glory of the children of God, (4) the redemption of our body, (5) that which we see not. We are suggesting also that these all

<sup>6</sup>-----  
On "Romans 8 and the Holy Spirit," see Appendix G and Appendix H.

refer to the same thing--the ultimate glory, which Paul began considering in verse 17. Further, Paul mentions with regard to the creation (1) earnest expectation, (2) waiting for the revealing of the sons of God (the revealing which belongs to the sons of God), (3) its own will, (4) deliverance from the bondage of corruption into the liberty of the glory of the children of God. The only thing of which these are characteristic is the church. We conclude that the "creation" in these verses is the church of our Lord (Cf. 2 Cor. 5:17; Eph. 2:15).

The church--sons of God--longs for, looks forward to, and confidently expects to receive the ultimate glory. To this end, our having the mind of the Spirit helps us. The realization of our "sonship" helps us. Suffering helps us. Hope helps us, the Spirit helps us by helping us in our prayers. And, in fact, Paul declares: ALL THINGS help us!

"We know." There isn't any guesswork about it. We know that for certain ones God works all things together for good. Those certain ones are: those who love God, those who are called according to His divine purpose. We know this because whom God foreknew He also foreordained to be conformed to the image of His son, in order that the son might be the firstborn among many brethren. Those whom God foreordained he also called. Those whom He called He also justified. Those whom He justified He also glorified!

God, in the distant past--"before the foundation of the world"--set before Himself the entire sacred scheme of redemption. The objective of the plan was the ultimate glory for man--heaven itself! God knew beforehand--He planned and He appointed--that certain things would be done in order that certain ones might ultimately be glorified. Verses 29 and 30 are explanatory proof that for certain ones God works all things together

for good! Those who love God, those called according to His purpose, whom He foreknew, whom He foreordained--these are all the same. Good, conformed to the image of His Son, glorified--these are all the same. The "good" of verse 20 is the "glory" of verse 30, and Paul began his discussion of the "glory" in verse 17. God's plan called for sending out the invitation to every creature in the whole world. He planned to grant justification to those who would accept the invitation. He planned to grant glorification to those who received the justification based upon their acceptance of the invitation. God will work all things together for the ultimate glorification of those who love Him. Those who love Him will keep His commandments, and will thus be properly involved in His purpose (Cf. Phil. 3:20,21).

What is it that can keep God from working all things together for good? Who is against us? Doesn't matter, if God is for us. And, He is for us. He gave His son for us. He will freely give us all things. Who can bring any charge against us? It is God who justifies us. Who is it that condemns us? Only the Christ has the power of condemning, and He is at the right hand of God, and He makes intercession for us. Who can separate us from the love of Christ? Answer: nothing on earth, nothing in heaven, nothing in hell!

In view of the marvelous hope of ultimate glory, may we recognize our obligation (and sacred privilege) of serving in newness of the spirit.

The CONDITION of FLESHLY ISRAEL in REJECTION of it (chapters 9,10,11)

Chapter 9

Paul speaks of his great sorrow and unceasing pain of heart because of his own kinsmen by race--the Jews. The depth of his sorrow is expressed in the statement: "For I could wish that I myself were anathema from Christ for my brethren's sake...." These are people who have been for so long a time so wonderfully blessed. They are Israelites. They have enjoyed the relationship of "sons" to the Father. They have experienced God's presence among them (the glory). Through them God made the covenants. To them and for them was given the law. To them was given a special system of worship. The promises relating to the Christ, the gospel, the church were made to them and through them. To them belong the patriarchs. And, of them--so far as concerns the flesh--came Jesus Christ.

What marvelous blessings. But, the Jews had not properly used these blessings. In fact, at the time Paul was writing--and it continues to be the case even now--the Jews stood condemned of God because of their rejection of God's plan for man's righteousness. Thus, Paul's great sorrow.

Does this condition of fleshly Israel mean that the word of God has failed? that God is not able to do what he wanted to do? It does not mean this at all! The reason it does not mean this is the fact that God never did intend to fulfill His promises through fleshly Israel, but through Spiritual Israel. And they are not all Israelites (as contemplated in the promise) who are children of Abraham (according to the flesh). The promise which God made to Abraham was to be worked out through Isaac--not through all the fleshly sons of Abraham. Likewise, this promise was to be worked out through Isaac's son Jacob--not through Esau. So, God's promise to

Abraham is fulfilled in spiritual Israel--not in fleshly Israel. Spiritual Israel is made up of all those who are baptized into Christ: "Know ye not therefore that they which are of faith, the same are the sons of Abraham...So then they that are of faith are blessed with the faithful Abraham...And if ye are Christ's then are ye Abraham's seed, heirs according to the promise" (Gal. 3:7,9,29). Whether Jew or Gentile!

Does this condition of fleshly Israel mean that God is unrighteous? Paul says, "By no means." Paul stresses that it is God's business to work out His plan, according to His own will. God made this point plain to Moses: "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." As an illustration, Paul refers to God's dealings with Pharaoh. In working out His plan for blessings to others, God hardened Pharaoh's heart. This certainly does not mean that Pharaoh himself was not responsible for his situation.

If it is the case that God has mercy upon whom He will and whom He will He hardens, why does He find fault? Why would He condemn Israel? Why isn't the condition of Israel God's own doing? Paul answers: first it is not man's prerogative to question God. The thing formed doesn't say to him that formed it: "Why did'st thou make me thus?" Paul refers to the potter and the clay--a figure often used in the Old Testament. The reference to Pharaoh, the moulder, and the potter are not intended to indicate an absence of personal responsibility. Pharaoh was responsible. God wills to have mercy upon those who seek His will (Prov. 28:13; Is. 55:7). In Jeremiah 18:1-20 God stressed to Israel that she was responsible for being the kind of clay she was. Paul says further: What if God, desiring to show His wrath and to make known His power, endured with much patience the vessels of wrath fitted unto destruction? What if God thus dealt with Old

Testament Israel in order that He might make known for others the riches of His glory? Paul clearly contrasts "vessels of mercy" with "vessels of wrath." "Vessels of wrath" means Old Testament Israel. "Vessels of mercy" means New Testament Israel, spiritual Israel, the church. The blessed hope of spiritual Israel is ultimate glory. Spiritual Israel--that's Christians, those called of God--from among the Jews, and from among the Gentiles. Paul further stresses that God's determination to work out His plans in spiritual Israel rather than in fleshly Israel was made abundantly clear even in the Old Testament: in Hosea 2:23; Hosea 1:10; Isaiah 10:22ff. God clearly talked about the salvation of a remnant of fleshly Israel--not of all fleshly Israel.

Paul says, "What shall we say then?" Answer: that the Gentiles, anterior to the gospel, did not follow after a course which would produce righteousness. But, when the gospel was preached to them thousands became obedient to it. They came to have the righteousness which is made possible by the gospel, and in Christ Jesus. The Jews, who were pursuing a course intended to lead them to righteousness did not come to have that righteousness. Many did obey the gospel, but most did not. The Jews generally were determined to hold on to the law, and rejected the Christ, the gospel, the church. They did not arrive at the righteousness to which the law was leading them. Why did they not attain unto righteousness? They failed to believe the Christ and His message. They sought salvation by works (of law) without faith (in the Christ). Further, they stumbled upon the "stone of stumbling," as prophesied in Isaiah 28:16.

## Chapter 10

Paul again expresses his deep and abiding concern for his fellow-Jews: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." Paul makes reference to their particular problem: "...they have a zeal for God, but not according to knowledge." The point is: they were willing to be governed by partial knowledge when full knowledge (of God's plan) was available to them. And they were responsible for their condition. Paul explains further: "For being ignorant of God's plan for man's righteousness, and seeking to establish their own (plan), they did not subject themselves to God's plan." When men are religious, and zealous, but ignorant of God's plan--they establish their own.

The Jews were in trouble because they rejected Christ. They failed to recognize that Christ is the end (the very aim, design, purpose) of the law unto righteousness to everyone that believes. God's plan is a plan which demands faith--faith in Christ. Even Moses recognized and stated that righteousness according to the law would result only from doing the law, perfect obedience. But God's plan--(1) is a plan requiring faith in Christ; (2) does not demand the personal presence of the Christ; (3) depends upon the word of God; (4) demands faith in Christ; (5) demands confession of the Christ.

Paul continues (in verses 10-13, of chapter 10) to discuss God's plan--the plan based upon faith in Jesus Christ. This plan was foretold by Isaiah the prophet (Isa. 28:16). It is for all who believe, for all need it. It requires one's calling upon the name of the Lord. Paul proceeds to discuss the essential calling. (1) It precedes and is essential to one's salvation. (2) It is preceded by faith. (3) The faith is preceded by



hearing. (4) The hearing is preceded by preaching. (5) The preaching is preceded by the sending. (6) The preaching is important and essential. The order therefore is: sending, preaching, hearing, believing, calling, salvation. The "calling" here comes after faith and precedes salvation (Cf. Mk. 16:16; Acts 22:16).

But not all the Israelites obeyed the gospel. Their failure to obey was foretold by Isaiah (Is. 53:1): "Lord, who hath believed our report?" Paul states a conclusion necessary from Isaiah's statement: "So belief cometh of hearing, and hearing by the word of Christ." Paul continues to emphasize that Israel heard the gospel message, but failed to understand (know) the significance of it. They failed to recognize that it was for them, as well as for the Gentiles.

Thus, fleshly Israel stood condemned of God--but responsible for her condition.

## Chapter 11

In chapter 11 Paul continues consideration of the condition of the Jews in view of their rejection of the Christ and His gospel. He emphasizes (1) that Israel's condition does not mean that God had cast off His people; (2) that Israel's fall does not mean their salvation is impossible; (3) the "mystery" regarding the Jews; and (4) the magnificent wisdom of God.

Paul asks, "Did God cast off His people?" He answers: "God forbid." Paul himself was an Israelite, but a Christian--one numbered among the saved. Therefore, salvation for an Israelite is possible. Therefore, God did not cast off His people. Paul mentions that the situation is similar to the days of Elijah. Elijah thought he was the only one left who was faithful to God, but God told Elijah there were seven thousand men who had not bowed the knee to Baal. Paul says, "Even so then at this present time also there is a remnant" of fleshly Israel in harmony with the will of God. These are pleasing to God "according to the election of grace"--they have obeyed the Gospel of Christ. But if their salvation is by grace, then it is not by works (of law). Old Testament Israel sought for salvation, but sought in its own way, and therefore did not obtain it. But the election (the remnant) obtained it, and the rest (of the Jews) were hardened. This condition was foretold by God through David and Isaiah. God gave Israel a "spirit of stupor," they were responsible for their condition. The facts of the salvation of (1) Paul and (2) the remnant mean that God did not cast off His people.

Another question: "Did they stumble that they might fall?" According to verses 8-10 and verse 22 Israel did stumble and Israel did fall. the emphatic negation relates to the design or purpose. They did not stumble with the intent of falling. What was the consequence of the falling? God overruled it to the accomplishing of good. "...by their fall salvation is come unto the Gentiles, to provoke them (the Jews) to jealousy." God had always intended that the gospel be preached to Gentiles as well as to Jews. But, the "fall" of the Jews hastened the preaching of it among the Gentiles. Through the failure of the one, great blessings were brought to the other. Now, if the fall of the Jews hastened the preaching of the gospel among the Gentiles--and thus brought spiritual riches to the Gentiles--how much more will be the blessings to the Gentiles resulting from their "fulness"? "Fullness" means hardness in full, complete hardness. Verse 25 mentions a "hardness in part" with regard to Israel. The hardness became progressively worse so far as concerned fleshly Israel's relationship to Christ and the gospel. And as Israel became harder, more work was done among the Gentiles. And as the gospel bore more fruit among the Gentiles, the Jews became harder. In verse 11 we have: (1) Israel's fall, (2) salvation of the Gentiles, (3) provocation to jealousy. In verse 12 we have: (1) Israel fell, (2) riches of the Gentiles, and (3) the fulness. These are parallel statements. "Fulness" is the completeness of the provocation--provocation having born its full fruits; that is, greater hatred. The "fulness" of the Jews occasioned greater work among the Gentiles. thus, Paul mentioned his ministry among the Gentiles. He was "an apostle of the Gentiles," and he worked zealously among the Gentiles that (as a consequence) he might provoke the Jews to jealousy and thus save some of them.

Paul has expressed his hope that he might save some of the Jews. He continues with a lengthy discussion of the fact that it is possible for Israelites to be saved. This fact has already been discussed in 10:1-15. Israel could be saved if she would believe upon the Lord, confess faith in Him, and call upon the name of the Lord--do what the Lord says do. The "casting away of them" (verse 15) is the "falling" of verses 11,12. The "reconciling of the world" is "salvation is come to the Gentiles--riches of the Gentiles" (verses 11 and 12), the fact that the gospel would be preached among the Gentiles throughout the world. The "casting away" resulted in great blessings to others. The "receiving of them"--saving some of them--would be a great and wonderful blessing to the ones saved; that is, life from the dead. When any person becomes a Christian, he has been raised from the dead.

Under the figure of the olive tree, Paul continues to stress that Israelites can be saved. He mentions two kinds of olive trees: the wild olive tree, and the good olive tree. The wild olive tree represents the Gentiles. The "good olive tree" represents the Jews. Some of the branches of the good olive tree were broken off. Wild olive branches were grafted into the root of the good olive tree. This fact doesn't give Gentiles any grounds upon which to glory. It is not the grafted in branches that "bear the root," but the root bears the branches. Further, the natural branches were broken off because of unbelief. The wild branches were grafted in because of their belief, and would continue to stand by their faith. If God spared not the natural branches, neither will he spare the grafted in branches in the event of their unfaithfulness. "Behold then the goodness and severity of God: toward them that fell, severity; toward the faithful Gentiles, goodness." God's goodness would continue with the Gentiles if

they continued to be faithful to God. If Gentile Christians should become unfaithful, they would be cut off. Likewise, if Jews continued not in their unbelief, they would be grafted in. "...for God is able to graft them in again." "For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?"

The word "for" in verse 25 is tremendously significant. It is connective in force, and shows clearly that what follows it is closely connected with what has preceded it. This is a vital point. That which follows (which Paul calls "this mystery") is explanatory of that which has been discussed. Paul says, "I would not, brethren, have you ignorant of this mystery...that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved...." The demonstrative adjective "This" evidently refers to what has been said in the preceding verses (1-24) regarding Israel. What has been said is the "mystery." What follows in verses 25 and 26 is also the mystery, and these verses are simply explanatory of the previous verses. Now, since verses 25 and 26 are explanatory of verses 1-24, we need to note carefully the points preceding the connective "for," and the points which follow the connective "for."

So far as concerns what has preceded, here's what we have. Paul has emphasized--

1. That the Jews (exclusive of the remnant) were hardened. They were characterized by a spirit of stupor. They had unseeing eyes, and unhearing ears, verses 7-9.

2. That by the fall of the Jews, salvation of the Gentiles was hastened, verses 11-14.
3. That the salvation of Israel was possible. Israel (save the remnant) had been broken off, cast away. They were broken off because of unbelief. If they should not continue in unbelief, they could be grafted back into God's favor, for God was able to graft the "natural branches" back into "their own olive tree," 15-24.

So far as concerns what follows the connective "for," here's what we have. Paul says:

1. A hardening in part hath befallen Israel;
2. Until the fulness of the Gentiles be come in; and
3. So all Israel shall be saved.

These three statements are simply re-statements in different words of the three previous points. Note carefully--

1. That the Jews (exclusive of the remnant) were hardened, and "a hardening in part hath befallen Israel" are the SAME; 1-10.
2. That by the fall of the Jews salvation of the Gentiles was hastened, and "until the fulness of the Gentiles be come in" are the SAME, 11-14.
3. That if Israel (having been broken off because of unbelief) continues not in unbelief, she can be "grafted" back into God's favor, and "so all Israel shall be saved" are the SAME, 15-24.

"A hardening in part hath befallen Israel" does not mean that all Israel had become partly hardened. It means rather, that a part of Israel had become hardened. Some of the Jews accepted the Christ and obeyed the New Testament gospel. These Paul calls the "remnant." "And the rest were hardened."

"Until the fulness of the Gentiles be come in" simply refers to the fact that a stumbling and fall of Israel hastened the preaching of the gospel among the Gentiles. A "hardness in part" befell Israel until the churches became altogether Gentile, and then the hardness became complete. The time came when the church was made up of Gentile Christians. The greater the influence of the gospel among the Gentiles, the greater became the hatred and hardness of the Jews.

"And so all Israel shall be saved" does not mean that all the Jews shall finally be saved. If all the Jews shall be saved, why Paul's great concern and anxiety? Why the unceasing pain of heart? Why would he be hopeful that he might save "some" of them? "So" is not the conclusive "so," but is the adverb "so"--signifying "after this manner." The "so all Israel shall be saved" is exactly the same point as that made in verses 15-24. If Israel should continue not in unbelief, they could be grafted back into God's favor. This is the manner in which all Israel could be saved. They must come to believe on the Lord, to confess His name, and to obey His gospel. Salvation for them is possible upon the terms of the gospel. They can be saved in exactly the same way that Gentiles are saved, and that the "remnant" was saved.

Paul stresses that the salvation of Israel upon the terms of the gospel was spoken of by Isaiah. The deliverer would come out of Zion. He would turn away ungodliness from Jacob. God would make a covenant which would provide salvation for Jews.

Paul summarizes: "As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For the gifts and the calling of God are not repented of. For as ye in time past were disobedient to God, but now have obtained mercy by their

disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all unto disobedience that he might have mercy upon all." In this verse (32) Paul ends the discussion which he began in 1:16 regarding God's Plan for Man's Righteousness: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God...For God hath shut up all unto disobedience, that he might have mercy upon all."

Paul closes this great doctrinal portion of this amazing book with emphasis upon the magnificent wisdom of God. Paul refers to the "depth" of God's "riches," "wisdom," and "knowledge." He proclaims that God's judgments are unsearchable, and that God's ways are past tracing out. He declares that no man has known the mind of the Lord--man can know only what is revealed. No man has been God's counsellor. No man has first given to God. Paul stresses that all things are of God, through God, and unto God. Paul prays, "To him be the glory for ever. Amen."



THE PRACTICAL PART OF THE BOOK (12:1-15:23). THE GOSPEL OF CHRIST--ITS  
APPLICATION

In Basic Attitudes (12:1-3)

Chapter 12

With chapter 12 Paul begins the discussion of the practical application of the gospel in the life of the Christian. This discussion continues through 15:13.

First, Paul exhorts those addressed to have the right attitude toward God. Gratitude for the tens of thousands of evidences of the mercies of God would compel us to give ourselves completely to Him. Christians must present their very bodies as a sacrifice unto God. This sacrifice is to be presented by each individual. It is to be a living sacrifice. It is to be holy. It is to be acceptable unto God (by virtue of its being in harmony with His will). This presentation is a reasonable service.

Second, Paul exhorts the brethren to have the right attitude toward the world. Christians are not to be "conformed"--fashioned according to--this world. They are to be "transformed"--fashioned contrary to this world and its standards. The means of this transformation is: "...by the renewing of your mind." The designed consequence of it all is: "...that ye may prove--determine--what God's will is, regardless of time, place, or circumstance. God's will is (and will always be) good, acceptable, and perfect.

### In Personal Functions (12:3-8)

In a sense, this is a continuation of consideration of the basic attitudes. Christians are exhorted to have the right attitude toward themselves. Paul exhorts those addressed to be characterized by humility: "For I say...to every man that is among you, not to think of himself more highly than he ought to think." At the same time, one is not to think of himself more lowly than he ought to think. Let each man think soberly, according as God has dealt with him. It is in this connection that Paul gets into a brief discussion of the miraculous gifts, and emphasizes that each gift was necessary for the benefit of all, and that each person who possessed a gift was obligated to use it according to God's will and for the benefit of all. Paul refers to the functions to which the gifts related, and admonishes that each one possessing a gift perform according to the measure of faith (grace) which God gave in connection with that gift. The functions mentioned are: prophecy, ministry, teaching, exhorting, giving, ruling, showing mercy.

### In Everyday Personal Living (12:9-21)

Paul next gives a series of admonitions designed to find application in the Christian's everyday life. Paul admonishes on a variety of subjects: love, evil, good, brethren's attitude toward brethren, zeal and service, hope, tribulation, prayer, benevolences, hospitality, persecutors, consideration for others, partiality, humility, arrogance, retaliation, being honorable, striving for peace, vengeance, dealing with one's enemy, proper response to evil. Proper response to these admonitions would produce in our lives the kind of living which God has prescribed for us and demands of us.

### In Relationship to Civil Authorities (13:1-7)

#### Chapter 13

Paul commands every person to be in subjection to the higher powers (civil rulers, civil authorities). He explains that in so doing (so being) one is respecting God's will in the matter, "...for there is no power but of God; and the powers that be are ordained of God." The consequence of this fact is: "...he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." Paul mentions that rulers are a terror--not to the good work, but to the evil. How can one live so as to have no fear of the power? Answer: "...do that which is good, and thou shalt have praise from the same...." The civil powers are designed to function as ministers of God for good. The individual, therefore, who does that which is evil has just grounds upon which to be afraid: for the civil power does not bear the sword in vain. The civil power is (1) a minister of God, (2) an avenger of wrath to him who does evil. Men therefore must be in subjection to the civil power (1) not only because of the wrath of the authorities upon those who fail to be in subjection, (2) but also in order to have a good conscience. Paul explains that this is why we pay taxes--because the civil power is a minister of God, attending upon accomplishing God's service. Paul exhorts: "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

#### In Concern for One Another (13:8-10)

In verses 8-10 Paul speaks of the Christian's obligation (and sacred privilege) of loving his neighbor. This obligation is a debt which we owe our neighbors. The person who loves his neighbor (as God's law requires)

has fulfilled law (not "the" law, but "law")--he has complied with what God's law demands. Paul continues to stress this point. The law dealt with love for God, love for neighbor, and love for one's self. Love for neighbor, as demanded by God's law, would evidence one's love for God and for himself. The various commandments--"Thou shalt not covet," and all the other commandments--are summed up in this word: "Thou shalt love thy neighbor as thyself." The one who loves his neighbor seeks his neighbor's good. (Cf. Rom. 15:2). Love, therefore, is the fulfillment of law.

In the Christian's Walk (13:11-14)

In full knowledge of the season that it is, and of what time it is--Paul declares: "...already it is time for you to awake out of sleep!" What is the circumstance? "For the night is far spent, and the day is at hand. Now is our salvation nearer to us than when we first believed." Paul exhorts therefore: (1) Let us cast off the works of darkness; (2) let us put on the armor of light; (3) let us walk becomingly, as in the day--not in chambering and wantonness, not in strife and jealousy; (4) put ye on the Lord Jesus Christ; (5) make not provisions for the flesh to fulfill the lusts thereof.

## In Matters of Indifference (14:1-15:3)

## Chapter 14

Chapter 14 continues the discussion of practical Christianity. It relates specifically to the attitude brethren should have toward each other, even when there are conflicting opinions. It must be stressed that this section deals with matters of opinion and matters of indifference--things which are right if done, and right if they are not done. Paul discusses brotherly respect for the opinions of others (verses 1-12) and brotherly love in matters of indifference (verse 13 through 15:3).

Paul refers to one who is weak in faith. This one the brethren are instructed to "receive." This one is a brother. He is one who has been baptized in Christ. He is one who is living in harmony with God's will (otherwise, there could have been no instruction that he be received). The kind of faith by which one becomes a Christian and by which one remains faithful is not weak faith. Wherein, then, lies the weakness? In what sense is the brother weak? Space does not permit a proper discussion of this point. Likely, the weakness is that discussed by Paul (on similar topic) in 1 Corinthians 8:10. The weak brother is one who--by the example and influence of others--can be led to violate his own conscience.<sup>7</sup>

Paul instructs the saints in Rome to "receive" such a brother, but not for the purpose of passing judgment upon his peculiar opinions and practices, when those opinions and practices were not wrong within themselves. Paul gives an illustration: one man holds the view (and the consequent practice) that it is all right for one to eat meat, and that it is all right for one to eat vegetables also. Another man--the weak brother--holds

<sup>7</sup>-----  
See FIRM FOUNDATION, March 11, 1986, Editorial

the view (and the consequent practice) that the Christian has to be a vegetarian. What attitude should these brethren have toward each other? Paul says that these brethren are not to "set at naught" nor pass judgment upon each other. God has received each one. Each one is sincere, and each one is in harmony with God's will--since it is right to eat meat and since it is right to refuse to eat meat. Each brother is a servant of the Lord, and each one stands before the Lord. Paul gives another illustration: one brother esteems one day above another. He decides that he will hold Thursday as being special to him in the Lord's work. The other brother holds every day alike. There is no reference here to God's appointments or to matters which would in any way contravene God's will. Paul is discussing things which are right if done and right if not done. In matters like those under consideration, every person is to be "fully assured in his own mind." Paul stresses that these men contemplated in his illustrations are genuinely sincere, and that each is striving to be pleasing to God. They recognize the sacred principle that Christians belong to the Lord, are servants of the Lord, and are to do everything to the glory of the Lord. "For to this end Christ died and lived again that he might be Lord of both the dead and the living." Therefore, in these matters of indifference brethren are not to seek to find fault with each other. It must be remembered by all that there is a judgment to come, and that "we shall all stand before the judgment seat of God." The fact of the judgment is also declared in the Old Testament (Is. 45:23).

Paul emphasizes that the Christian must be exceedingly careful never to become to someone else an occasion of stumbling. Paul mentions as a matter of his knowledge that no kind of meat is unclean. This is a plain declaration that the Mosaic system had ended. "But," says Paul, "to him

who accounteth anything to be unclean, to him it is unclean." Paul thus refers to the point that it is sinful for one to violate his own conscience--even in doing that which is right within itself. And, it is sin for one to influence someone to violate his own conscience. A Christian will not insist upon his "right" (in these matters of indifference) if such might cause a brother to be led to violate his conscience. Paul exhorts: "Destroy not with thy meat him for whom Christ died." Paul stresses the nature of the kingdom of God. It is "...not eating and drinking." It is "...righteousness and peace and joy in the Holy Spirit." Those who contribute to this righteousness and peace and joy serve Christ, and are well-pleasing to God, and are approved of men. Those who--in insisting upon their "rights"--destroy others are not pleasing to God. "So then, let us follow after things which make for peace, and things whereby we may edify one another." Paul instructs: "Overthrow not for meat's sake the work of God." Paul explains that all kinds of meats are "clean," but that it is wrong for one to conduct himself in such fashion as to lead someone else to violate his own conscience. Paul says, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

I do not accept the view (and I do reject the view) that the word "wine" in this passage refers to intoxicants, and that Paul therefore classes the drinking of intoxicants within the realm of indifference. The word "wine" here is used with the word "meat" (flesh) and must refer to something which stands before God as meat stands. I cannot accept the notion that inspiration would categorize intoxicants with meats. Further, the word "wine" (oinos) does not necessarily mean an intoxicant. It may refer to the juice freshly squeezed from the grapes. It may refer to the

juice of the grape while it is still in the grape. This is the same word used in John 2, and I do not believe for a moment that the Lord made something intoxicating. Even if it could be proved (but it can not be) that in Paul's day and in that culture the drinking of intoxicating wine was a matter of "indifference," it would not follow that such would be the case in our day. Millions of broken homes, destitute children, murders on the highways, cases of loss of influence for good, and countless other tragedies all declare that the drinking of intoxicants is not a matter of indifference. A Christian will have nothing to do with drinking intoxicants. Cf. 1 Pet. 2:11.

Paul instructs that if a man believes that it is right for him to eat meat that it is all right for him to hold this view, but that he must not allow this view to cause others to stumble.

Happy (blessed) is the man who does not bring condemnation upon himself by practicing (in matters of indifference) that which he approves, when such practice might cause some brother to violate his own conscience. Paul explains further that the individual who eats meats--believing that it is sin for one to eat meats--brings condemnation upon himself. He does something relative to which there is doubt. And when anybody does anything, doubting that it is right to do it, he sins!



## Chapter 15

Those who are strong ought to bear the infirmities of the weak. The strong should be patient, loving, considerate, kind, helpful. Christians are not "set" on pleasing themselves. We must seek to please others. We must be concerned about others and seek to do that which will be for their good, for their edification. The Christ Himself is the perfect example. He pleased not Himself. The reproaches of those who reproached His Father He took upon Himself. He was determined to please the Father.

### The Consideration of Christ (15:3-12)

The gospel of Christ makes possible wonderful hope. Even the Old Testament Scriptures enhance our hope. Having quoted from the Psalms (69:9) about the Christ, Paul is reminded of the fact that "Whatsoever things were written aforetime were written for our learning...." This learning gives us patience (steadfastness) and comfort and hope. In verse 5 (ch. 15) Paul refers to God as being "the God of patience and of comfort." In verse 13 he refers to God as being the "God of hope."

Paul prays that the brethren will be united--that they will be of the same mind, and of one accord, that they might with one mouth glorify God. Paul commands, "Receive ye one another, even as Christ also received you, to the glory of God."

Paul emphasizes that it is in and through Jesus Christ that both Jews and Gentiles have hope. He explains (1) that Christ has been made a minister of the circumcision--He came of the Jews--(2) for the truth of God--in behalf of the truth of God, (3) that He might confirm (establish, ratify) the promises given unto the fathers, and (4) that the Gentiles might glorify God for His mercy. Paul quotes at length from the Old Testament to

prove that this matter of Gentile hope through Jesus Christ is a subject of Old Testament prophecy. He quotes Psalm 18:49; Deuteronomy 32:43; Psalm 117:1; and Isaiah 11:10.

#### In Providing Hope (15:13)

Paul closes this practical portion of the book of Romans with the fervent prayer: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit."

#### The CONCLUSION (15:14-16:27)

With verse 14 (of chapter 15) we begin the conclusion of Paul's letter to the saints in Rome. Paul mentions his persuasion regarding the brethren--that they are full of goodness, filled with all knowledge, able also to admonish one another. He explains that he has written with a measure of boldness for the purpose of putting them again in remembrance. He writes out of the background of the special grace of God extended to him--his apostleship--that he should be a minister of Christ Jesus unto the Gentiles. Paul stresses his special responsibility to the Gentiles. He explains that in connection with his work among the Gentiles (the work of Christ through him) he had been preaching the gospel of Christ from Jerusalem, and round about even unto Illyricum. Paul stresses that it was his aim to preach the gospel where it had not been preached, and thus to avoid building upon some other man's foundation. Because of this incessant work, he had been "hindered these many times" from going to Rome. But now--because there was no other place "in these regions" where Christ had not been preached, and because of this desire for many years to visit Rome--Paul was ready, as he says, "...to come unto you." Paul had plans to go to Spain, and on this journey he hoped to see Rome also. At the present time

Paul was on his way to Jerusalem, "ministering unto the saints." It had been "the good pleasure of the brethren of Macedonia and Achaia to make a certain contribution for the poor among the saints at Jerusalem." Paul explains that this action was reasonable and right. If the Gentiles had been made partakers of their spiritual things, it was right for the Gentile brethren to minister unto their Jewish brethren in material things. Paul states that when he has accomplished this work that he will then be ready for the journey to Spain. He states his assurance that when he does get to go to Rome that he will do so in the fulness of the blessings of Christ.

In the closing paragraph of chapter 15 Paul asks the brethren to pray for him (1) that he might be delivered from them that are disobedient in Judaea; (2) that the contribution for the poor among the saints at Jerusalem would be acceptable to the saints; (3) that he might come to those in Rome in joy through the will of God; and (4) that he might--with them--find rest. Paul prays for the brethren addressed: "Now the God of peace be with you all. Amen."

## Chapter 16

Chapter 16 continues the concluding remarks. Paul warmly commends Phoebe, a sister in Christ, a servant of the church in Cenchrea. He instructs the saints in Rome to "receive her in the Lord"--receive her recognizing that she is a fellow-Christian. Paul says further: "...assist her in whatsoever matter she may have need of you:...." He explains: "...for she herself also hath been a helper of many, and of mine own self."

In verses 3-16 we have salutations. Paul requests the brethren of Rome to greet certain ones whom he mentions in this section. These were evidently brethren whom Paul had known in other fields of labor, and who are now living in Rome. He mentions something special in connection with each one. Some of these had been fellow-workers with Paul. Some of them had been converted by Paul.

Paul asks that greetings be extended to: Prisca and Aquila and the church in their house; Epaenetus, Mary, Andronicus and Junias, Ampliatus, Urbanus, Stachys, Apelles, those of the household of Aristobulus, Herodion, those of the household of Narcissus that are in Christ, Tryphaena and Tryphosa, Persis, Rufus, the mother of Rufus, Asyncritus, Phlegon, Hermes, Patrobas, Hermas, Philologus, Julia, Nereus and his sister, Olympas and all the saints that are with them. Paul instructs further: "Salute one another with a holy kiss." He mentions also: "All the churches of Christ salute you."

In verses 17-20 (ch. 16) Paul warns with regard to those who would cause division among brethren. He refers to certain ones that are causing the divisions and occasions of stumbling, contrary to the doctrine which the brethren had learned. Paul commands: "Mark them...and turn away from

them." Paul explains: "For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." Paul says: "For your obedience is come abroad unto all men. I rejoyce therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil." Paul promises: "And the God of peace shall bruise Satan under your feet shortly." He prays: "The grace of our Lord Jesus Christ be with you."

Paul sends greetings to the saints in Rome from the brethren who were with him at the time of the writing: Timothy, Lucius, Jason, Sosipater, Tertius, Gaius, Erastus, Quartus.

Verses 25-27 constitute the beautiful concluding doxology. This marvelous statement of praise relates directly to the "mystery"--the gospel of Christ, God's plan for man's salvation, the theme of the entire book. Paul states that this mystery had been kept secret through long ages, but that it had now been revealed. This mystery--by means of the scriptures of the New Testament prophets, and according to the commandment of the eternal God (the Great Commission of our Lord)--was now made known among all the nations, and for the purpose of producing obedience to the faith. Paul declares to the saints in Rome that God is able to strengthen them, to establish them; that God is able to do this by "my gospel," by the preaching of Jesus Christ, by the revelation of the mystery. In connection with this mystery Paul expresses praise to God: "To the only wise God be glory for evermore through Jesus Christ. Amen."

May God abundantly bless the diligent study of His word.

FOR SUMMARIES OF THE CHAPTERS SEE APPENDIX I.

THE APPENDIX

APPENDIX A

SAL-56

TITUS 2:11-14

GRACE VERSUS LAW

SUBJECT: Salvation

TITLE: Grace Versus Law

PROPOSITION: To emphasize that there is no conflict between "grace" and "law."

OBJECTIVE: To help all to understand (1) that there is no conflict between "grace" and "law" and (2) that "grace" does not preclude obedience to God.

INTRODUCTION:

1. Read Titus 2:11-14.
2. These verses declare--
  - (1) That the grace of God has appeared--has been manifested, has been revealed;
  - (2) That the grace of God has appeared bringing--bringing salvation to all men;
  - (3) That the grace of God has appeared instructing us--instructing us
    - A. Negatively--that we should deny ungodliness and worldly lusts;
    - B. Positively--that we should live soberly, righteously, and godly in this present world.
3. We emphasize that God's plan for man's salvation is the grace plan.
4. As we contemplate the topic "Grace Vs. Law," I want to consider:
  - (1) First, some general considerations;
  - (2) Second, the nature of a "law system";

- (3) Third, the nature of a "grace system";
- (4) Fourth, the fact that the New Testament "grace system" does not vitiate against obedience to divine law.

DISCUSSION: May we note--

I. Some general considerations.

- 1. God's "grace plan" does not mean "grace only."
  - (1) There are two sides in salvation.
  - (2) Cf. Eph. 2:8,9.
  - (3) "Grace" refers to the divine side;
  - (4) "Faith" refers to the human side.
  - (5) God provides, but man must appropriate.
- 2. There are, basically, two kinds of works.
  - (1) If the Bible teaches that we are saved by works, and if the Bible teaches that we are not saved by works, then--obviously--there are at least two kinds of works.
    - A. We are saved by works (Jas. 2:24);
    - B. We are not saved by works (Titus 3:5).
    - C. Therefore, there are different kinds of works.
  - (2) If "salvation by grace" means that one is to do no work whatsoever, then it would not be necessary for a person to "believe" on Christ, since believing is itself a work (Jno. 6:29).
  - (3) There are works which are excluded:
    - A. Works of human devising (Rom. 10:3);
    - B. Works of law--
      - (A) Any law (Rom. 4);
      - (B) Mosaic law (Rom. 3:19,20).



C. Works of merit (Eph. 2:8,9; Rom. 4:2).

(4) There are works which are included:

A. These are works of obedience (Rom. 1:5; Jas. 2:26);

B. These are works of righteousness (Acts 10:35).

(5) "Grace" does not preclude works (Cf. 1 Cor. 15:10).

## II. The Nature of a "law system."

1. Through the Old Testament history, God was emphasizing to man that man could not be saved by a "law system."

2. The only way anybody could be saved by a "law system" would be to keep law perfectly--i.e., never be guilty of a single sin.

(1) If one could so live, God would justify him as a matter of debt (Rom. 4:4);

(2) Not even Abraham so lived (Rom. 4:2).

(3) A "law system" cannot justify (Acts 13:39; Rom. 3:19; Gal. 2:15,16).

3. May we look at this point in the light of the Mosaic law:

(1) Cf. Rom. 7:7ff.

(2) There was the fact of covetousness.

(3) This covetousness was sin.

(4) The people failed to regard covetousness as being sin.

(5) God gave the Mosaic law.

(6) The law said: "Thou shalt not covet."

(7) This caused the covetous person to realize his sin, guilt, condemnation.

(8) But the law could not take away this condemnation.

(9) The animal sacrifices could not bring about forgiveness (Heb. 10:4).

### III. The Nature of the "grace system."

1. We need to understand the meaning of "grace."
  - (1) The word χάρις (grace) is variously used. As--
    - A. Favor (Lk. 2:40,52);
    - B. Thanksgiving (2 Cor. 9:12,15);
    - C. The contribution (2 Cor. 8:1,4);
    - D. Bounty (1 Cor. 16:3).
  - (2) In the word there is always the idea of "favor"--even un-merited favor.
  - (3) Generally, the word refers to the love of God, as God's love relates to man's salvation through Jesus Christ.
2. God's "grace system" was brought to man through Jesus Christ.
  - (1) Cf. Jno. 1:17.
  - (2) Does this mean there was no "truth" in the Old Testament?
  - (3) Does this mean there was no "grace" in the Old Testament?
  - (4) There was "truth" in the Old Testament, but not ultimate truth;
  - (5) There was "grace" in the Old Testament, but not ultimate "grace."
  - (6) The Old Testament prophets spake of the grace that was to come (1 Pet. 1:12).
3. The "grace system" makes possible actual forgiveness of sins.
  - (1) Cf. Acts 2:38.
  - (2) The Law could not justify.
  - (3) Cf. Rom. 8:1.

(4) In "forgiveness" the one sinned against has to be willing to "blot out" the sin (including the guilt) of the transgressor. God, the offended, does blot out the sins of the "offender," but only when specified conditions have been met.

4. The "grace system" does not mean--

- (1) That all men will be saved;
- (2) That God does not require obedience;
- (3) That God--in judgment--will disregard His word;
- (4) That God's plan involves no law.

IV. The fact that the New Testament "grace system" does not vitiate against obedience to divine law.

1. "Grace" does not preclude law.

2. The "grace system" IS God's law, for all men. It is called--

- (1) The law of faith (Rom. 3:27);
- (2) The law of the Spirit of life in Christ Jesus (Rom. 8:2);
- (3) The perfect law of liberty (Jas. 1:25);
- (4) The law of Christ (Gal. 6:2).

3. The Grace system demands obedience to God's law. Cf.

- (1) 2 Thess. 1:7,8;
- (2) Heb. 5:8,9;
- (3) Mt. 7:21;
- (4) Jas. 1:23-25.

4. "The faith" which is the "grace system" does not nullify "law" (Rom. 3:31). Law is necessary, but not sufficient.

#### CONCLUSION:

1. Clearly, God's plan for man's salvation is the "grace plan," the "grace system."

2. God's "grace plan" does not mean--
  - (1) That salvation is by "grace only";
  - (2) That God does not demand obedience;
  - (3) That works of righteousness are not important;
  - (4) That one can be saved finally whether or not he obeys God's word.
3. God's "grace plan" means--
  - (1) God, because of His matchless love, has devised and has extended to man a plan by which he can be saved;
  - (2) This sacred plan, the gospel of Christ, has been made effective through the blood of Jesus Christ;
  - (3) That human beings, by means of an obedient faith, can appropriate to themselves the salvation which God's grace provides.
4. There is no conflict between "grace" and "law."

Oct. 29, 1981

In THE SPIRITUAL SWORD (January, 1976, pages 9-15) I have an article entitled: "Gospel, Grace, and Law." In this article I am answering the question: Do Romans and Galatians teach that the gospel is not law? This material was also carried in BIBLICAL NOTES, December, 1975.

APPENDIX B

VOLUME IX

BIBLICAL NOTES

DECEMBER, 1975

## GOSPEL, GRACE, AND LAW

(Note: The article which constitutes this issue of BIBLICAL NOTES was prepared at the request of Dr. Thomas B. Warren, and is scheduled to appear in the January, 1976 issue of THE SPIRITUAL SWORD. This will be another very, very important issue of THE SPIRITUAL SWORD. THE SPIRITUAL SWORD, edited by Dr. Thomas B. Warren, and published by the Getwell Church of Christ (1511 Getwell Road; Memphis, Tennessee 38111), is a great and wonderful work. You need to be a subscriber.)

QUESTION: Do Romans and Galatians teach that the gospel is not law?

ANSWER: Romans and Galatians do not teach that the gospel is not law. They do, in fact, teach that the gospel is law. They do teach that the gospel is the faith system, and that it is not a law system. A law system demands perfect works, and leaves no room for grace. The faith system involves "obedience to the faith," but recognizes that forgiveness (without which there can be no justification) is a matter of God's grace. By the grace of God provisions have been made. By an obedient faith man appropriates the divine blessings.

Romans 3:28

In Romans 3:28 Paul says: "We reckon therefore that a man is justified by faith apart from works of law." Does Paul--in this passage--mean to teach that the gospel is not law?

In Romans 3 (19-31) Paul stresses that there could be no justification based upon a law system. The only way that anybody could ever be justified by a law system would be to keep law perfectly--never violate that law a single time. A law system would make no provisions for actual forgiveness. Paul had stressed in chapter 2 (esp. v. 25) that it was not having the law which counted, but the doing of it. He also stressed in 3:9ff that no one did it--no one kept the law perfectly. A law system could not and did not justify. Rather, "...through law cometh the knowledge of sin" (3:20).

It is in this connection that Paul speaks (in 3:21-28) of God's Plan for Man's Righteousness. This sacred plan has now been manifested. It is a plan "apart from Law"--that is, it is apart from a law system. This is the very plan which God had been preparing throughout Old Testament history--"being witnessed by the law and by the prophets." The plan is from God, and the righteousness which it provides is through faith. This faith is made possible by Jesus Christ. This plan is for all who believe--whether Jew or Gentile--for all men need this plan. The justification which this plan makes possible is undeserved, is the product of God's grace, and is through the redemption that is in Christ Jesus. This plan involves the propitiatory sacrifice of the Christ. This sacrifice shows (1) God's righteousness in "passing over the sins done aforetime," and (2) in justifying those who have "faith in Jesus." This plan--involving deep realization of the fact that an innocent person was called upon to die for our sins--doesn't leave any room for "glorying" or boasting. "Where then is the glorying? It is excluded." This "glorying" is "excluded" by some "manner of law." What kind of law? By a "law of works" (that is, by a works system)? No! Rather, by a "law of faith" (by a faith

system). In verse 28 Paul draws the emphatic conclusion: "We reckon therefore that a man is justified by faith apart from works of law." This is equivalent to: "We reckon therefore that a man is justified by the faith system and not by a law system." Paul declares that this is true with regard to both Jews and Gentiles. God has only one plan--the same plan--for both.

Did Paul, in emphasizing the actuality of justification based upon the faith system, imply that there was no value, purpose, or merit in the law system? Paul says: "Do we then make law of none effect through faith?" He answers: "God forbid." In fact, he says: "We establish law." That is, "We set forth the very purpose, nature, and design of the law system." Throughout Old Testament history God was showing man that man could not be saved by a law system.

However, the actuality of the faith system does not mean that the faith system is not law, or that it does not involve law, or that it does not compel obedience. In fact, in verse 27 the faith system is called "a law of faith." It is "the gospel of Christ" (Rom. 1:16) which is called a "law of faith." Obviously, Romans 3:28 does not teach that the gospel is not law.

#### Romans 4:4,5

In Romans 4:4,5 Paul says: "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." Does Paul, in these verses, teach that the gospel is not law? that the gospel does not demand works? that grace precludes law and works?

It is in chapter 3, verse 31, that Paul introduces the great discussion about Abraham. In this discussion Paul shows three things: (1) the inadequacy of a law system, and (2) the adequacy of a faith system, and (3) the fact that God from the beginning had been preparing for the faith system. Paul states that the blessings from God which Abraham had obtained were not obtained upon the basis of "works" (a law system). "Works" here--in 4:2--does not mean works of obedience, but perfect works, never having made a single mistake. Abraham had nothing of which to boast or glory. He did not live such a perfect life that God was obligated to justify him as a matter of debt. Abraham did not perform perfect works, but did believe on Him that justifieth the ungodly, and his faith was reckoned (put down to his account) for (to, toward, unto) righteousness. Romans 4:2 shows plainly that Abraham was justified. James 2:21 shows plainly that Abraham was justified. Romans 4:2 says he was not justified by works. James 2:21 states plainly that he was justified by works. In proof that he was not justified by works, Paul quotes Genesis 15:6. To prove that he was justified by works, James quotes Genesis 15:6. In fact, James shows that the statement (Gen. 15:6) was made prophetically, and was fulfilled "...in that he offered up Isaac his son upon the altar." How do we explain this matter? Simply by recognizing that Paul and James were discussing two kinds of works. Paul (in Romans 4) was discussing a law system demanding perfect works--works of merit, works which could result in human boasting. James (chapter 2) was discussing works of obedience, works produced by faith. Paul stresses that one cannot be saved by works without faith. James stresses that one cannot be saved by faith without works.



The kind of faith that avails before God has always been, continues to be, and will always be the live, active, working, obedient faith. And, this is the kind of faith which Abraham had. And God blesses all those who "...walk in the steps of that faith of our father Abraham which he had in uncircumcision" (4:12).

It should be pointed out that when Paul stresses that Abraham was not justified by works of law that he was not talking about the Mosaic law, for that law was not given until four hundred and thirty years later (Gal. 3:17). Rather, he was talking about the inadequacy of any law system. The principle would be applicable to the Mosaic law. It did not--it could not--justify.

Certainly Paul does not--in Romans 4:4,5--teach that the gospel is not law, or that the gospel does not demand works. What he stresses is that the gospel is not a law system, but that it is a faith system. But, the faith system--made possible by God's grace--demands works of obedience.

#### Romans 4:15

In this passage Paul says, "...for the law worketh wrath; but where there is no law, neither is there transgression." Transgression is reckoned and is dealt with according to the law of God under which one lives or has lived. The fact of the existence of transgression means the fact of the existence of God's law. Is it true that God now commands all men everywhere to repent? Is it true that there is now the fact of transgression? Have all (accountable persons) sinned? Does 1 John 1:8-10 teach that all accountable persons have sinned?

If there is now the fact of "transgression," and if there is no transgression where there is no law--then it is clear that there is now such a thing as God's law. But, the law of God which is now applicable to all men everywhere is the gospel of Christ. Therefore, it is clear that the gospel of Christ is "law."

Romans 6:14

In Romans 6:14 Paul says: "For sin shall not have dominion over you: for ye are not under law, but under grace." Does Paul--in this passage--teach that the gospel is not law? that grace precludes law?

Paul, in chapter 6, emphasizes the Christian's obligation to live righteously. He shows emphatically that this obligation is clearly set forth in consideration of baptism. In baptism one dies to a life of sin. This does not mean that the child of God will not be guilty of momentary acts of sin. It does mean that the child of God will not live a life of continual sin. In baptism one is raised to "walk in newness of life." The child of God--one who has been baptized into Christ--is "...no longer in bondage to sin" (6:6). Paul says therefore: "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (6:11). Paul continues: "Let not sin therefore go on reigning in your mortal body, that ye should obey the lusts thereof: neither present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God."

It is at this point that Paul says, "For sin shall not have dominion over you...." This is the case (1) because you have been baptized into Christ, for the remission of sins; (2) you are in Christ, with the obligation (and privilege) of walking in newness of life; (3) the gospel provides the instructions and the motivation to enable you to keep Christ on the

throne in your life. The gospel provides for remission of past sins (sins forgiven when one is baptized), and for continual cleansing for all those who keep on walking in the light (1 Jno. 1:7). "For sin shall not have dominion over you..." (of verse 14) is identical in meaning with "...that so we should no longer be in bondage to sin..." of verse 6.

Paul explains why it is the case that "...sin shall not have dominion over you...." He says, "...for ye are not under law, but under grace." This statement certainly does not mean that God's people are not under law in any sense. It simply means--as previously indicated--that those addressed were not under a law system, but were under a grace system (which is the faith system). These remarks were made to people who had been baptized into Christ, who had been raised to walk in newness of life, who were obligated to keep on living righteously. The required obedience is obvious, and obedience implies law. The gospel of Christ is "a law of faith" (Rom. 3:27).

#### Romans 7:6

In chapter 7, verse 6, Paul says: "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." Does Paul, in this passage, teach that God's people are not under law? that the gospel is not law? that serving "in newness of spirit" means that those thus serving are under no law?

This passage is identical in sense with 6:14. Paul has been discussing (in 7:1-5) the duration of the Mosaic law. That law served its purpose, and ended at the cross. "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring

forth fruit unto God." Clearly, "the law" in 7:6 is the Mosaic law. The passage says that those once under the law of Moses have been "discharged" from it. The passage certainly does not say that Christians are under no law. It does not teach that the gospel is not law.

Romans 8:2

Paul emphasizes that "There is therefore now no condemnation to them that are in Christ Jesus." The Mosaic law was designed to make the sin clear in the life of the individual who lived under that law. When the sin was made clear, the individual was brought to realize his violation, his guilt, and thus his condemnation and spiritual death. But, the law of Moses could not deliver from that condemnation. It did not provide actual forgiveness of sins. But "now" to those who "are in Christ Jesus" there is "no condemnation." This is the case because God has provided the sacred plan for man's salvation--God's Plan for Man's Righteousness. The gospel of Christ makes sin clear in the life of the person, produces the deep realization of guilt and condemnation, causes the person to cry out, "What must I do?" But the gospel gives the answer, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins..." (Acts 2:38). The gospel also provides for continual cleansing upon the condition that one "keeps on walking in the light" (1 Jno. 1:7).

Verse 2 contains the explanatory reason for the "no condemnation" affirmation made in verse one. There is no condemnation to those who are in Christ Jesus "Because the law of the Spirit of life has--in Christ Jesus--made me free from the law of sin and death." If verse 2 is the explanatory reason for verse 1, then obviously the "condemnation" (of verse 1) must be closely related to "the law of sin and death" (of verse 2). The

sense is: there is no condemnation because something has provided deliverance from condemnation. The "law of sin" is likely to be identified with the "...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" of 7:23. The "captivity" of 7:23 would be the "condemnation" of 8:2.

There is "no condemnation" because of deliverance which produces freedom. The freedom is "in Christ Jesus." That which makes men "free" in Christ is the truth (Jno. 8:32). The truth is the gospel of Christ. Paul started out (in 1:16) to prove that the gospel of Christ is God's only saving power. He did prove it. But here (in 8:2) he declares that deliverance and consequent freedom in Christ are made possible by "the law of the Spirit of the life." Therefore, "the law of the Spirit of the life" is the gospel of Jesus Christ. Therefore, the gospel of Christ is called the law of the Spirit of the life.

Romans 11:5,6

Paul says, "Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace." Does Paul in this reading teach that the gospel of Christ--the gospel of the grace of God (Acts 20:24)--rules out all kinds of works? Emphatically not!

The "remnant according to the election of grace" refers to the Jews who had become Christians. They had become obedient to the commands of the gospel of grace. Their salvation was by the faith system, the grace system--not by a works system. They had not kept law perfectly. They had not earned or merited their salvation. Forgiveness is a matter of God's grace, not a matter of human merit. God--in the gospel--sets out specific conditions with which one must comply in order to become the recipient of for-

givenness of sins. And, if God set forth ten thousand conditions necessary to one's salvation, and if the person met these conditions--every one--it would not follow that the person had thus earned or merited his salvation, or that God's grace had been nullified.

Anyone who knows anything at all about the gospel of Christ ought to know the difference between works of merit and works of obedience; the difference between a law system and the faith system. the "remnant"--according to the election of grace--had been saved. They had been saved by the gospel of Christ, God's only saving power. But, the gospel is "the law of the Spirit of the life." Romans 11:5,6 do not teach (1) that the gospel is not law, or (2) that the gospel excludes all works.

#### Galatians Passages

It is our intent to consider briefly the Galatians passages which certain persons use in trying to establish the notion that the gospel is not law. We shall note the passages, and make brief comment.

1. Galatians 2:16. "...yet knowing that a man is not justified by works of law but through faith of Jesus Christ, even we believed on Christ Jesus that we might be justified out of faith of Christ and not out of works of law, because out of works of law shall no flesh be justified." Paul here--as in the book of Romans--continues to stress the fact that justification is by means of a faith system and not by means of a law (perfect works) system. By a law system no one can be justified. The justification here referred to is "through faith," and this faith is made possible (ablative, source) by Jesus Christ. But, the

faith system which provides justification is the gospel of Christ, and the gospel of Christ is "the law of the Spirit of the life" (Rom. 8:2).

2. Galatians 2:21. "I do not make void the grace of God: for if righteousness is through law, then Christ died for nought." Paul thus stresses--as he does in Romans--that righteousness is not through law (any law system--Mosaic law, or any other). The doctrine that one could be justified upon the grounds of perfect works--works of merit--would completely "make void" the "grace of God." However, the Bible doctrine of salvation by grace does not rule out works of obedience. In 1 Corinthians 15:10 Paul says, "But 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 I, but the grace of God which was with me." Does it sound like Paul thought that grace rules out labor? Rather, it was Paul's view that lack of labor made "void" the grace of God.
3. Galatians 3:2. "This only would I learn from you, Received ye the Spirit by the works of law, or by the hearing (message) of faith?" This is equivalent to saying to the Galatian brethren: "You did not receive the Spirit by (out of) works of law. You did receive the Spirit by the hearing (message) of faith." The Spirit which these brethren had received was not a consequence of a law (perfect works) system. It was the product of the message of faith, the gospel of the Christ. This passage certainly does not say that the gospel is not law, or that all works are excluded.

4. Galatians 3:10. "For as many as are of works of 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." Again, Paul speaks of the law system. The only way one could be saved by a law system would be to keep law perfectly, never sin a single time. In the verses immediately preceding verse 11 Paul had emphasized and had illustrated the kind of faith which results in justification: the kind which characterized Abraham. But this was an obedient faith (Jas. 2:21-24). Obviously, in 3:10 he does not contradict what he had said in verses 6-9.
5. Galatians 3:11-14. "Now that no man is justified by law before God, is evident: for, The righteous shall live by (out of) faith; and the law is not of faith; but He that doeth them shall live in them. 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: that upon the Gentiles might come th blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through the faith." There is no justification by a law system. This is even the plain declaration of the Old Testament. For, in Habakkuk 2:4 God plainly stated that "The righteous shall live by faith." It is interesting to note that this (Hab. 2:4) is the same passage which Paul quoted in Romans 1:17 in connection with the declaration that the gospel is God's saving power. The righteous shall live (be justified) by (out of) faith. But, the law is not of faith. A law system required perfect doing. The law brought a curse (condemnation) to those under it. Christ, by becoming a curse, redeemed the Jews from the condemnation which the law produced. Christ did His marvelous work in



order that the blessing (of salvation) which God had promised (when He made His covenant with Abraham) might be realized by Gentiles (as well as by Jews). These verses simply emphasize that the gospel plan of salvation is a faith plan, a faith system--not a law system. But saving faith is a faith that obeys. The gospel of Christ is "the law of the Spirit of the life."

6. Galatians 3:18. "For if the inheritance is out of law it is no more out of promise: but God hath granted it to Abraham through promise." The great inheritance--salvation--which God contemplated in the Abrahamic promise never was intended to be realized by means of a law system, but by means of the faith system, the gospel of Christ. The promise envisioned fulfillment through faith, not through a law system. "For if they that are of the law are heirs, faith is made void, and the promise is made of none effect:..." (Rom. 4:14). "For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all..." (Rom. 4:16). The promise of salvation, contemplated in the Abrahamic covenant, is made possible in Christ, and upon the terms of the gospel. But the gospel is "a law of faith." Galatians 3:18 does not teach that the gospel is not law. It does teach that salvation is made possible by the gospel, which is the faith system.
7. Galatians 3:21. "Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been out of law." Again, this passage emphatically declares that righteousness is not possible based upon a

law system. If righteousness could have been produced by a law system--a system requiring perfect works--then there would have been no need for the gospel. But there was the need for the gospel, and the promise is fulfilled in those who are characterized by faith--the faith which is made possible by Jesus Christ (3:22). This passage does not teach that the gospel is not law. It simply says that a law system could not save, and that, therefore, there had to be another system.

8. Galatians 5:18. "But if ye are led by the Spirit, ye are not under law." The gospel of Christ makes it possible for us to be led by the instructions of the Spirit. The instructions of the Spirit are given us in the New Testament--"the sword of the Spirit" (Eph. 6:17). This is the faith system. "But now that the faith has come, we are no longer under a tutor" (3:25). We are not under the Mosaic law, or any other law system. We are under the gospel, "a law of faith."
9. Galatians 6:2. "Bear ye one another's burdens, and so fulfill the law of Christ." It is the gospel of the Christ which teaches us to be concerned, compassionate, helpful. But this will of the Christ--revealed to us--is called "the law of the Christ." How could anyone attempt to argue that the gospel is not law? It is not a law system, but it is law.
10. Galatians 6:16. "And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God." There is a "rule" by which we are to walk. The Greek word here translated "rule" is "kanon," and means "a rule of conduct or doctrine." It is interesting

to note that the word "law" (Greek "nomos") means "...a rule of life and conduct." Certainly, Paul does not teach in Galatians--or anywhere else--that the gospel is not law.

#### CONCLUSION

We have sought to refute the false doctrine that Paul teaches in Romans and in Galatians that the gospel is not law, that we are not under law, that works are not important. Our reasoning has been that if Paul does teach in Romans and in Galatians that the gospel is not law, then this teaching must be found in Romans 3:28; 4:4,5; 6:14; 7:6; 8:2; 11:5,6; Galatians 2:16; 2:21; 3:2; 3:10; 3:11-14; 3:18; 3:21; or in 5:18. If it is not found in these passages, then it is not found in Romans or Galatians.

We have shown that the doctrine that the gospel is not law is not found in Romans, and that it is not found in Galatians. Not only so, we have shown that the gospel of Christ is "a law of faith (Rom. 3:27), is "the law of the Spirit of the life" (Rom. 8:2), is "the law of Christ" (Gal. 6:2), and is a "rule of conduct." James refers to "the perfect law of liberty" (Jas. 1:25), "the royal law," (Jas. 2:8), and "the law of liberty" (2:12).

We humbly and fervently pray for the "grace only" false teachers--that they will come to understand "the law of Christ," and cease their pernicious ways.

## PERTAINING TO ROMANS 5:12-19

<u>VERSE</u>	<u>SIN OF ADAM</u>	<u>CONSEQUENCES</u>	<u>DEATH OF CHRIST</u>	<u>RESULTS</u>
12,18	as through one man	death passed unto all men	one act of righteousness	justification
15	by the trespass of the one	many died	gift by the grace of God	did abound unto many
16	of one	condemnation	the free gift	unto justification
17	by the trespass of the one	death reigned	grace and gift of righteousness	reign in life through through Christ
18	through one trespass	condemnation	one act of righteousness	justification
19	through one man's disobedience	many were made sinners	the obedience of the one	many made righteous

APPENDIX D

## NOTES ON ROMANS 7:1-6

- I. QUESTION-----Asked in such a way as to set forth the time in which the law has dominion over a man.
- II. ILLUSTRATION--The married woman is bound (by the law of God) to the law of her husband so long as the husband lives. Consequently, if the husband dies the wife is discharged from (dies to) the law of her husband.
- III. SIGNIFICANCE--of the illustration:
1. If, while the husband lives, the woman marries another man she shall be called an adulteress.
  2. If the husband dies, the woman is free from the law of her husband, so that she can marry another man without being an adulteress.
- IV. APPLICATION--of the facts presented:
1. You brethren, who were once under the law, were made dead to the law through the body of Christ. You became dead to the law of Moses when the Lord gave His body upon the cross.
  2. Consequently, you can be (and should be) married to another husband--"even to him who was raised from the dead."
  3. In this new union (new marriage) you will be obligated and privileged to bring forth fruit unto God.

V. FORMER LIFE---Paul refers to the kind of life lived by those under the law. "When we were in the flesh" means when we lived under the Mosaic law. "The sinful passions, which were through the law, wrought in our members (members of our bodies) to bring forth fruit unto death." The "sinful passions" were the unlawful desires of the body. The law did not produce these sinful passions, but clearly defined them, identified them--made sin clear. Cf. 3:20; 4:15. The law made the sin clear, caused realization of guilt and condemnation, but did not provide for actual forgiveness of sins (Rom. 3:20; Gal. 2:16; Acts 13:39).

VI. PRESENT LIFE-- Paul next makes reference to the present life--the life which is now possible for those who have been discharged from the law of Moses, and who are now in the Christ--having been baptized into Him, and having been raised to walk in newness of life. Paul declares--

1. We have been discharged from the law;
2. We have died to that wherein we were held (when the law died, we died to that law);
3. This does not mean that there is nothing by which we are to be governed;
4. The consequence is that "we serve in newness of the spirit, and not in the oldness of the letter." This is the point which becomes the theme of the entire 8th chapter. Therein Paul stresses our obligation

to be governed by the "law of the spirit of life in Christ Jesus." This is identical to being governed by the gospel of Christ.

- VII. OBSERVATIONS: 1. In these verses Paul is not discussing marriage. He is discussion the Mosaic law--particularly, when it ended. The law of Moses was husband No. 1. Fleshly Israel (Old Testament Israel) was the bride. Israel was married to the Mosaic law. It was God's plan for fleshly Israel to become married to the Risen Lord (as husband No. 2). But, polygamy has always been contrary to God's law. Before Israel (the bride) could marry the Risen Lord (as husband No. 2), husband No. 1 (the Law of Moses) would have to be dead. So, Paul declares in verse 4: "...ye were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God."
2. These verses stress in no uncertain terms that the law ended. It was fulfilled by the Christ (Mt. 5:17; Jno. 17:3; Jno. 19:30), and was nailed to the cross (Col. 2:14; Eph. 2:14-18; Heb. 7:12; Heb. 10:9).
3. We learn a great deal about God's law on marriage. In the statement, "For the woman that hath a husband is bound by law to the husband while he lives," the word "law" refers to God's law on marriage, which

law is as old as the human family. This law carries us back to Adam and Eve and the Garden of Eden. It is God's plan that in the family unit there be one husband and one wife. It is God's plan that these be united in love or mutual affection. It is God's plan that they be faithful to each other as husband and wife until separated by death. NOTE: In the event that either party shall be unfaithful to the other, God has another law which steps in and takes over, and according to which certain rights are given to the innocent party (Mt. 19:9). It is God's plan that there be children in the home. If either companion dies, God's law gives the remaining party the right to form another marriage.

4. Those who are in Christ constitute the bride of Christ. The Church is His bride, and Christians are now married to Him. Cf. Eph. 5:22ff.



APPENDIX E

## ROMANS 7:7-25

INTRODUCTION: Remember that in chapters 7 and 8 Paul is discussing the governing factor of the gospel. He says: the governing factor (1) is not the Mosaic Law, but (2) is the law of the Spirit of life in Christ Jesus. In chapter 7 Paul discusses the law of Moses. He stresses (in verse 1-6) that those once under the law had been delivered from it--that the law had served its purpose, and had ended at the cross. Verse 6 is the key to the rest of chapter 7 and to all of chapter 8. Verse 5 summarizes much of what we have in verses 7-25 (of chapter 7).

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In verses 7-12 Paul stresses that the law itself was "good."

- I. QUESTION-----What shall we say then? Is the law sin?
- II. ANSWER-----God forbid.
- III. PURPOSE-----Paul proceeds to discuss the "purpose" of the law--that God gave it that the man under it might "know" (realize) his sin.
- IV. ILLUSTRATION--Paul illustrates this matter by specific reference to covetousness.
- V. PROBLEM-----That which was intended to be "unto life" actually was "unto death."
- VI. CONSEQUENCE---Sin, through the commandment, "slew me."
- VII. CONCLUSION:---"So that the law is holy, and the commandment holy, and righteous, and good."

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In verses 13-25 Paul stresses that it was not the law, but sin, which produced spiritual death.

- I. QUESTION-----Did then that which is good become death unto me?
- II. ANSWER-----God forbid.
- III. EXPLANATION---Paul emphasizes again that God gave the law in order that in the lives of the people under it "sin might be shown to be sin," that "sin might become exceeding sinful."
- IV. ILLUSTRATION--In verses 14-20 Paul gives a powerful illustration of the condition of the man under the law. He knew what he ought to do, and with the mind he wanted to do it, but--because of the weakness of the flesh, he did not do what he actually wanted to do, but did do that which he did not want to do. The man under the law practiced the things (the sins) which he (in his mind) did not want to practice. He did not practice the good things which he (in his mind) actually wanted to practice. In this terrible situation is implied at least two points: (1) the law, given to make sin clear, and thus to curtail sin, is good; (2) the man under the law was a slave to sin. Certainly, it is the case that the man himself was responsible for his condition (for his weakness), but the fact remains that he was a slave. Deliverance from this kind of a situation would of necessity involve dealing with the desire, the mind,

the will. The desire (mind, will) would have to become strong enough to control the body and to overthrow the sinful passions. The Gospel of Jesus Christ deals with this point. The gospel of Christ provides for complete remission of all past sins, and also for deliverance from the "practice" of sin. Deliverance from the "practice" of sin involves the development of a strong will, a strong desire to do good. This is involved in the many passages that deal with the Christian's obligation to have the same mind, attitude, spirit, as that characteristic of Christ Himself. The law dealt with the actual sin--defined sin, made the sin clear--but did not deal primarily with changing the mind of the man. The law did not deal with positive attitudes which would eliminate all covetousness. The law simply dealt with the actual covetousness. The law said, "thou shalt not covet." The gospel says: "It is more blessed to give than to receive." The story of the cross--the gospel plan of salvation--makes the will strong enough to overcome the power of sin in the body and to do that which is good. Deliverance is through Jesus Christ.

V. GENERALIZATION--In verses 21 through 23 Paul makes a generalization, growing out of what he has discussed in the "illustration." He says: "I find then the law (a law) that, to me who would do good, evil is present. For 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."

VI. EXCLAMATION---In verses 24 and 25a we have an "exclamation," which is made up of the following: (1) Condition, (2) Question, (3) Gratitude, (4) Answer.

VII. OBSERVATION---Paul closes this section with the observation: "So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin."

The Mosaic law ended with the death of the Christ. This fact does not mean that the law itself was sin. The fact is that the law was good. It did that for which God gave it. Further, that which is good did not become death to the man under it. The problem, in relationship to the law, was not weakness in the law itself. The weakness was in the people under the law. But, the fact remains that the law served its purpose, and was nailed to the cross. The law is no the governing factor in connection with the gospel of Christ.

APPENDIX F

## NO CONDEMNATION

(Rom. 8:1-4)

SUBJECT: Salvation

TITLE: No Condemnation

PROPOSITION: To make an expository study of Romans 8:1-4.

OBJECTIVE: To help all to understand these verses, and to learn the lessons which are therein set forth.

INTRODUCTION:

1. Read Romans 8:1-4.
2. Regarding the text:
  - (1) The very theme of the book of Romans is announced in 1:16--i.e., that the gospel of Christ is God's only saving power.
  - (2) Paul has emphasized that the gospel is God's plan for man's righteousness.
  - (3) In chapters 7 and 8 Paul stresses that the governing factor in this plan is not the Mosaic Law, but is the gospel of Christ.
  - (4) It is in this context that Paul emphasizes that only the gospel can deliver one from condemnation.
3. Out of this background, I want to study with you verses 1-4, of Romans chapter 8.

DISCUSSION: In these verses we have--

- I. AFFIRMATION: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

1. Note the "is." This is the situation now.
2. Note the "therefore." That is, this is the conclusion which is demanded by the material which has been presented.
3. Note the "now." This is not the way it has always been, but this is the way that it is now.
4. "No condemnation."

(1) This does not prove the doctrine of "impossibility of apostasy."

(2) How is the word "condemnation" used in this passage? What is the context? Chapter 7 stresses that the Law of Moses helped one to realize his sin, his guilt, his condemnation, but that the law could not deliver from that condemnation--it could not forgive.

(3) 7:24 says: "Wretched man that I am! who shall deliver me out of the body of this death?" The answer rings out in verse 25: "I thank God through Jesus Christ our Lord." The gospel provides for actual forgiveness of sins. Only the gospel can deliver from this condemnation.

(4) There is no condemnation to certain ones. That is, to those who walk not after the flesh but after the Spirit.

A. What does it mean for one to walk "after the flesh"?

B. What does it mean for one to walk "after the Spirit"?

II. EXPLANATION: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."

1. Note carefully the "for." This passage is given as "explanatory proof" of the preceding affirmation. This passage explains why it is and how it is that there is therefore now no condemnation to

those who are in Christ Jesus, who walk not after the flesh, but who walk after the Spirit. But, if this is the case (and it is), then "made me free from the law of sin and of death" must be equivalent to deliverance from "condemnation."

2. "The law of the Spirit of life" is the pure, plain, gospel of Jesus Christ.

(1) It is the gospel which delivers men from "condemnation."

(2) It is the gospel which makes men free from sin.

A. Cf. Jno. 8:32;

B. Cf. Rom. 6:17, 18.

(3) The gospel delivers men--

A. From the guilt of sin;

B. From the continual practice of sin;

C. From the (other) tragic consequences of sin--condemnation, death, hopelessness.

III. ELABORATION: "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 righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

1. Deficiency: There was a definite deficiency in the Law of Moses.

There was something which it could not do. What was it the law of Moses could not do? It could not deliver one from condemnation. This was the case because the Mosaic law did not provide for actual forgiveness of sins. Cf.

(1) Heb. 10:1-4;

- (2) Gal. 2:16;
- (3) Acts 13:39.
2. Why? What was the reason for this deficiency? Why was it that the law could not justify? Answer:
- (1) The Mosaic Law was a "law system," and a "law system" demands perfect obedience--never committing a single sin!
- (2) The law was holy and righteous and good (Rom. 7:12). It did that which God intended it to do. The weakness was not in the law itself, but in the people under the law. The weakness was in the flesh.
3. Remedy: Who provided the remedy for that deficiency? and what was the remedy that was provided?
- (1) God provided the remedy. God Himself worked out the sacred plan for man's salvation.
- (2) God sent His Son--
- A. God sent His son in the likeness of sinful flesh. Cf. Phil. 2:5-7.
- B. God sent His son "for sin"--i.e., concerning sin, to deal with the problem of the sins of men.
- C. God sent His son to "condemn" sin in the flesh.
- D. God sent His son to deliver men from that "condemnation."
4. Designed Consequence: God provided this great remedy "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."



- (1) The "righteousness of the law" here is the righteousness toward which the law tended, and to which it pointed, and of which it was a type, but which it could not itself produce. Cf. Mt. 7:12.
- (2) The Law of Moses helped to prepare for the real righteousness which can be had only in the Christ, in the church, and upon the terms of the gospel.
- (3) The "righteousness of the law" was prophetic, and is fulfilled in those--
  - A. Who are in Christ;
  - B. Who walk not after the flesh;
  - C. Who walk after the Spirit.

CONCLUSION: Let us be careful to learn--

1. It is NOW possible for one to have actual forgiveness of sins--salvation, freedom from condemnation. This salvation--
  - (1) Is conditional;
  - (2) Is located in Christ (Cf. 2 Tim. 2:10);
  - (3) Is possible upon the terms of the gospel.
2. In Christ Jesus one has the obligations (and the privileges) of--
  - (1) Refusing to walk according to the flesh;
  - (2) Continuing to walk according to the Spirit.
3. God has dealt with man in three different systems of religion, and we live in the time of the third system--the time of the Christ, the gospel of the Christ, and the church of the Christ.

4. God gave the Mosaic Law TO the Jew, and FOR the Jew, and it was designed to bring those under it to the Christ, to the faith, to the church. Cf. Gal. 3:23-27.
5. The Law of Moses tended toward "righteousness," but it could not produce ultimate righteousness. This can be had only in the Christ, upon the terms of the gospel.
6. Let us learn the seriousness of sin--
  - (1) Sin separates one from God;
  - (2) Sin brings upon one God's condemnation;
  - (3) Sin is against God.
7. It is the case that often--
  - (1) Men approve what God condemns;
  - (2) Men condemn what God approves.
8. There is "no condemnation" to certain ones: to those who are in Christ Jesus, and who keep on walking--not according to the flesh, but--according to the Spirit. This is the case because--
  - (1) In baptism, one is delivered from the "condemnation" of all past sins;
  - (2) In living the Christian life one "keeps on walking in the light" and the blood of Jesus Christ "keeps on cleansing" him from all sin (1 Jno. 1:7).

APPENDIX G

VOLUME XIII

BIBLICAL NOTES

MARCH, 1980

## ROMANS 8 AND THE HOLY SPIRIT

## Introductory

1. In Romans 8:5-11 Paul says:

For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: for they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. 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.

2. The Holy Spirit is clearly involved in God's governing those who love the Lord, and who have submitted themselves to the gospel of Christ. In preceding chapters Paul has made it clear that God's Plan for Man's Righteousness (1) is a plan which requires an obedient faith upon the part of the individual; (2) is not a matter of one's earning God's favor by meritorious works; (3) is a plan based upon God's wonderful grace. In 6:14 Paul has stated: "For sin shall not have dominion over you: for ye are not under law but under grace." These great basic facts would occasion the question: "Are you saying that in Christ there is nothing by which one is to be governed? that since we are not under law there is, therefore, no governing factor?" Paul answers: "It

doesn't mean that at all! There IS something by which we must be governed--but it is not the law." Paul proceeds to discuss this GOVERNING FACTOR, the GOSPEL OF THE CHRIST. This is the burden of chapters 7 and 8. Paul considers this matter negatively, and then positively. Chapter 7 emphasizes that Christians are not governed by the law of Moses. Chapter 8 emphasizes that Christians ARE governed by the law of the Spirit of life in Christ Jesus. Romans 8 is a most marvelous discussion of the Holy Spirit. Verse 9 states plainly: "But if any man hath not the spirit of Christ, he is none of his." It is obvious, therefore, that one's having the "Spirit of Christ" is something essential--it is something important.

3. The New Testament plainly teaches that the Spirit dwells in the child of God. In Acts 2:38 Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." In Acts 5:32 we have: "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." In 1 Corinthians 3:16,17 Paul says: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroy the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." In 1 Corinthians 6:19,20 we have: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body." In Galatians 4:6 the Record says: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Thus it is clear that the Holy Spirit is promised to the obedient, and that the Holy Spirit dwells in the child of God.

But, in the light of Romans 8, what about that person in whom the Spirit does not dwell? "But if any man hath not the Spirit of Christ,..." what things are true of him? This is the particular point involved in the present study. It shall be our purpose to point out--especially in the light of Romans 8--the things which are true of that person in whom the Spirit does not dwell.

DISCUSSION: If any man hath not the Spirit of Christ--

I. If any man hath not the Spirit of Christ, he does not have the mind of the Spirit. This is the fundamental thought involved in verses 5-8. In these verses the "mind of the spirit" is contrasted with the "mind of the flesh." The "mind of the flesh" is that attitude or disposition based upon which a person seeks to bring about satisfaction of unlawful fleshly desires. The "mind of the Spirit" is that attitude or disposition based upon which the individual seeks to bring about satisfaction of spiritual ambitions and spiritual desires; it is that mind which causes one to put "first things first." According to verse 9 one does possess the mind of the Spirit upon the condition that the "Spirit of God" dwelleth in him. In this reading, therefore, the "Spirit of God" and the "mind of the Spirit" are not the same thing: the "Spirit of God" is the cause, and the "mind of the Spirit" is the result or the effect. Without this cause there will not be this effect. The "mind of the Spirit" is the same as the "mind of Christ" discussed in Philippians 2:5-11. The "mind of the Christ" is that mind which produces the "fruit of the Spirit," discussed in Galatians 5:22,23. Paul says, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against

such there is no law." One who has the mind of the Spirit is a partaker of the "divine nature," 2 Peter 1:4, and will constantly be adding the graces discussed in 2 Peter 1:5-8.

II. If any man hath not the Spirit of Christ, Christ is not in him.

According to verses 9 and 10 the "Spirit of God," "the spirit of Christ," and "Christ" Himself dwelling in the individual all mean the same thing--it is all the same indwelling. If the "Spirit of God" dwells in a person, the "Spirit of Christ" dwells in that person, and the "Christ" Himself dwells in that person. It is essential to one's salvation that Christ dwell in him. This fact helps us in answering the question: HOW does the Holy Spirit dwell in one? We often hear the question: How does the Holy Spirit dwell in the Christian? But, it is all the same indwelling. If I can learn how the Christ dwells in the Christian, I will have learned how the Holy Spirit dwells in the Christian. But, Paul prayed for the Ephesian brethren that Christ might dwell in their hearts through faith (Eph. 3:17). And, it is a fact that faith comes by hearing the word (Rom. 10:17). It is clear, therefore, that Christ dwells in the Christian in conjunction with the word, and the Holy Spirit dwells in the Christian in conjunction with (in and through, by means of) the word.

With regard to the matter of "How does the Holy Spirit dwell in the child of God?" we suggest that there are only three possibilities to be considered. The Spirit dwells in the Christian (1) means that the word only dwells in the Christian--independent of and separate and apart from the Holy Spirit; or, (2) means that the Holy Spirit only dwells in the Christian--independent of and separate and

apart from the word; or (3) means that the Holy Spirit dwells in the Christian in and through, by means of, in conjunction with--the word. I reject #1--the word only idea, simply because one receives the word before he is baptized (Acts 2:41). I reject #2--the Holy Spirit only idea, and all the inherent subjectivity. Therefore, I must accept position #3--the position that the Spirit dwells in the Christian in and through, in conjunction with, the word of God.

If the "Spirit of Christ" and "Christ" Himself dwelling in the person mean the same thing, then if the Spirit is not in a person the Christ is not in him.

IV. If any man hath not the Spirit of Christ, he has not been raised from the dead. In verse 11 Paul says, "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." According to this passage, the indwelling Spirit results in a spiritual resurrection. This verse does not refer to the final (the general) resurrection, for (1) that resurrection will not be dependent upon the indwelling Spirit, and (2) reference here is to the resurrection of the mortal body. This is the same resurrection discussed in Romans 6:3,4,11. Paul says, "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life...Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." In Ephesians 2:1, Paul says, "And you did he make alive when ye were dead through your

trespasses and sins,...." Likewise, in Colossians 3:1 we have: "If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God." These had been "buried with Him in baptism" and had been made "alive together with Him," Colossians 2:12,13. When one has been raised from the waters of baptism he is a resurrected person--he is a "new creature" (2 Cor. 5:17). The Spirit is promised to those who are baptized into Christ (Acts 2:38). Where the Spirit does not dwell, there is not this resurrection.

V. If any man hath not the Spirit of Christ, he is living according to the flesh. In Romans 8:12,13 Paul says: "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." Those in whom the Spirit does not dwell live "after the flesh." Living "after the flesh" results in the "works of the flesh" which are discussed in Galatians 5:19-21. Paul says, "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." And, those who live "after the flesh" involve themselves in spiritual death, Romans 8:5,6.

VI. If any man hath not the Spirit of Christ, he is not a child of God. In Romans 8:14,15 Paul says, "For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit



of bondage again unto fear; but ye received the spirit of adoption (literally, of sonship) whereby we cry, Abba, Father." By baptism into Christ, one becomes a member of the family of God. The church of the Lord is God's family (1 Tim. 3:15). But, the indwelling measure of the Holy Spirit is promised to those who are baptized, Acts 2:38. Those in whom the Spirit does not dwell are not led by the Spirit, and those who are not led by the Spirit are not children of God. They have no right to cry, "Father, Father." Those who have not the "Spirit of God" do not have the blessings which God has provided for those in His family.

VII. If any man hath not the Spirit of Christ, he does not have the double witness of sonship. In verse 16 we have: "The Spirit himself beareth witness with our spirit, that we are children of God...." This reading shows that so far as concerns the sonship of those who have the Spirit of Christ, there is a double testimony, double witness: (1) there is the testimony of the Holy Spirit, and (2) there is the testimony of the human spirit. Thus, one's own spirit and the Holy Spirit bear witness to the fact of his sonship.

VIII. If any man hath not the Spirit of Christ, he is not an heir of God. Note carefully verses 16 and 17: "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." Those in whom the Spirit dwells are "children of God," and if "children," then they are "heirs." Those in whom the Spirit does not dwell are not children. And, if they are not children they are not heirs of

God, and they are not joint-heirs with Jesus Christ. Those who have not the Spirit of Christ are not in position to receive the blessings which God has in store for his children.

IX. If any man hath not the Spirit of Christ, he does not have the Spirit's assistance in prayer. In Romans 8:26,27 we have this reading: "And in like manner the Spirit helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." There is an infirmity characteristic of the Christian in connection with prayer: "We know not how to pray as we ought." The Spirit helps us in overcoming this infirmity. The Spirit "maketh intercession for us with groanings which cannot be uttered." God, who searches the hearts, knows what is the mind of the Spirit. That person in whom the Spirit does not dwell does not have this unusual and remarkable assistance provided by the Holy Spirit.

#### CONCLUSION

We have sought to emphasize that if a man hath not the Spirit of Christ, the following things are true: (1) he does not have the mind of the Spirit; (2) he does not belong to the Christ; (3) Christ is not in him; (4) he has not been raised from the dead; (5) he is living according to the flesh; (6) he is not a child of God; (7) he does not have the double witness of sonship; (8) he is not an heir of God; and (9) he does not have the Spirit's assistance in prayer.

Obviously, being characterized by the Spirit of Christ is essential to one's salvation. And, we must always keep in mind that the indwelling measure of the Holy Spirit is given to those who obey Him (Acts 2:38; Acts 5:32).

What are the reasons for the indwelling Spirit in the child of God? The Spirit dwells as the earnest (down payment, the pledge) of our inheritance (Eph. 1:14; 2 Cor. 1:22). The indwelling Spirit enables us to cry, "Abba, Father" (Gal. 4:6). The indwelling Spirit enables one to have the mind of the Spirit (Rom. 8:9). The indwelling Spirit gives assurance that we are children of God (Rom. 8:14-16; Gal. 4:6). The indwelling Spirit enables us to be strong (Eph. 3:16), and enables us to have spiritual life (Rom. 8:11). The fact of the indwelling Spirit (the knowledge of this fact) is a deterrent to sin (1 Cor. 6:19,20).

How does the Christian know that the Spirit of Christ dwells in him? In the same way that he knows that he has a soul (or that he IS a soul)--the Bible tells him so! There is no sensory perception.

APPENDIX H

## OUR LIVES MUST BE DIRECTED BY THE SPIRIT BECAUSE: THE SPIRIT--

1. Delivers from condemnation, 1,2;
2. Enables realization of righteousness, 3,4;
3. Produces life, 5-8;
4. Enables one to have the mind of the Spirit, 9;
5. Enables one to belong to Christ, 9;
6. Produces righteousness, a spiritual resurrection, 10,11;
7. Is essential to life, 12,13;
8. Is essential to our being sons of God, 14-17;
9. Is essential to ultimate glory, 17ff;
10. Produces hope, 18-25;
11. Helps us in prayer, 26,27;
12. Is essential to ultimate good, 28-30;
13. Gives assurance that nothing can keep God from working all things together for good (31-39)--
  - (1) No one can stand against us;
  - (2) God will freely give us all things;
  - (3) No charge against us can be sustained;
  - (4) God justifies;
  - (5) The Lord is for us and makes intercession for us;
  - (6) Nothing can separate us from the love of God.

APPENDIX I

## BRIEF SUMMARIES OF EACH CHAPTER

In this section it shall be our purpose to set out a brief summary of each chapter in the book of Romans.

CHAPTER ONE: Paul extends the salutation, in which he (1) identifies himself as the source (writer) of the letter, (2) specifies those addressed, and (3) expresses the salutatory prayer. He makes mention of his prayers for the brethren addressed. He discusses his long-standing desire to visit them. He explains his obligation to them (and to others) in connection with the gospel. He announces the theme of the letter. He proceeds to discuss the condition of the Gentiles anterior to the gospel--their inexcusableness, their uncleanness, their vile passions, and their reprobate mind. In all this Paul was emphasizing that the Gentiles were LOST and were in need of God's saving plan, the gospel.

CHAPTER TWO: In this chapter Paul has in mind in particular the Jews. He says that the Jew was without excuse and was self-condemned. He mentions the nature of God's judgment. He considers a possible erroneous Jewish conception about God's judgment. He then discusses a second possible erroneous Jewish conception about God's judgment. He discusses in beautiful detail God's final judgment. He explains the standard of God's final judgment. He discusses the hypocritical attitude and conduct of the Jews. He stresses that it was the keeping of the law which counted--not just having it. He then explains who a real Jew is, and what real circumcision is.

CHAPTER THREE: In this chapter Paul first disposes of four Jewish objection questions: (1) Is there any advantage in one's being a Jew? (2) Will Jewish unfaithfulness cause God to fail to keep His promises? (3)

Could God be just in punishing that which occasions evidence of His goodness? (4) Are Jews any better than Gentiles? Paul then discusses God's plan for man's righteousness--that this plan (1) has now been manifested; (2) is "apart from law"; (3) was "witnessed by the law"; (4) was witnessed by the prophets; (5) involves faith in Jesus Christ; (6) is for all them that believe; (7) is free; (8) is by God's grace; (9) involves the righteousness made possible through the redemption that is in Christ Jesus. Paul next discusses the Christ, involved in this plan, as the propitiatory sacrifice: (1) to this end God set him forth; (2) He is our propitiation "through faith"; (3) He is our propitiation by means of "his blood"; (4) He establishes God's righteousness in "passing over the sins done aforetime"; (5) He establishes that "God is just, and the justifier of him that hath faith in Jesus"; (6) He excludes "glorying" on the part of those who accept His sacrifice. Paul then sets forth a wonderful conclusion--the conclusion of the argument which he began in 1:16--(1) Justification is possible; (2) justification is based upon "faith"; (3) Justification is not based upon "works of law"; (4) God's plan is for both Jews and Gentiles; (5) God's plan actually establishes law.

CHAPTER FOUR: First, Paul cites Abraham as an illustration of the principle of justification based upon faith (verse 1-8): (1) He raises an introductory question about the means of Abraham's justification. (2) He then shows that Abraham was justified based upon faith--not upon law--as proved by the following: He had not whereof to glory; the scriptures so teach; works of law rule out grace; and David taught the same thing. Paul next shows that this principle (of justification by faith) applies with equal force to both Jews and Gentiles (verses 9-12). He raises a question regarding the scope of the blessing referred to in a statement made by

David. He makes reference to the basic fact under consideration--that is, Abraham's faith. He discusses the time element involved in Abraham's faith--that it antedated circumcision. He shows the designed consequences of this significant fact. Then, Paul emphasizes that from the first God intended that the Abrahamic promise be fulfilled through faith--not through law--verses 13-17. Paul (1) states this fact plainly, (2) shows that the idea of fulfillment by law would nullify the promise, (3) stresses the consequences of the law, and emphasizes that the promise is of faith, is according to grace, and is for all who believe. Paul then discusses Abraham's marvelous faith (verses 18-21): (1) In hope against hope he steadfastly believed that he would become a father of many nations. (2) Consideration of his own physical condition did not weaken his faith. (3) Consideration of Sarah's physical condition did not weaken his faith. (4) Abraham looked to the promise, wavered not through unbelief, waxed strong through faith, gave glory to God, was fully assured that God was able to do what He had promised. Finally, Paul shows that the statement regarding Abraham's faith applies to all who believe (verses 22-25). Paul states this fact plainly. He refers to Jesus our Lord--that God raised Him from the dead; that he "was delivered up for our trespasses"; that He "was raised for our justification."

CHAPTER FIVE: This chapter, in a very special way, emphasizes the  blessings of justification. Paul refers to the fact of justification by faith. He states that we have peace with God. He mentions that we stand in grace. He states that we rejoice in the hope of the glory of God. He emphasizes that we rejoice even in tribulation. He discusses our wonderful hope. He stresses that the justified have the greater love of God. He states that we rejoice in God, through our Lord Jesus Christ. He mentions

that the justified have "the reconciliation." He explains in detail that the death of Christ far more than overcomes the effect of the sin of Adam. In this connection, Paul says: (1) Sin entered into the world; (2) "the gift" is in contrast with "the trespass"; (3) Justification is now possible; (4) the law made sin clear--grace brought righteousness.

CHAPTER SIX: In this chapter Paul stresses the Christian's obligation to live righteously. In this connection, he emphasizes that the justified are not to continue to live lives of sin. He explains why this is the case. He deals with the possibility that those addressed might not understand that in baptism they died to a life of sin. He explains in detail that the full significance of baptism makes clear the obligation to live righteously. He stresses that Christians are not to allow themselves to be under the dominion of sin. He shows that the fact of grace does not mean "more sin, more grace"--but, rather that the justified are obligated to be "servants of righteousness." In this connection, Paul says: (1) You are servants of whom you obey. (2) You have become "servants of righteousness." (3) Therefore, "present your members as servants of righteousness," and (4) enjoy the "fruit" of righteousness.

CHAPTER SEVEN: In this chapter, and especially in preparation for emphasizing the obligation to be governed by the Spirit, Paul discusses in minute detail the Mosaic law. He shows, first, that those once under the law had been delivered from the law (1-6). In this connection, (1) he states that law has dominion over a man only while the man lives; (2) he mentions that a wife is bound to her husband only while the husband lives; (3) he states that a woman is free to form another marriage after the death of her husband; (4) he makes application of the illustration; (5) he makes special reference to the kind of life to be lived under Christ. Secondly,



Paul stresses that the law is good (7-12). In this connection, (1) he raises a question; (2) he answers the question; (3) he explains the purpose of the law; (4) he illustrates the purpose of the law; (5) he shows the consequences of the law; (6) he draws a conclusion from the facts given. Thirdly, Paul explains that it was not the law, but sin, which produced spiritual death (13-23). Paul (1) raises a question, (2) answers the question (3) explains what produced the death; (4) illustrates the power of sin, and the law's relationship to it; (5) refers to the "wretched" condition of the man under the law. Fourthly, Paul stresses that there has to be some other means of deliverance (24,25). He refers to the need for deliverance from the "wretched" condition. He implies (in verse 25) the very nature of the means of deliverance.

CHAPTER EIGHT: Reverting to the thought in 7:6, and having discussed the nature, the consequences, and the end of the Mosaic law--Paul stresses the obligation to be governed by the Spirit. (1) He states that there is now no condemnation to certain ones (verse 1). (2) He explains why this is so (verse 2). (3) He emphasizes that what the Mosaic law required but could not produce is realized in those who walk after the Spirit (verses 3,4). (4) He contrasts the mind of the flesh and the mind of the Spirit, and this stresses the importance of one's walking according to the Spirit (verses 5-8). (5) He discusses the blessings which come from the indwelling of the Holy Spirit (verse 9-11). (6) He declares that "we are debtors" to live according to the Spirit (verses 12,13). (7) He explains that those who are "led by the Spirit" are "children of God" (verses 14-17). (8) He cites the hope of ultimate glory as the factor of encouragement in enduring suffering (verses 18-25). (9) He stresses that the Spirit helps us in our prayers (verses 26,27). (10) He teaches that God works all

things together for good, for certain ones (verses 28-30). (11) He emphasizes that nothing can prevent God's working all things together for good (verses 31-39).

CHAPTER NINE: In this chapter Paul begins the discussion regarding the condition of the Jews in view of their rejection of the Christ, the church of the Christ, and the gospel of the Christ. This discussion continues through chapter 11. Paul (1) refers to his own sorrow, in view of their condition (verses 1,2); (2) explains the reason for this sorrow--the terrible condition of the Jews (verse 3); (3) discusses the wonderful blessings peculiar to the Jews (verses 4,5); (4) states that their condition does not mean that God's word has failed in any way (verses 6); (5) explains why this is so (verses 6-13); (6) emphasizes that the condition of fleshly Israel does not mean that God is unrighteous (verses 14-18); (7) stresses that the Jews have no right to question God's dealings (verses 19-24); (8) explains that even the prophets had talked about the salvation of Spiritual Israel (verses 25-29); (9) states the conclusion necessary from these facts, and explains what had happened (verses 30-33).

CHAPTER TEN: Paul continues consideration of the condition of the Jews in view of their rejection of the Christ and His gospel. He emphasizes especially that their condition (1) does not mean that their salvation was impossible, and (2) does not mean that they did not have ample opportunity to obey. Paul--(1) expresses his anxiety with reference to Israel's salvation; (2) makes reference to their particular problem; (3) explains their problem and cites the consequences of it; (4) mentions how the Christ is related to the Law, and to God's Plan for Righteousness; (5) shows that even Moses explained that righteousness by the law demanded perfect obedience; (6) discusses God's plan for righteousness--that it is

of faith, does not demand the personal presence of the Christ, depends upon the word, is attainable, demands confession of the Christ, demands faith in the Christ; (7) states that this plan for righteousness, based upon faith in Jesus Christ--was foretold by Isaiah the prophet, is for all who believe, because all need it, requires calling upon the name of the Lord; (8) discusses what is involved in calling upon the name of the Lord--that the calling precedes and is essential to salvation; that it is preceded by faith; that the faith is preceded by hearing; that the hearing is preceded by preaching; that the preaching is preceded by sending; that preaching is important and is essential; that the order--therefore--is: sending, preaching, hearing, faith, calling, salvation; (9) states that not all the Israelites obeyed the gospel message; (10) mentions that this failure to obey was foretold by Isaiah; (11) states a necessary conclusion from Isaiah's statement; (12) emphasizes that Israel heard the gospel message, but failed to understand (to know) the significance of it. They failed to recognize that it was for them as well as for the Gentiles.

CHAPTER ELEVEN: Paul here continues consideration of the condition of the Jews in view of their rejection of the Christ and His gospel. Paul stresses that--(1) Israel's condition does not mean that God had cast off His people; (2) Israel's fall does not mean their salvation is impossible; (3) the "mystery" of God includes the Jews; and (4) God's wisdom is magnificent. In this connection, Paul: (1) asks the question, "Did God cast off his people?" (2) answers the question emphatically; (3) refers to himself as an illustration explanatory of his answer; (4) states the conclusion demanded from the facts given; (5) cites Elijah's plea and God's response as an illustration; (6) makes application of the illustration; (7) states how the "remnant" was saved; (8) states another conclusion from the

facts given; (9) discusses the hardening of Israel; (10) discusses the fact of Israel's fall, and the significance of it; (11) refers to his relationship to the Gentiles; (12) emphasizes that it is possible for Israel to be saved--that the "receiving of them" would be "life from the dead"; that Israel is "holy"; that Gentiles (who had become Christians) should not glory in their condition; that faith is essential; that it is possible for Gentile Christians to be "broken off"; that God is good and that God is severe; that Israel can be saved. (13) discussed the "mystery" of Israel--that a hardness in part had befallen Israel; "until the fulness of the Gentiles be come in"; "and so all Israel shall be saved"; (14) stresses again that Israel can be saved; (15) emphasizes the magnificent wisdom of God.

CHAPTER TWELVE: In this chapter Paul begins the discussion of the practical application of the gospel in the life of the Christian. This discussion continues through chapter 16. Paul beseeches the brethren to present their bodies as a sacrifice unto God. He admonishes them to "be not fashioned according to this world," but rather to be "transformed." He discusses the means and the designed consequence of the transformation. He instructs that each one think "soberly" regarding himself. He explains that "all members have not the same office," and that each one is obligated to perform according to what he does have. Paul admonishes with reference to a variety of subjects involved in the Christian's life--love, evil, good, brethren's attitude toward brethren, zeal and service, hope, tribulation, prayer, benevolences, hospitality, persecutors, consideration for others, partiality, humility, arrogance, retaliation, being honorable, striving for peace, vengeance, dealing with one's enemy, proper response to evil.

CHAPTER THIRTEEN: This chapter continues the discussion of the practical application of the gospel in the life of the Christian. In this chapter, Paul--(1) discusses the Christian's relation to the civil powers (2) discusses God's law on love, and (3) admonishes the brethren to consider the time. More specifically, Paul--(1) instructs Christians to be in subjection to the higher powers; (2) gives an explanatory reason for this obligation; (3) states a necessary conclusion from the facts given; (4) shows the proper mission of civil powers; (5) shows how to be unafraid of the civil powers; (6) states that the evildoer should be afraid of the civil powers; (7) emphasizes again the mission of civil government; (8) re-emphasizes the Christian's obligation to be in subjection; (9) discusses the Christian's obligation to pay taxes, and to respect the civil authorities; (10) emphasizes the Christian's obligation to love one another; (11) shows how love is related to God's law; (12) states that it is time to "wake up," and explains why this is so; (13) explains what is involved in waking up--both negatively and positively.

CHAPTER FOURTEEN: Chapter fourteen continues the discussion of practical Christianity. It shows specifically the attitude brethren should have toward each other, even when there are conflicting opinions. This chapter discusses (1) brotherly respect for the conviction of others, and (2) brotherly love in matters of indifference. Paul sets forth an obligation with reference to the weak. He gives an illustration of the attitudes of the strong and of the weak. He emphasizes the attitude which the strong and the weak should have toward each other. He explains why these brethren should not "judge" each other. He gives another illustration of the attitudes of the strong and the weak. He stresses that both the weak and the strong were sincere and conscientious. He gives additional proof that

Christians belong to the Lord. He emphasizes that all shall be properly judged. He stresses the right kind of Christian judging of other brethren. He states that no meats are "unclean" of themselves, but are unclean to those who so regard them. He explains that there is, however, a restriction on Christian liberty. He shows that this restriction on Christian liberty grows out of the very nature of the kingdom of God. Paul stresses an obligation which grows out of the nature of the kingdom. He repeats the thought that nothing is unclean of itself. He repeats the restriction on Christian liberty. He stresses that one must not violate his own conscience.

CHAPTER FIFTEEN: In 14:1-12 Paul discussed the need for brotherly respect in matters of indifference. In 14:13-23 he considered the need for brotherly love in matters of indifference. Now, in 15:1-13 he deals with an exhortation which would be the natural outgrowth of brotherly consideration and brotherly love--an exhortation to unity among brethren. The exhortation relates especially to the need for unity among Jewish brethren and Gentile brethren. In verses 14-23 Paul makes reference to several personal matters--his work among the Gentiles, his work with the great contribution, and his need for their prayers.

In these verses, Paul (1) stresses that Christians are to work to please others; (2) mentions that the Old Testament Scriptures enhance our hope; (3) prays that God will help the brethren to be united; (4) emphasizes that through Christ both Jews and Gentiles have hope; (5) prays that the brethren addressed might abound in hope; (6) discusses his persuasion with regard to the brethren; (7) explains why he has written; (8) emphasizes his special ministry among the Gentiles; (9) mentions his long-standing desire to visit the brethren in Rome; (10) mentions the present plans

to go to Jerusalem with the contribution for the poor among the saints; (11) requests the brethren to pray in his behalf; and (12) prays for God's peace to be with them.

CHAPTER SIXTEEN: This is the concluding portion of the "conclusion." Paul warmly commends Phoebe, a servant of the church in Cenchreae, and instructs that she be assisted according to her needs. Paul asks the brethren in Rome to extend greetings to certain ones whom he specifies. He mentions specifically twenty-six different ones, and carefully pays tribute to these. He warns with regard to trouble-makers, false teachers, and gives instructions that these be dealt with. He stresses what is to be done, and why. He sends greetings from those brethren who are with him at the time of the writing: Timothy, Lucius, Jason, Sosipater, Tertius, Gaius, Erastus, Quartus. Finally, Paul sets forth the great, wonderful, concluding doxology--a statement of praise to God, in which there is reference to "the mystery," the Great Commission and the preaching of the gospel, and the desired consequence of it all--obedience to the faith among all the nations!

#### CONCLUSION

In this lesson we have (1) called attention to some introductory matters, (2) set forth the basic outline of the book of Romans, (3) endeavored to provide a brief over-all picture of each chapter in the book.

It is our fervent hope and sincere prayer that this material will help all who study it to have a better understanding of and a deeper appreciation for this book--this amazing book, this beautiful, comprehensive, satisfying discussion of GOD'S PLAN FOR MAN'S RIGHTEOUSNESS.

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