

# THE EPISTLE TO THE ROMANS

By: William B. Hallman

## GENERAL INTRODUCTION

### EVALUATIONS

“Romans is Paul’s Magnum opus. Here we see him at his greatest as a constructive thinker and theologian. For the purpose of systematic theology it is the most important book in the Bible. More than any other it has determined the course of Christian thought in its most fruitful epochs; its texts and definitions have been the battleground of momentous conflicts in the history of the church.” (G.G. Findlay, *The Epistles of Paul the Apostle*, pg. 149).

The English scholar, F.M. Fenton, pays a glowing tribute to the greatness of Romans. “The apostle Paul” says he, “presents Christian doctrine with a sublime power of genius never equaled, and with his natural genius for philosophic thought heightened by a Divine revelation to a depth of insight into human nature and all the faculties of man’s soul such as has never been granted to any secular or inspired teacher. This has made him the leader of advanced thought for the past two thousand years, and has even compelled those who in our day profess to disbelieve in any Divine revelation to confess in admiration of his work that it embodies the essential religion of the future, and that the world is only just becoming able to comprehend the eternal truths he enforced. We who believe know them to be eternal, for they come from the ever-living God” (F.M Fenton, *The Bible as recorded by Eugene C. Caldwell in his The Epistle to the Romans*, pg. 11).

David Smith speaks of Romans as having “measureless and enduring value” as being the “grandest” of Paul’s epistles, “a work which ranks as his chief literary monument and constitutes not the least precious of Christendom’s sacred possessions”; and quotes Samuel Taylor Coleridge as saying: “St Paul to the Romans is the most profound work in existence” (David Smith, *The Life and Letters of St. Paul*, p. 372).

Romans “is the greatest, in every sense of the apostolic letters of St. Paul in scale, in scope, and in its wonderful combination of doctrinal, ethical, and administrative wisdom and power” (Handley Dunelm, *Internat. Stan. Bib. Ency.* Pg. 2614).

“If we except the portraiture of Jesus in the Gospels” declares R.D. Shaw “the Epistle to the Romans is undoubtedly the most marvelous writing in the New Testament. It treats of the loftiest themes that can concern humanity, and it does so with a grasp, an insight, and a holy audacity that the world can never forget”. (R.D. Shaw, *The Pauline Epistles* p. 163).

William Tyndale (1492 – 1536 Eng. Reformer and martyr) speaks of Romans as “a light and a way into the whole Scripture”. “No man” he says: “can read it too oft, or study it too well; for the more it is studied, the easier it is; the more it is chewed the pleasanter it is; and the more groundly it is searched the preciouser things are found in it; so great treasure of spiritual things lieth hid therein.”

David Brown in his Handbooks for Bible Classes says: "Its texture is so firm, its every vein so full, its very fibres and ligatures so fine and yet so strong, that it requires not only to be again and again surveyed as a whole, and mastered in its primary ideas, but to be dissected in detail, and with unwearying patience studied in its minutest features, before we can be said to have done it justice".

"Romans stands at the head like a stately sentinel, as if to say: 'Beyond me lies a great secret, the knowledge in a mystery of Christ, which in other ages was not made known unto the sons of men (Eph. 3:4-5), which if ever known, the initial step must be taken through me.' The Roman letter stands like a mighty tower before a city within which there are untold treasures for plunder, but the tower must first be taken. It would seem the Holy Spirit has intent that the Epistles should be read, beginning with Romans. It is elementary and fundamental to the further study of the Epistles. It is beginning here at Romans the student receives the introduction into the secrets of a hitherto unrevealed purpose of God (Rom. 15:25-26). Romans holds the pass key by which we pass on to the Corinthians, Ephesians, Colossians and on to the close." (W Leon Tucker, Studies in Romans Pg. 7)

"I prefer, therefore, to pass on to the argument, which will incontrovertibly prove that this epistle, besides many other excellencies of the highest order, possesses this peculiar property, and unrivaled honor; that the expositor, who has attained to a true understanding of its contents, has the doors thrown open for entering into the deepest and the most hidden treasures of the Word of Truth." (John Calvin)

"This Epistle is really the chief part of the New Testament and the very purest Gospel, and is worthy not only that every Christian should know it word for word, by heart, but occupy himself with it every day, as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes." (Martin Luther, Commentary On Romans, pg. xiii)

"We come now to look at the Epistles separately, as addressed to the Seven Churches by the Holy Spirit, and we must look at each in the light of the whole. Romans has been placed first as containing the first principles of Gospel teaching; and until we have mastered its lessons we can know nothing as to our true Christian position; and cannot go forward or learn anything else to our real advantage. All other truth which we may learn will be out of proportion and out of place if it is not subordinated to and dominated by the essential and fundamental truths written in the Epistle to the Romans." (Ethelbert W. Bullinger, The Church Epistles, pg. 23)

"And with the continent of the Bible before me, why have I chosen to direct your attention to that epistle of Paul's which was sent originally to the Roman Church? It is because the epistle to the Romans has the most complete diagnosis of the plague of man's sin, and the most glorious setting forth of the simple remedy of justification by faith apart from the works of the law. ... There is in the book of Romans that which will delight the greatest logician and hold the attention of the wisest among men, and there is that in the book of Romans that will bring the humblest soul in tears of repentance to the feet of the Savior, will give him the knowledge of the true value of his soul in the light of eternity and a true concept of the dignity of human personality when it has been lifted by the grace of God. What was it that turned the simple Bedford tinker into the great John Bunyan? Certainly not the intellectual capacities of a Francis Bacon; certainly not the literary gifts of a Shakespeare. But in prison John Bunyan laid hold on the truths that are set forth in the epistle to the Romans; or, to be more accurate, the truths which are in Romans laid hold upon John Bunyan, and gave us his transformed life and his clear insight

into the pilgrim progress of the human race as a camp of displaced persons, uprooted from their natural home and on their way to a far country which is not of this planet either in its roots or in its ideals.” (Donald Grey Barnhouse, *Man’s Ruin*, Vol. I, pgs. 1-3)

“Every Christian ought thoroughly to digest this Epistle to the Romans. It is both the alphabet and the charter of evangelical Christianity. To master its contents is to be ‘grounded and settled’ in the faith, and to acquire a lifelong enrichment. The need for such a treatise is clear. When Paul wrote it the Gospel had been preached through the Roman world for a quarter of a century and many communities of Christians had come into being. It was inevitable that the wide-spreading new faith should evoke momentous questions. What about the doctrine of God’s righteousness if, as this new preaching says, sinners everywhere may be freely pardoned through grace? What about the relation of this ‘Gospel’ to the Law of Moses? Does it not repudiate Moses? And what about the Abrahamic covenant? How can the admission of Gentiles to equal privilege with the Jews be reconciled with that? And what is going to become of morals if God is now going to deal with men on the ground of grace instead of holding them accountable to a righteous law? Will not people sin more than ever, that grace may abound? And what about Israel’s special covenant-relation with God? Does not the new ‘Gospel’ imply that God has now cast off His people? To many a pious Jew it would seem as though the new doctrine was flinging to the winds those heritages which were dearest and most vital.” (J. Sidlow Baxter, *Explore the Book*, Vol. 6, pg. 67)

“Perhaps no one book in the whole of the Scriptures may be considered to have a claim upon all who believe in the Lord Jesus Christ, more than the Epistle to the Romans. Where all exhibit the hall-mark of inspiration comparisons are odious, but inasmuch as a building needs foundations as well as top stones, so we may speak of the epistle to the Romans as essentially fundamental in character. In this epistle Israel as well as Gentile, both in their sin and their salvation, are placed in their true relation to the purpose of God. Here sin receives its fullest exposure, and here justification by faith its grandest exposition. Doctrinal, practical and dispensational truth receive equal attention, and the whole argument is conducted upon a calmer level than was possible when dealing with matters so personal as those which prompted the epistles to the Galatians and Corinthians. To those who are vitally concerned with the teaching of Ephesians, Romans 5:12 – 8:39 is of supreme importance, for Ephesians 2:1 proceeds upon the assumption that Rom. 6 is practical truth. Philippians, too, does not teach but assumes knowledge of justification by faith (Phil. 3:9)” (Chas. Welch, *Just and the Justifier*, pg. ix).

“God’s Method of Making Men Good. This we conceive to be the practical import of the God’ given exposition of His Salvation in the book of Romans. The title fits the epistle. It is the systematic setting forth of a method – a method God has adopted in infinite wisdom and love, has executed at great personal sacrifice, is now operating with heaven-sent power, and will climax in a triumph of glory.” (Norman B. Harrison, *His Salvation*, In *The Book of Romans*, pg. 9)

“There is a remarkable care shown in the presentation of the truth, and an equally remarkable balance of statement, and all this goes to show that the thorough study of the epistle is really a theological education in itself. ... A Christian life nourished on the Epistle to the Romans will never lack the three requisites of clear perception, strong conviction, and definite usefulness. (Dr. W. Griffith Thomas, *St. Paul’s Epistle to the Romans*, Vol. 1, pgs. 15,18).

“The epistle is characterized by system, masculine vigor, logical acuteness, copiousness of thought, and depth of feeling. Logic is backed by history, and Christian doctrine and precept are illuminated from the Prophets and Psalms. Neither personal feeling nor national sentiment is allowed to turn the keen edge of truth. The opening theme – all alike under sin – is evolved with

remorseless sternness. The picture of the moral condition of the pagan world is the work of an eye-witness, and is terrible in its stark realism. Yet the logic is aglow with intense feeling, which rises at times toward the level of the Ephesian epistle.” (Marvin R. Vincent, Word Studies in the N. T. Vol. 3, pg. xii)

## B. AUTHENTICITY

The authenticity of this Epistle has been generally admitted. Even the extreme school of German criticism, the School of Tubingen at the University of Tubingen, did not assail it. This school of liberalism flourished under F. C. Baur, and D. F. Strauss during the nineteenth century. Furthermore there is no trace that the Judaizing heretics ever rejected the Pauline authorship, although they rejected Paul’s message.

### 1. External Evidence

For this we go to the early Church Fathers for their acknowledgement of its authenticity. This Roman Letter is referred to, or directly quoted by: Clement of Rome (A.D. 96); Ignatius (A.D. 115); Polycarp (A.D. 116); Irenaeus (A.D. 178); Theophilus (Antioch A.D. 181); Clement of Alexandria (A.D. 190); Tertullian (A.D. 200). So the second century is solid for the authenticity of this Epistle. Dr. W. Graham Scroggie says: “Those who, on other grounds, are convinced that the entire Bible is the Word of God don’t need the help of this witness to aid faith, but where faith is weak and the critical faculty strong, the value of such witness as these Fathers afford is immense.” (From Bible Notes on Romans)

### 2. Internal Evidence

For this evidence one turns to William Paley (1743-1805) an English theologian and philosopher. In 1790 appeared Paley’s most original and valuable work entitled, *Horae Paulinae*, of the Truth of the Scripture History of St Paul evinced by a comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another. Of this work McIntock & Strong in *The Cyclopedia of Biblical, Theological and Ecclesiastical Literature* says: “The aim of this admirable work is to prove by a great variety of ‘undesigned coincidences’ the improbability, if not impossibility, of the usual infidel hypothesis of his time, viz. that the New Testament is a ‘cunningly devised fable’” (Vol. 7 pg. 586). He has eight sections on this Epistle, and in these his argument is conclusive. He says “The conformity between the history (Acts) and the Epistles is perfect.” Among the matters treated in both may be named:

- a. The Collection for the poor Saints at Jerusalem – (Rom. 15:25-26; Acts 24:17-19; 1 Cor. 16:1-3; 2 Cor. 8:1-4).
- b. St. Paul’s Intention to Visit Rome – (Rom 1:13; 15:24; Acts 19:21; 23:11)
- c. The Apostle’s Anticipation of Trouble at Jerusalem – (Rom. 15:30-32; Acts 20:22-23).

## C. PLACE AND DATE OF WRITING

From several references it is quite evident both where and when Paul wrote this Epistle to the Romans.

Paul had spent some over two years at Ephesus (Acts 19:8,10) from which city he wrote 1 and 2 Corinthians.

After the uproar at Ephesus he went into Macedonia (Acts 20:1; 2 Cor. 1:16; 2:12-13). After visiting the Churches, and going it would seem, as far as Illyricum (Rom. 15:19), he came to Corinth. Here he abode for three months (Acts 20:2-3).

It was at this city that he now wrote this Roman Epistle. According to David Smith’s chronology he spent January to March 57 A.D. at Corinth, resting and writing at the home of Gaius (Rom. 16:23; 1 Cor. 1:14).

Eugene C. Caldwell says: “Well does he deserve a rest, for he has just passed through three of the most strenuous years of his life at Ephesus, 53 to 56 A.D. (Acts 19:1-41). Acts 20:17-35 gives us a picture of Paul as a personal worker at Ephesus. So heavy was the work and so strong the opposition and persecution, and so feeble his health at the time, that the apostle despaired of life itself. He felt he could not possibly live through it all. See Acts 19:9; 1 Cor. 15:32; 4:11-13; 2 Cor. 1:8-9; 4:7; 5:10; 11:23ff. St the same time he was waging a bitter warfare against the “Judaizers” at Corinth, as revealed in First and Second Corinthians. But Paul recovered his health in part, defeated his opponents, and left Ephesus for Corinth, where the church had sided with him in the great controversy, and where he is resting in the home of Gaius; and from Corinth about 57 A.D. he writes to the church at Rome. Paul had now reached the conclusion that his work in the Eastern part of the Roman Empire is over and done (Rom. 15:19,23). He has already “evangelized” the Eastern half of his world, in the sense that he has established Christian churches in the large cities; and he expects these Christian churches to evangelize (that is, make the Gospel available to) the intervening territory. Antioch had been headquarters for his work in the East. He now believes that Rome should be the home-base for the evangelization of the West (15:22-24).”

Phebe, by whom the Epistle was carried to Rome, was a member of the Church at Cenchrea (Rom. 16:1-2), one of the two harbors of Corinth; and, Erastus, “the Chamberlain of the city” (16:23), who sends greeting to Rome; was no doubt, a native of Corinth, the city in connection with which his name is again found in 2 Tim. 4:20.

This letter to Rome was the last of Paul’s letters in the Pre-prison group. It introduces us to the period in Paul’s life set forth in Acts Chs. 20-28.

#### D. DESTINATION OF THE EPISTLE

##### 1. The City of Rome

“Rome was the world’s metropolis, the center of the world’s intercourse; to it there flowed, and in it there congregated men of every nationality and social status. It was lauded by poets and orators as ‘the Queen of Cities’, ‘the home of the gods’, ‘golden Rome’, and ‘the Epitome of the world’” (W. Graham Scroggie – Bible Notes on Romans).

Rome was neither a grand nor beautiful city; however, its vastness was most impressive. It was densely crowded, representing people of every nationality, religion, and race. It was the center of political and intellectual life. It presented elaborate amusements free to the inhabitants. The rich man went to Rome to enjoy himself and the poor to beg. There were orators from Asia, philosophers from Greece, astrologers from Chaldea, and magicians from Egypt in this great metropolis.

It is interesting that the history of the Book of Acts leaves us at Rome. It begins at Jerusalem and winds up at Rome. It shows the rapid expansion of Christianity during the first century. It is noteworthy that the movement was west and not east. But between these two cities there were halting places such as Antioch, Ephesus, and Corinth.

In the Second Century before Christ, Jews were beginning to spread all over the civilized world, and Rome was by no means neglected. Many settled in Rome for purposes of business. In the year 63 B.C. their number was greatly increased by the captives which Pompey brought to the City. We learn from Acts 18:2 that in the year 52 A.D. Claudius issued an edict for the banishment of all Jews from Rome. It is thought that more than a million Jews had settled in the City of Rome when Paul came there.

##### 2. The Church at Rome

a. Its Designations – Paul addresses these believers at Rome in most endearing terms. In 1:6-7 they are called: “Called of Jesus Christ”; “Beloved of God” and “Called saints”.

These terms are followed by the commendation of Paul in relation to the world-wide fame and influence of the Roman believers in matters relating to their faith (1:8); also the assurance of the constant intercession of the Apostle in their behalf (1:9-10); and further Paul speaks of his longing desire to see these believers and establish them in the truth (1:11-13).

b. Its Formation – “From out of all controversy, one thing emerges clear; that none of the Apostles founded it” says Dr. W. Graham Scroggie. So how the Church at Rome came to be planted or organized does not appear in Divinely written history; therefore the organization is historically uncertain. Two things are certain, however, concerning the formation of this church:

The Apostle Paul did not found it – This is made clear from the records concerning Paul’s journeys as recorded in the Acts; and also his statements in this Epistle (See 1:13; 15:22).

The Apostle Peter did not found this church – This is the claim of the Roman Church, but there is nothing in authentic history to indicate or substantiate this claim. This tradition ascribes to Peter a twenty-five year Episcopate at Rome. If Peter had occupied this position at Rome, it is certain that Paul in writing to them would have honored Peter as the founder and leader of the Church. Speaking of this tradition Dean Alford says: “St. Peter’s 25 year Popedom is the veriest and silliest fable; would have been, even did history leave place for it, a dereliction of his special office as Apostle of the circumcision, and an invasion of the province of another. And this Popedom of St. Peter, together with the notion of his having founded the Roman Church, is repudiated by many of the ablest among the Romanists themselves.”

It has been suggested by Bible scholars, however, that as Rome was the center and the Capital of the Empire, and a natural gathering place for its subjects; the probability is that the faith was carried to Rome by those who had heard and believed the Gospel of Salvation in other places. From Acts 2:10 we learn that Jews from Rome were present at Jerusalem on the Day of Pentecost and witnessed what took place there. It is not unlikely that many were converted and brought their faith to Rome. They may have been, however, like many saved Jews at Jerusalem and elsewhere. They may have been like those of whom James and the Elders spoke to Paul at Jerusalem – “thousands of Jews there are which believe; and they are all zealous of the law” (Acts 21:20).

c. Its Composition – Was this a Jewish Church or a Gentile Church, or a mixture of both? There are three answers that have been given:

That the Church was composed chiefly of Gentiles – In proof of this it is said that Paul everywhere is addressing Gentiles (See 1:5-6; 1:13-16; 11:13; 15:15-16).

That the Church was composed chiefly of Jews – In proof of this they say that the Apostle’s references to the Law, his discussion of Abraham’s righteousness, his numerous quotations from the O.T. Dr. S.P. Tregelles points out that there are more quotations from the O.T. in this Letter than in all the rest put together. The large section Chs. 9-11 are manifestly Jewish. See also 2:17; 3:9; 4:1-12; 7:1.

That the Church was composed of Gentile converts who had previously been “Proselytes of the Gate”. This is the contention of Professor Jowett, who says that: “these Gentiles were not converted directly from heathenism to Christianity, but through the medium of Judaism. “The Roman Church appeared to be at once Jewish and Gentile – Jewish in feeling, Gentile in origin. Jewish because the Apostle everywhere argues with them as Jews; Gentile, because he expressly addresses them as such”. These Proselytes, “without as a rule accepting circumcision, frequented the synagogues, observed the moral law, worshipped the God of Israel, and were instructed in the Scriptures”. (From W. Graham Scroggie – Bible Notes)

d. Its Character – The believers in this Church had been brought into relationship and fellowship with God and with one another by what Paul terms: “The Gospel of God” (1:1; 15:16). The meaning of this “Gospel” is found in 1:1-6. It is the Gospel which was promised by the Prophets. It concerned Jesus Christ both in the flesh and in the Spirit. It was the incarnate Christ Who was crucified and resurrected (See also 1 Cor. 15:1-4). Paul also speaks of the “Gospel of His Son” (1:9); “The Gospel” (1:15; 10:16; 11:28; 15:20); “The Gospel of Christ” (1:16; 15:19; 15:29); “My Gospel” (2:16; 16:25); “The Gospel of Peace” (10:15).

This Epistle was not called forth by any such circumstances as occasioned the Letters to the Corinthians, and the one to Galatians. The Corinthian Epistles arose out of reports that had come to Paul, of evil in the Assembly of a practical nature; and from Galatia the news was of a doctrinal nature. But no such particular news had come from Rome, although there was the working of both doctrinal and practical evil in this Assembly (See 16:17).

In 1:11 Paul says: “For I long to see you, that I may impart some spiritual gift to you, unto the end ye may be established.” The word translated “established” is the Greek word *steridzo*, and has the meaning “to set fast, fix firmly, make steadfast, establish” (Dr. Bullinger). It is here an aorist, infinitive, passive. It is found in the LXX in such passages as Pss. 111:8 & 112:8. It stands for the Hebrew word *sahmach*, which has the meaning “to prop, to take hold of, bear up, establish”. This word does not occur again in Romans until we come to chapter 16:25 – “Now to Him who is able to establish you according to my glad tidings and the proclamation of Jesus Christ according to a revelation of a secret, having been kept secret in times of the ages”. So the purpose of the Book is to “establish” these Roman believers in what Paul calls a secret which was hid during the past ages. He calls this “my Gospel”. It has to do with the Gospel of the Grace of God (Acts 20:24), See also Romans 1:5; 3:24; 4:4,16; 5:2,15,17,20; 6:1,14,15; 11:5,6. He is also going to “establish” them in “the righteousness of God revealed from faith to faith; as it is written: ‘The just shall live by faith’” (1:17). No doubt many of the Roman believers were like the believing Jews of Jerusalem who “are all zealous of the law” (Acts 21:20).

Relative to the general state of the Assembly, we see:

- a. They were world-famous for remarkable faith (1:8).
- b. Composed of believers “called saints” (1:6-7).
- c. Full of goodness and knowledge (15:14).
- d. Object of Paul’s tender solicitude, love, and intercession (1:9-13; 15:23).
- e. In need of various exhortations as to practical living (Chs. 12-16).

Romans stands at the beginning of the Pauline Epistles as to its canonical order. It is not the first Epistle chronologically. That is no doubt either Galatians or the Letters to the Thessalonians. Romans contains fundamental, foundational truth for Christian faith and fellowship. Here are the basic facts upon which the believer must be indoctrinated in order that he may be able to apprehend such Epistles as Ephesians and Colossians. These two latter Epistles will then lead the believer to an apprehension of that higher position in Christ, namely, to be seated together with Christ, in the heavenlies. For the great secret of Ephesians, namely, the headship of Christ, first over the Assembly, His Body, and then over all (Eph. 1:22-23; 10), this Roman Epistle is the foundation.

E. OUTLINES OF THE EPISTLE

1. Condemnation (1:1-3:20) - Sin
2. Justification (3:21-5:21) – Salvation
3. Sanctification (6:1- 8:39) – Separation
4. Dispensation (9:1-11:36) – Sovereignty
5. Glorification (12:1-16:27) – Service

Norman B. Harrison

1. Righteousness Required (Chs. 1-3)
2. Righteousness Received (Ch. 4)
3. Righteousness Revealed (Ch. 5)
4. Righteousness Realized (Chs. 6-8)
5. Righteousness Rejected (Chs. 9-10)
6. Righteousness Reflected (Chs. 12-16)

W. Griffith Thomas

1. Introduction (1:1-15)
2. Theme (1:16-17)
3. This Righteousness of God is Necessary (1:18-3:20)
4. This Righteousness of God is Available (3:21-4:25)
5. This Righteousness of God is Sufficient (5:1-15:33)
6. Closing Salutation (Ch. 16)

John C. Page

1. Introduction (1:1-17)
2. Righteousness Required (1:18-3:20)
3. Righteousness Revealed (3:21-4:25)
4. Righteousness Received (5:1-5:21)
5. Righteousness Realized (6:1- 8:39)
6. Righteousness Rejected (9:1- 11:36)
7. Righteousness Reproduced (12:1-15:33)
8. Conclusion (16:1-27)

Charles Porter

1. Introduction (1:1-17)
2. Condemnation – Wrath of God Revealed (1:18-3:20)
3. Salvation – Righteousness of God received (3:21-8:39)
4. Vindication – Wisdom of God Revealed (9:1-11:36)
5. Exhortation – Will of God Revealed (12:1-15:33)
6. Conclusion (16:1-27)

Alva J. McLain

1. Introduction (1:1-17)
2. Condemnation for Sin (1:18-3:20)
3. Justification by Faith (3:21-5:21)
4. Sanctification of Life (6:1-8:39)
5. Rejection and Restoration of Israel (Ch. 9-11)
6. Application in Life (12:1-15:13)
7. Postscripts (15:14-16:27)

C. Norman Bartlett



1. Doctrinal Division (Chs. 1-8)
  2. Dispensational Division (Chs. 9-11)
  3. Devotional Division (Chs. 12-16)
- James Ostema

- A – 1:1-6 The Gospel (revealed before, never hidden)  
 B – 1:7-15 Epistolary (Salutation, etc.)  
   C – a. 1:16 – 8:39 Doctrinal  
       b. 9-11 Dispensation  
   C – a. 12:1 – 15:7 Practical  
       b. 15:8-13 Dispensational  
 B – 15:14 – 16:24 Epistolary (Salutations, etc.)  
 A – 16:25-27 The Mystery (hidden before, now revealed)
- Ethelbert W. Bullinger

- Epistolary - Chap. 1:1-16  
 Justification, Chap. 1:17-5:21; and 8:10-39
- Didactic-  
 Sanctification, Chap. 6, 7, 8:1-9  
 Justification, Chap. 9-10, 11
- Didactic-  
 Sanctification, Chap. 12, 13, 14, 15:1-7
- Epistolary - Chap. 15:8 to 16
- John Howard Hinton

1. 1:18 – 3:20 – Sin (Condemnation)
  2. 3:21 – 5:21 – Salvation (Justification)
  3. 6,7,8 – Separation (Sanctification)
  4. 9,10,11 – Sovereignty (Dispensation)
  5. 12:1 – 15:13 – Service (Consecration)
- H.G. Randolph

1. Doctrinal: How the Gospel Saves the Sinner (1-8)
  2. National: How the Gospel Related to Israel (9-11)
  3. Practical: How the Gospel Bears on Conduct (12-16)
- J. Sidlow Baxter

This Epistle to the Romans falls into three natural divisions, namely – Chs. 1-8; 9-11; and 12-16:

<u>Chapters 1-8</u>	<u>Chapters 9-11</u>	<u>Chapters 12-16</u>
Doctrinal	Dispensational	Devotional
Philosophy of Salvation	Philosophy of Selection	Philosophy of Service
Sin Problem	Jew Problem	Life Problem
Salvation	Sovereignty	Sanctification

The greater portion of the literature of the N.T. has come from one man, not numbered among the original apostles – The Apostle Paul. He has written fourteen of the twenty-seven Epistles. Romans is a key or an introduction to all of Paul’s epistles, and is the basis of the important doctrines found in all of the others.

Peter wrote concerning Paul’s epistles: “Our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (2 Pet. 3:15-16).

The Epistle to the Romans is predominantly judicial. Immediately after the introduction (1:1-17) we find ourselves in, as it were, a criminal court. In 1:18 we learn that the wrath of God is revealed; and, then there follows the most terrible criminal charge ever written or spoken against mankind – Jew and Gentile. The righteous law of God is upheld, and mankind is pronounced guilty. But God has a way out for guilty man through the grace of Christ, and the culprit emerges in the following chapters, not only justified, but also glorified.

Our study will now be guided by the following outline:

- I. INTRODUCTION 1:1-17
  1. Salutation 1:1-7
  2. Communication 1:8-15
  3. Proposition 1:16-17
  
- II. DOCTRINAL SECTION 1:18 – 8:39
  1. Condemnation Chs. 1:18–3:20 Key 3:20,23
    - a. The Gentiles Condemned 1:18-32
    - b. The Jews Condemned 2:1–3:8
    - c. The World Condemned 3:9-20
  
  2. Justification Chs. 3:21 – 5:21
    - a. Explained 3:21-31 (Its Ground and means)
    - b. Exemplified 4:1-25 (Abraham and David)
    - c. Evaluated 5:1-21 (Its effects: Peace, Access, Hope, Love, and Life)
  
  3. Sanctification Chs. 6:1 – 8:11
    - a. The Principle of Holiness 6:1-11 (In Death and Resurrection with Christ)
    - b. The Practice of Holiness 6:12 – 7:6 (In recognition of and yieldedness and obedience to the new principle and relations)
    - c. The Preventative of Holiness 7:7-25 (Activity within, of sin and self)
    - d. The Power of Holiness 8:1-11 (The unhindered dominion of the holy Spirit)
  
  4. Glorification 8:12-39
    - a. Its Exaltation 8:12-17 (Sonship and Heirship)
    - b. Its Expectation 8:18-30 (Coming Glory)
    - c. Its Exultation 8:31-39 (From Condemnation to Glorification)

- III. DISPENSATION Chs. 9 – 11 (Philosophy of Selection) Key: 11:1-2
  - 1. Israel's Reception Ch. 9:1-33 (Past)
  - 2. Israel's Rejection Ch. 10:1-21 (Present)
  - 3. Israel's Restoration Ch. 11:1-36 (Prospective)
  
- IV. DISCIPLINE Chs. 12 – 15 (Philosophy of Service)
  - 1. Pathways of Duty Chs. 12 – 13 (In Various Walks of life)
  - 2. Principles of Duty Chs. 14-15 (Seen in Toleration, Obligation, Consideration)
  
- V. CONCLUSION Ch. 16:1-27
  - 1. Recommendation 16:1-2
  - 2. Salutations 16:3-16; 21-23
  - 3. Exhortations 16:17-20
  - 4. Benedictions 16:20, 24, 27
  - 5. Revelation 16:25-27 (The Mystery)

## INTRODUCTION 1:1-17

### I. SALUTATION 1:1-7

#### 1. The Messenger (Paul) Vs. 1,5

a. Servant Vr. 1 – The word is doulos, a “bondslave” – one who is free from the Law, but not free from love. The Law set free, but love held him in sanctified servitude. He was as one purchased, and then possessed by another (I Cor. 6:19-20). “Whose I am, and whom I serve”. A spiritual and personal relationship is mentioned before his official position. (See Exod. 21:1-6).

b. Sent One Vrs. 1,5 (Apostle) (See Gal. 1:1-5; 1 Cor. 9:1; Gal. 1:12-24; 2 Cor. 12:12; 1 Tim. 2:7).

#### The Apostolic Office:

(1) They must have been eye and ear witnesses (John 15:27). This is laid down as essential in the case of the successors of Judas (Acts 1:21-22). Paul is no exception (1 Cor. 15:8; Acts 22:14-15).

(2) They must have been immediately called and chosen by Christ Himself. This was true of the twelve (Luke 6:13; Gal. 1:1). Matthias himself not excepted (Acts 1:15-26). Paul not excepted (Acts 9:1-16).

(3) Infallible inspiration was essential to the office (John 16:13; 1 Cor. 2:10; Gal. 1:11-12).

(4) The power to work miracles was associated with the Apostolic commission (Acts 2:43; 1 Cor. 12:8-11). (See also 2 Cor. 12:12; Heb. 1:4).

(5) Their commission was not local, not confined to any particular church, like that of ordinary pastors, but like Paul “had the care of all the churches”. They had power to settle the faith and order of the church, to determine and deliver decrees in all controversies (Acts 16:4) and to exercise the rod of discipline upon all offenders, whether pastors or flock (1 Cor. 5:3-5; 2 Cor. 10:8; 13:10).

c. Separated Vr. 1 – He was especially separated for the Gospel of God (Acts 9:15).

(1) From his birth (Gal. 1:15)

(2) At his conversion (Acts 9:22; 26:16)

(3) By his brethren (Acts 13:2-3)

He was drafted to serve: Not isolation, but insulation

#### 2. The Message Vrs. 2-4

a. Promised Vr. 2 “by the prophets”. We think of all the types, symbols, prophesies – Gen. 3:15; Ex. 12; Lev. 16; Num. 21; Isa. 53.

b. Presented Vrs. 3-4 “Concerning his Son Jesus Christ”.

(1) According to the flesh Vr. 3. He was made of the Seed of David (John 1:14; Gal. 4:4) according to the flesh. The “Seed of David” was essential to His Messiahship. (2 Sam. 7:12-16; Ps. 89:35-37).

(2) According to the Spirit Vr. 4 Son of God, Power, Holiness, Resurrection. He was declared to be the Son of God by His Father at Baptism and Transfiguration; by His life, teaching, and miracles over disease, demons, and death.

3. The Ministry Vrs. 5-7

- a. General – “all nations”
- b. Particular – “to all that be at Rome”

Paul the servant writes concerning the Savior to the saints “grace to you and peace”. Grace first, then peace – always that order. Grace is not only the Divine attitude toward us, but also the Divine activity within us. Whom He calls he qualifies (John 20:21-22; Col. 1:29). Without grace there could be no real peace. Grace always leads to peace.

II. COMMUNICATION Vrs. 8 – 16 (This is a personal section)

1. Through Praise Vr. 8 His thanks to God for their faith which extended to all the then known world.

- 2. Through Prayer Vrs. 9-10
  - a. For them “always” Vr. 9
  - b. For himself “a prosperous journey to come unto you.”

- 3. Through Purpose Vrs. 11-13
  - a. To Establish the Saints Vrs. 11-12 – By the impartation of some spiritual gift he wanted to establish them and also that they may be comforted in their mutual faith.
  - b. To Evangelize the Sinners Vr. 13 – “some fruit among you”.

4. Through Preaching Vrs. 14-16  
Paul couples his responsibility with his readiness to proclaim the Gospel. Paul had a philosophy, a program and a passion.

Paul thought of his life in terms of a debtor, not a creditor. Many argue that society, the government, even God, owes them something. A true servant such as Paul had the true philosophy of life – a debtor to God and his fellow men.

Paul was not ashamed of the Gospel. The Gospel removes any intellectual shame, social, and moral shame. It elevates man in every realm. He gloried in the Gospel (Gal. 6:14 cf. Mark 8:38).

III. PROPOSITION Vr. 17

“Righteousness” is the opposite of unrighteousness, or that which is not right. Note the characteristic words – Gospel, Power, Salvation, Believe, Revealed, Righteousness, Faith all of which lead to “Live”.

The whole question at issue between God and man is the question of righteousness. On this, life depends. Unrighteousness or sin separates from God.

Moses said: “the man that doeth the righteousness which is of the Law shall live thereby” (Rom. 10:5; see Lev. 18:5). But where is that man? The Lord Jesus Christ alone is that man.

The difference between the Law and the Gospel is:

In the Law a righteousness from man is required.

In the Gospel a righteousness for man is revealed.

This is the Good News that is called “The Gospel”. God has provided righteousness for man through His Son, Jesus Christ.

The Righteousness of God

- 1. It is that righteousness which His own righteousness required him to require.
- 2. The sum total of all that God commands, demands, approves, and provides.

3. That righteousness which avails before God, which meets and secures His approval.
4. That righteousness which the Father requires, the Son provides, the Holy Spirit convinces of, and faith secures.
5. The righteousness which is valid before God.
6. The righteousness which is in accord with His nature.
7. "Christ Jesus ... made unto us ... righteousness" 1 Cor. 1:30.

## SEARCH AND SEE QUESTIONS

### Study Questions To Help Understand Romans 1:1-17

These verses constitute the introduction to the Book of Romans. They begin with a Salutation (Vrs. 1-8); followed by a Communication (Vrs. 9-15); and conclude with the Theme (Vrs. 16-17).

1. In what three ways does Paul introduce himself to the Romans in verse one?
2. What is the basic difference in these three designations? See Exod. 21:1-6; Gal. 1:1; 1 Cor. 9:1-2; 2 Cor. 12:11-12; 1 Tim. 2:7; Gal. 1:15; Acts 13:2.
3. How many times does the word “Gospel” occur in this passage?
4. Is there any significance in this number with reference to Rome – see 5,8.
5. Find and list the following concerning the Gospel:
  - a. Its Source
  - b. Its Channel
  - c. Its Subject
  - d. Its Character
  - e. Its Object
  - f. Its Fruit
6. What does the “Seed of David” and the “Son of God” suggest concerning the nature of Christ?
7. Matthew links Christ back to Abraham (Matt. 1:1); while Luke links Him to Adam (Luke 3:38). Here Paul links Him to David. Why David in this context? Your answer may be in Zech. 14:9; Rom. 1:5,8.
8. Note the personal character of verses 8-16. List as many of Paul’s references to “I” as you can.
9. List four or five reasons why Paul was so anxious to visit Rome.
10. What or Who might have hindered Paul from coming to Rome earlier? See 1:13; 15:22.
11. “The just shall live by faith” is a quotation from the O.T. Paul also quotes it in two other Places. Where are all three found?
12. What do you understand by the statement, “The just shall live by faith”? Does it refer to Spiritual things concerning our salvation, or does it include physical and material things also? Look at this statement in the light of Matt. 17:20; 21:20; Luke 17:6.

Verses 16-17 constitute the theme of the Epistle. It sets forth “The Gospel of Christ ... the power of God unto salvation to every one that believeth”. In this Gospel is revealed a righteousness which the sinner does not have, nor can he of himself attain. It is God’s provision, a gift received by faith alone.

We are all like the one who not only lost his travel ticket, but also all his money so he cannot purchase a ticket.

13. In verses 16-17 what is the basic requirement that God demands for the sinner's salvation, And comes through the Gospel?
14. Both "righteousness" and "justification" come from the same root word in the Greek, namely Dikaios. Of righteousness, Dr. Bullinger says: "It signifies the sum total of all that God Commands and approves. As such it is not only what God demands, but what He gives to Man, and which is appropriated by faith; and hence it is a state called forth by God's act of Justification, viz. by judicial deliverance from all that stands in the way of being dikaios." Can you explain the difference between righteousness and justification? Give the Biblical Examples found in Gen. Ch. 3 and Luke Ch. 15.
15. "The righteousness of God is first mentioned in 1:17; then in 3:21-22; and again in 10:3-4. Also compare 5:18 and 9:30-33 and especially Phil. 3:9. Why did not the Jew attain God's Righteousness?
16. What is meant by the statement: "from faith to faith"?
17. Consider the following definitions of righteousness, and say which one or ones best define it.
  - a. It is that righteousness which His own righteousness required Him to require.
  - b. The sum total of all that God commands, demands, approves and provides.
  - c. That righteousness which avails before God, which meets and secures His approval.
  - d. That righteousness which the Father requires, the Son Provides, the H.S. convinces of, and faith secures.
  - e. The righteousness which is valid before God.
  - f. The righteousness which is in accord with His nature.
  - g. "Christ Jesus ... made unto us ... righteousness" (1 Cor. 1:30; Jer. 23:6).
18. Christ is revealed as clothed in "a garment white as snow, and hair like pure wool" (Dan. 7:9; Rev. 1:13-14). What do "white" and "wool" suggest?
19. Read and meditate carefully on Isaiah 61:10 and then rejoice and thank God for His Unspeakable gifts of justification and righteousness.



DOCTRINAL 1:18 – 9:39

A. CONDEMNATION 1:18 – 3:20 (Key 3:20,23)

One word summarizes the sin of Adam – DISOBEDIENCE (Gen. 2:17 gives the command; Gen. 3:1-5 the temptation; and Gen. 3:6 the disobedience).

Disobedience is connected with “harkening” to a voice other than God (3:17; also 1-5). It may be that of our dearest friend (Eve) or that of our deadliest foe (Satan, the serpent), but it is all the same if it opposes the Word of God.

Abraham was “blessed” because he obeyed God’s voice (Gen. 22:18) but Jacob suffered severely because he obeyed his mother’s voice to do wrong (27:8).

Blessing is promised to obedience in Deut. 11:27, but a curse to disobedience in 11:28.

We note what Samuel told Saul (1 Sam. 15:22) and we note that Saul obeyed the voice of the people instead of God (Verse 24).

Adam’s disobedience made many sinners (Rom. 5:19); it opened the door for sin to enter the world “and death by sin”. Gen. 2:17 reveals that “the wages of sin is death.”

Definitions of Sin

1 John 5:17 – “All unrighteousness is sin.” (Everything that is not right is sin)

1 John 3:4 – “Sin is the transgression of the Law.” Sin is lawlessness, simply going our own way.

Romans 14:23 – “Whatsoever is not of faith is sin.” Faith is never lawless, it is always right.

This whole passage now sets before us the gruesome fact that “all have sinned and come short of the glory of God”

I. THE GENTILES CONDEMNED 1:18-32 (Materialist)

This is now a portrait of the Gentile world living in unrestrained sin. “THE WRATH OF GOD”; not His personal anger, but His judicial attitude toward sin. A righteous God must hate all unrighteousness and ungodliness.

We “were by nature the children of wrath” (Eph. 2:3).

“Ungodliness” is man’s spiritual failure and wrong attitude toward God.

“Unrighteousness” is man’s moral failure; wrong conduct toward God and man.

God now charges the Gentile world with three definite sins:

1. They Restrain The Truth 18-24.

“Hold the Truth in unrighteousness” – They literally “hold down” the truth, suppress it, smother it through the unrighteousness which they permit and practice in their lives. This is a common practice and prevalent sin, holding known truth down through the permission of evil habits and practices.

It is love of darkness rather than light. Sin is not an error of mortal mind but a disposition of the heart. It is against this that “the wrath of God is revealed”.

a. It Makes Them Responsible 19-20

The invisible can be known by the visible. Man was created with a rational being and is able to respond to the manifestations of God in Creation. Man’s reason reflecting on creation should lead him to recognize the power and perfections of the Godhead. In ancient times the heavens displayed the glory of God in a greater way than it does today (See Psalm 19:ff).

b. It Made Them Rebellious 21-23

Because they neglected the light they had, they stand guilty before God.

Their rebellion is seen in several ways:

- (1) Refused to recognize God.
- (2) Refused to be thankful.
- (3) Revealed vanity in imagination.
- (4) Revealed darkness of heart.
- (5) Became fools instead of wise.
- (6) Became idolaters (man, birds, beasts, and creeping things)
- (7) Became immoral.

c. It Brought Rejection

“God gave them up.”

They completely reject God, and so He now rejects them. (See also Ps. 81:12; Acts 7:42).

“We pay the price of lies by being compelled to lie on still” – Browning.

Idolatry is always followed by gross sensuality and immorality. The heathen world gives evidence to this fact.

2. They Reverse The Truth 25-27

“Who changed the truth of God into a lie.”

They do this by serving and worshipping the creature more than the Creator. They become idol worshippers. Idolatry takes the form of man worship, then bird worship, then beast worship, and finally serpent worship. This is devolution, not evolution. The result was that again God “gave them up” and this time to vile affection. Becoming beastly in worship, they now become beastly in human affection.

3. They Reject the Truth 28-32

“They did not like to retain God in their knowledge.”

The knowledge of God acts as a restraint against evil. They did not like to retain this restraint, so again God has to give them up.

Now the lowest depths of all are sounded in the description of a reprobate mind, the distinctions between right and wrong are confused and lost.

There follows now some twenty-one illustrations of things which are not fitting. These sins are both of inward disposition and outward act, to sins of thought, word, and deed, to wrong against self, others, and God.

Compare this list with 2 Cor. 12:20; Gal. 5:19; Eph. 5:3; 1 Tim. 1:9; 2 Tim. 3:2-5.

Three times it says that “God gave them up” (24, 26, 28). Man is composed of body, soul, and spirit, and every part of his being is ruined by sin.

God gave them up to their own devices and desires with the appalling results as seen in the verses before us.

The nations began with the knowledge of God as revealed in Creation. But this knowledge was held down, suppressed, and rejected because it interfered with the desires and dictates of sinful hearts.

They turned from facts and faith to fables and follies. The only alternative to righteousness is wrath (See 2 Thess. 1:8-9).

The moral condition of the pagan world as so graphically depicted here in Romans is vouched for by heathen writers, such as Juvenal, Tacitus, and Petronius.

On that hard Pagan world disgust  
And secret loathing fell:  
Deep weariness and sated lust  
Made human life a hell.  
In his cool hall with haggard eyes  
The Roman noble lay:  
He drove abroad in furious guise  
Along the Appian Way;  
He made a feast, drank fierce and fast,  
And crowned his hair with flowers:  
No easier nor no quicker passed  
The impracticable hours.

## THE BOOK OF ROMANS

### Study Questions – 1:18 – 3:20

In this section Paul is going to reveal why “the wrath of God is revealed from heaven”. Three classes of sinners, with all their hideous “ungodliness and unrighteousness” will be openly laid bare, judged, and condemned. They are (1) The Godless Materialist (1:18-32); (2) The Self-righteous Moralistic (2:1-16); and (3) The Legal Religionist (2:17-3:20). Both Jew and Gentile will stand condemned before God’s righteous tribunal.

1. Paul introduces The Godless Materialist section (1:18-32) by stating that “the wrath of God is revealed from Heaven”. The word translated “wrath” is orge. Of this word, Dr. Bullinger says: “It is the abiding settled habit of mind, the settled purpose of wrath. It is the turbulent commotion of the wind, rage. It is less sudden in its rise, but more lasting”.

What do these statements reveal concerning God’s wrath?

2. What two basic reasons are given for the revelation of God’s wrath? Can you define the difference between them?

3. What did these ungodly sinners do with the truth?

4. What two characteristics of Satan may be found in this passage? See Jn. 8:44.

5. What do you think is the worst sin that ungodly men commit?

6. What four objects of worship did these sinners create? Can you see any significance in the order as listed?

7. How many times does it say that “God gave them up” and “over”? In what ways do they cover natural man’s complete being?

8. What verse in Gen. Ch. 6 summarizes this passage?

9. Make a note of all the evils said to be the fruit of “ungodliness” and “unrighteousness” in verses 29-31. Can you add anything to this list? If not, what does it reveal?

10. Does one always have to perform some evil to merit God’s wrath?

11. Homosexuality and Lesbianism are two sins specifically mentioned in this passage. Why do these vile affections especially bring the wrath of God?

12. Instead of dealing first with the Principle of Sin, Paul here deals with the Practice of Sin. Can you see any reason for this order?

13. What two classes of people does Paul mention in Ch. 2?

14. Man shall be judged according to specific things in 2:1-16. What are they?

15. List the privileges of the Jew according to 2:17-20.

16. What is meant by the “oracles of God” in 3:2?

## II. THE JEWS CONDEMNED (Moralists) 2:1 – 3:8

The word “Jew” is not mentioned in this section until we come to verse 9. The Apostle is careful to avoid the mention of this name at first because of the pride and prejudice of the Jew. But it is evident that the Jew is meant in verses 1 – 8.

So the Apostle now turns to the respectable and religious Jew, and shows that even the Jew who had the “oracles of God” (3:2), which taught them so much more fully than the works of creation could, were responsible for their condition. “Therefore thou art inexcusable, O man, whosoever thou art that judgest, ... “ (2:1). “The name of God is blasphemed among the Gentiles through you” (2:24).

“The Apostle is about to drag to God’s tribunal the nation which thinks itself at liberty to cite all others to its bar. It is a bold enterprise. The Apostle deals cautiously” – Godet.

The character of sin, which brought the wrath of God in condemnation to the Gentile is Godlessness. “When they knew God, they glorified Him not as God” (1:21). The character of sin in the Jew is Lawlessness. “Thou that makest thy boast in the Law, through breaking the Law, dishonorest thou God?” (2:23)

### 1. THE CHARGE 2:1-16

The moralist Jew looked upon the Gentile and judged him because of his sin. God saw the heart of the Jew, and knew that his morality, respectability, and religion were simply external, a covering for his own sin.

The moralist in his judgment is:

- (1) Inexcusable, because -
- (2) Condemnatory, because –
- (3) Self-guilty (Vr. 1)

The charge against the Jew and the judgment of God is:

#### a. According to Truth 2:1-5 (2)

They are inexcusable and condemned because they practice what they condemn (Vr. 1). They were filled with envy, strife, deceit, pride, haughtiness, and boastfulness.

The outward conditions differ, but God judges according to truth, not appearance (Vr. 2). God deals with realities, not professions; with actions, rather than words.

There is no escape from judgment. Some people think there is, but there is not.

Neither is there escape from God’s goodness, which leads to repentance. “Where sin abounds, grace does much more abound” (5:20).

There is coming a day of God’s righteous judgment, and those who reject God’s goodness and longsuffering will suffer the consequences (4-5).

There are five ways by which a criminal may escape punishment for an offense against human law:

- (1) His crime may not be discovered.
- (2) He may move out of the jurisdiction in which the crime was committed.
- (3) He may never be convicted because of failure of the legal process.
- (4) He may avoid serving his sentence by escaping from prison.
- (5) He may be pardoned.

But when men deal with God there is absolutely no escape.

#### b. According to Deeds 2:6-15

“Who will render to every man according to his deeds” (Vr. 6).

“For not the hearers of the Law are just before God, but the doers of the Law shall be justified” (Vr. 13).

“Continuance in well doing” will lead to eternal life; but “tribulation and anguish, upon every soul that doeth evil” (7, 9).

There will be “glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile”.

The Apostle shows that the Gentiles who never were under the Law of Moses have the demands of the Law written in their hearts and seek without ever having heard the Law, to punish the offenders of the Law. They have never heard the words: “Thou shalt not steal” but they punish thieves. They may never have heard the words: “Thou shalt not commit adultery” but they punish adulterers.

So the Jew is condemned by the Law of Moses, and the Gentile by the Law in his heart.

c. According to Paul’s Gospel (Vr. 16)

The Gospel of Jesus Christ as set forth by Paul is found in I Cor. 15:3-4 – The Death; the Burial; and the Resurrection of Christ.

Every sinner, whether Jew or Gentile, will some day stand before Christ to whom God has committed all judgment (John 5:22).

How will God judge the heathen by Paul’s Gospel which they have never heard?

2. THE CONDITION

These verses form the heart of the indictment against the Jew, showing his privileges, his superiority, and his utter failure.

There are five claims to Jewish superiority and privilege:

- (1) Had the Law.
- (2) Had God Himself.
- (3) Had knowledge of God’s will.
- (4) Had discernment of more excellent things.
- (5) Instructor in things of God.

The Jew had two great resources: The Law and the Circumcision.

Paul now lays bare the actual condition of the Jew and shows why he needs God’s righteousness as provided in Christ.

a. Forfeited his calling because of inconsistency of life (17-22).

The Jew had the Law, he knew God, His will, and could discern the things more excellent, and was an instructor of others; but he couldn’t teach himself, nor did he live up to his teaching and preaching.

b. Failed God by his transgression of Law (23-24)

He was a breaker of the Law.

The whole background of the Jew is that of the Law of God. He was one who “rested in the Law”, “instructed out of the Law”, “truth of the Law”, “boast in the Law” and “breaking the Law”.

The Law was given to the Jew at Mt. Sinai (Ex. 19ff).

“The Law gives the knowledge of sin” (3:20).

“The Law worketh wrath, for where no Law is there is no transgression” (4:15).

“The Law entered that the offence might abound” (5:20).

“The Law stirred up the passions of sin” (7:5).

“The Law made sin to be known (7:7).

“The Law was not designed to give righteousness, inheritance, or life” (Gal. 2:21; 3:18,21).

“The Law was added because of transgression” (Gal. 3:19).

“The Law was a pedagogue until Christ” (Gal. 3:24).

“The Law was not made for a righteous man, but for sinners” (1 Tim. 1:9).  
 “The Law made nothing perfect” (Heb. 7:19).  
 “The Law is holy. ... The Law is spiritual” (Rom. 7:12,14,16).

c. He frustrated the covenant of circumcision by his externalism in religion 25 – 29 (See Gen. 17:8-14).

Circumcision was the sign of the Abrahamic Covenant which gave unto Abraham and his people - a Posterity and a Possession. It was an outward sign in the flesh that it was not by anything human, but only by the Divine God who alone would make it possible.

The Jew frustrated all of God’s gifts and signs to him:

The Law – Transgression 2:23

The Circumcision – nullification 2:25 (by breaking the Law)

The Oracles – unbelief 3:3

### 3. THE CONCLUSION 3:1-8

Here are four questions and four answers:

a. What advantage hath the Jew? What profit of circumcision? 1-2

God gave them the oracles. The word “oracles” means “utterance” and refers to all the utterances of God as given in the O.T.

b. What if some did not believe? Shall their unbelief make the faith of God without effect? 3-4

God will keep His word. He will be just.

c. If man’s unrighteousness commends the righteousness of God, will not God be unrighteous if He vents wrath on man? 5-6

Would make impossible world judgment.

d. If my sin brings glory to God, why judge me as a sinner? 7-8

God must and will condemn sin.

### III. THE WORLD CONDEMNED 3:9-20

“they are all under sin” – 3:9.

We have now a summary of the whole matter concerning condemnation, showing that all, both Jew and Gentile, are equally guilty.

<b>CONDEMNATION</b>		
<b>Gentile</b>	<b>Jew</b>	<b>World</b>
1:18 - 2:16	2:17 - 3:8	3:9 - 3:20

Verses 9-12 speak of “all”, “none”, “no, not one”.

Verses 13-17 speak of the “throat”, “tongue”, “lips”, “mouth”, “feet”, “the ways” and “the eyes”.

Verse 18 gives a grand finale – “There is no fear of God before their eyes”.

Verses 19-20 speak of the Law and shows that because of it the world is guilty “before God” and no justification “in His sight”.

The heart of man is the fountain of evil (Matt. 15:19); it is deceitful above all things and desperately wicked (Jer. 17:9); and its imaginations are only evil continually (Gen. 6:5).

“I am sure that when this veil of flesh shall fall, I shall recognize in this passage (Rom. 3:10-18) the truest portrait ever painted of my own natural heart” – Adolph Monod – from death bed.

These twelve verses have been called: “Paul’s mopping up operations”. In them he annihilates any remaining notion that there is something good in human nature.

## 1. UNIVERSALITY OF CONDEMNATION 3:9-12

(Its Character) Note repetition of such words as “all”, “not one”, and “none”.

### a. Testimony of Experience Vr. 9

History has shown as seen in the previous verses that both Jew and Gentile are guilty of the indictments made against them.

No experience in human history is better attested than the experience of the statement: “they are all under sin”.

### b. Testimony of Scripture Vrs. 10-11

Psalm 14:1-3 “none”, “no one”, and “all”.

A-1. There is none righteous – no not one.

B-1. There is none that understandeth.

C-1. There is none that seeketh after God.

C-2. They are all gone out of the way.

B-2. They are together become unprofitable.

A-2. There is none that doeth good, no not one.

Men in sin do not seek God of their own volition because they are “unprofitable” meaning like decayed fruit.

These statements and indictments are made in the light of verse 20: “in His sight”. It is by God’s standards, not man’s.

## 2. TOTALITY OF CONDEMNATION Vrs. 13-18

(Its Conduct)

### a. By their deeds 13-14

Quoted from Ps. 5:9; 140:3; 10:7

“Their throat is an open sepulcher” – A doctor looks at the throat first, for there he finds decay, disease, death.

Throat – a sepulcher, death.

Tongues – deceit

Lips – poison

Mouth – cursing, bitterness

### b. By their Walk Vrs. 15-17

Quoted from Prov. 1:16; Isa. 59:7-8

Bloodshed, destruction, misery and fear. These are daily occurrences as any city newspaper will reveal.

### c. By their Witness Vr. 18

“There is no fear of God before their eyes.”

Quoted from Ps. 36:1

This verse reveals the fountain of all the various sins that have been mentioned. Lange points out that as the fear of God is the beginning of wisdom, so lack of that fear is the beginning of folly and the mother of vice.

No fear of God – men blaspheme, murder, steal, commit adultery, etc. etc.



3. FINALITY OF CONDEMNATION Vrs. 19-20  
(Its Conclusion)

“That every mouth may be stopped.”

Law to condemn. (2 Cor. 3:6-18).

Realizing that the Jews might attribute all the verses just quoted upon the Gentiles, Paul now deals with the Jew specifically on the basis of the Law.

The Law said: “Cursed be he that confirmeth not all the words of this Law to do them (Deut. 27:26).

This verse is quoted in Gal. 3:10.

The Law imposed upon the Jews the duty of implicit obedience. It required them to keep all the commandments.

Therefore the Law could only bring the knowledge of sin and God showed the Jew that he too was “guilty before God”.

“Under no system of statutes, the Mosaic or any other, will flesh ever succeed in finding acceptance with God. Let mortal man, clothed in works of Law, present himself before the most High, and his verdict must always be: “Unrighteous”. (Dr. Denney in Expositor’s Greek Testament).

“No man who knows what righteousness is will come into God’s presence with a claim of his own to it. And if he does, so far from the claim being recognized, it will be regarded as the one disqualification for the reality to which it pretends.” (The Gospel according to Paul – Du Bose).

“Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone,  
Thou must save, and Thou alone.”

“How broad and deep the Apostle lays the foundation of his great doctrine of Justification by Free Grace – in the disorder of man’s whole nature, the consequent universality of human guilt, the condemnation of the whole world, by reason of the breach of divine law, and the impossibility of justification before God by obedience to that violated law. Only when these humiliating conclusions are accepted and felt, are we in a condition to appreciate and embrace the Grace of the Gospel, next to be opened up” (Dr. David Brown – Romans).

B. JUSTIFICATION 3:21 – 5:21

I. EXPLAINED 3:21-31

Under the subject of Condemnation (1:18-3:20) we have seen that sin in the human race is Godlessness, Lawlessness, and Hopelessness. The sinner is presented as corrupt in his entire nature, that he is under a curse, and that he is condemned. But now the music changes. It is no longer in the minor key, but, in joyous cadences. Paul exults in the perfect remedy which is found in the Gospel of the Grace of God.

Who is God? God is a Spirit, Unchangeable, Omnipotent, Omniscient, and Omnipresent. He is Eternal and Immutable. But He is also Holy and Loving. Salvation must satisfy all these attributes, but particularly the latter two. He must be propitiated or satisfied both as to His Love and Holiness.

God gave His only begotten Son – reveals Love.

God permitted His Son to be made sin – Holiness.

Effectual satisfaction can only be made possible on the part of One Who fulfills the requirements:

To remove Godlessness, He must be God (John 1:1-2; Phil. 2:6).

To remove Lawlessness, He must be absolutely obedient (Ps. 40:7-8; Heb. 10:7).

To remove Hopelessness, He must be the hope (Matt. 3:17; 12:18; 17:5).

In dealing with sin and condemnation, disobedience summed up the sin that brought in the curse. We shall now see that it is obedience which brings the blessing of justification. This is clearly stated in Romans 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The Bible not only reveals God to man, but it reveals man to himself. In the Scriptural revelation man is always a failure so far as the attainment of righteousness is concerned. Note the Expulsion from the Garden of Eden, The Flood, The Tower of Babel, The Captivities of Israel, The Cross, and history through the centuries.

### 1. Its Meaning 21-23

"But now" – with these two words the Apostle begins this section. We find this same expression in Ephesians 2:13. "But" refers to the past, and "now" to the present. After ruin comes redemption and after penury comes provision.

"Being justified freely" (Vr.24). The word translated "freely" (dorean – means "without a cause". Justification is the opposite of condemnation. Condemnation is because of sin; justification is because of satisfaction before God of the finished work of Jesus Christ.

What is Justification? The word with its equivalents is one of the key words of this Epistle, occurring about fifty times. Chapters 3-5 in this Epistle are the greatest on the subject in the N.T. The root meaning of the word dikaisune – justify is to pronounce righteous, not to make righteous. That which is imputed is not in fact imparted; the sinner is viewed in Christ as righteous.

"Justification is the judicial act of God (Rom. 8:33 – 'It is God that justifieth') who in view of the cross pronounces the believer to be free from all condemnation involved in the breaking of His Holy Law" – John C. Page.

Justification is the opposite of Condemnation; the one is man's standing in Christ, the other is his state out of Christ, and no one can be in both states at the same time.

"The judicial act of God whereby he justly declares righteous the one who believes on Jesus Christ. The justified believer has been in court only to learn that nothing is laid to his charge" – Dr. C. I. Scofield.

### 2. Its Method 24-26 "By His grace ... through faith in His blood".

"Being justified freely by His grace" – Rom. 3:24.

"Being now justified by His blood" – Rom. 5:9.

"Being justified by faith" – Rom. 5:1.

Grace, Blood, and Faith are not exactly three methods, but three parts to one method. God is the source of justification by His grace; Christ is the Mediator by His blood; and the H.S. is Consummator of it by faith.

#### a. Justified by grace (The Father Providing – 24)

This is the source of every spiritual blessing. Grace is born out of His love, and becomes God's way of communication to all our needs.

As love is the sum total of all God's attributes in His attitude toward us; so grace is the sum total of all God's attributes in His activity toward us.

Grace is love loving the unlovely. When you love someone who has been kind to you that is gratitude. To love someone who is beautiful that is admiration. A mother's love for her child is natural affection. But none of these is grace.

Grace is God's unmerited favor to us culprit sinners. It cost the death of God's Son.

b. Justified by Blood (The Son Purchasing – 25)

If there had not been grace, there would not have been blood. The passion of the Cross was created by the Grace of God.

By dying on the cross, Christ did not change an angry God into a loving God; neither did He persuade God to be gracious towards the sinner. It was God's love and grace that compelled the sufferings of the cross.

God is both infinitely holy, and infinitely loving. He manifested both when He sent Jesus to suffer and die on the cross. God became Just when He took our place, and the Justifier when He gave His righteousness.

There is a perfect interchange of positions as seen in 2 Cor. 5:21: "God hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him". Our sins were laid upon Him and now the righteousness of God in Him. Our sins were laid upon Him, and now the righteousness of God in Christ is reckoned to us. All this is made possible by the shed blood. On the Cross Christ was bruised, broken, and bleeding for us. "Without the shedding of blood there is no remission."

c. Justified by Faith (The H.S. Producing – 26)

"Being justified by faith" – Rom. 5:1

"By the deeds of the Law shall no flesh be justified in His sight" – Rom. 3:20.

"The righteousness of God which is by faith of Jesus Christ" – Rom. 3:22.

"Therefore we conclude that a man is justified by faith without the deeds of the Law" – Rom. 3:28.

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" – Rom. 4:5.

"By grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast" – Eph. 2:8-9.

Faith is the outstretched hand that takes all that God is so freely offering.

Faith is cashing at the bank of Heaven all the promises of God for us today.

Faith is the coupling which links our weakness to the Almighty of God.

Faith is the switch by which we made contact with the Divine power house.

Faith is the knob by which we tune into the Divine music.

Faith is the tap which makes possible the inflow of the Divine fulness.

By the grace of God our salvation becomes acceptable; by the shed blood of Christ it becomes available; and by the faith through the H.S. it becomes actual. By the grace of God and the blood of Christ our salvation becomes Possible; by the faith thru the H. S. it becomes personal.

Grace and blood are the simple and single ground of our position; and faith is the simple and single ground of our condition.

What His grace promises, His blood produces, and His faith procures.

3. Its Mission 27-31 In these verses the Apostle makes clear three things:

a. Excludes boasting 27-28

When law and works are excluded and faith is operative all boasting is gone. Ps. 34:2 becomes the language of the soul.

Character and good works have their place in the believer's life; but never in the unbeliever for salvation.

Faith excludes all boasting; for a definition of faith in words which begin with each letter is: Forsaking all, I take Him.

When we put our faith in Christ we abandon all hope of earning salvation ourselves. We forsake all notions of our own merit, and we accept as a gift the righteousness which God gives us freely by His grace. There can be no personal merit in a free gift.

b. Includes all believers 29-30

On the basis of faith, not merit, God can be the God of all, for all can believe.

“It is one God.” Monotheism, the belief in only One God, was the cornerstone of the Jew’s religion. (Deut. 6:4). Therefore He must also be the God of the Gentiles too.

c. Establishes the Law 31

Christ came not to make void the Law, but to fulfill it (Matt. 5:17). He kept all its precepts, and met all its righteous penalties for us.

So when we accept Christ we establish the Law because of Him.

“Christ is the end of the Law for righteousness to everyone that believeth” – Rom. 10:4.

II. EXEMPLIFIED 4:1-25

Paul now turns from his explanation of Justification by faith, and takes two Old Testament examples of the same – Abraham and David. If these two O.T. characters were justified by faith and not by works or Law, then no one could claim to be right with God on the strength of his own merit.

Justification is that act of God by which the position before Him of a guilty sinner changes from condemnation to perfect acceptance because God counts the sinner to be righteous.

Justification is more than pardon. Pardon is negative, the putting away of sin. Justification is positive, the reckoning of perfect righteousness to the sinner. The believing sinner is so united to Christ that God reckons His righteousness to us; and, Christ is so united to the sinner that God reckons our sins to Him.

Said, John Bunyan: “The believer in Christ is now, by grace, shrouded under so complete and blessed a righteousness that the law from Mt. Sinai can find neither fault nor diminution therein”.

Righteousness must be either absolute or it must be imputed. If absolute, it must be manifested by works, which history shows has never been done and is absolutely impossible. The third chapter of Romans gives us the proof of Paul’s argument concerning sin, proving that the whole world was guilty before God, and that the Jewish race was under greater condemnation than the Gentiles by reason of their privilege as God’s chosen people.

JUSTIFICATION is:

1. Never by the works of the Law, - that is, keeping the commandments (Gal. 2:16).
2. It is by grace (Rom. 3:24).
3. Through faith (Gal. 3:24).
4. Through the Lord Jesus Christ and the Spirit of God (1 Cor. 6:11).
5. Without works (Rom. 3:28)
6. Through blood (Rom. 5:9).
7. From all things (Acts 13:39).
8. Imparting peace (Rom. 5:1)
9. Saving from wrath (Rom. 5:9).
10. Glorifying the believer (Rom. 8:30).
11. Making him heir of eternal life (Tit. 3:7).

1. ABRAHAM 4:1-5, 8-22 (Gen. 15:1-6)

“What saith the Scripture? Abraham believed God and it was counted unto him for righteousness.” (4:3).

Abraham lived long before the Law of Moses was given (nearly 450 years) and thus knew nothing about the Law, and yet he was justified by God; i.e. he was counted righteous because of his faith in the promise of God (1-5, 16-22).

- a. Negative – How Abraham was NOT justified.
  - (1) Not by works 4:4-8
  - (2) Not by circumcision 4:9-12
  - (3) Not by Law 4:15-16
- b. Positive – How Abraham WAS justified.
  - (1) By Faith, as related to resurrection Power of God 4:17.
  - (2) Faith as it faced Human inability 4:19
  - (3) Faith as it is related to the promise and the Word 4:17,18,20.

2. DAVID (4:6-8)

David was the first king of Israel, chosen by God for the people. He was the sweet Psalmist of Israel, a man after God’s own heart. But he was not saved by works of the Law, for he broke the sixth and the seventh commandments.

He told of the “blessedness of the man, unto whom God imputeth righteousness without works, saying: “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Ps. 32:1-2).

3. FOR US ALSO (4:23-25).

- a. Abraham and David examples for us.  
 (“Not for his sake alone”) Vr. 23.
- b. The Importance of Our Faith (Neither Abraham nor David, nor even Christ can here believe for us) Vr. 24.
- c. Importance of our Justification (Christ raised from the dead because of our complete Justification) Vr. 25.

Conclusion:

In this chapter we see three things connected with God’s righteousness imputed on the basis of faith, and the sinner’s justification:

1. Justification is apart from all works – 1-8.
2. Justification is apart from all religious rites and observances – 9-12.
3. Justification is apart from Law – 13-22.

III. EVALUATED 5:1-21

Having proved that “the righteousness of God” which is received “by faith of Jesus Christ” is necessary (1:18-3:20) and also available (3:21-4:25), the Apostle now proceeds to show that it is sufficient.

“Therefore being justified by faith: What then? The Apostle proceeds in the following eleven verses to list the results: Peace, Access, Joy, Hope, Patience, Experience, Love,

and Holy Spirit. He then shows in verses 12-21 the adequacy of Jesus Christ, the Last Adam, to meet every requirement of God in the First Adam.

We have seen that Justification is the judicial act of God. It is a present, positive, perfect, and permanent act on the part of God toward the sinner who believes in Jesus Christ.

Christ had a twofold purpose in dying for us. He died to bring us to God in lasting relationship; and He died to bring God to us in the sufficiency of His Grace.

With the word “Therefore” at the opening of this chapter we are ready to sum up the foregoing argument concerning justification of the sinner by faith without works, and to show its wonderful results or fruits, and also the foundation in Christ of our standing in righteousness.

1. As to the Fruits of Justification 1-11

“We have” this assures us that there is absolute security in our standing before God. The fruits of justification assure us of this security.

Assurance as to the past – The Apostle says: “having been justified by faith”. The theology of this verse is in the tense. It is the aorist tense, which means that our justification is already an accomplished fact; it is also a passive participle, which means that it is God Who has justified us, and not we ourselves; and it is reaffirmed that by faith we were put in touch with this blessing. Justification is a blessed accomplished fact.

Assurance as to the present – Two things are here affirmed: First, that “we have peace with God”. And, secondly, that “We have access into Divine grace”. “Peace” and “Access” are amazing wealth for our present assurance. We were both alienated and enemies. There was war between us and God. This peace has been made by the blood of the cross; and God now looks not at our sins but at Christ’s blood. “He is our peace.” We do not have peace because of what Christ is now doing, but what He did long ago on Calvary.

“I hear the word of love,  
I gaze upon the blood,  
I see the mighty sacrifice,  
And I have peace with God.”

Then too we have “access by faith into this grace.” We are introduced into the sphere of justification, and there we abide. It is this atmosphere that brings us peace with God.

Assurance as to the Future – “We rejoice in hope of the glory of God.” The glory of God is primarily the glory of His presence, His brightness, His splendor; symbolized in the Shekinah Glory over the Mercy Seat in the Holy of Holies.

The fruits or results of Justification can now be summed up under four heads, as follows:

a. PEACE (Because there is no accusation)

“We have peace with God through our Lord Jesus Christ ... Who shall lay anything to the charge of God’s elect? It is God that justifieth” (Rom. 5:1; 8:33).

Every accusation is silenced because of my justification. No accusations of the Devil, of demons, of evil men can ever affect me. My standing before God is perfect. I can rest in absolute PEACE.

b. PRIVILEGE (Because there is no condemnation)

“By whom also we have access by faith into this grace wherein we stand, ... There is therefore now no condemnation to them which are in Christ Jesus” (Rom. 5:2; 8:1).

Judgment is passed for the believer. His sin has been judged and punished in the death of Christ, so he is now secure against all condemnation. God has been fully propitiated

(satisfied) at the cross, and man is perfectly justified, and has full access to every blessing and privilege (Eph. 1:3).

c. PROSPECT (Because there is no separation)

“In hope of the glory of God ... And hope maketh not ashamed.” “Whom He justified, them He also glorified.” “Who shall separate us from the love of Christ?” (Rom. 5:2,5; 8:30,35) “Being justified by His grace we should be made heirs according to the hope of eternal life” (Titus 3:7).

d. PRAISE (Because there is no Disappointment)

“And rejoice” ... “But we also joy in God”; “And we know that all things work together for good to them that love God” (Rom. 5:2,11; 8:28).

We can fully rejoice because the death of Christ fully satisfied God regarding sin; and the intercession of Christ prevails for our sanctification.

“Jesus, Thy robe of righteousness  
My beauty is, my glorious dress.  
Midst flaming worlds in this arrayed,  
With joy shall I lift up my head.  
Bold shall I stand in that great day,  
For who aught to my charge shall lay?  
Fully absolved through Thee I am,  
From sin and fear, from guilt and shame.”

“On Christ the solid rock I stand,  
All other ground is sinking sand.”

3. As to the Foundation of Justification 5:12-21

Having expounded the momentous themes of Condemnation and Justification, Paul now traces these to their historical sources in Adam and Christ. Condemnation is traced to the one, and Justification to the other. By Adam’s one sin death came to all mankind; and by Christ’s one act on the cross life comes to all who believe. Through Adam sin abounds, and through Christ grace “much more” abounds. Through the first Adam has come ruin and through the Last Adam has come redemption.

In this way the foundations are laid on which the rest of the Epistle is built. The need for justification because of man’s condemnation prepares the way for sanctification and glorification, the ultimate goals for man’s destiny in Christ.

The first word “wherefore” is literally, “on this account” showing that the thought with the former verses is unbroken. Justification has been shown to be permanent (1-11).

These verses (12-21) form the great central portion of the Epistle. The great facts of SIN, DEATH, and JUDGMENT are here shown to be involved with Adam; but that righteousness, life, and everlasting bliss are the outcome of Christ.

Up to this point the Apostle has been dealing with SINS, as expressed in human conduct; but now he deals with SIN, the principle as found in Adam, and imparted to the human race. Sin is the root of which sins are the fruit.

The Apostle now ranges all men under two Federal Heads, Adam and Christ. There are here two men, two acts, and two results.

Two Men: Adam and Christ  
 Two Acts: Disobedience and Obedience  
 Two Results: Guilt and Grace  
 Condemnation and Justification  
 Death and Resurrection

a. Guilt Abounding 12-14

The fact of guilt is seen in the act of the first man, Adam. He sinned and brought death into the human race. As all are sinners, so all must die.

Adam was not merely an individual, but the natural head of the whole human family. His transgression was not an isolated act, but one that affected the whole human race.

God had told Adam: "In the day that thou eatest of the tree of the knowledge of good and evil, thou shalt surely die" (Gen. 2:17). When Adam disobeyed God's command, he died a moral death, and in due time also died physically (Gen. 5:5).

God endowed every form of life with the capacity for reproducing its own kind. The seeds of sin and death were sown in Adam's nature at the fall (Gen. 2:17; 3:19), and he passed them on to all his posterity.

The Jew would of course ask about the Law and its part in all this. Paul now shows that where there is no law sin cannot be imputed (charged to one's account). However between Moses and Adam when there was no law, men sinned and died.

There can be no charge for speeding in a community where there are no laws for speeding; but if I speed in a naturally restricted or dangerous area, and kill myself, I have sinned and died for my sin without a law.

b. Grace Abounding 15-21

In the former section sin is mentioned six times, and death three times. The closing words of verse 14 point us to "him that was to come".

And so in this section we have the comparisons and contrasts between Adam and Christ, their acts and their results

The first Adam, created in the image and likeness of God, and through whom, after his fall, due to his disobedience, there came sin, death, judgment, and condemnation to all men

The last Adam through Whom, to all men came the gift of righteousness, eternal life, and abundance of grace and justification.

<u>THE FIRST ADAM</u>	<u>THE LAST ADAM</u>
Through the offence of one, many are dead (15)	The grace of God, and the gift of grace hath abounded to many (15).
The judgment was by one to condemnation (16)	The free gift is of many offences unto Justification (16).
By the offence of one death reigned by one (17)	They that receiveth abundance of grace and the gift of righteousness shall reign in life by one (17).
By the offence judgment came upon all men unto condemnation (18).	By one righteousness the free gift came upon all men unto justification of life (18).



For as by one man's disobedience many  
are sinners (19).  
Where sin abounded (20)  
That as sin hath reigned unto death (21)

So by the obedience of one shall many be  
made righteous (19).  
Grace did much more abound (20).  
Even so might grace reign through righteous-  
ness unto eternal life by Jesus Christ our  
Lord (21).

Here then we have the legacy of sin, condemnation, and death for all in Adam;  
but the free gift of grace bringing righteousness and life in Christ.

A s in Adam All  
D ie, even so in C H R I S T shall  
A ll be  
M ade alive. 1 Cor. 15:22.

### CONCLUSION:

The key expression in this whole chapter is found in the two words "Much more" found  
five times (9,10,15,17,20).

If we are ever prone to doubt God's goodness and grace in letting such terrible disaster as  
sin and death come into this world, remember this chapter and this phrase, "much more". There  
can never be any charge against God for permitting sin and death to reign when we know that in  
Christ we have "much more".

"Much more" justification by His blood.  
"Much more" reconciliation by His life.  
"Much more" grace by His gift.  
"Much more" reign in life.  
"Much more" grace over all sin.

DOCTRINAL – 1:18-8:39

A. CONDEMNATION 1:18-3:20

B. JUSTIFICATION 3:21-5:21

C. SANCTIFICATION 6:1-8:11

INTRODUCTION:

The question in the first verse: “Shall we continue in sin, that grace may abound?” goes back to 5:20: “But where sin abounded, grace did much more abound”.

Righteousness which has been imputed (placed to one’s account), must now be imparted. That which God has done for us, He must now do in us. Justification is for us; Sanctification is in us.

This chapter is one of the most important, and at the same time least known. It has a wonderful promise as seen in verse 14 – “For sin shall not have dominion over you; for ye are not under the Law, but under grace”.

Every true believer longs for this experience. As there is but one way of deliverance from the penalty of sin, so there is but one way of deliverance from the power of sin. It is all through “our Lord Jesus Christ” (1 Cor. 15:3; 1 Cor. 1:31).

Justification teaches us the first lesson of the Cross – “Christ died for our sins”. He took our sins to the Cross.

Sanctification teaches the second great lesson – “Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto His death (6:3). Thus He took the sinners there too.

In our previous studies we have seen what the Cross meant to the sinner, now we are to see what it means to the saint.

The Cross not only dealt with what we are, but also with what we do. There is first of all a death for sin in which our Lord is unique as Redeemer; then a death unto sin, which means the sin ceases to be master in the lives of those who are united to Christ by faith.

Because Christ died for sin, He saves us from the penalty of sin; because He died unto sin, and we died in Him, He robs it of its power over the believer.

I. THE PRINCIPLE OF HOLINESS 6:1-10

The principle is summed up in three words – DEATH, BURIAL, and RESURRECTION.

These words present actual historical facts in the life of Christ. The principle is based upon the knowledge of these facts – “Know ye not”, “Knowing this”, “Knowing that” (Vrs. 3,6,9).

The principle of holiness is based upon IDENTIFICATION. The meaning of identification is “to treat as identical with”. The identity is so full and complete that there is nothing more to be desired.

The figure that is used is baptism, in which Death, Burial, and Resurrection are integral parts. The baptism spoken of here is that by which the H.S. identifies us with the work of Christ (1 Cor. 12:13). (Water baptism is neither meant in these verses, nor can it be read into the context).

1. Crucifixion of the Old Man (6:1,2,5,6,7,8)

“Our old man is crucified with Him” (6)

“The old man is our former self before the new birth” – D. Alford

“The old man is the personification of our whole sinful condition before regeneration” – Elliot

“The old man is our old self” – D. Vaughn

“All that we were in our old unregenerate condition before our union with Christ” –

Dr. D. Brown

“The old man is man of old” – Theo. Monod

All these scholars agree that the phrase means the unregenerate man, what we were before we became a new creation in Christ. A believer cannot be regenerate and unregenerate at the same time. In every converted person the “old man” has passed away. He died upon the cross in Jesus Christ.

By physical generation we all belong to Adam; but by spiritual regeneration we all belong to Christ.

2. Crucifixion of the Body of Sin

“that the body of sin might be destroyed” Vr. 6

There is some controversy over the meaning of the phrase “body of sin”. The best scholars believe it means the body belonging to sin. The phrase is similar in construction to “the shield of faith” or “The Sword of the Spirit”. It is a genitive of possession. “Shield of faith” does not mean the shield which is faith, but the shield grasped by faith and so used.

So “the body of sin” means the body which sin uses, over which it exercises dominion – “The stronghold of sin”.

This “body of sin” is now destroyed in our identification with Christ in the newness of His life.

Paul uses the word “destroyed” about 25 times in his Epistles. It does not mean annihilation or eradication – but rather something that has been reduced or rendered powerless or brought to a state of inaction or impotence. It suggests a state of inertness, inaction, or impotence. It thus suggests the impotence of sin in our bodies through union with Jesus Christ.

The “body of sin” should no longer have power in the believer because of the counteracting power of the H.S. through our union with Christ.

Thus “our old man is crucified with Christ” (6:6) and “ye have put on the new man” (Col. 3:10). The tense of the verb indicates an accomplished fact.

As believers we “have put off the old man” and “put on the new man” (Col. 3:9-10). We are to recognize that these acts have been done, and so we have put off the habits or clothes of the old man – “anger, passion, malice, slander, abuse, lying, and stealing”.

The new man must never wear the clothes of the old man. It is for us now to look back to the cross and say: “I am a regenerate soul. I died at the Cross. The old humanity was crucified when Christ died. Sin has no more right to operate in my body.

So that not only is the “old man” – that man that belonged to our pre-christian days to be crucified, but the “body of sin” – the flesh, the self-life which was the center of the old unconverted life.

Included here are: “The works of the flesh” (Gal. 5:24); “The lusts of the flesh” (Gal. 5:24); “The affections of the flesh” (Gal. 5:24).

## II. THE PRACTISE OF HOLINESS 6:11-7:6

There are three words in these verses which are important – “KNOW”, “RECKON”, and “YIELD”.

### 1. By Realization Vrs. 6:16; 7:1

“Know ye not.” We are first of all to know that the one to whom we yield, to that one we become a servant, whether it be to “sin” or to “righteousness”.

We are also to “know” that we are “dead to the Law by the body of Christ”. We are to realize and recognize that we were not only dead and buried with Christ, but also raised with Him.

### 2. By Reckoning 6:11

In practice it works something like this – when any temptation comes to exercise me to do that which belongs to the old man, I say to myself: “I am dead with Christ to this. Dead people are unresponsive, so I make no response to the temptation.

I “reckon” on the death, burial, and resurrection of Christ. Thus the power of the temptation is broken.

We must all reckon that Christ is alive and that we are alive with Him.

### 3. By Responding 6:13,16,19

The word “yield” here is not so much reluctance and then submission as it is presentation. “Present your bodies a living sacrifice” (Rom. 12:1).

Like Christ we respond to God’s will and submit ourselves to His obedience.

The first occurrence in the Bible of the word “believe” is in Gen. 15:6: “Abraham believed God”. The root of this word is expressed in the word “AMEN”.

Abraham “amened” God. He said: “It shall be so”. So when we present our bodies, our members, we are saying “Amen” to God.

## III. THE PREVENTATIVE OF HOLINESS (7:7-25) (Activity within, of sin and self, in relation to the Law)

### Introduction:

There are many different interpretations of these verses. Is this the experience of the natural man only? Was it Paul’s experience before his conversion, when he lived under the Law? Is it the normal experience of a Christian today? Or is it the experience of a believer who is trying to be perfected by the Law?

### Is it Paul’s Autobiography?

In this section the words “I”, “My”, and “Me” occur some 40 times. The Greek word ego or I occurs some 7 times, standing alone – a complete number. Paul is not supposing a case here; he is giving his own experience under the Law.

Paul is here speaking “to them that know the Law” (Rom. 7:1). Hence he is primarily talking to his own people, and showing them and all others how impossible to be justified by grace and then seek to be sanctified by the Law.

There is no mention here of the Person – the Holy Spirit, or of His work in the believer. Hence we have here a legal basis and not a grace basis.

In verses 1-6, Paul uses an illustration of this marriage state to demonstrate the fact that “the Law hath dominion over a man as he liveth”. Marriage of a wife to another man during her husband’s life makes her an adulteress, but if he dies, she is free from him as a wife, and free to remarry. Death kills the wife relationship but not the woman. The relationship of husband and wife ceases at death.

So it is with those who have come to Christ. Christ fulfilled the Law, and paid the penalty of the legal system which was death – thus ending the legal system as a power over the believer. We died with Christ to the Law, and arose with Him in newness of life. “Ye are become dead to the Law by the body of Christ; that ye should be married to another” (Vr. 4). “We are delivered from the Law” (Vr. 6).

In chapter six we saw how the believer was dead to sin; here in chapter seven he is dead to the Law. He died in Christ, and is risen with Him into a new life, not under Law, but under grace.

Godet says: “As by His death Christ entered upon an existence set free from every legal statute and determined by the life of God alone, so we, when we have died to sin, enter with Him into this same life, in which like a remarried widow, we have no other master than this new Lord and his Spirit.”

Paul now proceeds to show two things concerning the Law: First, the nature or character of the Law; and secondly, the struggle between the Law and self. He shows that the Law only brings sin, and a struggle with the self life, which is exerting itself constantly in this struggle. So sin and self are definitely hindrances to Holiness.

Paul now definitely comes to grips with the Law. Before this he merely hinted at its function. (See 3:20,21,27; 4:13,15; 5:14,20; 6:14)

#### 1. The Nature or Character of the Law (7-14)

The Law is not sin (7). The Law was ordained to life (10). The Law is holy, and just and good (12). The Law is spiritual (14).

Thus the holy, good, and just Law prohibits the instincts of evil; but the unholy self-life is provoked by the prohibition into greater activity, and produces a fruitage which is unto death – “When the commandment came, sin revived and I died” (Vr.9 ). The Law brings out the inner lawlessness, showing that man is a transgressor of the Law. Thus the Law both in character and work is good. It exposes sin and sin brings death. So then the commandment, I found to be unto death, when I broke it. The Law is also said to be spiritual. It not only forbids the overt act, but it enters into the realm of desire and intent, saying: “Thou shalt not covet”. Matt. 5:21-22 and 27-28 illustrate this. So under Law, sin is not ignorant inability, but active hostility.

The Law is like the sun shining upon a plot of ground. The weeds begin to grow and mature. The sun did not plant nor create the weeds; it merely manifested what was already in the soil.

#### 2. The Struggle between the Law and Self (15-25)

The Law is now trying to make the old nature behave. The problem is seen in verse 18 – “How to perform that which is good”. In verse 19 we read: “The good that I would I do not, but the evil which I would not, that I do”.

Paul had his delight in the Law after the inner man (22). But there is another law in his members – “the law of sin and death”. This struggle finally issues out in the cry of the wretched man: “Who shall deliver me from the body of this death?” Happily, he knows the way out is only through Jesus Christ.

So the best that natural man can do under the Law is: “So then with the mind I myself serve the Law of God; but with the flesh the law of sin”. This fight goes on until one knows the Divine method of deliverance through the power and working of the Holy Spirit. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (8:2).

### CONCLUSION:

Thus we see that the Law which should have given the sinner life, gave him life to sin. It should have been the death blow to sin, but it became the death of the sinner instead. All this reveals how futile it is to try to reform or regulate or conquer sin by any legal method.

DOCTRINAL – 1:18-8:39

A. CONDEMNATION 1:18-3:20

B. JUSTIFICATION 3:21-5:21

C. SANCTIFICATION 6:1-8:13

#### IV. THE POWER OF HOLINESS 8:1-13

“If Holy Scripture was a ring and the Epistle to the Romans the precious stone, chapter 8 would be the sparkling point of the jewel” – Spencer.

“In this chapter the streams of the preceding chapters meet and flow in one river of the water of life, clear as crystal” – Dr. David Brown.

“The eighth chapter of Romans is the masterpiece of the New Testament” – Luther.

The believer’s salvation is here declared to have taken its rise in the eternal counsels of God, by whom, through all its steps, it is carried into effect. Their condemnation then is impossible, for who shall condemn those whom God justifieth? The Apostle concludes by defying the whole universe to separate believers from the love of God in Christ Jesus our Lord. In this manner he follows out in this chapter what has been the grand object through all the preceding part of the Epistle” – Robert Haldane.

The key word or the key Person is the Holy Spirit. Prior to this chapter the Spirit has been mentioned only once (5:5). In this chapter He is named some 19 times.

We are concluding the section on Sanctification. We have seen both Condemnation and Justification (5:16). Now it is “no condemnation” based upon Justification.

The New Testament gives to us four aspects of Sanctification; two are divine and two are human.

The Divine aspects: (1) We are made perfect in Christ, sanctified thru the sacrifice of Christ (Heb. 10:10,14); (2) Sanctified by the Spirit (2 Thess. 2:13).

The Human aspects: (1) The believer follows after holiness; pursues it as one would a study or office (Heb. 12:14; 1 John 3:2,3). The goal is Christ’s glory. (2) Divine chastisement for the mature believer (Heb. 12:10). We become partakers of His holiness thru chastisement. In the Divine sense it is God working for us; and in the human it is God working in us. So we could say that all is Divine in that sense.

##### 1. AS SEEN IN OUR STANDING 1-4 (“In Christ Jesus”)

In this day of God’s fulness of His grace we become mature sons in God’s family. To be adopted into the household of God is to be a child who is an heir, mature, come of age.

Every believer has the Holy Spirit indwelling; and this Spirit is the power that enables the believer to live the Christian life. The Spirit makes the Christ-life operative in the life. “It is no longer I, but Christ that liveth in me.”

“Not by might, nor by power, but by my Spirit saith the Lord of Hosts” (Zech. 4:6).

“But ye shall receive power after the Holy Spirit is come upon you” (Acts 1:8).

“But be ye filled by the Spirit” (Eph. 5:18).

##### a. There is “no condemnation” 1-3

There is here the contrast set forth between “The law of the Spirit of life in Christ Jesus” and “the law of sin and death”.

Because human flesh was sinful and weak, it could never keep God’s perfect Law. The Law constantly made sin more sinful, and caused ultimate condemnation and death. (See Gal. 2:16,19; 3:10,11,13,19).

b. There is true righteousness 4

God's required holiness or sanctification comes now thru the Spirit. Our victory then is not by any law of annihilation or suppression, but entirely by counteraction. An example would be the Sirens of Greek Mythology. These beautiful maidens sang so hauntingly that sailors passing the reefs were dashed to pieces on the rocks, throwing all caution aside. They could not resist the lure of the music. Homer tells how Ulysses, instead of binding the sailors to the masts or stuffing wax in their ears, brought on board ship Orpheus who sang more enchantingly than the sirens.

(It is the distinction between the Law of Gravity and the Law of Vitality. I can lift my arm and hold it aloft by the Law of Vitality.)

The power of holiness is the Holy Spirit. We are to feed, nourish, and build up our spiritual man; and to hinder, starve, and pay no attention to the carnal man.

(Elevators do not suspend the law of gravity, but they counteract it by another law.)

(As street cars are run by contact principle, so are we, in contact with the Holy Spirit.)

2. AS SEEN IN OUR STATE 5-13

a. Flesh versus Spirit 5-9

The reaction is that the fleshly-minded are fleshly; but the Spirit-minded are spiritual.

The result is seen in either death or life and peace. Enmity and displeasure against God result from living in the flesh.

b. Death versus life 10-13

"In Christ" the body is dead; but the Spirit is life. A resurrection life is both now and hereafter in Christ whom God raise from the dead.

(Sometimes we insist on wearing the old coat for reasons of convenience, and as someone said: "not unless we want to do some dirty work.")

(Handly Page a British aviator flying in Arabia heard a mouse gnawing away at something behind him. He thought about the insulation of the electric wires, in which a short may occur and a crash ensue. Then he thought, a rat is made for low altitude, so he pushed his plane skyward to an altitude in which it was difficult to breathe. The gnawing grew fainter and finally quit. When Page descended and examined, the mouse was dead.)

DOCTRINAL – 1:18 – 8:39

A. CONDEMNATION 1:18 – 3:20

B. JUSTIFICATION 3:21 – 5:21

C. SANCTIFICATION 6:1 – 8:13

D. GLORIFICATION 8:14-39

INTRODUCTION:

Our study thus far has taken us thru the subjects of CONDEMNATION (1:18-3:20); then JUSTIFICATION (3:21-5:21); then to SANCTIFICATION (6:1-8:13); and now into GLORIFICATION (8:14-39).

There is a great gulf between Christianity and mere “religion”. Buddhism, Brahmanism, Confucianism, and all other pagan religions offer their followers nothing of the warm personal relationship between Deity and man that Christianity offers. Pagan religions hold out some nebulous hope for happiness in a problematical hereafter; Judaism’s promises largely concern this present sphere of existence; but Christianity offers countless blessings both now and for eternity.

I. AS SEEN IN EXALTATION 8:4-17

Paul in the first 13 verses has shown conclusively that a life of victory must be a life in the Holy Spirit. The Holy Spirit is contrasted with flesh.

“For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” (Vr.13)

Therefore we are under obligation to live after the Spirit and not after the flesh. It is through the Holy Spirit that we have been emancipated.

A. SONSHIP 14-16

We have “received the spirit of adoption”. “We cry, Abba Father.” We have the witness of the Holy Spirit with our human spirit that we are the children of God.

Taken out of one family and adopted into another, we now have all the rights and privileges of Sonship.

B. HEIRSHIP 17

“Heirs of God, and Joint-heirs with Christ.”

“with Him also freely give us all things.” (Vr. 32) What this means cannot in this life be fully comprehended. That it is something beyond our faintest expectation, is certain.

Graciously and greatly exalted are they that are in Him.

II. AS SEEN IN EXPECTATION 18-25 (Hope)

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” (Vr. 19)

Though liberated and lifted up as we have already seen, there is nevertheless much suffering to endure.

Although grace has emancipated and exalted us the glory has not yet come. But we are told to look for it, to expect it, and to endure the afflictions in this valley of tears until it comes.

A. CREATION WAITS FOR GLORY 19-22

The whole creation waits groaning and travailing in pain. “This glory is actually being awaited with eagerness, even by the irrational creation, which is longing for the manifestation of the sons of God.” – W. Griffith Thomas

Creation is now under the curse of sin, for somehow or other the sin of man has affected the lower orders of creation. Physical suffering among animals, catastrophes and cataclysms in nature have some moral meaning and it is by no means certain that they would have been in the world, if sin had not entered.



Redemption is as far reaching as sin, and sin has touched the inanimate as well as the animate creation.

B. CHRISTIANS WAIT FOR GLORY 8:23-25

These coming glories are associated with the redemption of our bodies (23) and for this we patiently wait.

Thus the believer's attitude is similar to that of creation; it is one of "expectation". This introduces hope.

Salvation is past, present and prospective. We are saved here and now, John 5:24, having passed out of death into life. We are being saved, kept by the power of God, 1 Peter 1:5, and we are yet to be saved, Heb. 9:28.

It is into this future aspect of salvation that hope enters. "We are saved by hope."  
(24)

Thus salvation may be viewed in its commencement, continuation, and consummation.

III. AS SEEN IN EXPLANATION 26-30

Here we are confronted with the overruling power of God displayed on our behalf – in the matter of Prayer, Providence and Purpose.

A. PRAYER 26-27

We are infirm and need help. So, in other matters, here also "The Spirit helpeth our infirmities".

He maketh intercession for us with intense longing (26). "And He that searcheth the hearts" that is God, "knoweth what is the mind of the Spirit".

The Spirit has a mind for each of the Father's children, and for the fulfillment of this, which is according to the will of God, the Spirit intercedes. (27)

Verse 27 should be preceded by Hebrews 10:19-20 and followed by 1 John 5:14-15.

B. PROVIDENCE 28

His power is over all the affairs of life. To them that love God "all things work together for good" even the apparently adverse and perplexing things.

The Father overrules all for the guidance, control, discipline and development of his children.

The process by which God works may be difficult to see and trace, but the promise is sure as experience verifies.

A limitation must be observed here. It is only true of "them that love God".

C. PURPOSE 29-30

God's purpose is stated in the fact that we are to be "conformed to the image of His Son".

To this end we are foreknown, predestined, called, justified and glorified. In God's sight the thing is even now accomplished, because He knows them that are His. "He calleth the things that are not as though they were". (4:17)

With God is an eternal present; with us it is past, present, and future. God sees us not only as we are, but as we shall be; with Him it is done, with us, experientially, it is yet to be.

"He justified us that sin might not condemn: He sanctified us that sin might not reign; He glorified us that sin might not be."

IV. AS SEEN IN EXULTATION 31-39

The Song of Triumph is antiphonal; it is a question and answer. There are here three challenges to all adverse powers:

A. “WHAT SHALL WE THEN SAY TO THESE THINGS?” Vr. 31

These things concerning our Justification in Christ, our union with Him, our Sanctification thru the Spirit and our Glorification with Christ.

Here is the answer: “If God be for us, who can be against us?” “He that spared not His own Son” etc.

God has set His love upon us. “God commendeth His love towards us that while we were yet sinners Christ died for us.” Every blessing is traceable to this.

B. “WHO SHALL LAY ANYTHING TO THE CHARGE OF GOD’S ELECT?” Vr.

33

“Who is he that condemneth?” Vr. 34

It is God that justifieth. We do not justify ourselves. The case is in His hands and He justly justifies us.

There is no condemnation to them that are in Christ Jesus. Jesus: Died, Arose, Ascended, And Intercedes.

C. “WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?”

1. Tribulation, distress, persecution, famine, nakedness, peril, and sword. Verse 35.

“Nay in all these things we are more than conquerors through Him that loved us.” (Vr. 37)

2. Death, life, angels, principalities, powers, things present, things to come, height, depth, any other creature. (Vr. 38)

The only language now for the believer is: “I am persuaded.”

INTRODUCTION:

**GOD'S DEALING WITH ISRAEL**

<i>CHAPTER 9</i>	<i>CHAPTER 10</i>	<i>CHAPTER 11</i>
P A S T	P R E S E N T	P R O S P E C T I V E
Reception V. 11	Rejection V. 21	Restoration V. 26
<i>Basis:</i> Jehovah's Sovereignty <b>Glory</b>	<i>Basis:</i> Jew's Stubbornness <b>Guilt</b>	<i>Basis:</i> Jehovah's Salvation <b>Grace</b>
UNCONDITIONAL	CONDITIONAL	UNCONDITIONAL

With this section we begin an entirely new thought in this book of Romans. Here the Apostle deals with the Jew and the Gentile Dispensationally, in their relation to righteousness.

The word "Israel" is mentioned not less than 12 times in these verses, whereas it is not mentioned once in chapters 1-8; nor in chapters 12-16.

This portion has been called "A Parenthetical Portion". It is an integral part of Paul's whole argument in this book.

The Apostle Paul was accused of being disloyal to the Hebrews and to the promises made to them through the Fathers. The doctrine of Justification by Faith, apart from works, common to all men whether Hebrews or not (Chs. 1-8), seemed to set aside those promises. The problem then was to reconcile the doctrine of the grace of God in justification with the special privileges granted to Israel. The resolution of the problem is found in the doctrine of the Sovereignty of God in Election and Restoration.

"It is a considerable help to the proper understanding of these chapters to view them in strict relation to the preceding section of the Epistle, for, as we have seen, the Jew is in evidence from the outset, and these chapters have a close and necessary connection with what has gone before. Thus, we may first of all look at the three objections raised by the Jew in Ch. 3:1-8, and observe how these are answered fully in Ch. 9:1-33.

- (a) Ch. 3:1, 2. "What advantage hath the Jew?" His privileges remain intact (Ch. 9:4-5).
- (b) Ch. 3:3-4 Is God faithful? He is not unfaithful (Ch. 9:6-13).
- (c) Ch. 3:5 Is God unrighteous? God forbid. (Ch. 9:14)

Again, we may compare the great section (Ch. 1:18-3:20) with the chapters before us and find in them the twofold relation of the Jew and Gentile to Divine righteousness.

(a) In Ch. 1:18-3:20 this relation is considered from the standpoint of law, and both Jew and Gentile are shown to need Divine Righteousness.

(b) In Ch. 9-10 this relation is considered from the standpoint of grace and faith, and both Jew and Gentile are shown to need them.

## A. ISRAEL'S ELECTION Chapter 9

### I. AS REVEALED BY PAUL'S PASSION 1-3

We note the tremendous contrast between the close of chapter 8 and the beginning of this chapter – the great exultation is now turned to great sorrow and compassion.

#### 1. What It Was Vr.3 “Accursed from Christ.”

In this Paul was like Moses (Ex. 32:32). It is to be noted that it was a wish, and based perhaps upon Paul's intense feeling, a thing that could never be a reality. Yet it reveals his strong passion on behalf of his people who had rejected Christ.

2. What it Did Vr.2 “great heaviness and continual sorrow.” It weighed him down, depressed him, and caused heartfelt sorrow.

#### 3. What it Attested Vr.1

The truth in Christ. Witness of Conscience. Witness of Holy Spirit.

### II. AS REVEALED BY ISRAEL'S PRIVILEGES 4-5

Here we see Israel's eight-fold privileges:

- 1) “to whom pertaineth the adoption.”
- 2) “to whom pertaineth the glory.”
- 3) “to whom pertaineth covenants.”
- 4) “to whom pertaineth the law.”
- 5) “to whom pertaineth the services.”
- 6) “to whom pertaineth the promises.”
- 7) “to whom pertaineth the fathers.”
- 8) “to whom pertaineth Christ.”

These eight constitute a marvelous summary of Israel's history. We might compare these dispensational privileges of Israel with the dispensational disabilities of the Gentiles during the same period:

- 1) “Gentiles in the flesh.”
- 2) “Uncircumcised.”
- 3) “Without Christ.”
- 4) “Aliens from the commonwealth of Israel.”
- 5) “Strangers from the covenants of promise.”
- 6) “Having no hope.”
- 7) “Without God in the world.”
- 8) “Far off.”

#### 1. The Adoption (Exod. 4:22)

In Abraham they were accepted as God's earth children to live for Him, and to rule for Him on the earth.

#### 2. The Glory

They alone had the Shekinah glory which hovered over the Mercy Seat on the Ark of the Covenant. It left the Temple, (Ezek. 11:22-23) but will return again (Ezek. 43:4-5).

### 3. The Covenants

All covenants made with Israel, except the Noahic. The Abrahamic, the Mosaic, the Davidic, the Palestinian and the New (Gen. 12:1-3; Exod. Ch. 19; 2 Sam. Ch. 7; Deut. 30:3; Jer. Ch. 31 with Heb. 8:8).

All of these were unconditional except the Mosaic. God will make all these covenants possible in fulfillment.

### 4. The Law

This was given to Israel and ordained by angels in the hands of a mediator (Gal. 3:19). These included the Commandments (Ex. 20:1-26; The Judgments (Ex. 21:1-24:11); The Ordinances (Ex. 24:12-31). These governed all the life – socially, morally and religiously.

### 5. The Service

This included all the tabernacle and temple service with their ritual, priesthood, sacrifices, offerings, and feasts. All their great national religious holidays – Passover, Pentecost, Tabernacles and Trumpets, etc.

### 6. The Promises

The promises or prophecies were peculiarly their property. They had advantage “much every way” but chiefly because unto them were committed the oracles.

Most of the Bible is written to God’s earth-people Israel.

### 7. The Fathers

Abraham, Isaac, Jacob, and Joseph. These mighty men all belong to Israel, as do Samuel, David, Isaiah, Jeremiah, Daniel, etc. etc.

What an array of mighty heroes of the faith!

### 8. The Christ

And to cap it all, Christ was born from these people. He is of Abraham’s seed and David’s great son.

## III. AS REVEALED IN GOD’S PURPOSES 6-13

God now shows that His purpose has not failed.

The distinction now is between Israel after the flesh, and after faith or Abraham’s physical and spiritual seed. Natural Israel is after the flesh – but spiritual Israel is after the Spirit, or promise.

### 1. A Supernatural Seed 6-9

Israel as an example – “For they are not all Israel, which are of Israel” Vr.6.

Who are Israel? Abraham had eight sons – Ismael by Hagar; Isaac by Sarah; and Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah by Keturah.

Ismael was “cast out” because he could not be the heir together with Isaac (Gen. 21:10). Of the sons of Keturah it is written “Abraham gave them gifts, and sent them away from Isaac his son” (Gen. 25:6). But of Isaac we read: “And Abraham gave all that he had unto Isaac” (Gen. 25:5).

So that if mere physical descent from Abraham had constituted a claim, then seven other nations descended from these seven other sons might have disputed Israel’s claims or rights.

The deciding factor was God’s sovereign election.

### 2. A Sovereign Selection 10-13

The Apostle carries the argument a step further. Any Jew would accede to the fact that God rejected Ismael and the sons of Keturah; and then he takes up with Isaac, their father. Here they had no real problem.

These other nations referred to were descended from different mothers; but now there are two (Esau and Jacob) from the same mother and father, Rebecca and Isaac.

Here now a distinction is made between the natural seed and the spiritual seed coming from the same mother. This distinction is also made in Rom. 9:13.

“The elder (or greater) shall serve the younger (or lesser).”

“Jacob have I loved, but Esau have I hated.”  
See Gen. 25:21-23; and Mal. 1:2-4.  
We note here that God is dealing with nations.

#### A. ISRAEL ' S ELECTION Chapter 9

#### IV. AS REVEALED BY GOD'S PRIORITY (14-24)

Luther said of this chapter: “The ninth chapter of the Epistle to the Romans is the ninth. Learn first the eight chapters which precede it.”

“Who changed the truth of God into a lie.”

“God also gave them up” ... “God gave them up” ... “God gave them over.”  
(1:25,24,26,28).

“There is none righteous, no, not one” 3:9-20.

##### 1. First Objection Answered 14-18

“What shall we then say? Is there unrighteousness with God? God forbid.” The charge that God is unrighteousness may mean because He chose the remnant according to election of grace, and passed by the rest of the nation.

Or the objection may be based upon the fact that God is not making possible all the privileges of Israel (Vr. 4-5), and giving His grace to Gentiles.

Who is the individual that should merit any righteousness or justice from God?

“Though justice be thy plea, consider this, that in the course of justice none of us should see salvation” – Shakespeare in his Merchants.

##### a. TO MOSES 15-16

These words spoken to Moses come from the context of Exodus Chs. 32-33. “And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy” (33:19).

Consider the context of Exodus 33:19. The Israelites had been flagrantly idolatrous at Mt. Sinai and God had told Moses that He would destroy them. After Moses pleaded with God for 40 days, God extended his favor. If He had held the Jews to the Law, for which they had asked – if He had dealt with them on the basis of justice, He would have had to destroy them. But God exercised His sovereignty and acted in mercy rather than justice.

The implication of the passage is that if God could use His sovereignty to show mercy on Jews, it is proper for Him to do the same on Gentiles.

If God were to deal with us in justice we would all perish; but because He can exercise His sovereign will and deal in mercy, we are saved.

It was Isaac who “willed” and Esau who “ran” but God chose Jacob and gave him the blessing.

##### b. TO PHARAOH 17-18

The Apostle now takes up the case of Pharaoh. The context of Exodus Chs. 4-11 indicate that both God hardened Pharaoh's heart, and then that he hardened it himself.

God hardened it – 4:21; 7:3; 7:13; 9:12; 10:1; 10:20; 10:27; 11:10 (8 times).

Pharaoh hardened it – 7:22; 8:19; 8:32; 9:34; 9:35 (6 times). This would indicate both God's sovereignty and His Mercy.

##### 2. Second Objection Answered 19-24

“Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?” Vr. 19.

a. Potter and the Clay 20-21

Paul goes back to Jer. 18:1ff where we have the parable of the Potter working on the clay.

It is insane; it is stupid for the creature to question the sovereignty of the Creator.

There is an area of truth into which man's mind may not intrude, an area reserved for God Himself. When we come here we proceed on the basis of faith, and not reason or sight.

b. Vessels of Wrath 22

God's wrath and power are manifested upon vessels "fitted to destruction".

c. Vessels of Mercy 23-24

"Riches of glory ... prepared unto glory."

"Even us whom he hath called ... Jews ... Gentiles."

Election is not something that ended with Jacob or Isaac or Pharaoh – it applies to "even us" whom He hath called.

God chose some Jews instead of others; Isaac instead of Ismael, and Jacob instead of Esau. He now calls Gentiles and Jews without distinction.

## V. AS REVEALED BY GOD'S PROPHECIES (25-33)

God has always acted in accordance with His sovereignty and in harmony with O.T. Scripture.

In the inclusion of Gentiles, and in saving a remnant of Israel, God is acting in harmony with O.T. Scripture.

1. According to Hosea 25-26

See Hosea 2:19-23; 1:10-11

Note the condition of Israel as revealed in the prophet's experience with his wife Gomer, and their three children, Jezreel, Lo-ruhamah, and Lo-ammi.

See 4:1-5 for a compendium of Israel's sin.

2. According to Isaiah 27-29

See 10:20-23; 1:9

Here the prophet shows that unless God had taken out a remnant according to His sovereign grace, the whole nation would have been gone.

See 1:1-8 for the background of this sinful nation.

So again Paul shows from the prophets that Israel had completely sinned away her right to any blessing from God; and, if it had not been for God's sovereignty, none could have been saved.

3. According to Christ 30-33

Paul quotes again from Isaiah. See 8:14; 28:16 and 42:1-7.

Gentiles saved by faith.

Jews stumbled and fell by the Law.

God's Son is the answer to man's sin. The question now for both Jew and Gentile is not "What does the Law think of me? But "What do I think of Christ?"

The cross of Christ is the source of all the blessings that God offers to men.

DISPENSATIONAL Chs. 9-11 (Key 11:1-2)

## INTRODUCTION

### B. ISRAEL'S REJECTION Ch.10

Chapter ten develops the problem set forth in 9:30-33: "hath not attained to the law of righteousness, wherefore, because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone".

So this chapter sets forth their failure to receive the righteousness that God had provided for them.

Once again, the Apostle cannot enlarge upon this melancholy situation without expressing his deep grief on the one hand for their ignorance and rebellion, and on the other to show his desire for their salvation. Each of these three chapters begins with a warm desire for his people.

#### I. BECAUSE GOD'S RIGHTEOUSNESS IS DEFEATED 2-4

Intense zeal, religious fervor, coupled with self-righteousness, does not lead to salvation. God demands subjection to His righteousness in Christ.

The Law should establish their unrighteousness and thus reveal God's righteousness, which is manifested in Christ. Israel as a nation will be saved when they see Him whom they have pierced, and recognize Him as their righteousness.

##### 1. Zeal without knowledge Vr. 2

Zeal without knowledge is like a horse without a rider, or a ship without a rudder.

Augustine said that it is better to limp in the right direction than to run with all our might in the wrong direction.

##### 2. Establishing own righteousness Vr. 3

Man is by nature unrighteous, ignorant of God's righteousness. Because of this ignorance he seeks to establish his own righteousness. The only way to establish his own righteousness is by works.

Human righteousness can never make a man righteous in God's sight – because it is never perfect.

##### 3. Christ is the end of the Law Vr. 4

The righteousness embodied in Christ is the righteousness demanded by the Law. Thus Christ kept perfectly all the demands of the Law and established the Law in his own being.

a. End in sense of goal (Gal. 3:24-25).

b. End in sense of Antitype (Heb. 10:1).

c. End in sense of perfection (Heb. 7:19).

d. End in sense of fulfillment (Rom. 8:3).

e. End in sense that in Him the believer died to Law (Rom. 7:4).

To all this Israel was ignorant, and thus zealous in making their own way of life.

#### II. BECAUSE GOD'S RIGHTEOUSNESS IS DEFINED 5-13

Here we have a fine contrast between "the righteousness which is of the Law" and "the righteousness which is of faith".

The former in verse 5, declares that it comes from doing something; while the latter in verses 6-8 proclaims that something has been done, that Christ has come down from Heaven, that He has descended into the deep, and came up again in resurrection life.

So then he that believeth on the Risen One, and confesses Him as Lord has God's righteousness and salvation.

The promise then is: "believer, confess and thou shalt be saved".



So then righteousness by the Law is righteousness by man's works, while righteousness in Christ is righteousness by faith.

The Law could give life to the one who kept it (Lev. 18:5); and even in the Law there was provision for faith. It taught that Jehovah was their life (Deut. 30:20) and the word of faith was nigh them (Deut. 30:12-14).

“Oh, so unlike the complex works of man,  
Heaven's easy, artless, unencumbered plan.” – Cowper

There are three elements to saving faith:

1. Knowledge – “Christ is the end of the Law for righteousness.” “Christ died for our sins.
2. Assent – We must believe that Christ perfectly obeyed the Law, and that He is our salvation.
3. Faith – As a final aspect we must appropriate the fact, and make it a matter of our will.

Head belief must issue out in heart-belief. We see here then - -

1. The Means of Salvation (5-8)  
This is faith.
2. The Condition of Salvation (9-10)  
Belief and confession of Christ, in His Lordship and resurrection.
3. The Certainty of Salvation (11)  
Scripture declares it.
4. The Universality of Salvation (12-13)  
Jew or Greek, Whosoever.

Under Law it was “Do and live”; under grace it is “Live and do”.

“No hope can on the Law be built,  
Of justifying grace;  
The Law, that shows the sinner's guilt,  
Condemns him to his face.  
Jesus, how glorious is thy grace,  
When in thy name we trust,  
Our faith receives a righteousness,  
That makes a sinner just.”

### III. BECAUSE GOD'S RIGHTEOUSNESS IS DECLARED 14-17

This righteousness in Christ which constitutes the Good News, the Gospel is to be proclaimed everywhere for none can believe until they hear the message being proclaimed.

So the messengers must be sent to the uttermost parts, for faith, the faith that saves, cometh by hearing and hearing by the proclamation of the Word of God (14-15).

Not all who hear will obey (16). The messengers of God, in grief of soul, will cry out as the Prophet Isaiah did, “Lord, who hath believed our report?” Israel had heard but not obeyed. So the declaration has been by means of: First the messengers; Second, the Message or the Scriptures.

### IV. BECAUSE GOD'S RIGHTEOUSNESS IS DECLINED 18-21

Israel ought to have known of their danger of being set aside and displaced by another people.

Both Moses and Isaiah had predicted this. Gentile sinners and idolaters, a foolish people who “sought not” for God, who “asked not” after Him, were receiving manifestations of his glorious grace through the channel of their faith; while Israel disobedient and gainsaying, self-excusing and self-justifying, religiously bound and prejudiced, resisted the outstretched hand of God, as He offered them a Savior.

Yes, Israel had heard, but she had not heeded. Here we find four O.T. quotations:

- 1) Verse 18 – Psalm 19:4 (See Rom. 1:19-20) By this time no doubt the Gospel had been preached to the “uttermost parts”.
2. Verse 19 – Deut. 32:21 (See Rom. 11:11).
3. Verse 20 – Isaiah 65:1
4. Verse 21 – Isaiah 65:2

So Israel rejected the message in the final analysis thru willful disobedience. The Jew was determined to have a righteousness of his own. In all her rebellion God’s love and grace never failed, “All day long have I stretched forth my hands”.

DISPENSATIONAL Chs. 9-11 (Key 11:1-2)

C. ISRAEL'S RESTORATION Chapter 11

Introduction:

The Jews are often spoken of as “God’s ancient people” whereas they are also His modern people, and His future people: for they are the only nation and race which God ever chose, or will choose (Lev. 20:26; Deut. 7:6; 14:2; 32:8-9; Isa. 14:1; Amos 3:1-2).

Their history is one long unbroken record of four thousand years, and though marked throughout by stubborn rebellion and moral defection, they have ever been the subjects of God’s protecting care.

What Pharaoh and Haman tried in vain to do in Bible times, nations have tried equally unsuccessfully to accomplish ever since: for, like the burning bush which Moses saw, they remain a living monument to indestructibility (Ps. 129:1-2). They are the standing miracle of history, the one exception of the otherwise universal law of fusion of races.

The poet Crabbe well calls them an:

“Amazing race, deprived of land and laws,  
A general language, and a public cause:  
With a religion none can take away;  
A people still, whose common ties are gone;  
Who, mixed with every race, are lost to none.”

“Hath God cast away his people?” This is the opening question of chapter 11. Chapter 10 closes with a very solemn truth – the truth that Israel had been “a disobedient and gainsaying (contrary) people”. It is this interrogation that Paul now proceeds to answer in this chapter.

I. AS SEEN THROUGH HER RESERVATIONS 1-6

The Apostle begins by giving some concrete examples of the fact that God had not cast away His People.

1. Seen In Paul Vr.1

“Israelite”, “Seed of Abraham”, “Tribe of Benjamin” 1 Cor. 15:8; 1 Tim. 1:16.

2. Seen in Seven Thousand Vrs. 2-4

In 1 Kings Chs. 18 and 19 we have the record of Elijah and the prophets of Baal. Elijah interceded against God and didn’t know that God had a reserve force of 7000.

In Isa. 6:13; 10:20-23; 65:8-10; Zech. 13:3-9; and Romans 9:27-29 there are allusions to this faithful remnant.

It was supposed to be the writings of a converted Jew, Nicholas de Lyra “that laid the egg” of the Reformation. Such Jews as Tholuck, Neander, Ewald, Adolph Saphir, and Dr. Edersheim have all made valuable contributions.

3. Seen in Present Remnant Vrs. 5-6

The fact that there was in Paul’s day and still is a remnant of saved Jews proves that God has not utterly forsaken His people.

It is an election of grace, and if such it cannot be by works. Grace and works are mutually exclusive.

Under Law Israel lost everything; under grace she recovered everything. Sovereign mercy embraced the meritless Gentiles, and will also embrace the meritless Israel.

II. AS SEEN THROUGH HER REJECTION 7-24

God had to give unto them “the spirit of slumber” – a judicial blindness.

1. Not Total – But Frightful 7-10. “The election hath obtained it” (7).

As a nation Israel is now blinded, made dumb, and are frustrated (Isaiah 29:9-16).

Israel rejected God the Father and was blinded and dispersed (Isa. 6:9-10).

Israel rejected Jesus Christ and the same Pronunciamento came (Matt. 13:13-15).

Israel finally rejected the Holy Spirit and received for the third time this judgment (Acts 28:25-27).

Verses 9-10 are quoted from Psalm 69:22-28.

Israel rejected the three offices of Christ as Priest, Prophet, and Potentate (Matt. 12:6,41,42).

Disobedience is a terrible thing.

## 2. Not Fatal – But Fruitful 11-22

“through their fall salvation has come to the Gentiles.”

God is never caught in an emergency without some way out. No man, or men, can frustrate His purpose. He may set aside for the time, in order to do another work.

### a. Severity Upon Israel

The reason is seen in unbelief – “because of unbelief” (20). That lies at the root of all curses from God.

“Have faith in God.”

“Believe on the Lord Jesus Christ.”

“If ye have faith as a grain of mustard seed.”

The result:

“They stumbled” at the Rock (11).

“Their fall.” (11)

“Broken off” from Olive Tree – from their covenant blessings (17-20).

“Cast away.” (15)

### b. Salvation Unto the Gentiles

The Minister 13 – Paul is the “apostle to the Gentiles”. All truth for us today must be seen in the light of the revelation through Paul.

On the other hand, Christ was “a minister of the circumcision” (Rom. 15:8); and He came to fulfill the Law (Matt. 5:17).

The Method 15,17

“Reconciling of the world” (15).

“Grafted in among them” (17).

The Ministry – both to Israel and to the Gentiles.

To Israel: To provoke them to jealousy and to emulation (11,14).

To Gentiles: “riches of the world.”

## 3. Not Final – But Fulness 23-24

### a. Position of Gentiles 23-24

A wild olive or oleaster tree, which looked like a genuine olive but bore no fruit, and was therefore one of the worthless trees.

The Gentile in his wild nature is described fully in Eph. 2:11-13. Paul says that this wild olive was “grafted contrary to nature”. It is usual to graft a good branch into a poor tree, so that the poor bearing tree might bear good fruit. But here the contrary is done.

### b. Position of Israel 23

They fell and were broken off because of unbelief. When they believe again God will graft them back into His blessing of the good Olive Tree.

See Jotham’s allegory (Judges Ch. 9). In this allegory we see:

The Olive Tree (Vr. 8) – Israel’s covenant blessing. There can be no other blessing for Israel either physical or spiritual until she gets back into covenant blessing again – thru the New Covenant (Heb. Ch. 8; Jer. Ch. 31). Then she will know the fulness of both the Abrahamic and the Davidic covenants (Gen. Ch. 12; 2 Sam. Ch. 7).

The Fig Tree (10-11) – Israel’s national privileges (Matt. 21:19,20; Mk. 11:13,20,21; Luke 13:6-9.

The Vine Tree (12-13) – Israel’s spiritual blessings (Isa. 5; John 15) God warns both the Jews and the Gentiles against two great sins – Pride and Unbelief.

“Because of unbelief they were broken off and thou standest by faith.” (Vr. 20)

“Be not highminded, but fear” Vr. 20

### III. AS SEEN IN HER REDEMPTION

#### 1. The Period Suggested 25

“Blindness in part, ... until the fulness of the Gentiles be come in.” Acts 15:13ff

The “fulness of the Gentiles” coincides with “the times of the Gentiles” (Luke 21:24). Only here it has reference to their spiritual blessing, while in Luke to their political time element.

The time element began with Nebuchadnezzar; While the spiritual began with the stoning of Stephen (See Dan. Ch. 2 and Acts 7).

#### 2. The Promises Sustained 26-29

a.. Based upon God’s Word 26-27 (Isa. 59:20-21).

b. Based upon God’s nature 28-29

According to Gospel – enemies; according to election – Beloved.

#### 3. The Purposes Seen 30-32

“God hath concluded them all in unbelief, that he might have mercy upon all.”

God does not repent of His gifts or His callings. He is not an “Indian giver” who later seeks to withdraw a gift or back down on the fulfillment of a promise.

The same grace that saves the Gentiles will also save the Jews. There is no difference. Both are in unbelief.

### IV. AS SEEN IN PAUL’S EXULTATION 33-36

Here comes a great hymn of praise as a climax to this section. It seems that the great truth of verse 32 compels the Apostle to burst forth in adoring wonder at the marvel of God’s grace.

The Apostle adores the wisdom and knowledge of God. God’s judgments and ways are too deep for human perception, but we can grasp His purpose. We do not know how fruit is made, but we can plant a tree and enjoy its product. We can see God’s goal, but the process by which He attains it is too complex for our feeble minds.

Verse 36 is the most comprehensive statement that can be uttered. God is the source of all, the channel of all, and the object of all. The universe sprang out of Him, it has its course in Him and He will some day be all in all for those whom He has redeemed by His Son.

## DISCIPLINE Chapters 12-15 (The Philosophy of Service)

### INTRODUCTION

“After doctrine comes duty; after revelation, responsibility; after principles, practice. We now turn to the third main division of the Epistle. The Apostle has said: “The just shall live by faith” (Ch. 1:17). But this has been dealt with in Chs. 6-8 only in regard to the life of character; it is essential to show its meaning in the life of conduct. We must observe the three pivots of the Epistle suggested by the word “therefore”. In chapter 5:1 we have the ‘Therefore of Justification’; in chapter 8:1 the ‘Therefore of Sanctification’; in chapter 12:1 the ‘Therefore of Consecration’. This is the order: Salvation, Sanctification, and Service. Only thus can the Christian life be realized and truly lived”. W Griffith Thomas

The book of Romans is in three great divisions: Doctrine – Chs. 1-8; Dispensation – Chs. 9-11; Devotion – Chs. 12-16.

#### A. PATHWAYS OF DUTIES Chapters 12-13

##### I. DYNAMIC CHRISTIAN DEVELOPMENT 12:1-3

The words “dynamite” and “dynamic” come from the Greek word *dunamis* which means power. It can mean the power “which a person or thing exerts and puts forth” (Thayer’s Lexicon). It is with this thought that it is used here. It takes more than human power to live the Christian life. It takes the power given through the Holy Spirit.

It is up to us to dedicate our lives to God, and then He will consecrate them unto Himself and to His service.

##### 1. Through Sacrificial Presentation – 1

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.”

“I beseech.” This is the Apostles favorite word, (Eph. 4:1; 1 Thess. 4:1). Moses commands; the Apostle exhorts” (Bengel). Paul never commands his converts. He rather says: “Not that we have dominion over your faith, but are helpers of your joy” (2 Cor. 1:24).

##### a. It should be Voluntary

“That ye present.” This term is associated with gifts in the temple (Lev. 1:3; 16:7). It can be translated “yield” as well. God never compels, nor does He coerce anyone to come and do anything.

##### b. It should be Complete

“Your bodies a living sacrifice.” The thought is that these brethren were saved, and had the Spirit of God within them. Now they were to present their bodies in dedication to the Lord for His service.

##### c. It should be Rational

“which is your reasonable service.” God wants us to know what we are doing. Dedication is an intellectual act as well as an emotional. It may be intellectual without being emotional; but it can never be emotional only and be perfect and lasting. That is the reason so many fall away after a start.

It may also be translated, “logical”. It is the natural outcome of what the Apostle has previously been talking about.

##### 2. Through Spiritual Transformation - 2

“And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

Every believer has the new life within. But now he is to be rejuvenated, transformed, and the emphasis is upon his mind. Our minds regulate our bodies. Our minds are

to be made Christ-like so that we may be able to discover the “will of God”, discern the true from the false, and live according to that “good and acceptable, and perfect will of God”.

3. Through Social Humiliation – 3

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith.”

This is a call to personal estimation of ourselves. We are not to let our ego take supremacy and rule in our hearts to the detriment of our fellow men and our own lives as well.

After a right relation to God, comes a right relation to our fellow men; from the spiritual comes the social.

Humility is the direct result of true dedication, for pride was the cause of the Fall of Man.

Paul uses his own experience. By the “grace given unto me” he argues.

II. DYNAMIC CHRISTIAN DEPORTMENT 12:4-13:14

1. A Parable of Dedication 4-8

Paul now turns to a very telling illustration of the truth he is presenting. He wishes to be practical in his message, and this is the practical portion.

a. The Illustration 4

“For as we have many members in one body, and all members have not the same office.”

He takes a human body for his illustration and shows that in this body there are arms, legs, ears, etc. But all have not the same function; yet there is harmony and order, and only then can there be a true body.

b. The Interpretation 5

“So we, being many, are one body in Christ, and everyone members one of another.”

God has placed a variety of gifts in this church, and this constitutes a main reason why every man must be humble and coordinate with the other Christian gifts. No one can possibly possess and exercise all the gifts.

They were to note their limitations as well as their abilities and then function accordingly.

c. The Inference 6-8

“Having therefore gifts differing according to the grace that is given to us.”

Seven ministerial gifts are now mentioned here. While there are different functions, yet there is but the one Spirit that actuates everyone and everything.

(a) The Inference 6-8a

(1) Prophecy

“Whether prophecy, let us prophesy according to the proportion of faith.”

This is put first as the most important. It was the inspired declaration of the will of God. It does not necessarily consist of prediction, but of proclamation; the announcement of the Gospel in the power of the Holy Spirit (1 Cor. 14:1-6).

This prophesying is to be “according to the proportion of faith”. This may mean that he is to prophesy within the limits of his own trustful insight, according to the measure given him by God. He is to proclaim the message God has given him to deliver, neither more nor less.

(2) Ministry

“or ministry, let us wait on our ministering.”

This may mean anything in the realm of Christian service. But they were to be limited to ministry given to them.

(3) Teaching  
“or he that teacheth, on teaching.”  
The teacher is to give himself to teaching, and make this his life ministry.

(4) Exhortation  
“or he that exhorteth, on exhortation.”  
The same principle holds good here too. He is to know his province and abide therein.

(b) General gifts

(1) Giving  
“He that giveth, let him do it with simplicity.” We should not parade our giving, but rather in humility and simplicity.

(2) He is to proceed with earnestness and singlemindedness. Remembering the need of impartiality.

(3) Showing Mercy  
“He that showeth mercy with diligence.” The term here is identical with our word hilarity. “Denotes the joyful eagerness, the amiable grace, the affability going the length of gaiety, which make the visitor, whether man or woman, a sunbeam penetrating into the sickchamber and to the heart of the afflicted” - Codet, Romans, Vol. 2, Pg. 293.

2. Precepts of dedication 9-21

We now turn to precepts directed toward our fellowmen both those within and those without, the believer as well as the unbeliever.

To the Faithful. 9-13 – Affection

To the Faithless. 14-21 – Benediction

a. To the Faithful 9-13

The motive power of all our action here is LOVE. And this love must be “without dissimulation” i.e. true and sincere. There must be no hypocrisy in our love. There must be no hiding of what we are, and no pretending to what we are not.

(a) In our Service 10-13

The Reality of it 10. In love and humility.

The Fervency of it 11. Not idle

The Devotion of it 12. Joy, patience, continuance.

The Unselfishness of it 13. Distribution and hospitality.

(b) To the Faithless 14-21

The motive power here is benediction. It is blessing. “Bless them which persecute you; bless, and curse not” 14.

(a) Sympathetic 15

(b) Not High-minded 16

© Peace unto all men 17-19

(d) Goodness to all 20-21

Conclusion:

“Be not overcome of evil, but overcome evil with good.”



## II. DYNAMIC CHRISTIAN DEPARTMENT 12:4-13; 14 (Cont'd)

### 2. Precepts of dedication 12:9-21 – 13:1-14 (Cont'd)

#### c. To the Government 13:1-14

This is the only passage in which Paul deals with the subject in detail. A similar passage is 1 Peter 2:13-17.

There is no place for anarchism or rebellion in the Christian life. We must be a subject people, subject unto God. The higher powers are subject unto God. There is no authority apart from God. Daniel knew this when he said: "He removeth kings and setteth up kings." Nero was the ruler when Paul wrote this. Because a ruler is wicked the citizen cannot be lawless.

We are to be subject people:

#### (1) The Precept to Obedience 1-7

This is so because Government is of Divine origination. The ruler, the magistrate is a servant, a minister of God upon earth. The sword is in his hands for justice and to avenge the wrong that has been done.

Government demands human obligation of obedience (5-7). It is only the lawless that need law; it is only the evil doer that needs law.

True subjection is first of all inward, "for conscience sake". It is also upward, "for he is the minister of God". The evils of government do not do away with its God-given authority. It is also outward, "render therefore to all their dues". And this is to be done in tribute, custom, fear, and honor.

#### (2) The Principle of Obedience 8-10

Over against law the Apostle puts love. "Owe no man anything but to love." Love will put an end to lawlessness. Where there is love there will be no need of law.

It is the murderer who fears law.

It is the adulterer who fears law.

It is the false witness who fears the law.

None of these things will happen when a man loves his neighbor as himself. Love fulfills the law.

Love never filled the world with adultery, murder, theft, false witnessing and covetousness.

#### (3) The Provocation to Obedience 11-14

"The night is far spent, the day is at hand."

These are the words that Augustine the profligate read and was saved by. He was "chambering in rioting and drunkenness".

"Our salvation is nearer than when we believed."

We are to put off the works of darkness; and put on the Lord Jesus Christ.

DISCIPLINE Chapters 12-15 (The Philosophy of Service)

B. PRINCIPLES OF DUTY 14:1-15:13

Introduction:

This whole chapter deals with a burning question of the day in which it was written – namely the right or wrong in certain heathen practices and Jewish ritualism. It was the question of the eating of meat sacrificed to idols, and the keeping of the Sabbath.

The Apostle is dealing with responsibility to the weak brother, the one who is saved but does not know the liberty of the Gospel of the Grace of God. He has faith and the life that comes through faith, but does not know his position in Christ and is limited in his freedom by preconceptions and prejudices.

The rejection of meat and the observance of days were to the weak brother, matters of religious conviction. In his experience he was partly under law and partly under grace.

What is the responsibility of the strong or mature Christian toward the weaker one? It is to receive him (Vr. 1). Receive him as a brother in Christ. It is the fact of life in Christ, and not liberty in Christ that is the basis of fellowship.

I. THE PRINCIPLE OF LIBERTY 14:1-13

This principle acts upon mutual toleration.

1. Through the Matter of Conduct 1-6

“one believeth that he may eat all things: another, who is weak, eateth herbs” Vr. 2.

“One man esteemeth one day above another; another esteemeth every day alike.” Vr. 5

It is upon these two matters that the principle of liberty evolved. These were matters relevant to the Apostle’s day.

The principle of liberty would relate to anything relevant to our day.

Both of these matters related to religion – the one to pagan idol worship; the other to the Jewish legal system.

The idol is nothing (1 Cor. 8:4; Isa. 44:8-20). Idols are degrading and hold the mass of humanity in bondage.

There is to be mutual respect and understanding in these matters (See Vr. 3).

2. Through the Mastery of Christ 7-13

“One is your Master, even Christ” (Matt. 23:8,10).

“To his own master he standeth or falleth.”

It is the Lordship of Christ, and individual accountability to God that are the leading truths.

We are under the Lordship of Christ (7-9). We shall all stand before the judgment seat of Christ to give an account (10-12). We are not to limit our brother’s personal liberty (13).

II. THROUGH THE PRINCIPLE OF LOVE 14-15

“walkest thou not charitably” (kata agapen) “according to love.” This is the highest form of love, the love of God shed abroad in our hearts by Jesus Christ.

1. Love does not despise 15a

“if thy brother be grieved.” We must not look down and despise him who acts differently than I do in matters of conduct.

2. Love does not destroy 15b

The believer must cherish the spirit of love and remember his responsibility for the welfare of others.

It is good to be strong in the Lord and to walk in the law of Love.

### III. THROUGH THE PRINCIPLE OF PEACE 16-20

“For the kingdom of God is ... peace” 17

“Follow after the things which make for peace” 19

#### 1. Peace is the character of the foundation 16-17

“Let not your good be evil spoken of; for the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Spirit.”

Do not grieve the weak brother or destroy the work of God, the work of faith in him, by indulging in things that are questionable to him, but rather observe the great moral principles of the Kingdom of God.

#### 2. Peace is the basis of Acceptance 18

“acceptable to God, and approved of men.”

This is after all the great objective, the goal of our Christian life – to be “acceptable to God”.

#### 3. Peace is the instrument of edification 19

“whereby one may edify another.”

These are the safe tests to apply to all our relationships with our fellow saints. Will it provoke strife? If so, let us avoid it. Will it edify? If not, let us forego it. Peace and the edification of others, rather than our own privileges should be pressed.

#### 4. Peace is the antidote for destruction 20-21

“For meat destroy not the work of God” 20

“whereby thy brother stumbleth or is offended” 21

We are to avoid any carnal, material thing whereby a weaker brother may be offended, stumble, and destroyed as far as his effectiveness for Christ is concerned.

### IV. THROUGH THE PRINCIPLE OF FAITH 22-23

#### 1. Faith in Action 22

“Hast thou faith.”

Seek God’s commendation, and avoid self-condemnation.

#### 2. Doubt in Action 23

“And he that doubted is damned (better condemned) if he eat.”

God is only pleased with that which is done in faith. If not done in faith, it is sin.

### Conclusion:

The Christian life must be lived in the light of the lordship of Christ (8-9); in the light of the judgment seat of Christ (10); in the light of love (15); in the light of Calvary (15).

### V. THE PRINCIPLE OF CHRIST-MINDEDNESS 15:1-13

The two chapters 14 and 15 have to do with that gracious treatment by believers of others, as they themselves have been treated by God and Christ.

The example of Christ as an additional motive is introduced in this chapter. It is a climax to the thought presented in the previous verses where the principles of Liberty, Love, Peace, and Faith were set forth.

#### 1. EXHORTATION 15:1-3

The key word in this exhortation is “PLEASE”.

- “not to please ourselves.” Vr.1

- “please his neighbor.” Vr. 2

- “Christ pleased not himself.” Vr. 3

Pleasing is obedience with a plus. The highest doctrines should lead to the humblest duties.

Christ is here the great Example. Paul quotes from Psalm 69:9. The strong must bear the infirmities of the weak. There is a natural tendency to make a show of our liberty in Christ. But grace considers the weak rather than the strong. If there is to be peace and unity it must come from the condescension of those who are able. The weak in faith are not asked to consider the strong. Christ is a most brilliant example of all this. What condescension He displayed in His dealings with his disciples, whose weakness and lack of faith was a constant source of distress to Him.

2. Edification 4-6

“That ye may with one mind and one mouth glorify God” Vr.6. “That we through patience and comfort of the Scriptures might have hope” Vr. 4. The O.T. was written that believers might learn and have patient hope, endurance and comfort. This grace comes from God through the Scriptures, and will in turn bring us and our fellow-Christians into unity.

3. Examples 7-13

We are to receive one another as Christ has received us. The ministry of Christ is presented in a two-fold way, in relation to both Jew and Gentiles.

Christ was a minister to the Jews (Vr.8) as Paul was a minister to the Gentiles (Vr. 16). Note that Christ’s ministry was to confirm, not to annul nor to transfer.

Jesus said to John the Baptist at His baptism: “it becometh us to fulfill all righteousness” (Matt. 3:15).

Christ is here set forth as the servant of the circumcision. He confirmed the patriarchal promises. He never went outside the land of Palestine. He was sent to the lost sheep of the house of Israel.

On the other hand we note that Paul was a minister to the nations. His was the Gospel of the Grace of God to all mankind. Paul was not called until after he had left the land of Israel. He was sent to the Uncircumcision.

It is of the utmost importance that we recognize these distinctions, for they have been virtually ignored.

Christ is taken as the minister to the nations, and Paul is almost forgotten. Paul is distinctly a minister to the nations (2 Tim. 1:11; Gal. 2:9).

a. Ministry to the Jews 8

Christ’s ministry to His own people, the Jews was so exclusive that some Greeks who came to see Him, did not have their desire fulfilled (John 12:21).

It was necessary that He come to His own and minister to them before the truth could come to the Gentiles.

Christ’s ministry to His own was a ministry of Confirmation; to the Gentiles it was a ministry of Reconciliation (2 Cor. 5:19-21).

b. Ministry to the Gentiles 9-13

Paul now refers to four O.T. passages to prove that Gentiles were to be blessed “with his people” (Deut. 32:43; Ps. 18:49; Ps. 117:1; Isa. 11:10).

In each of the verses there is an emphasis upon “Gentiles”. The Jews are to rejoice with the Gentiles because God has included them in His redemption and worship.

The Gentiles must remember that Christ became a Jew to save them; the Jews, that Christ came among them in order that all families of the earth might be blessed.

Paul concludes with a prayer, summing up and concluding the whole passage. For both Jew and Gentile he prays that “the God of hope” might fill them with all Joy and Peace, and they might abound in hope by the power of the Holy Spirit. These spiritual realities will erase every problem of divisions in the church.

“In Christ there is no East or West.  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.”

## CONCLUSIONS 15:14-16:27

This Epistle proper has now come to its conclusion; but before he lays down his pen, the Apostle passes from exhortations to explanations concerning his own motives and intentions in writing and ministering.

### I. FINAL EXPLANATIONS 15:14-33

#### 1. His Persuasion 14-15

##### a. Relative to their character 14

We note three qualifications here mentioned: “full of goodness” – thoughtful love in action. Their Christian life had been thoroughly grounded and settled.

“filled with all knowledge” – This refers to spiritual perception, rather than any particular intellectual attainment.

“able also to admonish one another” – This naturally follows. The combination of “goodness” and “knowledge” had power over others.

##### b. Relative to his courage 15

It is because of these spiritual gifts that he had boldness to write to them. The following passages seem to be more frank than others – 6:12-21; 11:17-18; 12:3; 13:3-4.

#### 2. His Preaching 16-21

##### a. Its special purpose 16-17

“a minister to the Gentiles.” Paul’s special calling was to the Gentiles. He was the Apostle to the Gentiles.

He likens himself to a priest – “the offering up of the Gentiles”. As a preacher he is doing the work of a priest for the Gentiles. This ministry is exclusive with Paul.

So Paul could glory in his ministry, but not for himself; it is for Jesus Christ only.

##### b. Its special power 18-19a

Paul was not boasting of something that God had not done through him “to make the Gentiles obedient by word and deed”.

His ministry consisted of signs that our Lord performed and the other Apostles. He was not behind any of them in these matters.

##### c. Its Special Scope 19b

Its scope is remarkable, for he had preached from Jerusalem right to the north-west of Macedonia. Illyricum may be the Roman province of Dalmatia, which was north of Macedonia. Some think it refers to present Albania.

##### d. Its Special Aim 20-21

He had gone where no one else had preached. He did not wish to build on another man’s foundation. To confirm this he quotes Isa. 52:15. He had truly gone “to the regions beyond”.

#### 3. His Purpose 22-29

Paul now tells his purposes in visiting them at Rome, a further interest in them.

##### a. Previously hindered 22

His many travels in the great section he had just mentioned. All this time he did have some contact with Jerusalem. It seems as long as God was dealing with Jerusalem, he could not go to Rome.

##### b. Present Prospect 23-24

“no more place in these parts.” This is a remarkable statement, but it shows that Paul knew his ministry here was coming to an end.

It had been his great desire to come to Rome, and on his way to Spain he would stop with them.

“if first I be somewhat filled with your company” – Paul felt that the believers at Rome would have to give him more than he could give them.

c. Immediate Need 25-27

Before ever undertaking the journey to Rome and to Spain, the Apostle had a very important work to perform. He was on his way to Jerusalem with Contributions to the believers there from Macedonia and Achaia. This collection was one of Paul's great thoughts at this time as can be seen from Acts 20:4; 1 Cor. 16:1-4; 2 Cor. Chs. 8&9; Gal. 6:10.

He argues that the Gentiles are debtors to the Jews for all the spiritual blessings that have come to them through the Jews.

d. Assurance of Blessing 28-29

When the Apostle had "sealed to them this fruit" he would then come to Rome.

There was one thing of which the Apostle was absolutely sure, namely, "I shall come in the fullness of the blessing of the gospel of Christ".

He had prayed for a prosperous journey (1:10); he had expressed his readiness if opportunity offered to preach the Gospel at Rome (1:15); he also told them of his intense desire to go to Spain (15:23-24). But all this was in the realm of the merely possible, and these wishes may not be transformed into actualities. But of this other matter he was perfectly certain.

4. His Prayer 30-33

a. For Personal and Public Acceptance at Jerusalem 30-31

It is evident that Paul is filled with deep concern and anxiety about his welfare at Jerusalem and their acceptance of the gift.

We know from the history how well grounded these fears were (Acts 20:3,22; 21:11).

"Now I beseech you brethren." Paul had often prayed for them; now he urges they pray for him. "That ye strive together." This is an athletic term, which reveals a struggle. Shows seriousness of the situation.

b. For Personal and Spiritual coming to Rome 32

This petition has to do with his coming to Rome. He wanted to come with "joy" instead of being weighted down with the sorrow of a failure at Jerusalem. He wanted this trip to be "by the will of God" and not merely his own desire.

c. Benediction 33

"The God of Peace." Peace was the supreme object of all his prayers and efforts, and it could only come from the God of Peace.

This is the fourth title of God found in this chapter; "God of Patience" (Vr. 5); "God of Consolation" (Vr. 5); "God of Hope" (Vr. 13) and now "God of Peace".

II. FURTHER EVALUATIONS 16:1-27

Paul is setting forth in this chapter the fruit and fellowship that he had in the faith. He gives a personal touch in the matter of salvation.

We see here the evidence of Christianities power, purpose, and prospect.

There are many rather obscure and unknown believers, who live, love and labor for the Lord.

Here we get a glimpse into God's Book of Remembrance. All these were "helpers" rather than "leaders".

1. COMMENDATION 1-2

PHOEBE – "sister", "servant", "succourer".

The Roman Empire lacked a postal system, and so letters had to be delivered by some trustworthy person travelling in the right direction. Paul wrote this epistle while a house guest in the home of Gaius (16:23) in Corinth on his third visit there. And now he sends it to Rome with Phoebe, a Christian woman, member of the Church at Cenchrea, the Corinthian seaport of Corinth.

Paul's wish – "receive" and "assist".

Women's ministry – 1 Tim. 5:10; 2:12; Titus 2:3-4.

2. SALUTATIONS 3-16; 21-23

Paul now salutes not less than eight (8) women and twenty-eight (28) men in these verses. We will note his emphasis upon courage, character, and conduct.

a. The Women (8) 3-16

Priscilla, Mary, Tryphena, Tryphosa, Persis, Rufus' mother, Julia, Nereus' sister.

b. The Men (20) 3-16

Aquila, Epaenetus, Andronicus, Junia, Amplias, Urbane, Stachys, Apelles, Aristobulous, Herodion, Narcissus, Rufus, Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Nereus, Olympas.

c. The Men (8) 21-23

Timotheus, Lucius, Jason, Sosipater, Tertius, Gaius, Erastus, Quartus.

d. Their Characteristics

"My helpers in Christ Jesus" – Priscilla and Aquila (3).

"for my life laid down their own necks" – Pris. & Aquila (4)

"first fruits of Achaia" – Epaenetus (5).

"much labor on us" – Mary (6).

"kinsmen, and my fellow prisoners in Christ"

Andronicus and Junia (7).

"my beloved in the Lord" – Amplias (8).

"our helper in Christ" – Urbane (9).

"approved in Christ" – Apelles (10).

"who labor in the Lord" – Tryphena, Tryphosa, and Persis (12).

"my workfellow" – Timothy (21).

"who wrote this epistle" – Tertius (22).

"mine host" – Gaius (23).

"all the saints" – (15).

3. EXHORTATIONS 17-20

"mark them which cause divisions and offenses." Warnings are always in order. The word "contrary" in the original is para – beside, or alongside of, thus anyone adding to the doctrine.

a. Divisions in Doctrine 17

Doctrine lies as the basis for conduct. Error usually begins here. How important that we know the truth, so we can discern the error when it comes.

b. Deceptive in Department 18

They deceive the simple by "good words" and "fair speeches". Beware of good talkers, who seem to emphasize good words, but only mean to deceive.

c. Delight in their Obedience 19

Paul wanted them to continue to be "wise unto that which is good, and simple concerning evil". Their obedience to the doctrine and the faith was known among many in other parts.

d. Dethronement of the Devil 20

It is "the God of peace" who will put Satan under their feet.

4. BENEDICTIONS 20,24,27

a. Grace of the Lord Jesus Christ – 20,24

b. Glory through Jesus Christ – 27. From Grace to Glory.

5. REVELATION 25-27

From the benedictions seen above it is evident that Paul adds this to his letter.

a. Revelation of "my Gospel" 25

In 1:1-2 Paul opens with “the Gospel of God”. This Gospel had been promised by the prophets. But now he speaks of “my Gospel” which had been “kept secret since the world began”.

This is the revelation of justification by faith, without works, which was never made known in O.T. times until Christ fulfilled the Law.

b. “Revelation of the Mystery” 25-26

This is the “mystery” which was spoken of in Rom. 11:25 that “blindness in part is happened to Israel, until the fulness of the Gentiles be come in”. Israel was supposed to bring the Gospel to the nations but was failing in that decree. God through the work of Paul is bringing this to pass.

CONCLUSION:

This closing chapter of Romans is a little mirror of the early church. It especially tells four things:

1. Their devotion to Christ

The phrases “In Christ”, “In the Lord” are signs of this. No true Christian is out of Christ. None are true Christians but such as are in Him. The phrase lights up also the believer’s ideal of service. It is not that they work so much for the church, as for Christ.

2. Their great love for the brethren

We see great heroism in verse 4. They succored, they labored hard, they stood by one another, and they greeted each other with great affection.

3. Their wonderful success

This is proved by the names given. Some are Greek: Aristobulus, Philologus. Some are Latin: Urban, Rufus, Julia, etc. Some are Hebrew: Mary, Priscilla and Aquila. Verse 23 shows that the gospel had reached into the higher places of the city.

4. Their dangers

Even then, wolves in sheep’s clothing were among them – “mark them which cause divisions among you”.