

# **ROMANS – THE DOCTRINES OF GRACE**

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## COMMENTARIES ON Romans

### On the English Text

Barnhouse - Exp. and Sermon

Chalmers

Core

Barnes

Alford

Talbot

Thomas

Laurin

### On the Greek Text

Denny in Exp. Greek Te:

Shedd

Hodge

Tholuck

Mayer

Stewart, Moses

Lenski

Alford

Robertson

Wuest

Calvin

## OUTLINE AND NOTES ON ROMANS

The question might be asked: Why is the book of Romans placed first among the Pauline Epistles? I believe that even the order and arrangements of the books of the Bible was inspired. You will note that Romans follows the Gospel array of facts and the force of those facts in apostolic testimony. Facts without interpretation are subject to misuse and abuse. Here the importance of Romans is forcibly impressed. It is the inspired interpretation, and the most outstanding work of inspired interpretation of the facts of Christianity. It is the testimony of great Bible scholars, that they have never seen a man tangled up in the raise theories of cult religions who knew accurately the Book of Romans. The book carries with it the blessings of security, salvation, and spiritual strength which attend a right and thorough knowledge of the grace which God hath manifested to us in Jesus Christ His Son.

### Theme 1:16,17

1A. The Gospel: - Good tidings or good news. Not a theological term.

1b. Common word in the vernacular of the people meaning good news (Luke 2:10)

2b. Came into use as a term describing a message of good news from God.

3b. Commercial language of Roman Empire and could therefore be understood in Rome.

2A. Three expressions of the Gospel:

1b. Gospel of God - indicates source. Romans 1:1

2b. Gospel of Christ - indicates subject. Romans 1:16

3b. Paul's - my gospel - indicates seer. Romans 2:16

3A. Righteousness of God revealed:

1b. Other religions demand righteousness.

2b. Christianity bestows righteousness.

3b. Christianity answers question: How can man be righteous?

### Text Hab. 2:4

The just shall live by faith.

1A. The text contains three words in the Hebrew and six in the English.

2A. Four great ideas are harbored within its scope.

1b. Righteousness - “the just”

2b. Life - “shall live”

3b. Connection between righteousness and life.

1c. No righteous can die.

2c. No unrighteous can live.

4b. How can I receive this righteousness - “by faith”.

3A. Notice predominance of themes pertaining to righteousness.

1b. Word “righteousness” appears 91 times in the N.T. of which number 35 are in the Book of Romans.

2b. The Epistle is shot thru and thru with word “life.”

3b. Connection occurs in verses 5:17,18,21 - 8:

4b, “Faith” occurs 55 times in the book; it is the great principle; every blessing can be received by faith. None are forthcoming without it. For whatsoever is not of faith is sin. (14:23)

### Outline of the Epistle

1A. Condemnation: Condition of men. 1:18-3:20.

Answers the question: Are men lost?

1b. Philosophical thought in respect to the condition of the world is three fold: Some say well, some sick, some dead.

2b. Paul maintains that the world is dead. (Eph. 2:1)

3b. When Paul speaks of spiritual he does not have reference to intangible things. Nobody but a Christian has spiritual life.

4b. Wrath of God is wrath of court; cold, impartial, unprejudiced.  
(what you sow, you reap)

2A. Salvation: Remedy for sin. 3:21 - 8:39

Answers the question: How are men saved?

1b. There are many remedies suggested by the worldly:

1c. Legalism: thru the keeping of the law.

2c. Aceticism: thru mortification of the flesh.

3c. Gnosticism: thru intellectual pursuits.

4c. Ritualism: thru observance of forms.

5c. Rationalism: thru the avenue of reason.

2b. Paul's is thru the righteousness of God.

3A. Vindication: Answer to Jews. 9:1 - 11:36.

Answers the question: Is God wise and just in His dealings?

1b. The Jews rejected Christ and the Gospel.

2b. They themselves are rejected in preference of the Gentiles.

3b. Paul clears God of any guilt in the matter.

4A. Exhortation: Saved man's walk. 12:1 - 16:27.

Answers the question: How shall a saved man walk?

## SALUTATION

Introduction 1:1-17

I. SALUTATION: 1:1-7: (The official Relation)

1. One sentence of 7 verses and 126 words.

2. Consists of a greeting of two parts:

a. Greeting proper verses 1 and 7.

b. Parenthesis of verses 2-6.

3. Contains four very distinct subjects.

These ideas are successive and consecutive in thought:

1. The messenger of God - Paul

2. The Gospel of God - grace

3. The Son of God - Christ
4. The Saints of God - Rome

1A. The Messenger of God (1:1)

1b. A servant (doulos) of Jesus Christ based on purchase.

2b. Called an Apostle (leave out “to be”)

1c. He was an apostle by call.

1d. Must have seen the Lord (I Cor. 9:1)

2d. Again reiterates this incident (I Cor 15:8,9)

3d. Must be called directly by Jesus Christ into his office;  
not by succession, election, or self-appointment.

3b. Separated to the Gospel of God. (Three distinct separations)

1c. From his mother’s womb. (Gal 1:15)

2c. From the world at conversion. (Acts 9)

3c. From the brethren to a definite piece of work. (Acts 13:3)

Paul is a:

1. Purchased slave.
2. A called apostle.
3. A separated preacher.

2A. The Gospel of God (1:2-3)

1b. Promised before by his prophets in the Holy Scriptures. (Mentioned this because he was speaking to Jews: It is no novelty, but was promised beforehand. Paul quotes freely from the O.T. in Romans to prove this sadly overlooked fact to the Jews.

1c. The record of quotations:

Genesis 5	Ezekiel 1
Exodus 4	Hosea 2
Leviticus 2	Joel 1
Deuteronomy 5	Nahum 1
I Kings 2	Habakkuk 1
Psalms 15	Malachi 1
Proverbs 2	
Isaiah 19	Total 61

2c. In addition there are many indirect allusions to types, symbols, and incidents.

3c. The gospel is not an after thought of God. It anticipates and antedates human sin. It is ever the old old story which never grows old.

2b. Concerning his son.

1c. Men are preaching everything except the gospel, and they call it the gospel. Christ is the content of the gospel. Nothing outside of Christ can be called the gospel.

3A. The Son of God (1:3-5)

1b. He is named: God's Son Jesus Christ our Lord.  
The order seems to be inspired.

1c. "Son" indicates unique relation to the Father.

2c. "Jesus" denotes God as man.

3c. "Christ" indicates his Messianic office.

4c. "Lord" sets forth his deity.

Even the order is inspired. As Son He pre-existed from all eternity. As Jesus, He was humbled and became a man. As Christ, at the age of 30 He was anointed for the task of redemption. As Lord, He is highly exalted and given a name which is every name. great  
above

2b. He was MADE of the seed of David according to the flesh.

1c. This describes His humanity.

2c. Word for “made” is not usual word for to be born, but is the Greek word “ginomai”. This marks change of condition.

3c. Same expression in Gal. 4:4

4c. Paul knew all about the virgin birth.

1d. In the 4<sup>th</sup> Chap. of Galatians, he speaks of two men coming into existence.

Christ was “made”- Galatians 4:4

Isaac was “born” - 4:29

5c. N.T. writers like to speak of Christ as the seed of David:

II Timothy 2:8

Matt. 1:1

Rev. 22:16

6c. This is so prominent because:

1d. Had to be seed of David to be Christ.

2d. Must be of seed of David to have legal right to the throne of Israel.

3b. Declared (to be) the Son of God.

1c. This describes His deity.

2c. Spirit of holiness refers not to H.S. but the entire Godhead or his own spirit.

3c. As to humanity He is “made”.

As to deity He is “declared”.

Marked out by sure signs - viz. - resurrection.

John 2:18 - 22 Raise up temple.

Matt. 16:4 Sign of Jonah.

He rose and guaranteed that all others shall rise.

John 5:24-29

4b. Through whom we have received grace and apostleship.

1c. Ephesians 4:10-11.

2c. Not grace of salvation but God’s favor in the privilege to preach the gospel.

3c. The preacher ought never to growl about the hardness of preaching.

4A. The Saints of God. (1:6-7).

- 1b. They are called of Jesus Christ or “called Jesus Christ’s.”
- 2b. Since Christ is in them, they are the beloved of God.
- 3b. Called Saints. (to be) not in the original.
  - 1c. Sainthood is not a goal or destination of the future.  
It is a present possession.
  - 2c. If Catholics believed this, their doctrine of saints would be swept away forever.
  - 3c. If Protestants believed this, there would be more holy living.
  - 4c. It is not humility but rank unbelief and infidelity that induces men to deny this truth.  
It is mock humility for a Christian to refuse to possess the name saint.
  - 5c. Holiness is the antithesis of self. (II Cor. 5:15)
- 4b. Grace to you and peace from God our Father, and the Lord Jesus Christ.
  - 1c. Grace and peace are the Siamese twins of the Bible.
  - 2c. They have an order; you cannot have peace without first receiving grace.
  - 3c. They flow from two persons: from God our Father, and the Lord Jesus Christ.

Beets’ closing for the salutation

Notice the beauty and symmetry of Paul’s opening sentence. It is a crystal arch spanning the gulf between the Jew Tarsus and the Christians at Rome. Paul begins by giving his name: he rises to the dignity of his office, and then to the Gospel he proclaims. From the Gospel he ascends to its great subject, to Him who is Son of David and Son of God. From this summit of his arch he passed on to the apostleship again; and to the nations for whose good he received it.

Among these nations he finds the Christians at Rome. He began to build by laying down his own claims; he finishes by acknowledging theirs. The gulf is spanned. Across the waters of national separation Paul has flung an arch whose firmly knit segments are living truths, and whose keystone is the incarnate Son of God. Over this arch he hastens with words of greeting from his Father and their Father, from his Master and their Master.

## PERSONAL COMMUNICATION

### II PERSONAL COMMUNICATION 8 - 15

Paul first establishes an official relation with the church at Rome. The average ecclesiastic would have been satisfied with this, but Paul desires to do more. He desires to establish an heart relationship with the people there. Some times when we speak, we unconsciously reveal our inmost soul. It may be to our shame or perhaps to our glory. So it is here with Paul. The most sacred thoughts and cherished longings of his heart are revealed in this passage.

#### 1A. Paul's Thanksgiving. (8)

##### 1b. First, I thank my God -

1c. His epistles show that he was thankful for every group of churches.

2c. He was forced to omit the Galatians.

##### 2b. Addressed to God through Christ.

1c. Christ is the only mediator.

2c. Whole religious controversy is over Christ.

3c. Fraternal orders recognize existence of God but ignore Christ.

##### 3b. For you all - all other Christians.

##### 4b. Faith spoken of throughout the whole world.

1c. This is not flattery.

2c. World meant Roman Empire - Luke 2:1

#### 2A. Paul's Service. (9)

1b. Religious service, or priestly service. This is not an act of worship. Lowliest task is a service of worship. Recognizing this, secular and sacred distinctions disappear.

##### 2b. In the Gospel of His Son.

#### 3A. Paul's Prayer. (9 -10)

1b. Constant - without ceasing, always. (Someone has said that Paul reached more souls by praying than preaching.)

2b. Personal (Make mention of you)

1c. Paul mentions 26 people in Roman Church (see chap. 16). He had never been there.

2c. He did not deal in glittering generalities.

3b. It was particular (specific). Prosperous journey.

4b. Submissive. (In the will of God)  
Same characteristic as those of Jesus.

5b. Not dictatorial (If by any means) Divine healers err on this point.

6b. Genuine. (God is my witness) Not a pious fraud, no sham.

#### 4A. His Longing. (11 - 12)

1b. It does not lack dignity.

2b. It does not lack tactfulness.

3b. It begins with an expression of love, "I long." This is equivalent to saying, "I am homesick to see you."

4b. He desired to impart a spiritual gift.

5b. Benefit mutual. (Can't give without receiving.) This is the mysterious reflex help which a minister receives when pouring out himself to others.

#### 5A. His Purpose. (13)

1b. That he might have fruit among them.

2b. Gives explanation for long delay.

3b. He had been called for 20 years as an apostle to the Gentiles, yet had not had an opportunity to preach in the Capitol of the Gentile world.

4b. Acts. 19:21 His purpose.

5b. Romans 15:22 His hindrances.

6b. Paul was human - he may have been discouraged. Christ came to him in prison and Cheered him - Acts 23:11.

7b. Hindrances are not always sure evidences that our purposes are wrong.

6A. His Indebtedness. (14)

1b. I am debtor - A great missionary text.

2b. These were spoken after he had spent all his life as a missionary.

34 A. D. to 58A. D. About 10 years of life left.

3b. This is a philosophy of Christian service.

4b. Paul was not a debtor to God - Christ had paid that debt: but he was a debtor to the world. He did not consider himself as a hero.

5b. This is not just mere expression of personal feelings; but it is scripture applicable to all Christians.

6b. We cannot appropriate promises without assuming the obligations. "Owe no man anything, save to love one another." We owe a debt to the world; it is dishonest not to pay. Romans 13:8.

7A. His Readiness. (15)

1b. It is not enough to have purpose: we must be ready.

2b. This has dragged out the evangelization of the world though 19 centuries. There are faint hopes of its being completed in the present century judged by the reaction in foreign missions.

3b. God is ready. (Matt. 22 the king is ready)

4b. No Christian can say that he is ready for Christ to come, until he is ready to carry the gospel.

5b. God doesn't ask us to do something impossible - "as much as in me is."

Conclusion

After having considered the whole life and philosophy of Paul, we are impressed with the fact that he is a great man. But Paul would have us understand that “no man should glory in men” (I Cor. 1:29; 3:21). And Paul said of himself in I Cor. 15:10 - By the grace of God I am what I am. The Holy Spirit would have us remember, that whatever greatness may have been the possession of Paul, Paul deserved no thanks, for it was the grace of God which was bestowed upon him.

## THE THEME OF ROMANS

### III THE THEME OF ROMANS

The theme is made up of such words as - power, God, salvation, righteousness, faith, and life. These are not only the greatest words in the Bible, but the greatest words in human speech. It is likewise to be recognized that it is Christ who gives meaning and value to these words. Take Christ out and they become scarcely more than empty words and high sounding phrases.

Christ the power of God	I Cor. 1:24
God was manifest in the flesh	I Tim. 3:16
Mine eyes have seen thy salvation	Luke 2:30
Christ Jesus ... made unto us ..righteousness	I Cor. 1:30
Jesus the author and finisher of our faith	Heb. 12:2
And see that Just ONE	Acts 22:14 - Rom. 5:9
I am the living bread	John 6:51

So we are right in saying that if you take Christ away you have no gospel.

#### 1A. The Gospel is the Power of God unto Salvation.

1b. In speaking of it, we often say that it has power, but the Word says that it is power. Power is one of the most awesome things in the world. Niagara - stars - radium - atom. The word in Greek used to describe the Gospel, gives rise to two English words both of which unitedly define the work of the Gospel. From “dunamis” we get Dynamo and dynamite. Dynamite blows and smashes things all to pieces. A dynamo builds things up. The Gospel blows old things (sin, unrighteousness, and ungodliness) to pieces. Then it builds up with a new life, a new nature, a new creature entirely.

Power is a dangerous thing if not handled aright. Likewise also the gospel. It is a savor of life to those who believe. It is a savor of death to those who do not believe.

Church has no power because it has lost the gospel.

Men praying for power, who have tossed the gospel away which is the power, makes the devil laugh and angels weep.

2b. The Gospel defined. Most people do not know what it is.

1c. The scriptural definition. (I Cor. 15:1-4)

1d. It is a person - not a code nor a creed.

2d. He died for our sins (Buried - proof that he died).

3d. He was resurrected (Appeared - proof that he rose).

2c. It contains 26 words, and if words can save us then these are the words. "To hear words of thee - Acts 10:22,36. Ideas, after all, are the most powerful things in all the world. And ideas are expressed in words.

2A. It is the Power of God to Everyone who Believes.

1b. Priority or race distinction is broken down.

2b. Faith is the appropriating element.

1c. Not keep the law, or the golden rule, or be baptized.

2c. The condition must be that which any man can meet. The thief for instance.

3c. What does it mean to believe?

1d. It is simple trusting acceptance of the gospel when it is preached.

2d. Godet: God says I give, the heart says I accept.

3d. African savage: Faith is the hand of the heart.

3A. Because therein is the Righteousness of God revealed from Faith to Faith.

1b. All religions have schemes for the saving of men - but they all depend upon the righteousness of men when they have none.

2b. The Gospel recognized that man has none and proceeds to provide it. Therein lies the power.

3b. The next verse states the fact that wrath is revealed, but God is gracious for he never reveals wrath until he has first revealed righteousness, the way of escape.

4b. Notice carefully, that Paul was not preaching a plan, nor a philosophy, but a person. That is why Paul was not ashamed. During his lifetime he stood before the highest dignitaries, kings, governors, priests, and emperors, but never once was he ashamed to preach the Gospel of which Christ is the content.

5b. When in a dark, damp dungeon below the palace of the Caesars, bound in chains and writing to Timothy he said - I suffer these things, nevertheless I am not ashamed.

(II Tim. 1:12)

PART I

CONDEMNATION OR THE WRATH OF GOD REVEALED

Key Verse 1:18 “For the wrath of God is revealed from heaven.”

The Gospel cannot save a man until he sees his condition, that he is lost and undone. There is a universal gospel for a universal need. Men today admit sin but deny the guilt. This section is designed to condemn men in their sins, and to convict them of its guilt.

1A. The Heathen world condemned. 1:18-32

1b. Wrath revealed. 1:18 -20

1c. What is the wrath of God?

1d. Not an arbitrary outburst of temper.

2d. It is a holy aversion to all that is evil.

3d. It results in a firm resolve to destroy it.

4d. It is the wrath of law - calm, dispassionate, disinterested.

2c. How is it revealed?

1d. Revealed in the scripture.

Eph. 2:3

Rom 6:23

John 3:36

2d. Revealed through the Cross of Christ.

1e. Spared not his own Son. Romans 8:32

2e. Why hast thou forsaken me. Matt. 27:46

3e. The Cross is the greatest exhibition of the wrath of God that has ever been made.

3d. It is revealed in natural law.

1e. Compare with verses 1:24-32

2e. Example of drunkard.

3c. The source is from heaven.

1d. It is the dwelling place of God.

2d. Prodigal sinned against heaven. (cf. Luke 15:21)

3d. Natural law from heaven.

4c. The wrath is continuous. “Is being revealed.”

The Greek verb is in the present tense showing continuous application.

5c. It is against all ungodliness and unrighteousness.

1d. Righteousness is doing right.

2d. Godliness is doing right for the glory of God.

3d. Unrighteousness is sin against God’s law. It is moral sin.

4d. Ungodliness is sin against God or religious sin. Ungodliness is put first, for out of it flows all other sin.

6c. The effect of man’s sin.

1d. It hinders the truth.

2d. Most men are intelligent enough to know God but sin holds down the truth.

2b. The Wrath of God Deserved. 1:19-23

1c. Because the pagan world had a revelation in creation. 1:20

2c. Because they turned their backs on this revelation and turned to the worship of the creature. 1:21-23

Paul has an evolution of religion which conforms to that of sociologists, but completely reverses it. The farther back in religion one goes the purer it gets, says Max Meuller, the great philologist. Church history is the history of declension and corruption. It is likewise so with individual churches.

3b. Wrath inflicted. 1:24-32

1c. God gave them up. L;24,26,28

1d. Three-fold means completeness.

2d. He gave them up to their own lusts.

3d. It is a God-abandoned world.

2c. The things to which He surrendered them:

1d. To a depraved heart 1:24-25

2d. To a depraved body 1:26-27

Brahman priest after reading translation of Romans:  
“Somebody has been spying on us.”

3d. To a depraved mind. 1:28-32 Atheism a religion - haters of God. Hell-burning lust with no satisfaction.

### Conclusion

1. Sin is progressive - Once begun it needs no impetus but its own. It is the only perpetual motion in all the world.

2. The lowest sins grow out of sins that are in good standing in the world. These two sins which are committed most and held the lightest are (1:21) failure to glorify God, and failure to thank God.

2A. The Moralist Condemned. 2:1-16

Introduction:

1. Any man who judges is the subject.

2. Meaning of judgment: Any man capable of moral judgment: i.e. any man who can discern sin in others and denounces it as such.

3. The moral classes are under consideration. Pharisees - moral philosophers of Greece, Epicureans and Stoics.

4. The key word of this section is judgment. It occurs 9 times. Man begins the judgment, but God picks it up and finishes it.

1b. Moral man is condemned by his own judgment. 1

- 1c. Repetition of the pronoun ‘thou’. The pronouns in the preceding section are of the third person. Thus Paul must be addressing men of his own day.
- 2c. Thou that judgest - he is the man who distinguishes from right and wrong and condemns the wrong. Men everywhere possess this moral judgment, but not all exercise it.
- 3c. Thou condemnest thyself:
  - 1d. Not because he judged, but
  - 2d. Because he did the same things. Example - David wasn't a hardened criminal but he allowed his desires to master him. David and Nathan
- 4c. Thou doest the same things.

The moralists are not guilty of the whole category of sins named in the preceding section, but some of them in deed and many in thought. William James - Psychology. The great similarity between these and the pagan world is that they sinned with the light and disapproving the sin, while the pagan sinned without the light, approving what they did. 1:32

- 5c. Thou art without excuse. 1:20 - 2:1

They did these things which they knew were wrong and therefore they were the more wicked.

- 2b. Condemned by God's judgment. 2:2-16

Introduction: Four great principles.

1. According to truth. 2
2. According to deeds. 6
3. Without respect. 11 (rich man and king)
4. Searching the secrets. 16 In this section, God is not telling men how to be saved, but why men are lost.
  - 1c. According to truth. 2-5

The judgment will fit the facts. Moses, the negro was admonished by the judge to tell all the truth, and Moses said he guessed under those limitation he had nothing to say.

- 1d. The attitude of the moral man. Victim of false reason - thinkest thou. 3
- 2d. Despising the mercy of God. 4

3d. In either case he is laying up a treasure of wrath. Two ways to lay up treasure in heaven.

2c. According to deeds. 6 - 10

This is the principle. Verses 7-10 are the explanation.

1d. The key to the passage “well doing.”

In every age God has made known a certain truth or requirement, and according to their life-attitude toward that truth or requirement he will judge them.

1e. In the garden - obedience was well doing.

2e. Under the law - keep the law, but if you sin bring a sacrifice.

3e. For the heathen - obedience to conscience in the light of creative revelation.

4e. In the age of grace - believe on the Lord Jesus Christ.

2d. Priority of privilege means priority of responsibility. 9

3d. Righteousness only has a goal. 7 Unrighteousness has no goal.

3c. No respect of persons. 11 - 12 The principle stated.

1d. The application of the principle. 12

1e. The Gentile without law shall perish. 12a.

2e. The Jew shall perish with the law. 12b. Sin will bring judgment wherever it is found.

2d. The rational basis of the judgment. 13 - 15

1e. The Jew - the doer is justified. 13

1f. Rich young ruler. Matt. 19:16-26

2f. Must keep all the law. Jas. 2:10

3f. Law is like a chain. A link broken destroys all.

2e. The Gentile - the law of conscience. 14

- 1f. They have no written law.
- 2f. By nature they do the things of the law.
- 3f. Their conduct proves the inward law of conscience.
- 4f. By that law they shall be judged.

The Court in the human heart. 15

1. The law code - the law written in their hearts.
2. The Judge - their conscience also bearing witness.
3. The Plaintiff - accusing.
4. The Defendant - excusing.

In this section Paul sweeps away two popular fallacies and pleas:

1. The plea of ignorance - answer is conscience.
2. The plea of privilege - answer is justice.

4c. Will uncover the secrets of men - Principle

1d. The content of verse 16 is a continuation and expansion of verse 5, and is related to everything in verses 6 to 15.

2d. According to my gospel.

1e. According to what he believed.

2e. According to what he preached.

3e. According to Christ who is the subject of the gospel and the judge. Acts 17:31  
John 5:22,27

3d. He will judge the secrets - good deeds have evil motives which are hidden in the heart. Even these will not escape the Judge. cf. I Cor. 4:5

Cleanse thou me from secret faults. Ps. 19:12

## Conclusion

The judgment will be according to truth for it will fit the facts. It will be according to deeds for it will cover what has been done. It will be according to impartiality for it will be on the basis of what each person knew. It will probe the secrets and condemn even the intentions of men.

### 3A. The Jew condemned. 2:17 - 3:8

American S.V. here - “But if thou bearest the name of a Jew.” The Jew claimed exemption on three grounds.

1. On the basis of the Law - The Talmud says that a study of the Law is equivalent to the keeping of all the commandments.
2. On the basis of circumcision - seal of the covenant. Talmud says that Abraham sits at the door of hell and does not suffer anyone to be cast in who is circumcised.
3. On the basis of natural birth - John 8:32,33. Abraham their father; they are his seed.

### 1b. His law cannot save the Jew. 17-24 Legal morality.

#### 1c. Description of the zealous Jew. 17-20

#### 1d. Claims as to self. 17-18

- 1e. Rests in the law.
- 2e. Makes boast of God.
- 3e. Knows His will.
- 4e. Approves things more excellent.

The reason is - being instructed out of the law.

#### 2d. Claims as to relation to others. 19-20

- 1e. Guide of the blind.

2e. Light to those in darkness.

3e. Instructor of the foolish.

4e. Teacher of babes.

The reason is - knowledge of truth in the law.

2c. The Apostle's charge against the Jews. 21-24  
Series of affirmative questions.

1d. He covers the entire law.

1e. Stealing.

2e. Adultery.

3e. Sacrilege.

2d. Specific as to the law.

1e. The fact. 24

2e. The observation - a teacher ought to live as loudly as he talks.

2b. Circumcision cannot save the Jew. (Religious rites) 25-27

1c. Circumcision is a part of the law. Jas. 2:10

2c. This can be applied to baptism. By claiming it as a saving ordinance, you automatically put yourself under the law and must keep the whole law or be lost.

3b. Birth cannot save the Jew. (Natural birth) 28-29  
(Birthright grace of the quakers)

1c. outward assent does not make a Jew.

2c. A Jew must be one inwardly.

4b. Argument won't help the Jew. 3:1-8  
(I speak as a man) - key to passage - that is to say, Paul is reproducing the arguments of men. 3:5

1c. What is the use of being a Jew? 1

1d. Answer - entrusted with oracles

2c. What if some did not believe? 3

1d. Answer - God will be true even though men be liars. The promises will not be void. 4

3c. Will not God be unjust to punish sin when it brings him glory? 5

1d. Answer - God will judge the world the Jew knows. Such an argument would take away this judgment. 6

4c. If sin magnifies God's grace why not sin? 7, 8a.

1d. Answer - for such judgment is just. 8b.

When men leave the realm of ethics and morality for the sake of a philosophy, their condemnation is just. In this day and age men are abandoning what they know to be right for the sake of the pet philosophies they hold.

The only doctrine that could be perverted is that of salvation by grace.  
This is proof of the doctrine which Paul taught.

4A. The Condemnation of the whole world. 3:9-20

Paul has been dealing with 3 classes and against each one he has brought a witness. Against the heathen he has brought the witness of creation. Against the moralists he has brought conscience. Against the Jews he has brought the written word. In verses 9-20 Paul summons not a class, but the whole world to the judgment bar of God. The procedure is judicial and that of a court room. First, there is the charge in verse 9. Then the indictment in verses 10-18. Finally, the verdict in verses 19-20.

1b. The General charge. 9

1c. All under sin.

1d. Habit of sin.

2d. Power of sin.

3d. Doom of sin.

2b. The written indictment. 10-18

1c. Man depraved in 4 different ways.

1d. In character. 10

2d. In mind. 11-12

3d. In speech. 13-14

4d. In walk. 15-17

Some observations:

1. Contradiction on verse 10 and Luke 1:6 Righteous after the manner of law - that is Legal righteousness in Luke 1:6.
2. Repetition 4 times of “there is none” - suggests universality.
3. In verse 11 it says: none seek after God. Philosophically men do seek after a first cause. Morally no man seeks after God.

Philosophers have never solved a single problem. They have had a lot of fun though in their philosophic cliff climbing. It is said that philosophers are like a snake of the south - whenever they see danger approach, they put their tail in their mouths and swallow until it disappears.

4. None that do good. 12b.

1. Men do good for selfish motives which makes good evil.
2. No man of the world ever makes a practice of doing good even from unselfish motives. The verb in this connection is present, signifying continued action.
3. No man can do good except in the Spirit. (I Cor. 12:6)
5. The profusion from the throat. 13-14

These verses indicate the set of the mind and heart. “Poison of asps” - They always have the poison although they do not always emit the poison.

Mark Twain on his death bed poured forth the contents of his wicked heart in cursing and blasphemy.

3b. The Final Verdict. 19-20-

- 1c. The word guilty has two meanings.

1d. According to the world, it simply means a breach of the law.

2d. In the Bible it has the added meaning of obligation. A definition would be - a man did the thing of which he was charged and was also under the obligation to suffer punishment for it.

2c. The proof is in the reading of the 19<sup>th</sup> verse in the R.V.

“That every mouth may be stopped, and all the world may be brought under the judgment of God.”

## PART II

### SALVATION OR THE RIGHTEOUSNESS OF GOD REVEALED

3:21 - 8:39

Key Verse 3:21 “But now the righteousness of God without the law is manifested.”

1A. Justification or declared righteous in Christ. 3:21 - 5:21

1b. The divine method. 3:21-31

Introduction:

1. “But now” always introduces a new section.
2. Key words of the passage. They are from the same root.

Righteousness

Justify

3. The outline in skeleton.

A. Righteousness provided. 21-22

B. Righteousness needed. 23

C. Righteousness bestowed. 24

D. Righteousness declared. 25-26

E. Conclusion - advantages. 27-31

4. Two kinds of righteousness.

A. Imputed righteousness through redemption. 21-22

B. The attribute of God which is non-transferable. 25-26

5. The meaning of the word justify.

A. Catholics make it mean - to make righteous.

B. But the biblical use is - to declare righteous.

Read alternately these two meanings of the word into the place where the word appears in the following references and it will be found that the meaning of “make righteous” is ridiculous.

a. Romans 2:13

c. Deut. 25:1

b. Romans 3:4

d. Luke 7:29

C. Definition - to pronounce righteous and treat as such.

6. The process of justification.

It is easy enough for a judge to pronounce a man righteous who is righteous; but think of the persons whom God must justify. He deals with sinners, and the ungodly. How can God justify sinners and still be righteous?

Exodus 23:7

Job 25:4 - 13:18

Proverbs 17:15

1c. Righteousness Provided. 21-22

1d. “of God” as source.

2d. “Without law” (choris) apart from all law. In Hebrews 4:15 - Christ was apart from all sin.

3d. “Righteousness hath been manifested.”

1e. Perfect tense of the verb and contains both present and perfect sense. It is an accomplished fact which abides and is available to all.

2e. The Authorized - a present. Revised - perfect.

4d. “Witnessed by the law and the prophets.”

1e. Ritual of sacrifice in Mosaic law.

2e. Prophets prophesied of it.

3e. Romans 4:3 and 4:6-8

5d. “By faith of Jesus Christ.”

1e. In R.V. it is “through faith in”.

2e. This phrase signifies the means by which a man can appropriate it. Men must deal through Christ.

6d. “Unto all”.

1e. There is no limit.

2e. It is for every man.

7d. “Upon all them that believe”.

1e. It is available to all.

2e. But avails only to those who appropriate by faith.

Money in the bank - good to only those who take it.

2c. Righteousness needed. 22b, 23

1d. “No difference.”

1e. Link it with clause before - by faith all.

2e. Link it with phrase after - all have sinned.

2d. The proof of no difference. 23

1e. “have sinned” - aorist - sin whether once or 1000 times.

2e. “come short” - present - coming short - always will be coming short.

3d. “The glory of God.”

1e. Glory is his moral character. Matt. 5:48    John 1:14

4d. Is there no difference between men? Yes, Luke 12:16,47.

The Bible doesn't raise a question as to the difference in extent of sin, at this point. But all are alike in one respect, namely that all come short of God's moral character.

If an old woman, halt and lame, should endeavor to jump across the Atlantic Ocean, her case could not be more hopeless than that of the broad jumper who now holds the world record.

There is an organized guard in England which holds the requirement of 6 Ft. for entry. If a man is five feet one, he is not more disqualified than the man of five feet eleven.

3c. Righteousness bestowed. 24

1d. “Being justified”. Connect with 22a.

1e. It is more than pardon or forgiveness.

2e. He also pronounces him absolutely righteous, but gives him a standing like as though he had never committed sin.

2d. “Freely” (dorean) Translated in:

1e. John 15:25 - without a cause.

2e. II Thess. 3:8 - for nothing.

3e.            Justified by nothing in nor from us.

4e. Faith is not the procuring cause, but the hand that accepts it.

3d. “By his grace.”

1e. Grace is the undeserved, unmerited favor of God.

2e. It is “freely” on the human side - it is by “grace” on the divine side.

4d. “Through the redemption that is in Christ Jesus.”

1e. Redemption - to set free by the payment of a price.

2e. Grace could never set the sinner free without a redemptive price, so grace provides the price. It cost us nothing, but it cost God something.

3e. Christ stood in our stead and suffered our doom. He went out into the dark and suffered separation from God.

We talk of God-forsaken spots, but there was only one and that the cross.

Sermon on Justification. Romans 3:24

Introduction:

Most difficult thing God ever did. Easy to make world.

1A. Meaning - being justified.

2A. The manner - freely.

3A. The source - by his grace.

4A. The ground - through redemption in Christ Jesus.

4c. Righteousness declared. 25-26

1d. Key phrase - “to declare his righteousness.” In R.V. -  
“to display or exhibit his righteousness.”

2d. Righteousness - This is the attribute of God - his personal righteousness.  
How did God exhibit His righteousness?

Ans. In the first part of verse 25 - It was made in the Cross of Christ. Why was the death of Christ necessary to display the righteousness of God. Two reasons:

1e. Past - 25 A.R.V.

To show his righteousness and vindicate it. His character had been in question since he had passed over sin in the past by accepting a sin offering. In the cross of Christ, God punishes all sin.

The word used for remission at this point is not the usual word employed. It means to pass over.

Psalms 94:6-7 50:21

Acts 17:30 A.V. - “winked” R.V. - “overlooked”

2e. Present. 26

In order to justify men in the present, God solves it by taking the penalty upon Himself and imputing his righteousness to the believer.

“Propitiation” is the same word used in the Septuagint for mercy seat in the O.T.

Propitiation is available only by faith.

To believe means more than mere mental assent of knowledge, or reception of the Savior, but it means more for it means the recognition of the fact that He took my doom which I justly deserved.

5c. The advantages of this method of saving men. 3:27-31

1d. It excludes all human boasting. 27

1e. There will be no boasting in heaven.

2e. There will be no self-made men in heaven. Self-made men usually worship their own creativeness.

2d. It is consistent with the unity of God. 29-30

1e. He is the God of all men.

2e. Puts all men on the same plane so that He can extend mercy to all.

The Jew thought he was on a higher plane. Deut. 6:4 “If God is but one God. He is God of all men. If He is God of all men, He must have but one way of saving men.

3d. This method of saving men established the law of God. 31

1e. To establish the law by keeping the law, he would destroy the law, for none have ever kept it.

2e. But through Christ the law was established because he paid the penalty demanded by the law.

2b. The Old Testament Illustration. 4:1-25

Introduction:

1. Paul's doctrine of Justification (in 3:21-31) is opposed to Judaism, as interpreted by men. (Not as set forth in Old. Test.)

2. To support his case, the first thing Paul must do is cite the example of Abraham, the great example, and the father of all Jews.

3. Abraham is the father of the faithful and also of Jewry.

4. Logically Paul must deal with the case of Abraham.

1c. Introduction. 4:1-2

1d. What did Abraham get according to the flesh?

2d. What does flesh mean?

1e. Flesh doesn't mean merely the body.

2e. It means the whole of fallen nature with its energies and powers unrenewed by divine grace.

3d. Works before men not referred to, but works before God.

4d. Every Jew would argue that Abraham had these three things:

1e. Righteousness.

2e. Inheritance.

3e. Posterity.

5d. The Apostle deals with them and shows that he received all of them by faith.

The key word to this section is “count”. “Count,” reckon,” and “impute” are words meaning the same thing all of which are translation of the same Greek word. They appear in 3,4,5,6,8,9,10,11,22,23,24. It means - to put to one’s account.

Key phrase - ‘Faith reckoned for righteousness.’

The word “reckon” confirms the meaning of justification.

2c. Abraham’s righteousness received by faith. 3-12

1d. Paul begins in a striking fashion, allowing no quibble nor parley with human opinions. “What does the Scripture say?” Genesis 15:6

2d. The Jews might object and say that faith was a meritorious work. The Catholics hold it. (But even then we get our faith from God). But Paul answers the objection in verses 4,5. Works merit a reward and signify a debt. But faith is not a work.

3d. Two things concerning salvation are revealed.

1e. Works are ruled out.

2e. God justifies the ungodly. Luther’s troubled mind in the convent. Von Staupitz comforts him with words of justification.

4d. He introduces another O.T. character to show what he says is true. 6-8  
Ps. 32:1 ff.

5d. Here is another Jewish objection: Wasn’t circumcision a meritorious act on the part of Abraham. The answer is in verse 10.

Genesis 15:6 - declared righteous.

Genesis 16:16 - age at time of justification at least 86.

Genesis 17:24 - age at circumcision - 99 years.

6d. What is circumcision good for then? It is the seal of what he already had. 11

7d. Paul reverses the Jewish notion in verses 11-12. The Jews thought that the Gentiles must come in by the Jewish door, but the truth is, the Jew must

come in by the Gentile door for Abraham was a Gentile when he was saved and thus is a type of all those who believe.

8d. “For” - this preposition does not mean faith in the stead of righteousness. The preposition means “eis” or toward in the direction of - that is, faith reaches out for righteousness.

3c. Abraham’s Inheritance was received by faith. 13-16

1d. The world is promised to Abraham and his seed. Gen. 15:18 Who is his seed?

1e. Primarily - Isaac. Gen. 17:18-21

2e. The Jewish people (the true Jew - Rom. 2:29)

3e. Pre-eminently - Christ. Gal. 3:16

4e. All believers. Gal. 3:29

2d. How did he get this promise? Historically he didn’t receive the promise except In Isaac.

3d. Why couldn’t the inheritance come by law? The answer is in verse 14. No one has ever kept the law.

4d. Why the promise must come by faith.

1e. To escape the wrath of law. 15b

2e. By faith that grace may operate. 16a

3e. That the promise may be sure to all. 16b

Fulfillment through grace depends on God.

Fulfillment through Law depends on man.

Man always fails, God never fails.

Christ as seed could have had eternal life on the basis of personal character and works. But he could never have shared that with the human race.

4c. Abraham received a posterity by faith. 17-21

Five things about Abraham's faith.

1d. He believed God. 17a

2d. He believed in hope against hope. 18 There was no human ground for hope - but against a human hope he believed in the hope of God.

3d. He believed in face of adverse circumstances. 19

4d. He believed without staggering. 20 Without wavering - that is, he wasn't divided.

5d. He believed God could do what he promised. 21

5c. Conclusion. 22-25

1d. The great historical fact. 22 Genesis 15:6

2d. The application to us. 23,24.

3d. The principle is the same with us as with Abraham.

1e. Abraham looked forward to a promise and its fulfillment.

2e. We look back to an accomplished fact. Not merely faith in a promise or a fact but faith in God who fulfills promises and accomplishes facts is the vital point.

4d. "Because of" in place of "for," suggests the correct meaning. Being raised is the seal that justification has been made. Read Moule on this verse - 4:25.

## CHAPTER 5

### THE RESULTS OF JUSTIFICATION

#### 3b. THE RESULTS OF JUSTIFICATION. 5:1-11

Justification is not merely the initial blessing, but the initial blessing which carries with it and includes a host of other attendant blessings.

The key phrase of this passage is “we have.”

12 distinct blessings seem to appear in this passage.

1. Peace. 1
2. Access. 2
3. Standing in grace. 2
4. Joy in hope of glory. 2b
5. Joy in tribulation. 3
6. Hope that is sure. 4a, 5
7. Love of God shed abroad in our hearts. 5
8. We have the Holy Spirit given unto us. 5b
9. We have the proof of the evidence of God’s love. 6-8
10. Immunity from wrath. 9
11. Assurance of final salvation. 10
12. We have joy in God himself. 11

The aorist tense of the first verse, signifies an act once for all. It controverts the idea of educating a man by degrees into the Kingdom of God.

1c. Peace with God. 1

1d. Peace is not a peace of mind or feeling.

1e. Some have peace of mind but no peace with God.

2e. Others have a peace with God, but no peace of mind.

2d. This peace signifies a relationship with God.

1e. The first state of the sinner is enmity with God.

2e. Through atonement Christ made peace with God. (Tract of peace having been made.)

2c. Access into Grace. 2

1d. A rebel might be pardoned but have no access into the presence of the king.

2d. We have been pardoned - peace has been made, and besides, we have access, permanent access into the presence of God. (A perfect tense is used here)

3c. We rejoice in the hope of the glory of God. Fully dealt with in 8:18-25.

What is the glory of God?

1d. The likeness of God. Moral glory.

2d. Hebrews 1:3 (Son) “the brightness of his glory”.

3d. Romans 8:29 (Us) “to be conformed to the image of His Son.”

4c. Rejoice in tribulation.

1d. To unbelievers affliction is terrible.

1e. He has only one life to enjoy.

2e. If this life is ruined, then of all men he is most miserable.

2d. The Christian has the hope of another life.

3d. We are not to rejoice in spite of, or in the midst of, but in tribulation. Paul literally says, I thank God for my troubles.

Proof - verse 11: We would not rejoice in spite of God.

1e. Heb. 12:11-14 Chastening brings holiness in which we shall see God.

2e. This truth brings rejoicing.

3e. Romans 8:17,18

4e. II Corinthians 4:17

5e. James 1:12

6e. Romans 5:3 - It works steadfastness, approvedness, hope.

5c. And hope putteth not to shame.

1d. What is hope.

1e. That of verses 2 and 3 for the glory of God.

2e. It should be linked up with the blessed hope for it is at His coming that we shall be like Him.

2d. The evidence of the hope.

1e. Internal: The love of God shed abroad in our hearts. 5

2e. External: Christ died for us. 6-8

6c. Verses 9-10 are an argument or an inference based on the facts in 6-8.

1d. We are justified by the blood of Christ. Therefore much more we shall be saved through him.

2d. We were enemies and reconciled through His death. Therefore being friends we shall be saved by His life.

Moule says: “We shall be kept safe by His life.” He refers to the High Priestly intercession of Christ. Heb. 7:25

4b. The Contrast between Condemnation in Adam and Justification in Christ. 5:12-21

Introduction:

1. The passage presents a contrast and a comparison. In verse 16 for contrast: “But.” Inverse 18 for comparison: “Even so.”
2. The passage presents a contrast and a comparison between Adam and Christ, who are the sources of condemnation and justification, between which there is also a contrast and comparison. 5:14
3. This passage is an expansion of I Cor. 15:45. The First and Last Adam.
4. This section forms a conclusion to the first two main sections of the book, namely condemnation and justification - here laying them side by side.
5. Outstanding characteristics of the passage.
  - a. Begins with Adam and ends with Christ.
  - b. Filled with contrasting terms.  
  
Adam as opposed to Christ. 14  
Sin contrasted with righteousness. 21  
Disobedience with obedience. 19

Condemnation with Justification. 16

Law with Grace. 20

Death as over against life. 21

c. The four kings of the passage.

1. The reign of Sin. 21

2. The reign of Death. 14

3. The reign of Grace. 21

4. The reign of the Believers. 17

d. The Work of Christ goes just as deep as the work of Adam. 18,19,21

e. The work of Christ far exceeds the work of Adam. “Much more” in verses 15,17,20.

f. The Outline.

1. Adam, sin, death. 12-14

2. Adam and Christ contrasted. 15-17

3. Adam and Christ compared. 18-21

4. Christ, righteousness, life. 21

1c. Adam, sin, death. 12-14.

1d. “Wherefore” links to argument which has gone before.

2d. Literary construction:

1e. Matt. 25:14 “For it is as”

2e. Justification in Christ is like condemnation in Adam or vice-versa.

3d. Paul is careful to say that sin didn’t begin with Adam. Sin merely entered the human race by means of Adam.

4d. Sin and death can’t be separated.

- 5d. Death passed upon all men, that is, it penetrated to all men.
- 6d. When you get to the comma in 12b, men throw up their hands and cry, “It isn’t fair.” Num. 16:22
- 7d. But Paul silences this protest by saying, “I want to remind you that all have sinned.” In this verse he isn’t trying to explain the mystery of Adamic sin.

Paul mentions the doctrine of imputation but attempts no explanation. The final clause of verse 12 is merely an answer to silence those who protest against imputation, reminding them of actual sin in the life of every man, produced by the sinful nature passed on by Adam to all the human race.

- 8d. We know sin was in the world in spite of the absence of the law, for there was death, the infallible proof of sin. Genesis 5 is like a funeral knell. To the Christian Scientists who say there is no sin, one should take them by the hand and lead them out into the graveyard.

All we have to do to determine whether there was sin is to read Genesis 6.

- 9d. Those who didn’t sin after the likeness of Adam’s transgression:

- 1e. Children -tiny.

- 2e. Idiots.

- 2c. The Contrast. 15-17

- 1d. Quality. 15

- 1e. In Adam the many get exactly what they deserve.

- 2e. In Christ they are offered everything they do not deserve.

- 2d. Quantity. 16

- 1e. One offense brought condemnation.

- 2e. Many offenses were blotted out in justification.

Illustration: Set fire to one tree and soon the whole forest is on fire. But when an attempt is made to put the fire out, a whole forest of trees must be dealt with.

be

3d. Certainty. 17 Since death does reign through Adam, how much more does life reign through Jesus Christ.

3c. The Comparison. 18-21

1d. Both condemnation and justification come to all men.

2d. Beware of the universalism that can easily be misconstrued from this verse. “Come upon” used with reference to justification in the A.R. should be translated “come unto” as it is in the R.V.

3d. Disobedience made men sinners. Obedience (in atonement) made men righteous.

4d. Comparison of the right of grace and the reign of death.

5d. Law in verse 20 came to show forth sin. So that it would be more apparent to the eyes of men.

4c. Christ, righteousness, life. 21

Comparing verses 12 and 21 it will be seen that:

1d. As over against Adam there is Christ.

2d. As over against sin there is righteousness.

3d. As over against death there is life.

Thus the scales are balanced and there is a neutrality that cannot be broken. But what makes the difference? Notice that the thing that weighs down the scale on the side of Christ, righteousness, and life is grace. Grace makes the difference.

2A. Sanctification or made holy in Christ. 6:1 - 7:25

1b. The right way of sanctification, or union with Christ. 6:1 - 23.

Introduction to Chapter 6

We have settled one problem, the problem of the sinner and the guilt of his sin. He has been shown to be a sinner and guilty before God. His guilt is taken away through the atonement.

We now face the problem of the justified sinner and the power of sin. The solution to the first problem was justification. The solution to this problem is sanctification.

Since Christ has paid the debt of our sin through the atonement, it cannot be collected again, else God is Monster. But God is faithful and just, so the solution to the problem of the penalty for the guilt of sin is past. But there is a very real problem when we deal with release from the dominion and power of sin. If a child should disobey its parents and run outdoors and fall into a mud hole there would be two problems to deal with. First, the administration of punishment for disobedience, which would probably be the paddle. But there remains yet the dirt. The bathtub would probably be the solution to the remaining problem. So it is with the guilt and power of sin.

The literary construction is very evident. In 5:20 we read: But where sin abounded, grace did much more abound. Since Paul has dealt with the penalty of sin, it was by grace that justification could be made. Now justification and sanctification are inseparable twins, the one preceding the other. “What God hath joined let no man put asunder.” But since justification called forth grace, and grace abounds more in the presence of sin, that calls forth the question in 6:1 - Shall we continue in sin that grace may abound? Thus the power of sin which is not broken, must be properly dealt with.

The Key Word of the passage is “holiness,” in the A.V., or “sanctification” in the R.V. The word appears in 19b and in 22.

In the case of Justification, there is substitution of Christ for the sinner; that is, Christ dies for us in our stead. In the case of sanctification, there is identification of the sinner with Christ in His death.

Two questions sum up the entire passage, the first in 1b - Shall we continue in sin? - thus suggesting continuance in sin. The other is in 15a - Shall we sin? - denoting the act which is only occasional. In I John 3:9 the absolute impossibility of continuance in sin as a habit is expressed. The reason a Christian will not do this is because he is born of God and his seed remaineth in him. If a professing Christian sins habitually, he proves without question of a doubt that he is not a true Christian. This verse is an argument likewise for the security of the saint.

There are three key words: “Know” in 3,6,9: “reckon” in 11: and “yield” in 13,15,19.

1c. Know the facts of our union with Christ. 1-10.

1d. Know that we were identified with Christ in death. 3-5

1e. Baptized into “the” death.

2e. Illustration: the two thieves.

3e. Does it refer to baptism. No, because:

1f. Does not say water.

2f. Says into Jesus, and into the death.

3f. Presents a more powerful argument for water baptism, by taking this passage out of the realm of ritualism.

4e. The basis for release from the law is death. That fact is identification with Christ. cf. Rom. 7:1-2

2d. Know that as a result of identification with Christ in his death, the body is dead, rendered inoperative. 6-8

I Cor. 15:56 - The sting of death is sin, and the strength of sin is the law.

But since the body is dead and law is without a victim the strength of sin is broken. (Man who died before the court could bring action upon him.)

3d. Know that death has no more dominion over us, because it has no more dominion over Christ and we are identified with Him. 9 - 10. This guarantees that the process shall go on and never cease.

Thus in the first place we know that we are identified with Christ in His death (3). The effects of that identification is a body released from the law and rendered inoperative (6). The process of sanctification thus begun shall never cease since we are risen with Christ. (9).

2c. We are to reckon all these facts true concerning ourselves. 11

1d. We should continually reckon this true of ourselves. It is the secret of a holy life. We shouldn't let the Devil tell us differently.

1e. The disinherited Jew because of becoming a Christian. He must reckon no longer a son or daughter. A funeral service is held for the disinherited.

2e. In the case of a friend with an evil influence, break the relationship, and then reckon selves as strangers and pursue it.

Godet: "The ordinary idea is, try to become what you would like to be; but the Christian teaching is: Try to become what you already are."

3c. We are to yield or present our members as instruments of righteousness. (As alive from the dead) 12-23.

1d. “Neither yield” (present tense) or present your members. That is, don’t do it continually. Then again in the same verse, “but yield” (aorist) yourself once for all to God. 13

2d. Instruments - weapons - don’t hand over your weapons to sin. 13

3d. A word of encouragement to the Christian. Sin will not have dominion because they are under grace. 14

4d. God forbid that we should sin even once more. You can’t serve two masters. 15

5d. Form or pattern of teaching. 17

6d. Become servants or bondslaves of righteousness. 18

7d. But he speaks after the manner of men. 19a.

8d. As you yielded to sin, so now yield to righteousness. 19b

9d. As you were then free from righteousness, the fruit of which was death. 20-21.

10d. The results of yieldedness. 22

1e. A new freedom.

2e. A new service.

3e. Fruit unto holiness.

4e. The end everlasting life.

11d. The warning and promise. 23.

Suppose someone ignores the teaching of chap. 6 and goes back to chap. 5 and operates under the impression - But where sin abounded, grace did much more abound (20b)? Then for that man verse 6:23 was written. The wages of sin is death. Still there is hope for such a one, for the gift of God is eternal life through Jesus Christ our Lord.

2b. The wrong way of sanctification, or the way of law. 7:1-25

Introduction to Chapter 7.

Human nature loves to depend upon itself. It is self-sufficient. It is independent. So even after being shown the right way, it is prone to turn back to the wrong. Even after being justified through grace, some want to turn back to the law for holiness. But just as the law could not give justification, even so it cannot give sanctification. Even as it was weak through the flesh, and thus could not give righteousness, neither can it give holiness.

A great controversy arises over this chapter. Was Paul relating an experience which took place before or after his conversion? The fact is Paul was converted and saved, but so far as that is concerned it might represent the state of a man who is also unconverted. The whole question is immaterial to the problem at hand; therefore, why speculate? This chapter was not written to give a psychoanalysis of the raging conflict which takes place within the human breast. It was written to warn all men that you can't get holiness by works of the law.

This chapter does not represent the normal experience of the Christian. Paul nowhere intimates that. This chapter ends with the most tragic cry of all the Bible. It is not a normal experience, but may be the case. A man need not pass through this, but if he will not heed the teaching of Chap. 6, then he must pass through the dreary, depressing, desponding experience of Chap. 7, that he might learn that he can't get holiness through law-keeping.

The way for complete victory over sin has been provided through the grace of our Lord in Chapter 6. It is not necessary to sin, but we do sin, and have sinned (I John 1:8, 10) because we have failed to cling to the teaching of Romans 6.

“Serving and Waiting” - 1721 Spring Garden Street, Philadelphia. Newell's work on Romans and Revelation.

Newell's experience with a saloon keeper. “I just came in to remind you that God hasn't got anything against you.” II Cor. 5:19. His shouting testimony on the streets of Dayton.

#### Characteristics of the Chapter

1. The Key Verse of Chapters 6 and 7 is 6:14.

Chapter 6 relates to sin and its dominion.

Chapter 7 points to the rule of law.

2. The remarkable parallel between the first 6 verses of both chapters.

Chapter 6 - the legal death to sin.

Chapter 7 - the legal death to the law.

Death severs the relationship.

3. The key words of the chapters.

Chapter 6 - sin. It appears 17 times.

Chapter 7 - Law. It appears 18 times referring to the law of God.

4. The occurrence of personal pronouns.

“I” appears once in chapter 6 in verse 19.

Various forms of “I” appears in chapter 7, 47 times.

“I” (30) - “me” (12) - “my” (4) - “myself” (1)

5. The Outline of chapter 7.

1. Law and the Christian 1-6
2. Law and sin. 7-13
3. Law and the carnal man. 14-25

In verses 1-6 he lays down an established fact: the believer is delivered from the law forever.

A question is raised in verse five concerning the goodness of the law, which he picks up in verse seven, and shows that it is not sin. 7-13

Then in the third section, 14-25, he answers the objection which arises, that if the law is good, why does it bring forth evil. The answer is that man is carnal.

1c. The law and the Christian. 1-6

1d. The principle. 1

The law has dominion as long as you live.

2d. The illustration. 2-3

Marriage. “Called” means publicly branded.

3d. The application. 4-6

This is an illustration not an analogy.

4d. The results. 4-6

1f. A new freedom. 4a

2f. A new husband. 4b

3f. Fruitfulness to God. 4b

4f. The old fruit. 5

5f. A new service. 6

2c. The law and sin. 7-13

1d. It reveals sin. 7

2d. It provokes sin. 8-9

“Sin was dead” means inactive and unrevealed.

When was Paul alive without the law? Godet suggests when he was a child. About the age of twelve the Jew imposes the law upon the child.

This aliveness was not a spiritual experience but a moral aliveness, and when put under law, then sin revives and passes into a state of legal death.

3d. It condemns sin. 10

4d. It demonstrates the awful nature of human sin. 13

Verse 11 - It takes that which is good and uses it as an occasion to keep on sinning. (Sin does) “To take occasion” is a military term meaning to take up a place as a base for operations.

Why is it that the law, a good thing, actually becomes an occasion for sin? This question is answered in the next section.

3c. The law and the carnal man. 14-25

1d. The law is good, but man is carnal. 14 “Sold under sin” -

If “I” hasn’t died with Christ as taught in chapter six, then “I” is sold under sin.

Verses 14-25 are a funeral dirge, the most sorrowful words ever uttered by the

human tongue.

2d. The 3 cycles of this section which in every instance comes back to the same place. In these cycles, Paul states a fact, gives proof, and draws a conclusion.

1e. The first cycle. 14-17

1f. The fact. 14

2f. The proof. 15-16

3f. The conclusion. 17

By first giving self over to sin, sin actually becomes the master, and then you do what you don't want to do. In this manner carnal man becomes the slave of sin.

Thus Paul is not trying to shift the responsibility.

2e. The second cycle. 18-20

1f. The fact. 18a

2f. The proof. 18b-19

3f. Conclusion. 20

3e. The third cycle. 21-25

1f. The fact. 21

2f. The proof. 22-23

3f. Conclusion. 24,25b

In verse 22 "inward man" is proof that Paul is talking of the regenerate man. 25a is the impulsive parenthetical outburst of assurance.

### 3A. Preservation or kept securely in Christ. 8:1-39

#### Introduction

1. What about Justification and sanctification? Will they last? Can one depend upon them. The answer is to be found in chapter 8.

"In Christ Jesus" this new state is assured. So the chapter begins and ends with this expression. In Christ Jesus there is no condemnation, and there is no separation (1,39).

The phrase "who walk not after the flesh but after the spirit" was inserted by some medieval scribe who thought this would help the Lord out. It was the outgrowth of his own theology. The clause is found in verse 4, and properly belongs there. But

there it is the result of being in Christ, the condition for which is expressed in verse 1.

2. A number of outlines have been given for this chapter. Here are a few of them.

- |                                                                  |                                               |
|------------------------------------------------------------------|-----------------------------------------------|
| 1) A new position. 1-4                                           | The Security of the Christian                 |
| 2) A new life. 5-13                                              |                                               |
| 3) A new relationship. 14-17                                     | 1) Christ is around us. 1-4                   |
| 4) A new hope. 18-25                                             |                                               |
| 5) A new help. 26-27                                             | 2) The Spirit is within us. 5-25              |
| 6) A new knowledge. 28-30                                        |                                               |
| 7) A new assurance. 31-39                                        | 3) God is for us. 26-39                       |
| The Ministry of Holy Spirit                                      | In Christ Jesus                               |
| 1) He is the Spirit of life. 1-13                                | 1) No condemnation. 1-4                       |
| 2) He is the Spirit of Adoption. 14-17                           | Because Christ died for us.                   |
| 3) He is the Spirit of glory. 18-25                              | 2) No defeat. 5-14                            |
| 4) He is the Spirit of intercession. 26-30                       | Because the Spirit dwells<br>in us.           |
|                                                                  | 3) No fear. 15-17                             |
| A Series of Contrasts                                            | Because God is a father to us.                |
| 1) Law of spirit of life opposed to<br>law of sin and death. 1-4 | 4) No despair. 18-25                          |
| 2) In the flesh and in the spirit. 5-13                          | Because sufferings bring<br>glory.            |
| 3) Spirit of bondage and spirit of<br>adoption. 14-17            | 5) No calamity. 26-30                         |
| 4) Present sufferings and future glory. 18-25                    | Because all things work<br>together for good. |
| 5) The unknown with the known. 26-30                             | 6) No adversary. 31-34                        |
| 6) God for us - those against us. 31-39                          | Because God is for us.                        |
|                                                                  | 7) No separation. 35-39                       |
|                                                                  | Because God has set his love<br>upon us.      |

3. Theme of chapter 8 contrasted with that in chapter 7.

The theme of chapter seven was that of domination, that is, pressing the sinner by law into penal separation from God. No wonder the warning for those who would follow the way of law.

The theme of chapter eight is emancipation, that of perfecting the sinner by the power of the Spirit of God. No wonder the exclamations of joy and delight for those who enter into this spirit.

Chapter eight starts believers out upon their journey from earth to heaven and sees them through to the very end. The provision for the journey is set forth in verses 1-17; the procession on the way, verses 18-30; and preservation during the journey in verses 31-39.

1b. The Provision for the journey from earth to heaven. 8:1-17

1c. The provision is stated by a great proclamation in verse one. 1

“There is therefore no condemnation to them which are in Christ Jesus.” The Revised Version (1901) correctly leaves out the words, “Who walk not after the flesh, but after the spirit.”

In this proposition two things will be noted:

1d. The standing existing for every believer is “no condemnation.”

The word condemnation is a compound word (katakrima) and points to the final penal consequences of sin. This was done away when the believer came into Christ Jesus by faith. It was at that moment that he was justified and established in the sight of God as absolutely righteous.

2d. The sphere in which condemnation was cleared away is “in Christ Jesus.”

In Christ penalty for sin was cleared away.

In Christ the power of sin was canceled.

In Christ the believer entered into a new position.

In Christ the promise of the outcome is guaranteed.

In Christ the believer is brought near to God, and nearer he could not be, for in the person of His son, he’s just as near as He.

2c. The provision is explained more fully by a series of contrasts.

2-11 There are three such contrasts.

1d. The two principles that are operating. 2

1e. The principle of the law of sin and death operates in men before conversion.

This law states that any want of conformity to the standard of the law must incur the wrath of the law which is death.

- 2e. The principle of the law of the Spirit of Life in Christ begins at the time of conversion.

This law recognizes that the Old man is dead, having paid the penalty in Christ, and the new man is none other than the Spirit of God dwelling in and ruling the life.

- 2d. The two powers that are operating. 3-4

- 1e. The power of the law which was weak through the flesh. 3a

The law itself was a perfect law, and demanded a perfect obedience. But it was external, and could offer nothing to perform the perfect demands. Its weakness was in sinful human flesh. The result was always despair. (Heb. 2:15 Rom. 7:24)

- 2e. The power of the Son of God in flesh condemned sin. 3b-4

He came in the flesh and condemned sin by paying the penalty of the law in full. Then by the Spirit he entered into believing men to impart to them his own holy ability to perform the righteousness of the law.

- 3d. The two realms of flesh and spirit that exist. 5-11

These two realms are set over against each other in bold contrast. And the importance cannot be overestimated.

- 1e. The interests expressed by flesh and spirit. 5

Those who are after or are measured by the flesh, are those who exhibit keen insight and interest in the things which minister to the flesh.

Those who are after or are measured by the spirit, are those who exhibit keen insight and interest in the things which minister to the spirit.

- 2e. The issues of such interests by flesh and spirit. 6

The mind of the flesh is death, that is, it leads in the direction which shall finally issue in death.

But the mind of the spirit is such that it leads in the direction of life and peace.

- 3e. The two experiences associated with flesh and spirit. 7-11

The signs along the way which indicate the direction one is going is marked by experience.

In the realm of the mind of the flesh, there is:

1. A state of hatred against God (7a).
2. Incapability of subjection to God (7b).
3. Incapability of pleasing God. (8).

In the realm of the spirit there are some things:

1. If one belongs to Christ, the Spirit dwells within (9).
2. If the Spirit dwells within, then one is dead to sin and alive to righteousness (10).
3. The indwelling spirit guarantees ultimate victory in personal conduct, but also in transformation of the body. (11)

3c. The provision is enjoined upon believers as a personal obligation. 12-17 This involves human responsibility and also divine resources.

1d. The human responsibility is not to live after the flesh. 12-13

The experience of believers makes them debtors. They become morally obligated to do some things:

This obligation is not to the flesh to live according to it (12-13a). After all, the flesh has done nothing for us but bring us into bondage, misery, and finally lure us toward death.

But there is an obligation to live after the Spirit. The Spirit delivered us from condemnation, imparted a new life, endowed us with all the gifts of the Spirit so that we might be able to live after the Spirit. Separating self from the deeds of the flesh by means of the Spirit will issue in life. 13B

2d. The divine resources for the children of God are two in number. 14-17

1e. A judicial relationship has been established with God. 14-15 The legal relationship has been established whenever these same people are led by the spirit of God. 14

The spirit of adoption recognizes the Father in the family and calls him Father. With these there is no spirit of bondage to fear. 15

2e. A spiritual relationship with God has also been established. 16-17 The Spirit of God and the human spirit in intimate agree on this, that such are the children of God. 16

This conclusion leads to them next, that is children, also heirs of God and joint heirs with Christ. 17a

If here and now we suffer with him, we shall also be glorified together. 17b

2b. The Procession in the journey from earth to heaven. 8:18-30

1c. The procession is described in general terms at the outset. 18

1d. The sufferings of the present time are disagreeable.

These sufferings are very plentiful. They are sensuous. But they are slight both in quality and quantity as compared with the glory.

2d. The imminent glory to be revealed toward us is infinite. While these glories are to be revealed in us. The text uses the preposition (eis) meaning toward us.

The sufferings are for the present time, and will soon come to an end. The glories are expected at any moment and will last forever.

The sufferings coming upon us are sensuous, but the glories will not only benefit us that way, and also beyond.

The sufferings discourage us for the present. But the glories may overtake us at any moment and therefore encourage us.

2c. The procession is explained in relation to creation. 19-25

Even creation joins with the saints in this suffering and longs for the day when the saints will be set free. So will creation. 19

Creation was not responsible for its condition, but submitted because God brought it upon men. 20

Creation is even now waiting for deliverance from the bondage of corruption which will come along with the glorious liberty of the son of God. 21

Both creation and the saints groan together from sufferings and yearn for the great redemption at the coming of Christ. 22-23

While passing through these sufferings, hope for the future and imminent glory keeps the saints persisting as they look toward glory. 24-25

3c. The procession is encouraged by the help which God gives within and without the believer. 26-30

1d. The Spirit of God assists the believer from within. 26-27

The sufferings of the way often get too heavy, it seems, to bear. Then the saint cries out to God. But his own limitations make it impossible for him to know exactly what the will of God is and for what he should pray. It is then the indwelling spirit intercedes for him. His prayers are always answered.

2d. The system of God working for the final salvation of the believer also aids him. 28-30

God works everything after the counsel of his own will. (Eph. 1:11) And he orders everything for the good of the believer from eternity to eternity. God's plan is an over all plan. He has already decreed that the believer shall reach glory. He therefore makes everything along the way to contribute to that end.

3b. The Preservation during the journey from earth to heaven. 8,31-39

Paul has reached the grand climax in this chapter, and he cries out, "What shall we then say to these things?" (31). He knows what he will say. This is just his way of bringing the reader face to face with the problem, and encouraging him to do some real thinking. The answer is threefold: God is working for us (31-34), and in us (35-37), and around us (38-39).

1c. God is working for us in three ways. 31-34

To raise the question with the condition "Since God is for us" offers its own answer. Who can be against us. There is no adversary who can stand up to God. But for the sake of argument things are enumerated.

1d. Judicially God is for us, for he didn't hesitate to pay the penalty for sin in His own Son. Since he did that, he will give us everything else along with Him. 32

2d. Mercifully God is for us, for he is the only one who has the right to sit in final judgment and yet he chose to declare us righteous. 33

3d. Faithfully God is for us, for while he might condemn, Christ paid the penalty for us, and has risen to make intercession for us upon the basis of what he did. 34

2c. God is working in us in the most remarkable way. 35-37

All of the perils that beset the believer from without have a way of affecting him in his faith and walk. But as great as they are, they are not able to separate us because working in by His spirit.

3c. God is working around us and we are in him. 38-39

The greatest perils of all cannot possibly separate from the love of God in Christ. After all, when one is in Christ there is no enemy that can threaten for Christ is no enemy that can threaten for Christ is the master of them all.

### PART III

#### VINDICATION OR THE WISDOM OF GOD REVEALED - 9:1-11:36

Key words: "Wisdom ... of God" (11:33)

Question: “Why does God now turn away from Israel to the Gentiles?”  
“Why has Israel been set aside?”

Answer: “That he might have mercy upon all.”

## Introduction

- 1) At this point in the epistle an apparent parenthesis, three chapters in length, is inserted. (Chap. 9-11)
- 2) Having dealt with the occasion for the Gospel of Christ, proving that all men are lost (1:18-3:20); and having described the operation of the Gospel, showing that it begins with justification, continues in sanctification, and concludes with glorification (3:21-8:39), one would expect the writer to present immediately the outworking of the gospel of Christ in the lives of men (12:1-15:33). But he delays it, and instead introduces a discussion relating to Israel.
- 3) But chapters 9-11 should not be regarded as a parenthesis, for the argument belongs to the main stream of thought. Here is the logical place to introduce it.
- 4) The argument of these three chapters is important to Gentile believers also, though perhaps more especially significant to Jewish believers. The importance is simply this: In the first eight chapters, Paul has been dealing with Jews as in the same class with Gentiles. Along with Gentiles, Jews are also lost (2:17-3:20). Jews as well as Gentiles must be saved the same way (3:22,23,29). These opening chapters seem to ignore the fact that Jews have any special relationship to God, which is so overwhelmingly taught in the Old Testament.
- 5) This will immediately give rise to an objection to the gospel of Christ, calling for a revelation of the wisdom of God (9:1-11:36)

The objection to the Gospel from the Jew would be twofold: Either God has forgotten his promises to Israel, or else the Christ or Messiah whom Paul is preaching is not truly the Messiah of Israel.

If God has forgotten his promises to Israel, then how can anyone depend upon his promises in the Gospel?

And if Christ is not the true Messiah, then why place any dependence in the Gospel?

In either case, or both, to Jew and Gentile believer alike, unless this objection can be answered, there is little use to admonish them on the way they should live as Christians.

- 6) So it is obvious that this division of the argument must appear at this point in the Epistle.

The unfolding of the argument moves along in this fashion:

In Chapter 9 Paul discusses God’s sovereign right over Israel as a nation.

In Chapter 10 Paul points to the matter from the viewpoint of Human rebellion in Israel as individuals.

In Chapter 11 the ultimate restoration of Israel as saved people is presented, which is followed by apostolic rejoicing for Israel as the object of mercy.

1A. The Divine Sovereignty, or God's sovereign election of Israel. 9:1-33

Introduction

- (1) The theme of chapter 9 is God's sovereign right over Israel as a nation.
- (2) Specifically the great subject of divine election is considered as it relates to Israel and also to the Gentiles.
- (3) Israel's sad condition is to be blamed upon herself, her blessings are from God.

1b. The introduction to Divine election. 9:1-5

1c. The present condition of Israel is first described. 1-3

1d. The certain character of Israel's lost condition. 1

Paul declares the truth of this fact. It is strengthened by the fact that he does so in Christ. His conscience bears witness also on this matter. The Holy Spirit not only works with him, but gives him the power.

2d. The continual sorrow for Israel's lost condition. 2

The response of Paul to this situation comes as a result of his own salvation. There was a day when he did not realize it himself. But now it is all so plain. The heaviness of heart therefore is great. The sorrow he feels has no let up. It is unceasing.

3d. The consuming passion for Israel's lost condition. 3

Now that Paul knows what this condition means, if it were possible he would gladly accept all the punishment from the Lord in their stead. He would suffer the agonies of hell. But this is impossible. There was no other good enough to pay the price of sin. He only could unlock the gate of heaven and let us in. If Christ is rejected, then there is no hope.

2c. The privileged character of Israel is now described. 4-5

The apostle names nine things which came within the privilege and experience of the life of Israel to make her stand out as a nation divinely selected and sustained of God for a notable purpose in time and eternity.

1d. Israel was established as a theocratic kingdom. (4)

“Who are Israelites.”

The word Hebrews distinguished this people from the stand point of language. The word Jew speaks of them in their national distinction from Gentiles. The word Israel (Gen.32:28) marks relationship to God. This was a nation which belonged to and was ruled by God.

- 2d. Israel belonged to a spiritual family. (4)

“to whom pertaineth the adoption.”

This does not mean the same as Rom. 8:15 which involves the individual. It is the nation that is under consideration as in Ex. 4:22 and Hos. 11:1. By adoption Israel was brought into the family of God with all the rights and privileges and blessings that goes to the members of the family.

- 3d. Israel enjoyed the supernatural presence of God. (4)

“and the glory.”

This glory refers to the visible, luminous appearance of the divine presence or the Shekinah glory. It was the luminous cloud by day and the pillar of fire by night that led Israel out of Egypt and rested over the mercy seat in the tabernacle and temple.

- 4d. Israel entered into national agreements with the Lord. (4)

“and the covenants.”

Some of these covenants were conditional. Most of them unconditional. God promised righteousness, posterity, inheritance to the nation, also a dynasty of kings from David.

- 5d. Israel was equipped with a perfect moral standard. (4)

“and the giving of the law.”

No other nation ever received such a spiritual standard as did Israel. Its moral and spiritual standard rises infinitely above and beyond that of any enlightened nation.

- 6d. Israel was provided with a perfect religious service. (4)

“and the service of God.”

This refers to the tabernacle, offerings, priesthood, ritual, etc. This is the only God-given religion in the world Judaism.

7d. Israel became the recipient of the great Messianic promises. (4)

“And the promises.”

These promises not only contain in them the Coming Messiah, but also the spiritual salvation in Him, together with earthly and material blessings.

8d. Israel sprang as a nation from famous ancestors. (5)

“Whose are the fathers.”

Abraham, Isaac, Jacob, Joseph, Moses, Aaron, etc. are great men. They stood high among the great of their day, and of any day. These men were great because they belonged to God. From them came a great nation.

9d. Israel is the nation through which came the divine Messiah. (5)

“And of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen.”

This is the supreme distinction for Israel. This Anointed servant of Jehovah is not only the Messiah for Israel, but is the Savior of all and the God of all.

2b. The operation of divine election. (9:6-13)

1c. The method of election establishes the surety of the word of God. (6)

1d. The factual statements of the word of God stand. 6a

Verses 4 and 5 list a whole array of things that are true of Israel. These things are to be found in the word of God. But they are not true in the experience of the nation of Israel. Is the word of God wrong? The answer is no. The explanation now follows.

2d. The failing individual from among the nation fall. 6b

Not all who can trace natural and blood relationship to Israel are to be accounted as those who belong to the nation as God defines it. The facts are only those who possess not only natural relation but also spiritual relation to Israel can claim to be true Israel. This means that individuals have failed. But ultimately the nation will not fail.

2c. The instances of election are so well known they scarcely need mentioning. 7-13

1d. The instance of Isaac and Ishmael illustrate election. (7-9)

Both sons were born to Abraham (7). But Ishmael was a son born after the flesh, while Isaac was born as a result of God's promise (8-9)

2d. The instance of Esau and Jacob also illustrate election. 10-13

1e. These two sons were born of the same mother as well as the same father. 10

2e. These two sons were distinguished before their birth. 11-12

Neither had done any good or evil. This would establish that election is of God and his purpose and not of man and his works. While in the womb God said the elder shall serve the younger

3e. Of these two sons God said, Esau have I hated but Jacob have I loved. 13

3b. The principle of divine election. (9:14-18)

1c. In mercy the principle of election is according to the sovereign will of God. 14-16

1d. The objection to election is that God is unrighteous. 14

2d. The answer to this objection is really unthinkable. 14b-16

The word of God spoken to Moses is the conclusive answer (Ex. 33:19). He will have mercy on whom he desires and be gracious to whom he desires. So then the issue is not with the one who wills or runs, but with God.

2c. In judgment election also proceeds according to the will of God. 17-18

1d. The scripture is cited again as proof on this point in the case of Pharaoh. 17

Time and again he hardened his heart against God. (Ex. 8:15, 32). But finally "Jehovah hardened :Pharaoh's heart" (Ex. 11:10 ASV), and judgment fell upon him.

2d. So the principle is true again that God shows mercy upon whom he will and hardens whom he wills. 18

4b. The sovereignty in divine election. (9:19-29).

1c. The Sovereignty of election is clearly stated. (19-21)

1d. The problem arising over election in the instance of Pharaoh. 19 If no one has resisted God's will, then why find fault?

2d. The answer to this objection is two fold. 20-21

By argumentation it is clear that the sovereign maker can do as he wills (20). By illustration the potter has a perfect right to make a vessel one way or another. (21)

2c. The sinfulness of men enters definitely into the discussion of election. 22-24

1d. All men are sinful, and the vessels of wrath have fitted themselves for destruction, and God has endured them. 22

2d. In order to make known the riches of his glory he has taken vessels of wrath and bestowed blessing upon them to make them vessels of mercy. 23

3d. This sovereign bestowal of mercy is upon Jews and Gentiles alike. 24

3c. The scripturalness of the foregoing argument is proven from the Old Testament. 9:25-29

1d. Hosea writes God's message that He will yet call Israel his people. 25-26 (Hos. 1:10 2:23)

2d. Isaiah declares that God has said that a remnant will yet be saved. 27-28 (Isa. 10:22,23 - 28:22)

3d. Isaiah writes again that except the Lord had left a seed there would have been total destruction. (Isa. 1:9 - Gen. 19:24)

5b. The conclusion to divine election. (30-33)

1c. By means of faith the Gentiles attained to righteousness. 30

The Gentiles so far as their works were concerned were condemned. When the righteousness of faith was revealed they believed, and this attained to righteousness. But this did not make them better than Jews. In themselves they were just like Jews. By exhibiting faith they demonstrated that God had elected them to salvation.

2c. By means of works the Jews failed to attain righteousness. 31-33

1d. The fact is that Israel has not attained to righteousness. 31

If human effort could attain, then the Jew should have, for they followed hard after the law of righteousness.

2d. The reason Israel did not attain to righteousness is evident. 32

They sought it by works and not by faith. They rejected him who alone is able to bestow righteousness.

3d. The willful blindness of Israel to the Messiah was foretold. 33

cf. Isa. 8:14 28:16          Ps. 118:22

2A. The Human Responsibility or mankind's rejection of free grace. 10:1-21

### Introduction

1. The elements of divine sovereignty in the election of Israel has been treated in chapter 9. This is God's way of providing for the exercise of human faith, and the way of introducing human responsibility into the picture of Israel's present condition.
2. It will thus be seen that Chapter 9 explains on the divine level why some Jews are saved, while chapter 10 explains on the human level why other Jews are lost
3. Though the author shift from divine sovereignty to human responsibility in the argument, he does not weaken, retract, or retreat from the things he has already affirmed in chapter 9. He dares not retreat from those things. If there is salvation for anyone, it lies in the fact that God is sovereign and moves in sovereign grace upon men to save them.
4. But on the other hand, men dare not hide behind God's sovereignty nor presume upon His grace to make God responsible for their unsaved condition. For this very reason the argument of chapter 10 is introduced into the text at this point.
5. The outline and movement of the argument of the chapter may be divided into four divisions.
  - a. The prayer of the apostle for rebellious Israel (1-4)
  - b. The provision in the Gospel for all men (5-10).
  - c. The purpose of the Gospel is to reach all men (11-15).
  - d. The proof of the above fact comes from the Scriptures (16-21).

1b. The Prayer of the Apostle for rebellious Israel. (10:1-4)

The heart's desire and prayer of the apostle is consistent with the argument of the preceding chapter. Only a sovereign God can satisfy such consuming passion and answer such searching need.

1c. The prayer for Israel's need. (1)

Prayer grows out of desire. Here it was more than mere desire, it was (eudokia) will, good will, choice, delight, pleasure, satisfaction. This desire was from his heart, the inner most center of his being comparable with intense longing, and something coming within the scope and consistent with the will of God.

So heavily did this weight upon his heart, so strongly did this passion control him, that he voiced this passion to God in a prayer of need (deesis), supplication. The intent of this prayer was for Israel's salvation. This prayer is going to be answered someday. It was in part during the life of the apostle Paul. Running parallel with this prayer were the efforts he put forth to reach the Jews with the Gospel.

2c. The proof of Israel's need. (2-3)

1d. The declaration of the truth of Israel's responsibility. 2a

In this statement Paul is undoubtedly alluding to his former condition. He knew it so well. This made it so much easier to understand and explain the true condition of Israel.

2d. The devotion of Israel to the service of God in Judaism. 2b

They had zeal, fanaticism, in carrying out the letter of the law, with its ceremonies, ritual, offerings, etc.

3d. The deficiency of full knowledge concerning God. (2c)

Israel had knowledge of God. They possessed the Old Testament Scriptures. But they did not have full knowledge of God. The intimate, precise, full knowledge (epiginosko) was not in their possession.

4d. The destitution of knowledge of God's righteousness. (3a)

This is the one point where they were deficient, and derelict. If there was possibility to know this righteousness, and there was, then they were ignorant in the sense that they thrust it from themselves.

5d. The determination to establish their own righteousness. 3b

There was zeal and enthusiasm, in fact, a veritable frenzy of effort displayed to establish their own righteousness. They had turned from that righteousness which was peculiarly their own.

6d. The insubordination to the righteousness of God. 3c

This means that there was disobedience, moral refusal to bow down and subject themselves, arrange themselves under the righteousness of God. In short, the set of the will was such that did not intend to recognize anyone as superior to themselves, not even God.

3c. The provision for Israel's need. 4

Christ is the provision or purpose of the law. His death satisfied the holy demands of the law. Where failing Israel had incurred the penalty of the law by breaking it, Christ came to satisfy completely its holy demands. In this way he produced and provided a righteousness that was transferable and might be appropriated by faith. This work which Christ performed is the message of the Gospel. This righteousness he provided is available to any one who will exercise faith, Jew or Gentile.

But this righteousness is not to be identified with the personal righteousness of Christ. That is not transferable. His holy and righteous life is his own and he cannot give that to another. But the righteousness he produced by paying the penalty for infraction of the law can be transferred to others by faith.

2b. The provision in the Gospel for all men. 10:5-10

1c. The righteousness by law. 5

In Lev. 18:5 Moses wrote clearly what the Jews never saw or did not understand. Living by the law means walking in all the commandments of the law to do them. No man ever successfully performed this feat, except One, because it meant keeping all the law all the time. Any infraction of that law was the same as breaking all the law (Jas. 2:10). Worse yet, even if it could be said that a man kept all the law all the time, so far as mechanical observance is concerned, there was yet the matter of motive involved.

In this respect, any who set out to keep the law for himself, started with a wrong motive and was defeated before he began. Therefore no man ever attained to righteousness by the law.

2c. The righteousness by faith. 6-8

How different from righteousness by the law. It does not impose conditions which no man can fulfill. It does not ask a man to ascend to heaven and bring Christ down (6), nor into hades and bring him from the dead (7).

3c. The responsibility of the sinner. 10:9-10

How unspeakably simple the Gospel makes it for any sinner to obtain the righteousness of faith.

1d. The condition which is in order to salvation.

“Believe in thine heart that God hath raised him from the dead” (9) “For with the heart man believeth unto righteousness” (10).

The heart touches the very moral center of men. If one believes in his heart that God has raised Christ from the dead, he believes that Christ paid the penalty for sin in full, and the resurrection is the evidence. Such a death saved the sinner from the penalty of sin; and such a resurrection is evidence of a Savior who lives to carry the work of salvation on to its culmination.

2d. The evidence that one has entered into this salvation.

“That if thou shalt confess with thy mouth Jesus as Lord” (9).  
“And with the mouth confession is made unto salvation” (10).

Confession is the outward evidence of the inward change. True confession is to say with the lips what one believes in the heart. Lips and heart agree in giving the same verdict concerning Christ. Confession is not a condition of salvation as such. But where it is absent one wonders whether there is any true faith. Perhaps the preposition “unto” (eis) in the original might mean “because”, and the whole clause might read - “And with the mouth confession is made because of salvation.”

3d. The conclusion is that salvation has been experienced and will continue to be experienced until it is completed.

“Thou shalt be saved”. (9)

This is just one word in the Greek, a future passive. This word means that salvation is certain. It means that it is future.

In the light of the entire teaching on salvation it means several things:

1. In its immediate and basic effects the believer is delivered from the penalty of sin by the blood of Christ.
2. In its progressive sense, it means the believer is being delivered from the power of sin by the indwelling spirit.
3. In its progressive sense also, it means the believer will be delivered from the pollution of sin by the Word of God.
4. In its ultimate and complete sense it means the believer will be delivered from the very presence of sin by the return of Christ.

3b. The purpose of the Gospel is to reach all men. 10:11-15

There follows further argument that human responsibility toward the Gospel is not made of none effect by the doctrine of election. This fact is further strengthened by alluding to the Scriptures.

1c. The provision of salvation is universal. 10:11

While there are some who would argue that salvation has been limited to the elect, it is quite evident that the Scriptures teach that the door of salvation is opened as wide as humanity. “Whosoever believeth on him shall not be ashamed.” This places any blame upon those who do not believe.

2c. The proffer of salvation is universal. 12-13

There is no difference between the Jew and the Greek in the matter of sin and condemnation. This is also true in the matter of salvation. There is just one way to be saved. Therefore the same Lord is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

3c. The proclamation of salvation is universal. 10:14-15

1d. It is necessary to make proclamation to all men.

If the provision has been made for all, and the offer has been made to all, then there must be a proclamation to all.

2d. It is reasonable to make proclamation to all. 14-15

Men cannot call upon the Lord unless they have believed. They cannot believe unless they have heard about him. They cannot hear unless some preacher proclaims the message. The preacher cannot herald the message unless he be sent.

3d. It is Scriptural that proclamation has been provided. 15 (cf Isa. 52:7)

“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”

4b. The proof of human responsibility comes from the Scripture. 10:16-21

In the closing movement of the argument, the apostle draws all the lines of reasoning to one point. Israel is made wholly responsible for her unsaved condition. It is clearly a case of individual disobedience on the part of every unsaved Jew. The Jews are guilty of rejection (16), to which they might raise an objection (17), for which there is ample refutation (18-21).

1c. The rejection of the Gospel. 10:16

“But they have not all obeyed the gospel.” The proof of this is from the book of Isaiah (53:1). “Lord, who hath believed our report?” Isaiah found that sort of response toward his preaching. It was even more so when Christ came.

2c. The objection of the Jew. 10:17

“So then faith cometh by hearing, and hearing by the word of God.”

His objection would be that faith cannot be aroused unless he hears the message of Christ. The only way the message about Christ can be heard is through the proclamation of that message. The suggestion is that the Jews cannot be condemned for what they have not heard. But this is only a last resort of the Jew to defend himself. It falls swiftly before the refutation which follows.

3c. The refutation of Jewish objection. 10:18-21

1d. The message has been universally broadcast (18). Paul uses the language of the 19<sup>th</sup> Psalm and applies it to the Gospel. There was universal representation on the day of Pentecost. (Acts 2:5-11)

2d. Moses in the law foretold this (19). In Deut. 32:21, he pointed to a day when Jews would be aroused when the Gentiles received this message.

3d. Isaiah looked prophetically into the future and spoke this same thing (20-21). Gentiles found the Lord in the Gospel. Jews turned away (Isa. 65:1).

3A. The Merciful Purpose, or the Final Restoration of Israel. 11:1-36

Introduction

1. The apostle has discussed at some length the reason for the salvation of some in Israel, and has insisted that sovereign election is the explanation (Chap. 9).
2. He has pointed out how the great majority in Israel are lost, and that human rebellion is the cause (Chap. 10).
3. But one more question remains to be answered; a question that is important to both Jews and Gentiles alike: What is the present status of Israel as a nation in the light of all that has been said in Chapters 9 and 10.
4. The opening words of Chapter 11 put the matter plainly, “Hath God cast away his people?” Or, to vary the question, will the unbelief of Israel cancel all the promises made to his people in the long ago?
4. Up to this point in the argument the apostle has been discussing election and rejection from the standpoint of the individual Jew. But now he turns to the nation as a whole. He cannot escape the problem as it relates to the nation as a whole. For covenants, promises, privileges, and inheritance in God’s plan are associated with the nation. The question at the outset of the chapter therefore deals with the nation. The argument of the chapter also clusters about the nation.

1b. The remnant of Israel is spared by election. 11:1-6

1c. The problem is stated in question form. 1a

“I say then, hath God cast away his people?”

This is no small question to a Jew. But neither is it a small question to the believing Gentile. Nor is it small to God Himself. The solution to this problem will determine in great part the value one will place upon the promises of the Old Testament. It does more than that. It settles for the believer the value of the word of God. It settles the question of the faithfulness of God.

2c. The proof is given in unmistakable terms. 1b-4

The proof is fourfold:

1d. Human reason teaches one that the answer to this question is an unmistakable “No”.

The very thought is unthinkable that God should cast away his people. “God forbid.” Anyone whose mind and heart have been charged and surcharged with the information

of the Old Testament and God's dealings with his people must answer just as Paul did. God forbid.

2d. Personal experience teaches Paul otherwise. 1b

“For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin”.

If anyone deserved to be cast away, Paul did. But instead God dealt with him in wonderful mercy. He can see through his own experience the experience of a larger group, a whole nation of Israelites. Thus he will not cast them away.

3d. Biblical doctrine of God also teaches otherwise. 2a

“God hath not cast away his people which he foreknew.”

Foreknowledge carries with it God's provision, preservation, and protection of his people. So he cannot at the same time foreknow and cast away.

4d. Individual history of Elijah is the conclusive proof. 2b-4

He lived at a time when it seemed to him that all the people had forsaken God except himself. He even interceded to God against the people. But gave answer to him by pointing out that He has reserved to himself 7,000 in Israel who had not bowed the knee to Baal. So, even though it appears that the nation of Israel has completely apostatized, God's grace is still 7,000 times greater than it appears, and there is an election of grace, a remnant who will believe.

3c. The conclusion may now easily be drawn. 11:5-6

There is a remnant according to the election of grace. This grace utterly excludes any and all works. This remnant consists of those whom God has saved and will save by His own sovereign grace.

2b. The Rejection of Israel was caused by Rebellion. 11:7-10

The failure of Israel is now being held up before the reader.

1c. The issue is called at the outset. 7a

“What then?” that is, what is to be the issue of this? Will God proceed in grace even as he started out in grace to deal with His people? The answer must be that he will. But human responsibility must not be overlooked.

2c. The methods employed by Israel and by God differ. 7b

Israel sought after righteousness and salvation by works, and failed. But God has moved in electing grace and has accomplished salvation for those who would accept.

3c. The result is described for those who reject. 7c-10

1d. Upon the unbelieving a blindness was sent. 7c

This was merely the outworking of moral law.

2d. But this was prophesied by Isaiah the prophet. 8a. Isa. 29:10

3d. Moses also prophesied that this would happen. 8b Deut. 29:4

4d. David also cited this prospect in one of the Psalms. 9-10 Psalm 69:22ff

3b. The Restoration of Israel is Entirely Future. 11:11-24

It will be seen that these plans not only relate to Israel, but also include the whole world of Gentiles.

1c. Final restoration of Israel will bring greater blessing to the world than the rejection of Israel. 11:11-15

1d. Israel did not stumble, merely that they might fall away forever. 11 God permitted this to happen that two other things might happen:

That Salvation might come to the Gentiles.

That the Salvation of the Gentiles might stir up the Jews to jealousy.

2d. Israel's restoration will be like life from the dead for the world. 12-15 The fall of Israel meant riches to the world. 12a Diminishing meant riches to the Gentiles. This ought to provoke to jealousy. Reception and fullness of the Jews will be a life from the dead. 15

2c. The partial rejection of Israel is no reason for rejoicing by the Gentiles. 11:16-21

1d. The root is the basic part of the tree. Life and nature comes from it.  
16,17

2d. The branches, whether natural or wild, are exactly the same, 18,19

3d. The connection of the branches with the tree depends upon the surgeon. 20-21  
Unbelief caused the surgeon to break off the natural branches. Unbelief will cause the wild ones to be broken off.

3c. Future reception will be meted out on the same basis as formerly. 11:22-24

1d. The severity of God was manifest toward Israel. 22

Because of Israel's unbelief the severity of God came upon them. 22 If the Gentiles continue in God's goodness, it is well; but if not, then severity will fall upon them.

2d. The goodness of God is now manifest to Gentiles and will be to Israel.  
23-24

If Israel turns to God in faith, then shall graft them back in again. If God could take the wild olive branches and graft them in contrary to nature, then surely he can graft the natural branches back again.

4b. The Redemption of Israel is absolutely certain. 11:25-32

1c. Hardening in part is upon Israel during the times of the Gentiles.  
11:25

The mystery of which he speaks has to do with God's turning to the Gentiles when the Jews turned away. This was not foreseen in the Old Testament in any clear way. Until the times of the Gentiles run out, God will continue to reach out with the message of grace to Gentiles. During this time the greater part of Israel will remain blinded.

2c. But salvation in full will come to Israel in God's time. 26-27

When the times of the Gentiles have run their course, God will turn again to Israel, and so "all Israel shall be saved." At that time God will send His Messiah, the Deliverer, and Christ shall turn away ungodliness from Jacob. There will be then a remnant of Israel, longing for the return of the Messiah, and this entire remnant will be saved, and so all Israel will be saved. Thus will the covenant of the Lord be fulfilled in taking away their sins.

3c. The election of grace will then be completely realized. 11:28-32

1d. God has allowed Israel to be enemies, so that the Gospel might go to the  
28a

2d. But the election of grace stands for the sake of the Jewish fathers. 28b-29  
The gifts and calling of God are without repentance.

3d. Jewish unbelief brought mercy to the Gentiles; and mercy to the Gentiles will bring mercy to the Jews. 30-31

4d. All peoples thus, Jews and Gentiles alike were concluded in unbelief, in order that God might have mercy upon all. 32

5b. The Rejoicing for Israel leads the apostle to worship. 11:33-36

God's dealing with Israel brought salvation to the Gentiles. In His wisdom he intends yet to reach Israel. Wonderful his works to reach all men with salvation. This is cause for bowing in adoration before the incomprehensible God of all grace.

PART IV

EXHORTATION, OR THE WILL OF GOD REVEALED

12:1 - 15:33

Key word	-	“Will of God” Romans 12:2
Question	-	How should a saved man walk?
Answer	-	“Be ye transformed” Romans 12:2

Introduction.

1. The great doctrinal portion of the epistle is not completed. This consisted of the first eleven chapters of the book. In these first eleven chapters Paul has presented the great doctrine of salvation.

- (1) He has argued convincingly that the occasion for the Gospel is the wrath of God revealed against sinful man. 1:18-3:20
- (2) He has set forth the operation of the Gospel in the revelation of the righteousness of God. 3:21-8:39
- (3) And he has answered the objection to the Gospel by pointing out the revelation of the wisdom of God. 9:1-11:36

2. The great practical portion of the epistle is now introduced. This covers chapters 12 through 16, and especially chapters 12-15. In these chapters he will point out how the Gospel ought to have its outworking in the lives of the saints.

- (1) He will point out the realization of the purpose of God in the lives of the saints. 12:1-21
- (2) He will indicate that there should be subjection to the powers of the state. 13:1-14
- (3) He will describe how there should be edification of the people within the church. 14:1-23
- (4) And he will make clear that there should be an exhibition of the person of Christ in the life and ministry of the saint. 15:1-33
- (5) The final chapter of the book is not unimportant, though it is largely given over to recommendations, salutations, warnings, and benediction. 16:1-27

3. The basis or grounds for these practical exhortations is “the mercies of God” set forth in the first eleven chapters.

1. These mercies demonstrate that God’s methods with men are sovereign, supreme, sublime, and sufficient to bring blessing to the entire human race.
2. Where these mercies have been experienced, obligation rests upon such people, and God’s claims are set forth.
3. The order is logical. First, revelation; then, responsibility. First, principles; then, practice. First, doctrine; then, duty.

## 1A. THE REALIZATION OF THE PURPOSE OF GOD FOR THE SAINTS. 12:1-21

### Introduction

1. “Therefore” provides the logical connection with the preceding chapters of the book. And this word indicates that what follows is a logical outcome. Only appears three times (5:1; 8:1 and 12:1). The other two are joined to statements of fact. This is joined is joined to an appeal.
2. “Beseech” or as the original Greek indicates - “exhort” gives the key and clue to the chapters which follow. This is an appeal to conduct based upon the mercies of God.
3. There is a sense in which verses 1 and 2 introduce the entire practical section of the epistle. But they are most appropriate for chapter 12.
4. We shall observe three things in this chapter: (1) The presentation of the self to God, 1-2; (2) The humiliation of self for service, 3-8; (3) The dedication of self to others, 9-21.

### 1b. The presentation of the self to God. 1-2

There can be no proper relation to the state, the saints or ministry, where there is not first a proper relation with God. That is why the apostle begins the practical section in this way.

### 1c. The practical appeal to the saints of God. 1a

“I beseech you therefore”... brethren”.

I call this the practical appeal because it confronts the believer with several things that are generally recognized to be practical.

- 1d. These people have experienced regeneration. They have been born into the family of God. The word “brethren” is a word which speaks of birth, coming from the same womb. Hence the vital blessings of a new nature have been experienced.
- 2d. These people have entered into a new relation. They are now children of God and are therefore subject to a heavenly father. This also would be a logical conclusion from the word “brethren”.
- 3d. They are now subject to exhortation. Brethren have an interest in one another and are obligated to give and receive exhortation. This is in the word beseech (Cf. Heb. 10:25).
- 4d. They are now placed in a new position. This position is one of logical obligation. Wherever benefit has been received, there is “therefore” obligation to respond and use it in the proper way.

### 2c. The providential basis for the appeal to the saints. 1b

“by the mercies of God”, or “through the mercies of God”.

- 1d. These mercies describe what God has done for the believer. In all the 11 chapters of this book up to this point, there is nothing of what man has done for God, only what God has done for man.
- 2d. These mercies are the channel through which one comes to the place of service for God. It is impossible to reach that place by any other means. And because this is true these mercies become the basis of appeal, the lever for action, the dynamic for service.
- 3c. The personal presentation of the self to God for service. 1c “That ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service”.
- 1d. The action of making the presentation to God.  
“That ye present”

The aorist tense means to do this in a once-for-all action. This should be a decisive crisis in the life of the believer. It should make a time of real change in the course of his conduct. The verb is the same appearing in chapter 6 and verse 13. It deals definitely with sanctification. The word present is better than yield. It suggests, an active, positive move. It is the word used of Christ’s parents when they took him to the temple (Luke 2:22).

- 2d. The identity of the presentation made to God.  
“Your bodies”  
This does not mean, as some imagine, a carcass of flesh, and blood, and bone. The word body denotes an organism. It is another way of saying the whole man. This includes all that he is, every talent, and all the time that goes with it.
- 3d. The condition of the presentation made to God.  
“A living sacrifice”.  
Our bodies are intended to be a positive, a real offering made to God. There is nothing of the negative sense associated with the word sacrifice. This does not mean that we are giving up something, but that we are giving something to God.  
  
And this body which we give is living. O.T. sacrifices were dead. The worshipper identified himself with the animal by placing his hands upon the head. But then he had to kill the animal to offer it to God. Once Christ died, that was ended forever. What God wants now are living sacrifices.  
  
To live for God takes more than to die for him. For it requires all that we are and all of our time.
- 4d. The quality of the presentation made to God.  
“ Holy, acceptable unto God.”  
It is holy in that it is a body which is set apart to God. This setting apart was done by God in the work of the blood shed at the cross, and the spirit of God who regenerated

the believer. But now it should be done by the believer himself by separating that body from every sinful deed.

It should be a body which has been so separated from sinful deeds that in the eyes of God it is something that is well-pleasing, more than acceptable because it is clean and pure, and meets with His approval.

5d. The reasonableness of this presentation to God.

“Which is your reasonable service”.

One might translate - which is your logical act of worship. To hand our bodies over to God is perfectly logical. Christ bought us with his precious blood, and that we acknowledged when we accepted him as Savior. It is perfectly reasonable then for him to ask us to turn over to him what he purchased. In doing this, we are performing the act of worship which a believer-priest should perform. Unlike the Levitical priests, he has no other sacrifice to offer other than himself.

4c. The progressive transformation of the self into the likeness of Christ.

“And be not conformed to this world, but be ye transformed by the renewing of your mind” (2a)

1d. The prohibition of conformation to the world.

“And be not conformed to this world”.

This may be translated - stop masquerading in the forms of the world.

While Christians have a new nature, this does not mean that they are exhibiting this nature in their conduct. Their conduct may go on as before they were saved. This urges them to stop that sort of thing.

The habits, styles, mannerisms, speech, enjoyments, plans, etc. of the world are confined to this age, and will pass away. The believer ought never to be putting on those outward forms which cover up this true identity.

2d. The performance of transformation into the likeness of Christ.

“But be ye transformed”.

This is the act of putting a form on the outside that clearly demonstrates the nature that is on the inside. That word transform (metamorphoo) describes what the caterpillar does during the winter months in his cocoon before coming out in the spring with the form of a butterfly. This outward form indicates clearly that he has a butterfly nature. This is something that must be progressive throughout the Christian life. Hence the verb is a present tense.

3d. The provision made of this transformation

“By the renewing of your mind”.

There is only one thing which will provide the means or instrument for bringing about this progressive transformation and that is the renewing of the mind. The renewing of the mind must be done by means of the word of God. The Bible is the repository of God's mind and thought. And if we expect to put on the forms of God, to walk after God, then we must think God's thoughts after him. This is argument enough for personal, daily devotions.

5c. The positive proving of the will of God for the saint.

“That ye may prove what is that good, and acceptable, and perfect will of God” (2b)

1d. The procedure to follow in seeking the will of God.

“That ye may prove”.

This is a process as indicated by the present tense of the verb. And it runs parallel with the transformation in the life of the believer. It is something that follows step by step. It is testing out each day by the word of God what our walk should be for that day. This testing is for the purpose of approving the thing that is right. By using the word of God as the measuring instrument, one experiences what it means to do and to be always in His will.

2d. The particular element of the will of God being sought. This is made clear by noting the verses which follow (3ff).

3d. The perfection of God's will is the only thing acceptable.

“What is that good, and acceptable, and perfect will of God”.

God's will is always good, good in essence, though not always attractive outwardly. It may be hard and difficult, but it is good.

God's will is acceptable. It is acceptable to God and should be to us. Just as our bodies are acceptable to him, so His will ought to be acceptable to us.

God's will is perfect. There is nothing lacking in it. And we should desire that for our lives no matter how difficult it may seem. Though the outward situation may seem unattractive and as though things are all going wrong, yet His perfect will is the safest, and happiest place to be.

2b. The humiliation of self for service. 12:3-8

Once the self is put in right relationship to God and is ready to do His will, then the believer is ready for service. But included in this is God's will for his life. This means that the believer must properly evaluate himself if he is to do service. This will always result in humility, for one cannot possibly take inventory of himself without realizing how little he has to offer the Lord. To realize this brings one down in his own estimation, and once one comes down level with the ground he is in a position to be used of the Lord. Whatever gift God has given, though ever so small, is still valuable, and when this is used for the Lord, good comes to men and glory to God.

1c. The sober estimation of self (3)

1d. This is a gracious revelation.

“For I say, through the grace given unto me”.

2d. This has a universal application.

“To every man that is among you”.

3d. This warns of human exaltation.

“Not to think of himself more highly than he ought to think”.

One should not over think, or be conceited concerning himself. It is a species of insanity.

4d. This calls for sober evaluation.

“But to think soberly”.

But neither should he under estimate, for what he has is God given and therefore nothing can take its place.

5d. This should be measured by divine distribution.

“According as God hath dealt to every man the measure of faith”.

This would imply that whatever gift has been given by God he has measured it out in proportion to our ability to receive and use it for Him.

2c. The several members of the body of Christ. 4-5

1b. There are many members making up the one body. 4a

2b. Each member has its own individual function to perform. 4b

3b. All the functions work together to make a complete organism. 5a

4b. And each member is vitally related to every other member. 5b

3c. The differing gifts for ministry. 6-8

The thing that makes for varied ministry among the members of the church is the differing gifts. Those mentions are merely representative. There are many others.

1d. Gifts are endowments of the grace of God upon members of the church. 6

This should make every person grateful for what he possesses, and humble him in the exercise of the gifts.

2d. These gifts are representative of the many that are distributed to believers. 6-8

Prophecy	--	for revelation.
Ministry	--	for edification.
Teaching	--	for understanding.
Exhortation	--	for encouragement and progress.
Giving	--	for general welfare.
Ruling	--	for order and adjustment.
Mercy	--	for helping the needy.

3d. Each gift should be cultivated and exercised according to the proportion of faith. 6b

4d. Each gift should be exercised with an eye single to the glory of God. 8a

“With simplicity” - means not with double facedness. And there is just one motive that should control the believer, that is the motive for the glory of God.

5d. Since each gift is important, however small, it should be exercised with diligence. 8b

6d. Each gift should be exercised with joyful spontaneity or hilarity and abandon. 8c

3b. The dedication of self to others. 12:9-21

Presentation of self to God (1-2), and humiliation of self for service (3-8), then find their true and proper sphere of expression in the realm of love toward others (9-21).

1c. The principle of love set forth. 9

1d. Love seeks the good of its object and is in no sense hypocritical.  
This is true of God, for God is love.

2d. The obverse of love is hatred for and separation from evil in all its forms.

3d. The essence of love is being continuously joined to that which is good.

2c. The practice of love toward the brethren. 10-16

“With brotherly love” is the key to this section.

A whole list of graces are mentioned here that should be displayed under varying conditions. All of these will exhibit love in operation within the Christian community.

3c. The practice of love toward those who are outside the church. 17-21

“No man” (17) and “All men” (17) provide the key to this division.

1d. Love prohibits the working of evil toward any man. 17-18

2d. Love resigns itself to God who is the avenger of all evil. 19

3d. Love bestowes positive good upon even its enemies. 20-21

2A. THE SUBJECTION OF THE SAINTS TO THE POWERS OF THE STATE. 13:1-14

#### Introduction

1. Passing now from the outworking of the Gospel as set forth in chapter 12 in which the Christian’s duty in the realm of the church is set forth, the writer moves to the Christian’s duty in relation to the state.

2. The keynote is struck in the opening words of chapter 13 “Let every soul be subject to the higher powers”. These powers are the governmental authorities constituted in the nations of the world, as the word “rulers” in verse 3 indicates.
3. This subject was a very live issue in the early church, and therefore there was need for much instruction. Jesus had announced that His “Kingdom” was “not of this world” (John 18:36). He had called believers out of this world, and demanded that they be separated from this world (John 17:15). Jewish believers probably resorted to Deut. 17:14-15. Pharisees and Herodians tried to catch Christ (Mk. 12:13-17).
4. In order to reconcile allegiance to Christ with allegiance to the state, Paul must devote a whole chapter to the subject. In this chapter he puts the believer at rest with respect to the matter of nonresistance mentioned at the close of the previous chapter (12:17-21).
5. A believer might well conclude that leaving vengeance upon evil doers wholly in the hands of the Lord might produce anarchy. But this is not so, as Paul proceeds to show. God has made provision for judgment of evildoers through constituted authority, namely, the state.
6. The unfolding of this theme helps the believer to put himself in his proper place in relation to the constituted authorities of the world. At the outset of the chapter Paul deals with the powers of the state (1-7), moves to the people of the state (8-10), and concludes with the prospect for the state (11-14).

1b. The powers of the state. 13:1-17

1c. The ordination of these powers for ministry. 1-2

1d. The Command for subjection to the state. 1a

“Let every soul be subject unto the higher powers”.

This was a strong command and a needed one.

2d. The reason for subjection to the state. 1b

“For there is no power but of God.” This means that all powers ultimately derive their authority from God. Pagan rulers would never have admitted this. But this is an encouragement to the Christian to know that God is sovereign and works all things after the counsel of His own will (Eph. 1:11). To many Christians this may sound strange even today, especially when they think of the monsters of iniquity who sit upon thrones.

But

1. The Psalmist declared it was so -- Ps. 75:6-7.

2. Daniel announced it to Nebuchadnezzar -- Dan. 4:25, 32.

3. Christ confirmed this great truth -- John 19:10-11.

3d. The penalty for resisting the powers. 2

In this case resistance does not have to do with resistance to evil.

But where the state has ordained that which is right, any resistance will bring some sort of sentence. And the believer should know that he is ultimately resisting God.

2c. The operation of these governmental powers. 3-4

- 1d. The government is ordained to promote good in its realm. 4a  
All those who do good may well expect that they shall receive praise from the government (3)
  - 2d. The government is ordained to punish evil in its realm. 3-4  
He who does evil should therefore be afraid, for wrath will eventually descend upon him.
  - 3d. In the light of this argument, if the government departs from its role to promote good and seeks to establish evil, then it has stepped aside from the purpose for which God ordained it. Certainly God does not ask Christians to be subject to the government in such matters.
- 3c. The obligation to obey these governmental powers. 5-7
- 1d. The motive for being subject to the powers. 5  
One has already been mentioned, the negative, namely for fear of punishment. But there is a positive one, namely, conscience. Knowing that God has ultimately ordained them, then one ought to want to be subject. For it is being subject to God.
  - 2d. The instance of subjection already being obeyed. 6  
There is no question but what all pay taxes or tribute to the government in power. This is done because it is recognized that authorities are trying to promote good. But when one knows that God has put them there for that purpose it is even stronger.
  - 3d. The principle of subjection to the powers. 7  
Real care should be exercised therefore to determine who deserves such. Render to all their dues - tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor.
- 2b. The people of the state. 13:8-10
- 1c. The general obligation to the people. 8  
Mere submission to the powers of state will not discharge the responsibilities of the Christian toward the people of the state. Such a response is negative only. There should be a positive response. It should be love. One should not be in debt to people except in one way - that is with love. God loved the unlovely, so should we, and thus fulfill the spirit of the law.
  - 2c. The opportunities with the people of the state. 9  
The various commandments of the second table of the law pertaining to man are enumerated, and summarized in love. The second table of the law touches every aspect

of the life of man in their relations with one another. And what may not seem to be touched are certainly comprehended in the law of love.

3c. The outcome of showing love to the people of the state. 10

Love works no ill to its neighbor. That is the way of saying in the positive sense that love always seeks to good to its object. In this sense then, love is the fulfilling of the perfect law of God.

3b. The prospect for the state and its people. 13:11-14

1c. There is need for right activity toward the state. 11

The hour is late, and the season when our salvation will be completed is upon us. This means that every believer is behind in his duties and responsibilities, and also those that pertain to the people of the state.

2c. There is need for putting on the armor of light. 12

As the night moves on it becomes darker and more dense. As the light draws nearer it is time to get ready to enter into the light. Armor of light will be the only thing that will help others in the darkness, and it will be the only appropriate thing as the light appears.

3c. There is need for attractiveness on the part of believers. 13-14

The word “honestly” once meant what our word honorable means today. It means attractiveness. The old life of sin with the revelings to satisfy the flesh carries nothing that is attractive to anyone.

The believer should put on Christ. This is another way of saying that he should manifest in outward expression what he is in inward nature. There is something attractive in the Lord Jesus.

Above all things the believer should follow the principle of not making provision for the flesh in any way. This would rule out all the fine spun logic and casuistry for escaping the clear spiritual responsibility.

3A. THE EDIFICATION OF THE PEOPLE IN THE CHURCH. 14:1-23

Introduction

- (1) In this chapter the writer deals with the consuming passion of the saints for the people in the church. This is to promote the edification of the people of the church. Believers in continual association should live in such a way that it works for the spiritual upbuilding of every member (14:19).
- (2) In a world of imperfection and sin problems are bound to arise. There is therefore within the church every stage of spiritual growth from babyhood to maturity. This will produce varying degrees of spiritual discernment, and therefore differences of opinion resulting in problems.

- (3) These problems appeared early in the Christian church and they have not ceased. To help the early Christians Paul wrote 1 Cor. Chapters 8-10, and also chapter 14 of Romans. The principles in these chapters are adequate for all time and sufficient for the problems of today. Here are the governing principles of heaven for application to the heavenly society here in the earth.
- (4) The theme of this chapter can be stated as follows: “The Christian and his weaker Brethren”. This is obviously the case when one compares 14:1 with 15:1. “Him that is weak” is the focal point in chapter 14. “We then that are strong” is the focal point in chapter 15.
- (5) It is important to know the meaning of the “Weak” brother and the “strong” brother. The weak brother is not necessarily one who is morally weak. He is more apt to be one who is in no sense morally weak. In fact, he is one who is scrupulously pious. Paul declares that he is “weak in the faith” (14:1). This means that his understanding of Christian truth is limited.
- (6) The one who is strong in the faith is one whose grasp of truth is far more complete (15:1). But because one is strong may not mean that he is scrupulous in conduct. He should be, for more light imposes more responsibility. But it is often true that such people deliberately ignore the light and its obligation.
- (7) The theme of this chapter is cooperation in order to the mutual edification of the membership of the church. Cooperation must express itself in mutual permission (14:1-12), and result in mutual edification (14:13-23).
  - 1b. Cooperation expressing itself in mutual permission. 14:1-12
    - 1c. The problems arose over questions of diet and days. 2-6
      - 1d. Diet was a real problem to many converts. 2-3

It was a problem to Jews, for their law differentiated between clean and unclean animals.

The Gentile had the problem of things offered to idols. And in some cases the matter of eating any flesh as over against herbs.

The facts were that all things are given of God and should be received with thanksgiving (1 Tim. 4:3-5). But this is only true where believers know the truth. If they are weak in the faith, then this problem must be solved as Paul here suggests. The larger discussion is in I Cor. Chapters 8-10.
      - 2d. Days and their observance were also a problem. 5-6

Jew and Gentiles alike to this very time have the problem over the sanctity of days. What about Sunday, the Lord’s day, and how should it be used. There are some who are very scrupulous. They are probably among the weak.
  - 2c. The principles guiding in the solution of these problems. 1,3,5,6
    - 1d. First, there should be loving reception of the weak brother. 1

Because the weak brother holds some peculiar ideas on diet or days or something else, the strong one who knows better should not reject him from his company and association. Nor should he enter into unkindly arguments or ridicule. He should lovingly receive the brother into intimate fellowship and bring his own conduct into conformity with that of the weak brother if necessary.

2d. Second, there should be mutual permission on the part of each. 3

The strong brother who eats should not look down upon or despise the weak brother who does not eat.

The weak brother who does not eat should not judge the strong one for eating.

The facts are God has received both. And if God has, then each should receive the other.

3d. Third, there should be recognition of personal responsibility. 5-6

Each one should be persuaded in his own mind what is right, and then do it. His duty is then to God, and is in no sense to some person. Each believer will then be following his conscience and will be doing service to God. This means further than that each is responsible to attend to his own business.

3c. The provisions serving as incentives to motivate the principles, 4,7-12

These principles cover the entire ministry of Christ.

1d. The present work of Christ in the believer alone enables him to stand.

It is not the business of one believer to judge another. Each believer is to be judged by his own master. And if one is a servant of Christ, Christ will be sure to work in him that which is necessary to make him stand.

2d. The past work of Christ made believers His own servants. 7-9

No believer lives or dies to himself. In fact, Christ died that the sinful man might die and be buried and put away forever. And Christ rose again to become the Lord of the believer. No, whether living or dying, the believer belongs to the Lord, and his service is to the Lord.

3d. The future work of Christ is further incentive for action. 10-12

Since every believer must stand before the judgment seat of Christ and give account for himself, it does not behoove him to usurp the place of Christ in judgment now. While it is proper for each believer to be concerned for others now, this does not mean that it is his business to sit in final judgment. It is proper to let each believer live his own life as he sees fit in the light of the coming judgment seat of Christ where he must give his own account.

Since all believers should have one aim, to glorify God;  
And we all have one Lord, Jesus Christ our Savior;

And we must all stand before a common judgment seat'  
Some practical exhortations are now to follow.

2b. Cooperation expressing itself in mutual edification. 14:13-23

Whereas the preceding argument was in a sense negative, or at least neutral, by way of solving the problems of relationship between strong and weak brethren, the argument from this point on takes on a more positive character. It is no longer mutual permission, but mutual edification that should control believers.

1c. The principles for personal conduct. 13-15

1d. There should be concern for the spiritual state of one another. 13

One should not only not judge his brother, but he should not by his conduct put a stumbling block or an occasion to fall in his brother's way.

2d. There should be concern for the spiritual standards of one another. 14

The strong brother is undoubtedly right about the matter of eating, for there is nothing unclean of itself. But the strong brother should respect the opinion of the weak one. The weak brother is following his conscience insofar as it is enlightened.

3d. There should be concern for the spiritual sonship of one another. 15

Eating meat may grieve a weak brother. Deliberate indulgence in the face of this is not only uncharitable, it is worse. It may be the human cause for destroying this brother for whom Christ died.

2c. The preservation of personal testimony. 16-18

No matter how much one knows about the truth, nor how much right he may have to do certain things that in themselves are not wrong, by doing them, he may endanger his testimony with the weak brother. For this reason he needs to be reminded of several things.

1d. The importance of personal testimony. 16

If the weak brother thinks that one is doing wrong, he is likely to conclude that the thing is wrong, and this will disqualify the testimony of the strong brother.

2d. The basic nature of the kingdom is spiritual. 17

The dominion of God is not made evident by eating and drinking. It is exhibited by righteousness, and peace, and joy born of the Holy Spirit.

3d. The Lordship of Christ is displayed by forbearance. 18

True service to Christ is exhibited, not selfish satisfaction of self even when those things are right, but by willingness to forego in behalf of the weaker brother.

3c. The purpose of personal abstention. 19-21

1d. Edification, or the building up of one another in the faith. 19

Following after those things which make for peace is the proper course to pursue. Emphasizing differences make for hard feelings and faction. In the atmosphere of peace and tranquility weak brethren will grow in grace and knowledge.

2d. Destruction can easily result if the strong one selfishly bolts ahead. 20

If eating offends the weak brother, then the good thing to be strong becomes evil. It becomes evil because it destroys the work of God.

3d. Obstinance in such cases is therefore a good thing. 21

When a matter of conscience is involved, the only right thing to do is abstain. It will be right both before God and before the brother. It is the best interests of the weak brother that determine rightness.

4c. The test for personal participation. 22-23

The test, it will be seen, covers both the strong and the weak.

1d. The strong brother is counseled to regard his own faith as a reason for prohibition. 22

In the matter of faith, he may have full understanding concerning the thing he is doing, and realize that it is not wrong in itself. But his faith is not something to put on exhibition. It is something that is very intimate and personal and should be on display only between himself and God. The above all things in exhibiting faith, it should not be in something that will condemn him because it harms his brother. Faith ought to teach him to abstain.

2d. The weak brother should be encouraged by his own doubt to abstain from things.

23

If the weak brother is not persuaded that a certain course of action is right, then he had better not do it. For whatsoever is not of faith is sin, and where sin is involved there must be some sentence to come upon one. Most certainly his conscience will condemn him, and God will doubtless do the same thing. This condemnation does not mean loss of salvation or any such thing. But there will be a judgment seat of Christ for all believers.

4A. THE EXHIBITION OF THE PERSON OF CHRIST. 15:1-33

Introduction

(1) The great argument of this epistle is now drawing to a close. And the movement of thought in relation to the outworking of the Gospel in the life of believers is also about to conclude.

(2) The conclusion is essentially the need for the exhibition of the person of Jesus Christ in the lives of believers, this to be exhibited in their ministry.

(3) The ministry of the saints is the key to this chapter. Note verses 8, 16, 25, 27, and 31 where the word ministry or service in some one of its forms appears. The entire chapter is permeated with the idea.

(4) There are two general movements of thought in this chapter. The first half deals with the personal ministry of Christ (1-13), while the last deals with the ministry of Paul (14-33).

1b. The exhibition of Christ in personal ministry. 1-13

Two things were true about the ministry of : Christ: (1) Its goodness, which was sacrificial (1-6); and (2) Its glory - which was impartial (7-13). This ministry is an example for believers.

1c. The goodness of this ministry. 1-6

1d. The exhortation to follow the example of Christ. 1-2

This is a continuation of the argument of the preceding chapter, but addressed especially to the strong. It is the responsibility of the strong to bear the infirmities of the weak, and not to please themselves. By following this principle it will work to the edification of one's neighbor.

2d. The example was clearly set forth in Christ. 3-4

Christ did not please himself. In fact his whole ministry was sacrificial. The reproaches of sinners against God fell on Christ. In fact he willingly took them, in order to shield believers from the awful penalty that would otherwise have been theirs.

All this was written ahead of time in the prophetic word of the Old Testament. When Christ came he did not turn aside from it. But it was all written for our learning, and comfort, and to produce persistence in believers.

3d. The prayer of the apostle for believers. 5-6

Calling upon God to grace these believers with the mind of Christ is a very effective way of encouraging them. This will give them persistence through some of the difficulties that for the present seem to be distressing. And ultimately their persistence will burst forth into a paeon of glory and praise.

2c. The glory of this ministry. 7-13

1d. The exhortation to follow the example of Christ. 7a

The glory of this example is in the exhortation. "Wherefore receive ye one another" (7a). This is almost like the words of 14:1. This means to welcome not for the sake of argument or criticism, but with readiness of spirit as a brother with equal rights to hold opinions and follow his conscience insofar as it has been enlightened.

2d. The example of Christ was this very thing. 7b-12

Christ received us (the strong believer) to the glory of God.

It is the glory of impartiality, the glory of grace shown to the Jews (8) and to the Gentiles (9-12), with no cause in either for showing this favor.

Now if the weak brother seems undeserving of such treatment, let every strong believer recognize that he too was undeserving of Christ's welcome and gracious treatment.

3d. The prayer of the apostle for them. 13

It is God after all upon whom they must depend to bring about this remarkable exhibition of grace in the strong believer toward the weak.

He it is who is able to make our hopes blossom into reality. And he will do this through the power of the Holy Spirit who indwells every believer.

2b. The exhibition of Christ in Pauline ministry. 14-33

Paul now describes the ministry to which he was called of the Lord, giving four outstanding characteristics: particular, powerful, purposeful, prayerful.

1c. The particular ministry of Paul. 14-17

1d. His persuasion concerns their spiritual condition. 14

He is sure that they are genuinely saved, and therefore full of goodness, filled with all knowledge, and also able to admonish one another.

2d. His part in the ministry to the Gentiles was God-given. 15-16

He received this on the Damascus Road. It was a special ministry to Gentiles. It included the fact that the Gentiles would be acceptable to God, for they would be sanctified by the Holy Ghost.

3d. His passion was to fulfill this ministry to the Gentiles. 17

Nothing was therefore greater to him than that this will of God for him might be finally realized. This included more than just the preaching of the word. It included also the realization of this in the Gentiles.

2c. The powerful ministry of Paul. 18-21

1d. The permission to speak of this ministry. 18, 19a

This alone was his. He could not say anything about other things wrought among the Gentiles. But he did have the right to speak of what he had done. This consisted in word and deed, through mighty signs and wonders, by the power of the spirit of God.

2d. His preaching ministry is the chief point of emphasis. 19b

By this time he has covered Palestine, Asia Minor, and almost the entire peninsula of Greece, and his preaching has been full and effective. No missionary has ever exceeded him before or since.

3d. The plans of his ministry explains why it was powerful. 20-21

It was his desire to preach the gospel where no one else had ministered. This meant harder work, but it also meant a wider ministry and one which was not built upon another man's labor. He even found a text in the book of Isaiah to support him in this ambition (21. Isa. 52:15).

3c. The purposeful ministry of Paul. 22-29

1d. He prevented from coming to Rome for a long time. 22-24

But the reason was that there was work to be done among the Gentiles in the East. Until that was finished the Spirit would not let him go to Rome. But now that the work was finished there was no longer any reason why he should delay.

2d. His present task, however, must be finished first. 25-27

This task was to take the offering from among the churches in Greece and Macedonia up to the poor saints at Jerusalem. Little did he dream that his purpose to go to Rome was to be carried out by his going to Jerusalem and becoming a prisoner, and thus to make the trip.

3d. His plan was to finish the task in which he was engaged. 28-29

Then he would go to Spain by way of Rome. But he was sure that his ministry among the Roman believers would be full of blessing from the Gospel of Christ. This was true as we later learn from the epistle to the Philippians (Phil. 1:12-20).

4c. The prayerful ministry of Paul. 30-33

Paul lists the things for which he is praying and asks the saints at Rome to join him in this prayer.

1d. He makes appeal for fellowship of prayer. 30

2d. He wants to be delivered from enemies. 31a

3d. He wants an accepted ministry in Jerusalem. 31b

4d. He asks for journeying mercies to Rome. 32

5d. He then breathes a prayer for the saints at Rome. 33

CONCLUSION 16:1-27

This chapter is devoted to the exhibition of Christ in pastoral ministry. Paul discharges this ministry in the pastoral conclusion of this letter.

(1) Commendation of Phebe. 1-2

She is a sister in the Lord and a servant (deaconess). She is making a trip from her home in Cenchrea to Rome. Phebe took this letter with her in the business she must do, for she is well worthy of their assistance.

(2) Calling the roll of the saints. 3-16

To us this passage may be dull and tedious, names of people in whom we have no interest. But not so with Paul. He knows all of them. Many of them are his converts. But precious and intimate are the experiences he has had with them. He can never forget them. They are now in Rome. He calls them by name and remembers some fragrant experience with them.

(3) Cautioning against false doctrine. 17-20

Paul can never forget the importance of pure doctrine. And because there are some who would disrupt the peace of the church by propagating the false, he must warn them against such. The church should turn away from them. They are the kind who subtly worm their way into the confidence of the congregation by good words and fair speeches. One reason they need to guard against such men is because of the reputation of the church in Rome. It has gone far and wide, and men like this always hunt out large and important congregations.

(4) Concluding salutations and greetings. 21-24

Paul and his companions now send their greetings and as usual, Paul invokes the grace of the Lord Jesus Christ upon them.

(5) Closing benediction. 25-27

This is more as ecstasy of worship than a benediction. It recognizes the power of the Gospel, the mystery of the church, and the glory of God.