

The Epistle To The
Romans

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ADULT BIBLE CLASS
of
Grace Bible Church Sunday School

The Friends of the
Lions Club

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1914

1914

Themes for research

I. Paul As a minister to the Gentiles.

- a. Compare with ministry of Jesus Christ 15: 8
- b. Content of his ministry — "my Gospel" — Discuss
- c. What is meant by "offering up of Gentiles"?
- d. What is difference if any between Christ's ministry involving Gentiles 15: 9 and Paul's.

II. Israel's Relationships Nationally to the truth taught in Romans.

1. Is this merely a parenthesis?
2. What is the force of the argument in bringing this subject up in this part of Romans?
3. What is meaning of the world involved in their Fall?

IV. ~~The Believer~~

General Assignments: 1. Learn Outline.

2. Expect frequent written quiz over previous lectures & study of notes assigned.

Romans Supplementary Notes:

~~the importance of stating the exact terms of the Gospel!~~

"It is quite possible to mislead souls unintentionally by misstating the divine conditions that lead to life eternal....The privilege of preaching the Gospel to one soul is priceless. So, in like manner, any blunder in its presentation may contribute to an eternal disaster and woe. Carelessness in preaching is criminal and ignorance is inexcusable. The Gospel is plain. Earnestness is important, but no amount of earnestness can be substituted for the exact statement of God's message to lost men."

L.S. Chafer
Salvation pg. 139

From Colossae

The date of the Epistle: A.D. 58 This was at the virtual close of his missionary ministry and its object was to present in one comprehensive survey all that he had learned and taught, since his conversion, of the redeeming purpose and plan of God for mankind, as revealed in Jesus Christ. " - Scroggie; "Salvation & Behaviour" pg. 7

On importance of Romans:

Coleridge called it 'the most profound writing extant'

Godet: "the greatest masterpiece which the human mind has ever conceived and realized; the first logical exposition of the work of God in Christ for the salvation of the world."

Luther: "the chief part of the New Testament and the perfect gospel"

William Tyndale: "Forasmuch as this Epistle is....a light and way unto the whole Scripture, I think it meet that every Christian man not only know it by rote and without the book, but also exercise himself therein evermore continually, as with the daily bread of the soul. No man verily can read it too often, 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 preciouer things are found in it, so great treasure of spiritual things lieth hid therein."

Ironsides: "Most scientific statement of the divine plan for the Redemption of Mankind that God has been pleased to give us"

FOR THIS GOD SELECTED:

1. Not an unlettered fisherman
2. BUT A man of international outlook
 - a. A Roman citizen
 - b. A Hebrew of Hebrews
 - c. His education combined familiarity with Greek and Roman lore, including history, religion, philosophy, poetry, science and music together with closest acquaintance with Judaism both as a divine revelation & as a body of Rabbinical traditions and additions

This is not mentioned in notes.

(74)

3 mo at Council Abt 20:3
Third Messianic Journey
2nd visit to Greece

ASSIGNMENT #1 - Romans 1:1-5 - 3 times - all 5 chap in one sitting!
Study first four lessons of notes.

Assignment #2 - Repeat Reading - Study thru page 13,
LESSON I Page 1

I. THE IMPORTANCE OF "ROMANS"

"A knowledge of Romans sheds light upon the Old Testament, and forward upon all the epistles, to the end of the Bible, for this is the book that deals with a divine relationship with man, as a sinner; as a believer; as a child; as a full grown son; as a saint; as the object of divine and unchangeable purposes; - in his duties toward his God, his fellowmen (especially his fellow saints), and to the world in all its various ramifications. A man who has laid up Romans in his heart, is to his fellowmen, as a lawyer who has mastered his profession, or as a teacher of children who know not how to read." (General Notes on Romans -William R. Newell- pg. 358)

As you can see by the above quotation, no believer ought to be without a thorough mastery of this book. It ought to be studied diligently! It ought to be read repeatedly! It ought to be understood thoroughly! It would be memorized to great profit! In Romans are laid the rails along which all Christian doctrine must run. If it be believed literally, taught explicitly, remembered constantly, studied eagerly, and yielded to, it WILL BEAR ITS FRUIT in the life of such an one! On the one hand, it will give the answer to much false fanaticism such as the tongues movements, second blessing seekers etc., and on the other hand it will give the answer to much of the failure and defeat in the life of the average present-day Christian.

We truly believe that a failure to comprehend what is taught in Romans is the basic underlying reason for this failure and defeat in the average Christian's experience. What we believe vitally affects how we act! The weak, fluctuating, spineless, type of Christianity displayed today we lay right at the door of a wrong understanding of the Word of God as taught to us in Romans. The truth of Romans clearly understood WILL produce a strong Christian testimony! Give yourself diligently to its study!

Still more important than all that we have said thus far is this fact: The book of Romans sets forth in exact terms the GOSPEL. "The Gospel is a revelation from God, and ought therefore to be preached and taught just as it is set forth; not as man's production, or reasonings, but as God's exact Word. Nothing can take the place of this. Nothing can ever take the place of the proclamation of God's word AS GOD'S WORD!" (W.R.N.)

II. THE PLACE OF "ROMANS" IN SCRIPTURE.

Have you ever wondered why God's plan in providing redemption for a lost human race was so long in becoming an actuality at Calvary? Why didn't God send His Son to die in David's day? or even in Abraham's day? We read in Galatians 4:4, "But when the fulness of time was come, God sent forth His Son, made of a woman..." Why had it taken all that time since Adam's day for the time to be "full"? I believe we shall find an answer to that question when we begin to probe as to the place Roman's has in Scripture.

to the sacred deposit of the LAW,
the PROPHETS, and the Psalms.

II. THE PLACE OF "ROMANS" IN SCRIPTURE - cont'd

Let's go back to Genesis and quickly review. Genesis reveals man in Eden in innocence. But God didn't create a machine, He created a man - a free-moral agent - with the power of choice and he must learn to choose the right and shun the evil. We all know how miserably he failed and thus plunged the human race into sin. Here is the awful, solemn, tragic result! ALL MEN have reckoned to them Adam's sin with its guilt (Rom. 5:12-19) and ALL MEN inherit Adam's fallen nature. The guilt he cannot remove and the nature he cannot change! Man must have this proven to him! This is a difficult lesson to learn! 4000 years of proving the evil of sin and the depravity of the race must intervene before man is ready for the Gift of His Son! Herein I believe we find the answer to the above question!

Witness the history of failure during that entire period of 4000 years. We watch while for twenty generations (ten, from Adam to the flood; ten from Noah to Abraham) God allows the entire human race to seek to prove its own boasted power to regain uprightness. Then the race at large is dropped as He permits the nations to "walk in their own ways". (Acts 14:16) You'll find those ways in the first chapter of Romans. (Romans 1:18-32) While the nations are thus walking in their own ways, we find God choosing a special people. What for? THAT HE MIGHT SHOW THROUGH THEM TO ALL MEN WHAT WAS TO BE EXPECTED OF MAN! The nation of Israel was the very best specimen of human nature possible. We see "their ancestor, Abraham, kept from mixture and deterioration in Egypt and the nation given a perfect code of earthly laws; planted in a land directly cared for by the Lord as is no other (Deut. 11:10 - 12); separated by various natural and divine barriers from the bad influences of surrounding nations; supplied with such men of God to teach and guide them as have never been given to any other people; with the Glorious Presence of Jehovah dwelling in an earthly Sanctuary in their capital city; with covenants and promises in their favor that were well-nigh unlimited - all these things united to render perfect Israel's opportunity to prove that there is goodness and moral ability in fallen man, that man is able, under law, to attain to righteousness and merit before God. What a horrible failure! Genesis 37 - Acts 28 gives the full story of this nation raised so high in privilege!" - (Wm. R. Newell)

We shall find the truth of all this borne out to us when we get to Romans 3:19. In substance: What God said to Israel in Divinely given precepts in the written law, he said in order that EVERY MOUTH MIGHT BE STOPPED AND THAT ALL THE WORLD MIGHT BECOME GUILTY BEFORE GOD. We also find confirmation of this truth over in Galatians 3:23,24. Let's read those verses in the Arthur S. Way translation (the best there is on the Pauline epistles). "Yes, before the advent of this faith even we Jews were as men imprisoned, with Moses' Law for our warder, in preparation for the faith which was destined to be unveiled. Thus that Law had but been as the guardian-slave that watched over us till we were matured for Messiah."

Now in Romans God comes upon the scene of the universal failure of the world - both Jew and Gentile and announces that He has a perfect Righteousness to offer in the Gospel as a gift of His Grace.

III. THE CONDITION OF PEOPLE TO WHOM ROMANS WAS WRITTEN. (See top of page 4)

~~III. THE PURPOSE OF ROMANS~~
The purpose of Romans is to set forth to the saints that great salvation of which they have partaken, and do so in an orderly and complete way.

IV. WHY, THEN, DID PAUL WRITE TO THEM

(See page 4 and add above sentence, "STUDIES IN ROMANS Page 2 the purpose of etc" to the end of first paragraph under this heading on page 4. they continue with quote that follows

See
#12
23:35
Illustrated by
book of Ruth
Judges
following

I. THE CONDITION OF THE PEOPLE TO WHOM ROMANS WAS WRITTEN

If we can find out the answer to this question, we shall have an additional hint substantiating what we learned in our last lesson regarding the character of the book. Was it written to settle some doctrinal controversy? Was it written to correct the faulty walk of believers; as several of Paul's epistles were? Just what was the condition of the saints at Rome?

If we compare Romans 1:8; 15:14; 16:19, we discover that their faith was spoken of throughout the then known world; (1:8) they were filled with all goodness and knowledge and were capable of admonishing one another in spiritual things. Our present day finds many Christians capable of finding fault with the way the other Christian lives, but we find very few who are able to give thorough, constructive, scriptural admonition to a brother in trouble or one who is going through the hard place or one who has been over-taken in a fault. They were also obedient believers as we learn in 16:19; which also is a scarce item these days.

Now then, if these things are true of these believers the very next question would be:

II. WHY DID PAUL WRITE TO THEM?

In chapter one, verse 11, we learn that Paul sought to give them that which would establish them. He longed that they be established. An established believer is one who knows where he is going (spiritually speaking); he is grounded in the Word; he is not blown about by every wind of Doctrine; he knows what he believes and why he believes it! Can you say that this is true of you? In the light of this we might rightfully ask, "What would Paul give them, or tell them in order to establish them. We turn to Romans 16:25 and we read that Christ has power to stablish us according to Paul's Gospel. In other words, a distinctly Pauline message is God's design for establishing believers.

NOTE: The Hebrew Christians were still unstable babes because, having been Christians for sometime they still were tempted to stay on legal grounds.
88 BF
L-12
pg. 40

Rom. 15:8

"There is no contradiction between God's Word through our Lord Jesus Christ and that given through the Apostle Paul. Our Lord spoke to His own covenant people, Israel, in the Gospels; but here in Romans He is speaking in the new dispensation of Grace to all men of the world, Jew or Gentile, there being now no distinction because all have sinned and all have become guilty before God. (Rom. 3:9, 19-23). All men enter the world through natural birth today with no special relationship to the Lord as a covenant people and with no assurance of salvation whether they be Jew or Gentile. Only by means of a new birth through regeneration by the Holy Spirit, made possible through faith alone in the Blood of Christ for his salvation, can any man now have a relationship which makes God his Father, our Lord Jesus Christ his Saviour and Lord, the Holy Spirit the indweller of his heart, his Teacher and Guide.

"We trust that from what has been said, our reader may realize with us that herein lies one of the greatest tragedies in the lives of those who are professing to be Christians today. The preaching in our pulpits is greatly in the atmosphere of the Gospels rather than in that of the Epistles of the Apostle Paul, the great Apostle to the Gentiles. In fact the preaching and teaching has been so much about the words of Christ Jesus in the Gospels that even the unsaved man in our streets believes emphatically that if he seeks to do good to others and has done no violence to any one, he will be satisfactory to God's judgment and will go to heaven. He knows little or nothing of the requirement of salvation by faith alone in the finished work of Christ. Nor is he leaning alone on the merits of the precious Blood of Christ for cleansing and eternal life. The preaching of large sections of so-called Christendom has led him to think as he does because such bodies have refused to accept the message of our Lord through the Apostle Paul as having equal authority with the message spoken by our Lord while He was upon the earth". --Rev. Thomas McDonald - European Christian Mission.

I. ROMANS IN OUTLINE

THEME

"The Revelation Of The Righteousness of God"

"Salvation By Grace Through Faith in Jesus Christ"

- I. The presentation of Gospel Righteousness in distinction and contrast to the alleged law righteousness. 1:18 - 8:39
 - A. The necessity of Gospel righteousness which is evidenced by the impossibility of a law righteousness 1:18 - 3:20
 1. On the part of the heathen (Gentiles) 1:18 - 32
 2. On the part of the Jew 2:1 - 3:20
 - B. The positive presentation of this Gospel righteousness 3:21 - 8:39
 1. The historical fact of the provision of this Gospel righteousness which excludes all boasting. 3:21 - 30
 2. Its agreement with the Old Testament Scriptures 3:31 - 4:25
 3. Its surety for the present and all of the future. 5:1 - 21
 4. Its result in the sanctification of the individual believer. 6:1 - 8:39
 - a. He is dead to sin 6:1 - 23
 - b. He is freed from the law as a means of sanctification. 7:1-25
 - c. He has the power of the Spirit 8:1-39
- II. The Presentation Of The Facts In The Case Regarding Israel's Rejection. 9:1 - 11:36
 1. God is righteous in rejecting; free in electing 9:1-33
 2. Israel's responsibility in the rejection 10:1-21
 3. God's Gracious plan in His present dealing with Israel 11:1-36
- III. Presentation of the Christian Conduct flowing from Gospel Righteousness 12:1 - 15:13
 1. Conduct as a member of the Christian body 12:1-21
 - a. In exercising special spiritual gifts 12:1-8
 - b. In the requirement of love 12:9 - 21
 2. Conduct as a subject of the state 13:1-7
 3. Conduct towards the other subjects of the state 13:8-14
 4. Conduct in the questions of conscience. 14:1 - 15:13

IV. THE CHIEF CHARACTERISTIC OF ROMANS.

Romans is fundamental in character in distinction from positional. Ephes. for example is a book which is chiefly positional in character. It deals with a particular group at a particular time i.e. the church as a body! Romans, however, deals fundamentally with God's method of saving sinners in any dispensation. He doesn't have two ways of saving sinners. He only has one! Romans is the declaration of this way!

This would be Roman V of Lesson 1.

STUDIES IN ROMANS page 3

The Outline, above, would be VI of Lesson 1.

ROMANS VERSE BY VERSE - Introduction 1:1-16

This portion of Romans may be divided as follows:

- I. The Salutation 1:1-7
- II. Paul's Thanksgiving and Prayer for them 1:8,9
- III. Paul's Desire & Purpose to Come to Them 1:10-15

I. THE SALUTATION

1. The writer 1:1

Just as Romans has a very significant place in the canon of Scripture, so it is striking that the name, Paul, stands at the very threshold of the book. With his name at the very beginning we are conscious that this is to be a message especially adapted for the Gentiles. See Galatians 2:7-9. Verse 8 of that passage reads: "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles"

2. The Writer's Message 1:1-4

a. The Gospel of God

- (1) It was foreseen in the O.T. writings (1:2) Here is where some expositors today say that we are still on Jewish ground in Romans. Reasoning from what they find in Ephes. 3 - that the mystery spoken of there by Paul was unforeseen by the O.T. prophets - and seeing that Paul, himself, here reminds these Romans that this message he is about to proclaim was foreseen by the prophets - they say then that Romans must still be on Jewish ground. This is faulty reasoning, however. The truth concerning the Church as the Body of Christ - which was the mystery referred to in Ephes. - was unforeseen; but Paul in Romans is giving the foundational exposition of how a Holy God saves ungodly sinners - this was anticipated in O.T.
- (2) It concerns God's Son who:
 - (a) was made of David's seed - the incarnation
 - (b) was declared THE Son of God - by resurrection.
- (3) Grace & Apostleship given for its declaration by the Holy Spirit.
- (4) It is to be received, believed and OBEYED. The obedience of faith is that obedience which issues out of my trust in Him.

3. The People To Whom The Writer Writes

- a. Those in Rome who are beloved of God, called Saints! They were Saints by Calling. Thank God for the realization that EVERY born again one is before God a saint. Our experimental walk should be in accord with that position! Is yours?

II. PAUL'S THANKSGIVING AND PRAYER FOR THEM

1. He thanks God for their faith which is spoken of throughout the world. Would God that our local assemblies had such a testimony. The power of the Gospel is the same today!
2. He prays for them without ceasing. Here, too, we would do well to imitate Paul's exemplary prayer life. In another place Paul said: "Be ye followers of me" - I Cor. 11:1

*Revised to here
show.
Page 5
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III. Paul's Desire & Purpose to Come to Them. 1:10-15

1. The deep-seated reason for Paul's desire to come to them.
This reason has already been hinted at in Lesson 3 - that he might impart to them "some spiritual gift". Now we must look at this phrase more closely. We must not confuse what Paul is saying here as connected with "the gift of the Spirit" as mentioned in I Cor. 12 as though Paul is saying here that by his coming he will impart to them some special ability in service empowered by the Spirit. He is rather referring to the Spirit's use of himself - that is - that when he would come to them, the Holy Spirit would so use him that his ministry and message would impart a "spiritual blessing" to the end that they might be established. Later Paul said, "I know that, when I come to you, I shall come in the fulness of the blessing of Christ". (15:29) When saints are in each other's company it ought always to be true that they are "mutually comforted" (1:12) by the impartation of spiritual blessing on the part of each of them.
2. His Enthusiastic Readiness To Preach To Them
 - a. He was ready to preach with all that was in him.
 - b. He was ready to preach because he considered himself a debtor to all.
 - c. He was ready to preach to them because unashamed of the message he had to declare.

IV

~~ROMANS VERSE BY VERSE~~ - The Theme 1:16,17

1. The Theme Briefly stated - The Gospel of Christ.

This is the good news which concerns God's Son of which we read in verse 3. In these theme verses is comprehended the whole text of Romans. First, the Gospel, then the universal saving power of the Gospel - then, the secret of its power, a revelation of God's righteousness on the principle of faith - finally, the accord of all of this with the Old Testament Scriptures: "The Just shall live by faith". It will help us in our studies to notice the four "fors" in this passage. By these "fors" we follow Paul's argument.

a. For I am not ashamed of the Gospel.

"The inherent glory of the message of the Gospel, as God's life-giving message to a dying world, so filled Paul's soul, that, like his blessed Master, he 'despised the shame.' May we be willing to do the same.

b. For it is the power of God.

This gives us the reason for Paul's boldness. It is not excellency of speech, or wisdom, or the "personal magnetism" or the "earnestness" of the preacher that saves, but the "Word of the Cross". Nor is it the earnestness of the hearer that avails - but the "Word of the Cross". God has designed by the foolishness of the message proclaimed to save those who are simple enough just to believe it!

Notice: it is UNTO SALVATION! It could be the power of God UNTO WRATH AND JUDGMENT!

"To the Jew first" signifies the sequence of the going out of the Gospel. The Jew has no special place of distinction TODAY. He WILL HAVE one day again - but NOT NOW. See Rom. 3:22; 10:12; Rom 11:32
Gal. 3:22

Questions for Review & Discussion

1. What is man who has laid up Romans in his heart to his fellow men.
2. What would you say is the most important reason of all for inflicting Romans.
3. Summarize in your own thinking the "Plan" of Romans in Scripture. Be able to intelligently discuss this important point.
4. What is the great purpose of Romans (Lesson 1, III, page 2) and what was this designed to do for the believer (Lesson 3, II, p1).
5. Could you even begin to give a semblance of an outline for Romans? Better get to work!
6. What are the three main divisions of the Introduction to Romans? (1:1-15)
7. Are you able to follow Paul's argument concerning his expediency to preach this Gospel & the urgency of this message by following the logic of the four "Yous"?

THE THEME - 1:16,17 - Cont'd

Ch. 1 For therein is the righteousness of God revealed - literally - on the principle of faith.

The thought is this; is it righteous (right) for God to take ungodly sinners and simply on the principle of faith fit them for His presence? The phrase, "the righteousness of God" here speaks, not of that imputed righteousness which is ours by faith, but rather of "the right acting of a Holy God" Shouldn't it really be necessary for Him to demand a change of action on my part before it would be consistent for Him to save me? Be sure you understand this important

"for" - for it is vital!! (However etc -

However, in the Gospel is also revealed a righteousness FOR ME, that is, a method whereby I may be righteous before God.)

For the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men who hold down the truth in unrighteousness.

This is a fact! and leads us naturally to the first main division of our outline. Review this outline thoroughly.

Need for a revelation of God acting rightly as His wrath is revealed against all unrighteousness.

FOR REVIEW AND DISCUSSION OF THE FIRST FOUR LESSONS

1. Why is it important that anyone lay up Romans in his heart? What may he be to his fellow man?
2. What would you say is the most important reason of all for mastering Romans? Have you been getting it along with us thus far?
3. Summarize in your own thinking the "place" of Romans in Scripture. Be able to intelligently discuss this important point!
4. What is the great purpose of Romans? (Lesson 1, III,) and what was this designed to do for the believer? (Lesson 3, II, first paragraph)
5. Could you even begin to give a semblance of an outline for Romans? Better get to work!
6. What are the three main divisions of the Introduction to Romans? (1:1-15)
7. Are you able to follow Paul's argument concerning his readiness to preach this Gospel & the urgency of this message by following the logic of the four "fors" mentioned in the Theme?
8. How would you explain, "to the Jew first"? Would this be the binding order for today? Does the Jew have a special place of favor before God TODAY?
9. Explain in your own words the righteousness of God as revealed in the Gospel.
10. Give the eight-fold indictment of God against the human race.
11. What is the standing evidence of the wrath of God having been revealed?
12. Be able to state the seven characteristics of God's judgment according to Romans 2 & be able to elaborate briefly on each.

#3 What are the 3 questions Paul asks in Romans 3 (first half) ~~and~~ relative to the Jew and how does he answer them.

#14. What is the primary meaning of the phrase "righteousness of God" as used in the Rom. 3 context.

15. What did God do in order to declare as manifest his righteousness

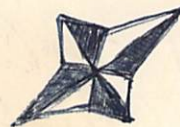
16. Where was it that God's righteousness has been brought to light apart from His Holy Law?

17. Since this righteousness of God is received solely by faith, - just what, in terms of Romans 3, is it that we are to believe to be saved.

18. Phrase "unto all" ^{in 3:22} suggests a present value of the Cross to world of unbelievers in general. Be able to state at least four things the Bible says is accomplished for all. Give references for each.

19. What two Old Test. characters are quoted to illustrate the truth of Righteousness by faith.

20. What is the important thing to notice ~~in~~ relationships & ordinances in Chapt. 4 (see notes)



OUTLINE: I. The presentation of Gospel righteousness in distinction and contrast to the alleged law righteousness.

A. THE NECESSITY OF GOSPEL RIGHTEOUSNESS WHICH IS EVIDENCED BY THE IMPOSSIBILITY OF A LAW RIGHTEOUSNESS. Romans 1:18 - 3:20

I. The Gentile (heathen) is guilty and the object of God's wrath. Verse 18 -32

1. Note first of all - "IS revealed" from heaven! Many read this verse and think only of future retribution. Perhaps it would be better to say, "it HAS been revealed" (in the 'giving up' & 'over' recorded in this chapter) and that the results are everywhere present with us today. Men, out of Christ, are continuing in the awful condition set forth here and it fully sets forth why the world is in the condition it is in. Even a glance at the daily newspaper shows Paul's description applies to the men of today also

Though God's wrath has been revealed in the manner noted above, yet the full demonstration of His wrath awaits the Day of the Lord. His characteristic of today is stated to be that of long suffering, patient, etc.

2. Now note the list of things God says about the race in general. And as you look this awful list over let it help to answer this vital question: "Has man's degenerated condition been brought about by himself? Is he without excuse?"

- a. These men are said to "hold down the truth" - This is neglecting and resisting the voice of conscience by a direct ACT OF THE WILL!!
- b. God manifested to them that which could be known of Him.
- c. They are without excuse 1:20; 2:1,3
- d. They KNEW God (Rom. 1:21)
- e. They changed the Glory of God for the likeness of images. (1:23)
- f. They exchanged the truth of God for a lie (1:25)
- g. They refused to have God in their knowledge (1:28)
- h. They take pleasure in purposely doing that which they know to be contrary to His precepts (1:32)

3. Note further: the awful sentence, thrice pronounced. verses 24,26,28

- a. What did he give them over to? A reprobate mind! A mind, Webster says, "which is rejected, disallowed, condemned, morally abandoned, depraved, corrupt, hardened." And then folks say that in that condition, apart from regeneration, that the world can be improved upon by social betterment etc. All such attempts are simply a confession of unbelief regarding what we read here!

4. Note still further: that the first steps away from God were negative. They simply neglected God (ungodly -vs. 18; didn't glorify him - vs. 21) Do you neglect Him likewise?

21 Why was the resurrection of Christ necessary to our justification.

19 In what sense do we establish the law in terms of Romans 3

23. In what sense is it that Abraham thru his seed inherited the promises?

24 Why must ~~it be~~ Abraham's inheritance as well as our salvation be solely on principle of faith

2. Now note the list of things God says about the race in general. "And as you look this way, let it help to answer this vital question: "Has man's deplorable condition been brought about by his self? Is he without excuse?"

a. Those men are said to "hold down the truth" - This is neglecting and resisting the voice of conscience by a direct refusal to believe the truth.

b. God resisted them that which could do harm of him.

c. They are without excuse I:20; 2:1, 2.

d. They know God (Rom. 1:21).

e. They changed the glory of God for the likeness of images (1:23).

f. They exchanged the truth of God for a lie (1:25).

g. They refused to have God in their knowledge (1:28).

h. They take pleasure in ungodly things that which they know to be contrary to His commands (1:32).

3. Note further: the awful sentence, "thine pronounced, verses 24, 25, 28.

a. "But did he give them over to a reprobate mind? A mind which gave, "which he rejected, disallowed, condemned, morally abandoned, banished, forsaken." And then follows the statement that in that condition, "from regeneration, that the world can be improved upon by social betterment etc. All such attempts are simply a confession of inability regarding what we read here!

4. Note still further: that the first stage away from God were negative. They simply neglected God (negatively - ve. 18; this is clearly in - ve. 21) do you neglect His message?

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Lesson 5 - cont'd

A. The Necessity of Gospel Righteousness - cont'd.

II. The Jew, or any other moral or religious man who seeks to exclude himself from the indictment of chapter one is equally guilty. Ch. 2

1. He is guilty because he does "the same things" vs. 1
This the upright and moral man does not like to hear. Chances are YOU do not like to hear this. Go back over the list of things we listed on page 8 of the notes concerning the man in chapter one. Then remind yourself that YOU are guilty of these "same things"

This would also solve the problem as to whether Romans 1 were only true in a historical way. Chapter 2:1 clearly states that presently - now - the one quickly seeking to exclude himself from the indictment Paul makes in Chapt. one is also equally guilty.

2. According to our judgment *or that we will escape judgment though guilty* (whosoever thou art that judgest) we might feel ourselves not guilty, but our judgment is inferior! So Paul proceeds to give the seven great principle's of God's Judgment. Note them carefully!
(These seven as listed are from Wm. R. Newell)

a. According to TRUTH - NOT HUMAN IMAGININGS. vs. 2 - 4

Every man is naturally blind to his own state of affairs. It is always easier to see what is wrong with the other fellow. So it is rather easy to see only the heathen, as such, spoken of in Chapter 1. Only the convicting power of the Holy Spirit can convict some of us that God must deal with us in strict justice.

Verse 3 in another translation brings this out wonderfully. Godet renders it this way: "Dost thou reason that thou wouldst escape, -- thou?" Are you a privileged person? This is the thought! No, no, God must judge as He sees it - according to truth. This leaves all - including you - without excuse.

The Jew, who is especially in mind here, may have supposed that he was beyond being included in the indictment of the first chapter because of all of the evidences of God's goodness to him (vs. 4) But the whole point of this passage is that the Jew missed the point of God's goodness. It was designed to draw him to repentance. Have you ever noticed that, for the most part, God's stern and harsh dealings have been with the religious pretender - the hypocrite! He designed his "goodness" to draw men to repentance. His being lifted up at Calvary was to "draw all manner of men unto himself" (literal translation)(John 12:32)

Note also here the stages of God's kindness.(vs. 4)

- (1) First, His goodness - preserving him, providing for him, protecting him!
- (2) This being despised, His forbearance is exercised. God does not smite instantly the proud ingrate, but goes on in His goodness to him.
- (3) Further, even his longsuffering is manifested when it would seem time for his forbearance to run out. His longsuffering is said to wait even over "vessels of wrath". See 9:22)

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b. According to accumulated guilt. - Vs. 5

The case is going hard against the Jew - any moral or religious man, for that matter - but the person especially in mind here is the Jew. He has had all of the goodness and forbearance aforementioned and has spurned it. The Gentile has had none of this - as such - though generally blessed of God - and is a condemned sinner. Where does this put the Jew or the religious person? The blackest of all sins is not rights violated but mercies despised! Thus his judgment will be according to accumulated guilt - treasuring up wrath - heap upon ugly heap - against the day of God's righteous wrath in judgment.

There is a correlation between these words in verse 5 and the "riches of His goodness" of the previous verse - literally, His goodness "heaped up". What a comparison; goodness heaped up! wrath heaped up! There is irony here. The thought is - "What an enriching is THAT!"

Notice further, it is against "thymself" that this heaping is done!

"Remember, if the goodness of God toward you is not leading you to repentance, then every day, every hour, you live, drops another drop into the terrible "treasure" of indignation which will burst the great dam of God's long-suffering - in the great Day of Wrath, when God shall reveal His righteous judgment! (Of course, if you flee to Calvary, you will "not come into judgment" (John 5:24): for Judgment has already struck there!)" - Wm. R. Newell

c. According to works - Vs. 6 - 10 (Notice, "according to", not "for". This is important to note. It would seem at first glance here that works would have some place in salvation. But upon thorough reflection you will notice that it is the life as a whole that is viewed here - it is the LIFE-CHOICE before us here.

Here is an attempt to chart the antithetical parallel!

- | | | |
|------|---|--|
| GOOD | { | 1. To them who by patient continuance in well-doing (character) |
| | | 2. Seek for glory and honor and immortality (pursuit) |
| | | 3. Eternal life (award) |
| BAD | { | 4. But unto them that are contentious (character), |
| | | 5. And do not obey the truth, but obey unrighteousness (pursuit) |
| | | 6. Indignation and wrath (award) |
| BAD | { | 7. Tribulation and anguish (award), |
| | | 8. Upon every soul of man that doeth evil (pursuit) |
| | | 9. Of the Jew first, and also of the Gentile (character) |
| GOOD | { | 10. But glory, honor, and peace (award) |
| | | 11. To every man that worketh good (pursuit); |
| | | 12. To the Jew first, and also to the Gentile (character) |

The thought is this: those who in well-doing have followed the will of God by faith as they have known it (faith underlies this pursuit of well-doing) will at the end of their life journey enjoy and share life eternally in the glory: while those who have been contentious with the truth (see 1:18 again) and have not put their faith in God's revelation of himself and for a whole life-time have pursued evil - these will suffer his wrath.

II. 2. Characteristics of God's Judgment - cont'd.

d. It is without respect of persons 2:11,12

Verse 12 is a clarification of verse 11. It will help us to have before us a free translation of the verse which would make the original more clear. We could translate it this way: "For as many as made a life-choice of sin, though without law (that is, without externally declared divine revelation), without law also shall perish; and as many as under law made a life-choice of sin, shall be judged by the law."

Distinction in responsibility, according to privilege enjoyed, is constantly carried through Scripture. But whatever the measure of light, if IT IS SPURNED, doom is sure! That is what these verses tell us. In either case - whether they had the law and chose a life of sin - or whether they were without law and still chose a life of sin - God is no respecter of persons and the very fact that they had the law did not make it so they would be free from God's judgment for having chosen a life of sin.

The contemplation of an especially heinous degree of iniquity and consequent judgment is accompanied in the deceitful human heart by the delusion that those not chiefly guilty shall somehow wholly escape! God forbid! This is contrary to His Word!

- e. It is according to performance, or obedience, not knowledge! vs.13-15
These verses simply tell us that the possession of externally revealed divine truth apart from subjection or obedience thereto is of absolutely no value whatsoever before God

There is no form of the deceitfulness of sin more prevalent and insidious than that of settling down into a false peace simply because we happen to have a knowledge of God's truth.

There is no thought here that Eternal life can be procured by keeping the law. God is not in these verses revealing to us as yet his plan of salvation. He here takes his place as judge and simply is saying to us that in any age or dispensation, one will be judged by ones submission or obedience to God's revelation (whatever that revelation might be) and not by the fact of his merely having that revelation and knowing it.

Note: there is a righteousness "of the law". See Luke 1:6; Phil. 3:6-9; Job 1:1,8. But this is not God's righteousness - which is only obtained by faith. Under law there was a by-law righteousness for which they WERE RESPONSIBLE - but, I repeat - this was not the righteousness of God - which He demands! This latter is only gotten by faith in the shed blood of Christ. See Gal. 3:21. See also Rom. 10:10 and the Scofield reference Bible notes concerning the latter reference.

J. God's Judgment reaches the secret of the heart.

II. 2 Characteristics of God's Judgment - cont'd.

g. It is according to reality, not religious profession. vs. 17-29

What Paul is saying very simply in this paragraph of verses is just this: that a Divinely prescribed religion is of absolutely no value to the professor of it unless "REALITY" is involved. These Jews, who are directly addressed in this passage were resting in the mere fact of "having the law". They were glad to pass the light they received from it on to someone else to obey - but they weren't obeying it themselves.

Jewish circumcision, for example, which was a sign of separation unto God was of absolutely no value unless they were "really separated unto God". And if they weren't, then they were rightly to be called un-circumcision!

The present day application of all of this would read something like this: "If thou bearest the name of a Christian, and reatest on having the gospel, and gloriest in God, and knowest His will, and approvest the things that are excellent, being instructed out of the gospel; and art confident that thou thyself art a guide of the blind, having in the gospel the form of knowledge and of the truth - Thou who gloriest in the gospel, dishonorest thou God by disobedience to that same gospel?"

III. THE ADVANTAGE, THEN, OF BEING A JEW. 3:1-8

Now there are three questions asked in this passage. We shall look at them in the order in which they appear.

1. What advantage or preeminence has the Jew and circumcision?
Paul's answer is that to them was committed the very oracles of God and their unfaithfulness to those very oracles could not annul them. Their unfaithfulness or "unrighteousness" as they call it themselves in this very passage consisted in the following.
 - a. National disobedience to God's oracles from Sinai onward.
 - b. Such neglect of these oracles, that at times (as in Josiah's day), a single copy of the Law was a rarity!
 - c. Pride, however, over their position as the possessors of these oracles, even to the despising of nations that had them not, instead of ministering them to others (as Psalm 67 shows was Israel's real business).
 - d. Appalling ignorance of the spiritual meaning of the Divine oracles, and of the "voices of their prophets," so they even killed the Righteous One! (Acts 13:27)
(Above 4 points from Newell on Romans)
2. If God makes use of human sin to set forth His glory, would it not then be unrighteous for Him to punish that same sin with judgment?

Answer: Far be the thought. God must punish all unrighteousness - whether Jew or Gentile. How else will he judge the world! The judge of all the earth will do right.

3. (The third question) If God's truth was helped by the "lie" or falsity (Jewish sin) of the Jew - that is - if God received glory through the very fact of Jewish sin, why, then, does He find fault with the sinner?

This is a serious question ! Paul is rapidly coming to the close of the awful picture he is painting of men in his guilty position before God and deserving of His judgment and wrath. And remember, too, that Paul is dealing with the religious Jew who is seeking to excuse himself as not coming under the promised judgment mentioned in the foregoing verses. So the reasoning of this religious Jew is like this: "so what if I have failed the Lord-what if I haven't exactly been true to all of His injunctions, my sin has just formed the black background against which His Grace is manifested and thru my sin, God is getting glory to his own name. Certainly He couldn't condemn me as a sinner for fitting into His scheme of things like that !" Paul shows what he thinks of the question by not even taking time to answer it ! "whose damnation is just" !

Many religious people today continue on in their sin feeling that it simply gives God a chance to exercise His Grace - feeling that it is perfectly all right to do "evil that good may come" and feeling no sense of condemnation while going on in their sin. Their damnation is just ! They show by their very attitude that they have never come to really appreciate the Grace of God !

Also, Paul's message was slandered by many of these religious folks in his day and he was actually accused of teaching that Grace meant licence to sin. He doesn't even bother to refute their accusation ! The Gospel of God's Grace starts with all men as sinners and these religious folks did not want to take their place as such ! They wanted to by-pass God's judgment without taking their place first as sinners ! This is impossible !

IV. A summary in a fourteen-fold indictment. 3:9-20

The question is: Are we (Jews) then, better than they (Gentiles)?

No ! Both have been proven to be under sin !

UNDER SIN

We must note this phrase. It is found again in Galatians 3:22. It speaks of more than just being guilty or even in bondage to sin. It describes our state as being that of convicts in prison or a people under quarantine !

THE INDICTMENTS

1. The charge of unrighteousness in general. vs. 10
2. The internal character of their condition before God vs. 11,12
3. Their condition as expressed in their words. vs. 13,14
4. Their condition as expressed in their actions. vs. 15-17
5. The source of their whole condition. vs. 18.

You will notice, please, that in verses 19,20 Paul speaks of the Jews as having been under the Law but that that which was proved thereby causes every mouth to be stopped and not one of us has anything to say !

Assignment # 3 - No reading - Material for
3:21-30
Outside reading

B. The Positive Presentation Of This Gospel Righteousness. 3:21 - 8:39

1. The historical fact of the provision of this Gospel righteousness which excludes all boasting. 3:21 - 30

VERSE 21

The "but now" of this verse is one of the many important dispensational phrases found in the N.T. Each time you read of a "then" in contrast to "now" take special note of it. This will bear much meditation on your part.

"Apart from law". This, too, is an important phrase. This phrase speaks of law as a principle - the principle of law - and not of THE LAW of Moses, as such. In this revelation of God's righteousness LAW WAS LEFT OUT OF ACCOUNT. It is offered on another principle altogether from right-doing. One of the most common errors of our day is to allow the law at least some place in connection with this subject of the Righteousness of God.

There is one main, important truth that men who thus complicate the message of the Righteousness of God do not see, and that is; that the history of those in Christ ended AT THE CROSS - for there they died with Christ. Where this truth is not seen, then, of course of necessity God must still be "demanding" a righteousness from me for "the law hath dominion over a man so long as he liveth!" (Romans 7:1)

May we quote Dr. Ironside to this point: "It is of all importance that we realize that we do not stand before God on the ground of responsibility. The responsible man failed utterly to keep his obligations. There was nothing for him, therefore, but condemnation, but our Lord Jesus Christ has borne that condemnation; He voluntarily, in infinite grace, took the place of the sinner and bore his judgment upon the cross" -(Lectures on Colossians - page 119)

We believe that Calvinistic theology errs in this very point in stressing the "active" and "passive" obedience of Christ. According to this view, in His "passive" obedience, Christ died for us and in His "active" obedience He vicariously kept the law for us. Our positive righteousness is found in a "Risen" Christ and not in an earthly Saviour's vicarious law-keeping. This point is important. Think it through carefully!

Note now the words: "Hath been manifested". Conybeare paraphrases it thus: "not by law but by another way, God's righteousness is brought to light." It was brought to light at Calvary in a way in which the Law could never have brought it to light! *

Important

BORNE WITNESS TO BY THE LAW AND THE PROPHETS

By the law in its sacrificial offerings; by the Prophets in direct statement. Take time to look up the following: Jer. 23:6 Ps. 71:2, 15, 16, 19, 24 Isa. 53:11 Zech. 13:7

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B. 1. cont'd.

VERSE 22

The Righteousness of God. This has been stated as being: "That righteousness which God's righteousness requires Him to require (of us)"

Note: This righteousness needed by the sinner is found in none other than Christ, himself. Christ IS my righteousness! Not what He has done (as supposed by some) in keeping the Law for us, but He, a person, is my righteousness. Take time to look up the following Scriptures and think them through carefully. I Cor. 1:30; II Cor. 5:21 It is Christ RISEN who now is all of this to me!

Unto All. Here is another phrase which demands a moment of our attention. It is not just unto a few! It is unto all. There is a present value of the Cross even to the unbeliever! There are certain things declared in the Word of God to have been accomplished for all of man-kind. Note them:

- (1) In John 1:29 the "sin of the world" is said to have been taken away by the Lamb of God. Note: our sins are not said to have been put away until we put our trust in Christ's finished work. But the sin of the world - that which, until it was properly dealt with and taken away, made it impossible for God to go out in Grace to even one sinner! - this is what is said to have been taken away! Believe this wonderful fact!
- (2) In Heb. 2:9 Christ is said to have tasted death for every man!
- (3) In II Cor. 5:14 Christ is said to have died for all!
- (4) In I John 2:2 we read: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."
- (5) In II Cor. 5:19 the whole world is said to have been reconciled to God by the death of Christ. That is, by the actual removal of the cause of enmity (sin)(John 1:29) the relationship of the entire world has been changed. Thus men are to be viewed as "one for whom Christ died". "Henceforth know we no man after the flesh" -II Cor. 5:16 This reconciliation or mediation on behalf of the whole world on the part of Christ does not save the whole world but it does render the salvation of any individual possible in the righteousness of God.
- (6) In I Tim. 2:6 Christ is said to have given "himself a ransom for all"!

VERSE 25

CHRIST IS SET FORTH A PROPITIATION. Propitiation is satisfaction rendered to God whose will has been crossed and whose Holy Law has been broken.

IN SETTING FORTH THIS PROPITIATION, GOD'S RIGHTEOUSNESS IS DECLARED! This is not God's righteousness in the sense mentioned in verse 22. Here it has the sense of "God's right-acting" - His having acted rightly! Well, having acted rightly about what? The answer is found right in the verse. God was righteous in "overlooking" all of the sins of the past 'til Calvary and in His acceptance of the blood of bulls and of goats as temporarily covering from His sight these sins of the past.

VERSE 26

His "righteousness"(right-acting") is also declared concerning the fact that now- since Calvary - He is in the business of justifying the ungodly who believe in Jesus. He has found a way to remain "just" and at the same time to "justify" the ungodly who believe!

VERSES 27 - 30 Thus all boasting and racial distinction has been set aside and an ungodly man is declared righteous simply by faith!

Assignment #5. Study the material for ⁴ & 5 X
Reading Assignment. Chapt. 4-6 at one sitting
3 times.

B. (Please check Outline on page 3 before going on)

2. Its agreement with the Old Testament Scriptures. 3:31 - 4:22

(Notice, the outline on page 3 has this point thru verse 25 but verses 23 - 25 are a summarization of the application of this by-faith righteousness to our day.)

a. This by-faith righteousness illustrated in Abraham. 4:1-4

(Note: The question in 4:1 is essentially the same as found in 3:1. What advantage was Abraham's calling after the flesh? Did the fact of God's choice of him as the Father of a separate chosen nation have anything to do with his personal salvation? Absolutely none! Check with Romans 2:28,29 again.)

b. This by-faith righteousness described by David. 4:5-8

Note: According to this verse (vs. 5), does a man have to become in anywise good before God thus justifies him? What is the one simple thing he must do? Now here is a question of real importance: just what is it that God asks me to believe? The fact of Abraham's simply believing and my simply believing is here compared. What was it that Abraham was to believe? See verses 17 - 22 of this same chapter! Although this promise which Abraham was to believe concerned a coming Seed (which seed of course was Christ Gal. 3:16), do we not now have the verified fact of this Seed having already come? But getting back to our original question, just what is it about this Seed that we are called upon to believe? (This is an all-important question) In 3:25, Christ is said to have been set forth as what? God's holy wrath against sin fell upon Whom? When? Thus Jesus Christ, in becoming a propitiation for my sin (for the whole world, too - I John 2:2) so thoroughly satisfied God on the subject of sin so that it is no longer the sin-question but the Son-question. The one who is simple enough to believe that that satisfaction was rendered for him, personally, is the very moment he believes justified from all things. (Acts 13:39) Have you taken this step of personal faith as to your sins having been forever put away at Calvary? Can one who still feels he is good enough or who is trusting in some measure in his own work - can that one be resting in this wonderful fact we have been considering?

c. This by-faith righteousness is also apart from Law-ordinances. Vs. 9 - 12

Note: The important thing to notice here is that Abraham was justified by faith BEFORE the sign of circumcision as a seal of the righteousness of faith was given him. The reason for circumcision is clearly given in verses 11 & 12. Meditate on these verses until you see it clearly.

- d. It is thru this by-faith righteousness that the promise came to Abraham to inherit the world. Verses 16-17

Note: This man, Abraham, thru his seed, which of course is Christ, fell heir to that which Adam forfeited in the Fall. (Comp. Gen. 1:26 with Heb. 2:5-8) Now, the question is: what did Abraham do - on what basis did he come into this inheritance? See Abraham yonder, perhaps with his Divine Friend at his side manifested in human form, as he is told to count the stars under the glorious canopy; and he hears this promise, 'So shall thy seed be'. It was then and there, that as a man uncovenanted, unworthy, but called upon to take what God gave, he received the promise that he should be heir of the world. In his 'seed' (Christ) - that childless senior was to be a King of Men, Monarch of continents and oceans. How blessed Abraham was! And entirely on the principle of faith

IMPORTANT

Note further: Why MUST it be of faith!? This context gives us the answer. See verse 16 - "Therefore", or, "On this account", or "for this reason! What reason? See verses 14, 15. Let us look at them carefully. Verse 15 tells us that the law-method, or, the by-works method only works wrath. Furthermore, a by-works method would render any promise profitless or useless and without a promise there is no need for faith - for faith is simply believing God's promise. This is the declaration of verse 14.

But now look carefully at what we have in verse 16. God wanted this inheritance to be made sure to me ("to the end the promise might be sure to all the seed") and so He had to see that I obtained it on a basis where no human fault or failure could render it insecure. That basis is His unconditional promise. And this promise is to be believed by faith.

Now the glorious part of all this is that Abraham is the father of a whole household of those who, like himself, will be simple enough to "Amen" God's promise - lay hold of it and claim it for their very own. Notice carefully, please, the characteristics of the God whom we are to believe! (vs. 17) He is a God who gives life to dead folks and "calls those things not being, being! Thus when a sinner is justified, God counts him to be what he is not! He has no more righteousness (as a quality) after believing than he did a moment before he thus believed. But God counts him as such. And, of course, in counting him as such, God is committed to bring into actuality what now he reckons him to be. Thus you and I will one day be put on exhibition as the very righteousness of God - we will be one day in reality what now we are already in God's reckoning.

- e. This by-faith righteousness is exercised in a God who, literally, gives life to the dead - restores back from death. Vs. 18 - 25

88 Note: Abraham not only believed in a God who could bring life from a body now considered because of his age as dead, but also, Abraham literally received back his son (in figure) in resurrection life. (See Hebrews 11:19) This second thought is found in verse 24 where we read that we are to believe on Him "who raised up Jesus our Lord from the dead"

In the first instance, Abraham, contrary to all expectation, contrary to all outward circumstances, contrary to reason, to the opinions of others, to feeling, contrary to everh human possibility, - contrary to all of these Abraham simply rested in a promise he had from God - "Thou shalt become a father of many nations"; "So shall thy seed be".

In the second instance, still believing that same promise, but still contrary to all expectation (that is, if he were allowed to actually put Isaac to death) he knew that somehow thru that seed restored to life, God would keep His Word. After all, this is what true faith really is ! It is staggering not at a promise but being fully persuaded that what God promises, HE WILL AND IS ABLE TO PERFORM! (vs. 21)

Unwavering faith such as this is that which literally strengthens one to plod on for God and with God day by day. This is what we read literally in verse 20 - "but was strong (strengthened thru) faith". This is the secret of strength to go on for God - unwavering faith!

VERSE 25 NOTE:-

This verse thus summarizes and gives the statement of fact regarding our justification. Now here is an important question: why does it say He was "raised" for our justification ? Why was the resurrection necessary ? Why, as in verse 24, are we to believe in a God "who raised up Jesus our Lord from the dead"? This is important. Ponder it until you can answer it in your own words! The thought is this: (And here we allow W.R.Newell to speak for us!)

"It is not merely on the God who set forth Christ to be a propitiatory sacrifice for our sins, but it is on the God who has set a public seal to the truth of our Lord's last words, "It is finished," by raising Him from the dead. "He is not here, but is risen," was the angel's word that thrilled those saints early at His tomb. And since then He has been received up in glory, and the Holy Spirit has come, witnessing to the amazing fact that the One who hung on a Roman cross, numbered with transgressors by men, and forsaken of God in the just judgment of our sins, was raised and glorified by the same God who foresook Him on Calvary. This glorious fact should be held fast by our hearts. For not only does God's raising up Christ prove our sins to have been put away; but a Risen Christ becomes a new place for us! We were justified from all things by His blood; we are now set by God in Christ Risen! Doubtless other, and eternal ends were in view in God's raising up Christ; but lay fast hold of this, that in your case it was for the purpose of declaring you who believe righteous, that God raised Christ. And further, of giving you a hitherto unheard of place, to be IN Christ, one with Him before God forever, loved as Christ is loved, seen in all the perfectness and beauty of Christ Himself, glorified with Him, associated with Him as companions, that He might be the First-born among many BRETHREN! "

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This is the first of a series of papers...

Robertson the city believed in a God who could bring life from a body and material...

In the first instance, however, according to all the evidence, to all outward circumstances...

In the second instance, still believing that some power, some gift, some faculty...

However, faithfulness as this is that which is really the strength of the...

These are the things that give the statement of fact something...

It is not surprising that the fact of the matter is that the...

From the fact that the fact of the matter is that the...

It was for the purpose of gathering the various testimonies...

The following are the various testimonies...

The Outline Thus Far (Please take time to Review)

- I. The presentation of Gospel Righteousness in distinction and contrast to the alleged law righteousness/ 1:18 - 8:39
 - A. The necessity of Gospel righteousness which is evidenced by the impossibility of a law righteousness 1:18 - 3:20
 1. On the part of the heathen (Gentiles) 1:18-32
 2. On the part of the Jew 2:1 - 3:20
 - B. The positive presentation of this Gospel righteousness 3:21 - 8:39
 1. The historical fact of the provision of this Gospel righteousness which excludes all boasting. 3:21 - 30
 2. Its agreement with the Old Testament Scriptures. 3:31 -4:25
3. ITS SURETY FOR THE PRESENT AND ALL OF THE FUTURE.

Note: This is the point for our present discussion. The usual subject given to this chapter is "The Fruits - or results - of Justification" but upon further reflection you will find that the first two verses restate the theme of Justification in summary form and then Paul goes on to show that this by-faith kind of righteousness and salvation will last - it is permanent. Paul shows its permanency in three ways:

- (1) Afflictions will not destroy but strengthen it. vs. 2-4
- (2) It has a sure basis in God's love toward the justified man 5-11
- (3) As man's relationship to Adam never fails to bring death, so my relationship to the Second Adam will not fail to secure everlasting life for me. vs. 12- 21

Note further: Some of the statements of fact mentioned in the above line of proof could no doubt also be listed at results of Justification. That is, they issue from it and go on from it.

NOTE ON VERSE 1

"being" should better read, "having been" It is in a tense in Greek which speaks of an action happening in past time whose results STAND. "Being Justified" might lead us to think of a state I am now in. "Having been declared righteous" speaks of a fact happening in past time - which stands TODAY as a FACT!

"Peace" in this verse does not necessarily mean tranquillity of mind but rather that state of things resulting from cessation of hostilities. Peace with God means that God has nothing against us. This involves three things:

- (1) That God has fully judged sin, upon Christ, our substitute.
- (2) That God was so wholly satisfied with Christ's sacrifice, that He will eternally remain so: never taking up the judgment of our sin again.
- (3) That God is therefore at rest about us forever, however poor our understanding of truth, however weak our walk. God is looking at the blood of Christ, and not at our sins. All claims against us were met when Christ made peace by the blood of His Cross.

"If Thou hast my discharge procured,
 And freely in my place endured
 The whole of wrath Divine:
 Payment God will not twice demand,
 First at my bleeding Surety's hand,
 And then again at mine!"



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OUTLINE - I.

B.

3. Its surety for the present and all of the future.

NOTE ON VERSE TWO

The important thing to remember about this verse is that "being justified" is not something which is true of me merely at the point of acceptance of Christ, but it is a standing position which is now mine. Thus, the faith which resulted in my justification also had the result of placing me in a standing in His Grace. This is what is meant by being "under Grace" in contrast to being "under law".

"In hope of the glory of God" This, too, fits the heading for this chapter because I now can rejoice in the hope of coming glory and be as certain of it as though it were now my actual possession. Justification by faith secures this for me.

VERSES THREE - FIVE

The thought in these verses is that this hope of glory mentioned in the previous verse cannot be dimmed no matter what may be the trouble or tribulation or trial through which I may be called to go. For, contrary to this, every trial and every bit of tribulation result rather in the confirming and strengthening of my hope.

Let us follow this line of thought through these verses very carefully. For, only if we follow this carefully will we be able to REJOICE in these tribulations. Have you been able to rejoice in the testing and difficulties which have come your way? First, may we give you a more accurate translation: "And not only so, but we also exult in the tribulations (which beset us): knowing that tribulation is working out endurance: and endurance (a sense of) approvedness (by God); and (the sense of) approvedness works out a state of hope" Now here is the divine process. When we are lead through hard places, God graciously supplies therewith a rejoicing expectation of deliverance (see I Cor. 10:13) in due time; and then we know, that just as the storms and the mighty winds force the roots of the mighty oak deeper and deeper into the earth to give it greater stability and endurance, so these tests and trials result in steadfastness of faith and patience in endurance. And this sense of deepened steadfastness leads me on to a sense of Divine approvedness - for it is evidence that He has sustained me through the trial -; and this sense of divine approvedness gives me added hopefulness.

But notice now, that this hope, too, has a basis. It is not a "hope against hope" which so many seem to have in these days. They sigh a big sigh and then say, "Well, I certainly hope it comes out all right - I hope it will all be for the best"

No! I'll never be put to shame for this hope I am led to have as expressed in Romans. Notice what we have in the next verse: The Holy Ghost (and this is the first mention of the Holy Spirit's work in this epistle) works in my heart, giving to me a conscious inner witness to my own heart of the love of God for me. He "sheds this abroad" in my heart. And the characteristics of that mighty love are given in the following verses.

VERSE SIX

A thorough exposition of the love of God in this place in the epistle is Paul's second great argument that this Justification is a surety, not only for the present but also for the future. Verse 6 tells us when it was that God loved us. Oh, Christian, let the truth of this get into your heart! When we were without strength (to do right)! "How contemptible is he who lacks the moral ability to do what is right! Christ died for the pusillanimous. But while sinners were imbeciles for good, they were might for evil - ungodly. In the former condition they excite disgust, in the latter, wrath, and each righteous feeling against them reacts against the other to heighten it. But for just such Christ died - in due time" - Stifler

10.00
8.87
1.13
4.15
5.28
4.00
1.28

Difference of degree of result

OUTLINE: - I.B. 3. Its surety for the present and all of the future. 5:1-21

FOR REVIEW: Let us stop a moment and get our bearings. Let's follow the argument of the Apostle Paul in this chapter. He is showing us the permanency of this Justification by faith which is ours. He does so in three logical steps.

1. He shows that trials and tribulations and suffering merely serve to strengthen my conviction that I am His. vs. 1-5
2. In verse 5 the germ thought for his second argument is given - the Love of God. Thus there follows a thorough exposition of that love and the conclusions drawn therefrom. vs. 6 - 11
3. His third great argument is this: Just as Adam's act made CERTAIN the doom of all those still seen to be in him, so the righteous act of Christ makes certain the making righteous of all who are seen to be in Him. vs. 12-21

NOTES: VERSES SEVEN, EIGHT

In these two verses, the unearthly character of the Love of God is stated. The distinction is here drawn between a righteous man and a good man. In New Testament terminology very few men are called good (Mark 10:18 "Why callest thou me good? there is none good, but one, that is, God") One conforming to the Law was noted as the righteous man (see Paul's statement in Phil. 3) but very few were noted as good men. Now the thought here is that human love - earthly love - at its best would scarcely die for a righteous man; it might be remotely possible that earthly love might die for a "good" man but in contradistinction to that, what men can scarcely do for the good God has done abundantly for the vile and the despicable.

VERSES NINE - ELEVEN

In these verses the logical inferences are drawn from the statement of the previous verses. If God would do all that He did while we were estranged from Him, how much more would He not continue in risen life to minister to my needs.

In verse 11, the word, "atonement" should read, "reconciliation". God became appeased toward us in the death of His Son and we literally are made recipients of that perfect appeasement. "Received" in this verse is in the passive voice. That is, we are acted upon - we "have been made" recipients!

VERSES TWELVE - TWENTY ONE

Here in these verses we have the doctrine of the two representative men! The first word, "therefore" indicates that Paul goes on with his argument. Since his first two arguments are true, therefore what follows here in these verses is true. At best we can but give you the doctrine of the two men in outline form.

*Not personal sin
Not inherited nature
But an-
other act
Illustrated in Heb. 7:9*

I. The Two Men

- a. Adam vs. 14
- b. Christ

II. The Two Acts.

- a. Adam - one trespass: Verses 12,15,17, 18, 19.
- B. Christ - one righteous act. Vs. 18

III. The Two Results

- a. Adam- condemnation, guilt, death: vs. 15,16,18,19
- b. Christ -Justification, life, kingship: 17,18,19

IV. The Two Differences

- a. In degree(15) God the Creator's grace by Christ abounds beyond the sin of Adam.
- b. In kind, or operation(16) One sin - death, condemn.
- c. Many sins - Life

V. The Two Kings.

- a. Sin- reigning through Death: vs. 17
- b. Grace - reigning through righteousness: vs. 21

VI. The Two Abundances Vs. 17

- a. Of Grace
- b. Of the Gift of righteousness.

VII. The two Contrasted States.

- a. Condemned men, slaves of death, by Adam
- b. Justified men, reigning in life, by Jesus Christ.

Outline. I.
B.

- 4. Its result in the sanctification of the individual believer.
 - 6:1 - 8:39
 - a. He is dead to sin 6:1 - 23
 - b. He is freed from the law as a means of sanctification. 7:1 - 25
 - c. He has the power of the Spirit 8:1-39

a. He is dead to sin. This is the subject that comes before us in the sixth chapter. This truth is foundational to all we shall learn later of the thorough change which is wrought in the practical living of the believer.

To stimulate interest in this more or less technical part of the Epistle, let us look ahead for a moment to the practical deliverance from sin's power for which the truth stated above is foundational.

Here see for a moment Rom. 6:14 and 18. The First reference says that sin shall not have dominion over me! The second says that I have been made free from sin. Is Paul talking in the 18th verse only about being freed from sin in the sense that sin's penalty has been paid and thus discharged against me? The rest of verse 18 would indicate not! Because he says I have become a "slave" (servant) of righteousness. Is this true of you? It ought to be! Oh, there are so many who do not sense their need for what Romans six begins to teach us. We believe Miss. Ruth Paxson hits the nail on the head when she says:

"There are some persons who are altogether unconscious of the need of such a quickening. They are conventional, respectable Christians. They always attend church, go to prayer meeting and fulfil faithfully what they consider to be their financial obligation to the church. They never do any one any harm; nether do they do any one any good. They would not consciously put a stumbling block in the way of somebody becoming a Christian; neither would it ever dawn upon them to put forth an effort to win one. They are colourless Christians. They would be disgusted with the frivolous person who found pleasure for a morning in reading a trashy book but just so they would be bewildered at the joy some earnest soul found in several hour's study of the Word. To them the pleasure places of the world have no attraction but neither does the trysting place of prayer. They are the lineal descendants of the elder brother in the parable of the prodigal, who did not bring disgrace to his father's name but neither did he bring joy to his father's heart.

"What I am trying to say is that you and I may be separate and yet not be holy; we may be orthodox and yet not be spiritual; we may have cut ourselves loose from every form of worldliness but in so doing have become critical and self righteous." - From; "Life on the Highest Plane - page 130 - 132.

We trust that having taken up this much room on this page for this material will not have been in vain. If the above description in anyway involves you - would you, together with us, with hungry heart search the details of this vital chapt. which is before us and seek to gain from it that which can meet our need?!

Now back to the phrase, "Dead to sin"! What does this mean. The first thing to recognize about it is that it is a JUDICIAL TERM! It speaks first of all of my Judicial union with Christ. Apart from my actual character or even my guilt. A judicial decision concerns one question only; that of the claims of law upon me and the jurisdiction of the court over me.

Handwritten notes:
 the "in Christ" of Standing
 LIT
 pg 29, 30

In example of the statement made on the previous page, note :

In case of bankruptcy. In the days when one was imprisoned on this charge, all that the law was interested in was that his indebtedness be discharged. If someone discharged his debt for him, he was released. Now he may have been personally careless with the funds, or even guilty of dishonesty but when his debt was paid, the court dismissed the case.

Again, at the time of the coronation of a King, often a prisoner was released in spite of his guilt or the corruptness of his character.

Thus, a man may be unjust as to his character, but justified as regards the court of the land. So God has found a way to take an unjust man, justify him and treat him from then on as just and righteous, even while he IS NOT! We learned this truth regarding Justification.

Now in chapter six, the terminology is in this way to be understood. I have been judicially united to Christ. God treats His death as having been mine, His burial as mine, His ascension as mine, etc. Having nothing to do with my character or just deserts, God is seen to be treating me according to what He sees to have happened to me. Get hold of this marvelous fact!

BUT! My union with Christ in Romans six is not only JUDICIAL, BUT VITAL. This is a *"a kind of experience Fellowship"* LIVING UNION, one which vitally affects my life! As Christ came out of the tomb in Resurrection power, so after vitally and experimentally entering into his death-resurrection experience, I am to walk in a "new kind" of life. (vs. 4) This glorious, judicial fact spoken of above is now to be entered into by me by faith so that the truth becomes experimental in my life. Faith reckons what God says to be true as true and lives in the strength which such reckoning brings.

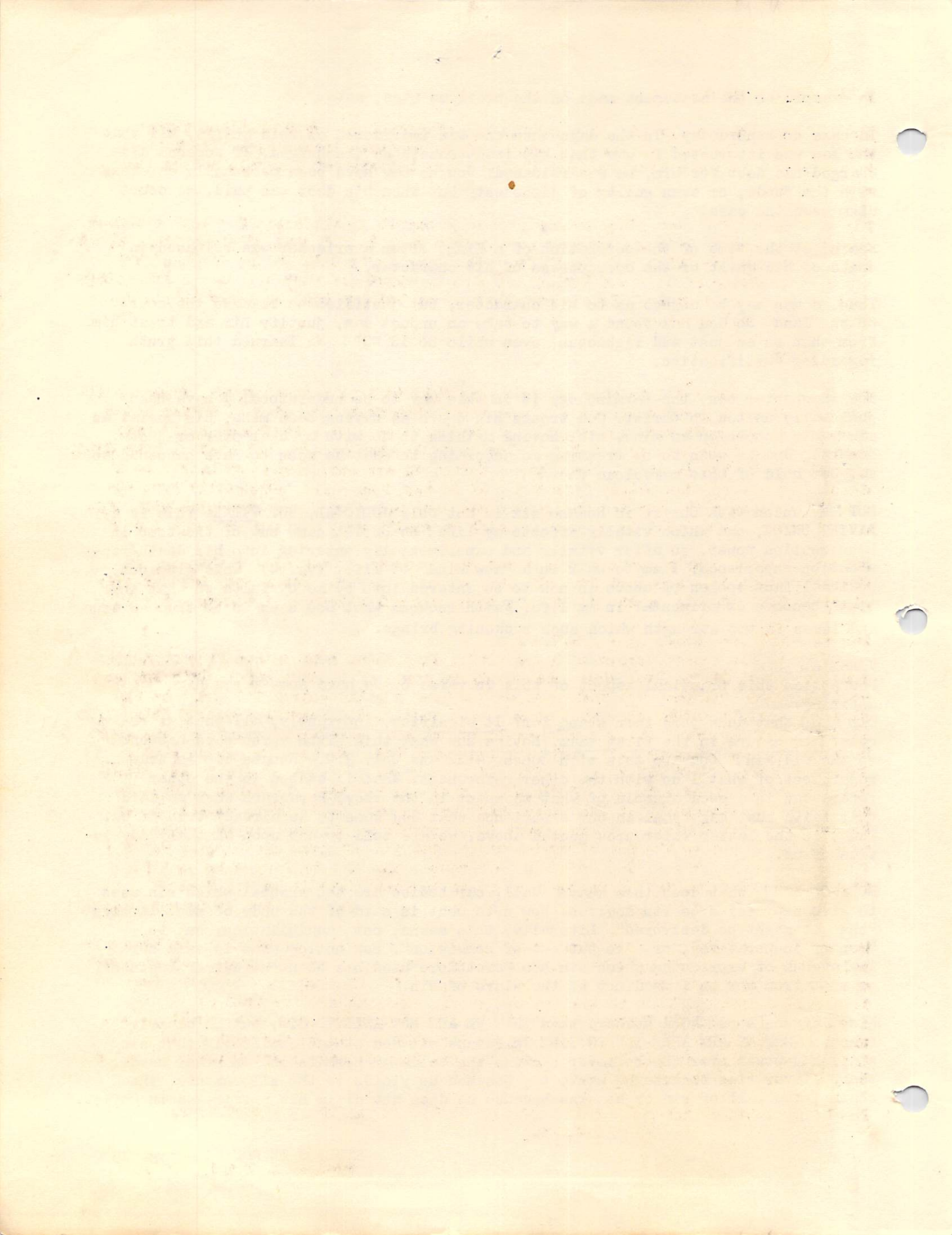
VERSE 6.

Now notice this practical aspect of this in verse 6. We have some terms here needing defining.

OLD MAN! What does this term stand for? It signifies, apparently, all that we received by nature in the first Adam. Notice now what this sixth verse says happened to the Old Man! Compare this with Ephes. 4:22 and Col. 3:9. Romans 6:6 is true regardless of what I do with the other references. What is stated in the other references is a good example of what we meant in the above paragraph when we said that faith must make real in our experience what God sees to be already true of us. Thus, in the latter references quoted above, we are told to act upon what already is true of us.

BODY OF SIN! What does this mean? Well, our bodies are the channel which sin uses to give expression to its desires. Now note what is said of the body of sin. It says "that it might be destroyed". Literally, this means, not annihilation, but to "render inoperative", or, "to put out of commission". Now notice what is said here: The avenue of expression which sin has heretofore used has been put out of business, so that from now on I need not be the slave of sin.

Miss. Paxson says: "God nowhere says THAT WE ARE NOT ABLE TO SIN, but He clearly teaches THAT WE ARE ABLE NOT TO SIN! In Romans six God states explicitly that sin still has power over the believer because the believer permits it. In other words, the believer sins because he wants to, because he yields to the allurements, the charms, the call of sin or he sins because he does not claim his privileges in Christ."



VERSE SIX - cont'd.

Thus to summarize verse six: Our old man was crucified in order that two things might result. (1) That the body of sin might be rendered inoperative. (2) that henceforth (from the time I accept Christ as my Saviour on) I should not be the slave of sin.

May we repeat: The fact of my crucifixion with Christ is the basis for this becoming experimental in my life and my duty toward this fact is NOT that of struggling, pleading, agonizing, striving BUT BELIEVING! Our task is to walk in the faith of this truth. Like Peter of Old, our Saviour asks us to seemingly step out on the impossible (water) - to do so must be done simply because we believe Him, contrary to all feeling and personal experience.

VERSE SEVEN.

Now even more wonderful is what we are being told in this seventh verse. First of all let us look at a free translation of the verse. "He that hath died - (a fact which happened in the past time the results of which are ever true in the present) hath been declared righteous from S-I-N." Notice it is what we are, not what we have done, that is dealt with in this verse. Many a Christian can easily see how he has been declared righteous (acquitted) from all that he has done - and potentially from all that he will ever DO; But few Christians can ever get over being occupied with what his old wicked self still is by nature which is really what makes me do what I do!

But see carefully with me what this verse says! He that hath died (that is, in Christ's death) is acquitted from all that he is by nature. Get a good hold of this glorious fact; for it is the key to the three central chapters of Romans - 6,7,8.

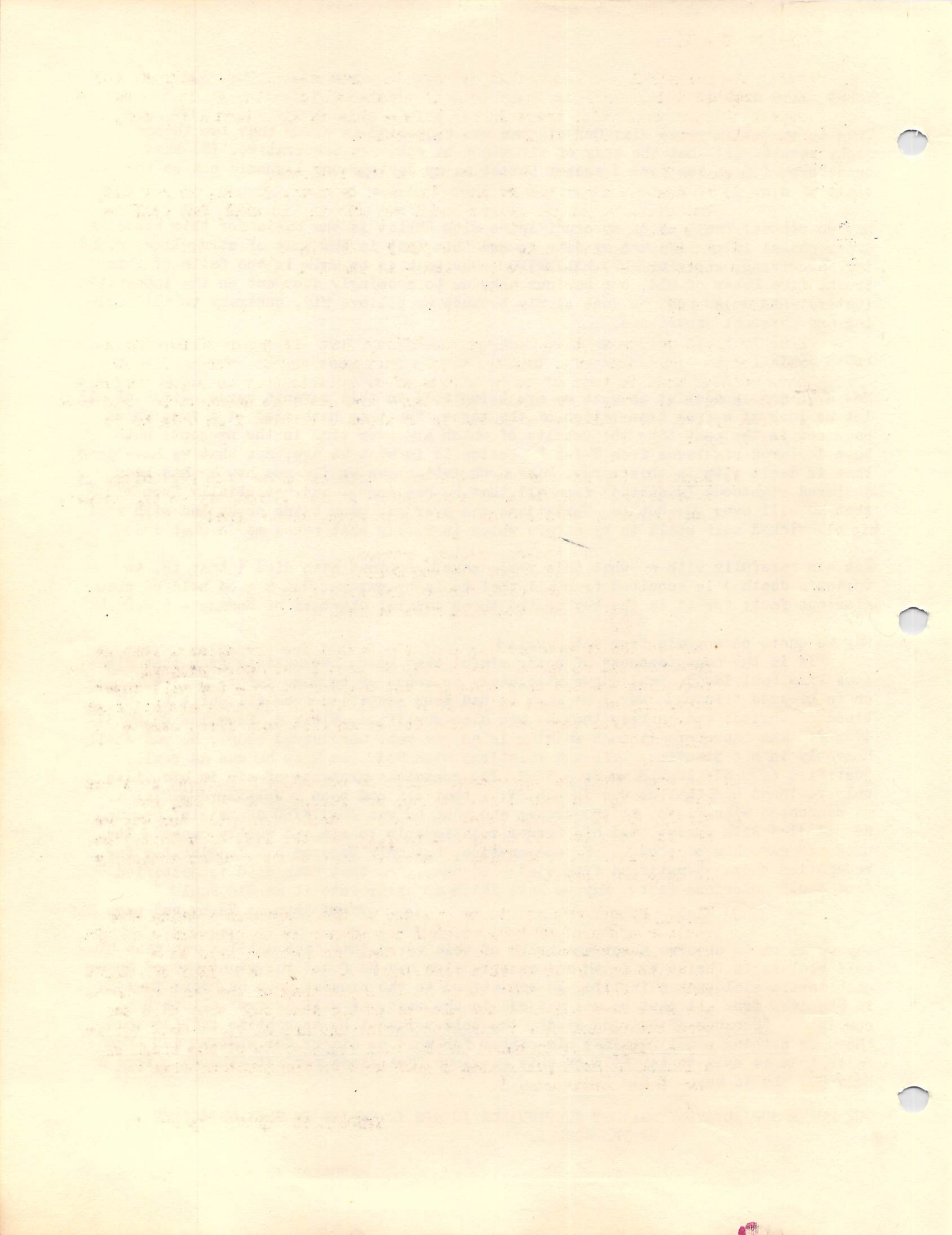
May we quote once again from W.R. Newell!

"It is the consciousness of being sinful that keeps back saints from that glorious life Paul lived. Paul shows absolutely no sense of bondage before God; but goes on in blessed triumph! Why? He knew he had been justified from all guilt by the blood of Christ; and he knew that he was also justified, cleared, from THE THING SIN ITSELF: and therefore (though walking in an, as yet, unredeemed body), he was wholly heavenly in his standing, life and relations with God! He knew he was as really justified from SIN ITSELF as from SINS. The conscious presence of sin in his flesh only reminded him that he was IN CHRIST; - that sin had been CONDEMNED JUDICIALLY, as connected with flesh, at the cross; and that he was JUSTIFIED as to sin; because he had died with Christ, and his former relationship to sin had wholly ceased! Its presence gave him no thought of condemnation, but only eagered his longing for the redemption body. "Justified from sin" - because, "he that hath died is justified from sin." Glorious fact! May we have faith to enter into it as did Paul!"

From: "Romans Vs. by vs"-page 215

May we go on to observe about the truth of this verse that "not until a man sees himself sinless in Christ by death and resurrection has he found the right way of approach toward sinlessness in life. He can attend to the present when he knows that he is absolved from all that he was and did in the past, as well as from all that he now is." "Because of "having died", the believer must be brought to realize that there is nothing penal against him either for what he did or for what he is! The faith that is able to lay hold of this glorious fact finds perfect liberty before a Holy God and is sure of His love.

THE POWER SUBJECTIVELY AGAINST CONTINUANCE IN SIN IS BELIEF IN THIS OBJECTIVE FACT OF THE GOSPEL.



VERSES 8 - 10

After the wonderful statement that is made in verse seven, Paul tells us the next logical thing which is this: that if we share his death, it is logical to expect that we shall also share in His life - this is His risen life, now, not just sharing in His life in the resurrection.

Thus we share Christ's risen relationship to the following:

- 1) to death - death has no more dominion over us. Oh yes, we may die, but death no longer reigns and I may die in His will, but ONLY in His will!
- 2) to sin - He died unto sin: so did I, IN HIM !
- 3) unto God - He is alive unto God - so am I !

VERSES 11 - 13

Here in these verses we have our responsibility from the human standpoint in relation to these wonderful truths we have just considered. Verses 1 - 10 have told me what is true of me by virtue of my relationship to Jesus Christ - which is true of every born again Christian - and now I am about to be told what I, from my own standpoint am supposed to do about all this. I am told to do three things: NOTE:

- 1) Reckon! Reckon what God says to be true of me as true regardless of my feeling, regardless of experience- in fact, contrary to the latter, I am to reckon what God has just said about me as true!

Reckon, reckon, reckon,
It's not how you feel!
You take care of the reckoning
And God will make it real!

This is the supernaturalness of the Gospel for Christians. Just as supernatural as was my New Birth, SO when I take care properly of the reckoning - which many alas are not willing to do - God will supernaturally make these things REAL IN MY LIFE ! If they are not real in YOUR life, perhaps you have failed in this very first step - RECKONING!

- 2) Let not! This is the second thing. Do not allow! Refuse! to allow sin to reign in your life. Notice, you refuse it to REIGN, not merely TO BE in your life. We shall no doubt sin until the day we get to glory but sin ought not to reign in the life of a Christian. If it reigns in your life, it does so as a usurper of an authority it does not possess.
- 3) Yield! My members are to be yielded to Him - members - being the various parts of my body which I use either as an expression of sin, or as an expression of service to God. But notice there is a definite character to this yielding! It is AS THOSE THAT ARE ALIVE FROM THE DEAD! In other words it is a yielding on the part of those who have been awakened and alerted to the fact that they died and were buried and have risen with Christ and are ALIVE to God! It is a yielding which is based on the full realization of the truth of all this ! Have you gotten a good hold on the truth of what we have been considering ?

STUDIES IN ROMANS - page 25

*"Present" - an attitude to be taken in
recognition of the facts.*

Illus. R11 - pg. 230

Christ - "once for all"

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VERSE 14

Verse 14 gives us the reason why all of the foregoing truth, not only should, but may be realized in our lives. That reason is that it is all accomplished on a different basis altogether than any method which has gone before. It is accomplished on the basis of Grace.

I Corinthians 15:56 tells us that the "strength of sin" is the law! It is the law which gives emphasis to sin's strength. The law addresses itself to me as a responsible person before God and, in pressing its claims upon me, finds me to be only a total failure. My human strength or wisdom are not sufficient for its demands. The law will "slay" the one under its demands! See Romans 7:11 and what it did to the Apostle Paul! And this was after he had become a Christian, too!

Therefore, if I am going to be delivered from the enslaving power of sin, it will have to be on another basis altogether than one which asks of me and demands of me, personally, a compliance with God's Holy demands! That other basis is the Grace of God which fulfills in me all that the law ever demanded of me. (See Romans 8:4)

VERSES 15- 23

In this paragraph of verses Paul anticipates an argument regarding what he has just said. Just as he did in the first verse of this chapt. The question in argument was: Shall we go on in sin because God chose to deal with us on the basis of Grace instead of law ?

His answer is summed up in this thought. We are so constituted by nature that we become slaves of that to which we yield ourselves. See verse 19- "I speak after the manner of men because of the infirmity of your flesh". That is; it is a weakness of the flesh that causes anything to which we yield ourselves to enslave us. Thus his thought is, that if we have yielded to the Grace of God or to the Spirit of God - the first step of which is our submission first of all in owning Jesus Christ as a Saviour from sin - if we have thus yielded to Him, then we become enslaved to righteousness. See verses 16, 18, 22

Note: there is also a serious and important warning in these verses. They state with emphasis that the end of a life of slavery to sin is death. That's why Romans 6:23 comes at the end of this chapter. "The wages of sin is death"! See verse 16 "whether of sin unto death" - Vs. 21 "the end of those things is death" Vs. 23 "wages of sin is death" I must remind myself that if my life is still enslaved to sin, the end of the path of that kind of life is death! Are you prepared to face that issue ? Are you enslaved to sin or to righteousness ? The answer to that question is important!

We ought to have just one more word concerning this section of verses. We ought to answer one important question. How is one made free from sin? What is the method ? Verse 17 gives us the answer. Those Romans were made free from sin by "obeying from the heart that pattern of doctrine over to which they had been delivered". They had literally been handed over to a definite pattern of doctrine. It is this doctrine we have been considering that they had been delivered over to. To obey the truths we have been considering is the method of being made free from sin. Thus we read in vers 18, "Being THEN made free from sin!" This, too, is why we constantly give emphasis to what we call Pauline truth. It is vital and important!

Lesson #8

Check & see if that is page #4 in new notes

OUTLINE - (See complete outline on page 3)

- I.
- B.
- 4. Its result in the sanctification of the individual believer 6:1-8:39
 - a. (pages just considered)
 - b. He is freed from the law as a means of sanctification. 7:1 -25

COMMENT:

In Romans seven Paul gives exposition to that which he made only in statement in chapter 6:24 - the fact that one of the reasons sin was no longer to have dominion over me was because I have been delivered from the law. Chapter seven divides itself as follows:

- I. The one means of being freed from the claims of law - death. 7:1 - 6
- II. The character and importance of God's law vindicated 7:7 -13
- III. The soul's struggle to be holy before it knows God's way of deliverance 7:14 - 24
- IV. The discovery of God's way of deliverance through the Lord Jesus Christ. Vs. 24,25

VERSES ONE TO SIX

Here we see the one and only means of being forever freed from the claims of God's Holy law. He speaks to those whom he is sure are acquainted with the claims of law - "Know ye not, BRETHREN". He then goes on to use as an illustration the relationship of husband and wife (2,3). The woman is bound to her husband by law until her husband dies! In other words, death is the only thing that can break the claims of law upon the marriage relationship. When the husband dies, THEN, and THEN ONLY is the woman free to be married to another.

Now comes the application. (4-6) The law held its claim upon me as a member of Adam's race. And while it holds its claim upon me, it is a slaying instrument (see vs. 11), it is a "ministration of condemnation (see II Cor. 3:9; also II Cor. 3: 6,7). In fact, I Cor. 15:56 tells us that the very strength of sin is the law. That is, the law uncovers to me and brings to my attention that a certain thing is wrong and, because of the depravity of my old nature, I find myself bound by whatever it is that the Law has brought to my attention - that is - I know I ought to do it, but with Paul in this same chapter I am obliged to say: "to will is present with me; but how to perform that which is good, I find not"!

The law continues to press its claim until either it dooms me under its curse or until I find a release from its claim. If I have never found God's method of release from its claim then I AM UNDER ITS CURSE! Do you still consider yourself as a Christian yet under the law? Then what about each repeated infraction against God's Holy law? But you say, "Jesus died for me so that I need not suffer the consequences. He suffered them in my place". Then you are under a law which can never exact a penalty! Such a law is not law at all, but mere suggestion! Ah, if I have never found complete release from its claim then I must realize that God's Holy law must PRESS ITS CLAIM - press it to a cursed death! You see you have one of two alternatives! Either complete release from its claim or the suffering of its curse!

Gal. 2:10

Privileges of Marital Union!

1. Wife loses herself and her separate entity ~~identity~~ and identity in her husband
2. She gives up her family name
3. Her property and even herself she yields to his control.
4. Two lives thus united become source of life.
5. Marriage evokes exclusiveness:
3-fold circle
acquaintance
friends
wedded love.

VERSES ONE TO SIX ----continued

The reason why Paul's "Ye are not under law but under Grace" is not really GOOD NEWS to some Christians is because they have never been pressed into this alternative - DEATH or RELEASE (complete). To be told that I am not under law but under Grace before I have been pressed to this alternative is what often results in using the Grace of God as license to sin. It's like telling an ungodly sinner how wonderful a Saviour Jesus is. If he sees no need for a Saviour, the news will not be wonderful to him!

So, rather than Romans chapt. seven and 6:14 weakening God's law, it brings out its REAL character. And when I see the real character of God's law, I'll welcome the truth concerning God's method of release from its deadly claim! It's the person who maintains that I am still under the law but NOT subject to its penalty who has a weak, insipid law - which is not law at all, but MERE SUGGESTION!

Therefore, as identified with Adam and thus under the claims of the law, I am doomed to death. But God sees me as having died with Christ and thus "free from that law" (vs. 3b). I have found total release from my entire identification with Adam's race and am now free to be joined (married, vs. 4) to Christ risen. And through that union with a risen Christ, I am to bring forth fruit unto God. (vs. 4b) So that according to vs. 6b I have another source of strength altogether for service than the "letter" of the law which says I "have to" do this or that. I have a Person to whom I am united and a Person who indwells me who now makes me willing to serve in newness of spirit!

VERSES SEVEN TO THIRTEEN

In this paragraph of verses Paul elaborates on just the theme we mentioned above, namely; that rather than this truth weakening God's Holy law, it brings out its true character. So these verses lead us to see that it is we who are wrong and not the Law.

The Law in Paul's life accomplished exactly what it was designed to do - namely- cause sin to be to us exceedingly sinful! That is, when the law (vs. 7) told him that covetousness was sin, it merely uncovered to him the covetousness of his old depraved heart. All manner of "strange desire" (vs. 8) he discovered to be in his heart when the law called these things to his attention. But there was a time, says Paul, when he enjoyed his new-found life (vs. 9 - was alive) without being conscious of the law's promptings. This was true, of course, in those first days of "first love" while still overwhelmed with the new joy he had in Christ Jesus. Ah, but later, came the commandment again to his attention! What does he say revived? Sin revived (see next to last paragraph on page 27 once again) and I died! That is, I, says Paul, was crushed once again into utter hopelessness (vs. 24). Now the law in performing this is perfectly just and good. But the reason it does not make spiritual Christians or make Christians holier to be told that they are under it is because of the truth taught in the next paragraph of verses. Note:

*Three Confessions
in W.T.
Rom. 7:5-24
Gal. 5:17
Ephes. 6:10-17*

VERSES FOURTEEN TO TWENTY-THREE

Here is the real reason why pressing the law does not make people holier! Because, as Paul tells us here, we are carnal and sold under sin (vs. 14) so that we cannot do what we would - even when it is God's Law which tells us to do it!

Gerald J. Tuinstra
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VERSES FOURTEEN TO TWENTY-THREE ---continued.

And the only remedy for such a condition is not to press that old carnal nature to do better but to recognize the truth of the 18th verse: "I know that in me, that is, in my flesh, dwelleth NO GOOD THING!" Do you believe that? The only place to take something like that is to THE CROSS, And THAT is where Paul found the remedy for his need!

VERSES TWENTY-FOUR & TWENTY-FIVE

He saw the wretchedness of what he was in himself and that the only means of deliverance was through Jesus Christ! But how, through Jesus Christ? That phrase "through Jesus Christ our Lord" could mean several things. It could mean, "through the help of Jesus Christ" -that He would help me to be good and to keep the law - it could mean this! But does it? But what DOES he mean? He means that it was through DEATH WITH Jesus Christ (See verses 1 - 6 again) that he found release from the power of that carnal nature and the use which sin makes of it! Thus by reckoning His death as mine - I find the basis for a life of victory. So that when my mind (heart) is fixed on Him and reckons on the truth of His Word - then - I am able to serve the law of God (vs. 25). But when I count on the flesh - when I lean on the flesh and trust the flesh - then it is, that the law of sin (that operation whereby sin uses my carnal nature each time to do its bidding) is served. The law of God can only be fulfilled in the Christian and served by the Christian when the Christian abandons all self-trust and leans wholly upon the Holy Spirit who indwells the child of God. We shall learn the details of this when we look into the 8th chapter together.

QUESTIONS FOR REVIEW (Please go back now and review carefully chapters 6,7)

1. What kind of person is the average Christian which shows the need for thorough study of Chapters six & seven?
2. When we speak of being JUDICIALLY dead with Christ, what do we mean? Could you illustrate this in your own words?
3. Is my JUDICIAL union with Christ the only phase of my union with Him? What other kind of union is there and what is the result in my life?
4. What does the term "old man" stand for?
5. Fix firmly in your mind the distinction made by Miss. Paxson on the bottom of page 23 concerning the Christian and sin!
6. According to Wm. R. Newell, what is it that keeps the average Christian from being a spiritual Christian and victorious?
7. What is the power subjectively against continuance in sin?
8. What three things comprise the human responsibility concerning continuing in sin?
9. What change in method according to verse 14 makes it possible for all of the forgoing to be realized in my life?
10. Can you summarize in your own words the argument Paul uses in the closing verses of Chapter six to answer those who say that vs. 14 gives license to sin?
11. Study page 27 carefully and see if you can explain in your own words why a complete release from the claims of the law is needed?
12. What is the only means of that release?
13. Being married to a risen Christ is to produce what in my life?
14. What is Paul's - "not under law" statement not good news to some Christians?
15. Is it the law which is bad? What then?
16. What is the only means of deliverance from the sad state described in 7:14 - 23?

" God declares a man to be wicked, helpless, undone, ungodly in every part of his being. God announces that He proposes to save some men & to join them to the Lord Jesus Christ forever, He reaches down and touches them when they are dead in trespasses and sins, at a moment when they have no thought of Him, no concern for Him, no thought of their need, no thought of salvation: He plants within them saving faith, and by the Holy Spirit gives them the spirit of conviction that makes them feel their need. It appears to them as though they were seeking God, when in reality that very seeking is the first mark that true & eternal life has already been planted within them by God, and they have already been marked by Him as His own forever."

DR. J. G. Barnhouse
1. I died with Christ — to Sin
2. " " " " " to the law —

Crucifixion -
Counteraction -

OUTLINE I.
B.
4.

c. He has the power of the Holy Spirit. 8:1-39

COMMENT

We come now to Romans chapter eight; to that portion which has a solution for us to the overwhelming dilemma of chapter 7. Please turn back to the closing statements made with reference to the truths found in chapter seven on page 29 and notice what we suggested as the only hope for victory for the believer - "to abandon all self-trust and lean wholly upon the Holy Spirit. It will be a blessing to you to count the number of times "I" is used in chapter seven as compared with how many references there are in this same chapter to the Holy Spirit. But what a difference when we come to chapter eight. There the whole secret is seen to lie in the ministry of the Holy Spirit. Spenser says: "If Holy Scripture was a ring, and the Epistle to the Romans its precious stone, chapter viii would be the sparkling point of the jewel". This chapter is of utmost importance. Study it prayerfully.

The chapter falls into four parts as follows:

1. Deliverance from the flesh by the power of the Spirit vs. 1-11
2. Realization of sonship by the same Spirit. vs. 12 - 17a
3. Preservation in sufferings 17b-30
4. Concluding paragraph of triumph 31 - 39

VERSES ONE TO ELEVEN . Deliverance from the flesh by the power of the Spirit.

(Verse 1) The "therefore" in this verse marks a conclusion to the discussion which has taken place in the immediate context. Which leads us to see that the "condemnation" of this verse includes more than the thought of condemnation from the guilt of sin. Because of the truths in chapters six and seven, I learn that there is no condemnation even because of the fact that I am conscious of an ever-present existing evil, sin-nature. Many young Christians and new converts are overwhelmed with discouragement and conscience stricken when first they become aware with renewed emphasis that they still possess a nature which leads them on in sin. The first step toward victory, then, is to see this truth of "no condemnation" with respect to my sin-nature as well as with reference to the guilt of sin. If you still do not grasp this, please re-read again the material covering chapters six and seven. The phrase, "who walk not after the flesh, but after the Spirit" does not belong at the close of verse one but is in the correct place at the close of verse four.

(Verse 2) The use of the term "law" in this verse is as a "law of operation", such as the law of nature or the law of gravity. It is the same use of the word "law" as is found in chapt. 7:21,23. Here, then, the law of operation is this: that the Holy Spirit abides in me to do through me what here-to-fore I was not able to do for myself and thus sets me free from the law of sin - which operates freely in my life until I yield to this gracious Spirit who sets me free from its operation.

(Verses 3,4) In these two verses we see the need for the "law of the Spirit of Life" and the consequences. The need - the weakness of my flesh to which the law of Moses is addressed. The consequence - the righteousness which the law of Moses demanded is fulfilled in my life on another principle altogether - the principle of faith; trusting in the blessed Holy Spirit to fulfill it in me!

True & False Questions!

1.

1. What is the complete connotation of the phrase "no condemnation" in 7:1?
 2. What is the law of sin?
 3. What are the two spheres in which men may be living according to ch. 8.
 4. What is the power subjectively against continuing in sin?
 5. The judicial and _____ unions with Christ are taught in chapter six.
 6. What is the meaning of the term "Old Man"?
 7. From what does the believer need complete release to have victory.
- Thought Questions.

1. What is the complete connotation of the phrase in verse 8:1 "no condemn."
2. What is the law of sin? (See 7:2)
3. What is it that has set me free from the law of sin?
4. What is the law of the Spirit of Life? (See Gal. 5:17 - literal translation.)
5. What are the two spheres in which men may be living?
6. What is the severe warning given in relation to these spheres?
7. State Explain thoroughly, but briefly, why suffering should be brought into this chapter of victory. What is its design.

(Verses 5 - 11) The key to this paragraph of verses is to see the two spheres "in which" individuals may be living; as well as the possibility of living "after" either the flesh or the Spirit. The warning in this passage is against succumbing in the conflict between the "flesh" and the Spirit to living "after" the flesh.

First of all, we ought to have a definition of terms. What do we mean by the "flesh" ? "Flesh, when used in the Bible with a moral meaning, refers to more than the physical body; it includes in its meaning the whole of the unregenerate person, -- spirit, soul and body. It includes the body, but it also includes the human spirit and soul as animating the body. A physical body is "flesh" whether dead or alive. But the moral use of the word implies that it is alive and includes that which makes it alive and that which expresses itself through the physical body.....Flesh is SELF! The unregenerate self is, within itself, hopelessly evil and condemned; but it is subject to the mighty recreation and ultimate transformation provided for in the grace and power of God" (He That Is Spiritual - L.S. Chafer, pg. 141)

By "Spirit" in this passage we are given to understand that the reference is, not to our human spirits but to the Holy Spirit.

Now that we have our terms clear, let us notice two main things about this set of verses: (1) The believer is not "in" the flesh! "Ye are not in the flesh, but "in" the Spirit, if so be that the Spirit of God dwell in you" (vs.9) Every child of God is seen as having been taken out of the sphere of the "flesh" and put into the sphere of the Spirit. This is what God, in His Word, says is true of me. Let me believe it with all of my heart and rest on it as the ground for victory in the whole realm of Godly living. (2) However, though the believer is not "in" the flesh, he may live "after" the flesh. This, I am warned in this passage against doing. The warning in verse 13 is severe. If ye live (habitually- we gather this interpolation from the original) after the flesh, ye shall (are about to) die! God means what he says here!

VERSES TWELVE TO SEVENTEEN a: Realization of Sonship is by the same Spirit!

(Verse 14) This verse pointedly and plainly declares that true Sons of God are led by the Spirit of God - or - vice-versa - those led by the Spirit of God are the Sons of God.

(Verse 15) Any spirit of bondage obviously does not have its origin with the Holy Spirit. It is Satan who seeks to bring men into bondage. And even after one is saved, Satan delights in keeping that saved one in the spirit of bondage and fear. But rather, the Holy Spirit makes me keenly conscious of my sonship and makes it possible for me to look up into the face of God Almighty and call Him (literally) "dear Father". The adoption of Sons is really the "placing" as a son. This means that God has placed me into His family, not only as a little "born one" but in the maturity of a full-grown son! See Galatians 4:1-5 in this connection and see that Israel went through a period of childhood while under the law. We go through no such period - that is, unless we, of ourselves, place ourselves in Israel's "under law" position - but are immediately "son-placed" into God's family.

(Verse 16) The great question in this verse is: "What is the witness of the Spirit? Notice, His Spirit bears witness "with", not "to" our spirit. Many people read the word "to" into the verse and thus wait for all kinds of feelings and spiritual phenomena before they can say they are sure they are saved. The "witness of the Spirit" is the producing of the consciousness in our hearts of being born of God, of belonging to His family, in Christ. How beautifully sweet is the recognition of its parents by a babe, a child! unconscious, instinctive, yet how real!

(Verse 17) The language of this verse is simply understood and merely affirms to me all that goes along with being a member of the family of God!

8. Distinguish between

9. Relate the intercession of the Holy Spirit to the working out of God's purpose in the life of the believer.

10. List the privileges which are peculiarly Israel's in chapter 9

10. Distinguish between the intercession of the Spirit & Advocacy of Christ.

Know the theological terms

VERSES SEVENTEEN TO THIRTY - Preservation in suffering.

Before we look at the verses in this paragraph in detail, I believe it will help us to seek an answer to this question : why does the subject of suffering now appear in this chapter of victory and climax through the Holy Spirit? The thought is this! The whole program and process of salvation is all of God and by His Grace and power. The Holy Spirit, who indwells me and who makes real to me the consciousness of my sonship in the family of God, also reminds me along with that that the true character of my sonship - or rather we should say - the complete manifestation of our sonship is not yet realized. But it will be manifested at the "unveiling" of all of the true sons of God at the Second Coming Of Christ when we shall share His Glory . That we SHALL be sharers of His Glory is made certain because of the presence and power of the Blessed Holy Spirit. Now then, the point here in this paragraph of verses is just this - God would remind me for my encouragement that the pathway to this certain glory is thru suffering; suffering in sympathy with all groaning creation which also awaits that day of true manifestation of the Sons of God. So that, rather than become discouraged and defeated when suffering and trial and heartache come my way, I am to be taught patiently to look through all of this to the certainty of coming glory! God's whole sovereign purpose for me is seen to be climaxed in my glorification. See especially verses 28 - 30 of this same chapter. Now I believe we are ready for some of the details of these verses - though we do not have time nor space for all of them.

*Glory is certain
rather than suffering*

(Verse 17b) Some have taken the last half of this verse to mean that only certain ones who suffer for the Lord will be glorified at His coming. And thus they believe in a partial rapture. However, if we stop to ask ourselves and search out from Scripture itself just who it is that will be glorified, I believe we shall see that "all" of the Saints shall be glorified together. See for example, II Thess. 1:10 and Col. 3:4 and I John 3:2. The suffering in this verse, then, is something which is common to every believer rather than a special kind of persecution with which God seems to trust certain believers. It is a suffering which is mine by virtue of my relationship to the Lord. It is the same word that is found in I Cor. 12 where Paul speaks of "all members" of the body suffering when one suffers. When some member of my physical body is injured, my whole body shares the pain. This is the thought of this verse and of this passage.

(Verse 18) "I reckon" is one of Paul's favorite phrases. To reckon is to "count on". Dear Christian, you can count on the fact mentioned in this verse. Namely; present suffering can in no way compare with coming glory. To live day by day in the light of coming glory is the secret of a great life!

(Verse 19-22) Now God has filled all of his creation with an expectancy and longing for that day when the Sons of God will be manifested. By "subjected to vanity" is meant "unattainment". None of God's creation reaches its desired end. Always battling disease, decay and death ultimately before reaching a desired end. The book of Ecclesiastes dwells long on this subject. And creation which shares this subjection to vanity, will also, praise God, share in the deliverance at the Second Coming of Christ.

(Verse 23) And God has put within our human breast a similar longing for a coming day. This renders us forever spoiled for this things of this life and of the present. NOW we have the "first fruits" of the Spirit - that is - the present consciousness of Sonship, the joy of salvation, all of the present ministries of the Spirit to us; but one day we shall experience release from these bodies of our humiliation and be thrilled with the possession of redemption bodies.

(Verses 24,25) Here we are specifically told that this period of suffering through which we pass, and during which we have deep down in our hearts that "hope" of something better, is but a training period during which we are to learn experimentally to "wait patiently" for His return. Have you learned this lesson ?

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VERSES SEVENTEEN TO THIRTY - cont'd. (Preservation in suffering)

(Verses 26,27) "Likewise"! This is the term which catches our eye in this 26th verse. Here we are told about a very precious ministry of the Holy Spirit which is in like manner to a ministry of His which we have just considered. We have just studied how it is the Holy Spirit is the one who causes within us a real sympathy with groaning creation. Now just like He does that, He also makes intercession for us with unutterable groanings. The word "infirmities" in the verse should be in the singular, "infirmity". And how well we know that our lives are just one big infirmity! How helpless we often feel! How despairing of ever being what our own hearts often long could be true of us! Well, in the face of all of this, I have a Divine Person who indwells me and who makes intercession for me according to the will of God. And He who searches the heart (God the Father) knows the mind of His own Spirit in my heart and works in my life "according to that"!

Now there ought to be one word of Caution here! Please do not confuse the intercession mentioned here with the Advocacy mentioned in I John 2:1,2. Here the Holy Spirit is the intercessor; there Christ, himself, is the Advocate. An advocate is needed when I sin! An intercessor is needed in the face of my great infirmity!

(Verses 28 - 30) Thus it is, through the ministry of the Holy Spirit in intercession for me in unutterable groanings, that God, who knows the mind of the Spirit, works out all of the details in my life for good and according to His purpose. His great purpose is seen in the list of divine undertakings which follow. And in this verse (28) we learn that all things - forces seen and unseen, in the mineral, vegetable and animal worlds - all are providentially governed by God for the good of those who love Him. Stupendous thought! Now let us look briefly at the segments which go to make up his purpose!

- (1) Forknew (vs. 29) The question here is; does this mean merely God's knowledge ahead of time certain coming events? We believe not. First of all, it is not "what" He forknew, but "whom"! Not events, but people! This is the first thing to recognize. In Amos 1:2 to 2:8 God reveals that he "knew" all about there sins and iniquities and he lists them - but later in that same passage God says of Israel, "You only have I KNOWN of all the families of the earth". Surely more is involved then in this word than mere knowledge in advance of certain events. God does not merely "second the motion" of human decision merely because He happened to know the direction that decision would take even before it took place! This word involves the matter of God's choice having something to do with it!
- (2) Pre-destination - see how its meaning is clearly indicated? It simply means the giving of a destination ahead of time. In this case, my destiny is to be conformed into the image of God's Son!
- (3) Called! This involves all of the work of God in bringing the sinner to "hear" and heed the call of the Gospel as well as including the sphere and mode of life of those whom He forknew and Predestined.
- (4) Justified! This is a judicial term which we have studied before in this book of Romans. It is the act of God whereby he declares the ungodly sinner to be perfectly righteous in his sight upon the simple basis of faith.
- (5) Glorified! This refers to that day when I shall have a glorified body and when my salvation will be entire and complete. Note that God sees this as an already accomplished thing.

VERSES THIRTY-ONE TO THIRTY - NINE. Concluding paragraph of triumph.

Truly this is a paragraph of triumph. If God indeed is "for me" so as to provide all that we have thus far studied, who, then, can lay any charge against me? Who can point a finger of condemnation in my direction? The answer: NONE - NO ONE! This great chapt. begins with "no condemnation" and ends with "no separation". No one! Nothing! can separate me from the Love of God which is in Christ Jesus.

The first part of the report deals with the general conditions of the country during the year. It is noted that the weather was generally favorable, with a moderate amount of rain and a few frosts. The crops were well advanced, and the stock raising season was successful. The people were generally contented, and there was no serious trouble.

The second part of the report deals with the financial condition of the country. It is noted that the government revenue was well maintained, and the public debt was not increased. The banks were generally prosperous, and the money market was quiet.

The third part of the report deals with the social conditions of the country. It is noted that the people were generally well educated, and there was a high degree of moral and religious observance. The schools were well attended, and the churches were well supported.

The fourth part of the report deals with the political conditions of the country. It is noted that the government was well administered, and the people were generally satisfied with the way in which their affairs were conducted.

The fifth part of the report deals with the military conditions of the country. It is noted that the army was well equipped, and the military forces were well trained. There was no serious military action during the year.

The sixth part of the report deals with the foreign relations of the country. It is noted that the country maintained friendly relations with all its neighbors, and there was no serious international incident.

The seventh part of the report deals with the general outlook for the future. It is noted that the country is well situated for the future, and there is every reason to believe that it will continue to prosper.

OUTLINE:

II. The Presentation Of The Facts In The Case Regarding Israel's Rejection

9:1 - 11:36

1. God is righteous in rejecting; free in electing 9:1 - 33

COMMENT:

In these next three chapters we shall be taught Israel's true place in God's program and the introduction of this theme just here is to relate it to the great truths of our salvation so ably expounded in Chapters 1 - 8. In chapter nine which is now before us we shall learn of Israel's rejection and in chapter 10 we shall learn the reason for it and in chapter 11 we shall see what is in store for her in the future.

(Verses 1 - 5) Here we see Paul's great sorrow for Israel as unbelieving in spite of an eight-fold preeminence. We are particularly interested in this eight-fold preeminence which is distinctly Israel's and ONLY hers! Never in the Word of God are we given the liberty to borrow these distinctions and apply them to the church!

ADOPTION -Exodus 4:22 "Thus saith Jehovah, Israel is my son, my first-born".
"Thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for His own possession, above all peoples that are upon the face of the earth". (Deut. 7:6) "You only have I known of all the families of the earth" (Amos 3:2)

THE GLORY- God's presence accompanied Israel in their journey thru the wilderness. God's glory was also manifested in the Holiest of All in the Tabernacle. The word "glory" means literally, "manifested excellence" God also intended, through his earthly nation Israel, to manifest His excellence to the nations round about them.

COVENANTS- Observe, please that the covenants of the Old Testament have been made with Israel as a nation and are not to be borrowed by the Gentiles. The Abrahamic, the Mosaic, and the Davidic covenants all belong to Israel. Even the NEW covenant, strictly speaking, will be made with Israel (See Rom. 11:27; Heb. 10:16,17; Jer. 31:33,34) although NOW saved Gentiles enjoy the blessings of an everlasting covenant mentioned in Heb. 13:20. This latter covenant is not with men but between the persons of the God-head; God the Father covenanting that, based on the death of His Son, He would raise that Son from the dead and give Eternal life to those who would trust Him. We believe it is this latter covenant which is referred to in the statement at the memorial supper; "This cup is the New Covenant" in my blood! "

THE LAW - Literally- the custodianship of the law! Quote Dr. H.A. Ironside in Lectures on Romans - pg 113 "We have already seen that the law was given to Israel. It addressed itself to Israel. It was never given to Gentiles as such, though all men become responsible in regard to its provisions when it is made known to them."

SERVICE - Literally again - the service of ritual - or - the sanctuary service. Referring of course to those religious ordinances prescribed to Israel for their Tabernacle worship and later, their Temple worship. "Note carefully that such outward form-worship belongs to the nation of Israel, and not to Christianity. To introduce it into Christianity is to return to paganism. For Paul plainly classifies the forms and ceremonies of Judaism as now belonging with the 'weak and beggarly religious principles' which heathen Gentiles engage in! (Gal. 4:9,10)" - W.R. Newell - Romans, page 359.

- Be able to list the eight-fold privilege which was Israel's in distinction from Gentiles

11. To what did God have to resort in showing mercy to Israel - explain

12. Relate the truth of God's Sovereignty to Israel in this chapter (9) to the Gentiles

13. What are the two main questions Paul seems to answer in chapter nine.

11-1. First step in answer - the promises are limited.

2. Next step - behind this limitation lies the

Sovereignty of God.

15. How does Paul answer the problem of God's ^{God's} being seemingly being ^{Gentile thought} being presumptuous in exercising His Sovereignty

13. How does Paul answer their anticipated question - "Why then does he find fault with me?"

14. Be able to show from the O.T. Scriptures that Gentiles being saved should have been no surprise to the Jew.

~~If Gentile salvation was foretold in O.T. How do we understand Paul's reference to a mystery kept secret.~~

- THE PROMISES - The salvation promises, lodged in Abraham and the kingdom promises, lodged in David were made to the nation of Israel. God made promises to no other nation! The Gospel preached today is not a promise but rather a proclamation - and there IS a difference!
- THE FATHERS * That is, Abraham, Isaac and Jacob. These, too, belong to an earthly people. The church, a heavenly people, has no genealogical list to consult; they are cut off entirely from earthly lineage!
- CHRIST BORN - This, the eighth and final privilege listed here for a nation; that from this nation should be born the Messiah so long promised!

Note: In spite of this complete list of privileges, Israel remained in unbelief!

VERSES SIX TO THIRTEEN

Now as this section of verses comes before us, we are confronted immediately with the point Paul is getting at in introducing the subject of Israel at this time and dealing thoroughly with their place during this age. Paul, the master teacher, constantly anticipates the questions asked by his hearers. This time he hears: "What about all of the promises made to us Israelites - and the covenants, will they all now come to nothing? And what right does God have in letting all of these Gentile heathen in on our promises and blessings?" This chapter is an answer to those questions.

The first step in the answer is that not merely the natural seed of Abraham are the recipients of the promises but rather those who are the objects of the special calling. "In Isaac shall thy seed be called" (vs. 7) God said to Abraham concerning Ishmael, "May, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him and will make him fruitful, and will multiply him exceedingly. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year". (Gen. 17:19-21) Thus we see that Ishmael is set aside and God's special calling falls upon Isaac.

The phrase, "children of promise" in verse eight should not be understood to mean those who believe the promise but those who are the recipients of blessing because of God's promise. As in this case, we read in verse nine that the promise was made to Sarah. Thus because of God's promise to Sarah, Isaac is a child of promise. We, if we are saved are children of promise, not because we have believed the promise but because of the promise of God to Christ to save them that simply believe!

Notice then, that the point of this whole passage is, not merely that Abrahams true seed are those who believe in contrast to just being the natural seed of his, but rather that behind the fact that they are the children of Abraham by faith lies a Divine, sovereign calling. Now in verses 10 - 13 we see that God's sovereign purpose extends further than just their birth and includes even the condition of things after their birth. Note: "The elder shall serve the younger!" Please see that nowhere here is the statement made that one is chosen for heaven and another for hell. But rather election here has to do with the place of privilege and who will be the servant of whom! Again, please note carefully that the statement, "Jacob I loved, Esau I hated" is taken from the first chapter of the last book of the O.T. after an entire history of failure and sin. However God is very careful in this paragraph of verses to tell us that His divine purpose was told to the mother before the children were born. Let us bow here to the truth of the Word of God and believe it! "The favor of God to the children of promise (that is, those whom God has promised to Christ) is not procured by their response to God's Grace, but contrariwise, their response to God's grace is because they have been given to Christ!" -W.R. Newell, Romans - page 365

16) Be able to show by use of several other scriptures that "termination" is the proper meaning of "end" in 10:4

17) What basic reason does Chapter 10 assign for God's sovereign rejection of Israel nationally?

18) Explain in your own words how Paul makes use of A.T. Scripture to explain the by-faith righteousness taught in Chapt. 10

Does Paul's message go beyond the "Whoever shall call upon the Name of the Lord" which he quoted from Joel. Explain by showing which word Paul meant to emphasize & how his message went beyond Joel's.

VERSES FOURTEEN TO EIGHTEEN

Here now is the paragraph of verses against which the human heart and mind rebels. For in these verses we have clearly defended the sovereignty of Almighty God. And again, it begins with an anticipated question. If what we studied in the previous paragraph of verses be true - that is, that first of all their birth is supernaturally the result of God's promise and then that even their position in life is quoted of them even before they are born - if this be true, isn't God unrighteous in so doing ? (vs. 14)

To answer this question we need to look carefully into the background of the verse which Paul goes on to quote: "I will have mercy on whom I will have mercy". This is taken from Exodus 33:19 and it is well to observe that it is stated immediately following the great scene of idolatry on the part of the children of Israel. And also consequent upon Moses' plea to the Lord that He might not forget that Israel is His peculiar nation. In answer to Moses' prayer, God says, "...and will be gracious to whom I will be gracious and will show mercy on whom I will show mercy". In other words, when Israel deserved to be abandoned; when God Almighty should really have cast away a murmuring and idolatrous people, He resorted to His own Divine Sovereignty to show mercy upon them. Here is basically the reason why this whole discussion relative to Israel is found in this wonderful treatise of the details of the Gospel. Israel was saying: "Lord, where do you get the right to save Gentiles simply on the basis of faith - to shew mercy to them in spite of the fact that WE are your special people?"

It is in answer to this question that God's Word seems here to say: "You ought to be thankful that I resort to my sovereignty to shew mercy because that is what I also have had to do with you throughout your entire history. If it were not for my sovereignty, you would have been forsaken long ago". Praise God, then, that in His sovereignty - when we didn't deserve mercy or love or salvation - He reached down and rescued Gentiles. He reminds Israel that they haven't deserved His treatment of them either!

Now as an enforcement of his argument, Paul brings in by way of illustration, Pharaoh. Here, too, let us bow before the truth of the Word of God. See Exodus 4:21 "And Jehovah said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden (lit., make strong) his heart, and he will not let the people go." Nothing more we could say here could enforce a verse as plain as this so let us just bow in acquiescence to the truth of it and of the conclusion then in verse 18. "Whom He will He HARDENETH!" However, a careful study of Pharaoh's history in the Old Testament will reveal that, in this hardening, God merely in His sovereignty LEFT Pharaoh's heart "heavy" as it was by nature. Study this carefully.

VERSES NINETEEN TO TWENTY ONE

Now once again, Paul anticipates a remark from men: "If it is all of God, why then does he find fault with me for not being what I ought to be ? " Paul's answer to this is simply that man is a little no-body who has not the right to reply in any way against God! These verses declare the perfect right of the potter to make of the clay any kind of vessel that he sees fit! Surely the knowledge of this ought to bring us in the dust before Almighty God! God says that the nations are as a drop in a bucket and as the small dust in the balance before Him (Isa. 40:15) What would one atom of this small dust reply against God?!!

Questions.

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VERSES TWENTY-TWO TO TWENTY-FOUR

Much is made of these two verses in an attempt to teach that God predestines some to be saved and some to destruction. The "fitted for destruction" of verse 22 is nowhere said to be accomplished by God. It does say that he "endured" them with much long suffering; but not that He fitted them for destruction.

A "vessel of wrath" would be that vessel through which, for all eternity, his wrath will be demonstrated. Could it not be that one of the vital things which shall engender a holy hatred for sin throughout eternity on the part of the redeemed will be just this demonstration.

However, when we come to the vessels of mercy we see that God definitely states that He has prepared them for glory. Had God left us alone we would all have likewise perished! Notice the phrase, "same lump" of verse 21. We were all destined for the same place except for for the mercy of God! Therefore we are called "vessels of mercy". And God has prepared us for Glory! Uncaused by us! Solely by His Grace. Why not bow and praise Him right now for His wonderful love!

Verse 24 shows us that Paul himself is slow to forget what God has done for him. Even US (and he includes himself) whom he hath called!

VERSES TWENTY-FIVE TO THIRTY-THREE

In verse twenty-four Paul raises once again the point of argument which is the main point of this chapter - that fact that God had a right in His sovereignty to include Gentiles in His redemptive program. "not of the Jews only, but also of the Gentiles". Thus he proceeds by quoting from their own O.T. Scriptures those which have reference to His including Gentiles in His Redemptive program.

Now perhaps one point ought to be made clear here which might be confusing to some. Paul's Epistles give very clear reference to that truth concerning the Church which is said to have been kept secret 'til revealed through the Apostle Paul, namely, that in the purpose of God He would take Jew and Gentile and ~~xx~~ make them joint-members of His body, called the church - His bride! (Rom.16:25,26; Ephes. 3:5,6) This fact the O.T. did not foresee nor prophecy! BUT! The O.T. did foresee and DID prophecy that Gentiles would get in on God's program of redemption. And they would get in on it through the blinding of Israel which God also prophesied in O.T. Scriptures. Thus the passages quoted here from Hosea and from Isaiah. Surely if the Jew were a reader of His O.T. scriptures, this turning to the Gentiles would not have come as a surprise!

The chapter closes in giving the reason why Israel missed out in attaining the very righteousness they followed after and the reason why the Gentiles DID attain unto it. Israel sought it, "as it were" by the work of the Law. Now righteousness is attained by faith, not by works - even in the O.T. "Abraham believed God and it was counted unto Him for righteousness" (Gen. 15:6) Now God did put them under a "under law" relationship from Sinai to Calvary; not in any sense so that they might attain righteousness thereby but rather in order that they might have uncovered to them their need and in order that they might be prepared and made "ripe" so to speak for the coming of Christ. They were put in that relationship so that they might be brought to see their own helplessness and be driven to trust Christ!

Now their unbelief and its relationship to the promises of God to Israel is dealt with thoroughly in the next chapter.

OUTLINE: II. (See outline on page 3 of your notes)
2. Israel's responsibility in the rejection 10:1-21

~~write~~
~~reading~~

COMMENT:

VERSES ONE TO THREE ~~(cont'd)~~

In these verses we have set forth Paul's yearning for the salvation of his brethren according to the flesh. We must remember that it is Israel NATIONALLY that is set aside as a channel of blessing. Each Israelite individually had opportunity to be saved. Now this is an important chapter which is before us. Several important truths concerning the subject of our salvation shall be stated in it. STUDY it closely! Also, we shall have plainly presented to us the very reason for God's Sovereign rejection of Israel Nationally. God does not here EXPLAIN his election (studied in chapter nine) - this He never does, but He will show us that unbelief and sin are at the very door of those who are rejected.

The Reason

From verse one, then, we learn what is to be our attitude toward Israel. We, too, ought to have a burden for them, as for every one who is lost, that they truly might have their eyes opened to God's wonderful way of salvation.

Notice, now, in verse two what Paul says they had! They had a "zeal of God"! Does the display of unusual activity in religious things necessarily guarantee that one knows God? Would this not be an explanation for the many religious people around us who seem to know little or nothing about really living for God? What was it that was really lacking in spite of all their zeal? Knowledge, of course! A person may be ever so sincere but be sincerely wrong. However, was it just a passive ignorance and lack of knowledge of which they were guilty or were they in all of this actively disobedient to God? The former perhaps we might be able to excuse! But God's Word expressly declares that it was otherwise. Verse three declares that they were not submissive to God! They were in insubjection to Him! IPeter 2:7,8 declares that in stumbling over the stumbling stone (the very phrase used in 9:32) they were DISOBEDIENT! Active disobedience then is involved in their unbelief. Even so unbelief today involves disobedience. It is not that men cannot believe, it is that they will not!

Lack of Knowledge due to disobedience

But now before we leave this 3rd verse we need to consider one more thing. How is the phrase, "God's righteousness" used in this verse - this about which they were ignorant? It is used in at least two respects in the Word. It speaks, on the one hand, of an attribute of God - the fact that He, himself, is righteous - that right-acting can constantly be ascribed to Him. It is used in that sense you will remember in Romans 3:26 where the thought is that in the Cross God declared His having acted aright in previously forbearing with reference to the sins of the past mentioned in verse 25. That is, God was righteous in passing over all sins of the past and allowing them merely to be covered, because He had the Cross in mind all along as the place where He would righteously deal with all the sins of the past. He was righteous in all of this.

God's Righteousness??

Now was it this phase of God's righteousness about which Israel was ignorant? Surely not. You have but to read many of the expressions of the Psalms to discover that they believed in and recognized the Holiness and righteous character of a Holy God.

But the phrase, "righteousness of God" speaks also of a righteousness imputed to the sinner in Christ. Literally, Christ, himself is my righteousness! It was of this that they were sadly ignorant. And this because they were thoroughly interested in "establishing their own righteousness" (vs. 3 - compare Luke 18:9 - 13)

There is also a sense however, in which the Jew was ignorant of how righteous God really is. Once I get a real glimpse of the righteousness and holiness of God, I shall never again attempt to be in my own strength that which would be acceptable to such a Holy God. So that although the Psalms (as afore stated) indicate that they looked upon God as righteous, yet had they really believed in their hearts experientially that He was as righteous as even they proclaimed Him to be with their lips in praise, they would never have attempted a program of works-righteousness in His sight.

VERSE FOUR

Here is a verse that we should look into very carefully. The whole discussion centers about the word, "end" (telos), which has two possible meanings. One use of the word is "aim" or "object in view". Thus the verse would be interpreted to say, "Christ was the aim or object that the law had in view for righteousness". That is, the law was meant to point men to Christ and cause them to trust in Christ.

The other meaning or use of the word, "end" is "termination". This would involve a time element suggesting a definite time when the Law was given and a definite time when its reign came to an end. The thought then would be that the Law finds its whole fulfillment and termination upon the arrival of Christ on the scene.

Now what is the solution to our problem? We believe the first definition could be partially the meaning because God tells us that the Law was given that we might have a knowledge of sin (Rom. 3:20) and that as a "ministration of death" (II Cor. 3:7) it might bring us to despair and thus ultimately to trust Christ. But it did not have that effect in Israel. Rather than bring them to despair, in their self righteousness they set themselves busy with an attempt to comply in their own strength - the very thing the Law was to bring them to see they did not have! Thus Romans 8:3 is true; "What the Law could NOT DO! because of the weakness of the flesh - God DID do! in sending His Son.

So, although the thought surrounding our first definition of the word "end" could be included in this verse, we believe the second definition to be what the Holy Spirit intended us to get. Hebrews 7:18,19 says: "There is a DISANNULLING of a foregoing commandment, because of its weakness and unprofitableness (for the Law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God." A careful look at Galatians 3:19 will tell you that the Law was "added", which gives you the beginning of its reign, UNTIL the seed should come. (That seed is Christ and thus His personal appearance marked the end of its reign) Coupled with this, if we but reflect for a moment that the Law was given only to Israel and that for the distinct purpose (as we learn of it in Gal. 3) of maturing his own people for the arrival of the Lord Jesus, we should have no difficulty seeing that Christ is the "terminus" of the Law for righteousness.

If ones' individual righteousness and the Law were never meant to be connected in any given period of time, (as some argue) then we have difficulty with the meaning of Romans 3:21 which says: "But NOW (in distinction from the past) the righteousness of God APART FROM THE LAW is manifested....." Yes, there was a definite period of time when a legal righteousness was demanded of them; designed, not to give them hope or life, but rather to bring them to despair - demanded as it was not previous nor since in the sense that Israel was under the Law !

VERSES FIVE TO TEN

In these verses we have the contrast between the way of Law & the way of Faith. Here Paul in a unique way takes us back to Deut. 30:11-14 and demonstrates for us the faith-way in distinction to the works-way. Law-righteousness is described by Moses as quoted in verse five. Notice the definite order between responsibility and blessing. The Law-order is "do and live"; the Grace-order is "Live and do!" These two orders can and ought never to be confused. Notice how definite the O.T. is in persistently declaring this order; look up and compare Neh. 9:29; Ezek. 20:11,13,21; Matt. 19:16,17.

Now in contrast to this Paul reaches back into Deut. 30 to describe Faith's method. And singularly enough, he quotes Moses! In other words, he takes Moses' words with reference to the Law and applies them in application to the methods of Grace. But if we look carefully at the context in Deut. 30 it presents no difficulty. This chapter speaks of Israel's last days when with their whole heart they will turn to the Lord - after an entire history of failure, God by his Grace will take out their stony heart and replace it with a new one. So that Paul's application of a portion of this passage is not out of place.

But now more specifically concerning the meaning of verses 6 and 7 in Romans 10. What is the thought presented in this application of Moses' words? The thought is this. Moses has come to his last days and he envisioned the people - who incidentally are characterized by desiring a sign (I Cor. 1:22) - as saying: "After Moses, our leader is gone, who will supernaturally come from heaven as was done with our leader and give a divine revelation for US? Our Fathers saw and heard the thunderings from Sinai, but we have not! Where will WE find one who has had such a supernatural visitation so that he may make US hear and do the will of God?" Moses' answer to this statement is merely to the effect that all the words which they had heard from his lips they had been commanded to teach to their children and hide in their hearts. So that it would not be a question of getting a supernatural leader or have some additional miraculous intervention from heaven, but the "Word was nigh them - in their mouth and in their heart, that thou mayest do it". Thus there would be no excuse for not doing it!

Now Paul applies all of this to the righteousness of faith. They had heard the message of the gospel. The "word of faith" in verse 8 has included in it the whole scope of the gospel as it had been preached by Paul. So that now it was not a matter of "doing" or "working" but simply resting in that message as they had heard it. This in unbelief they were not willing to do! Notice the simplicity of verses nine and ten. Saving faith involves: believing with the heart and confession with the mouth. That is, when I truly have savingly believed in my heart I will not be able to refrain from open acknowledgment of Christ with my mouth. Notice, Jesus is to be confessed as Lord! His Lordship cannot be separated from his Saviourhood. One cannot own Him as Saviour without owning Him as Lord. If you do not own Him as Lord, you do not know Him as Saviour. These are inseparable! Note what Captain Reginald Wallis has to say in his new book, "The New Sovereignty": "The New Birth of a soul is nothing less than the subjugation of a rebel of earth, and his transformation into a loyalist of Heaven. There are no rebels in the Kingdom of God. The New birth is revolutionary. Hitherto, other lords have had dominion; sin and self have reigned upon the throne of the heart; the "spirit of disobedience" has been actively at work; the Devil has dominated his helpless slaves and executed his dark designs through the "children of wrath". But regeneration effects the mighty transformation of a new heart, and a new centre of life. Henceforth, Christ is Lord and "HE MUST REIGN!"

*Church
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VERSES ELEVEN TO FIFTEEN

In the last paragraph of verses we were taught how simply this matter of salvation is a matter of faith. In this paragraph of verses we are reminded at the very outset that those who are simple enough to trust the Lord are never put to shame - literally - never out to flight - or - out of fear of Him to flee from His presence as they were wont to do at Sinai: Furthermore, this faith-principle is in entire agreement with the Old Testament Scriptures (See Isaiah 28:16; 49:23) This faith-method they should have known from their very own Scriptures.

Also, according to their own Scriptures, this salvation was available to "Whosoever" and this is developed in verse 12 where we are reminded once again that every distinction between Jew & Greek as to the Lordship of Christ is removed for this age. In 3:22 we have the "no difference" of sinnerhood. How wonderful the thought that our Lord is "rich" unto all that call upon him - with distinction!

In verse 13 still another O.T. reference is quoted - remember that Paul is speaking to Jews - in which the term "whosoever" is used. This is the phrase (the whosoever) of all this which Paul seeks to emphasize in this passage. Other than that phrase of things, Paul's message goes beyond what was preached and taught in the O.T. For Paul would have individuals "hear" and "believe" the "word of the Cross" which he preached. "Paul preached the good news of a work finished. It was FOR the "whosoever": and Joel's use of that word should have convinced any Jew of God's purpose of salvation to any one, to all. But Paul does not mean that his gospel was "Call on the Lord". His gospel was Christ died for our sins; He was buried, and raised for you: hear and believe." (Romans: Wm R. Newell)

Important
See footnote on page 32 of G-28

The Jews of Paul's day denied that he or any other of the Apostles had any right to proclaim the simple message of the Cross to be believed simply by faith apart from works. So that in verses 14 and 15 Paul argues in what has come down to us as a classic missionary passage that calling on the Lord by simple faith is impossible unless the message is taken to them by one divinely sent! Every Christian is a called Ambassador but is divinely sent only as his witness and message are brought in the energy and power of the Holy Spirit. How necessary, then, that each child of God have the Unction of the Spirit upon him - even in each minute matter of daily routine and secular work.

VERSES SIXTEEN TO TWENTY-ONE

Remember that in this chapter we are facing squarely Israel's responsibility for being set aside. So in this paragraph of verses closing this chapter Paul shows that, since God's method of salvation is through a message brought by divinely sent ones, the only question remaining is: did Israel receive that message; thus making faith possible (vs. 17) and, if brought to them, what did they do with it? The answers to these questions are clearly set forth in these verses. Yes, the message had been given them!(vs. 18) and yes, they had been forewarned concerning this "whosoever" opportunity (witness the quotations from their O.T. right in these verses) But in stubborn unbelief (vs. 21) they refused - and are thus responsible! What a tremendous responsibility! Even for YOU!

19. What is the first major question asked in Chapter eleven. Its answer?

19. Give 3 successive steps of Paul's support to his answer to the question as to whether Israel was permanently set aside.

1. He himself was prof.
2. Thus the elect were ones not set aside.
3. His remnant saved by grace thus excluding legalistic national Israel.

20. What does Paul say happened to the rest who are not included in the election of Grace? Who did this?

21. Was Israel's fall the only end God had in view when He blinded them? Explain!

22. What great purpose did God have in giving salvation to the Gentiles?

23. What is the world's great hope according to the verses under consideration in this chapter?

24. What is the great warning found in this chapter? Does it concern the church? Explain.

25. For how long has Israel been blinded? (See verse 25)

26. Meaning of term - "Fullness of Gentiles"

Lesson # 12

(See full outline at beginning of your notes)

OUTLINE:

~~(See page 3 of notes for full outline)~~

II.

3. God's Gracious plan in His present dealing with Israel 11:1-36

COMMENT: Introductory

Two phases of Israel's relation to present dealings have already been considered. The question, "Was it just for God to set Israel aside?" was answered in chapter nine. And Israel's own responsibility for it was shown in chapter ten. But still another question remains: "What about Israel's primacy as prophesied in C.T. Scriptures"? Had God forgotten about these promises? To these questions chapter eleven is the answer.

VERSES ONE TO SIX

Here in this paragraph of verses the first major question of this chapter is raised. "Had God 'finally' cast off His people?" The first phase of this we ought to be clear about is: was he talking about Israel nationally or individually? We believe He was speaking about individual Israelites because it had already been made very clear that they HAD been set aside nationally! And, of course, also included in this thought is that, even nationally, Israel is not permanently set aside.

And so the answer to the question as referring to Israelites personally is put once again in the strongest negative possible. "God forbid" - that is, far be the thought! Away with such thinking! And then he cites himself as proof of the fact that Israelites personally were being saved and constituted an existing remnant (vs. 4) and, furthermore, he was a type of Israel's national restoration; thus showing that their dispersion and rejection was not permanent! Paul's conversion was very definitely a type of Israel's National Conversion. We note this concerning the MANNER of it! Compare Acts 9:3-5, 27; with Isa. 66:8. Paul's own references to his conversion confirms this - See I Tim. 1:16 R.V.) Also I Cor. 15:8

Further, concerning the personal salvation of certain Israelites, Paul speaks of a class of them who have not been forsaken and will not be forsaken because God "forknew" them. Turn back to page 33 of your notes and review study of the word "forknow". That is, God has an election from among Israel EVEN TODAY! And that this is not a new thing is shown by illustration from Elijah's day. God always has and always will have a spiritual remnant from among His own people! Elijah thought himself to be all alone. He had a real case against Israel Nationally! See vs. 3) But God reminds him that there were 7000 that he had not noticed who had not bowed their knee to Baal. Here's a good question! Were they constituted a remnant because they had not bowed their knee to Baal, or, did they not bow to Baal because God had "reserved unto himself" these 7000? We believe you will find it the latter!

Now then, God says, just like in Elijah's day, even so, now, there is a remnant. And it is entirely by "grace". Verse six points out very plainly that there can be no admixture of works and grace. These two principles DO NOT MIX!

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VERSES SEVEN TO TEN

Here we come to perhaps the most difficult portion of Romans to explain; and when explained, the most difficult to believe. Let us weigh carefully what we are here told. The thought in verse seven is this: Israel (nationally) hath not obtained that they sought for! (See Rom. 9:31; 10:3; Also Acts 26:7 once again to refresh your memory as to what they sought for). But the "election" (the remnant spoken of in verse 5) hath obtained it. They obtained it for the same reason that the remnant in verse 4 did not bow their knee to Baal - because God had reserved them for himself! They obtained it entirely by Grace! (vs. 5,6)

And then, what happened to the rest according to verse 7? They were blinded! And verse eight tells us that God, himself, does the blinding. And then verses nine and ten quote O.T. references to prove the point! Let's not try to change the meaning of these verses - let's just believe them to mean what they say!

VERSES ELEVEN TO EIGHTEEN

The question asked in verse 11 is simply this: Was Israel's fall (nationally) the only and final end that God had in view when He caused them to be blinded and stumble. They have fallen, 'tis true, but was this the intended outcome of their history? Had they stumbled merely that THEY might fall? No, indeed! Through their fall, salvation has come to the Gentiles. And that, too, for a distinct purpose. What is that purpose according to verse eleven? How important, then, that in our love for the Jew and our intense desire to see them saved, that we do not frustrate God's very purpose in their national fall and the salvation of Gentiles! Permit us to quote Dr. Wm E. Newell once again:

"How amazingly different Paul's method of "provoking the Jews to jealousy," from that pursued by many Jewish mission workers today! The Jew must have a "special" place as a Jew! In some quarters they are even organizing "Jewish assemblies", and in other quarters advocating "the literary method of approaching Israel"! All this, we cannot but feel, is abominable kow-towing to Jewish FLESH, and hinders their salvation. Jews now are common sinners, who have for the present been set aside nationally, and must come to rely, as individual sinners, hopelessly guilty and helpless, upon the shed blood of Christ, and upon Him risen from the dead.

It is an awful thing to make present day "Jewish" claims, when God says Jews are, for the present, NO DIFFERENT FROM GENTILES, before God: but are just - SINNERS!

(Romans vs. by vs. page 417)

Thus verse 12 tells us that their fall is the riches of the world. See vs. 15 where we are told that the casting away of them is the reconciling of this same world mentioned in vs. 12. The word, "diminishing" has been difficult to translate. Does it mean "loss", "diminution" or "defeat"? Has the word a moral or a numerical sense? There is very good reason to believe that it has a numerical sense in this instance - meaning their diminishing down to the elect remnant!

Also, in verse 12, we are told that "fulness" for Israel is the hope of the world. Verse 15 adds to this and tells us that the "receiving of them" will be for the world a "life from the dead". Now when Gentiles are spoken of here, it is not the church that is being addressed and warned - but GENTILES, as such! We are told also in verses 17, & 18 that Gentiles, to be saved do not become Israelites but are GRAFTED INTO THE ROOT - the promises lodged in Abraham - in the sense that we are all the children of Abraham by faith. We are therefore not to take on Jewish characteristics or "special days" or rituals belonging to them - we are grafted into the VERY ROOT!

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VERSES EIGHTEEN TO TWENTY-FOUR

The main subject of this paragraph of verses is the simple but pointed warning addressed to Gentiles to continue in God's Goodness. Remember, as we said before, it is GENTILES, not Jews, that are here being addressed. Perhaps more correctly stated - GENTILEDOM! Gentiledom would be prone to boast (vs. 18) as if they were better than the Jews and that that was the reason why the Jew was cut off. But Gentiles are very firmly told that the Jew was cut off because of unbelief and not because of Gentile superiority. Gentile salvation, after all, was based on the promises rooted in Abraham and was entered into by faith and left them nothing whereof to boast.

Now here is where the warning comes in. Gentiles are here called upon to witness what God SPARED NOT the natural branches - that part of national Israel which was not TRULY Israel. In the severity of God, they were cut off. Rather than be "high-minded", then, Gentiles are to "fear" (vs. 20). They are asked to witness the "goodness" of God - a goodness that has placed them in a place acceptable - a goodness that has reconciled a world unto Himself - a goodness that has made it possible simply to believe on the Lord Jesus Christ and be saved. But have Gentiles, as such, continued in that goodness? Then they are to be warned by this text. God is able to cut them (Gentiles) off from a place of favor too, just as he did the natural branches. And he is able to graft the natural branches in again. Note verse 22 especially on this very carefully.

VERSES 26 - 32

In these verses we are told that there is a future day for "True" Israel. This blindness (vs. 25) has only taken place until the "fulness of the Gentiles" be come in. Look up in a good reference Bible the distinction between "fulness" of the Gentiles and the "times" of the Gentiles. Scofield reminds us that the "fulness" of the Gentiles is the time needed for the completion of God's work in this age - in other words, the completion of the Body of Christ. After the rapture of the church, then, the NATION of Israel - restored once again to a national place - grafted in again - will be saved! (vs. 26). God will yet keep his covenant (vs. 27) with them and take out their stony heart and transplant it with a new heart!

Verse 31 seems to say to us that mercy shown to Gentiles is to be to Israel an example of Divine mercy shown - a mercy which one day they too shall know! They are in greater need of mercy yet than Gentiles - having disobeyed God's law - shunned His prophets - yes, killed them! And then put the Prince of Glory to death! They must needs be shown mercy if they are to be saved at all! This paragraph of verses insists that they WILL BE! Praise God for his mercy!

VERSES 33 - 36

Thus the chapter ends in rapturous praise for the mind and plan of God as revealed in the Gospel. What great philosopher of our day could have planned it thus?

1. What are the two fundamental conditions for the fulfillment of the practical portion of the Epistle
2. What are the 3 spheres concerning which ~~spirit~~ the believer is exhorted to practical living.
3. What is a gift of the Spirit
4. What does God give us relative to the exercise of the gift of Spirit
5. ~~What area of living life is meant by the~~
What is meant by the renewing of the mind.

Lesson # 13

- OUTLINE: III. Presentation of the Christian Conduct flowing from Gospel
Righteousness 12:1 - 15:13
1. Conduct as a member of the Christian body. 12:1-21
 - a. In exercise special spiritual gifts. 12:1-8

COMMENT:

The outline above is the section of the outline previously given (page 3) which pertains to the section of Romans now before us. In addition to the above may we present, for it clarity of thought, a break-down of this same section as presented by Rev. Graham Scroggie in his 1952 Keswick Lectures, entitled, "Salvation and Behaviour". His plan is as follows:

- I. Paths of Duty Chap. 12,13
 1. Fundamental Conditions 12:1,2
 - a. Outward Condition
 - (1) An act! Present your body!
 - (2) A sacrificial Act! A living sacrifice.
 - b. An inward Process
 - (1) Program - Not conformed, but transformed
 - (2) Process - Renewing of the mind.
 - (3) Purpose - Proving of His will.
 2. Manifold Expressions of the Christian Life 12:3 - 13:14
 - a. Various Spheres in which the Christian Life is lived 12:3 - 13:7
 - (1) Related to the church 12:3-13 (religious duties)
 - (2) Related to the world 12:14-21 (social duties)
 - (3) Related to the state 13:1-7 (civil duties)
 - b. The impelling power of such a life 13:8-10 (Love)
 - c. The great incentive to the Christian Life 13:11-14 (Second Coming)
- II. Principles of Action 14:1 - 15:13
 1. exhibit mutual toleration 14:1-12
 2. recognize brotherly obligation 14:13-23
 3. act with Christ-like consideration 15:1-13

We feel that the above outline is very clear and pointedly stated and real profit would be gained from committing it to memory.

Now the first thing we must observe as we approach the truth of this section of Romans is the relation of Doctrine to Duty and practice. Paul's epistles each divide into two main sections - doctrinal and practical. All insistence on practice without first careful exposition of the truth being given is futile. This is one of the gravest mistakes being made in our day - pleading for decision without careful teaching of the Word! This, we believe, is the underlying cause of so little lasting fruit in Christian work.

Thus, this first verse contains a "therefore" - one of three major "therefores" in the book - which looks back to the first eight chapters in which the "mercies" upon which he here bases his plea are found. The other two "therefores" are found in Chapt. 5:1 and 8:1 respectively. Each of them is the conclusion to a major section of the book. The first is the "therefore" of salvation; the second is the "therefore" of sanctification and the third, the "therefore" of service. In each of the sections, an act of yielding is called for. I yielded my heart to Him for salvation; my will for sanctification and my body for service.

One further observation concerning this section of Romans which is before us should be made. The conduct and character demanded of me in the practical section of this book is on a plane so high that I will never be able to comply therewith unless I am willing to make the presentation demanded in this very first verse of the twelfth chapter. So observe Scroggie's outline: Romans 12:1,2 are made the Fundamental condition for the behaviour demanded in the rest of the book.

*Super-natural
Life*

VERSES ONE AND TWO

This condition is an act and a process. The act is the presentation of my body to the Lord as a living sacrifice. The sacrifices of the O.T. were killed and were thus dead sacrifices. The sacrifice we bring is a living one. This is the burnt offering of the book of Leviticus. The PROCESS is the renewing of the MIND! This is carried on continuously by the Holy Spirit. It is my responsibility to will that He do this - but His, the responsibility to experientially carry it out. We ought to pause a moment to consider what is covered by the term, "mind". The word, "renewing" is a term used by the Apostle Paul elsewhere - for example - Titus 3:5 where we read: "Not by works of righteousness which we have done, but according to his mercy he sav^ed us, by the washing of regeneration and RENEWING of the Holy Ghost". But, we repeat, WHAT is it that the Holy Ghost renews? In the unsaved man, it is his spirit which is said to be dead toward God; thus he is spoken of as "dead in trespasses and sins" (Ephes. 2:1) and it is THIS part of man's being that is renewed when he is born again - so this could not be what is mentioned in this passage. We know that some day our bodies will be renewed at the Coming of the Lord for His church - so that phase of renewal is thus eliminated. In carefully studying this word and this text, then, we discover that Paul is talking about the renewal of the whole core of my personality - that is, ME! in all of my varied relationships. The word "soul" might better convey to us what is covered by the term "mind" in this passage. Paul surely is not referring merely to the member of my physical body with which I do my thinking! My "soulical" relationships then are those which have to do with fellowship with those around me - all of the experiences that are enjoyed thru the five senses of the body. That whole level upon which I lived and thrived before I became a Christian - is now transformed by the renewing power of the Holy Ghost.

Also, right here in verse two we meet the first major problem in the average Christian's life - that of knowing the will of God - for which the forgoing are conditions. I cannot, and will not know the will of God for my life unless I have presented Him my body and "am being" renewed by the Holy Spirit in my whole conscious life. And that "will of God", incidentally, is good and acceptable and perfect for every life. I can better trust His will for my life than to have my own way.

VERSES THREE - THIRTEEN

The believer has a relationship to fellow-believers; to the outside world (those not believers) and he has civil relationships. Each of these classes of relationships have their distinct duties. In this paragraph of verses we enter the specified duties regarding my relationship to fellow-believers. *(In the church.)*

At the very threshold of this paragraph, Paul warns concerning our self esteem We are not to think of ourselves more highly than we ought. There are two dangers concerning which every believer ought to be on his guard: a superiority complex and an inferiority complex. Both are equally of the flesh. There is a very normal level, and a very proper level of attitude toward self which one may be taught of the Holy Spirit to take. May God help each one of us to be so taught of Him that we shall not "think of ourselves more highly than we ought to think"!

Verse Three continued

Now the reason Paul gives for exhorting us to this proper esteem of self is that all we have was "dealt" to us by Him. This, truly the basis for true humility-which is the tie of real "oneness" in the body of Christ. Think of it! All I am and have I owe to Him!

In verses four to eight Paul elaborates on the Unity of the body of Christ with respect to service. There are three primary passages in the N.T. on the subject of Christian unity; Ephes. 4, I Cor. 12 and the chapter we are now considering. You ought to read each of these through in order to get the complete picture on this subject. In each of them it is emphasized that my Union with Christ also vitally joins me to fellow-believers. But real as this unity is, there is also a blessed diversity in unity - and - the exposition of this subject is the remedy for one of the major causes of division in the local church - namely, the place of service for each individual Christian. If you will note carefully the Ephesian passage listed above, you will notice that unity in the Body of Christ is maintained thru - (1) the Graces of the Spirit (4:2) and the Gifts of the Son (4:7). And these "gifts" are distinct and peculiar to each individual Christian. Any usefulness I may have for the Lord is because of the gift of His Grace distinctly for me! This leaves no room for jealousy and envy of another's position in the church, or another's ability in Spiritual things. This also aids in relieving discouragement because I may not be able to perform in spiritual things the way someone else may be able to do. You just be what God would have you to be and don't fret because you are not able to copy the abilities of another.

We ought to discuss also for a moment, while on this subject, just what is a "gift" of the Spirit. It does not refer to so-called "talented" persons in some field of culture - such as music or art etc. The "gift" of the Spirit is that distinct and peculiar place and method and measure of service in which the Holy Spirit has designed to use ME specifically. The Holy Spirit wants to control every Believer's life and as He does so, He shall use that believer in a distinct way - He will empower Him for a specific spiritual service. This is a spiritual gift.

Thus, in the Body of Christ, there is a lovely variety; yet a blessed unity and oneness. I am to recognize this and, in true humility (remembering that my gift is from Christ, by His Grace!) work in harmony with every other fellow-believer. Indeed! Thanking God for the measure of success He has given to - **THE OTHER FELLOW!**

Further: these various gifts are now here listed. We will utilize only the space needed to clarify the terms - they are otherwise self-explanatory.

PROPHECY - (May we quote J.N.Darby for what it is worth!)

"As regards the revelation of God, it is complete; as regards any authority to found the Church, it no longer exists: neither the twelve nor Paul have had any successors. The foundation cannot be twice laid. But one may act under an extraordinary responsibility as sent by God...although there be no new revelations of truth, there may be, as proceeding from God Himself, a power of applying to the circumstances of the church, or of the world, truths hidden in the Word; such as, in practice, might render the ministry prophetic. Moreover all those who expressed the mind of God "to edification" were called prophets, or at least prophesied!"

Prophecy - cont'd

"Prophets, who were associated with apostles as the foundation, because they revealed the mind of God, may, it appears to me in a subordinate sense, be believed to exist, - those who not merely teach and explain ordinary and profitable doctrine- but who by a special energy of the Spirit can unfold and communicate the mind of Christ to the Church where it is ignorant of it." (J.N.Darby)

I Cor. 14:3 says in this regard: "He that prophesieth speaketh unto men edification, and comfort, and consolation."

MINISTRY -(to the needs of Saints). In Acts 6 this word is applied to ministry in physical things. It has to do, not necessarily with the ministry of the Word, but rather with a ministry in material things - of which there is ample illustration in the Word of God. (I Cor. 16:15)

TEACHING - Not just Bible study - but the clear explanation to the very heart of the Believer of the whole counsel of God - the whole of Christ's work for us on the Cross - the Epistles which directly concern the church and the relationships of the entire Old and New Testaments.

EXHORTATION - This is an appeal to the "will". And a special ability on the part of some to bring individuals where they will surrender their will and "act" on that which they may have known for a long time they ought to do. Our present day Evangelist is often the N.T. exhorter.

GIVING-to be done without secret reluctance and with an eye "single" to God's Glory.

RULING- Has to do with the ruling "offices" (elders, deacons) in the church - which are gifts by the Spirit as well as the above.

SHOWING MERCY - Godet remarks: "he that sheweth mercy" denotes the believer who feels called to devote himself to visiting the sick and afflicted." We might add - "and does so, with cheerfulness - not out of a sense of duty.!"

As Paul's exhortation continues in verse Nine regarding the believer's relationship to fellow-believers, he turns from the service aspect to the heart attitudes (and outward expression of same) of the believer. Love is to be without hypocrisy. Many know how to put on the "honey" in their talk but love is absent from their heart. Without it the believer is NOTHING (I Cor. 13) Let your love be REAL - not simulated, but sincere! It is a fruit of the Spirit and not self-manufactured. Which takes us back to the qualifications of the first two verses of this chapter once again - and we insist that what we are exhorted to do there is basic to a fulfillment of what we are exhorted to do in this verse (9).

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Next comes the exhortation to "abhor that which is evil". Abhorance is a characteristic of the heart. Out of the abundance of the heart the mouth speaketh! So, literally, this exhortation cannot be carried out unless I have a complete change of heart. Paul is not here suggesting that I merely declare myself to be against evil - but, from my heart I am to abhor it! Can you say that deep in your heart the Holy Spirit has put a holy hatred of sin? And conversely, I am to cleave to that which is good.

Verse 10: Love of the brethren is taken for granted because I John 3:14 tells us that it is one of the marks of a true Christian. But, in loving the brethren - in that love - we are to be kindly affectioned toward them. Tender-heartedness toward believers is a rarity in our day. May the Holy Spirit give us such a heart! And then, "In honor preferring one another". This is the ability to actually be glad when others are honored above us.

Verse 11: It might seem at first sight that this verse had nothing to do with the believer's relationship with fellow-believers but on further reflection we find that it does. Literally translated, it means: "not sluggish in zeal". It has nothing to do with the idea of so-called secular business but, rather, is related to the whole realm of Christian duties - even those of loving one another and preferring one another. In all of these my zeal is not to lag. I am not to be slow in fulfilling Christian obligations to fellow-believers - nor - in service to the Lord either. In the latter regard, I am to be fervent in spirit. Literally, burning in spirit. A spirit, on fire for the Lord in His service.

Verses 12,13: The statements of verse twelve are rather self explanatory. Patience in tribulation may, perhaps, be the only phrase upon which we need comment at all. James tells us that tribulations come our way for our perfecting and that we are to rejoice therein and "count it all joy". Only this attitude of mind toward tribulation can give us patience thru it all.

Verse 13 tells us to literally study the needs of saints that we may minister to the same. "When you obey this injunction and begin wisely to inquire about the saints' needs, you will be astonished at two things: first, at the actual pressing necessities of many saints all about you: and second, at the way God will supply your own necessities as you minister to them" (W.R.N.) "Given to hospitality" means to literally pursue strangers with kindness. This is a vital need in our modern day assemblies where each is interested in his little program and is oblivious to other, their needs or their friendships.

VERSES FOURTEEN TO TWENTY-ONE

In this paragraph of verses we have the believer's relationship to the world at large - those who are outside the saving relationship with the Lord Jesus Christ; as well as general social relationships with even those who are fellow-believers. Perhaps we should have made clear in the next to the last paragraph on the bottom of page 46 that that paragraph of verses dealt with our relationship to fellow-believers - specifically - in the church. "hile this paragraph deals with social relationships - in which believers are also included.

Perhaps our best help in this paragraph of verses could be given by a simple paraphrase on each one; to make the meaning more clear. A phrase in verse 16 should claim such attention. "Be of the same mind one toward another". This could be also said thus: "Minding the same thing one toward another" - or - "Be of one mind amongst yourselves" (Conybeare). Or here is another comment: "The harmony which proceeds from a common object, common hopes and common desires" (Sanday) Or, again: "Aspiring after the same aims, aiming at the same object for one another as for ourselves. Having the same solicitude for the temporal and spiritual welfare of the brother as for one's own". (Godet)

Another phrase in this same verse which is thus clarified is: "condescend to men of low estate" which, literally, is, "Being carried away along with the lowly". Godet says: "There frequently forms in the congregations of believers an aristocratic tendency, every one striving by means of the Christian brotherhood to associate with those who, by their gifts or fortune, occupy a higher position. Hence small coteries, animated by a proud spirit, and having for their result chilling exclusiveness. The apostle knows these littlenesses and wishes to prevent them; he recommends the members of the church to attach themselves to all alike, and if they will yield to a preference, to show it rather for the humble." An excellent comment!

A phrase in verse 17 is clarified by putting it this way: "Provide things honest in the sight of all men" would better be rendered: Taking care by forethought for comely things before every one (whether Christian or not). Or - it means to take careful forethought for such a course of Christian behaviour as will commend itself to all - both Christian and non-Christian.

Verses 19 - 21 are important with reference to our attitude toward those who hate the gospel or who persecute us or do us wrong. How easy it is as believers to want to "even the score" with them. We would like to "pay them back" for what they have done to us. God tells us here to leave all of that to Him. He tells us, rather, to treat them in kindness for, in so doing, we "heap coals of fire on their head". The meaning of this latter phrase has been widely debated. We would rather take our stand with those who take this literally - that the unsaved, as they are confronted with the Christian graces and kindnesses of a spiritual character in the Christian, if they reject the Christ they see in our walk, will find Hell of severer punishment for them than it would have been had they never been confronted with such a witness. How careful we ought to be in our walk in the light of this! This thought could perhaps help shed light on another text, closely related to this, - II Cor. 2: 15,16. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life....."

CHAPTER 13: 1 - 7 (Outline: Conduct as a subject of the State)

These seven verses are extremely important - especially in the light of the fact that we live in a day of lawlessness and insubjection to authority. II Tim. 3 tells us that this will be the character of the last days. Romans 13 can be said to be an antidote to much of this. Of all peoples on this globe, the most law-abiding citizen ought to be the Christian.

The first note of the chapter is a call to submission - prompted by principles which shall be set forth in the following verses with forceful argument.

Our submission to the powers that be is exhorted on the basis that the powers that be have a delegated authority given them by God himself. Note that it is the office and not necessarily the officer that is to be respected. The man in office may be ungodly, but one is to submit to him on the basis that the office he holds is given to him by God.

One motive given here for submission to these "powers" (and, by the way, there is not a single power anywhere, nor in any sphere, but what its authority was delegated by God, himself) is fear. As long as we submit to the authorities, we have no need to fear; only when we are disobedient to them, do we fear the consequences and punishment. But there is a higher motive than this suggested in these verses. It is found in verse 5 - "for conscience sake". The conscience is that faculty with which we have to do with God, personally! Here then I am reminded that all disobedience to civil authority is actually designated as disobedience to God, himself. What light this throws on some of our carelessness. And this is borne out, also, in the next two verses; where the authorities are said to be God's ministers. This gives, then, even our civil relationships a rather sacred character, does it not ?

The difference, in verse 7, between tribute and custom ought to be briefly noted. Tribute is that fee which is paid to one nation ruling over another. Such tribute was paid the Roman government, for example, in the days of Christ as "all the world went to be taxed" at his birth. Custom is that fee which is paid by a people to its own government - such as our income-tax etc.

VERSES EIGHT TO TEN

You will note that in Croggie's outline as given on page 45, he suggests that in these three verses you have the secret for the carrying out of all the exhortations covered thus far. While in the original outline on page 3, the thought could be taken to be related only to the immediate context. In either case, we have here before us God's simple method of law enforcement - which same principle could be carried over to the Christian's over-all conduct. We quote from Norman Harrison: "Disregard of law is due to its being merely on the statute books, not in the heart. God's method of law-enforcement - a sure guarantee of its being kept - is to incorporate the law into the life. Whatsoever be the requirements of law (9) love in the heart regards them all (10)".

The relation to the immediate context is this: Do not be owing in any of the obligations to fellow-man here mentioned (tribute, custom, etc.). Be constantly paid up in full in every one of these respects. However, there is one area where you will never be paid up - and that is, in loving others. You shall never completely discharge that obligation.

In connection with Norman Harrison's thought above again, may we quote W.R. Newell on this subject: "Notice carefully that it is love, and not law-doing which is the fulness (Greek, plēroma) of law! The one who loves has (without being under it) exhibited what the law sought! For the law said: Thou shalt love thy neighbor as thyself; and lo, love has, from another principle, even love and grace, zealously wrought no ill to others. Love, therefore, is shown to be the fulness (not "the fulfilling") of the law. It is only those not under law that are free to love others. Love, and not righteousness, is the active principle of Christianity. And lo, one loving, has wrought righteousness! Thus, only those not under law show its fulness....in loving, he has fulfilled the lower law".