

ROMANS REALIZED

BIBLE STUDY TEXTBOOK

ROMANS REALIZED

A New
Commentary
Workbook
Teaching Manual

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DEDICATION

To

Dan,
Anne Louise,
Chris

PREFACE

THIS BOOK, like all other *Bible Study Textbooks*, is written for participation. You might read some books just for information, but not this one. This book has no use apart from *your* knowledge of Paul's letter to the Romans. We plan a fine bibliography of commentaries to which you can refer (see pp. 269, 270); and we plan to include some commentary of our own. But the comment of others and ourselves is *not* your personal knowledge of the epistle of Paul to the Romans. *What does Paul say to you?* Indeed, what does he say to all men? — and we believe Paul says the same thing to all men. But until you discover *for yourself* — with whatever aids you need — *what Paul says to you*, the purpose of the Word of God has fallen to the ground and the purpose of this book has not been realized. When you have experienced that wonderful exhilaration of knowing that “when the apostle wrote, this is what he meant; and this is how it refers to my life,” we then will be happy. For that is why we wrote this book —and all *Bible Study Textbooks*.

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INTRODUCTION

WE FEEL there are several important features that should commend this book to you. Here they are; consider them carefully before going further:

FIRST: The entire text of the book of Romans is from the American Standard Version of 1901.

SECOND: A paraphrase of the text by James MacKnight is given. He is one of the finest commentators on the epistles. This paraphrase becomes a short commentary and literal translation. We believe it will help you immeasurably in your understanding of this wonderful epistle.

THIRD: A summary of the text by Moses E. Lard. This summing up in concise words the thought of the section is a fine way to learn at a glance the thought of the apostle.

FOURTH: A comment and explanation on every verse by Don DeWalt. We have intentionally limited our comment. Our purpose in preparing this study is not to add another commentary on Romans to the hundreds that are already in print. This book is intended to be a mental and spiritual stimulator. We want to "stir up your sincere mind" and cause you to know *for yourself* and *of yourself* (as much as is humanly possible) what Paul has written.

FIFTH: More than 1,000 questions on the entire book. These can either be answered orally, or the answers written in a notebook. The latter form is the method we have used most often.

SIXTH: A "review in outline form" that runs through the book. This will call to your mind the structure of the book as you progress in study.

SEVENTH: Preliminary questions appear at the beginning of each section. These questions are called *Realizing Romans*. They are intended for you to answer *before* you study anything but the text. *After* you have studied the aids, perhaps you will wish to return and change your answers; but *do answer* all the questions in *Realizing Romans before* you proceed in the rest of the study.

EIGHTH: Note the chart of the whole epistle as found on page 15. We follow this outline in our comments.

NINTH: There are two special studies in the back pages of this book. These studies were written by Wilbur Fields and the author.

Yours in His Happy Service,
DON DEWALT

GENERAL INTRODUCTION TO THE EPISTLE OF PAUL TO THE ROMANS

A. *Paul the Apostle, the Author.*

1. Since the first word of the epistle gives the name of the author, There is no need to give reasons for attributing this letter to "Paul, a servant of Jesus Christ, called to be an apostle . . ."
2. There has been no weighty controversy in any period of history concerning the authorship of the book.
3. Notice that Paul, the inspired author, dictated this epistle to his scribe, Tertius (Ro. 16:22).

B. *The Time and Place of Writing.*

1. Paul dictated this epistle during the three months' stay in Corinth on the third missionary journey in about 57 or 58 A.D.
2. *Reasons for the Conclusions Concerning the Time and Place of Writing.*
 - a. Paul was taking the contribution of the churches of Macedonia and Achaia to the saints at Jerusalem. Ro. 15:25-26: "... but now, I say, I go to Jerusalem, ministering unto the saints. For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem."
 - b. Paul and certain other brethren were in Corinth on the third missionary journey at this time and were on their way to Jerusalem with the offering for the saints. Ac. 19:21; 20:3, 16, 22. (Macedonia, together with Achaia, made up the whole of Greece, Corinth being in Achaia.) Though the offering is not here mentioned, we know that they had it because of what Paul said in Acts 24:17-18. He said, "Now after some years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple. . ."
 - c. We know that it was written at Corinth because the names of two people associated with this city are mentioned as being present with Paul at the time of writing. Ro. 16:23: "Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you . . ."
- (1) Gaius was one of the few baptized by Paul in the city of Corinth. I Co. 1:14.
- (2) Erastus is identified with Corinth in Acts 19:22 and also in II Tim. 4:20.

C. The Persons Addressed in This Epistle.

For some information concerning the Roman Christians, we are quoting from D. D. Whedon, who sums up in a few words what other writers have taken pages to say.

"When the Roman general Pompey conquered the Jewish nation and captured Jerusalem, a large body of Jewish prisoners were sent to Rome and sold as slaves. Their rigid adherence to the peculiarities of their faith rendering them very impracticable servants, their masters were glad to emancipate them, and, perhaps respecting their conscientiousness, assigned them a quarter beyond the Tiber as a residence. . . . As the residence of freedmen, exiled from aristocratic Rome, in a low ground, where the flat boats from the seaport at Ostia had their wharves, and low shops abounded, it was scarce a respectable section. It was a symbol of truth abased in the world. The worship of the true Jehovah dwelt in these humble abodes, overlooked by the haughty temple of the Capitoline Jove. How has history reversed the contrast! Yet even here the stately synagogue rose, the rabbi established his school, and a hierarchy ruled in power. Nor was monotheism without its influence on imperial Rome herself. So prevalent was the tendency of thoughtful persons toward Judaism as to become the subject of satire to more than one of the Roman poets. And so crowded were the synagogues on the Saturday-Sabbath with Roman ladies that one poet recommends the young men to go thither to get sight of the beauty and fashion of Rome!

"The 'strangers of Rome', (Ac. 2:10) returning from Pentecost to this humble Jewish quarter, were probably the first germ of Roman Christianity. They were purely Jewish. The only probable fact we have of history is that such excitements arose among the Jews (about A. D. 50) as to attract the notice of the city government, which received intelligence that the disturbances came from one Chrestus, obviously a modification of the name of Christ. (See . . . Acts 18:2) . . . the government ordered the Jews in a body to leave Rome. By this decree it seems that the elements of the first Roman church . . . were swept away.

"It is from this epistle to the Romans that we get our next glimpse of the church at Rome. In this respect the catalogue of names in chapter 16 has a singular interest. The banished Aquila and Priscilla have returned. There is a goodly number of Paul's friends there. And if we may judge of the whole from this catalogue we should say that the church was almost entirely Gentile, and far more Greek than Roman. Of the 28 names there but two are Jewish, and the Greek are twice as many as the Latin. The Church had existed there many years, (15:23); they had attained a reputation through the Christian world,

(1:8). Though not founded by Paul, the church recognizes **his** apostleship; nor has he any misgivings that it is an anti-Pauline Church, nor does he recognize the existence of any opponents or maligners.

"The next view we have is not so much of the Church as of the escort of friends who met Paul at Appii Forum to conduct him to Rome (Acts 28:15) . . . The career of the Church of Rome since that period is one of the wonders of history. Its spiritual empire, rising like the shadow of Rome's past imperial power, has exercised a mightier sway over the civilized world. That Peter was once at Rome and suffered martyrdom there is probably true; but that he was founder or Bishop of its church is supported by no adequate authority. And the stupendous despotism of Popery based its existence not upon the sacred canon, or upon primitive history, but upon forged documents that powerfully imposed upon the ignorance of the dark ages, but cannot claim to stand the test of modern criticism."

D. *The Design of the Epistle as Related to its Place in the New Testament.* Although it is not the first letter by Paul (being rather, the sixth), its place after the book of Acts is logical, for it contains a discussion of the grounds on which a sinner is justified before God.

1. In Acts we are told what to do to be justified; in Romans we are told of the "how" and "why" of justification.

2. We could say that Acts is a discussion of justification externally, and Romans a discussion of justification internally.

E. *The Purpose as Related to the Ones to Whom it is Addressed.*

1. There is no doubt that one purpose for this epistle was to take the place of an intended but deferred visit (1:11-13).

2. Upon its being delivered by Phoebe (16:1-2) to the church in Rome, it would serve as a letter of personal introduction.

3. It would also serve to establish more firmly the already accepted fact of Paul's apostleship.

4. This epistle was written to teach and instruct all Christians.

a. Because it is not written as a defense of some particular fact or teaching, we conclude that there was no immediate problem of such proportion as to make this epistle apologetic.

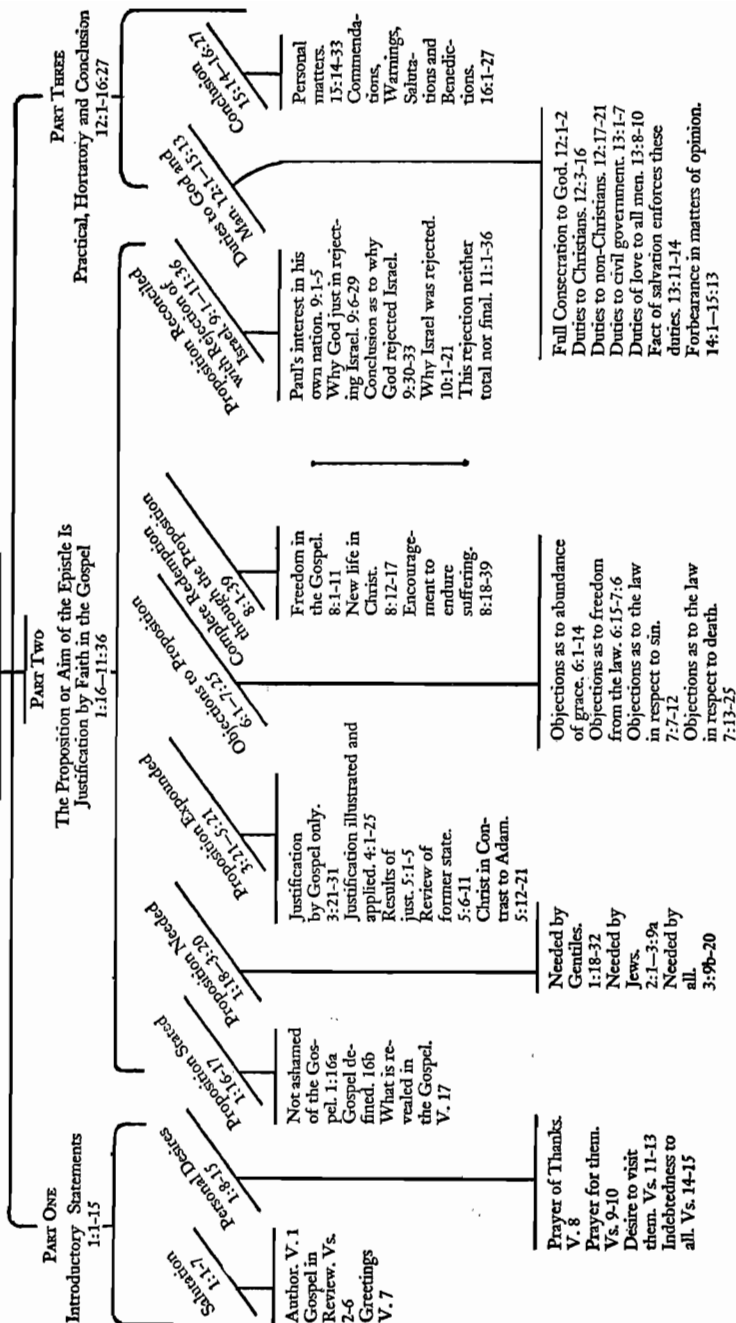
b. It was written to teach and instruct Christians, some of whom were misled and ignorant, but willing to receive instruction and to follow it, concerning the great theme of "Justification by Faith for the Jew and the Gentile."

c. It was written to teach and instruct not only the Christians at Rome, but all the Christians of that day: hence, to teach and instruct us also and with the same divine authority.

QUESTIONS FOR SELF-EXAMINATION.

1. Who was the divinely inspired author of the book of Romans?
2. In what place was this book written?
3. Why do you believe it to have been written at this place?
4. On what missionary journey was the book written?
5. Why do you believe that it was written on this journey?
6. About what year was this epistle written?
7. Did the inspired author write the epistle himself? If not, who did?
8. Were there Jews in Rome before there were Christians there?
9. If so, how did they happen to be there?
10. How did the first Christian teaching probably reach Rome?
11. Is there any evidence that Peter founded the church at Rome?
12. Were the Christians in Rome mostly Jewish or Gentile?
13. Is the epistle to the Romans Paul's first letter?
14. Show how "Romans" logically follows the book of Acts.
15. For what purposes was this epistle written?

A Chart Showing the General Outline of the Book of Romans
THE BOOK OF ROMANS



A GENERAL CONSIDERATION OF THE ENTIRE EPISTLE

Preliminary Remarks

It will be our procedure to follow the outline as given on the preceding chart, and to enlarge upon the points of the chart by way of illumination and explanation.

To receive the most good from this section of the study, the book of Romans must be read carefully. Follow this study with your mind open, and the real meaning of our comments will be readily understood.

PART ONE

INTRODUCTORY STATEMENTS, 1:1-15

SALUTATION, 1:1-7

Text

1:1-7. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 which he promised afore through his prophets in the holy scriptures, 3 concerning his Son, who was born of the seed of David according to the flesh, 4 who was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead; even Jesus Christ our Lord, 5 through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake; 6 among whom are ye also, called to be Jesus Christ's: 7 to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

REALIZING ROMANS, 1:1-7

Summaries, paraphrases, and commentaries are all fine; *but they are no substitute for your own knowledge of the inspired book.* What do *you* think of the salutation of this book? I refer to verses 1-7 of the first chapter. Here are a few questions that are framed to stir up your sincere mind; answer them before you read farther.

1. Why not refer to himself first as an apostle and then as a servant?
2. Are not a servant and an apostle the same?
3. When was Paul called to be an apostle?
4. Are you an "apostle" in any sense of the term? Look up the meaning of the term before you answer in the negative (cf. Acts 14:14).

5. Specify several features of the "good news that was promised afore by the prophets in the holy scriptures." (We could give you references to look up, but this would not develop *your* initiative.)
6. He was "born of the seed of David." Of what special significance is that?
7. What is the "spirit of holiness" here spoken of? Would it be accurate to say "Holy Spirit"?
8. In what sense did the resurrection proclaim Jesus as the Son of God? Are we not all sons of God?
9. Who is the "We" of verse five? Do not be too quick to answer, "Paul and the other apostles." Who was with Paul when he wrote?
10. What is there in "the faith" to obey? Can it be law? How then can it be faith? Is God's salvation dependent upon man's obedience?
11. "For His name's sake"—We often say, "for Jesus' sake." Is this the same? What is a name's sake? Do not look these answers up in a commentary (even if it is mine). Do your answering and writing and thinking *BEFORE* you read someone else's comment and conclusion. After all, they are only men — fallible like yourself, sincere, intelligent, but *not* infallible. Think for yourself: you are no parrot!
12. In what sense do we belong to Jesus? How much of us? Is this really true or just a fine phrase?
13. You *are* a saint. All the Christians in Rome were saints. What does this word mean? Or perhaps we should say, what *did* it mean?
14. If the saints in Rome received what Paul wished for them as in verse seven, what would it mean to them? Just what is the "grace" God and Christ were to give them?

Paraphrase

1:1-7. Paul a servant of Jesus Christ, and an apostle called expressly as the other apostles were, and separated by him to preach the good news from God,

2 Which he promised before, by his prophets in the holy scriptures, should be preached to the Gentiles,

3 Concerning the coming of his Son to save the world, who, as it was foretold, was born of a woman descended from David, the king of Israel, with respect to his flesh,

4 But was declared the Son of God, with great power of evidence, with respect to his holy spiritual nature, by his resurrection from the dead, after he had been crucified by the Jewish rulers for calling himself the Son of God, even Jesus Christ our Lord.

5 From whom, since his resurrection, I have received miraculous powers and apostleship, in order that through my preaching him as the Son of God, the obedience of faith may be given to him, among all the Gentiles, on account of his being the Son of God.

6 Among the number of which Gentiles are also ye the called disciples of Jesus Christ.

7 Being thus commissioned, I write this letter to all who are in Rome; and more especially to those who are the beloved of God, on account of their faith, to the called seed of Abraham, to the saints by profession. May grace be multiplied to you, and peace from God our Father, and from the Lord Jesus Christ.

Summary

Paul, a called apostle, is set apart to preach God's gospel, which he had before promised, through the prophets, in the holy Scriptures. The gospel respects his Son, who was born of the seed of David, as to his flesh, but determined, by power, to be God's Son, as to his spirit, by the resurrection of the dead. This Son is Jesus Christ our Lord. From him Paul received favor in becoming a Christian, and the office of an apostle, both these being received to induce men in all nations to believe and obey Christ. He writes this Letter to all the holy who are in Rome.

Comment

The apostle begins his epistle with a beautiful and solemn salutation in the form of one sentence containing 126 words (in the American Standard Version). Note this very helpful outline of the salutation. In this outline you can note the marvelous progression of connected thought.

1. Paul. vs 1a
 - a. A servant (slave) of Jesus Christ.
 - b. Called to be an apostle (one sent).
 - c. Separated unto the gospel.
2. The Gospel. vs 1b-2a
 - a. Of God.
 - b. Promised afore through his prophets in the holy scriptures.
 - c. Concerning his son.

3. His Son. vs 2b-5a

- a. Born of the seed of David according to the (his) flesh.
- b. Declared to be the Son of God with power according to the (his) (pure) holy spirit (or his inward man), by the resurrection from the dead.
- c. We (Paul and others) have received from him grace and apostleship.

4. Our grace and apostleship. vs 5b

For the obedience of the faith among all nations for his name's sake.

5. All the nations. vs 5c-6

- a. Obedient to the faith.
- b. Romans among them.
- c. Belong to Jesus Christ.

6. Greetings to those in Rome. vs 7

- a. Beloved of God.
- b. Called saints.
- c. Grace and peace to you from God our Father and the Lord Jesus Christ.

Here are a few comments on these verses. Our purpose will be to place a devotional, evangelistic emphasis upon these truths:

Paul. How very many expressions the apostle could have used to describe himself. What a man thinks of himself in the revealing light of God's presence is a true indication of his spiritual stature. The first relationship Paul felt he sustained to Christ was not that of an apostle, but rather a servant or slave. The term "slave" is used sometimes in an official capacity of one who represents another in an official sense. This is *not* the use made of the word here. Paul places himself along with all other servants of Christ. He is just another common slave of Christ. Paul feels that he has been bought and paid for by Christ Jesus. To use his own words, he "is no longer his own; he has been bought with a price" (1 Cor. 6:19, 20).

How do we think of ourselves? What is my first answer to the question, "Who am I?" Do I think of myself first of all as a preacher, an elder, a deacon, a teacher? If I do, I am not thinking as I should. I am first of all, and most of all, a slave to King Jesus.

It might come as a shock to some to learn there are *seventeen* apostles in the New Testament! Yes, there are! Here they are; count them up: (1-12) The Twelve apostles; (13) Matthias; (14) Barnabas, Acts 14:14; (15) James, the Lord's brother, Gal. 1:19; (16) Christ, Heb. 3:1; (17) Paul.

This use of the term "apostle" is easily explained in the meaning of the word. "Apostle" means "one sent." In a very special sense, the Twelve were *sent* by Christ to "the lost sheep" of the house of Israel. Paul was *sent* "far hence to the Gentiles" (Ac. 26:17, 18). Barnabas was *sent* by the church at Antioch (Ac. 13:1-3). Evidently James was *sent* by the church in Jerusalem (Ac. 15:13). Christ was *sent* by God, our heavenly Father (Jn. 3:16). Matthias was apparently *sent* by the church in Jerusalem.

Paul never forgot the heavenly vision by which he was called and sent forth (Ac. 26:1ff). Have not many of us forgotten the heavenly vision of our conversion in which we were called and sent into the world to bear fruit unto God?

Saul of Tarsus was not only a slave of Jesus Christ, and one who was called to be sent, but he was also *sanctified*, or *separated*.

Paul was separated unto something. It was not a negative separation, but he was separated *unto* something. Paul's separation was for a purpose — that he might proclaim the "good news."

The Gospel. Somehow, we do so miss the impact of this word. Our message needs to be of the *good news*. The joy of the angel's announcement at Bethlehem needs ever to grip our hearts. Oh, for the exuberance of the youngster who bursts through the doorway to shout out in short exclamations the joy of some childish "good news." No, we need more, the unspeakable happiness of a released prisoner who has found pardon instead of condemnation. To Paul, the message he preached could vary according to the needs of his hearers or readers. But however varied, it was always a word that would finally produce happiness! Our message can only be *good news* to others when it is indeed this to us.

Has *God* spoken to your heart and mind? Paul knew his message was from God. Do you? Do I? We are not speaking of direct communication to us, as to the inspired spokesmen. But we do speak God's truth; we have God's message. (1:1-7)

Text

1:8-13. First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. 9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how **unceasingly** I make mention of you, always in my prayers 10 making request, if by any means now at length I may be prospered by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I with you may be comforted in you, each of us by

the other's faith, both yours and mine. 13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.

REALIZING ROMANS, 1:8-13

15. Who proclaimed "the faith" of the Romans? Were other churches and Christians talking to Paul about the faith of the Roman church? In what other way could the faith of the church at Rome be made known?
16. What is meant by "the whole world" as used by Paul? Had he been in "the whole world"?
17. Why did Paul call God to witness the truth of his statement? Would not the Romans believe him?
18. Paul served God in, or with, "his spirit." What is meant? Jesus said "to worship in spirit and truth" (Jn. 4:24). Is this what Jesus had in mind?
19. Paul refers to his prayers for many Christians. If he prayed "unceasingly" for the Romans, (28 persons mentioned in chapters 15-16), for the Ephesians, Colossians, Philippians, Corinthians, and others, he must have spent a good deal of time just calling out the names in his prayers. Is this a fair evaluation of what he meant?
20. "If by any means . . . I may be prospered by the will of God to come unto you" (vs. 10). What does Paul mean by "*means*"? Can you think of some specific *means* through which the will of God was working out? Is the will of God working out in your life? Read carefully Jas. 4:13-15 in this connection.
21. What is the "spiritual gift" Paul wanted to impart to the saints in Rome? Let us have no hasty answers. Are you sure you do not know? There are some definite possibilities as to meaning. Name one. Perhaps there is only one.
22. Please note now that verse 12 explains or enlarges on verse 11. How could the faith of Paul "comfort" the saints? Vice versa? Is there a better word than "comforted" to use here? Use one, and then look up the original from one source or another.
23. Who "hindered" Paul—Satan or God? Consider this question in light of the one we asked on "any means" (Ques. No. 20).
24. What "fruit" did Paul expect? Was it the fruit of the Spirit in the saints or the fruit of salvation in sinners? It does seem to me that more weight is to be found on one side of this question than on the other. Which is it?

Paraphrase

1:8-13. And first, I thank my God through Jesus Christ, on account of all of you who have embraced the gospel, that your faith in Jesus Christ is so conspicuous, that it is spoken of throughout the whole Roman empire.

9 In saying I am thankful for your conversion, I speak the truth; for I call God to witness, whom, with the utmost earnestness, I serve in the ministry of the gospel of his Son, that constantly I make affectionate mention of you.

10 Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey to Jerusalem, (ch. xv. 25) by the will of God, under whose direction I execute my ministry, and then to come to you.

11 For I greatly desire to see you, that I may impart to you some spiritual gift, in order that ye may be established against the heathens, who wish to bring you back to idolatry, and the Jews, who would subject you to the law.

12 And this is proposed, that I may be comforted together with you, through the mutual faith both of you, whose faith will be confirmed by these gifts, and of me, whose faith will be confirmed when I see unbelievers converted by these gifts.

13 Now, brethren, lest ye should be surprised that I, who am the apostle of the Gentiles, and who have expressed such a desire to see you, have never yet preached in Rome, I would not have you ignorant, that oftentimes I purposed to come to you, (though I have been hindered hitherto), in order that I might have some fruit of my ministry among you, the idolatrous inhabitants of Rome also, even as among the other Gentiles.

Summary

Paul is thankful that the belief of the disciples in Rome is spoken of everywhere. He always mentions them in his prayers, and desires at some time a prosperous journey to them. He longs to see them, and to impart to them some spiritual gift to strengthen them. From their mutual belief, he hopes to derive much comfort. Paul had often purposed to come to them, and had been hindered. He desired some fruit among them, such as he had in the other nations.

Comment

After this, he then expresses his personal desires for those in Rome in a prayer of thanksgiving, a prayer on their behalf, and a statement of his desire to visit them for the purpose of mutual help-

ness. In speaking of his desired but hindered visit, he mentions that the purpose of his visit would be to "have some fruit in you also, even as in the rest of the Gentiles," (1:8-13)

Text

1:14-15 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. 15 So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

REALIZING ROMANS, 1:14-15

25. Why separate the Greeks from the Barbarians if he was debtor to all?
26. What particular debt would Paul owe to the Greeks? Would it be different from that to the Barbarians? Of course, we know he owed the gospel to both of them, but he felt an individual debt to each. What was it?
27. Suppose the foolish laughed at him, and the wise snubbed him—what then?
28. Did Paul have any doubts about what he had to offer? Then why did he say, "*as much* as in me is"?
29. What were the circumstances that made Paul "ready" to preach?

Paraphrase

1:14-15. Being the apostle of the Gentiles, I am bound to preach both to the Greeks, however intelligent, and to the Barbarians; both to the philosophers and to the common people.

15 Therefore, notwithstanding your great proficiency in the sciences, I am willing, according to my ability, to preach the gospel even to you unbelieving Gentiles, who are in Rome.

Summary

He is debtor to preach the gospel to all men, and therefore to those at Rome.

Comment

This thought led him to say that he was debtor to both Greek and Barbarians, both to the wise and to the foolish, and hence ready to preach or bring glad tidings (the gospel) to those at Rome also. (1:14-15)

1. Without referring to previous material, give the general outline of Part One.

PART TWO

JUSTIFICATION BY FAITH IN THE GOSPEL, 1:16-11:36

The Proposition Stated, 1:16-17

Text

1:16-17. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

REALIZING ROMANS, 1:16-17

30. Is there any "natural" tendency to be ashamed of the good news? How can we call it "*good news*" and be ashamed?
31. The gospel is God's power. The power of God is manifested in other ways in this material world; but there is a real difference in the power of creation and the power unto salvation. What is it?
32. What is included in the word "believeth" as in vs. 16? There is more to believing than a mere mental assent. Just what is the nature of believing?
33. Was the gospel God's power to salvation for the *Jew first*? If so, in what sense was this true?
34. The good news reveals God's righteousness. Is this a revelation of the righteous character of God, or is this a revelation of some action by God in providing righteousness for man? Please do not forget the "good news", or gospel, is defined by Paul in I Cor. 15:1-4.
35. How is the word "faith" used as in verse 17? Note please that one faith leads to another. Explain how this is true. Do not just mentally "throw up your hands" with the thought you can't explain this. This is as much your job as anyone else's. What does it mean? To start with, you might remember that the word "faith" is used in several ways in the New Testament (Cf. Jude 3; Heb. 11:1, 2; Rom. 14:23; 10:17).
36. The last statement of verse 17 states that the righteous (who are they?) shall *live* by faith. What life is this discussing? Remember, please, you are under no obligation to accept *any* man's conclusion. But you *are* under obligation to God to attempt to understand His Word: otherwise He would never have "delivered it once and for all to the saints" (Jude 3). If scientists will spend years and years of life—to say nothing of millions of dollars—to discover the laws of God in the physical world, is the thought incredible that we should spend much time and energy in

thought and prayer that we might comprehend His higher moral and spiritual law as revealed in His Word?

Paraphrase

1:16-17. For although the learned among you think it foolishness, I am not ashamed of the gospel of Christ, because it is the power of God (I Cor. 1:24), the powerful means which God makes use of for working out salvation to every one who believeth; to the Jew first, and also to the Gentile.

17 First, the gospel is the power of God for salvation, to every one who believeth; because the righteousness of God's appointment by faith is revealed in it, in order to produce faith in them to whom it is preached. And to this righteousness the Jews cannot object, since it is written, But the just by faith shall live.

Summary

He is not ashamed of the gospel, for it is God's power for salvation to all who believe. In it is revealed God's justification by belief in order to induce belief.

Comment

In these two verses we have a proposition stated that takes nearly the whole book to develop. In verse 16a "the gospel" is spoken of as of great importance. In verse 16b we find that the gospel is of importance because "it is the power of God unto salvation". "In it" or "therein" (that is, in the gospel) is revealed "a righteousness of God" which is imputed (attributed) to man by his faith in the gospel. Simply stated, the gospel contains God's answer to Job's question, "Can a man be just before God?" The gospel contains God's method for making man just in His sight.

The apostle's proposition, stated accurately in fewer words, could very well read, "Justification by Faith in the Gospel." We repeat again this condensed proposition with explanation given in parentheses: Justification (being declared to be as if we had never sinned) by (through or by the means of) faith (which includes repentance, confession and baptism) in the gospel (which contains the facts of the death, burial and resurrection of Christ. These facts are the basis for God being both just and justifier.). (1:16-17)

2. Where do we find the proposition of the book of Romans?
3. Why was Paul not ashamed of the gospel?
4. Why is the gospel called "The power of God unto salvation"?
5. What is the brief statement of Paul's proposition to this book?
6. What is the meaning of justification? Of "by"? What does "faith" include?
7. What three facts are contained in the gospel? What basis do they form for God?

Rethinking in Outline Form

PART ONE

INTRODUCTORY STATEMENTS, 1:1-15

- I. Salutation. 1:1-7
 - 1. The Author. vs. 1
 - 2. The Gospel in Review. vs. 2-6
 - 3. Greetings. vs. 7
- II. Personal Desires. 1:8-15
 - 1. Prayer of Thanks. vs. 8
 - 2. Prayer for them. vs. 9-10
 - 3. Desire to Visit them. vs. 11-13
 - 4. Indebtedness to All. vs. 14-15

PART TWO

JUSTIFICATION BY FAITH IN THE GOSPEL, 1:16-11:36

- I. Proposition Stated. 1:16-17
 - 1. Not ashamed of the Gospel. vs. 16a
 - 2. The Gospel Defined. vs. 16b
 - 3. What is Revealed in the Gospel. vs. 17
- II. Proposition Needed, 1:18-3:20
 - 1. Needed by the Gentiles. 1:18-32

Text

1:18-25. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; 19 because that which is known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. 24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: 25 for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

REALIZING ROMANS, 1:18-25

37. *Where* is God's wrath revealed? Not *from* where, but *where*? To say simply "*from heaven*" will not answer the whole question. If you wanted to show someone the revelation of God's wrath, where would you look?
38. Is there some difference between "ungodliness and unrighteousness," or was this said only for emphasis?
39. You will observe that Paul says certain men "hinder" the truth—a most interesting word. Look up (even in our text here) a fuller meaning of the word. What does the word "hinder" suggest as to man's responsibility to the truth?
40. Mark carefully the phraseology in verse 19. Knowledge of God is manifested in *two* places: *to* man, and *in* man. Does this mean that man is born with some innate knowledge of God, *or* that he is born with the faculty by which he can learn of God? Could it mean both? If so, how? Come on, friend. Do not bog down in your thinking processes. This is too important a matter to be treated lightly. This is most intriguing: think it out! Verse 20 will help you.
41. What two things about God can we learn from nature? What two things *can't* man learn from nature?
42. What should be the *natural* response of man upon viewing the "handiwork" of God? (Cf. Psa. 19:1-6)
43. If it is natural for man to understand some things about God through the creation, then it would be fitting to say that they were "senseless" who failed to acknowledge these things. How is it that the thought entered some persons' minds that they could attribute creation to some other source?
44. Will you note the use of the term "heart" in verse 21. Compare it with Psa. 14:1. Note that man does not say with his *mind* "there is no God." What causes a man to become "a fool"? Read verse 22.
45. In what way is God "incorruptible"? Is there some order in the idolatry described in verse 23?
46. I thought God never gave up, and taught us never to give up. Here it is stated that God *did* give up. (Cf. vs. 24) With today's emphasis upon the physical body, there is a real danger that men will fall into the same trap. How is the body dishonored?

Paraphrase

1:18-25. Next, the gospel alone is the power of God for salvation, because it alone grants pardon to sinners on repentance: wherein the law of nature, vs. 32 and in the law of Moses, the wrath of God is

plainly revealed against all impiety and unrighteousness of men; who conceal the truth concerning God from the vulgar, by their unrighteous institutions.

19 Of this crime, all the Greek legislators, statesmen, and philosophers, have been guilty: Because that which may be known of God, is known among them; for God hath manifested it to them, by his works of creation.

20 For his invisible attributes, even his eternal power and God-head, though not discernible by the eye of the body, ever since the creation of the world, are clearly seen by the eye of man's mind, being understood by the things which he hath made; so that they are inexcusable. (The apostle means that the Greek legislators and philosophers were inexcusable.)

21 Because, though they knew God, they did not glorify him as God, by teaching the people what they knew concerning him; neither did they give him thanks, by making him the object of their worship; but became foolish by their own reasonings concerning the worship fit for the vulgar; and their imprudent heart was darkened, so as to relish idolatry equally with the vulgar.

22 Thus, the Grecian statesmen and philosophers, who assumed the pompous title of wise men, became fools in their public institutions of religion:

23 For they misrepresented the perfections of the incorruptible God, by an image made in the likeness of corruptible men, and of birds, and of beasts, and of reptiles, and thereby led the vulgar to believe that God was like the animals whose images they worshipped.

24. Therefore also, as the just punishment of their impiety in likening him to men and beasts, God, through the lusts of their own hearts impelling them, gave these pretended wise men up to every sort of uncleanness; whereby they dishonored their own bodies between themselves.

25 I speak of the legislators, philosophers, and priests, who changed the truth concerning God into falsehood, by likening him to men and beasts; and who, pretending to worship God under these symbols, worshipped and served the creature rather than the Creator, who is to be praised for ever. Amen.

Summary

The wrath of God is revealed from heaven against the impiety and injustice of all men who keep down the truth. The Gentiles had the truth, for God had made it known to them. But when they knew God, they did not glorify him as God. By their reasonings they be-

8. Paul has now presented the universal plan for salvation. What is his next logical step?

came foolish, and dull in heart, and exchanged the honor due to God for the worship of idols. For this, God gave them up to base passions, and as the result, they dishonored their bodies among themselves.

Comment

Since Paul has just laid down a universal plan for obtaining justification, it is only logical to read in the ensuing verses of the universal need for this plan, thus giving the reason for its inception. In verse 18 we find the general heading for the development of the thought of the universal need. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hinder the truth in unrighteousness." We will find as we examine the lives of men universally that they deserve nought but the wrath of God; and that this heavenly vengeance is brought upon man by his disobedience to what he knows to be God's law.

The Gentiles (the heathen) were (and are) desperately in need of this justification found in the gospel, for they held the truth down or hindered it by their unrighteousness. Notice that they were not ignorant of the truth, but, having the truth, they did not choose to obey it, but rather to suppress it (vs. 18). Paul then tells us of the truth they possessed. He speaks of their knowledge of God's everlasting power and divinity which they attained from the material creation about them. Paul remarks that this truth about God has thus been accessible from the creation of the world.

In view of God's wrath which he must visit upon them, such persons have no excuse to offer, for even though they knew God to be the one of all power and the one truly divine being, they did not choose to accept him as such, and gave him neither glory nor thanks. They looked rather to their own accomplishments and wisdom, and thus became not humble before this great Creator, but vain, and with this false use of their senses their heart was darkened.

Though such action appeared as the mark of wisdom to the Gentiles, it was rather the mark of folly, for they thus exchanged the glory of the incorruptible God for the glory of corruptible man and

9. Why is God's wrath brought upon man as suggested in verse 18?
10. What truth regarding himself did God manifest to the Gentiles?
11. In what manner did God reveal this truth to the Gentiles? For how long?
12. Why were the Gentiles spoken of said to be without excuse?
13. What would you say was the primary cause of their sin? the secondary? the result?
14. With what attitude did these Gentiles regard themselves?
15. For what did they exchange the glory of the incorruptible God?
16. What was the awful act committed throughout this whole descent?
17. They are said to have exchanged the truth of God for a lie. What was the truth and what was the lie?

even of birds and four-footed beasts and creeping things. In this whole descent, there was the awful act of exchanging what they knew to be truth (that God was the creator and thus the natural object of worship) for what they knew to be a lie (that man, the creature was to be worshipped). Such action led them to participate fully in the lusts of their hearts, which brought about uncleanness and dishonoring of the body, and God had to give them up. (1:18-25)

Text

1:26-32. For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. 28 And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; 29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, 30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural affection, unmerciful: 32 who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.

REALIZING ROMANS, 1:26-32

47. Are there some passions that are not vile? Is it true that "there is nothing good or bad; only thinking makes it so"?
48. Isn't a sexual pervert or deviate sick? Should we censure people who are ill? Paul attributes the responsibility of sexual perversion to whom? It would amaze you to know the statistics on sexual perversion in your own "Christian America." Is there any hope for these people? Do you truly believe your answer?
49. Oh, to constantly have God in our knowledge! This is the answer to this sordid picture. Read carefully verses 28-32, and see if you can divide and subdivide the words into some sort of ladder downward. Show how one leads to another—if they do.
50. Verse 32 reveals the worst quality of these people. What is it?
51. Why does Paul give us this description as in verses 18-32? Do you believe Paul met such people in his travels? Were there any in some of the churches who formerly "walked in these things"? Specify.

Paraphrase

1:26-32. I say, because they changed the truth concerning God into a lie, God left them to be led by the most shameful lusts. For even their women changed the use of their bodies into that which is contrary to nature, burning with lust towards one another.

27 In like manner also, the men, forsaking the natural use of the women, burned with their lust towards one another, men with men working habitually that which is shameful, whereby they received in their own minds and bodies that punishment for their error concerning God which was fit. The idolatry whereby they dishonored God, naturally led them to dishonor themselves, by lascivious practices, in imitation of their gods.

28 And as the Grecian legislators and philosophers did not approve of holding the knowledge of God with that worship which is due to him, God delivered them and their people over to a dead conscience, so that they practiced habitually those things which are not suitable to human nature:

29 Being not slightly tintured, but filled with every kind of injustice, uncleanness, treachery, covetousness, malicious dealing; full of envy, murder, strife, cunning, habitual bad disposition, whispering evil of their neighbors.

30 Revilers, haters of God on account of his purity, insolent towards their inferiors, proud, boasters of qualities which they did not possess, inventors of unlawful pleasures, disobedient to parents;

31 Imprudent in the management of affairs, having no regard to the faith of covenants, without natural affection to their children and relations, implacable towards their enemies, unmerciful to the poor:

32 So utterly corrupt are they, that although they know the law of God, that they who practice such things shall be punished with death, they not only commit these crimes themselves, but even take delight in and encourage those who practice them; which is a demonstration that their wickedness is not to be cured by their own natural powers.

Summary

Being abandoned of God, both their men and women degraded themselves by their vile practices. They received in their own bodies the due reward of their error. They rejected God from their knowledge, and he rejected them. After this they became filled with every vice and crime. These they not only practiced themselves, but even

18. Why did God give them up? What was the recompense for their sin?

19. To what extent did these Gentiles indulge in sin?

had delight in others for practicing them. All this they did, knowing the decree of God, both against their sins and against themselves. They therefore sinned willfully and recklessly.

Comment

Why did God give them up? Because they refused to have him in their knowledge. How could they have him before their mind while they indulged in such vile passions as attributed to both men and women in verses 26-27a? In all this free reign of lust there was to be found the sure recompense of their error in their own bodies (27b). Because they abandoned their minds to sin and gave God no place in their knowledge God gave them up to do those things which are not fitting (28). The Gentiles were (and are) "filled" with the terrible catalog of sins described in verses 29-31.

The final toll of the bell of doom in all of this willful sin is that they who knew the law of God and realized that they who did such things under such conditions were worthy of the penalty of the wrath of God, actually encouraged others to do the same (32). (1:26-32)

Rethinking in Outline Form

II. Proposition Needed. 1:18—3:20

1. Needed by the Gentiles. 1:18-32

a. Needed by the Gentiles because they were under the wrath of God vs. 18a

(1) They were objects of God's wrath for the following reasons:

- (a) Although they had a knowledge of God's power and divinity through creation, they through their sin stifled this truth. 18b-20
- (b) Deliberately ignoring their knowledge of God they entered into vain speculation. This ended in the worst type of idolatry. 21-23
- (c) God had to give them up because of their absolute moral degradation. 24-32

2. Needed by the Jews. 2:1—3:9a

Text

2:1-11. Wherefore thou art without excuse, O man, whosoever thou are that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things. 2 And we know that the judgment of God is according to truth against them that practice such things. 3 And reckonest thou this, O man, who judgest them that practice such things, and doest the 20. What is the final word of condemnation given against the Gentiles?

same, that thou shall escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering not knowing that the goodness of God leadest thee to repentance? 5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his works: 7 to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: 8 but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, 9 tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; 10 but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: 11 for there is no respect of persons with God.

REALIZING ROMANS, 2:1-11

52. Why introduce the thought of judgment (on man's part) at this particular time? How does it relate to what has just been said?
53. Read carefully through these eleven verses and mark the three principles or standards of judgment God will use in judgment. They are in verses 2, 6, 11. Name them.
54. Who are the persons of whom the apostle speaks in verse two? (the 'them' of the verse.)
55. Do you believe that God will ever punish a man who does not know he is guilty?
56. The goodness of God does not lead all men to repentance. What is needed in our understanding before this is true?
57. What is repentance? Write out *your* definition.
58. What would be a synonym for the word "hardness" as in verse 5?
59. Will there be measures of punishment on the day of judgment?
60. In what way will we be judged "according to our works"? I thought we were saved by grace through faith.
61. Is Paul saying here that some Gentiles will be given eternal life even if they had no opportunity to hear of Christ, but continued to obey the law they knew? (Cf. 2:6, 7)
62. Why all the variety of words to describe punishment? i.e. "wrath, indignation, tribulation, anguish."
63. In what sense is God no respecter of persons? How does the acceptance of Christ relate to this thought?
64. Will God give heaven to the Gentile who never heard of Christ, and never had opportunity, but lived up to the law of right and wrong that he did know? Be careful with this question; do not be too hasty on either side of the subject.

Paraphrase

2:1-11. Since all who practice these crimes are worthy of death, thou art inexcusable, O man, whosoever thou art, who thus judgest, and yet expected that thyself shall be saved: for whilst thou judgest the Gentiles worthy of death, thou condemnest thyself; because thou who thus judgest, committest the very same things.

2 Besides, we know that the sentence of God contained in the curse of the law of Moses is agreeable to truth, even when it is pronounced upon the Jews who commit such crimes, and condemns them to death.

3 This being the case, dost thou think, O Jewish man, who condemnest those heathens who commit such sins, and yet committest the same sins thyself, that thou shalt escape the sentence of God because thou art a son of Abraham, and a member of God's visible church?

4 Or dost thou misconstrue the greatness of his goodness, in bestowing on thee a revelation of his will, and forbearing to punish thee, and his being slow to anger with thee, by inferring from these things that God will not punish thee; not knowing that this goodness of God is designed to lead thee to repentance?

5 Whatever thou mayest think, in proportion to thy own obduracy and impenitency of heart, thou layest up in store for thyself punishment, to be inflicted on thee in the day of punishment, when there shall be an illustrious display of the righteous judgment of God made before the assembled universe;

6 Who will render to every man, not according to his external privileges, but according to the real nature of his works:

7 To them, verily, who by perseverance (I Thess 1:3) in faith and holiness, according to the light which they enjoy, seek glory, honor, and immortality, he will render eternal life:

8 But to them who, being of a proud skeptical disposition, dispute against, and obey not the truth concerning God and his will, made known to them, but obey unrighteousness from false principles and evil inclinations, anger and wrath shall be rendered.

9 I speak of all men without exception: for I say, the severest punishment will be inflicted on every man who practices evil; upon the Jew first, or heaviest, because his sins are aggravated by superior advantages, and also upon the Gentile, because, being taught his duty by the light of nature, he is justly punishable.

10 On the other hand, I affirm, that eternal life shall be to every one who practices good; first or chiefly to the Jew, who, through his superior advantages, hath made greater progress in virtue, and also

to the Greek, whose improvement hath been in proportion to his advantages.

11 For there is no respect of persons with God: A wicked Jew shall not escape at the judgment, because he is a son of Abraham; neither shall a wicked Gentile be spared, because he lived without revelation.

Summary

The Jew constantly condemned the Gentile for doing certain things, but in doing so he condemned himself, for he did the same things. God's just judgment is against all who do such things as the Jew did. Therefore he cannot escape condemnation. The goodness and patience of God are designed to lead men to repentance, but the Jew misconstrues these and does not repent. By this course he heaps up for himself wrath in the last day, when God will render to every one according to his deeds. To the good he will give eternal life; on the disobedient he will inflict wrath. There is no partiality with God.

Comment

While this passage (like the rest of the book) was written primarily for the edification of Christians, it seems to have an equally important secondary purpose—to convert the non-Christian Jew. This is seen in the fact that Paul is here addressing his remarks directly to the Jew, as a careful reading will substantiate.

With the above thought in mind we can realize that the eyes of the Jewish reader must have reflected the sense of self-righteousness he felt within his heart as he read Paul's conclusion of the state of the Gentiles. The apostle now turns to the other half of that world of "Gentiles" and "Jews." He is to finally demonstrate that they are in reality less excusable than the Gentiles, and thus laboring under a greater need for the gospel. Verse one indicates nothing of the persons addressed, and the argument continues in this concealed form until the 17th verse. Since this is true, the Jew would read and hear these words without the veil of prejudice over his mind and would imagine Paul to be continuing in his discussion of the sinful state of the heathen. This being so, he would readily assent to the principles laid down in these verses; and yet before he knew it, he would begin to behold his natural face in the mirror.

21. What is the primary and secondary purpose of Rom. 2:1-3:9a?
22. How does Paul begin his discussion of the need of the Jew?
23. Why does he do it in this way?
24. Why would it be ridiculous to excuse a man who practiced the same sins he condemned in another?
25. Explain the purpose of the personal note in Rom. 2:3.

It would seem ridiculous to excuse the man who judged or condemned another and at the same time practiced the very sins he condemned (vs. 1). This evident fact is based upon the eternal truth that God will render judgment upon the basis of truth, not upon heredity or position. The judgment of God will be against all such hypocrites (vs. 2).

Making it still more personal (to the Jewish reader): this is a good principle but personally speaking do *you*, O man, who are doing this very thing, suppose that *you* will escape the judgment of God? Notice here the inspired author has anticipated the thoughts of the Jewish mind which were probably as follows: "He seems to be applying this to me also, but I'll escape somehow; for although I am guilty of the above stated charges, I see no immediate judgment of God. He will overlook it. After all, I mean well and I am a son of Abraham and bear the mark of circumcision." (vs. 3).

To correct this erroneous view, the inspired writer then points out that all this goodness of God, both in forbearing his judgments, and this suffering long with the offender, and in giving him a place in the family of Abraham, along with the mark of circumcision, is but directed to the end that he might repent. The fact that God has not sent his judgment upon you is evidence that He is giving you a period of time for repentance. And now if you fail to repent, you will despise all the riches of His goodness. But what are you doing? Why, through your hard and impenitent heart you are storing up for yourself a great portion of wrath in the day of wrath and revelation of the righteous judgment of God. vs. 3-5.

In this great day of judgment the Judge of the world will have one rule which He will be sure to use, and it won't be whether you are a son of Abraham and bear the mark of circumcision or not. The rule of judgment will be "according to works." Then follow examples of the two classes of people who will appear before God to be judged by this rule. There are those who through patient continuance (steadfastness) in well doing seek for glory and honor and incorruption; these shall be given eternal life. Notice: There is no indication here that sinless perfection is the requirement for receiving eternal life, but rather a constant, unwavering and honest effort to attain "glory and honor and incorruption" by doing that which they

26. What was the purpose of God's long-suffering?
27. To whom was this long-suffering of God especially directed?
28. What did the Jew do instead of repenting?
29. What was the Jew doing for himself by not repenting?
30. On what basis will God judge these Jews and Gentiles?
31. What is meant by "patient continuance" of Rom. 2:7?
32. What will be given to those who so continue in well doing?

know to be right—right according to God's law. This may not seem to you to be true, but please conclude this part of the study before reaching a definite conclusion. Then there are those who through a proud, self-centered spirit, dispute against that which they know to be right and obey not the truth, but unrighteousness; to them shall be meted out the punishment due for such willful disobedience: wrath, indignation, tribulation, and anguish. This punishment will be rendered to every soul of man who works evil. Note that they are lost, but not because they simply fell short of perfection. They are lost not only because they did not even try, but rather because they steadfastly disobeyed and deliberately opposed God, clamoring against His law. (Cp. 1:18b, 25, 28a) Although the Jew and Greek will be judged by the same rule (according to works), the Jew, because of his superior knowledge and opportunity is under a greater responsibility; hence he will receive more severe judgment than the Gentile who was less privileged. (Cp. Lu. 12:47-48) Thus we see that in the judgment, the Jew and Greek will each receive a fair consideration. Behold and admire the impartiality of God's coming judgment. Truly God is no respecter of persons. (2:1-11)

Text

2:12-16. For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; 13 for not the hearers of the law are just before God, but the doers of the law shall be justified; 14 (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; 15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); 16 in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

REALIZING ROMANS, 2:12-16

65. Having a law such as the Jews is no advantage in being justified; with or without law, men are lost. But *why* are they lost? Is it because they do not have Christ, or because they fail to keep their law?
66. What is "the law" of verse 12? Does this verse say that there is no possibility of being saved without Christ, or is it discussing the principle God will use in judgment?
67. Who are "the hearers of the law" in verse 13? Are there any comparable persons today? Who are they?
33. In reference to the judgment, what is meant by "the Jew first"?

68. I thought the law was unable to justify anyone. Here, it says the doers of the law shall be justified.
69. How could a person who had not the law "do by nature" the things of the law?
70. Note carefully what is written on their heart: *Not* the law, but "the work of the law." What is the work or purpose of law?

Paraphrase

2:12-16. As many, therefore, as have sinned without revelation, shall also perish without being judged by revelation; their punishment will be less on account of their want of revelation. And as many as have sinned under revelation shall be judged by revelation, their guilt being aggravated by the advantages which they enjoy. They shall be punished in proportion to their guilt.

13 For not those who have enjoyed revelation are esteemed just in the sight of God, but those only who do (vs. 10) the things enjoined in revelation shall be justified at the judgment.

14 When, therefore, the Gentiles who have not revelation, do, by the guidance of their reason and conscience, the things enjoined by revelation, these persons, though they have no external revelation to direct them, furnish a revelation to themselves, by obeying that by which they may be justified through Christ, equally with the Jews.

15 These show plainly, that the distinction between virtue and vice, inculcated in revelation, is written not on tables of stone, but on their hearts, their conscience bearing witness thereto, as also their debates with one another; in which they either accuse one another of evil actions, or else defend each other when so accused.

16 What I have said concerning God's rendering to every one according to his works, and concerning the judgment of those who have sinned, whether under law or without law, will happen in the day when God will judge the inward dispositions of men by Jesus Christ, according to the gospel which I preach.

Summary

The Gentiles who have sinned without a written law will be judged without one, while the Jews will be judged by the law under which they live. Nations who have no written law are law to themselves in so far as they know right from wrong. What they know in this respect is attested by their conscience, and shown by their mutual accusations and acquittals.

34. Explain the meaning of Rom. 2:12.

Comment

Taking up the case of the Jew and Greek from a closer viewpoint, Paul now states the basis of judgment (Notice: the basis of *judgment*, NOT the basis of *justification*) for those without the law as well as those with the law (the Mosaic law). As many as have sinned who have not the law of Moses, will be judged by the law they do have, the law of nature. Paul does not tell us exactly what this law is, but he undoubtedly gives us the basis of it in chapter one, verse twenty. And if justice demands it, they will perish. Their judgment will be totally apart from the law of Moses. It is well to notice here that the case of the Gentiles presented in the first chapter would seem to indicate that nearly all, if not all of the Gentile world would be lost, being judged upon the basis of the law of nature. But those who have sinned under the law of Moses, what about them? They will be judged upon the very law they have transgressed. The apostle points out in verse 13 that what he has said in verse 12 is true because of the previously stated facts that God's judgment will be "according to works" and "without respect of persons." (Cp. 2:6,11) In effect, he says: "Just because you hear the law read in your synagogues every sabbath, you need not rest easily; for this will mean nothing toward your acquittal on the day of eternal equity. I repeat again, it is the 'doing of the law' that counts before God." Paul has thus removed the Jew's last vestige of hope of being counted as a special object of favor, and has placed before him the mirror where he can see his need of the gospel. 2:12-13.

It would be quite probable that some learned Jew would offer this objection: "Now how could the Gentiles be judged by this rule (that the doers of the law shall be justified) since they have no law?" This objection is answered in the parenthetical statement of verses 14-15. The apostle says that even though the Gentiles have not "the" law, if they do by nature (naturally) the things of "the" law, they thus become "a" law unto themselves. This strange circumstance is explained in the fact that they have an accurate, though perhaps limited, knowledge of right and wrong which they received from the law of nature, and possibly through tradition. Thus the distinction between virtue and vice (which is the "work of the law") is

35. Upon what is the Gentile's law probably based?
36. What is the conclusion to be drawn from chapter one regarding the spiritual standing of the Gentiles in judgment?
37. In respect to the law, who is going to be justified in God's sight?
38. Why is the parenthetical statement of vs. 14-15 here inserted?
39. Explain in your own words verses 14-15.

written upon their hearts. That it is written upon their hearts is demonstrated by their actions. Inwardly their conscience assents to the fact that right is preferable to wrong. When the decision of the will is made and the deed is done, their thoughts or inward reasonings either accuse them if the deed was wrong, or excuse them if it was right. The Gentile will be judged according to his conscientiousness in keeping the law of nature and the Jew according to his conscientiousness in keeping the law of Moses. (Cp. 2:6, 7, 10) (We notice here a certain element of mercy extended to those who never heard the gospel.) The apostle has now clearly explained the way God will judge them "according to their works," 2:14-15.

It is here necessary to point out that the thought of verse 13 is broken by the parenthetical statement of verses 14-15, and is not completed until verse 16. Completely stated the thought is as follows: "For not the hearers of the law are just before God, but the doers of the law shall be justified; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." When God begins to mark the secrets of our hearts, "O Lord, who can stand?" But that will be absolutely fair judgment, will it not? Paul says that this is the message of the gospel he preaches, and that God will commit all decisions unto Jesus Christ, and act through him on that great day of judgment. 2:(13), 16. (2:12-16)

Rethinking in Outline Form

THE NEED OF THE GOSPEL AMONG THE JEWS, 2:1-16

The Jews Were Truly in Need of Justification, for:

If God's judgment was going to be:

1. According to truth. vs. 2
2. According to works. vs. 6
3. With no respect of persons. vs. 11
4. According to doing and not hearing. vs. 13

Then the Jews were tragically in need, for:

1. According to truth. vs. 2
 - a. The Jews condemned others and practiced what they condemned. vs. 1
 - b. The Jew felt he would be treated in a special manner. vs. 3
 - c. He misunderstood God's mercy as a license for sin and not an opportunity to repent. vs. 4

40. What thought is broken by this parenthetical statement?

41. How does this thought read when the parenthetical statement is left out?

42. To whom has God committed judgment? Cp. Jn. 5:22.

d. By his hard heart and unrepentant attitude he was only increasing his coming wrath. vs. 5

2. According to works. vs. 6

a. To the steadfast well-doer, eternal life. vs. 7

b. To the factious and disobedient, hell. vs. 8

c. This will be given to everyone, Jews and Greeks, vs. 9-10

3. With no respect to person. vs. 11

a. Even the Gentiles will be judged by this standard. They do "by nature" their law and will be judged accordingly. vs. 14-15

In the day when God shall judge the secrets of the hearts of men it will be:

1. According to truth.

2. According to works.

3. With no respect for persons.

4. According to doing.

If this be so, and it is, then the Jew is truly, tragically, in need . . . for he is condemned **ON ALL FOUR POINTS.**

Text

2:17-24. But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, 18 and knowest his will, and approvest the things that are excellent, being instructed out of the law, 19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, 20 a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; 21 thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, does thou steal? 22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? 23 thou who gloriest in the law, through thy transgression of the law dishonorest thou God? 24 For the name of God is blasphemed among the Gentiles because of you, even as it is written.

REALIZING ROMANS, 2:17-24

71. Is there any real significance in the name "Jew" other than the fact that it distinguishes them from the Gentiles?
72. In what sense were the Jews "resting upon the law"? To what purpose or intent?
73. Make a list of the characteristics of the Jews here given by Paul. There are eleven of them; see if you can find them all.
74. Was there one of these qualities that was not true or desirable?
75. In what sense were the Jews glorying in God? Explain the expression.

76. What is the difference, if any, of "knowing His will" and "approving the things that are excellent"?
77. Tie up the expression "being instructed out of the law" with the two preceding phrases; i.e., show the relationship.
78. Did God ever intend for the Jewish nation to be a guide to the blind?
79. Show the tremendous significance of revelation as expressed in these words.
80. Is it true that all who are now without revelation are blind—in the dark, ignorant, and foolish?
81. Can you see any application to present-day church members?
82. In what sense had the Jew failed to teach himself?
83. What definition of teaching does this verse (21) give?
84. Do you believe these Jews were actually committing adultery and at the same time teaching others not to?
85. Why would a Jew rob a temple of idols? Would it be to worship them?
86. Note in verse 23 that transgression of the law is more serious than the transgression of a divine will. It has judgment implications.
87. Can God be dishonored?
88. What is the meaning of "blasphemed" as here used?

Paraphrase

2:17-24. What improvement have ye Jews made of revelation? Behold, thou hast the honorable appellation of a Jew, and retest in the law as a complete rule of duty and boastest in God as the object of thy worship;

18 And knowest what God requires, and approvest the things that are excellent, being instructed by the law, which is a revelation from God, and a much surer rule than philosophy;

19 And boastest that thou thyself art a guide in matters of religion to the Gentiles, who, notwithstanding their philosophy, are blind, and a light to all who are in the darkness of heathenism;

20 A reprover of the foolish, a teacher of persons as destitute of spiritual ideas as babes:—those titles thou assumest, because thou hast a just representation of religious knowledge and truth in the scriptures.

21 Is thy behaviour suitable to those high pretensions? Thou then who teaches the Gentiles, why teachest thou not thyself? Thou who preachest to them, Do not steal,—dost thou steal?

22 Thou enlightened Jewish doctor, who sayest to the Gentiles, Do not commit adultery,—dost thou commit adultery? Thou who

abhorrest idols, dost thou rob temples of the tithes destined for the support of the worship of God? as if impiety were criminal in heathens, but pardonable in thee.

23 Thou who boastest of revelation, dost thou, by breaking the precepts of revelation, dishonor God who bestowed it on thee? (See vs. 4)

24 I do not charge you Jews with these crimes rashly: For, as it was written to your fathers, so I write to you, the name of God is evil spoken of among the Gentiles through your wickedness, who call yourselves his people.

Summary

The Jew made great pretensions to superior knowledge; yet he acted as though he himself needed to be taught. He was inconsistent in his conduct. He preached not to do this, but did it. He taught not to do that, but did it. He boasted in the law, yet broke it. He abhorred idols; yet robbed temples of them to serve them. He affected great reverence for God; yet dishonored him by breaking his law. He even brought his name into disrepute among surrounding nations.

Comment

The Jewish readers of this letter have no doubt by this time come to see the personal application of what has been said, so the open statement of verse seventeen, directed as it is to the Jew, would be no great surprise. The 142 words of this remarkable sentence contain an undeniable exposé of Jewish sins which demonstrate the need in their lives for the gospel of Christ. Notice the apparently complimentary touch of these words along with the masked sarcasm which finally bursts forth into open denunciation of undeniable sins. Hear Paul speak to the heart of these Jews: (Ro 2:17-20)

First, he spoke of their high standing.

- a. Bore the proud name of a Jew. (Proud because it meant "praise" Gen. 29:35.)
- b. Rested upon the law.
- c. Glorified in God.
- d. Knew His will.

43. How does the universal need of the gospel help to answer question one?
44. How does the basis of judgment help to answer the question?
45. In what manner is the guilt of the Jew (chap. 2) and Gentile (chap. 1) made known?
46. Why wouldn't the Jew be surprised to hear his name mentioned as in verse 17?
47. What form does the 142-word sentence of the Jewish exposé take? Why?
48. Why was the name "Jew" a proud name?
49. Who was blind, in darkness, a babe, foolish?

- e. Were able to discriminate in a very close way as to right and wrong because of their instruction in the law.
- f. A confident guide to the blind Gentile.
- g. A light to those in darkness.
- h. An instructor of the foolish.
- i. A teacher of those who were so destitute of spiritual knowledge as to be counted as "babes."
- j. All these things were theirs because they had the law and in it the knowledge and truth which made such a standing possible (2:17-20).

He then condemned their hypocrisy. To the question now asked by Paul there could be but one answer. Here is the question, which contains the crux of the whole matter: "Thou therefore that teachest another, teachest thou not thyself?" (2:21a)

- a. What about your teaching on stealing? How does it compare with your actions?
- b. And your prohibitions against adultery—are you practicing the very thing you prohibit?
- c. How you do abhor idols! But is it you who are entering temples of these idols to steal the very objects you abhor?
- d. Summing up the matter, you present a strange paradox. You glory in the law of God and then by your transgressions of the law you dishonor Him who originated the law.
- e. It is as in the days of your fathers—the name of Jehovah is sneered at among the Gentiles because of you (2:21b-24). (2:17-24)

Text

2:25-29. For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision. 26 If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? 27 and shall not the uncircumcision which is by nature, if it fulfill the law, judge thee, who with the letter and circumcision are a transgressor of the law? 28 For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.

REALIZING ROMANS, 2:25-29

- 89. In what sense would circumcision be of any profit? I thought we were answerable to the gospel.
- 50. What phrase contains the crux of the whole matter? Explain.

90. Either a man is circumcised or not. After being circumcised, how could he be "uncircumcised"?
91. Paul seems to understand circumcision in an entirely new light. Does this have any application to Christian baptism? cp. Col. 2:12-14. If so, what?
92. What is the meaning of the word "judge" in vs. 27?
93. What is "the letter" of vs. 27?
94. Do outward forms have any significance at all?
95. In this section a good synonym for "circumcision" would be___?
96. Could we as Christians keep the spirit of the Faith and not the letter, and yet still be acceptable with God? Explain.

Paraphrase

2:25-29. Whilst ye continue wicked, it is foolish to expect salvation because ye are circumcised; for circumcision, indeed, as the sign of God's covenant, will profit thee, if thou keepest the law of faith enjoined in the covenant; but if thou be a transgressor of that law, thou are in the condition of a wicked Gentile.

26 And if a heathen, instructed by right reason, and by the grace of God, perform the precepts of the law of faith, will not God treat him as a person circumcised, by bestowing on him justification, the blessing promised to Abraham's seed?

27 And will not every uncircumcised Gentile, who, under the direction of reason and conscience, without revelation, practises the faith and obedience enjoined in the covenant with Abraham, condemn thee as a transgressor of that covenant, though a Jew by the circumcision which is according to the letter of Moses's precept?

28 For he is not a son of Abraham, and an heir of the promises, who is one by natural descent only; neither is true circumcision that which is outward in the flesh:

29 But he is a Jew who is one in the temper of his mind; and circumcision is that of the heart, by cutting off evil desires, according to the spirit, not according to the letter of the law. Of such a real Jew, the praise will not be from the Jews, who will disown him if he is uncircumcised, but it will come from God, who, knowing his heart, will acknowledge him as one of Abraham's spiritual seed.

Summary

Circumcision is of no value unless the law is kept. The Gentile who keeps the law, though not circumcised, will be accepted. The Jew who breaks the law, though circumcised, will be condemned. The Judaism and circumcision which save men are in the heart and spirit, and not outward in literal fleshly marks.

51. What means of special approval did the Jew attempt to use?

Comment

Properly humbled, the Jew now searches for some way to bolster his deflated ego. He harkens back to the old prejudice of special favor supposedly found in circumcision. Paul speaks of the true meaning of circumcision after this fashion: Circumcision is indeed of profit if you are a doer of the law, but if you are not, of what value is your circumcision? You had just as well be uncircumcised. And speaking of the matter of circumcision, that person who does not bear this rite, if he keeps the ordinance of the law, will he not be considered as if he were circumcised? And would not such a person judge and shame you who have the law and circumcision, yet are a transgressor? As shocking as it may sound, being a Jew is not a matter of outward form, nor circumcision a mere physical rite, for God recognizes a man as a Jew from the condition of his heart. Likewise with circumcision, it also is of the heart and not of the letter. The circumstances are thus constituted so God may do the praising (since the name "Jew" means "praise") and not man. 2:25-29.

Text

3:1-9a. What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all, that they were intrusted with the oracles of God. 3 For what if some were without faith? shall their want of faith make of none effect of the faithfulness of God? 4 God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,

And mightest prevail when thou comest into judgment. 5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) 6 God forbid: for then how shall God judge the world? 7 But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? 8 and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just. 9 What then? are we better than they?

REALIZING ROMANS, 3:1-9a

97. Who is asking this question of vs. 1? i.e., for whom is Paul asking it?

98. Why imagine there would be an advantage and profit? cf. vs. 1.

99. The Jews had the oracles of God, but they did them no good.

How did such oracles relate to Christ?

52. How could the circumcised become uncircumcised and vice versa?

53. How could Paul say that circumcision was of the heart when it plainly was in the flesh?

100. Paul says, "much in *every way*." Can you find more than one way mentioned?
101. Show how the thought, "10,000,000 Jews can't be wrong," was used as an argument by the Jews against Jesus as the Messiah.
102. Meaning of the words, "faithfulness of God," as in vs. 3?
103. The truth of God is totally apart from man. In what way?
104. Why should anyone think God would not be justified in His words?
105. In what sense could God come into judgment?
106. Does the end ever justify the means? In vs. 5 Paul is suggesting that some feel this is true. Read this verse over very carefully and try to show how.
107. On what basis or by what standard will God judge the world?
108. Paul "turns the tables" on the Jewish objectors. Read verses 7 and 8 to see if you can discover in what manner this is done.
109. How could good possibly result from doing evil? Do not say that some feel that it could. Explain *why* they felt it.
110. Who are the "we" and the "they" of vs. 9?
111. There is a wonderful lesson on the dangers of "having a form of godliness and denying the power thereof." See if you can find it.

Paraphrase

3:1-9a. If our privileges will procure us no favor at the judgment, and if the want of these privileges will be no disadvantage to the Gentiles, What is the pre-eminence of the Jew above the Gentile? and what is the advantage of circumcision?

2 It is great in every respect; but chiefly, indeed, because the Jews were intrusted with the oracles of God; especially that concerning the blessing of the nations in Abraham's seed.

3 But what benefit have we received from the oracles of God, if the greatest part of us have not believed on him whom ye call the seed, and are to be cast off? Will not their unbelief destroy the faithfulness of God, who promised to be a God to Abraham's seed in their generations?

4 By no means: the faithfulness of God will not be destroyed by the rejection of the Jews. But let God be acknowledged true to his covenant, although every Jew be a liar, in affirming that Jesus is not the promised seed, and be rejected on that account: for as it is written, in all cases God will be justified in his threatenings, and will appear just as often as he punishes.

5 But if our unrighteousness, in rejecting and crucifying Jesus, establisheth the faithfulness of God in casting us off from being his people, what shall we infer? Is not God unrighteous, who likewise

destroyeth us as a nation for that sin? (I write this in the character of an unbelieving Jew.)

6 By no means: for, if no sin can be righteously punished which is attended with good consequences, how shall God judge the world? How shall he render to every man according to his works?

7 Your account is not satisfactory; for if the truth of God, in casting off and punishing our nation, hath been manifested to his great honor through our lie, in affirming that Jesus is not the promised seed, why am I, an individual, farther punished also as a sinner? My being involved in the rejection and destruction of the nation, is punishment sufficient.

8 And to carry your objection farther, why not add, as we are slanderously reported by you Jews to practise, and as many affirm the apostles order, Certainly let us do evil, that glory may accrue to God from our pardon? Of those persons who teach and practise such things, the condemnation is both certain and just.

9a Well, then, since the pre-eminence of the Jews above the Gentiles consists in their superior advantages, do we acknowledge that we excel the Gentiles in piety?

Summary

The Jews, in being such, possessed many peculiar advantages, among the most important of which was being entrusted with the revelations of God. Still, though thus highly favored, many of them were very unfaithful. But this will have no effect upon God's faithfulness. He will remain true, though all men should prove false. Moreover, even when the Jew's injustice had the effect to display the justice of God, still God must punish the injustice, and he does right in doing so. We must not do evil that good may come, and we will certainly be punished if we do.

Comment

The argument of Paul would suggest three objections to the Jewish mind. These objections and their answers are the subjects of the first nine verses of the third chapter. The objections are:

a. If the moral Gentile is better off than the immoral Jew (as you seem to point out in your words concerning circumcision, etc.) what becomes of the Jew's advantages? 3:1

Answer: He still has many advantages. First of all, he has been and is the depository for the oracles of God, the advantage being that within these oracles are the promises of the coming Messiah; thus the

54. What was the first of the three objections the Jews had to justification by faith?

55. What particular advantage did having the oracles of God give the Jew?

Jew was privileged to be the one who could recognize and welcome the Christ when He came. Besides this paramount advantage the oracles also gave him the will of God for his life, and he could thus conduct himself accordingly and receive the approval of God and the benefits of right living in his own person. 3:2

Paul, although saying there were many advantages, here only mentions one and does not take up a discussion of any others until chapter nine, verse four.

- b. The second objection is suggested by the answer of the first. Since the Jews have the oracles of God, which contain God's will, will not their unbelief and consequent disobedience cancel His promises? 3:3

Answer: God forbid. If every Jew on earth were a liar it would not affect the truthfulness of Jehovah. It is even as the Psalmist has said: God is just in every word spoken and in every case brought to trial he is only proved true. So your faithfulness or lack of it cannot alter the character of God; it can only magnify his eternal righteousness. 3:4

- c. Again we find the objection growing out of the answer to the foregoing. Here it is: If our unrighteousness only results in the magnifying of God's righteousness, is he not unrighteous to visit us with wrath? (Paul speaks in the first person in giving this objection, thus indicating that he is speaking as an unbelieving Jew.) 3:5

Answer: How then shall God judge the world? If, as you say, God now excuses evil and counts it as good because it serves the purpose of establishing his faithfulness, what will be the standard for judgement? Wrong is wrong and sin is sin under whatever conditions it is enacted and regardless of what the final results might be. On what other basis could He judge all men according to their works and be no respecter of persons? 3:6

The apostle then places before the mind of the Jew the illustration that completes in a unique way the answer to the third objection. He puts himself in the role of the Jew who has offered this objection and then says: "You believe what I have been telling you concerning the Messiahship of Jesus of Nazareth is a lie, do you not? Well, if the truth of God (which you claim to have) is made to abound, or to be more evident by my lie, why are you calling me

56. State in your own words the second objection.

57. What is the answer?

58. Give in your own words the third objection. How is it answered?

59. How would the third objection destroy the basis for judging the world?

60. Explain the illustration the apostle uses to complete the answer to the third objection.

a sinner? (My, what an application of their own principle!) "Indeed," says the apostle, "why not do the very thing some of you are accusing me of—do evil that good may come?" Why, the justice of condemning those who would so slander the apostle is self-evident. 3:7-8

In chapter two the need of the Jews was thoroughly dealt with; they were laid under the wrath of God and were thus shown to be without hope except it be in the gospel. In concluding his demonstration of the need of the Jew, Paul found it necessary to digress in order to answer the objections of chapter 3, verses 1-8. Now he returns to the subject and speaks of the pride of the Jews. 3:9a. Even though the Jews see themselves as lost along with the Gentiles, they somehow imagined that in spite of their sin and failure and because of the favors God has bestowed upon them (2:17-20) they still were a little bit better than the Gentiles. Paul places himself with them in voicing this egotistical question: "What then? are we better than they?" He then immediately rebels at the thought and denies it with the strong words, "No, in no wise." 3:9a

Rethinking in Outline Form

2. Needed by the Jews. 2:1—3:9a

a. Reasons why the gospel means of justification was needed by the Jew:

- (1) He possessed the law but did not practice it. Since man is to be judged by the law under which he lives, the Jew, like the Gentile, is tragically in need. 1-16
- (2) The Jew boasts of his high standing given him by his possession of the law; but all the while his practice shows him to be no better than the Gentile. 17-24
- (3) His effort to seek special consideration because of circumcision avails nothing, for the true meaning and purpose of circumcision shows it to be of value only to the one who keeps the law. Even the uncircumcised can be counted as circumcised through obedience to his law. 25-29
- (4) The three objections of the Jew to this position are completely answered by Paul. 3:1-9a

Text

3:9b-20. No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; 10 as it is written, There is none righteous, no, not one;

61. How is it that the Jew could consider himself somewhat better than the Gentile?

11 There is none that understandeth, There is none that seeketh after God;

12 They have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one;

13 Their throat is an open sepulchre; With their tongues they have used deceit; The poison of asps is under their lips.

14 Whose mouth is full of cursing and bitterness;

15 Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: 20 because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin.

REALIZING ROMANS, 3:9b-20

112. Where in the Roman epistle had Paul proven both Jews and Greeks guilty of sin?

113. In what sense is "there none righteous"?

114. The lack of understanding as in vs. 11a was limited to understanding on what subject?

115. There have been "seekers after God" in all ages and places. In what sense is vs. 11b true?

116. Note the responsibility of vs. 12a. What is it?

Paraphrase

3:9b-20. I acknowledge no such thing; for I have formerly proved both Jews and Gentiles to be all guilty of sin.

10 With respect to the Jewish common people, they have been wicked in all ages; as it is written, There is not a righteous man, no, not one.

11 In the same psalm, ver. 2, it is said, There is none that understandeth his duty; there is none that worshippeth God as he ought to do.

12 And in ver. 3 it is said, They are all gone out of the way of righteousness, they are employing themselves together in works which are utterly unprofitable to themselves and to society: there is none of them who does any good action; there is not so much as one.

13 Also it is said, Psal. v. 9. Their throat is an open sepulchre sending forth by their rotten speech an offensive stench; with their fair

speeches they deceive; their speech being deadly, the poison of asps is under their lips; Psal. cxi. 3.

14 On other occasions, giving way to their malicious dispositions, their mouth is full of cursing and bitter imprecations; Psal. x. 7.

15 Their works correspond to their words; for they make haste to commit murder, as Isaiah hath testified, chap. lix. 7.

16 They occasion destruction and misery to all who follow them.

17 But such practices as lead to the happiness of mankind, they neither have known nor desired to know.

18 All this wickedness they commit, because, as is said Psal. xxxvi. 1. There is no fear of God before their eyes; they fear not God's displeasure.

19 Now these things are said, not of the heathens, but of the Jews; for we know that whatever things the law saith, it saith to them who are under the law; that every Jew may remain silent, as condemned by the law; and that all the world, Jews as well as Gentiles, may be sensible [*aware*] that they are liable to punishment before God.

20 Wherefore, by works of law, whether natural or revealed, moral or ceremonial, there shall no man be justified meritoriously in God's sight, (Psal. cxliii. 2.); because law makes men sensible that they are sinners, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment.

Summary

In point of guilt, then, are the Jews any better than the Gentiles? None at all. All are alike under the dominion of sin, and therefore are alike guilty. This is proved by the very scriptures which the Jews have. The law condemns all, and justifies none. Therefore, by law, no one may expect to be acquitted in the presence of God. Instead of being justified by law, men only learn from it that they are sinners.

Comment

Continuing the thought of verse nine, the apostle explains why the Jews were as needy as the Gentiles. He says, "We before laid to the charge both of Jews and Greeks that they are all under sin." At the time that he answers the question of the Jew, he lays down a proposition which sums up all he has previously said. The last portion of the ninth verse through the twentieth carries the conclusion of the whole matter. All that was needed in Paul's splendid argument was a substantiation from the Old Testament. This he gives, and shows in the use of the quotations from the Old Testament that they spoke

62. What is the purpose of verses 10-18?

not only of the sin and need of the Jew, but also spoke with equal force of the sin and need of the Gentile. 3:9b

- a. We find a description of the sinful state of both Jew and Gentile. 10-12
- b. Then the practice of sin is noted. 13-17
 - (1) The practice of sin in their speech is pointed out. Vs. 13-14
 - (2) Then sin through overt acts is discussed, Vs. 15-17
- c. Finally the cause of such ungodliness is found: "There is no fear of God before their eyes." 18

In explanation of the above quotations Paul states that it is a well-known fact that whatever judgments are pronounced in a law are directed against those persons in possession of the law. In this case the Jews were such persons. When violations of the law are pointed out, and the offenders are truly guilty, there is nothing they can say to defend themselves. This was exactly the circumstance in respect to the Jew. But in addition to this effect, there was another: the whole world is brought under the judgment of God. How can this be true? How can the whole world be brought under God's wrath by pointing out violations of the law of Moses? We can understand this: first, by realizing that the sins described are counted as sin because *God so designated them in His law*; second, that those Gentiles who practiced the same sins would likewise be guilty because they knew or had the opportunity to know what was right (as we have already shown). The clear statement in the law brought to the surface the truth that all subconsciously felt: the whole world was under the judgment of God. 3:19

"Because" is the first word of the twentieth verse, indicating that a reason is now to be given for what has just been said. Paul had just said that the whole world was under the judgment of God as a result of the giving of the law. He now says this is true "because by the works of the law shall no flesh be justified in his sight." This is the grand conclusion toward which the apostle has been leading from chapter one, verse eighteen. He stated that in the gospel was to be found a means whereby man could be declared just before God. The Jew imagined he did not need the gospel, for he felt that there could be found justification through the law. Paul pointed out that the law indeed formed a basis for judgment, but as to obtaining justification through the law, this was proven to be an impossibility. To

63. How do these verses apply with particular force to the Jews?
64. How was the whole world brought under the wrath of God?
65. What was the grand conclusion toward which Paul had been leading from 1:18?
66. How could one be "just" under the law?

be just through the law, absolute obedience would have been essential, and this no Jew (or Gentile) accomplished. Indeed, it has been shown that, using the law under which they lived as a basis for judgment, they could not even be constituted conscientious, much less, "just." The inspired writer points out that sin is brought to light by the law; hence, (because of sin made known) no one can be justified by the law. The giving of the law made known the fact that all men had been and were transgressing God's standard of righteousness. These transgressions made justification through the law impossible. Looking into our own lives and then into the law we see that we are practicing the very sins spoken against. This being true, is it not absurd to think that we are just through the law? 3:20

Rethinking in Outline Form

3. Needed by All—Both Jews and Gentiles. 3:9b-20
 - a. The need of both Jews and Greeks shown from the words of the Old Testament. 9b-18
 - (1) Their sinful state. 10-12
 - (2) The practice of sin. 13-17
 - (a) The practice of sin through words. 13-14
 - (b) The practice of sin through actions. 15-17
 - b. All the world has sinned. Not even the Jew can claim exemption from the consequences of his sin, for when the law of Moses denounces those consequences, it speaks especially to the people to whom it was given. The law was so designed that the Jew, too, might have his mouth stopped from all excuse, and that all mankind might be held accountable to God. vs. 19
 - c. This is the conclusion of the whole argument. By works of law (i.e., by an attempted fulfillment of law) no mortal may hope to be declared righteous in God's sight, for the only effect of law is to open men's eyes to their own sinfulness, not to enable them to do better. That method, the method of works, has failed. A new method must be found. vs. 20 (Sandy, p. 76)

Text

- 3:21-26. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justified freely
67. What is the twofold task involved in establishing truth? How does this fit into justification by faith?
68. What twofold relationship does the "righteousness" have?

by his grace through the redemption that is in Christ Jesus: 25 whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

REALIZING ROMANS, 3:21-26

117. Should we stumble over the word "believe" in vs. 22? Be careful—we can stumble over it through overemphasis as well as underemphasis. What is the safe course?
118. Show the two ways in which "there is no distinction."
119. What is "the glory of God" as in vs. 23?
120. We are justified "by" and "through" something. Explain.
121. Redemption is a wonderful word—it suggests a kidnapping. In what way is this true?
122. Use a Bible dictionary if necessary to look up the word "propitiation." This has an Old Testament background—what is it?
123. How does the death of Christ show the righteousness of God?
124. God's righteousness was shown on the cross because of "sins done afore time." In what way?
125. Show how the following qualities of God were manifested on Calvary: mercy, justice, love, wisdom.

Paraphrase

3:21-26. But now, under the gospel, a righteousness appointed by God as the means of the justification of sinners, without perfect obedience to law of any kind, is made known: And it is no new method of justification, being taught both by the law and the prophets;

22 Even the righteousness which God hath appointed to be through faith of Jesus Christ, (the faith which Jesus Christ hath enjoined), graciously counted unto all, and rewarded upon all who believe: for there is no distinction between Jew and Gentile in the method of justification;

23 Because all have sinned, and come short of praise from God: so that being all involved in guilt and misery, the same remedy must be applied to all:

24 Being justified by faith, not meritoriously, but of free gift, by a great exercise of God's grace, through the redemption which is procured for them by Christ Jesus:

25 Whom God hath set forth a propitiatory, from which he will dispense pardon to sinners, through faith in his blood, for a proof

of his own righteousness in not instantly punishing the sins which were before the coming of Christ committed through God's forbearing to punish Adam with immediate death, in the view of the obedience of Christ.

26 For a proof also of his righteousness in not punishing sins committed in the present time, and henceforward, in order that, at the judgment, he may appear just, when acquitting him who is a performer of the faith enjoined by Jesus: and that whether he be a Jew or a Gentile.

Summary

But although justification by law is impossible, still God has revealed another way of justifying men, a way, too, that is attested both by the law and the prophets. He has revealed a plan of justifying people by means of their belief in Jesus Christ, revealed it to all, both Jews and Gentiles. This justification takes its rise in God's favor; it is procured by a ransom which has been accomplished by Christ. Christ effected this ransom by his blood, and we attain the benefit of it by believing in him and obeying him. This ransom enables God to be just while forgiving the sinner, provided he is a believer in his Son.

Comment

"But now apart from the law a righteousness of God hath been manifested . . ." This righteousness of God is twofold: relating to the fact that God is righteous, and that man is to be made righteous, or just. The procedure of declaring man just is "apart from the law," and yet the law and prophets both spoke of it through type and prophecy. 21. This righteousness is that which comes through faith in Jesus Christ. It is given unto all that exercise this belief, "for there is no distinction." There is no distinction as to who can thus receive this righteousness; neither is there a distinction as to who needs this righteousness, "for *all* have sinned," and thus fall short of the glory of God. 22-23. This justification "takes rise in the favor of God." It is bestowed freely on all because of the redemption price paid by Jesus Christ. 24. Jesus Christ was set forth by God to be a covering for our sins, through faith in his blood. This covering for sins is the answer to the problem of those in the Old Testament who had no provision for the washing away of sins. The sins done aforetime in the days of the old covenant were passed over with the thought that one day the provision for their covering would be

69. In what two respects is there "no distinction"?

70. What is the meaning of the word "propitiation"?

71. What do "the sins done aforetime" have to do with the death of Christ?

found in the blood of Christ. 25. Behold now the wonderful righteousness of God at this present season. Through the substitutionary death of His Son, the justice of God in respect to punishment for sin and the mercy of God in respect to forgiving sin find a wondrous agreement and satisfaction. The wisdom of God searched the love of God for a way to reconcile the justice of God with the mercy of God and the result was the sending of his own son to die in the stead of man. 26.

Text

3:27-31. Where then is the glorifying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. 28 We reckon therefore that a man is justified by faith apart from the works of the law. 29 Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: 30 if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

31 Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

REALIZING ROMANS, 3:27-31

126. Who would be tempted to glory? Why?
127. How does faith exclude pride?
128. In what sense can we refer to faith, or the exercise of it, as "a law of faith"?
129. If a man did not try to keep the law—whatever it might be—could he be justified by faith? If not, how could he be justified "apart from the works of the law"?
130. Why ask the question of 29a?
131. Every Jew would admit God was God to Gentiles as well as Jews. Why?
132. Is there any difference in "by faith" and "through faith" of vs. 30?
133. In what sense is the law established through faith?

Paraphrase

3:27-31. Since all are justified by the free gift of God, Where is boasting? It is excluded. By what law? Of works? Do the laws which require perfect obedience exclude it? No. But it is excluded by the law which makes faith the means of our justification.

72. What two qualities in the nature of God are reconciled in the death of Christ?

28 We conclude then, that by faith Jew and Gentile is justified without works of law; without perfect obedience to any law, as the meritorious cause of their justification.

29 To show that God will justify the Gentiles by faith, equally with the Jews, let me ask, Is he the maker and judge of the Jews only? and not of the Gentiles also? Most assuredly of the Gentiles also.

30 Seeing there is one God of Jews and Gentiles, and they are all equally related to him, he will in his treatment of them follow one rule—He will justify the Jews to whom he has given his oracles, by their faith in these oracles, and the Gentiles through the law of faith mentioned in ver. 27.

31 Do we then make law of every kind useless, by teaching the justification of the Gentiles, through the law of faith? By no means, for by this doctrine we establish law, as necessary in many respects.

Summary

The justification of God is by belief, and not by deeds of law. It is a matter of favor, then, and not of merit. Consequently, no man can boast that he has deserved it or merited it. This justification is for Gentiles as well as for Jews. God is the God of both, and is ready to bless both, to bless them in the same way, and on the same conditions.

Comment

With this glorious picture before us where is the opportunity for pride and glory on the part of man? There is none; it is excluded. That it is excluded is evident, but how? What law did this? What works brought it about? Neither the law of the Jew nor of the Gentile has shut out this boasting, since through the law and obedience to it there would be reason to boast. The law that has thus effected such a state is the law of faith or "the gospel." Only through the gospel is man's boasting excluded, all glory going to God. 27.

We concluded then that man is justified by faith apart from the works of the law. If this is true then there must be some hope for the Gentiles. Then, rather ironically, Paul poses the question, "Or is God just the God of the Jews and not the God of the Gentiles?" Then he answers his own question by saying, "Yes, he is the God of the Gentiles; what other God would they have? There are not two Gods, one for the Gentiles and one for the Jews." There is one God and all have sinned against him; thus all stand equal before him

73. How is man's pride excluded by the gospel?

in need. Therefore, He will justify both the circumcised and the uncircumcised through faith. 3:28-30

Finally, since the gospel has been pointed out so clearly to be the only way of justification, what has happened to the law? Is it now of no use? No, God forbid. Shall we, simply because the law has been proven valueless in securing justification, believe that it does not serve some other good purpose? "No, not at all," says Paul. "I preach and teach the real value of the law which is to point out right and wrong; thus I establish the law's true purpose." Moses E. Lard has said, "Law may be wholly useless for one purpose and yet indispensable for others." 3:31.

Rethinking in Outline Form

III. Proposition Expounded. 3:21-5:21

1. Justification by the Gospel Only. 3:21-31
 - a. A description of this justification. vs. 21
 - (1) It is apart from the law.
 - (2) It is of God.
 - (3) It is manifested or now present.
 - (4) It was spoken of in the law (by types) and in the prophets (by prophecies).
 - b. It is obtainable by all who believe, and needed by all, for all have sinned. vs. 22-23
 - c. It is made possible by the propitiatory sacrifice of Christ. 24-25a
 - d. This sacrifice explains why God was so lenient with the "sins done aforetime." 25b
 - e. In the death of Christ we can see the basis for both justice and forgiveness. 26
 - f. The following conclusions may be drawn from the fact that justification is found only in the gospel. 27-31
 - (1) Boasting is excluded. 27
 - (2) This justification is entirely apart from the works of the law. 28
 - (3) The Jew and the Gentile are on the same footing, for there is but one God, and faith is the only means of acceptance with him. 29-30 (Sandy, p. 94)
 - (4) To the objection that the law is made of no effect, we can say that the very purpose, or "work of the law," is established by the preaching of the gospel. 31

Text

4:1-8. What then shall we say that Abraham, our forefather, hath found according to the flesh? 2 For if Abraham was justified by works, he hath whereof to glory; but not toward God. 3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. 4 Now to him that worketh, the reward is not reckoned as of grace, but as of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. 6 Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, 7 saying,

Blessed are they whose iniquities are forgiven,
And whose sins are covered.

8 Blessed is the man to whom the Lord will not reckon sin.

REALIZING ROMANS, 4:1-8

134. Why does Paul introduce Abraham?
135. "According to the flesh" in vs. 1 means what to you?
136. I thought James said Abraham was justified by works (Jas. 2:21-24). Here Paul says he was not. Reconcile the difference.
137. Both James and Paul refer to the Old Testament statement, "And Abraham believed God, and it was reckoned unto him for righteousness." What did he believe—i.e., about or from God? Give the circumstance of this statement.
138. How could a man be righteous if he did not keep the law of God?
139. What argument in favor of justification "by faith" is advanced in vs. 4?
140. In what sense are we to understand the phrase "worketh not" in vs. 5a?
141. Why call David in to testify on this subject?
142. Tell the meaning of the word "blessed" as in 7a. How would David be especially acquainted with such blessedness?

Paraphrase

4:1-8. Ye Jews think ritual services meritorious, because they are performed purely from piety. But what do we say Abraham our father obtained by works pertaining to the flesh? That he obtained justification meritoriously? No.

74. If man is justified by faith and not by law, to what conclusion does this lead us?
75. How does the gospel establish the law?

2 For if Abraham were justified meritoriously by works of any kind, he might boast that his justification is of no favor, but a debt due to him; But such a ground of boasting he hath not before God.

3 For what saith the Scripture? Abraham believed God, when he promised that his seed should be as numerous as the stars, and his belief of that promise was counted to him for righteousness.

4 Now it is evident, that to one who, for a stipulated hire, worketh all that he binds himself to work, the reward is never counted as a favor, but is paid as a debt.

5 But to one who does not work all that he is bound to do, but implicitly believeth the promise of him who gratuitously justifies the sinner, his faith is counted to him for righteousness as a favor. (The words, "as a favor", are supplied from ver. 4.)

6 In like manner also, David (Psa. xxxii. 1.) declareth that man blessed, as Abraham was, to whom God counteth righteousness without his having performed works of law perfectly:

7 Not saying, Blessed are they who obey the law of God perfectly: That he knew to be impossible: But saying, Blessed are they whose omissions are forgiven, and whose commissions are covered by an atonement.

8 And, deeply affected with the goodness of God in pardoning sin, he says a second time, Blessed is the man to whom the Lord will not count sin.

Summary

Abraham was not justified by deeds. If so, he had ground to boast that he merited justification. On the contrary, his belief was counted to him for justification. Justification by deeds is like a debt, but justification by belief is matter of favor. David describes justification to be the same as the forgiveness of sins.

Comment

Realizing the fact that this thought of justification through faith apart from meritorious works would be somewhat of a shock, the inspired writer now hastens to point out that the principle of justification by faith is not new, for the great father of the faithful was so justified. That Abraham was justified was admitted by all. Now the apostle poses the question: "How did this justification take place? You say by law; I say by faith. Let us look into the case. What did Abraham obtain through the works of the flesh?" If he had fulfilled to the letter all the demands of God he would have been justi-

76. Was there any question as to whether Abraham was justified or not? If not, why not?

fied by works and would then have had reason to glory. However he did not so perform his obedience. This being true, he has no reason for self glory. Do you remember what the Scripture says about this matter? It says, "And Abraham believed God, and it was reckoned unto him for righteousness." So you can see that the faith Abraham exercised in God provided the ground for his justification, not his imperfect works. It is easy to see then that the justification granted Abraham was given because of the favor, or grace of God, through the belief of father Abraham. 4:1-3.

Just think a moment. When a man works and does all the employer asked him to do, his pay is not given because of the grace of the employer, but rather because of the merit of the employee. You have seen that Abraham was counted righteous only because of God's grace received by faith; so then your idea that he worked, and through his work, earned justification is out because it excludes the element of grace. Here is the thought:—to the man who has not fulfilled all the demands of law, but yet has a great faith in the one who can justify the ungodly, justification is made possible through his belief. It is even as David has said concerning that happy man to whom the Lord granted justification apart from works. Hear him: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." Ro. 4:4-8 cp. Ps. 32:1-2a

Text

4:9-12. Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. 10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; 12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.

REALIZING ROMANS, 4:9-12

143. Why mention circumcision?

144. Give the meaning of the word "reckoned" as in vs. 9.

145. Paul is going to prove something by showing that Abraham

77. How did the Jew think Abraham was justified?

78. Could Abraham have been justified by works?

was declared righteous before he was circumcised; what is it?

146. Circumcision is here called a sign and a seal—what does this indicate as to its importance—or lack of importance?
147. Abraham became the father of all who believe at the time in which he was circumcised. Explain how.
148. Abraham can be the father of those in uncircumcision. This was a terrible thought to the Jew. Why?
149. What is the meaning of the expression, "Walk in the steps of that faith . . . "?

Paraphrase

4:9-12. Cometh this blessedness, then, of the Lord's not punishing sin, on persons in the visible church [*assembly of Israel*] only? or on persons out of the visible church also? Certainly on them also. For we affirm, that faith was counted to Abraham for righteousness, in uncircumcision.

10 What state then was Abraham in, when it was so counted? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. For it happened long before he and his family were made the church of God by circumcision.

11 And instead of being justified by circumcision, he received the mark of circumcision on his body after his justification, as a seal of the righteousness of the faith which he exercised in uncircumcision, in order to his being made the federal head of all them who believe out of the visible church, to assure us that the righteousness of faith shall be counted even to them, by virtue of God's promise to him:

12 Also the federal head of the circumcised, that is, of those who are in the visible church, to assure us that righteousness shall be counted to them who do not rest contented with being of the visible church only, but who also walk in the footsteps of that faith and obedience which our father Abraham exercised in uncircumcision; that is, while he was no member of God's visible church.

Summary

The blessedness of justification by belief, is for Jews and Gentiles alike. Abraham was justified before he was circumcised, his circumcision being a seal of that fact. Hence justification does not depend on circumcision. Abraham is father to all who believe in an uncircumcised state, as well as to all the circumcised who walk in his steps.

Comment

Since the discussion has been concerned with Abraham, David also being mentioned, are we to conclude that only to the circum-

cised has the blessing or justification through faith been given? Or is it given to the uncircumcised also? This can be answered from the very illustration given, for we must realize *WHEN* Abraham was declared righteous. Was it when he was circumcised or before his circumcision? Ah, you know, it was before circumcision. If you will but consider for a moment you will remember that circumcision was given to Abraham as a seal or a sign of the fact that God had justified him. Then because of Abraham's submission to this rite as a token of God's covenant with him, he became the spiritual head of all in the world who have faith like his. cp. Gen. 17:11. He did become the father of all who, although not circumcised, had a belief like Abraham and through this faith were justified. And likewise he became the father of the Jew who was not only circumcised but also walked by faith, faith like that exercised by Abraham while he was yet in uncircumcision. 4:9-12

Text

4:13-22. For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. 14 For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: 15 for the law worketh wrath; but where there is no law, neither is there transgression. 16 For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all 17 (as it is written, A father of many nations have I made thee) before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were. 18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. 19 And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; 20 yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, 21 and being fully assured that what he had promised, he was able also to perform. 22 Wherefore also it was reckoned unto him for righteousness.

79. Why is the time of the justification of Abraham important?

80. What relation did circumcision hold to justification?

81. In what way is Abraham our father?

REALIZING ROMANS, 4:13-22

150. Circumcision has been dealt with. We are now introduced to a new refuge of the Jew. What is it?
151. Did God promise Abraham that he would be "heir of the world"? Where? When? What does it mean?
152. How is faith made void by law? Is this bad?
153. What is "the promise" of vs. 14?
154. Does law always work wrath?
155. In what possible situation could there be "no law"? cf. vs. 15.
156. Faith produces grace. In what way?
157. If the promise is predicated on faith, all can enjoy it(?) How?
158. Is Christ "the promise" of vs. 16?
159. Is Abraham our father right now? Does it mean anything to you? It should—it should be a wonderful blessing. Discover how.
160. There are five or six characteristics of Abraham's faith given in vs. 17b-21. See if you can list them.
161. When and where did God give life from the dead?
162. Isn't it wonderful to worship and serve a God who "calleth things that are not as though they were"? Why is it wonderful to you?
163. Abraham held one hope against another. What were they?
164. Why were not the physical circumstances a source of discouragement to Abraham?
165. Abraham, instead of becoming weaker in faith, actually became stronger. How?
166. How shall we reconcile this account of Paul with the account of Moses in the birth of Ishmael from Hagar?
167. Name three promises God has made to you. Do you feel vs. 21 relates to these promises?
168. What is the "it" of vs. 22?
169. Define in one sentence the meaning of faith. "Faith is _____
_____ etc.

Paraphrase

4:13-22. Besides, from the scripture (ver. 3) it is evident, that not on account of a perfect obedience to any law whatever, the promise was made to Abraham, and to his seed, that he should inherit the world, but on account of a righteousness of faith. How then can the Jews expect to obtain the inheritance of heaven, on account of a righteousness of law?

14 For if they who are righteous by works of law are heirs of the world, their faith (ver. 11) is rendered useless, and the promise, by which they became heirs as a matter of favor, is made of no effect:—It does not, in reality, convey that blessing.

15 Farther, instead of conferring a title to the inheritance, the law worketh out punishment, even to the heirs who, by receiving the inheritance as a free gift, are declared to be transgressors of the law written on their hearts; because where law is not, there no transgression is, nor treatment of persons as transgressors.

16 For this reason, the inheritance is bestowed on account of a righteousness of faith, and not of law, that it might be a free gift, in order that the promise made to Abraham concerning it might be sure to all his seed, not to that only which is his seed by the law of circumcision, but to that also which is his seed by possessing the faith of Abraham, who is the federal head of us all who believe, whether we be Jews or Gentiles; that is, persons not in the visible church of God.

17 (Agreeably to what is written, Gen. xvii. 5. Surely a father of many nations I have constituted thee); which honor of being the father of all believers, Abraham obtained when he stood in the presence of him whom he believed; even of God, who maketh alive the dead, and speaketh of things in the remotest futurity, which exist not, with as much certainty as if they existed.

18 Abraham, contrary to all the ordinary grounds on which men build their hope of offspring, believed with a strong hope, founded on the promise of God, that he should be the father of many nations, according to what was spoken, So shall thy seed be; namely, as the stars of heaven for multitude.

19 And not being weak, either in his conceptions or in his belief of the power and veracity of God, he did not consider his own body now dead, in respect of procreating children, being about a hundred years old, neither the deadness of Sarah's womb, as obstacles to his having a numerous progeny by her, though she was ninety years old.

20 Therefore against the promise of God he did not dispute through unbelief, by alleging that the thing was impossible; but having the firmest persuasion of the veracity of God, he gave the glory of that perfection to God, by waiting patiently for the performance of his promise.

21 And was fully persuaded, that what was promised, God was able even to perform; although the longer he waited, the accomplishment of the promise must have appeared, to an ordinary faith, the more difficult.

22 This strong faith, exercised by Abraham for so long a time, being highly pleasing to God, Therefore also it was counted to him for righteousness.

Summary

God promised to Abraham and his offspring that they should inherit the world. But the promise was in virtue of justification by belief, and not in virtue of law. If the inheritance depended on law, none could attain it. Therefore it is by belief that all may attain it. The power and influence of Abraham's belief is shown.

Comment

It might be well to put before us those historic events so precious to the Jew which are being discussed in these verses.

- a. God promised Abraham a son in his old age. Abraham, in spite of his age, believed God, and through this belief God constituted him just. cp. Ge. 15:1-6.
- b. God then made the promise to Abraham because of his faith that He would make him the father of many nations if he would continue in his faith and circumcise all the males. This Abraham did and thus received an inheritance of many peoples. cp. Gen. ch. 17.

The subject of justification and circumcision has already been settled. There yet remains the promise of God to Abraham as to his inheriting of the world. This Paul discusses beginning with vs. 13.

The plain statement is that the promise given to Abraham and his seed (Isaac, Jacob, Joseph, etc.) concerning the inheritance of the world was not given because these fathers were perfectly obedient to any law, but rather because of their faith, faith which prompted God to call them righteous. Reason is then given for the thought expressed. If the only persons who will enter into this promise are those who are obedient to law, of what use is the belief spoken of when both Moses and Paul by the Holy Spirit said, "Abraham *believed* God and it was reckoned unto him for righteousness"? What object would there be in extending to man grace and accepting him as righteous through his faith and imperfect obedience if it were possible for him to keep the law of God? Furthermore, the fulfillment of the promise could never have been realized on a basis of perfect obedience to law since all have sinned, and the only possible result is wrath. The law was not given so that man could receive the

82. State the two historic events upon which this event is based.

83. What new thought is introduced at verse 13?

84. Why couldn't the promise have been through law?

promise by fulfilling it. Yet if man had kept the law he would have inherited the world. Since, however, man did not keep the law we can see that the promise would have utterly failed on such a basis. 4:13-15a

If perchance there should be some Jew audacious enough to suggest that he could inherit by law because he had never broken it, Paul places the following principle before him: When there is no law, there is no transgression. In other words, only when no law is present can there be freedom from sin. Since no one has ever lived in this state (either Jew or Gentile) no one can claim freedom from transgression. No one can inherit through the law, for all have law and all have transgressed it; thus all have sinned. 4:15b

This promise to Abraham was given on the basis of faith for the purpose of showing God's favor. If the promise had been on the basis of law, God would have owed man the promise. Then too, the promise would not have been sure, for if it had been of law it would have failed all. But being of faith it is obtainable by all. It could thus be obtained not only by the Jews under the law but also by those Gentiles who exercised the same kind of faith in God as Abraham, who was and is father of us all. cp. 4:11b ". . . as it is written, A father of many nations have I made thee." 4:16-17a

The faith of Abraham is mentioned in verse 16b in connection with the type of faith man must have to please God. Abraham's faith in all its beauty and strength is then described from verses 17b through 22. Abraham is spoken of as standing, not only before the Jews and all men but even before God, in whom he believes, in the position of the father of many nations. Then the power of Abraham's God is illustrated in the circumstances of Jehovah's dealing with Abraham. He gave life to the dead and called the things that are not as though they were. There follow then the details of this general statement of God's power and Abraham's faith. 4:17b

"Who in hope believed against hope" are the apostle's words which further describe the faith of Abraham. In Abraham's case there was absolutely no natural ground for hope. In spite of this fact, Abraham believed in hope. Furthermore, he exercised his hope through belief, against the adverse circumstances. He held this hope for the one purpose that he might indeed be a father of many nations, that the promise of making his seed as innumerable as the stars of the heaven might be fulfilled. The end in view and his faith actuated his hope. Paul then speaks of the discouraging prospects of the fulfillment of the

85. Why would the promise have failed through law?

86. What is the meaning of 15b? What two reasons are given for the promise being "of faith"?

87. What is described in vs. 17b-22?

88. What two thoughts are discussed in connection with each other in vs. 18-21?

promise, namely, the agedness of Abraham and his wife, which made it humanly impossible to carry out the promise. Then notice the great faith of Abraham: a. He considered his own body at the age of one hundred, yet in spite of this he lost no faith in Jehovah. b. Likewise, he realized the deadness of the womb of Sarah. c. He looked to the promise of God and did not waver through unbelief; he rather became strong. d. He gave God the glory. This bespeaks his humility for he, under the circumstances, could easily have gloried in his faith (even as Job). e. His faith is again described as "full assurance" in the ability of God to perform what he promised. (cp. Heb. 11:1) 4:18-21

Let us sum up the matter. Have you seen the faith of Abraham? Have you beheld its beauty and strength? Have you noticed its separation from the law? Paul could then fittingly say: "Well, my Jewish friend, *THAT* faith was reckoned unto our father Abraham for righteousness." vs. 22

Text

4:23-25. Now it was not written for his sake alone, that it was reckoned unto him; 24 but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, 25 who was delivered up for our trespasses, and was raised for our justification.

REALIZING ROMANS, 4:23-25

170. The purpose of the Old Testament scriptures is here revealed. What is it?
171. How shall we know that we have a faith like Abraham's?
172. Is our faith to be centered in God, or in Jesus?
173. Jesus was delivered up for our trespasses. In what sense is this true?
174. In what manner does the resurrection provide for our justification?

Paraphrase

4:23-25. Now it was not recorded by Moses for Abraham's honor only, that his faith was thus counted to him in his uncircumcised state; (see ver. 3.)

24 But it was recorded for our benefit also, to whom, as Abraham's children, the like faith will be counted for righteousness, even to those in every age and nation who believe on him (believe whatever he declares and promises) who raised up Jesus our Lord from the dead:

89. What is the meaning of "in hope believed against hope"?
90. Give from memory three of the five points of Abraham's faith.

25 Who, being the seed of Abraham, in which all nations are to be blessed, was delivered to death by God for our offences, and was raised again from the dead, and made universal Lord, for our deliverance from ignorance and wickedness.

Summary

The fact that Abraham's belief was counted to him for justification was written for our sake as well as his. Whom we must believe on, and what in, why Christ was given up to death, and the object for which he rose, are dealt with in this section.

Comment

We must not forget that the promise of righteousness by faith was not only written for the benefit of Abraham alone, but for our sake also. For to us God will impute this same justification if we believe in Him even as Abraham did. He, who raised Jesus our Lord from the dead, is the object of our faith. In the last verse of this chapter we find the rock upon which the whole structure of salvation by faith rests: "Who was delivered up for our trespasses and was raised for our justification." This is why God can declare us righteous through our faith. "He bare in his body" the sins we committed, both when we were in rebellion as a sinner, and now those committed in spite of our conscientious faithfulness as a Christian. Yes, he was raised and thus consummated our justification. The Jew who knew the true purpose of the Messiah could see in these remarks about Jesus the method by which Abraham and Christians are justified. 4:23-25

Rethinking in Outline Form

2. Justification Through the Gospel Illustrated and Applied. 4:1-25

a. Abraham, the illustration. The principle of justification through faith finds a wonderful application in his life. Note:

- (1) His state of justification was obtained only through his faith, not by works. vs. 1-8
- (2) His justification had no dependence upon circumcision, for he was declared just before his circumcision. This was done in order that he could indeed be the father of the circumcised and the uncircumcised. 9-12

91. How can the faith of Abraham benefit you and me?

92. What is the rock foundation of this doctrine of salvation by faith?

93. What is the meaning of 25a?

- (3) The promise made to Abraham of inheriting the world was a promise of faith, not of works.
- (a) This was true in order to include "all the nations" in the promise.
 - (b) The inheritance of the world was to come through Abraham's seed. Abraham, knowing this, believed in the power of God in spite of the discouraging circumstances.
 - (c) This faith of father Abraham was what God considered in declaring Abraham righteous, and it is a type of the faith that will secure justification for us today.
 - (d) It must be in God through Christ and his death.

Text

5:1-11. Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; 2 through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. 3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; 4 and steadfastness, approvedness; and approvedness, hope: 5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. 6 For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteousness man will one die: for peradventure for the good man some one would even dare to die. 8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; 11 and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

REALIZING ROMANS, 5:1-11

175. The "therefore" of vs. 1 seems to suggest past action—in what way and with whom?
176. Have we "made our peace" with God or has someone else done this for us? Explain.
177. When we accept Jesus as our Saviour, please notice He holds another vital relationship to us, "our *Lord Jesus Christ*."

178. Jesus is the door or "the access" into so many spiritual blessings. Name three of them.
179. We stand "in grace"—oh, what a privilege. What does this mean to you? What is grace?
180. What is "the glory of God" in vs. 2b?
181. Is it right for us to rejoice in the hope of heaven when we are not sure we will go there?
182. Isn't "rejoice" too strong a word in vs. 3?
183. It is not always true that tribulations work steadfastness. Sometimes the very opposite occurs. What else must prevail before tribulations will work steadfastness?
184. What is the approvedness of vs. 3b? Who does the approving?
185. I should think we would hope before tribulations began. How could tribulations—steadfastness—approvedness issue faith in hope?
186. Meaning of the little expression, "hope putteth not to shame"?
187. Please explain to your own satisfaction how the Holy Spirit can shed abroad the love of God in our hearts.
188. When was the Holy Spirit "given unto us"?
189. We were (and are) "weak" in what regard? cf. vs. 6a.
190. The "due season" speaks of God's action as of Gal. 4:4, or our acceptance of Christ. Which?
191. In what sense were we "ungodly"?
192. Is there some difference in the "righteous man" of 7a and the "good man" of 7b? If so, what is it?
193. God has commended His love toward us. Give the meaning of the expression "commended"?
194. What is a "sinner"? For what purpose did Christ die for sinners?
195. To what does the "much more" refer as in vs. 9a?
196. Notice the plain statement that we are "justified by his blood." What import does this place upon the blood—not death only, but "the blood"?
197. We are saved from the guilt of our sin in our own conscience; but not only so, we are also saved from "the wrath of God." Explain.
198. Review this section of scripture (5:1-11) and select the words and phrases descriptive of our relationship to God *before* we were Christians, of those which describe our *present* relationship, and those which describe God's attitude toward us *before* and *after*.
199. How could Christ's life save us as in vs. 10b?

200. To what in the previous verses does the phrase "and not only so" refer?
201. We rejoice in God, as well as tribulations. Is this a fair deduction?
202. Has God ever been our enemy? Who produced this relationship?

Paraphrase

5:1-11. Wherefore, being delivered from the power of sin by faith, and having laid aside our enmity to God, we the spiritual seed of Abraham, have peace with God, through our Lord Jesus Christ.

2 Through whom also we have been introduced by faith into this gracious covenant in which we stand, and boast, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but in the hope of beholding the glory of God in heaven.

3 And this is not our only boasting, for while the Jews boast of the earthly felicity promised in the law, we even boast of afflictions knowing that affliction worketh out patience in us;

4 And patience, approbation from God, and approbation, hope of enjoying eternal life.

5 And this hope will not make us ashamed, as the hope which the natural seed of Abraham entertain of salvation, on account of their descent, will make them ashamed; because a convincing proof of the love of God is poured out into our hearts by the Holy Ghost, who is given to us.

6 Besides, we being still so weak through sin, that we could not deliver ourselves, in the proper season Christ died for the idolatrous Gentiles, as well as for the Jews.

7 Now, Christ's dying for all mankind appears a most astonishing instance of love, when we consider that scarcely for a just man, who only gives to every one his due, will any one die, though, for a beneficent man, some one perhaps would even dare to die.

8 But his own love of men God hath raised above all human love, because, we being still sinners, Christ died for us, to procure us a temporary life on earth, under a better covenant than the first.

9 Much more then, being now allowed to live under the new covenant through the shedding of his blood, we shall be saved from future punishment through him, if we behave well under that covenant.

10 For if, being enemies under sentence of death, we were respited, and made to lay down our enmity to God, through the death of his Son; much more, being thus reconciled, we shall be saved from

punishment through his life in the body, which he regained, that he might govern us now, and acquit us at last.

11 And not only do we hope to be saved from wrath by Christ's life, but we believers, the spiritual seed, even boast in God as our God, through our Lord Jesus Christ, by whom we have now received an opportunity of being pardoned.

Summary

Being justified by belief, we have peace with God. Through Christ we have access into our present state of favor, and through him, are filled with hope. God's love is poured out in our hearts by the Holy Spirit given to us. While we were helpless and wicked, Christ died for us. Be a man ever so good no one will die for him; yet Christ died for us when we were sinners. Hereby God showed his love for us. Since Christ died for us when sinners, we may feel sure of being saved now that we are justified by his blood. We are reconciled to God by the death of Christ, by whom we are to be saved.

Comment

The inspired author has given ample proof that: a. Man needs justification; b. Man can be justified only by faith; c. Man to be justified by faith must follow the example given of Abraham. Therefore he feels free to make this positive, unqualified assertion, "Being therefore justified by faith . . ." There is no further doubt as to its truth. Then follow the glorious results that emanate from this position. 5:1a

When we stand justified before God we have peace. Of course, this peace is given through the Prince of Peace, Jesus Christ. Through this superlative Prince we have been given our access by faith into this covenant of grace wherein we stand. Again, when we stand through this grace justified, we are prompted to rejoice. We rejoice when we contemplate the glories of God in the eternal home we are now prepared to enter. Still further, we can say that our rejoicing is not alone found in contemplation of the glory to come but that it even springs from that which causes others to sorrow—"we also rejoice in our tribulations." This is true because of our knowledge of the circumstances. We know that tribulations (borne like a Christian should bear them) will work out in our characters that valuable element known as "steadfastness." While we are thus continuing stead-

94. Why is the positive unqualified statement in 5:1 appropriate?

95. Name three results of justification as mentioned in verse two.

96. Why can the Christian rejoice in tribulations?

97. Show the connection between steadfastness and approvedness.

fastly, there will arise within our hearts the knowledge that we must surely be pleasing God with our conduct. Thus we can know we are approved. Associated with this sense of approvedness, and arising out of it, is "hope." This hope will not be frustrated, for the knowledge that God loves us and thus will keep his promise is manifested in his act of giving to us that great gift, the Holy Spirit. Our hearts are full of the knowledge of God's love because of this fact. 5:1-5

4. A Review of our state before justification. 5:6-11

The positive side of the position "in Christ" has been given and a great appreciation has been aroused through considering its benefits. But it is equally true that gratitude can arise in the heart through a look into "the pit from whence we have been digged." This is the burden of the next five verses. Verse 6 refers back to the love of God mentioned in verse five. This love is expressed here in a most touching manner. While we were ungodly, having been too weak to resist Satan's suggestions, and in the very time when all looked hopeless, Christ provided our pardon by his substitutionary death. The love of God expressed in sending Christ for this purpose is brought more clearly to mind when we realize that it is hard to find a man who would give his life for a righteous man. Once in a while, you might find here and there a man who would give his life for a good man (one who had all the loving attributes of goodness). But one look at the cross and its purpose persuades us that God has there portrayed the greatest expression of his love toward mankind. We are not righteous nor good, but sinners, wilful transgressors of God's law, and yet Christ gave himself for us. There is yet "much more," for this truth proceeds from glory unto glory. We have seen that the justification provided by Christ through faith releases us from the guilt of sin. There yet remains the thought of punishment. This too is removed and through Him we are saved, not only from the guilt of sin, but also from the "wrath of God." 5:6-10

The final word of victory is found in the thought that we not only realize our blessed position in reconciliation, but that our hearts are full or rejoicing in God through our Lord Jesus Christ through whom we have now received the reconciliation. 5:11

98. Show the connection between approvedness and hope.

99. What do you believe is the purpose of vs. 6-11?

100. How is the love of God shown in the death of Christ?

101. To what do the words "much more" refer as found in vs. 9?

102. What is the final word of victory found in this section?

Text

5:12-19. Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—13 for until the law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. 15 But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. 16 And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto condemnation, but the free gift came of many trespasses unto justification. 17 For if, by the trespass of the one, death reigned through the one; much shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. 18 So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

REALIZING ROMANS, 5:12-19

203. How does this section connect with the preceding one?
204. In what way is it true that through Adam sin entered the world? He did not originate it, did he?
205. Did death enter at the same time sin did? What death? i.e., what type of death?
206. The same death which Adam brought by his sin spread to all men. Would you agree with that thought?
207. The reason "death passed to all men" is that when Adam sinned they sinned. Or would you say they are to die for their own sins?
208. Please note the past tense in "sinned" of vs. 12b. What significance does it have?
209. "The law" of vs. 13 is obviously the law of Moses—"sin was in the world"—in what sense? Specify.
210. The most difficult passage for interpretation in the whole book of Romans is the little phrase, "but sin is not imputed when there is no law." What do you believe about it? Remember, you are obligated by God to attempt to know His will. The next phrase is a key to understanding. Read it.

211. What death reigned from Adam to Moses?
212. In what way has no one sinned like Adam?
213. In several comparisons we can say we do sin like Adam. Mention two or three.
214. Adam is like Christ. Specify two ways in which this is true.
215. What are "the trespass" and "the free gifts" of vs. 15? Surely you know what "the trespass" is.
216. "The gift" superceded "the trespass" in overcoming the results of the trespass. How so?
217. The gift brought "much more." In what way?
218. In vs. 16 is yet another comparison. This one has to do with judgment. What is it?
219. What is the "condemnation" and "justification" of vs. 16? Be careful. You could be wrong.
220. Once again: what death reigned because of Adam's sin? Notice please, the persons of vs. 17 are those who have accepted Christ. Are some going to be lost, "condemned," who never came to the age of accountability?
221. Notice please in your attempt to understand vs. 17 that Christ's gift does *more* than merely overcome Adam's transgression and its effects. How is this true?
222. Does vs. 18 teach that Adam caused all men to be lost, and Christ saved all men? In what sense? Remember, what you ascribe to Adam you must also ascribe to Christ.
223. "The many were made sinners" (vs. 19a). How did we define the word "sinner"? By Adam's sin *all* were made sinners. How can this be understood?
224. The same connotation you place upon "sinners" must apply to the antithesis "righteousness." What will it be?

Paraphrase

5:12-19. All mankind are brought into a state of salvation through Christ, for this reason, As by one man Adam, sin entered into the world, and by his sin death, and so death passed through the world to all men, because all have sinned; even so, by one man Christ, righteousness entered into the world, and by his righteousness life, and so life passed through the world to all men, because all have obeyed.

13. Death hath come on all men for Adam's sin; for, from the fall until the law, sin was counted to every person in the world; it was punished with death: but sin is not counted, when there is no law transgressed.

14. Nevertheless, death, the punishment of sin, reigned from Adam

to Moses, even over infants and idiots, who, being incapable of law, had not sinned actually like Adam; who, because he brought death on all, may be called, by way of contrast, the representation of him who was to come and restore life to all.

15 However, the resemblance is not exact; for, not as the fall by Adam, so also is the gracious gift by Christ. They differ in their power, the one to kill, and the other to make alive: for if by the fall of the one man Adam, all mankind died, much more the goodness of God and the gift of life by that goodness, which is bestowed on account of the one man Jesus Christ, hath abounded to all mankind, by giving them life under the new covenant, and by raising them from the dead at the last day.

16 Secondly, Not like the sentence passed through the one who sinned, is the free gift of pardon which is bestowed through the one who obeyed. They differ in their causes and consequences: for verily the sentence was for one offence only, and issued in condemnation to death; but the gracious gift of pardon is of all offences, issuing in righteousness counted to the pardoned person, whereby he is entitled to the reward of eternal life.

17 Thirdly, If, consistently with justice, (as was shown ver. 12), by the fall of one man Adam, death hath reigned over all mankind, through that one man; much more is it consistent with justice and goodness, that they who receive the overflowing of grace, in the glorious resurrection of the body, (ver. 15), and of the gift of righteousness, (ver. 16) shall reign in the happy life which they are to regain through the one man Jesus Christ.

18 Well then, as it pleased God, through one offence committed by Adam, to pass sentence upon all men, condemning them to death temporal; even so, it pleased God, through one act of righteousness performed by Christ, to pass sentence on all men, justifying, that is, delivering them from immediate death, and allowing them to live a while on earth, and declaring that, after death, they shall all be raised from the dead.

19 And as through the disobedience of one man, all were made liable to sin and punishment, notwithstanding many of them never heard of Adam, or of his disobedience; even so, through the obedience of one man, all have been, are, and shall be made capable of righteousness and eternal life, notwithstanding many of them never heard of the person through whom these blessings are bestowed.

Summary

By one man sin entered into the world, and death by that sin. Sin was in the world before the law, but not counted. From Adam to

Moses men died, though guilty of no sin like Adam's. Adam was a type of Christ, but not in all respects. The sin not like the gift. By the sin of one all died. The favor of God and the gift of Christ abound to all. Nor was the sentence like the gift. The sentence was because of one sin; the gift consists in being justified from many sins. Through one sin death reigns over all; yet all who are justified will reign in life through Christ. As by one sin all have been condemned, so by Christ's death all are to be so far justified as to live. By the sin of Adam all are constituted sinners; by the death of Christ all are constituted just.

Comment

5. Adam and Christ contrasted. 5:12-21

Since the subject of sin had been introduced along with its results, Paul now thought it only logical to offer the explanation of the existence of sin, and at the same time show how Christ completely answered every need man incurred through sin. The facts presented concerning Adam and his part in the circumstances must have been common knowledge to the Jew. The Jew must have known from ages past that "through one man sin entered into the world." John tells us that "sin is lawlessness" (A. R. V.), or the "transgression of law is sin" (K. J. V. I Jn. 3:4). God gave a law to Adam. He said, "Of the tree of the knowledge of good and evil thou shalt not eat of it." (Gen. 2:17a). Adam, through the influence of his wife, transgressed this law and thus sin entered the world. Where there is no penalty there is no power in the law; hence we find Jehovah not only giving a law, but also pronouncing punishment for disobedience—"for in the day thou eatest thereof thou shalt surely die." (Ge. 2:17b). Hence we see the twofold result of Adam's act—sin and death.

Now we come to those few words that have occasioned so much discussion and controversy. Here they are; read them carefully and think upon them as we make a few observations. ". . . and so death passed unto all men for that all sinned . . ." The literal translation of Moses E. Lard is good: ". . . and thus it (death) spread to all men, because all sinned." What is the death spoken of? It must surely be the same type of death associated with Adam, for it is so used in this verse. The same death that Adam suffered is the death that spread to all men. What type of death then did Adam suffer? The only death spoken of in the life and experience of Adam was the

103. Show the reasonableness of introducing the thought of the section 5:12-21.

104. Explain in your own words how "through one man sin entered the world."

105. What is the twofold result of Adam's act?

106. What is the thought of Lard's literal rendering of verse two?

cessation of physical life described in Gen. 5:5 where it says, "... and he died." While it is probably true that Adam also died spiritually, the subject of physical or natural death is the main one under discussion in this passage. We hope to clear this up by further study. Until then please keep it in mind. 5:12a

How can it be explained that Adam did not die "*in the day*" that he first sinned? The first answer is that he did begin to die then for he was cut off from the tree of life. Corruption and enfeeblement of his body immediately resulted which ultimately brought death. The second is that he was granted an extension of life because of the promise of God (Gen. 3:15) concerning the death, burial and resurrection of Jesus, which as we shall see counteracted the physical death resulting from Adam's sin.

Adam suffered physical death for this one sin of his and this death "spread to all men, because all sinned." When and how did all men sin so as to bring death into every life? Is death the result of the wilful sin in the life of each individual? Surely not, for how then can we account for the death of babies who have no reasoning power and are not yet responsible? The only explanation seems to lie in the fact that when Adam sinned all men sinned also. McGarvey says: "... one act of sin brought sentence of condemnation unto death upon all because all were in sinful Adam as their forefather, thus sharing his act." Moses E. Lard said, God decreed beforehand that if Adam sinned, both he and all his posterity should die." Thus we see according to the justice of God how the sentence of death passed to all men. Though God has not clearly revealed just why Adam's descendants had to die for his one sin, the following statements may throw a little light on the answer. The answer seems to be based on this one fact, that at the time of Adam's sin he had no children. Had the full death penalty been inflicted upon Adam and Eve in the day of their sin, their descendants would have effectively received the penalty also seeing that they (the descendants) would thus have been denied the chance to live at all. Thus, because God's justice would have extended to both Adam and his posterity, also must God's mercy in lengthening Adam's life extend to his offspring in giving them a limited physical life. There also was given to man the opportunity to counteract his personal sin and to receive eternal life after death by availing himself of God's pardon and all the benefits of the promise (Gen. 3:15) fulfilled. 5:12b*

107. Give your reasons for believing the death spoken of in the case of Adam was physical.
108. How can we say that Adam died "*in the day*" that he ate?
109. Why do you believe Adam's descendants had to die for his sin?

After Adam's sin until the law of Moses, sin as a transgression of God's will was in the world. There were laws of sacrifice (consider Cain and Abel) and there was a law against murder (Gen. 9:6) and also other laws of right and wrong. (Gen. 26:5). If there had been no law the people of this period could not be held responsible before God for their deeds. That the people of this period sinned personally as well as in Adam is evident. 5:13

"Nevertheless" (in spite of their personal sins) they all died. Their personal sins had nothing to do with the fact that physical death at some time overtook each of them. They died even though they had not sinned as Adam did. The natural consequence of Adam's sin both to him and his posterity was physical death. Though for some sins men might be put to death at the hands of society, such a death is not a natural result of their sin as is death from Adam's sin. Since, then, there was no law (and still is none), the breaking of which would bring physical death, we can see that it would be impossible to sin just as Adam did. Their sin which did bring death to them was unlike Adam's in that they sinned in him and were not personally responsible, while Adam was personally responsible. 5:14a

The last part of verse 14 points out that Adam is a type, "a figure of him that was to come," Christ (cp. V. 15b). The comparison and contrast of Adam and Christ is not so much a personal likeness or unlikeness, but rather a viewing of their respective acts and the consequences of their acts. The similarity between them is seen only as far as the scope or range of their work is equal. Where the scope of Christ's work exceeds that of Adam, there is no longer a likeness but a contrast. Also a contrast is seen in the nature of the respective accomplishments of Adam and Christ. 5:14b

*It is interesting to notice that there are three exceptions to the statement, "death passed to all men": Enoch (Gen. 5:24), Elijah (II Ki. 2:1, 11-12) and the living Christians at the time of Christ's coming (I Co. 15:51-52; I Thess. 4:16-17).

In verse 15a the work of Adam (his first sin) is referred to as "the trespass," and the work of Christ (the benefits of his death, burial and resurrection) as "the free gift." The contrast is seen in that "the trespass" and "the free gift" are opposite in nature and also in that the latter superseded the former. Paul continues on (vs. 15b) to say that if because of Adam's one sin physical death came to all, then the

110. Explain verse 13.

111. What is the meaning of the term "nevertheless" in vs. 14?

112. What two exceptions are there to the statement, "death passed to all men"?

113. What is compared and contrasted in Adam and Christ?

114. What is the meaning of the term "free gift"?

sacrificial act of Christ not only counteracts physical death but "much more." Adam's sin brought physical death to all without any hope of a resurrection and still less hope of immortality. Christ by His "obedience unto death" redeems all men from physical death by accomplishing for them the resurrection of the dead. Thus far the range of their accomplishments are the same; the work of Christ has only cancelled the work of Adam.

Now we come to explain the "much more" of verse 15b. Christ's accomplishments did not stop at merely cancelling the effect of Adam's sin but far superseded it by making available to all a means whereby forgiveness of personal sins and eternal life could be obtained. Christ's act unconditionally accomplished for all the resurrection from the dead which will release them from the penalty of their sin in Adam. This, however, is not sufficient, for all have committed other sins than the one they committed in Adam, and for these there are other punishments beside physical death. Though Adam and his descendants will all be freed from physical death there is spiritual death with which all must reckon. Here we see the "much more" in that the work of Christ surpasses in scope that of Adam by bringing release from spiritual death also. Adam and his offspring receive *physical* death as a result of *his one* sin. They also receive *spiritual* death as a result of *their personal* sins. "The free gift" counteracts the former unconditionally and the latter conditionally, through faith and obedience. Adam's act condemned many to physical death. Christ's act rescues all from physical death. Christ's act does more; it also saves from spiritual death those who have faith in Jesus Christ. 5:15b

Further contrast is seen in verse 16. Through Adam's first sin he only was condemned to spiritual death. But through "the free gift" the "many" personal sins of all who believe and obey Christ are forgiven. Those who are thus forgiven are justified from their "many trespasses" and at the same time saved from spiritual death. Christ's death atoned not just for our sin in Adam, which brought physical death, but also for our many personal sins, which brought spiritual death. 5:16

In verse 17 the apostle gives us two graphic word pictures. In the first, he describes death as a tyrant king reigning over the world because of Adam's sin. In the same picture, he also describes those who "receive the abundance of grace and the gift of righteousness" as kings who "reign in life" because of Jesus Christ. The second pic-

115. What is the meaning of the words "much more" in vs. 15b?

116. Explain vs. 16.

117. What is the word picture in vs. 17?

ture shows how far the effect of the "abundance of grace" and "the gift of righteousness" surpasses in scope that of "the trespass." Here again we see the words "much more." The thought undoubtedly is that in Christ we are not only saved from physical death but also from spiritual death. God's grace unconditionally cancels the effect of Adam's sin (physical death) in the lives of all. But the "abundance" of God's grace cancels the effect of personal sins (spiritual death) in the lives of those who will receive it through faith and obedience. 5:17

In summary of the previous words, we have verse 18. The inspired writer simply says: "through one trespass (Adam's sin) the judgment (or we could say "the sentence") came unto all men to condemnation (that is, all men had to suffer the penalty of the sentence which was physical death); contrariwise, even so through the one act of righteousness (the death of Christ) the free gift came unto all men (the provision of forgiveness in His blood) to justification of life (the full result of the free gift)."

In verse 19 we find the reasons given for the statement made in verse 18. In verse 18 we have the plain statement made that sentence was passed upon all men and all men died, but that all could live through Christ. No reasons were given for these conclusions but now we are informed of the circumstances. All die because through the disobedience of Adam they were "made" (or constituted) sinners." Likewise the many are to be given life because through the obedience of the one the many were "made" (or constituted) "righteous." In what sense were they sinners and in what sense were they righteous? Surely it would be without reason to say that any man had a part in the personal guilt of Adam's sin except Adam. The very thought of the word "constitute" or "made" has to do with an act not of man himself but of an objective accomplishment. If man was to be held accountable in a personal way for Adam's sin the text would read, "through the one man's disobedience the many *were sinners*", thus placing the guilt upon them and suggesting personal participation and responsibility. Again the same reasoning used to show personal guilt or responsibility in Adam's sin would provide universal salvation with no personal effort on the part of man. If through the one act of disobedience all men had a personal participation in that act without any act of volition upon their part at all, then through "the second Adam's" act of obedience all men could and would be saved or constituted righteous with no act of choice upon their part. This is a parallel and such would have to be the conclusion. The only pos-

118. What is the thought of "condemnation unto all men in vs. 18?"

119. What is the import of the thought "made sinners" in vs. 19?

sible sense in which all men could be constituted sinners through Adam's disobedience would be that they sinned "in Adam" and in this sense were constituted sinners, and hence suffer physical death. 5:18-19

Text

5:20-21. And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

REALIZING ROMANS, 5:20-21

225. The law made sin abound. In what sense? Isn't it wrong to associate sin with God's law?
226. Grace overcame sin by what process? In what sense is grace superabounding?
227. Sin reigned through its king. Grace reigned through its king. Name the kings. Explain.
228. What "law" is meant by 20a? Try to be as sure as possible in your answer. This will require thinking through the section. Do it!

Paraphrase

5:20-21. But when Adam was allowed to live, law secretly entered into the world as the rule of man's conduct, even the law written on his heart, so that the offence hath abounded. However, where sin hath abounded, through the entrance of law, the goodness of God in the new covenant hath superabounded, through the gift of pardon granted to all penitent believers:

21 That as sin, both original and actual, hath tyrannized over mankind by introducing and continuing death in the world, with its train of sorrows and miseries; so also the goodness of God might reign, that is effectually exercises its power, through righteousness, (ver. 16.), even the righteousness of faith, followed with eternal life, through Jesus Christ our Lord.

Summary

The law entered that sin might increase. But the law did not increase sin by creating it. It increased it merely by discovering to men certain acts as sins, which before they had not known to be sins. But the more sin thus increased, the more favor to those committing it abounded. Sin, like a monster, reigned formerly and still reigns unnaturally in death. Favor, on the contrary, now reigns chiefly through or by means of justification. Hereafter it will reign in and through eternal life.

Comment

This whole section has discussed but one thought: the analogy of Christ and Adam. The Jew had ever before his mind "the law", so Paul answers the question of the Jewish mind and shows the relation of the law to this circumstance. Sin entered the world and the results of sin immediately followed. Now, in addition to sin and its results, the law came. For what purpose was it given? Well, we have been discussing sin, so what relation does the law have to sin? It came that "the trespass might abound." It came, not to cause men to sin, but to emphasize the sinfulness of transgression and to lay before the mind and conscience of man many more prohibitions or laws, the violation of which would be sin. In stepping across God's law, man did sin, and after the giving of the law sin surely did abound *in the number of violations*. Thus did the law cause the trespass to abound. "But where sin did abound grace did abound more exceedingly." Thus does the apostle point out the answer of God through Christ to man's sin. (In this case it was most especially pointed out to those under the law.) 5:20

Once more the view of the two kings is brought to our attention. This time it is the personification of "sin" and "grace." Sin could occupy the throne of the world and hold sway over each individual upon the earth, for into his hand had been given the power of death. This sentence had been pronounced upon every man; thus were all his slaves. But there is another king, "King Grace." In his scepter he holds the power of "righteousness", which means that God has provided to free man from the guilt of Adam's sin and to deliver him from physical death; yes, much more, to free man from his personal sins and deliver him from spiritual death into eternal life. This king (King Grace) reigns only because of Jesus Christ our Lord; yes, he reigns "through" him. 5:21

Rethinking in Outline Form

3. Results of Justification. 5:1-5

- a. Peace with God through our Lord Jesus Christ. vs. 1b
- b. Access into the covenant of grace. 2a
- c. Rejoicing in the hope of the glory of God. 2b
- d. Rejoicing in tribulations, since they will result in steadfastness, approvedness and hope. 3-4. This hope will be fulfilled because:
- e. God loves us. This love of God for us is shown by the gift of the Holy Spirit. 5

120. What is the alternative to the interpretation that we give?

121. Explain verse 20.

122. Name the two kings of vs. 21 and describe briefly the reign of each.

4. A Review of our state before justification. 5:6-11
 - a. *We were weak and ungodly*, yet Christ died for us. vs. 6
 - b. While yet *sinners* Christ expressed the love of God in dying for those for whom no man would think of risking his life. 7-8
 - c. *We were under the guilt and punishment of sin*. Through the death of Christ we are released both from the guilt and punishment. 9-10
 - d. *We were desperately in need of reconciliation*. Now that we have received it, our hearts are full of rejoicing. vs. 11
5. Adam and Christ Compared and Contrasted. 5:12-21
 - a. A description of Adam and his work. 12-14
 - (1) Sin entered the world through Adam. 12a
 - (2) Death came as a result of his sin. 12b
 - (3) Death spread to all men, for all were in Adam when he sinned.
 - (4) Sin was in the world before the law, but no penalty of death was attached to sin. vs. 13
 - (5) Even so, death did reign from Adam to Moses, not because of the sinfulness of individual persons, but because of Adam's sin. vs. 14
 - b. The Comparison and Contrast. 5:15-19

ADAM

Brought the trespass. vs. 15a
Through the trespass the many died 15b

One sinned and brought the judgment of condemnation upon himself. 16

Death reigned through the trespass. vs. 17

Through one came the judgment to condemnation—i.e., physical death, for all men. vs. 18

Through one act of disobedience the many were made sinners; i.e., they had to pay the physical death penalty for Adam's sin. vs. 19

CHRIST

Brought the free gift.
Through the free gift "much more" given—life physical and eternal.

Through the free gift of Christ justification was provided for the many who trespassed.

"Much more" was given through Christ's abundant grace.

Through the free gift came justification to physical life for all men.

Through the obedience of the one the many were made righteous; i.e., were freed from the penalty of death and given an opportunity for justification.

- c. The purpose of the law in its relation to the above comparison and contrast. vs. 20-21

Text

6:1-11. What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; 6 knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for he that hath died is justified from sin. 8 But if we died with Christ, we believe that we shall also live with him; 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. 10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

REALIZING ROMANS, 6:1-11

229. How would grace abound by our continuing in sin?
230. Who believes that sin makes grace abound?
231. Is this belief a temptation today? Why?
232. When did we die to sin? Did we die when Christ died? cf. Gal. 2:20. Did we also die later?
233. What is the point of the argument of vs. 2?
234. In what sense could we say the saints in Rome were ignorant?
235. In what sense were we baptized into Christ?
236. How does being baptized into the death of Christ hinder sinning?
237. Into what were we buried? Is there any objection to saying this represents Holy Spirit baptism?
238. In what way (specify) is the Christian life new?
239. We were united with Christ. Where and when?
240. What resurrection is discussed in vs. 5?
241. What is "the old man" of vs. 6? Where was he crucified with Christ?
242. What is "the body of sin"?
243. We are in bondage to sin when we continue in it, but we cannot continue in sin, for we are dead. Is that the argument of vs. 7?

244. What circumstance of living with Christ is discussed in vs. 8—here or hereafter?
245. The type of death and resurrection Christ experienced is an example for us. How so?
246. We are dead and alive at the same time. Explain.

Paraphrase

6:1-11. We who have declared the malignity of sin in killing men, what do we say when we teach the superabounding of grace? Do we say, Let us continue in sin, that grace may abound in our pardon?

2 No. We who have died by sin corporally and spiritually, can we hope to live eternally by continuing in it? The thing is impossible, unless the nature of God and of sin were changed.

3 Our baptism teaches us, that we have died by sin. For are ye ignorant, that so many of us as have by baptism become Christ's disciples, have been baptized into the likeness of his death, (ver. 5.) have been buried under the water, as persons who, like Christ, have been killed by sin? ver. 10.

4 Besides, we have been buried together with Christ by baptism, into the likeness of his death, (ver. 5.), to teach us this other lesson, that though we have been killed by sin, (ver. 6), yet like as Christ was raised up from the dead by the power of the Father, to live forever, (ver. 9), even so we also, by the same power, shall enjoy a new and never-ending life in heaven with him.

5 For seeing Christ and we have been planted together in baptism, in the likeness of his death as occasioned by sin, certainly, by being raised out of the water of baptism, we are taught that we shall be also planted together in the likeness of his resurrection.

6 Ye know this also to be signified by baptism, that our old corrupt nature was crucified together with him, that the body, with its affections and lusts, (Gal. v. 24), which sin has seized, might be rendered inactive, in order that we may not any longer as slaves serve sin in the present life.

7 Sin has no title to rule you; for, as the slave who is dead is freed from his master, he who hath been put to death by sin is freed from sin.

8 Since then we have died with Christ by sin, we believe, what our baptism likewise teaches us, that we shall also rise and live together with him in heaven, to die no more.

9 For we know that Christ being raised from the dead, dieth no more: death no more lordeth it over him; but he will live eternally in the body, as we shall do also after our resurrection.

10 I say, dieth no more. For Christ who died, died by the malignity of sin once, that being sufficient to procure our pardon; but Christ who liveth after having died, liveth in the body for ever by the power of God:

11 So then, from Christ's death and resurrection, conclude ye yourselves to have been dead verily by sin, but now made alive by God, who at present delivers you from the spiritual death by regeneration, and will deliver you from the bodily death by a blessed resurrection, through Jesus Christ our Lord.

Summary

We are not to continue in sin that favor may abound. On the contrary, as we died to sin before our immersion, it would be inconsistent to still live in it now. By being immersed into Christ we were immersed into his death, and so were buried with him; and as he rose to live a new life, so we also, being risen like him, are to live in newness of life. We became united with Christ by being buried with him; and we are to remain united with him by doing as he does, not living our former, but a new life. We were crucified with Christ in order to render inactive our sinful bodies, and this is to the end that we might not serve sin. As we died with Christ and rose with him, so we must now live like him—we must live a new life free from sin. Christ being raised from the dead, is to die no more; and so with us. We have died to sin once, and this must be the end of our dying. In order to this we must sin no more. In dying, Christ died to sin once for all, but now lives to God; so our death to sin must be a finality; we must now constantly live to God, and consequently commit no more sin.

Comment

1. Objection as to the Abundance of Grace. 6:1-14

The Objection stated. From what Paul had said about sin and grace ("where sin did abound grace did abound more exceedingly") it would seem to some that they would be encouraged to go on sinning. If more sin means more grace, why not "continue in sin that grace may abound"? 6:1

The apostle is horrified at such a suggestion. He cries out, "God forbid." Then follow the reasons for the denial. 6:2a

The whole answer to this objection is associated either directly or indirectly with the true meaning of baptism. Note:

a. We cannot continue in sin any more than a corpse could con-

123. State the first objection to the proposition.

124. Give the first answer as found in 2b.

tinue in its former life. Just as the dead man has died to his former life, so we have died to sin. Just as he cannot live any longer in his former life because of his death, we cannot live any longer in sin because of our death. This condition was brought about by our belief and repentance preceding our baptism. 6:2b

b. Then follow comments upon that act that brought about our separation from sin. Since the thought of death to sin in repentance and the separation from sin in baptism were always so closely associated (cp. Acts 2:38; 3:19) the author places this comment in a self explanatory question. Being baptized, we were baptized "into Christ" and at the same time baptized "into his death." This gives abundant reason for not continuing in sin. Not only have we died to sin through our repentance, but in our baptism we have become identified with Christ in his death. The thought of the impossibility of a dead man still manifesting life is developed from a twofold position: (1) our death to sin; (2) our union through baptism with Christ's death. 6:3

c. We find next a description of that act in which we came into the death of Christ. How did we find union with Christ? How did we become associated in his death? The answer is by being buried with him through baptism into his death. But that is not all, for even as Christ did not remain in the tomb, but was raised by "the glory of the Father" to that new life, even so, we who have met his death in baptism and have thus been buried with him must also be raised to walk in a new life. Here we see a further reason for not continuing in sin. How could we think of continuing in sin following our burial and resurrection any more than Christ could have continued in his former life following his burial and resurrection? The fifth verse expresses this very thought: "For if we have become united with him in the likeness of his death, (this has been thoroughly described) we shall be also in the likeness of his resurrection." (In other words, we are to follow Christ in this point also; even as Christ's life was not the same after his resurrection, so ours is to be "like" his. Following our resurrection from the waters of baptism we are to live and walk in a resurrected life.) 6:4-5

d. Verse six carries a word picture of what has already been said. "Our old man" so often spoken of as "the animal nature," or as Paul calls it, "the flesh," has been nailed to the cross. When we were being immersed we were thereby signifying that we had died to sin and were now being buried. In the act of baptism we came into his crucifixion. This was carried out for the purpose of nullifying "the body

125. Give the second answer as found in vs. 3. (This answer is twofold.)

126. Give the third answer as in vs. 4-5.

127. State in your own words the fourth answer as in 6-7.