

of sin" or "the flesh" so we could be given freedom from the bondage in which we were held by the animal nature. The method of attaining the crucifixion of self and thus being released from the bondage of the flesh is by way of faith and repentance before baptism, and repentance and prayer following baptism. This all, of course, presents a further reason for not continuing in sin, for if the whole purpose of our salvation was to free us from the bondage of sin, through self, we would be defeating the very economy of God to continue in sin. The final word of proof on this point is offered in the seventh verse which speaks of a legal fact. There can be no legal claims made on a man who is dead; his death has released him from any such claims. Just so with the Christian and sin, since he is dead, sin can lay no claim to him; through his death he is free from its power. 6:6-7

e. "But if we died with Christ, we believe that we shall also live with him" (v. 8). It must be kept in mind that the apostle is still answering the objection. He has beautifully portrayed our death with Christ, and in this portrayal we saw many reasons why we could not continue in sin. Now he adds one further thought, and that is that if we were "in Christ" when he died, surely we would be in him when he arose; hence we must *live like him*, like he now is in his resurrected state. Being "in Christ" means something; it means living as a transformed "new creature in Christ Jesus." 6:8

f. A parallel is formed in the next three verses which serves to illuminate, illustrate and enlarge what has just been said. We have been told that when Christ died and arose again we were "in him" and thus were to participate in the benefits of his death (by our repentance and baptism) and to walk in the glories of the resurrected life. Notice now the description given of his death and resurrection. See the completeness of his death; behold the glories of his victory over the grave. Well, Christians of Rome, your death to sin is to be like his death. He died unto sin "once"; even so, you are not to fall back into sin and then have to die all over again. And your new life is to be like his: "the life that he liveth he liveth unto God." vs. 11

Rethinking in Outline Form

OBJECTIONS TO THE PROPOSITION 6:1-7:25

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

Objection Stated: If more sin means more grace, why not continue in sin that grace may abound? vs. 1

Objection answered, or reasons for not continuing in sin. vs. 2a-11

128. What is the fifth reason for not continuing in sin as found in vs. 8?

- a. We cannot continue in sin because we have died to sin. We are as dead to sin as a corpse is to its former life. 2b
- b. We cannot continue in sin, for we are in union with Christ and his death.
Being "in" the sinless one, we cannot continue in sin. Being in his death, we can no more live in sin than he could while he was dead. 3
- c. We have been raised into a resurrected life, a new life. If we have been raised, how can we think of walking in our former lusts? vs. 4-5
- d. The very purpose of our crucifying the old man was that the body of sin (or the flesh) might be done away. Now, if that was the purpose of our death, burial and resurrection, would we not be nullifying the purpose of our redemption if we continued to live after the desires of the flesh? vs. 6
- e. It is a legal fact that there can be no claim brought against a man after his death. We are dead to sin. Would it not be a ridiculous spectacle to allow sin to lay claim to our hearts and lives? vs. 7
- f. If we were in Christ when he died, surely we would be in him when he arose; hence we must live "with him" now or "like him"—like he now is in his resurrected state. vs. 8
- g. Note the death of Christ to sin: he died "once"; he lives unto God. Imitate him . . . die once to sin, be alive and live unto God in Christ Jesus. vs. 9-11

Let us describe what happens when we continue in sin. Our members become instruments in the hands of Satan. A call comes to present ourselves to God as alive from the dead and use our members as his instruments for righteousness. vs. 12-13

We can know that we are under grace and can be forgiven any time we might stumble, so there is really no reason why sin should have dominion over us. vs. 14

Text

6:12-14. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under law, but under grace.

REALIZING ROMANS, 6:12-14

247. Sin or Satan can reign like a despot in our clay tabernacle. Why? How?
248. When serving under a king, we give complete service. All we have belongs to him. Who is our king? What is our service?
249. Being "under grace" gives us assurance of victory over sin. Does it? How is it we so often find it very much otherwise?

Paraphrase

6:12-14. Wherefore, since God hath made you spiritually alive, and is to raise you with immortal bodies, let not sin reign in your present mortal body, so as to obey him [*Satan*] by fulfilling the lusts of the body.

13 Neither present ye to sin your bodily members, to be used as instruments of unrighteousness, but present the faculties of your mind to God, as persons whom he hath made alive from the death of sin: your bodily members present to God as instruments of righteous actions, which is the work he requires from his servants.

14 Besides sin shall not lord it over you, for this reason, that ye are not under a dispensation of law, which gives no assistance against sin; but under grace, which affords all the aids necessary for subduing sin.

Summary

We are not to allow sin to reign in our bodies by obeying bodily desires. Nor must we use our members in the service of sin; but, as persons alive from the dead, we must be devoted to God, and use our members as instruments in exclusively working righteousness. Sin is not to lord it over us in the end, by having us condemned, for we are now under favor, and will be forgiven, and not under law which knows no forgiveness.

Comment

Yes, brethren, "even so reckon ye also yourselves to be dead unto sin (in repentance and baptism) but alive unto God (through the new life begotten within you) in Christ Jesus." 6:12

g. In the last two verses of this section we find the conclusion to the whole matter of continuing in sin. Reasons have been given for not living in sin, so the inspired writer feels free to say, "Let not sin therefore reign in your mortal body that ye should obey the lusts thereof." Sin in this verse is personified as a tyrant reigning in and through the body of man. This tyrant has certain lusts or desires, and we will surely fulfill them. Next we see the weapons that King Sin

129. Give the sixth reason as found in vs. 9-12.

reigning in our bodies uses to further his kingdom of darkness. His weapons are none other than the members of our own bodies: our hands, our feet, our tongues, etc. But away with this thought! We have died out to sin; we have dethroned sin and have placed Jesus on the throne of our hearts; we are alive unto God and therefore we will present the members of our bodies as his weapons to be used in the battle against sin and for righteousness. The last triumphant thought is that sin will not *finally* be the victor. Even though we do yield to Satan from time to time, we can be forgiven, for we are not governed by law (which would demand absolute obedience) but by grace which offers forgiveness to those who fall through temptation. Thus we know that if we are faithful to Christ, on that last day when the books are balanced, we will be the victors over sin because of the grace bestowed upon us in Christ. 6:13-14

Text

6:15-23. What then? shall we sin, because we are not under law, but under grace? God forbid. 16 Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and being made free from sin, ye became servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. 20 For when ye were servants of sin, ye were free in regard of righteousness. 21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. 23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

REALIZING ROMANS, 6:15-23

- 250. Being free from the law could offer license to sin. How?
- 251. We cannot continue in sin even though free from the law because we belong to the one whom we serve. Who is this?
- 252. Not only do we belong to our master, but we receive wages from him. Tell what wages each master gives.
- 130. Who are the two kings described and what relationship to them do we hold?
- 131. What relation do verses 13-14 bear to the rest of the section?

253. What is the "righteousness" of vs. 16b?
254. What "obedience from the heart" is described in vs. 17?
255. We were obedient to "a form of teaching." What was it?
256. In what sense are we "free from sin", as in vs. 18a?
257. Are we to be slaves to righteousness?
258. What portion of this discussion was spoken "after the manner of men"? In what way?
259. Explain the expression, "infirmity of flesh," as in 19a?
260. Is it possible to offer ourselves as servants to Satan even after we have become Christians?
261. Notice in vs. 19b that sin never lessens its hold on man, it rather grows. What warning is in this?
262. What is the outcome of serving righteousness? What is sanctification?
263. Give the meaning of the word "free," as in 20a.
264. Paul seems to place the subject of service to Satan on a practical level in vs. 21. Can you explain how?
265. What marvelous advantage do we have in Christ? See it and believe it—yea, live it!—as in vs. 22.
266. How does vs. 23 sum up the whole section? Or does it?

Paraphrase

6:15-23. What then do we teach? That we will sin, because we are not under law but under grace? By no means. Our account of law and grace demonstrates, that we cannot possibly teach any such doctrine.

16 This however we say, that even under the gospel ye may be the slaves of sin or of righteousness, as ye choose: only ye should consider, that to whatsoever master ye make yourselves slaves to give him obedience, ye are his slaves whom ye obey, and must be contented both with his work and with his wages, whether it be of sin, whose service ends in death, or of the obedience of faith, whose service ends in righteousness.

17 By thus speaking, I do not insinuate that ye have made yourselves slaves to sin; on the contrary, I thank God, that although formerly ye were the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast at your baptism:

18 And that being set free from the slavery of sin by your faith, ye have voluntarily become the slaves of righteousness, whom therefore ye ought to obey.

19 I speak according to the customs of men respecting slaves, on account of the weakness of your understanding in spiritual matters, **that** I may give you a just idea of the influence which sinful lusts

have had over you formerly, and of the influence which holy affections ought now to have. Wherefore, as in your unbelieving state ye presented your members servile instruments to unclean affections, and to unjust desires, to work wickedness; so now present your members servile instruments to righteousness, to work holiness.

20 To devote yourselves to the service of righteousness, without serving sin at all, is reasonable: For when ye were slaves of sin, ye were free men as to righteousness; ye gave no obedience to righteousness.

21 And what advantage did ye then reap from those base actions with which ye served sin, and of which ye are now ashamed? Instead of being profited, ye have been hurt by them; for the reward of all such things is death eternal.

22 But now being set free from sin, both in respect of its power and punishment, and having become the servants of God, your state is entirely changed; ye are real free men, and ye have holiness as your service, and, as the reward thereof, everlasting life.

23 For the wages which sin gives to its slaves is eternal death; but the gracious gift which God bestows on his servants is everlasting life; a reward gratuitously bestowed through Jesus Christ our Lord.

Summary

It is not true that we may sin because under favor, and not under law. We are to sin in no case and for no end. If we attempt to serve sin we become slaves to it, and in the end will be condemned to eternal death; but, on the other hand, if we are obedient to Christ, the effect will be release from all our sins. Though formerly sinners, we have now sincerely obeyed the gospel; and the consequence is freedom from all sins. Being thus freed, we are now living in holiness. When slaves to sin we were, in a sense, free from righteousness; and so now, being servants to righteousness, we are free from sin. We owe it nothing, and cannot serve it. Indeed as we derived no benefit from our former sins, it would be manifest folly to return to them again. The end would be death, and by this we must be restrained. But we can no longer serve sin; for we are now servants of God, and are living holy lives. We cannot serve both. The result of serving God will be everlasting life, which we cannot afford to forfeit. The end of serving sin is eternal death.

Comment

2. Objection Concerning Freedom from the Law. 6:15-7:6

Objection Stated: Since you have said we are not under law (6:14) but under the favor of God, what is to restrain us from continuing in sin?

The soundness of this thought is repudiated (vs. 15). Then follow the reasons for the disavowal:

a. Reason Number One. 6:16-19

(1) The first answer to the objection is found in verses 16 through 19. The thought of this answer is, "Shall we continue in sin simply because we are free from the law, continue in unrighteousness because we are now living under the covenant of God's grace? God forbid." Do you realize the application of a very well known fact to this situation? You are acquainted with the fact that when you become a bond-servant of another that you are bound to your master. When you obey, you are obeying your master. In a very real sense you belong to this man and as long as you remain in his service and obey him you are his property. Well, now, apply this thought to sin. If you obey the lusts or desires of sin are you not then a bondservant to sin? Remember too, that if the master of any slave were to suffer any disaster the slave suffers with him. If the master were to move the slave would move with him; they abide together in whatever place the master occupies. Now think a moment: what is the end of Satan and sin? You know it is the lake of fire, the second death. If you are then the slave of sin, what will be your final end? If on the other hand you choose not to obey sin but rather to obey Christ you will be given the end of obedience to him, i.e., justification here and eternal life hereafter. 6:16

(2) "But thanks be to God" this is not the situation at all (giving the persons addressed the greatest benefit of the doubt), for the picture I have just drawn is a portrayal of your former condition and action. You were one time indeed the bondservants to sin, yet you escaped this bondage by dying out to sin and being baptized for the remission of your sins. Yes, you became obedient from the heart to that form of teaching of which we have just been speaking (6:1-4); and thus having become free from sin you have become bondservants to righteousness. Just as your bondservice to sin was a voluntary service, so is your righteousness. 6:17, 18

(3) "I have used words which describe the everyday things of your life in metaphorically portraying this spiritual truth," so says the apostle. "But I have only done so because you in your present state of weakness in comprehending spiritual matters would not have understood it if I spoke to you in any other way." 6:19a

132. State the second objection.

133. Give the first answer.

134. What bearing do verses 17, 18 have to the objection?

135. What is the thought of 19a?

(4) One final word in this answer comes from the apostle. Still using the metaphor of the slave, Paul says: "As you formerly came to the tyrant sin and offered him your hands, your feet, your mind, as his servants to be used in acts and thoughts of uncleanness and iniquity, so now come to Christ and present these same members as his servants in acts of righteousness to the end that you may be holy. In so doing, you will be set aside as God's possession." 6:19b

b. Reason Number Two. 6:20-23

(1) While yet maintaining the thought of the relationship of a slave to his master, Paul introduces another reason why freedom from the law does not give license for sin. He suggests this thought: "It is true that while you were living in sin you were free from any obligation to live a righteous life. (I see by your thinking that you would fain return to that position and yet have the hope provided by Christ.) Yet, what pleasure did you derive from your life of sin? Did it yield any peaceable fruit? In participating in those things of which you are now ashamed, did Satan give you any real satisfaction? The answer is self-evident. And after all, the end of such rebellion is eternal death. 20, 21

(2) But now let us lift our eyes from our past and look at the present. We are free from sin and are servants of God. What fruit do we have in *this* service? Ah, yes, the blessed fruit of sanctification, the benefits of a Christian that are to be found in the sanctified or holy life he lives. All of those elements of character that come as a result of living wholeheartedly for Christ are the fruit of holiness. cf. 6:1-5; II Pe. 1:5-8. The end of this life of joy and peace is eternal life. 6:22

(3) How true it is in viewing the whole subject of living in and for sin that "the wages of sin is death." After we have faithfully served sin and Satan, suffering all the time under the galling yoke, we will finally be paid for our service with eternal death. But the "free gift" of God, not something for which we must work, no, "not by works" but the "free gift" freely bestowed, is eternal life. But this gift is only given through Jesus Christ and in obedience to him. 6:23

We cannot continue in sin even if we are delivered from the law, for a life of sin pays off with eternal death.

136. How does 19b relate to the answer found in verses 16-19?

137. What is the second answer as found in verses 20-23?

138. How does vs. 22 relate to what is said in 20, 21?

139. Show how vs. 23 is a conclusion to the answer given in verses 20-22.

Text

7:1-6. Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? 2 For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. 3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. 5 For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. 6 But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

REALIZING ROMANS, 7:1-6

267. Please, notice that this section is only a small part of a larger one. Relate it to the whole. How does it relate?
268. A principle is stated in vs. 1 that is applied later. What is it?
269. In the example presented, are we to understand Paul to say there is no reason at all for divorce? What did Jesus say about divorce? Please remember that the thought of divorce and re-marriage was *not* the subject under consideration in 7:1-6.
270. Is the man whom the adulteress marries guilty also?
271. The law was our first husband, but our husband died. What law was this? cf. vs. 1.
272. We are now married (in a figure of speech) to Christ. How will this keep us from sin?
273. The fruit of our relationship to Christ is in what?
274. Give the meaning of the little expression, "in the flesh"? cf. vs. 5.
275. Please note the progress of Satan's work in man: (1) sinful passions; (2) through the law; (3) wrought in our members; (4) fruit unto death. Explain each step.
276. We are discharged from what law? We also died in what sense?
277. "We serve in newness of spirit." Explain this expression.
278. It is *not* true that all who have accepted Christ are free from the power of sin and the law. Why not? How is this answered in this very section?

Paraphrase

7:1-6. Ye Jews think the law of Moses is of perpetual obligation; but know ye not, brethren, (for I speak to them who know law), that the law of Moses, as the law of God's temporal kingdom among the Jews, hath dominion over a man only so long as he liveth; its obligation being that of a marriage?

2 For a woman who hath an husband, is bound by the law of marriage (Gen. ii. 21-24) to her husband while he liveth: but if her husband die she is loosed from the law of marriage, which bound her to her husband, and hindered her from marrying any other man.

3 So then such a women shall be reputed, both by God and man, an adulteress, if, while her husband liveth, she be married to another husband: but if her husband die, she is freed from that law which bound her to her husband, and hindered her to marry any other man; so that she is no adulteress, though, after his death, she be married to another husband.

4 Wherefore, my brethren, since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your king, and thereby were bound to obey the law of Moses, are loosed from that marriage and law, because ye also, as well as the Gentiles, (chap. vi. 6), have been put to death by the curse of the law in the person of Christ, that ye may be married to another, even to him who died for you, but is now raised from the dead; and that we should bring forth fruit to God.

5 Besides, the law of Moses never was intended as the rule of our justification; for when we were the subjects of God's temporal kingdom, the sinful inclinations which we had under the law, wrought effectually in the members, both of our soul and body, to bring forth such evil actions as, by the curse of that law, subjected us to death without mercy.

6 But now we Jews are loosed from the law of Moses, having died with Christ by its curse in that fleshly nature by which, as descendants of Abraham, we were tied to the law, and are placed under the law of the gospel; so that we now should serve God in the new manner of the Gospel, and not in the old manner of the law.

Summary

The law rules over a man so long as he lives. As an example, take the married woman. She is bound by law to her husband while he lives. As proof that she is thus bound, if while her husband is alive, she marries another man she will act the adulteress. But when her husband dies she is released from the law which bound her to him. If she then marries she is no adulteress. And so you, my brethren,

died to the law by the body of Christ when he died. You thus became released from the law, and consequently are at liberty to obey the risen Savior. When we were under the flesh, which we were before we obeyed the gospel, those sinful desires which are discovered to be such by the law, worked in us to produce fruit to death. But we are now released from the law, by dying to it, so that at present we serve God in a renewed spirit, through the gospel, and not in the old fashion prescribed in the law.

c. Reason Number Three. 7:1-6

Comment

(1) Paul felt that he had established this premise in the minds of all Jews who would be honest in their consideration of what he had said. But to seal the argument beyond a word of retaliation, he strikes upon his readers' minds the truth that in the law was found the very principle for which he was pleading. Notice his words: "Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth?" There is the principle. Then follows the illustration of this principle. The illustration given is that of a woman who, while married, is bound by the law to her husband, but if the husband dies she is free from the law that bound her to him. Now, of course, if she were to marry another while her husband lived she would be called an adulteress, but not so if she were to marry after her husband's death. 7:1-3

(2) "Well," answers the Jew, "how does that apply to the objection I have raised? How does that demonstrate that although we are free from the law we cannot continue in sin?" Ah, yes, here is the wonderful application, that at the same time we were released from the law through the death of Christ (cp. Col. 2:13-16), we were joined to another, even to him who was raised from the dead. While we were married to the law, Paul says that we were bound to obey it because of the responsibilities of the married state, and now that we are married to Christ we are equally bound to obey him. In our obedience to him we will "bring forth fruit unto God." 7:4

Continue in sin? How can we while we are joined in spiritual marriage to Jesus Christ?

(3) Speaking of our bearing fruit unto God in our new marriage, contrariwise, we can look back to our old marriage and remember the wicked desires of Satan, coupled with a yielding of our wills. This

140. What is the third answer to the second objection?

141. How does the answer demonstrate that we cannot continue in sin?

transgression of God's will only resulted in the fruit of death. 7:5

(4) "But now we have been discharged from the law." How did this take place? The answer is found in the fact that we were in Christ when he died, and since he in his death blotted out the law, we too have thus died with him to the law. In coming into Christ we are delivered from the bondage of the law. We now serve God with a renewed spirit, a spirit made new by God's Spirit indwelling our bodies. We do not serve God in the old letter of the Mosaic law, but by the renewed spirit of a Christian. 7:6

Rethinking in Outline Form

Objections to the Proposition Continued

2. Objection concerning freedom from the law. 6:15-7:6

Objection Stated: Since you have said we are not under law (6:14) but under the favor of God, what is to restrain us from continuing in sin?

Objection Answered:

a. Reason number one. 6:16-19

(1) If you continue in sin you are a slave to sin. Being a slave of sin, your final destiny will be the same as your master—eternal death. vs. 16a

(2) However, you need not choose to act this way, for you can become the bondservant of Christ through obedience to him and can enter into the benefits of sanctification. vs. 16b

(3) Indeed, this is what you did once when you threw off the bondage of sin through your obedience to the gospel. So now even as you once gave yourselves body and soul to Satan, give yourselves to your new master. In doing this, you will be God's own possession. vs. 17-19

b. Reason number two. 6:20-23

(1) What fruit did you find while living in sin? You found none. Well, why do you long to return to this fruitless existence? vs. 20-21

(2) There is a wonderful reward for those who serve Christ . . . joy and peace here (which is the fruit of sanctification) and eternal life hereafter. vs. 22

(3) The wages of a life of sin is eternal death, but the free gift of God is eternal life through Jesus Christ our Lord. vs. 23

142. What fruit is brought forth by continuing in sin?

143. Show how we have been discharged from the law.

c. Reason number three. 7:1-6

- (1) It is a well known fact of the law that a woman is bound to the man she marries as long as her husband lives. You were once married to the law; the law died in the body of Christ, so you are free from the law. And since you have obtained your freedom you have been joined to another; this time your husband is Christ. Continue in sin? How can we while joined in spiritual marriage to Christ Jesus? 7:1-4
- (2) While in this new state, we are to bring forth fruit, not unto Satan as in times past, but unto God. vs. 5
- (3) We serve God now, not like we did once, from the letter, but from our spirits. vs. 6

Text

7:7-12. What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting; for apart from the law sin is dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which was unto life, this I found to be unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. 12 So that the law is holy, and the commandment holy, and righteous, and good.

REALIZING ROMANS, 7:7-12

279. If the power of sin is the law, why not do away with all law so we would have no sin?
280. If the law causes sin, is it not itself some form of sin?
281. In just what way does sin or Satan find an occasion in the law?
282. There *must* be a very personal Devil, for how else would he be able to approach our spirits through the law? Do you believe this is a fair deduction?
283. When was Paul ever "alive apart from the law"?
284. In what sense did the commandment "come" to Paul?
285. What death did Paul die as a result of his personal sin?
286. In what sense did "sin revive"? cf. vs. 9b.
287. Verse ten states the purpose of the law. What was it?

288. Just what was, or is, "the occasion" of vs. 11a?
289. Paul was "beguiled" or deceived by sin through the commandment. How?
290. In what sense are we to understand vs. 12? The law is holy. In what respect?
291. Is the commandment different from the law? Explain. Answer *all* of these questions with your *present* knowledge. You are directly responsible to God and directly responsible to the word of God. These words were written to the Christians in Rome, who had no more ability to understand than you do, yet God expected them to understand by reading and thought. He expects the same thing of each of us.

Paraphrase

7:7-12. What then do I say when I affirmed, ver. 5. that, under the law, our sinful passions wrought in our members to bring forth fruit unto death? Do I say that the law is a bad institution? By no means. Nay, I could not have known sin in its extent and demerit, unless through law. For even strong desire of things sinful, I could not have known to be sin punishable with death, unless the law of Moses had said, thou shalt not covet.

8 But I say that sin, taking opportunity under the law to kill me by its curse, wrought effectually in me the strongest desire of things forbidden, and thereby subjected me to death, (ver. 5) For without the law, sin is dead; hath no power to kill the sinner.

9 Accordingly, I was in my own imagination entitled to life, while without the knowledge of law formerly: but when the commandment, with its curse, came to my knowledge in their full extent, sin, which I fancied had no existence in me, lived again, and I died by the curse.

10 And so the commandment written on the hearts of men, and published in the law of Moses, which was intended for giving life, the same was found by me, in my present state, to be the occasion of death.

11 For as law neither remedies the weakness of human nature, nor subdues its evil appetites, sin, taking opportunity while I was under the commandment to kill me, deceived me into the commission of evil actions by its specious allurements, and through the commandment slew me.

12 Wherefore, the law indeed, as it restrains us from sin by the fear of punishment, is holy even in its curse, and the moral commandment is holy, and just, and good.

Summary

The law is neither sinful nor the cause of sin. On the contrary, sin becomes known by the law. As proof, I had never known desire to be sin, but for the precept of the law forbidding it. But so soon as the precept was given, sin took advantage of the circumstance to work up desire in me, the very thing the law forbade; and thus I fell under the condemnation of the law. Without law sin is dead or powerless to kill. Accordingly, before the law I was alive or uncondemned, but when the precept came I broke it. Thus sin arose, and for it I was condemned to die. It was in this way that a precept which was designed for life turned out to end in death. The law then is not sin; but is holy in all its parts.

Comment

- a. The Objection Stated: Since it is so desirable to be released from the law, is the law a form of sin? 7:7a
- b. The answer is given. 7:7b-12

The apostle, in this instance as in the former two, first states the objection then immediately denies it. Then follow the reasons for his refusal to accept the validity of the objection. 7:7b

Since the subjects of sin and law have been brought together, Paul takes this opportunity to explain the relationship of the law to sin and vice versa.

(1) His first observation is that although the law of itself is not sin, it does make sin known. In other words, it defines sin. As an illustration of this thought Paul says, "I would never have known it was a sin to covet unless the law had been given. In the law I was informed that a condition of covetousness was a condition of sin." 7:7c

(2) His second thought is to describe the work of sin (or Satan, as sin is here personified) in its relation to the commandment. When the commandment was given it afforded an occasion to Satan for temptation. Even as Satan took the command of God in the garden and, appealing to the power of choice, tempted Eve, so now he comes to you and me and says, even as of old, "Yea, *hath* God said?" In the case cited by the inspired writer he would have said: "Yea, *hath* God said, 'Thou shalt not covet?'" Thus when man makes the wrong choice, all manner of coveting is given entrance to his heart. We can see then indeed that "apart from the law sin (or Satan) is dead" or powerless. 7:8

144. State in your own words the thought of the objection concerning the law in respect to sin.

145. What is the relationship of the law to sin (cp. I Cor. 15:56)?

146. Describe briefly the work of Satan in respect to the law.

(3) The third point in this discussion recalls the days of innocent childhood, before the demands of the law were comprehended or ere the light of reason shone upon its penalties. Regarding his childhood state Paul could truly say, "I was alive (or happy, living in blissful unconsciousness of moral responsibility) apart from the law. But when I became conscious of God's demands upon my soul, when I understood God's will for my life, no sooner had this taken place, than sin (or Satan) came alive and I died." How his death took place has already been described. 7:9

(4) Further describing the work of the commandment: it was given to point men to a life in God. But tragic as it may sound, I found it to result only in death. It is even as I have already observed, that Satan found an occasion through and by the commandment to beguile me, even as he in his craftiness did beguile Eve. Thus we see that Satan actually used the commandment as a death weapon in his hands to slay me. 7:10-11

(5) So, in conclusion, and in direct answer to your objection, I can say that the law is not a form of sin. The commandment bears no vestige of sin. "The law is holy, and the commandment holy, and righteous, and good." From what I have said, you know the true relation of the law and sin. 7:12

Text

7:13-25. Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me. 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. 19 For the good which I would I do not: but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. 21 I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am! who shall deliver me out of the body of this death? 25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

REALIZING ROMANS, 7:13-25

292. God had several purposes in giving the law, or we might say there were several results forthcoming. Another is stated in vs. 13. What is it?
293. The nature of sin or Satan is also revealed. How?
294. Is Paul here describing an experience before or after he became a Christian?
295. In what sense was the law "spiritual"? In what sense was Paul "carnal"?
296. Who sold Paul under sin?
297. How could it be true that Paul did not know what he was doing in the matter of sin?
298. How could man be held responsible if sin has such a power over man? cf. vs. 15. Please do not be superficial in your answer.
299. What is the reason for all this emphasis upon the goodness and spirituality of the law?
300. Sin does it, but I am responsible. Is this true? Explain.
301. Paul makes a confession in vs. 18. Have you ever made such an admission? Have you found a solution?
302. What is "the inward man" of vs. 22?
303. The power of Satan seems to be "in our members." cf. vs. 23. In what sense is this true?
304. The law of the members is contrasted with the law of the mind. Define each.
305. This is indeed a most wretched state. Why?
306. Paul was living in or with "a body of death." Explain.
307. Does vs. 25 say that we *can* overcome this terrible bondage through Jesus Christ? Just how complete and final will this overcoming be?
308. Does vs. 25b describe a state or a principle? Explain.

Paraphrase

7:13-25. The good law, then, which you praise so much, to me hath become the cause of death? I reply, It is by no means the law, but sin, which hath become the cause of death to sinners. And God hath so appointed it to be, that sin might be seen to work out death to sinners, through the good law; that is, that sin might become known to all God's subjects, as a thing most exceedingly destructive, through the commandment, forbidding it under the penalty of death.

14 Besides, we know that the law is agreeable to our spiritual part, but that I am led by my carnal part, being enslaved to sin.

15 The spirituality of the law we know; for what evil things in an unregenerate state I habitually work, I do not approve: and our slavery to sin we know; for I practise not the things which reason and conscience incline, but what they hate, that I do.

16 And if, as often as I obey the law, I do that which reason and conscience incline not; by thus condemning these actions, I acknowledge the law to be good.

17 Now, therefore, it is not reason and conscience which work out these evil actions, but they are wrought out by the sinful inclinations which prevail in my animal nature.

18 These evil actions I justly ascribe to the prevalence of fleshly appetites: For I know that good is not predominant in me, that is, in my flesh. Indeed, to have an inclination to what is good, is easy for me, or any one whose conscience is not wholly seared; but to practise what is excellent I do not find easy.

19 Therefore I and others do not the good which reason and conscience incline; but the evil which these higher parts of our nature are averse to, that we practise; we omit many duties, and commit many sins, contrary to the dictates of reason and conscience.

20 Now if I omit good, and commit evil, contrary to the inclination of my reason and conscience, which constitute my higher part, it is no more I who practise it, but sin dwelling in my carnal part.

21 Well then, what experience discovers [*reveals*] to me, and to every one, is, we find, this law in us inclining to do what is excellent, that evil lies near at hand; is easy to be practised, being agreeable to our strongest passions.

22 For I am well pleased with the law of God, according to the dictates of my inward man, or better self.

23 Yet I, and all other men, while unregenerated, find in ourselves a variety of lusts, whose influence is so strong and constant that it may be called another law in our animal part, warring against the law of our mind, and making us abject slaves to the law of sin which is in our animal part.

24 In this miserable situation, having from law no assistance to subdue my lusts, nor any hope of pardon, I, in the name of mankind, cry out, O wretched man that I am, who will deliver me from the slavery of the body, ending in this death!

25 Our deliverance from these evils does not come from the law but from the gospel: therefore I thank God, who delivers us through Jesus Christ our Lord.

Being thus delivered, Do I myself, then, or any delivered person, as slaves, still serve with the mind the law of God, by ineffectual approbations of good and disapprobations of evil, but with the body the

law of sin, (ver. 23), performing wicked actions habitually? No, as becomes delivered persons, we serve God both with the mind and with the body.

Summary

Did then a holy law become death to me? No. But sin did, in order that by effecting my death by a just law, its true nature might become known. The law is no source of death, because it is spiritual; but I am fleshly, and therefore at times under the dominion of sin. As evidence that I am fleshly, and consequently under evil influences, I often do what I do not approve, that is, I do wrong, and practise what I do not wish to practise. If now I do what I do not approve, I agree with the law that it is right; for the law requires just what I wish to do, and condemns only what I do not wish to do. Now when, under these circumstances, I sin, it is not I alone that of my own accord do it, but it is the sinful influences which I am under that impel me to it. There is no good dwelling in my flesh; for while I can wish to do right, I am unable, because of the flesh, to do it. Indeed, I find it the rule with me, that whenever I wish to do right, evil is present, because the flesh is ever ready to prompt me to do wrong. In the inner man I delight in the law of God, but then there is another law in my members— this strong tendency to sin; and under its power I often sin. I am toil-worn in this strife between wishing to do right and not doing it, and hating to sin and yet sinning. Who shall deliver me from it? Thanks to God, he will. So then with the mind at least, I serve the law of God which is the great matter; but with the flesh I at times serve the law of sin.

Comment

4. Objection as to the law in respect to death. 7:13-25

- a. Objective Stated; "Did then that which is good become death unto me?" This, of course, refers to the commandment which is called good in verse 12b.
- b. Objective answered: God forbid that such a condition should exist; no, it does not exist. The answer to this objection entails in it some of the same considerations that are found in Paul's answers to the law in respect to sin. However, the answers, though necessarily similar in content, are given to answer two different problems. The other problem was the act of sin but this one is in regard to the result of sin. 7:13a

(1) The first comment is a direct answer to the question, "Who

147. What is the thought of the objection of the law in respect to death?

148. What is the difference between this objection and the preceding one?

brought this spiritual death if the commandment didn't?" It is answered in the statement: sin, or Satan brought it. If Satan took that which was good and used it wrongly, why did God choose such a procedure? This reason is that the true evil nature of Satan could be shown. So it is that through the use Satan made of the commandment his exceeding wickedness is clearly shown. 7:13b

(2) When we think of the law Satan used we must confess that it is from God, spiritual; but when we examine ourselves we see that we are fleshly. Paul says of himself that he is "carnal, sold under sin." This we take to mean as an ordinary Christian, not as an apostle; he was tempted by Satan through his flesh, and struggle as he would against it he could not completely free himself from the bondage in which sin, through the flesh, held him. Please remember that he is describing here a circumstance to which there is a deliverance through Jesus Christ. The extent of the deliverance depends entirely upon the willingness of the individual to avail himself of it. 7:14

(3) In verse 14 the apostle states a condition, that the law is spiritual, but "I" am fleshly. In verses 15-25 he discusses the results of this condition.

(a) "That which I do I approve not." (We render the word "know" as "approve", since it is one translation of the Greek word and fits more easily into the sense of the passage.) Here is the situation: I practice not what I wish, but rather I do the very things I hate. 7:15

(b) But of course in doing this if I hate the things I do because they are contrary to God's law, I thus consent to the law that it is good. 7:16

(c) So you can see that of myself, as a Christian, I would not do these things; hence there must be some other force at work. That power is sin (or Satan) which is dwelling in me. (Of course this dwelling would only be in the sense that Satan is a spirit and thus could associate with our spirits and exert his influence upon our flesh.) 7:17

(d) As a further conclusion to this matter I can see that in me alone (apart from Christ), as an individual, a mere creation of the dust, there dwells no good thing. It is not that I do not want to do right, for I do, but the power to do it just is not there. For when I decide to do good, somehow I never get it done; and the evil which

149. What is the thought of 13b?

150. What does Paul mean "the law is spiritual"; "I am carnal"?

151. What would be a better translation of vs. 15?

152. How does Paul consent that the law is good?

I have decided not to do, lo, I find myself practicing. But it is even as I have said that this practice of sin is not carried out by me alone but rather by sin taking over my will through the flesh. 7:18-20

(e) The law says to do good. That is fine; I consent to it and I would do it, but evil is present. Why, I delight in the law in my very soul; with my spirit I revel in the beauty of God's will; but there is another law, or power, or tendency in my flesh, in my nature, or in my being, and since the members of my body are directed by my mind I can say that this tendency to do evil is a veritable part of my members. This tendency, which becomes a lust when excited by temptation, wars against the "law of my mind," the desire, the tendency to do good, of which I have already spoken. Hence there is a terrible conflict between the tendency to do evil and the tendency to do good. "Wretched man that I am (or as Lard words it, 'Toilworn man that I am'), who shall deliver me out of this body of death?" What is the body of death? In answer, we might inquire, what body was it that was being used by Satan to cause sin and spiritual death? Was it not the "body of flesh," the "mortal body" in which sin could reign? (6:12) So then, the cry of Paul is for release from the power of the flesh, a cry for deliverance from the thralldom in which the flesh can hold a man. We can see clearly now who caused spiritual death. It was not the law, but Satan using the law to beguile man through the tendency to sin which is in man's flesh. Is there an answer? Is there a deliverer? Yes, thank God, Jesus Christ our Lord can effect our deliverance. He can release us from spiritual death. He can through his Spirit give us victory over the flesh. The extent of this victory is dependent solely upon the willingness of the Christian to give himself, body, soul and spirit, into the hands of Christ. We can indeed say that only by a denial of self, coupled with a commitment of our bodies as a "living sacrifice," can we hope to be delivered from the power of Satan through the flesh. 7:21-25a

(f) In review of the whole situation, we have the words of Paul: "So then I of myself with the mind, indeed, serve the law of God. I of myself apart from any thought of the power of Christ, I of my natural self as a Christian, assent to the worthiness of obedience to the law of God, but with the flesh the law of sin. There is also with me "the flesh," and under the influence of this nature I serve the law of sin, or yield to the tendency to sin." This choice is before us and we know how to become the conqueror rather than the victim. 7:25b

153. In what way could sin dwell in Paul and in us?

154. What is it we need in order to practice the things we know are right?

155. Explain in your own words 21-23.

156. What is the "body of death"?

*Rethinking in Outline Form**Objections to the Proposition Concluded*

3. Objection as to the law in respect to sin. 7:7-12
 Objection Stated: Since it is so desirable to be released from the law, is the law a form of sin?
 Objection Answered:
 - (1) The law is not sin, but defines sin. vs. 7c
 - (2) Satan uses the law as an occasion for temptation and sin. vs. 8
 - (3) The personal experience of Paul is given, from his childhood of innocence, to his subsequent death through the efforts of Satan. vs. 9
 - (4) The commandment was given to bring life, but Satan used it to bring death. vs. 10-11
 - (5) The law of itself, apart from the use made of it by Satan, is holy, righteous, and good. vs. 12
4. Objection as to the law in respect to death. 7:13-25
 Objection Answered:
 - (1) God forbid. The law of itself brings about the death of no one. Satan uses it as an occasion, and through it spiritual death makes its advent. vs. 13-14
 - (2) The law is from God, but man is fleshly and through the weakness of man's flesh Satan occasions his death. Our spirits are willing, but the flesh is weak. This circumstance results in great inward pain, and we are moved to cry out, "Who will deliver us?" The answer and deliverance comes through Christ Jesus. vs. 15-25

Text

8:1-11. There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God,

157. Where can we obtain the victory over the flesh?

neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

REALIZING ROMANS, 8:1-11

309. What a marvelous encouragement in vs. 1! Amplify the words "no condemnation"—no condemnation from what, to what, in what, etc.
310. In what sense are we "in Christ Jesus"?
311. What is "the law of the spirit of life," as vs. 2? Show how appropriate this title is.
312. We are indeed separated and delivered from the power of Satan and the law. Do you believe this statement? Experimentally or theologically? Have we entered the fullness of salvation if we do not now have this testimony?
313. The law was good and not weak. The evil and weakness was located elsewhere. Where?
314. What the law and man could not do, God could and did do. What was it?
315. Explain the little expression, "in the likeness of sinful flesh"?
316. In the previous question you discussed the nature of Christ. Now we ask for the purpose of Christ. He came "for sin." Explain.
317. Give a careful explanation of the thought of "condemning sin in the flesh."
318. Did Jesus fight Satan with weapons we do not have? If not, why do we fail to "condemn sin in the flesh"?
319. What did God fulfill in us? Note the marginal reading of "ordinance."
320. Does our walking after the spirit instead of the flesh have anything to do with the requirement of the law being fulfilled in us? If so, what?
321. Just how can we know when we walk by the Spirit?
322. Explain the phrases, "minding the things of the flesh," and "minding the things of the spirit."
323. Give three good reasons for minding the things of the Spirit instead of the flesh.

324. What "death" is referred to in vs. 6?
325. Wouldn't it be wonderful to have the life and peace spoken of in vs. 6b? It will never be real to us until we know the meaning of "the mind of the Spirit." Do you know? Do I? Who is responsible if we do not?
326. "The mind of the flesh" must be that inspired and educated by Satan. Can we have both minds at the same time? Explain.
327. The mind of the flesh can never be subjected to God or his law. Are we not then foolish to attempt to overcome it? How can it be overcome?
328. Are we not all "in the flesh"? Explain.
329. We have the victory not of ourselves but by him who loved us and came to make his abode within. In what sense are we to understand vs. 9a?
330. What is "the Spirit of Christ" of vs. 9b? Is this a disposition or a person?
331. Verse 9a states that the Spirit of God dwelleth in us; verse 10a says Christ dwells in us. Explain and compare.
332. What "body" is meant in vs. 10a? Is this literal or figurative?
333. What is the spirit that is "life" or "alive"?
334. Whose "sin" and whose "righteousness" are discussed?
335. Now in vs. 11 we are told that someone else dwells in us. Who is it? Harmonize vs. 11 with other references to the indwelling presence.
336. What "life" is referred to in vs. 11b? Is this in reference to the resurrection of the last day?
337. Please try to gather an outline of each section (of your own) as you study these verses. What would be the main and sub-divisions of this section?

Paraphrase

8:1-11. Mankind under the new covenant being delivered from the curse of the law, there is therefore now no condemnation to those Christians who walk not according to the inclinations of their flesh, but according to the inclinations of their spirit, enlightened and strengthened by the Spirit of God.

2 We the disciples of Christ are able so to walk, because the law of the gospel, which promises eternal life by Jesus Christ, has delivered us from the power of sin in our members, and from the curse of death.

3 For God sending his own Son is the likeness of sinful men to teach us, and of a sin-offering to procure pardon for us, hath destroyed the power of sin in the flesh, so that it can neither enslave nor kill believers, (which is the thing impossible to be done by the precepts and threatenings of the law, because it was weak through the corruption of our nature).

4 This destruction of sin in our flesh God accomplished, that the righteousness enjoined in the law of the gospel, (ver. 2) may be fulfilled by us, who walk not according to the flesh, the law in our members, (chap. vii. 23), but according to the Spirit, the law of our mind.

5 Now, they who live according to the flesh, employ themselves in enjoying sensual pleasures, and in making provision for these enjoyments; and they who live according to the Spirit, employ themselves in the things which reason and conscience dictate: (Gal. 5:16-26.)

6 But whatever wicked men may think, the minding of the body, to the neglect of the soul, is eternal death; and the minding of the soul, is the road to eternal life.

7 The minding of the body to the neglecting of the soul, will be justly punished with death: First, Because to mind the body in the manner, is enmity against God; secondly, Because this temper of mind is not subject to the law of God, neither indeed can be; it is actual rebellion against God.

8 Wherefore, they who live after the flesh cannot be the objects of God's favor, in any dispensation whatever.

9 Now ye live not to the flesh, but to the Spirit, because the Spirit of God dwells in you. But if any one have not the Spirit of Christ dwelling in him, and forming him into the temper and behavior of Christ, whatever such a person's profession may be, he is none of Christ's disciples.

10 And if the Spirit of Christ be in you, the body, with its lusts, which formerly governed you, (chap. vii. 18), will certainly be dead with respect to sin; but the spirit, your rational powers, will be alive, or vigorous, with respect to righteousness.

11 For, if the Spirit of him who raised up Jesus from the dead abide in you by his influences, he who raised up Christ from the dead, will make even your dead bodies, (ver. 10), your animal passions, together with the members of your mortal bodies, alive, that is, subservient to the spiritual life, through his Spirit who dwelleth in you.

Summary

There is no condemnation to them that are in Christ, for by him the gospel freed me, when I first became obedient to it, from the law of sin and death. This the law could not possibly do, because of its weakness through the flesh. But what was impossible for the law, God did, by sending his Son into the world in a body of human flesh, and as a sin-offering. Moreover in this body he condemned all sin committed under influence of the flesh, by showing that such influence can be resisted. He came as a sin-offering that the justification of the law, remission of sins, might be accomplished in us who live not in obedience to the flesh, but to the spirit. To live according to the flesh is to be led by it into sin; to live according to the spirit is to be led by it to do right. They that do the former will die; they that do the latter shall live. Attending to the flesh is continued hostility to God; and he that does it is never obedient to his will; nor can he be so long as he thus acts. We are in the spirit, under its control, provided the Holy Spirit dwells in us; and if it dwells not in us we are not Christ's. If the Holy Spirit dwells in us God will one day make our bodies alive by it.

Comment

1. Freedom in the Gospel. 8:1-11

Introductory Remarks

There has been no little discussion over this chapter as to whether it is a conclusion of the closing remarks of the seventh chapter or a conclusion of the whole preceding treatise. It seems to me that both thoughts could well be held in viewing this chapter. It develops in a wonderful way the thought of deliverance from the bondage of the flesh expressed in 7:24-25a, as well as bringing forth a conclusion for all that has been said of the power of the gospel over the law and the flesh.

a. "There is therefore now no condemnation to them then that are in Christ Jesus." The heart cry of the apostle when he said, "Wretched man that I am! Who shall deliver me from the body of this death?" was answered in the deliverance provided by God through Jesus Christ. So now he can say while considering this happy state, "There is therefore now no condemnation to them that are in Christ Jesus." It would be well to point out that to be free from condemnation we must first of all be "in Christ Jesus". How this is

158. State in your own words the review of the entire situation just discussed.
 159. Do you believe Ch. 8 is a conclusion to Ch. 7 only, or to Ch. 1-7? Give your reasons.

achieved was thoroughly discussed in 6:1-4. And after we are "in Christ" we must "abide in him" (Jn. 15:1-12) in order to escape from the tragic victory of the flesh over the spirit described in 7:13-25. But once we are placed "in Christ" through immersion, and we continue in him by denying self daily (Lu. 9:23), truly there is "no condemnation." God does not demand sinless perfection, but he does demand absolute sincerity. 8:1

In considering this passage in a broader scope we can say there is no condemnation to those who "are in Christ Jesus," in the sense that God has provided through the death of his Son an escape from "the stroke that was our due," for it fell upon him. Jehovah made him our substitute as an offering for sin. 8:1

b. Now follow the words of the inspired writer as to how this glorious position was achieved. It is like this: "The law of the spirit of life in Christ Jesus made me free from the law of sin and death." In other words, the gospel (the preaching of the death, burial and resurrection of Christ) freed me from the condemnation of the law under which I was living. The law was a law of sin, for it gave the definition of sin, and also because it became, by the use Satan made of it, a means of bringing sin into my life. When I sinned, the penalty of death was passed. But it is wonderful to know that all that is lifted from my heart; the Son through his gospel has made me free and I am free indeed. 8:2

c. There was only one other provision made by God for man's justification. That was the law. If man had kept the law he would indeed have stood justified before God, but the law was weak; its weakness lay not within itself but in the flesh of man. Man's spirit was indeed willing to obey the law, but his flesh was too weak to carry out the demands of the law. But our Father of love did not leave us to the power of the evil one through the law, for what the law could not do the law-giver could, and what he could, this he did through sending his Son. We know how it took place; the eternal word was made flesh, that is, inhabited a body in which there was as much tendency to sin as in any other mortal creation. But this one did not only come "in the likeness of sinful flesh," but he came to be offered "for sin." He came knowing no sin that he might be made to

160. What "condemnation" is spoken of in 8:1?

161. How can we retain this sense of "no condemnation"?

162. What is "the law of the Spirit of life"?

163. What is "the law of sin and death"?

be sin for us that we through him might stand justified before God. Further, in coming in this body of flesh and being tempted in all points like as we are tempted, and yet not yielding to Satan's suggestions, he condemned the idea that because we are "in the flesh" we must of a necessity yield to sin. 8:3

But back to the thought of how God through Christ did what the law could not do. What was the purpose of the law? Was it not justification, that man through keeping the law was to be made just before God? But this the law failed to accomplish. What the law failed to provide, God provided through his Son. "In us" the requirement of the law finds its fulfillment by Jesus Christ. Of course the persons discussed are Christians who are to walk according to the leading of the Spirit of God. Only by thus continuing in a life lived unto God can we hope for final justification on the day of judgment. 8:3-4

There is a connecting thought between the discussion of verse 4 and verse 5. The thought of justification is the burden of verse 4, whereas we find the course of the Christian's life to be the thought of verse 5. How are they connected? Simply by realizing that although we were brought into this glorious position of justification at our conversion, we will not finally be acquitted unless we follow the life of the spirit. This life of the spirit is discussed in the following verses.

d. The first observation in this life of the spirit that will lead to final justification is a perfectly obvious fact. If our spirits are led by Satan to go after the flesh then we will be giving our attention to the activities of the flesh. (These would be synonymous with the "works of the flesh" mentioned in Gal. 5:19). If on the other hand we allow Jesus to be the leader and captain of our spirits we will be led into the fruitful life of the Christian. There is good reason to choose to follow the life of the spirit rather than the life of the flesh, for the end of a life of sin is death, but the life led for Christ brings peace here and eternal life hereafter. 8:5-6

The reason God has to be so severe with some persons is found in the fact that a mind and heart filled with the desires of the flesh is a mind and heart filled with that which is exactly contrary to God's

164. In what way was the law weak?

165. How is the law fulfilled?

166. What thought connects verses four and five?

167. What is discussed in 8:5-11?

will; that person is at enmity with God, and while thus giving himself to the lusts of the flesh he is not subject to the law of God, neither indeed can he be while so continuing. It is impossible for sweet and bitter waters to flow from the same spring. While living for the flesh, you may as well know that "you cannot please God." 8:7-8

e. "But," remarks the apostle, "this is not your situation for you are not following a course of fleshly desire, but rather you are following the dictates of your spirit which has been educated to do God's will in Christ. This is true providing the Holy Spirit abides in you, for you could not hope to live a life pleasing to God just of yourself (Cf. 7:13-25); hence the Holy Spirit has been sent to strengthen and energize your spirit to the end that we might live after the spirit and not after the flesh." 8:9a

f. Here is a plain statement of fact:—To be a Christian we must have Christ's spirit or the Holy Spirit. How did we obtain the Holy Spirit? Let Peter answer that question for you in Acts 2:38. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit." So it follows we cannot be counted as children of God without first obtaining as a gift from God the Holy Spirit. And further, that we cannot continue in a life pleasing to God without the help of the Holy Spirit. Truly, how important does the Comforter become to man! 8:9b

g. Speaking of the Holy Spirit, Paul now brings to our minds that to have the personality of the Holy Spirit, is to have "Christ in us." When we examine ourselves in the light of God's Word we find ourselves to be temples of the Holy Spirit. We also find that although our physical bodies are the sanctuary of God's presence, they nevertheless must die because of Adam's sin. But our spirits will not die. No, they will live eternally with God because of the justification provided by Christ. We need not even despair of the loss of our physical bodies for "if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his spirit that

168. What strong reason is presented for following the spirit as in vs. 6?

169. Why is God so severe with some persons?

170. How does the Holy Spirit help us?

171. What is essential for one to possess in order to be a Christian?

172. How did we come into possession of this great essential?

dwelleth in you." This word of course points to that glad resurrection morning when he will fashion anew the body of our humiliation (Phil. 3:21). 8:10-11

Text

8:12-15. So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father.

REALIZING ROMANS, 8:12-15

338. We are indeed debtors to the lost world, (cf. 1:14,15) and also to the Holy Spirit. What is our debt and how shall we pay it?
339. There is a call upon us by one who claims we owe him something. Who is it and what is it? We *do not* owe him a thing—not one minute or one ounce of energy or one cent of money. We often pay what we do not owe.
340. To live after the flesh is to die. Explain this. Be specific.
341. By the help of the Holy Spirit we can put to death the deeds of the body. Explain how this takes place.
342. In what particular manner are we "led by the Spirit of God"?
343. Our sonship is revealed in what action? cf. vs. 14.
344. What "spirit" is discussed in vs. 15?
345. Where and when do we cry, "Father, father"?

Paraphrase

8:12-15. Well then, brethren, having such assistances, we are not constrained by the corruptions of our nature to live according to the flesh: we may overcome our evil inclinations.

13 Wherefore, I say a second time, if ye live according to the lusts of the flesh, ye shall die eternally; but if, through the Spirit of God, (ver. 9) ye put to death the lusts of the body by continually restraining them, ye shall live eternally with God.

14 Because, in every nation, as many as are habitually guided by the Spirit of God, these are the sons of God: they partake of his nature, and are heirs of immortality.

173. What are two present results of having Christ in us (8-10)?

174. What is a yet future result of having the Holy Spirit in us (8:11)?

15 That ye Romans are the sons of God, appears from your dispositions. For ye have not received the spirit of slaves again to serve God from fear; that disposition the law produces; but, through the discovery [revelation] of the mercy of God in the gospel, ye have received the spirit of children, by which in our prayers we call him Father, each in our own language.

Summary

We owe the flesh nothing, that we should live according to its evil inclinations. Besides, to live thus will end in death. But if by aid of the Holy Spirit we put an end to the deeds of the body, we shall live. As many, and no more, as are led by God's Spirit are his sons; and we have this Spirit, for we received it at our baptism; and in it we now cry to him, calling him Father.

Comment

2. New Life in Christ. 8:12-17

a. With the thought of our wonderful deliverance found in Christ comes the thought of the new life in Christ. What responsibilities do we have as we thus live? Our responsibilities are expressed here in the words of Paul: "We are debtors." To what are we debtors? We owe nothing to the flesh; we have died out to its bondage. We are debtors to the spirit. We know if we live out the desires of the flesh we will reap the penalty or wages of sin, which is *death*. But contrariwise, if we, although in the flesh, do not yield to Satan's efforts but rather "put to death," by the help of God's Spirit, the suggestions and actions of the flesh we can indeed live—live unto God. Thus our debt is paid to the spirit. 8:12-14

b. The result of such a life lived after the desires of God through the Spirit is to make us know that we are sons of God. There is no thought here of the Holy Spirit imparting knowledge apart from the word to enable man to be led by the Spirit. God leads us through his Spirit by the Spirit's word in the sacred scriptures, and by his Spirit's leading in providence. 8:14

c. The Spirit we received was not a spirit that would lead us into bondage, bringing fear of punishment upon our hearts, like the condition as found under the law, which did truly lead into bondage and fear. But the Holy Spirit is the sign of adoption. He is the "seal" (Eph. 1:13), the "earnest" or "down payment" (2 Cor. 1:22) of our

175. Why are we *not* debtors to the flesh to live after the flesh?

176. Compare the results of living after the flesh and after the spirit?

177. How are we led by the Holy Spirit?

178. Explain 8:15.

inheritance. Thus while letting the Holy Spirit have his way and living a life directed by the Spirit we can truly call out to God as Father. 8:15

Text

8:16-17. The Spirit himself beareth witness with our spirit, that we are children of God: 17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

REALIZING ROMANS, 8: 16, 17

346. Does the Holy Spirit tell us that we belong to God? Notice the use of the word "with" in vs. 16.
347. The child will have his father's inheritance. When God is the father and we are the children, what an inheritance it will be! Describe the inheritance.
348. If we are to enjoy along with Christ the wonders of the Father's house, we must also be willing to pay the price. What is it?
349. Define the word "glorified."

Paraphrase

8:16-17. Also the Spirit itself, bestowed on us in his extraordinary operations, beareth witness along with the filial dispositions of our own minds, that we are children of God.

17 And if children, then we are heirs; heirs, verily, of God, heirs of immortality and of the felicity of God's house, jointly with Christ; if we jointly suffer with him what afflictions God appoints, that also we may be jointly rewarded.

Summary

The Holy Spirit testifies with our spirit that we are children of God, and if children, then joint-heirs with Christ, provided we suffer with him.

Comment

d. The testimony of the Holy Spirit with our spirit affirms that we are the children of God (8:16). There are many and varied remarks upon this passage but those remarks which seem best to explain the witness of the Spirit with our spirit are as follows:

The Holy Spirit has spoken in the form of the written Word, which is his "testimony". He has told us what to do to become a Christian, or a child of God, and what to do to continue as a child of God. Please notice the all-important fact that the Holy Spirit and our spirit are said to stand side by side in voicing the testimony that we

179. How does the Holy Spirit bear witness with our spirit that we are children of God? Explain fully.

are children of God. The Holy Spirit has already given his testimony. Anyone who will comply with what he has said can become and stay a Christian. We come now to the testimony of our spirit. Can our spirits stand, as it were, alongside of the Holy Spirit and witness to the fact that we are God's children? This testimony could be given by our spirits, if we have done what the Holy Spirit commanded to become a Christian, and are now doing what the Holy Spirit asks to remain a Christian. Thus our spirits can testify "with the Holy Spirit that we are children of God", and the "Spirit himself" can bear witness "with" (not "to") our spirits, that we are children of God. 8:16

e. It follows then that if we are children of God we will surely inherit in the Father's family. Not only are we heirs of God, but having Jesus as our elder brother, we are joint heirs with him. The glories of our inheritance cannot be comprehended with mere mortal mind; only heaven itself will reveal the riches of the heirs of God and joint heirs with Christ Jesus.

There is yet one further word on this matter of inheritance. We can only be counted worthy of being glorified with Christ if we are also willing to suffer with and for him. 8:17

Text

8:18-25. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. 19 For the earnest expectation of the creation waiteth for the revealing of the sons of God. 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope 21 that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. 24 For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? 25 But if we hope for that which we see not, then do we with patience wait for it.

REALIZING ROMANS, 8:18-25

350. Paul knew something about suffering. Read II Cor. 11. List some of his sufferings.

351. The glory will be beyond compare. Do you think many believe this?

180. What must we endure if we are to be glorified with Christ?

352. The sufferings of this present time *are* compared with the total lack of any tangible evidence of God's glory in the lives of many people. As a result, they become bitter and cynical. Why?
353. How could "expectation" wait? cf. vs. 19.
354. What "creation" is referred to in vs. 19?
355. Are not the sons of God now known? Explain: "The revealing of the sons of God".
356. Is the "creation" of vs. 20 the same as in vs. 19?
357. Define the word "vanity" as here used.
358. Is verse 20 saying that the inanimate creation of God such as the vegetation is hoping and yearning for a deliverance? If so, explain.
359. Is "the liberty of the glory of the children of God" the same as "the revealing of the sons of God"? Now all of this might seem too hard for you, but it is not. It was written for you and me by the Holy Spirit through the Apostle. Do not depend on others. Find out for yourself. Read the verses again—and again.
360. Could it be that "the creation" is man, even as Jesus used the word when he said, "Preach the gospel to the whole creation"? In that case, how does that relate it to verse 23?
361. If our adoption is the redemption of our bodies (not our souls), this must have reference to a different redemption than we ordinarily consider. What is it?
362. In hope were we saved, and by hope we are saved full many a time. What hope is here referred to? Be specific here.
363. One day hope will be turned into reality. What part does patience play here?

Paraphrase

8:18-25. However, the thoughts of suffering with Christ need not terrify you. For I reckon, that the sufferings of the present time are not worthy to be compared with that glorious resurrection which is about to be revealed to the whole universe, in the persons of us the heirs thereof.

19 What a blessing a resurrection to immortality is, may be understood by this, That the earnest desire of mankind hath ever been to obtain that glorious endless life in the body, by which the sons of God shall be made known.

20 Nor is their expectation without foundation; for mankind were subjected to misery and death, nor by their own act, but by God, who, for the disobedience of the first man, hath subjected all his offspring to these evils:

21 In the resolution that, on account of the obedience of the second man, even the heathens themselves shall be set free from the bondage of the grave, and those who believe be brought into the full possession of the happiness which belongs to the children of God.

22 Besides, we know that every human creature hath groaned together under the miseries of life, and hath undergone together sharp pain, like that of child-bearing, till now, on account of their uncertainty with respect to a future state.

23 And not only do they groan under these evils, but ourselves also, who are the sons of God by faith in Christ, and who have the chief gifts of the Spirit as the earnest of eternal life, even we ourselves groan within ourselves, while we wait for that great event by which our sonship will be constituted and manifested, (ver. 19.), namely, the deliverance of our body from corruption, by raising it glorious and immortal.

24 The redemption of the body is not bestowed at present; for we are saved only in hope, that our faith and patience may be exercised. Now hope which hath obtained its object, is no longer hope; for what a man possesses, how also can he hope for it?

25 But if we hope for what we do not possess, we wait with patience for it, and so display our faith in the promises of God.

Summary

But the sufferings we are to undergo are not worthy to be named with the future glory which awaits us. So great is that glory that even creation, or as much of it as was affected by the fall, is waiting for and anxiously expecting the day when the children of God shall realize it. Creation was, by the curse, subjected to frailty much in the same way as man, and, like him, awaits deliverance from it. Under this curse, creation groans together and is in pain till now, and not only creation, but we too who have the earnest of the Spirit groan with it, while waiting for the deliverance of our bodies from the grave. In hope of this deliverance we were saved, and we are cherishing that hope still. Although we have not yet attained what we hope for, we are waiting in confidence that we shall attain it.

Comment

3. Encouragement to Endure Suffering. 8:18-39

The concluding words of Paul in verse 17 suggest the topic for this section.

a. The first encouragement is found in the realization that as trying as may seem the tribulations we are now undergoing, as much as we sometimes make of our ills and heartaches, that it is not even reason-

able to think of comparing them with the glories of the world to come. If we attempted a comparison in order to ascertain whether the glories of heaven would recompense our sojourn amid "this vale of tears," the glories to come would so far outweigh "the sufferings of this present time" that there would really be no comparison. Paul ought to know for we believe he caught a glimpse of those things when he departed from his body and returned again (cp. 2 Cor. 12:1-6.). 8:18

(1) Concerning the event and the time of the event spoken of in verse 19: The greatness of this event can be appreciated when we realize that the very creation itself is waiting expectantly for "the revealing of the sons of God." There are many and detailed remarks upon the meaning of the term "creation." We take it to mean all that which was affected by Adam's sin, both animate and inanimate. The creation is personified in this passage and is pictured as a man earnestly waiting out the time until the sons of God will be revealed. What is the meaning of "revealing of the sons of God"? We know because of the context that it refers to the same time and event as "the glory which shall be revealed" spoken of in verse 18. The sons of God are spoken of as being concealed and awaiting a time when they shall be "revealed," and truly they are. There are literally thousands upon thousands who have departed this life and are thus concealed to us and the world. Those sons of God who are upon the earth are not now revealed in glory. The humble estate of the minority will in the resurrection day be changed to the proud state of the majority. 8:19

(2) The questions might be asked, "Why is the creation waiting in expectancy for the resurrection day? For what does it wait?" The whole creation waits to be "delivered from the bondage of corruption into the liberty of the glory of the children of God." (vs. 21). The creation did not come under this bondage of its own will (for it has no will), but was subjected to frailty and corruption through the sovereign will of him who subjected it, even God (vs. 20). But he did not thus place it in bondage with no hope of release, for even at the time of the curses pronounced upon earth (Gen. 3:17b), God was looking forward to his great plan for man's redemption, and the consequent resurrection of his children, and the deliverance of the creation from its frailties (Gen. 3:15). 8:20-21

(3) Again, speaking figuratively, Paul portrays both the animate

181. What is the subject of 8:18-39?

182. What is the first encouragement given?

183. What is the meaning of "creation" in verse 19?

184. To what event does "revealing of the sons of God" refer?

185. What can "creation" expect to receive in the resurrection day?

and the inanimate creation as groaning and travailling in pain as a woman with child, looking to that time when a new life will be brought forth. The thought of a "new heaven and a new earth wherein dwelleth righteousness" (2 Pet. 3:13) is herein suggested. The thought of a purified, renovated heaven and earth is at least intimated. It is not our purpose to discuss it pro or con; let it suffice to say that this thought is not unreasonable. 8:22

(4) Speaking of the expectation of the creation reminds the writer of the expectant longings of his own spirit, yes, the desire of every child of God: "And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Even though we have the earnest payment on heaven with us, the Holy Spirit, we yet groan while waiting within this earthly tabernacle. Our groanings take the form of desires to be rid of this body of flesh which is subject to much suffering and temptation and to be adopted into that glorified family. This act of adoption into that new world will simply be the deliverance of our bodies from the grave on the resurrection day. 8:23

(5) We find the closely associated truth that all this revelation of the future glory was comprehended in our salvation. When we were converted we considered this fact; the hope spoken of was before us when we accepted Christ. This is true, but we must ever keep before us the true nature of hope. Hope is only hope when it is directed toward something as yet unseen. If the object of hope is seen then hope gives place to realization. We must not, as Christians, grow discouraged because we do not immediately possess heaven. But if we really have our hope set on our goal (firmly established because of the great and glorious reasons for hoping), then we can with patience and confidence wait for the fulfillment of our fondest hopes. 8:24-25

Text

8:26-27. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; 27 and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

186. How is the creation in bondage today?

187. Discuss briefly 8:22.

188. What is the "adoption" spoken of in 8:23?

189. Explain 8:24-25 and tell what lesson is taught.

REALIZING ROMANS 8:26, 27

364. Our infirmities have been helped by what has preceded verses 26, 27. Explain.
365. We *do* know how to pray in some matters. How then are we to understand the expression in 26a?
366. I thought Christ was our only intercessor. How then can it be so said of the Spirit?
367. Who does the "groaning" as in vs. 26b?
368. Explain the word "uttered".
369. Please spend some time and thought and prayer on this passage. It is too important and helpful to give up. Who is the one who searches hearts?
370. How does knowing what is in the mind of the Spirit relate to the Spirit's intercessory work?
371. The intercession of the Spirit is limited to the will of God. Explain.

Paraphrase

8:26-27. And likewise, for your encouragement to suffer with Christ know that even the Spirit helpeth our weaknesses, by strengthening us to bear. For what we should pray for as we ought we do not know, being uncertain what is good for us; but the Spirit himself, who strengthens us, strongly complaineth [pleads] for us, by those inarticulate but submissive groanings which our distresses force from us.

27 And God, who searcheth the hearts of men, knoweth what the design of the Spirit is, in strengthening us to bear afflictions, that to God he complaineth [pleads] for the saints, by these submissive groanings, that he may deliver them when the end of their affliction is attained.

Summary

While in the flesh we are weak, and know not what we should pray for as we ought. But the Holy Spirit, which dwells in us, helps this weakness by interceding for us in inarticulate groanings. God who searches our hearts knows their true state. He also knows what the Spirit's mind is in these groanings, aware that the Spirit always pleads for his children as he wishes.

Comment

b. The Second Encouragement to Endure Suffering is found in the aid the Holy Spirit gives to the Christian. 8:26-27

The hope just expressed in the foregoing verses is a great help to the heart of the child of God. There is yet another help; it is that

which is found through the personal contact of the Holy Spirit. For one example of the way the Spirit aids our weaknesses, we can consider his work in our prayers. We do not know many times how to pray as we ought. It is not that we do not know how to pray at all, but there are occasions when words fail us. We may have a great burden upon our hearts which we bring to God. Our spirits are drawn out to him in prayer. It is then that the Holy Spirit's ministry of help takes up its work. Our groanings and inarticulate sighs are directed by the Holy Spirit and have within them the real and right expression of our needs before God.

The Holy Spirit takes the message of these groanings before God for us. The way these petitions are borne to God is described in verse 27. "He (God) that searcheth the hearts (that is, the inmost being of man—his spirit) knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Jehovah looks into the inner man, the abiding place of the Holy Spirit, and also looks into the mind or understanding of the Spirit. He there sees and understands the petition the Holy Spirit has helped to express, thus receiving the intercession of the Spirit on behalf of the saints. This is all according to the will of God, for the Holy Spirit would not inspire any message that was not in God's will. 8:26-27

Text

8:28-30. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. 29 For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

REALIZING ROMANS, 8:28-30

372. Consider carefully that vs. 28 does *not* say that all things are good for the Christian. What is good?
373. If we do not love God, we cannot see the good. Is that the thought here?
374. Do "things" just "work out" by themselves?
375. When and by whom were we called?
376. Study very, very carefully the meaning of the word "purpose" in vs. 28. It is the key word.
377. Who is involved in the foreknowledge of God, as in verses 28a
190. What encouragement is found in 8:26-27?
191. Explain the Holy Spirit's intercession for us.

and 29a? Does this mean God has no foreknowledge of others? Are others in his purpose, too?

378. You have a dictionary. Look up the meaning of the word "foreordained." Note please the several synonyms given.
379. Christians are not foreordained to everything, but rather to one thing. Read verse 29b and determine what it is.
380. In verse 29b we learn Jesus is our "elder brother" in what respect?
381. Attempt to discover the position and progress of the expressions: "foreordained—called—justified—glorified." Relate them to your own salvation and hope. Show the progress in God's dealings with you. What happened first, second, etc., first from God's view, then from yours?
382. If we are already glorified in God's plan, could we ever be otherwise? In other words, does this verse teach eternal security?

Paraphrase

8:28-30. Besides, we patiently suffer, because we know, from God's love and from Christ's power, that all things, whether prosperous or adverse, co-operate for the salvation of them who love God, whether they be Jews or Gentiles, even to them who are called the children of God according to his purpose.

29 For those whom God foreknew were to be called his sons, he also predestinated to be conformed to the image of his Son, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, that he might be the first-born of many brethren, the children of God.

30 Moreover, whom he predestinated to be conformed to the image of his Son, them he also called his sons, (ver. 28.): and whom he called his sons, them he also justified, by counting their faith for righteousness: and whom he justified, them he also glorified, by putting them in possession of the eternal inheritance.

Summary

All things work together for good to those that are called according to God's ancient purpose, to those that are called by the gospel. Those who would obey him, he predetermined to be, when raised from the dead, of like form with that of his Son. Those whom he predetermined, he also called; and those whom he called, he justified; and those whom he justified, he glorified. The perfection of God's ancient purpose, or plan, is evident.

Comment

c. Encouragement Number Three is found in consideration of God's eternal purpose for his children. 8:28-30

The encouraging words have all been addressed "to them that love God." We find now this word of conclusion, that "all things work together for good" to these persons. We know that all things which come into the experience of the Christian are not good. God in his infinite wisdom, however, by his everlasting love, works all things together in such a way that they will result in our good. This life may not even see the final good for the child of God (although many times it does), yet in the eternal realm we will know that God has kept his word. There is yet another descriptive comment to be made about those persons who are the objects of God's love. Not only do they "love God," but they are "called according to his purpose." This is the very reason why God works all things together for their good.

The phrase, "called according to his purpose," says Lard, is the clue to understanding all that is said in verses 28b-30. The one word "purpose" is the most important word of the whole section. We quote from Moses E. Lard concerning the meaning of this word. "'Prothesis' here rendered 'purpose' is from 'protithimi,' which means 'to place out' or 'set before.' Accordingly, 'prothesis' means a placing or setting before. 'Purpose,' from the Latin 'propono,' 'to place before,' literally and exactly translates it. But 'prothesis' is not predicated of men, but of God, and it denotes not his physical act of placing things locally before or in front of him, but his act of placing them before his mind so as distinctly to see them. The placing is before his mind, and the seeing is mental seeing." Lard, p. 280.

When did this setting before his mind take place? The answer cannot be given as to the exact time, but we know it to be "before the foundation of the world" (Eph. 1:4), at some time before the material universe (including man) came into existence.

What was involved in this setting before? What was comprehended in it? Again we quote from Lard: ". . . *man*, including this world with all that in any way pertains to it, from his conception on,

192. What encouragement is found in 8:28-30?

193. To whom is this encouragement directly addressed?

194. How do we harmonize this scripture with the fact that all things that come into a Christian's life are not good?

195. What special fact is stated about those that love God in addition to the fact that all things work together for good.)

196. What special key word opens our understanding to the verses 28b-30?

197. What does this word mean?

198. Whose purpose is here considered?

to say the least, until his glorification. Beyond this period, for the present, we need not attempt to look. God, as it were, set before him the whole human race with their entire destiny. All that man is or shall be stood before him—sin, redemption, glorification—all were naked and open to his eye. It was there that the Logos was foreordained before the foundation of the world (I Pe. 1:20) to be the lamb of God that takes away the sin of the world; and from that point forward he was ever viewed as slain. There the whole gospel was ideally perfected; in a word, the whole of time, with all that shall transpire in it, was in vision as completely before God as it will ever be in fact when it is past. To us this is utterly incomprehensible, and yet we cannot conceive how it could possibly have been otherwise. In that prothesis, accordingly, each man was as distinctly before God, as saved or lost, as he will be when the judgment is past, not because God decreed that this man should be saved and that one not, but because, leaving each absolutely free to choose his own destiny, he could and did as clearly foresee what that destiny would be, as though he himself had fixed it by unchangeable decree. To assume that God must foreordain what a man's destiny shall be, in order to foresee it, is a profound absurdity. He can as unerringly forecast the end of a perfectly free agent as he can that of a being to whom his decree has left no more of volition than belongs to the merest machine. Can any one be found so daring as to deny that he can do this?" Lard, pp. 280-281.

It yet remains to say that the calling of those who love God was accomplished even as Paul said elsewhere—"through the gospel." (II Thess. 3:13-14)

With these thoughts in mind, we can approach verse 29 with the preparation necessary to understanding.

"For whom he foreknew." The "fore" refers back to the thought that this is the reason we know all things work together for good. The sense in which God foreknew has already been stated: he did foreknow all things regarding the Christian from before his birth to his glorification. His foreknowledge had nothing to do with the choice of man. "He foresaw in the 'prothesis' that certain persons would, of their own choice, obey him or his Son.

199. What act of God does the word "purpose" here denote?

200. At what time did this act of "setting before" take place?

201. What was involved or comprehended in this "setting before"?

202. Is there any conflict between the thought of God's foreknowledge and man's free will?

203. What connection is there between foreknowledge and foreordination?

204. How is the calling of them that love God accomplished?

205. What is the only thing mentioned that God foreordained?

"He also foreordained to be conformed to the image of his Son."

There is no need to be alarmed at these words if we but remember that the conditions here spoken of were spoken of as if they had occurred long before they actually took place. So, to say that God foreordained or predetermined certain persons to be conformed to the image of his Son is to speak of the conclusion without comment as to what could have occurred between the time they were called and the day they were ushered into eternal presence. It is our conviction that God does not foreordain the life or actions of anyone. He foreknows, it is true, but the shaping of life is done by free choice in obedience to God's will. Because God foresaw that certain persons would of their own volition be faithful to him, he foreordained such individuals to be his. "In other words, their obedience was not determined by his act of predetermination; but his act of predetermination was determined by their voluntary act of obedience." Lard, p. 282

Please notice that the only thing God foreordained (according to the text) is that those "whom he foreknew" would "be conformed to the image of his Son." The words "to be conformed to the image of his Son" have reference to the resurrection day when we will indeed be transformed into his likeness. "... who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory . . ." (Phil. 3:21) Since Jesus was the first to receive this resurrection body, and since he also is our elder brother, we can consider him "the first-born from among many brethren." We then can give him due honor and praise. As the elder brother, the first-born was to be honored by all others of the family; so is Jesus to be honored who will give us his likeness on the resurrection morn. 8:29

Still viewing the "prothesis" of God, we can say of those that have been predetermined that they were first called by the gospel, then through their surrender and obedience to Christ they were justified, and finally, viewing the matter as if it had already occurred, we could say, "Them he also glorified."

In conclusion we can say that the help given to the child of God which will enable him to bear up under any circumstance is found in the bold statement: "We *know* that to them that love God all things work together for good, even to them that are called according to his purpose." The reasons why we know then follow. We know because of the knowledge we have of God's eternal purpose or "prothesis." 8:28-30

206. To what does "conformed to the image of his Son" refer?

207. Name the steps to glorification as mentioned in these verses.

208. In conclusion, what reason is given to show that "to them that love God all things work together for good"?

Text

8:31-39. What then shall we say to these things? If God is for us, who is against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 33 Who shall lay anything to the charge of God's elect? It is God that justifieth; 34 who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 36 Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

REALIZING ROMANS, 8: 31-39

383. "What shall we say to these things?" What "things"? Note the outline of the whole section.
384. We know who is against us, but in a very real sense no one is against us when God is for us. Explain.
385. We are encouraged to believe that God was and is not only concerned in our redemption but also in our preservation and perseverance. How is this so?
386. We know Satan and sinners will attempt to lay many things to our charge. How are we to understand vs. 33?
387. Christ at God's right hand as our intercessor shall "keep us saved." Explain. cf. vs. 34.
388. In verses 35-37 are we to understand that God sends "tribulation, anguish," etc? Is this a discussion of our love for God, or God's love for us?
389. How can we be "more than conquerors"?
390. What is the difference in the list in vs. 38, 39 from those of 35-37? Is the point the same in the conclusion as in 37 and 39?

Paraphrase

8:31-39. What shall we say then to these things, whereby believers are proved to be the sons and heirs of God?. Since God, who hath the whole power of this matter in his hand, is for us, since he sustains our claim to these honors, who can be against us?

32 He certainly who spared not his proper Son, but delivered him up to die for us all, for believers among the Gentiles as well as among the Jews, how, do ye think, will he not with him also gratuitously give us all the other blessings promised to the children of God?

33 At the judgment, who will bring an accusation against the elect of God? Since it is God who justifieth them by faith, neither angel nor man can frustrate his sentence.

34 Who is he who can condemn us believers? Since it is Christ who died to obtain pardon for us, or rather who hath risen from the dead to take possession of the government of the universe for our benefit; who is also at the right hand of God as ruler, and who maketh intercession for us.

35 Elated with our privileges, we cry out, Will any thing induce us to renounce our faith, and make us no longer the objects of Christ's love? will affliction in body, or distress in our affairs, or persecutions, or famine, or nakedness, or danger, or deadly weapons, be able to do this?

36 Sufferings have always been the lot of God's people: As it is written, Psal. xlv. 22. Truly for thy sake we are put to death in a lingering manner; we are accounted as sheep for the slaughter, by our persecutors.

37 These evils have not hitherto made us forfeit the love of Christ. Nay in all these things we do more than overcome, through the aid of him who hath loved us.

38 For I am persuaded, that neither the fears of death, nor the allurements of life, nor all the different orders of evil angels, against whom we fight, (Eph. vi. 12.) nor things present, nor things to come, whether good or evil,

39 Nor prosperity, nor adversity, nor anything else made by God, will be able to make us, the elect, (ver. 33) through apostasy, forfeit the love of God, which is bestowed on us, through Christ Jesus our Lord.

Summary

What now shall we say to these things? God is for us; no one then can successfully be against us. After giving his Son for us, he will withhold from us no other good. He will give us every good thing. No one can bring a charge against us, no one condemn us, for we have Christ to plead for us, and God to acquit us. Not only so, but nothing can separate us from God's love, neither persecution nor anything else, and although we may pass through sufferings, as we certainly shall, still over them all we shall be more than victors through Christ who gave himself for us.

Comment

d. Encouragement Number Four (which forms also a conclusion to what has been said). 9:31-39

"What shall we say to these things?" What things? Why, the hope of the Christian, the help of the Holy Spirit and the eternal purposes of Jehovah. There is only one thing to say, only one conclusion that can be drawn, and that is, "God is for us." When we consider our own hearts and then behold "all his benefits," we are moved to cry out, "God is love." Then follows the thought, "God is for us"—that is, all that can be done for frail man by a loving father has been and is being done. If that be so, then who is there who could successfully bring anything against us? This thought is based upon the truth of the superior strength and authority of Jehovah. If he is for us, then through him we can triumph over any adversary. 8:31

The conclusion here formed is to the effect that because of all the great and glorious benefits God has bestowed upon us we can be assured of our glorification (providing, of course, we are faithful). Verse 32 emphasizes this very point by bringing to our minds the greatest of our gifts from the hand of Jehovah—the gift of his son. If God was willing to give us his own son, will he now hesitate to add to this unspeakable gift "all things," that is, all and any of those things that would help us in attaining a life of approval before him? Is this not a great source of encouragement to the child of God? This encouragement is based on the hope of heaven even as was the first thought of this section, but it is approached from a different viewpoint. Section one discusses the glories of the new earth; this section discusses the basis for the certainty of our hope. 8:32

There are many things that might arise from time to time to cause us to wonder. There are those who will attempt to lay something to our account so as to prevent us from attaining our reward. But let us think a moment—if our hearts are right before God, if we are living a life of faithfulness, who will be able to "lay anything to the charge of God's elect?" If God through his son has pronounced us just, who could successfully condemn us? No one can, for if the supreme authority of right and wrong declares us right, then there can be no further appeal in the case. More than this, Christ Jesus has died; yes, rather it should be said that he arose from the dead and is

209. To what does the "these things" of 8:31 refer?

210. What is the only conclusion that can be drawn from "these things"?

211. Show how verse 32 is a great source of encouragement to the child of God.

now at the right hand of God, acting as our intercessor. What an array of encouragements as to the certainty of our glorification! Since the hope of the eternal inheritance is ours because of Christ's love, Paul thought it well to give the marvelous foregoing description of Christ's love. 8:33-34

Now follows a conclusion based upon the fact that Christ does love us. There are many circumstances which arise in the Christian's experience which must be explained in their relationship to the love of Christ. There is tribulation, anguish, persecution, famine, nakedness, peril and sword. When these things come upon us, what are we to say of the love of Christ? 8:35 Perhaps our sufferings could best be expressed by the words of the psalmist when he spoke of the children of Israel in Babylon (Psalms 44). They were God's children, and yet because of the very fact that they were his children they were being killed day by day as sheep in the shambles.

This is even our experience, for we indeed suffer many things. What then shall be our answer? Does Christ love us and still permit these things to so press us? Has he not somehow forgotten us? "No in all these things we are more than conquerors." How so? Ah, it is easy to see, for we not only overcome these things through the strength divine, but we actually use them to work out in our character those elements which enhance us in the sight of man and God (cf. 5:3-5). We are more than conquerors, for we not only can overcome our adversaries but can make them to fight on our side. The final note of victory will be struck when we one day pass from the presence of these earthly trials to be crowned above them in the presence of the one who loves us. 8:35-37

So we can indeed say with Paul that we are going to hold to our persuasion that God loves us in Christ, that nothing is going to separate us from this persuasion: neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature. 8:38-39

212. Discuss briefly 8:33-34.

213. How do we reconcile the trials of a Christian with the love of Christ?

214. How are we more than conquerors over trials of faith?

215. Why did Paul believe that we should hold fast the thought that God loves us in Christ?

Rethinking in Outline Form

Complete Redemption Through the Proposition. 8:1-39

1. Freedom in the gospel. 8:1-11
 - a. Freedom through "the law of the spirit of life in Christ Jesus", from the condemnation which was the penalty of our sin. 8:1-4
 - b. Freedom from condemnation on that final day, for we are called to walk by the spirit and thus be led to our eternal home. 8:5-11
2. New Life in Christ. 8:12-17
 - a. A new position—no longer in debt to sin. vs. 12
 - b. A new power which will enable us to overcome and live in a new life. vs. 13
 - c. A new father, and a new sense of our relationship to God. vs. 14-15
 - d. A new witness, a new inheritance, if we suffer with him. vs. 16-17
3. Encouragements to Endure Suffering. 8:18-39
 - a. We are greatly encouraged when we think "that the sufferings of this present life are not even worthy to be compared with the glory which shall be revealed to usward." vs. 18-25
 - b. The second encouragement is found through the help of the Holy Spirit in our infirmities. vs. 26-27
 - c. Encouragement number three is found in a consideration of God's eternal purpose for his children. vs. 28-30
 - d. Encouragement number four forms also a conclusion to what has been said: "What shall we say to these things?" What things? Why, the hope of the Christian, the help of the Holy Spirit and the eternal purposes of Jehovah. There is only one thing to say, only one conclusion that can be drawn, and that is, "God is for us." He being for us, there is no one who can bring anything against us, no one or no circumstance that can separate us from God's love or can persuade us that God does not love us. vs. 31-39

Text

9:1-13. I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, 2 that I have great sorrow and unceasing pain in my heart. 3 For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: 4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; 5 whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

6 But it is not as though the word of God hath come to nought. For they are not all Israel, that are of Israel: 7 neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. 8 That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. 9 For this is a word of promise, According to this season will I come, and Sarah shall have a son. 10 And not only so; but Rebecca also having conceived by one, even by our father Isaac—11 for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, 12 it was said unto her, The elder shall serve the younger. 13 Even as it is written, Jacob I loved, but Esau I hated.

REALIZING ROMANS, 9:1-13

391. We enter a new section here. Check carefully to see what it is.
392. Why is Paul so emphatic? Who needs convincing?
393. Why does Paul repeat himself? If he were telling the truth he would not be lying.
394. There is in vs. 1 a most wonderful truth concerning the work of the Holy Spirit and the human conscience. There is an inter-relationship. Explain what it is.
395. Paul had a true "burden for souls," a burden like our Savior's. Mark carefully the two characteristics as seen in vs. 2.
396. Do you know the meaning of the word "anathema"? To what does it here refer?
397. Would you be willing to make the same sacrifice for the salvation of sinners? Be careful: "Lie not."
398. Paul is now to describe the Jews as he did once before, (3:1-9a) this time for a somewhat different reason. What is it?
399. You will refer to the history of the Hebrews to know the meaning of some of these expressions. Give the meaning of the name "Israel."

400. When was the nation of Israel "adopted"?
401. Does "the glory" refer to any one time or place? If so, what?
402. Name three covenants given to the Jews.
403. Here seems to be an indication that the law was only given to Israel. Is this a fair conclusion?
404. What "service" is meant in vs. 4b?
405. Name three promises of God to Israel.
406. Paul wanted to lead his kinsman to Christ. This he did in his description of them. Why does Paul relate Christ to "the fathers"?
407. Who is here called "God blessed forever"? Is this a reference to God or Christ?
408. In what sense could some of the Jews say that "the word of God has come to nought"?
409. Verse 6b does appear contradictory. If being "of Israel" or a descendant of Jacob does not make one an Israelite, what would?
410. Did Abraham have other children besides those from Isaac? Who? What is the point?
411. There is a principle being developed here that is made to apply to the rejection of the Jews. What is it?
412. Was it arbitrary on God's part to choose Jacob instead of Esau before they were born? Explain. How can this be applied to accepting Christ?
413. In verse 11 the word "election" is troublesome only because we either make it say more than it should, or less. By God's grace and wisdom, (Jas. 1:5) cause it to say only what it should.
414. Could God "hate" a man before he was born? In what sense?

Paraphrase

9:1-13. I speak the truth in the presence of Christ, and do not lie, my conscience bearing me witness in the presence of the Holy Ghost, when I assure you,

2 That I have great grief and unceasing anguish in my heart, because the Jews are to be cast off, the temple is to be destroyed, and the nation to be driven out of Canaan.

3 For I myself could wish to be cut off from the church [people of God] instead of my brethren, my kinsmen by descent from Abraham; and therefore, in what I am going to write, I am not influenced by ill-will towards my nation.

4 They are the ancient people of God: theirs is the high title of God's sons, and the visible symbol of God's presence, and the two covenants, and the giving of the law, which, though a political law,

was dictated by God himself, and the tabernacle worship, formed according to a pattern showed to Moses, and the promises concerning the Christ.

5 Theirs are the fathers, Abraham, Isaac, and Jacob, persons eminent for piety, and high in favor with God; and from them the Christ descended according to his flesh, who is over all, God blessed for ever. Amen. The Jews, therefore, by their extraction and privileges, are a noble and highly favored people.

6 Now, it is not possible that the promise of God hath fallen to the ground; nor will it fall, though the Jews be cast off. For all who are descended of Israel, these are not Israel; they do not constitute the whole of the people of God.

7 Neither, because persons are of the seed of Abraham according to the flesh, are they all the children to whom the promises belong; otherwise Ishmael would not have been excluded from the covenant, (Gen. xvii. 20, 21) But God said, In Isaac shall thy seed be called:

8 That is, the children of Abraham by natural descent, these are not all the children of God, and heirs of Canaan of whom God spoke to Pharaoh, Exod. iv. 22: But only the children given to him by the promise are counted to him for seed.

9 Now, the word of promise was this: I will return to thee according to the time of life, and lo, Sarah thy wife shall have a son. Wherefore, Isaac is the only seed whom God acknowledged for his son and heir.

10 And not only was there that limitation of the seed to the promised son, but to prevent the Jews from thinking Ishmael was excluded on account of his character, when Rebecca also had conceived twins by the one son of Abraham, even by Isaac our father,

11 And these twins verily not being yet born, neither having done any good or evil, that the purpose of God, in making the one twin the root of his visible church rather than the other, might stand by an election, made, not on account of works, but from the mere pleasure of him who called Isaac the seed preferably to Ishmael, (see ver. 7.).

12 It was said to Rebecca, 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.'

13 This election proceeded from God's own pleasure, as it is written, (Mal. i. 2, 3.), I loved Jacob and I hated Esau, 'and laid his mountain waste.'

Summary

The Apostle solemnly declares that he speaks the truth in what he is going to say of his countrymen, his conscience being his witness. He has great grief and sorrow on their account, preferring that he himself be cut off from Christ rather than his kinsmen according to the flesh. Enumerating the things that distinguished them, the chief is that from them Christ came as to his flesh. But although the great body of Israel is cut off, God's word of promise respecting them has not failed. Some of them will be saved. His word of promise related to the true Israel only, and all are not true that are descended from Jacob. God counts only the children of promise as his. Accordingly, Isaac and his offspring were chosen, while Ishmael and his were rejected. This was also true in the case of Jacob and Esau. In these choices God was governed by reasons within himself, not by the acts of the persons chosen.

Comment

Proposition Reconciled with the Rejection of Israel. 9:1-11:36

1. Paul's interest in his own nation. 9:1-5

The introduction to this section is very beautiful in its approach to the subject. Lest some Jewish friend should judge Paul's motives in a wrong manner, the apostle introduces the subject in this way. He says in essence: "Perhaps you think that I take a certain delight in the lost estate of the Jewish nation; that when I realize that I am in Christ and thus saved, and you are out of Christ, and thus lost, that I glory a little in my position and gloat over your blindness. God forbid, this thought has never entered my mind. Such a motive is utterly false." He makes a strange assertion concerning his intense love for his "kinsmen according to the flesh." He declares: "As I am in Christ and thus bound to tell the truth, I lie not" (both a positive and negative assertion). My conscience is a witness to what I say. This conscience of mine which is educated by God and prompted by the Holy Spirit (cf. 2:15) commends what I say. I have great sorrow and unceasing pain in my heart for lost Israel. This concern of mine goes beyond mere feeling. I could wish and even pray that I myself were cut off from Christ for my brethren's sake, my kinsmen according to the flesh. If it were possible for me

216. What reason can we ascribe to the apostle for the way in which he has introduced the rejection of Israel?

217. What is strong about the assertion made in 9:1?

218. What type of sacrifice does Paul suggest he would willingly make for the salvation of Israel?

to take their place, and they mine, I would most gladly give myself for them."

When we understand this to be the exact expression of the apostle's heart, we are moved to realize that he, above all, would be loath to accept the conclusion from the gospel that Israel was rejected; but accept it he must, for God has declared it to be so.

As to Paul's estimation of Israel, though he had already spoken before (2:17-20), he again describes the glorious heritage of God's former children. Notice the list: (1) "Israelites," so called for Israel, whose name means "a prince who prevailed with God." They would be "princes who prevailed with God"—a proud name. (2) "... whose is the adoption." That is, they were in times past the children of God by adoption. (3) "... and the glory"—the "Shekinah" or glory of God's presence with them at the ark of the covenant. (4) "... and the covenants." They had the benefits of all the agreements that Jehovah had made with his children from Noah to Christ. (5) "... the giving of the law"—the magnificence of God's presence at the giving of the law, and their possession of the law. (6) "... the service of God." All the beauties and meaning of the Levitical worship service was their peculiar right. (7) "... and the promises." Those promises relating to Christ and the gospel. (8) "... whose are the fathers"—that is, all of those great men of God: Abraham, Isaac, Jacob, Joseph, yes, and crowning the whole list, the Christ himself, for it was through the tribe of Judah that the Messiah came. The greatness of this one can break upon our understanding when we realize that he is "over all, God blessed forever. Amen." 9:1-5

2. Why God was Just in Rejecting Israel. 9:6-29

The Jew would naturally object to the idea of Israel being rejected, so the Holy Spirit, through Paul, presents and answers all such possible objections.

a. The first objection stated and answered. 9:6-13

(1) Objection stated. 9:6a "Why, Paul," some Jew is heard to say, "what you have just said regarding our position is exactly true, for it is thus found within the pages of God's holy Word. And yet, in view of all you have attributed to us, you have the audacity to say that we are rejected of God, that we are accursed. If then you are right, then the Word of God in which he describes the glories of Israel has come to nought. If Israel is rejected, then all that was said of them was said for nought." 6a

219. State from memory five of the eight attributes of Israel given in 9:4-5. Explain each in your own words.

220. Give the first objection of the Jew to his rejection.

(2) "Not at all," says the inspired writer, "for you have in your haste and pride forgotten one thing, one all-important truth: that 'they are not all Israel, that are of Israel.'" Paul here takes the construction that God places upon the word "Israel" and shows the Jew that outside of Christ he could not possibly be included in it. What did the Jew believe about Israel? Simply that all who were born from Israel were to be saved because they bore the name "Israelite". Now God had made certain promises to those of Israel just as he had to those of Abraham. But did he mean all those who were of the *flesh* of Israel or, of the *spirit* of Israel? To any thinking Jew it would immediately be apparent that it would necessitate more than mere fleshly descendancy to inherit in the Israel God spoke of in his promise. If then faith was the requirement for the promises made to Israel, then truly it could be said, "they are not all Israel that are of Israel" (i.e., of Jacob or his descendants). Who then is the Israel of God? It is not answered here (cf. Ga. 6:16); it is only inferred that the true Israel to obtain the promises of salvation were those in Christ. 9:6b

But this is not enough. There is further proof that God's word has not come to nought. In the Word we have the statement that the children of Abraham would be considered children of God. What did this mean? Did it mean that simply because you happened to be of the lineage of Abraham that you were thereby a child of God? Well, every Jew knew better than that, for they could remember Jehovah had said that only those who were in Isaac could enter the covenant of promise. Abraham had many children who were of his seed, but they were children of Ishmael. There was no one among the nation of Israel who did not know "It is not the children of the flesh (i.e., children of Abraham through Ishmael) that are children of God, but the children of the promise are reckoned for a seed." But how does this apply to the thought of salvation in Christ? The Jews would very easily see the apparent application, but perhaps we, who do not have their background, will need a few words of explanation. The hidden application of what has been said is found in the method of determining God's children. How was it accomplished in the experience of Abraham? We know simply by divine determination, "... in Isaac shall thy seed be called." Why did God make this selection? It is not revealed, nor indeed is there a

221. How does the statement, "For they are not all Israel that are of Israel," answer the first objection?

222. How did the fact that only those of Isaac's seed were to be called children of God demonstrate that the word of God had not come to nought?

need for revealing. It was his choice; his choices are always good and never to be called in question by man. What he did then could he not also do now? Yes, he has, for he now as then demands more than mere fleshly descendancy. He demands that we be in the great son of Isaac—in Christ. Further describing this eternal decision, Paul says, “For this is a word of promise, ‘According to this season will I come, and Sarah shall have a son’.” To emphasize the divine choice, we might say that at almost the same time Isaac was born Ishmael was cast forth. We do not mean to suggest that God determined the eternal destiny of either Ishmael or Isaac. All that is said in Genesis relates only to the choice or selection of God. The lives of Isaac and Ishmael were determined by their own volition. 9:7-9

Not only in the case of Isaac do we see God’s sovereign will being exercised, but it is equally manifested in the circumstances of the birth of Jacob and Esau. Shortly after Rebecca conceived by Isaac, the Lord said to her, “The elder shall serve the younger” (Gen. 25:23). This was done before the children were born, before either one of them did anything either good or bad. Why did God thus deal with this case? There can be only one answer, which is this: He did it so that man might understand that the reasons for making certain choices are wholly bound up in the mind of Jehovah and are not to be contested nor questioned by man. And that is the very point under discussion. The Jew felt the word of God had failed because God had spoken too highly of them, and yet he would not grant them salvation upon the basis of their high standing, but rather demanded that they accept Christ to be saved. Why did he do this? Paul answers, “He did it for the same reason he chose Jacob instead of Esau. The reason is in the eternal purpose of God. But are you, the Jews, going to reject it because you cannot understand it? If you are, why didn’t you reject the decisions of Jehovah in respect to these other two cases?” Looking back upon the history of Jacob and Esau, we could sum it up in the words of the prophet (Mal. 1-2), “Jacob I loved, but Esau I hated.” “The extent to which God loved Jacob was shown in preferring him to his brother; and the extent to which he hated Esau, in rejecting him from being one of the heads of his chosen people. The words used may have had different connotations then than what they have now. ‘Hatred’, especially, we may assume to be used in the bold, exaggerating sense so common with the prophets.” Lard, pp. 302-303. 9:10-13

223. What does the case of Jacob and Esau emphasize in this section?

224. Explain in your own words in a short paragraph why the word of God did not fail in the case of Israel.

Rethinking in Outline Form

Proposition Reconciled with Rejection of Israel. 9:1-11:36

1. Paul's interest in his own nation. 9:1-5
 - a. His love goes so far as to wish that he could be anathema from Christ if in being cut off they could be saved. vs. 1-3
 - b. Paul is proud of the heritage of the Israelites, the most glorious portion of their heritage being the Messiah. vs. 4-5
2. Why God was just in rejecting Israel. 9:6-29

Objection Stated: "If God has rejected Israel, then the word of God has failed." vs. 6a

Objection Answered: 6b-13

 - a. Not all are the Israel to which God promised eternal life that are of the nation of Israel. You have failed to understand God's word; it has not failed. 6b
 - b. Neither will being Abraham's seed save you, for God promised that only in Isaac were the seed to be called children of God. Likewise, he has now determined that only those "in Christ," those of his seed, shall be called children of God. vs. 7-9
 - c. Also God made choice in the case of Jacob and Esau. He thus manifested his sovereign power of choice. Just so he has determined of his own will that man shall be saved through his son, Jesus Christ vs. 10-13

Conclusion: The word of God has not failed, for the action of God in this case is perfectly consistent with his past actions, as we have illustrated.

Text

9:14-18. What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. 17 For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. 18 So then he hath mercy on whom he will, and whom he will he hardeneth.

REALIZING ROMANS, 9:14-18

415. To accuse God of arbitrariness is not new. The Jews did it long ago. See vs. 14. Just what type of arbitrariness was meant?
416. Look up the reference in Numbers in which God spoke to Moses. It will help you to understand the point of Paul.
417. Please remember the point in this section. What is it?

418. In what matters does the sovereignty of God operate? In all matters?
419. Man's will or efforts have nothing to do with God's decisions. Is this the teaching of vs. 16?
420. God raised up Pharaoh for a purpose. What was it? What was the point of this illustration as it applied to the saints in Rome?
421. Explain God's responsibility in the hardening of Pharaoh's heart. Explain Pharaoh's responsibility.

Paraphrase

9:14-18. What shall we say, then, concerning the election of Isaac preferably to Ishmael, and of Jacob preferably to Esau, to be the seed to whom the temporal promises were made? Is not injustice with God? By no means.

15 For, to show that God may bestow his favors on whom he pleases, he saith to Moses, I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy. In conferring favors on nations, and in pardoning those who deserve destruction, I act according to my own pleasure.

16 So then, the election did not depend on Isaac, who willed to bless Esau, nor on Esau, who ran for venison, that his father might eat and bless him; but it depended on God, who may bestow his favors as he pleaseth.

17 Besides, the punishment of nations is sometimes deferred, to show more conspicuously the divine justice and power in their after punishment; for the scripture saith to Pharaoh, even for this same purpose I have raised thee and thy people to great celebrity, and have upheld you during the former plagues, that, in punishing you, I might show my power, and that my name, as the righteous Governor of the world, might be published through all the earth.

18 Well, then, from the election of Jacob, it appears that God bestows his favors on what nation he will; and from the destruction of Pharaoh and the Egyptians it appears, that whom he will he hardeneth, by enduring their wickedness with much long-suffering. ver. 22.

Summary

Is it not unjust in God to choose one and reject another, as in the case of Jacob and Esau? Not at all, for in doing so, he acts according to his own avowed principles of conduct, which must be assumed to be right. Accordingly, he said to Moses, "I will make my own sense of right my rule in showing mercy." It was on this principle that he set up Pharaoh to be king. But all these choices create mere worldly distinctions. They are not choices relating to eternal life.

Comment

b. The second objection stated and answered. 9:14-18

(1) Objection stated: 9:14a. We come now to a new thought. It is connected with what has been said, but it is yet another thought. Paul has answered the question found in verse 6 concerning the word of God coming to nought. His reply was based upon the sovereign will of God, and although it would in itself answer the objection about to be raised, the apostle nevertheless raises this question: "Is there unrighteousness with God?" From what has been said, could we not imagine that God was a little too arbitrary, and would not his actions injure our sense of justice? 9:14a

(2) Objection answered. 9:14b-18. "God forbid." Then follow the principle and illustration which most completely answer this objection. First we have the principle stated. God stated it to Moses when Moses desired to see Jehovah (Ex. 33). He let Moses know that it would make no difference as far as his decision was concerned that Moses wanted to see him since Moses had done nothing that would merit a viewing of God. But because of God's own choice, he decided to let Moses catch a glimpse of him. Notice, please, that the matters wherein these choices are made never involve salvation of a man's soul. When the eternal destiny of man is involved, God acts in accordance to the principles he has laid down for their salvation, and these principles have ever been the same: faith, repentance and obedience. Nevertheless, Jehovah chooses both the occasion and the object of mercy, and he is not regulated by anything external to him. Likewise the stronger element of compassion (mercy with the heart in it) is also shown to those persons chosen by God. I deem it imperative that we understand one principle right here, and that is that this free reign of God's mercy and compassion is all related as occurring in the Old Testament and must not be carried over into the New Testament dispensation. We find in the new covenant no such free reign of sovereign decision relating to that great host whom God calls to be his children. "God was free, but in his goodness he chose to provide salvation to those who would accept it on his conditions. Thus the Lord, being free, chose to be bound by his covenants and promises, even as the Lord Jesus, being rich, chose to be poor (2 Cor. 8:9). Paul proves God's past freedom;

225. State in your own words the second objection.

226. What was the principle stated in the case of the Moses which answered the objection?

227. In what matters does God make choices? In what matters is he regulated by his own covenant?

no one save the Jew of his day ever denied it; but to say that Paul establishes a present freedom and absolute sovereignty in God, which robs man of his freedom to do right or wrong, repent or continue in sin, accept Christ or reject him, etc., is to dynamite the gospel, and blast to shivers the entire rock of New Testament Scripture. Calvinism denies to God the possibility of making a covenant, or giving a promise, for each of these is a forfeiture of freedom, a limitation of liberty. According to Calvinism, God is absolutely free; according to the Scripture, he is free save where he has pledged himself to man in the gospel." McGarvey and Pendleton, p. 397. 9:14b-15

In conclusion concerning the exercise of God's power of choice, we have a negative statement with a positive conclusion: "So then it is not for him that willeth, nor of him that runneth, but of God that hath mercy." "It is not of him that willeth" means that the desires of man have nothing to do with the decisions of God. Man's will has everything to do with his salvation, but nothing to do with the eternal decisions of God's economy. "Nor of him that runneth" is another figure of speech describing the same thought, suggesting that man could not influence God any more than a runner who has won a race could influence the judges (Man does influence God in some things, but not in the subject discussed). In other words, the reasons for showing mercy by making a choice between Isaac and Ishmael, Jacob and Esau, are all of God, not through anything that either Isaac or Jacob did to influence God in his choice. 9:16

There is yet one more scriptural example of God's independent selection of men to occupy certain positions on earth. This had to do with his choice of Pharaoh. The choices we have discussed were confined to the Hebrew nation, but we now find an example of God's supreme authority in the life of a Gentile ruler. This would surely further strengthen the point under discussion that the Jew need not wonder that "it behooved the Christ to suffer" and that "by him everyone that believeth is justified from all things, from which he could not be justified by the law of Moses" (Acts 13:39). If God could and did make these inexplicable choices, and especially the one in respect to Pharaoh, if these were not questioned, then neither should his choice be questioned in respect to salvation in Christ. 9:17

We do not wish to appear to be reproducing the works of another, but the words of McGarvey and Pendleton (pages 398-401) speak

228. What one principle is of import in a discussion of this section? Prove the principle by examples.

229. What is the predominant difference between Calvinism and the Scripture?

so well upon these verses that we feel a reproduction of their words would greatly enhance this section. "For this very purpose did I raise thee up (cause thee to occupy a time and place which made thee conspicuous in sacred history), that I might show in thee my power, and that my name might be published abroad in all the earth.' (For the publishing of God's name, see Ex. 15:14-16; Josh. 2:9, 10; 9:9). The dispersion of the Jews and the spread of Christianity have kept God's name glorified in the history of Pharaoh to this day. Paul is still establishing by Scripture God's freedom of choice. He chose the unborn in preference to the born; he chose between unborn twins; he chose between the shepherd Moses and Pharaoh the king. In this last choice Moses was chosen as an object of mercy, and Pharaoh as a creature of wrath, but his latter choice in no way violates even man's sense of justice. Instead of raising up a weak and timid owner of the Hebrew slaves, God exalted Pharaoh, the stubborn, the fearless. And who would question God's right to do this? Having put Pharaoh in power, God so managed the contest with him that his stubbornness was fully developed and made manifest, and in overcoming his power and stubbornness through the weakness of Moses, God showed his power. The transaction is very complex. God starts by stating the determined nature of Pharaoh (Ex. 3:19) and follows the statement with the thrice-repeated promise, 'I will harden his heart' (Ex. 10:1). Thrice it is said that his 'heart was hardened as Jehovah had spoken' (Ex. 7:13; 8:19; 9:35). Once it reads that his 'heart was hardened, and he hearkened not unto them, as Jehovah had spoken' (Ex. 7:22). Five times we read that 'Jehovah hardened' his heart (Ex. 9:12; 10:20; 10:27; 11:10; 14:8). Thus thirteen times (with Ex. 8:15, fourteen times) Pharaoh's hardness of heart is said to be the act of God. (cf. Deut. 2:30; Josh. 11:20; Isa. 63:17; John 12:40; 9:39; Mark 4:12.) Inexorably so? By no means: God would have gotten honor had he relented before matters reached extremes. Hence Pharaoh is called upon to repent (Ex. 10:3), and several times he is near repenting, and might have done so had not God been too ready to show mercy (Ex. 8:28; 9:27; 10:24). So there was sin in Pharaoh. We read that his 'heart is stubborn' (Ex. 7:14); 'was stubborn' (Ex. 9:7). 'Pharaoh hardened his heart, and hearkened not unto them, as Jehovah had spoken' (Ex. 8:15). 'Pharaoh hardened his heart' (Ex. 8:32; I Sam. 6:6). 'Pharaoh sinned yet more, and hardened his heart' (Ex. 9:34). As the hardening

230. What is the meaning of 9:16?

231. In what sphere or in what realm were the choices of God confined?

232. Why would the example of Pharaoh be a particularly appropriate one to convince the Jew?

was the joint work of Pharaoh and God, and as Pharaoh sinned in hardening his heart, God's part in the hardening was not an absolute, overmastering act. It was not even a persuasive act, as in cases of conversion. God hardened Pharaoh's heart by providing opportunity and occasion, as the narrative shows, and Pharaoh did the rest by improving the opportunity in the service of the devil. The same act of patience, forbearance and mercy which softens one heart hardens another by delaying punishment, as we may see every day. The same sunshine that quickens the live seed rots the dead one. The Jews approved God's course toward Pharaoh, but resented the same treatment when turned upon themselves, ignoring the natural law that like causes produce like effects. God found Pharaoh hard and used him for his glory negatively. He found Israel hard and made the same negative use of them, causing the gospel to succeed without them, thus provoking them to jealousy. (Rom. 10:19) 'So then (see verse 16) he hath mercy on whom he will, and whom he will he hardeneth.' (This does not mean that God arbitrarily chooses the worst people upon whom to shower his mercies and chooses those who are trying hard to serve him and hardens them that he may punish them.) The point is that, in the absence of any promise or other self-imposed limitation, God is free to choose whom he will for what he will. As applicable to Paul's argument, it means that God's freedom of choice is not bound by man's judgment or estimation, for he may prefer the publican to the Pharisee (Luke 18:9-14) and may choose rather to be known as the friend of sinners than the companion of the rulers and chief priests, and he may elect the hedgerow Gentile to the exclusion of invited but indifferent Jews (Luke 14:23, 24). God is bound by his nature to choose justly and righteously, but all history shows that man cannot depend upon his sin-debased judgment when he attempts to specify what or whom God approves or rejects. Here we must be guided wholly by his word, and must also be prayerfully careful not to wrest it. In short, it is safer to say that God chooses absolutely, than to say that God chooses according to my judgment, for human judgment must rarely square with the divine mind. Had the Jew accepted Paul's proposi-

233. How did these choices relate to salvation in Christ?

234. How did God use Pharaoh to show in him His power and to publish abroad His name?

235. How was God's power evidenced in His dealing with Pharaoh?

236. Explain the thought of the hardening of Pharaoh's heart. What part did God have? What part did Pharaoh play?

tion, he might centuries ago have seen the obvious fact that God has chosen the Gentiles and rejected him; but, persisting in his erroneous theory that God's judgment and choice must follow his own petty notions and whims, he is blind to that liberty of God's of which the apostle wrote, and naturally—

“For, Och! mankind are unco weak,
an' little to be trusted;
If self the wavering balance shake,
It's rarely right adjusted!”

Text

9:19-29. Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? 21 Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? 22 What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: 23 and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, 24 even us, whom he also called, not from the Jews only, but also from the Gentiles? 25 As he saith also in Hosea,

I will call that my people, which was not my people;
And her beloved, that was not beloved.

26 And it shall be, that in the place where it was said unto them,
Ye are not my people,

There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: 28 for the Lord will execute his word upon the earth, finishing it and cutting it short. 29 And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,

We had become as Sodom, and had been made like unto Gomorrah.

237. What did the Jews accept in the case of Pharaoh that they resented in their own case?

238. Explain verse 18, paying special heed to the notes.

REALIZING ROMANS, 9:19-29

422. Who would express the thought of vs. 19?
423. If God is so powerful, why doesn't he destroy the Jews, or anyone else who opposes him? Is this the thought of vs. 19?
424. One of our greatest needs is to understand, with our hearts, the nature of God. Is this what Paul is saying in vs. 20?
425. How could the clay speak to the potter? Why then is the figure in vs. 20b used?
426. If God "makes us" honorable or dishonorable, are we responsible? Note please in answering this the meaning of "honorable."
427. What period of time and what event is referred to in vs. 22?
428. In the case cited in vs. 22, who was responsible for the condition of the vessels?
429. Does the foreknowledge of God relate to the reason for man's action?—i.e., does man act *because* God knows how he will act? Does God influence the actions of man? If so, in what way?
430. In what sense were Christians (saints in Rome) "afore prepared unto glory"?
431. How does God call out a people for his name? cf. vs. 24.
432. The quotations from the prophets prove two great points. What are the points they prove?
433. We become the people of God by a definite process. What is God's part? What is man's part?
434. Note carefully the words that discuss the beautiful relationship man has to God. cf. vs. 25, 26
435. Isaiah indicated how many Jews would be saved. How can we harmonize this with the thought, "All Israel shall be saved" in 11:25, 26?
436. In this difficult section remember that the Christians in Rome understood this letter. You are no different than they. Define vs. 28
437. What was "the seed" left by the Lord? cf. vs. 29

Paraphrase

9:19-29. But thou wilt reply to me, Since God is to cast off the Jews, why doth he still find fault? By destroying them, he might easily have put an end to their provocations. For who hath resisted his will?

20 Nay, but, O man, who art thou that arguest to the dishonor of God? Is it reasonable for the thing formed, who hath its being merely by the will and power of its maker, to say to him who made it, why hast thou made me thus?

21 To use the argument whereby God formerly illustrated his sovereignty in the disposal of nations, Jer. xviii. 6. Hath not the potter power over the clay, to make, of the same lump, one vessel fitted to an honorable use, and another to a meaner service?

22 Yet, not to rest the matter on God's sovereignty, if God, willing to show him wrath for the abuse of privileges bestowed, and to make known his power in the punishment of such wickedness, hath upheld, with much long-suffering, the Jews, who, because they are to be destroyed, may be called vessels of wrath fitted for destruction, where is the fault?

23 And what fault is there, if God hath long preserved these vessels of wrath for this other purpose; that he might make known the exceeding greatness of his goodness on the objects of his favor, whom, by his dealings with the Jews, he had before prepared for the honor of becoming his people?

24 Even us whom, instead of the Jews, he hath called his church and people, not only among the Jews, but also among the Gentiles, because we have believed the gospel.

25 This need not surprise the Jews: It is agreeable to what God saith by Hosea, 'I will have mercy on her that had not obtained mercy;' on the ten tribes whom I cast off for their idolatry: 'and I will say to them which were not my people, Thou art my people;' I will call the Gentiles my people.

26 The calling of the Gentiles is foretold by Hosea still more plainly: And it shall come to pass, that in the countries where it was said to the idolatrous Gentiles, Ye are not my people, there they shall be called the sons of the living God; the heirs of immortality, by believing the gospel.

27 Besides, the rejection of the Jews at this time is not more contrary to the promises, than the rejection of the ten tribes who were carried into captivity by the Assyrians, a rejection almost total; for Isaiah lamenteth concerning Israel, that 'though the number of the children of Israel,' who are carried away captives, 'be as the sand of the sea, only a remnant of them shall return.'

28 For, as the same prophet adds, ver. 22. finishing and executing speedily this rejection, according to the righteous threatening of God, certainly the Lord will make their rejection a speedy work upon the land of Israel.

29 And as Isaiah hath said before, (chap. 1:9), Unless the Lord of Hosts had left unto us a very small remnant of our nation, we should have become as Sodom, and been made like to Gomorrah, we should have been utterly destroyed as a nation.

Summary

But if God makes men what he pleases, why does he still find fault with them? He does not do so. He finds no fault with them for being what he makes them, but only for their own voluntary wrong. Again, in these choices, God's creatures should not presume to question him. They must take for granted that he acts justly. He has the absolute right to do what he does, and since he cannot do wrong, he must not be questioned.

But God, though determined to punish evil-doers in the end, has always borne long with them. Surely none can say this is unjust. He may do as he pleases. And that he might show the abundance of glory he has to bestow on those who prove themselves worthy of it, he called his disciples both from among the Jews and the Gentiles. He has thus shown himself perfectly impartial.

God did no injustice in choosing the Jews at first and in rejecting the Gentiles. Neither now does he do any injustice in choosing the Gentiles and rejecting the Jews. He has always intended to accept those who obeyed his Son, whether Jews or Gentiles, and to reject all the rest. This he long ago foretold both by Hosea and Isaiah.

Comment

c. Third Objection Stated and Answered. 9:19-29

(1) Objection Stated. 9:19. Paul is very patient with the prejudiced mind of the Jew. We find the apostle in the next verse inferring that the Jew would certainly place the wrong construction upon what he has just said. He has established the fact that in the Old Testament period God exercised his absolute sovereignty in certain worldly choices. Not one word was said about God's choices concerning eternal life, but from the questions of the Jew, "Why doth he still find fault? For who withstandeth his will?", we can see that the Jew supposed God's selections related to eternity as well as this world. 9:19

(2) The Holy Spirit did not even deem this position worthy of consideration. So repulsive was it when viewed in its true perspective that to offer an answer would have been to entertain a thought that was totally out of harmony with the position of man and the character of God. Indeed, it would have been even as Paul stated. It would present the awful spectacle of a mere creature of dust

239. What false construction was placed upon Paul's words by the Jews?

240. What was evidently the Holy Spirit's estimate of the third objection?

241. What illustration or analogy is used to show the absurdity of the objection?

arguing with the eternal Creator. The case is presented in the words of Isaiah (29:16; 45:9), "Shall the thing formed say to him that formed it, 'Why didst thou make me thus?'" 9:20

This idea of man criticizing God's choices is utterly preposterous. Even if he did foreordain or predetermine every soul by external acts for heaven or hell (which of course we know he didn't) we would have absolutely no right to question his justice. The relationship of man to God is as the potter to the clay: "Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?" 9:21

To ascertain the meaning and extent of the words "honor" and "dishonor," all we have to do is to look back upon those vessels of honor, Isaac, Jacob, Moses, and realize that the honor was purely of this earth and had to do with God's choice of men who would be best suited to carry out God's purpose through his children *in the world*. The honor bestowed upon them by God had nothing to do with their eternal destinies. And those vessels of dishonor, Ishmael, Esau and Pharaoh, were dishonored in a way which is the exact opposite of the way the other three were honored. 9:21

Over against the facts just stated and in addition to them is the following thought: "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: . . ." Paul now adds this thought: "You could not understand the selection of God in the cases just cited. Yet you agree to the justice in them. If you could not understand that, what will you say to the longsuffering of God with the sin of man? We all know that those who are wicked should be and will be punished, and Jehovah assents to this and is willing that it should be so. But are they who have fitted themselves for destruction, such as Pharaoh, punished immediately, or soon after their rejection of righteousness? We know that God is long suffering with them and withholds his punishment to the intent that they might repent (cf. 2:4-5). This is all true, we know, but *WHY*? Oh, they are speechless before the mercy of God—they have no answer. Well, how then can they be so egotistical as to question any of those decisions which are exclusively Jehovah's?" 9:22

Verse 23 presents a reason for the action described in verse 22. The purpose of God's longsuffering with the wicked is that in thus

242. What is the meaning of the words "honor" and "dishonor" in verse 21?

243. Explain the analogy of verses 21 and 22.

244. Explain how the riches of God's glory are shown in the lives of the saints by his long suffering with sinners.

acting he can manifest the "riches of his glory upon vessels of mercy." How can this be? It is easy to see that if the judgment of God fell immediately upon the wicked, there would be no time for them to repent, and thus would there be torn up some potential wheat along with the tares (Mt. 13:28-30). He withholds his judgment even as he states that he might make known the riches of his glory (referring to the eternal glory in contradistinction to "destruction") upon the vessels of mercy "which he afore prepared unto glory . . ." How was this accomplished? It was surely not done in an arbitrary way. We know this is true from what we have already studied on the subject. Then how? It seems to us that God long ago prepared (before the foundation of the world) a plan whereby man, if he were obedient to God's plan, could inherit heaven, that all those who were called by the gospel and were faithful to the plan of God were thus "afore prepared unto glory." 9:23

Now comes the out-and-out statement of what has formerly only been directly inferred. What has been the purpose in all that has been said in this chapter? Has it not been to demonstrate to the Jews the reasonableness of their rejection in relation to the economy of God? If then the Jew is rejected, who is accepted? The answer is: all those in Christ Jesus. Whom does that include? Here we have the answer: ". . . even us, whom he also called, not from the Jews only, but also from the Gentiles." The statement just quoted is the latter portion of the repudiation of the question in verse 19, but it also contains the conclusion to the whole matter. 9:24

Paul, having established the reasonableness of God's rejection of Israel, now quotes from the prophets to show that they looked forward to this very circumstance. The first quotation is found in Hosea 2:23. It says that the time is coming when those that are not now accounted people, i.e., the Gentiles, will be called and considered as God's people, and those which are not his beloved (the Gentiles again) will be then "beloved." Again another prophet is summoned to speak on behalf of this truth. Hear Isaiah as he speaks: "And it shall be, that in the place where it was said unto them, ye are not my people, there shall they be called sons of the living God." The place referred to simply means among the Gentiles generally. 9:25-26

245. Explain how the vessels of mercy were "afore prepared unto glory."

246. How does verse 24 form a conclusion to all that has been said in this chapter?

247. What do verses 25-26 add to the argument just given?

There are two great facts to be established in this section: (1) that the Gentiles are to become the children of God; (2) that only a remnant of the Jews will be saved or finally become the true children of God. The first point was well established by the whole discussion from 9:1-24. The quotations from the prophets corroborate it. The fact that only a remnant of Israel would be saved must have surely suggested itself to the mind of the thoughtful Jew; but now we find the full proof of this from their own prophet Isaiah. "And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved." This prophecy is self-explanatory if we understand what has just been said. 9:27-28

The final word of Isaiah on the thought of a mere remnant being saved is found in Isaiah 1:9: "Except the Lord of Sabaoth (Lord of Hosts) had left us a seed (speaking prophetically of those Jews who would accept Christ) we (the nation of Israel) had become as Sodom and had been made like unto Gomorrah." That is, in the sight of God, if the small number of Jews that had accepted Christ would have failed to do so, God would have considered the Jews as extinct and condemned as Sodom and Gomorrah. What a need was there then and is there now for the nation of Israel to accept the Messiah! 9:29

Text

9:30-33. What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: 31 but Israel, following after a law of righteousness, did not arrive at that law. 32 Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; 33 even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on him shall not be put to shame.

REALIZING ROMANS, 9:30-33

438. Notice please that verses 30-33 are a conclusion to the section. The conclusion is easily understood. Reasoning from the conclusion, who would you say was responsible for the rejection of Israel?
439. Define the word "righteousness" as here used.
440. It is possible to seek to be righteous "by works" today? How?
441. Why was Jesus such a stone of stumbling to the Jews?
248. What are the two great facts to be established by the ninth chapter? What do verses 27-29 develop?
249. What two thoughts had been presented to the Jew that must surely convince him that God was just in rejecting Israel?

Paraphrase

9:30-33. What then do we infer from these prophecies? Why this: That the Gentiles, who being ignorant of the righteousness necessary to salvation, did not pursue righteousness, have obtained righteousness by embracing the gospel: not that righteousness which consists in a perfect obedience to law, but a righteousness of faith.

31 But the Jews, who endeavored to obtain righteousness by obedience to the law, have not obtained righteousness by obedience to law.

32 For what reason have they not obtained it? Because not by obedience to the law of faith, but verily by obedience to the law of Moses they pursued it; for they stumbled at the stumbling-stone, and fell: they refused to believe on a crucified Messiah, and were broken.

33 This happened according to what was foretold, Behold I place in Zion a stone of stumbling, and a rock of offence: Yet whosoever believeth on this crucified Christ, as a sure foundation of the temple of God, and rests his hope of righteousness on that foundation, shall not make haste out of the presence either of men or of God, as ashamed of believing on him.

Summary

The Gentiles, for some reason, were not seeking justification, yet they found it. Why? Because with glad hearts they received Christ in whom alone it is found. But Israel was seeking justification, and yet they did not find it. Why? Because they sought it not by belief in Christ, but by works of law, a way in which it can never be found.

Comment

3. Conclusion as to Why God Rejected Israel. 9:30-33

The inspired author has now shown that God, in rejecting the Jews and receiving the Gentiles, has not been unjust, but has acted on principles which the Jews themselves approved. Their prophets had spoken of this time; hence it should not surprise them. We find in the three closing verses of chapter nine the conclusion of the topic of the chapter. The conclusion is stated in a rather paradoxical form. Paul says in substance: "It is strange, isn't it, that the Gentiles who were not looking or searching for justification, found it, and you Jews who were diligently seeking for a means of justification failed in your search? Why was this so? It was simply because the Gentiles attained a righteousness of justification by faith, or through Christ;

250. Show in your own words the touching and tragic picture of Israel's rejection as presented in verses 30-33.

on the other hand, you Jewish brethren were seeking to be justified by works, the works of the law." As to what was included in the faith of the Gentiles, enough has already been said to let us know that it was inclusive of obedience to the gospel. In further description of the tragic state of Israel, we can say that they fulfilled the very words of the prophet (Is. 28:16) and stumbled at the stone of stumbling. They were bound and determined to find justification through the law—any other method would be haughtily rejected. Hence when Christ came and offered in fulfillment of God's plan, justification through his blood, they accomplished to the letter the words of Isaiah: "Behold I lay in Zion (amidst Israel) a stone of stumbling and a rock of offence; and he that believeth on him shall not be put to shame." 9:30-33

Rethinking in Outline Form

Objection Stated: "God is arbitrary and unrighteous." 9:14a.

Objection Answered: 9:14b-18.

- a. God forbid! The case of Moses indicates that God's choices are not influenced by man. 14b, 15.
- b. Man's willingness, or lack of it, have no influence on the mercy of God. 16.
- c. The example of Pharaoh; he was raised up to show God's power. 17, 18.

Objection Stated: "If God acts as he does in the cases of Moses and Pharaoh how can man be responsible?" 9:19.

Objection Answered: 9:20-29.

- a. You are the clay and have no right to question. 20.
 - b. God, the potter, decides, not the clay. 21.
 - c. God is very merciful when dealing with the sinfulness of men. 22.
 - d. The purpose of his mercy is to give man an opportunity to decide which he will be, a vessel of mercy or of wrath. 23, 24.
 - e. Hosea and Isaiah both support the answer of Paul. 25-29.
3. Conclusion as to why God rejected Israel. 9:30-33.
The Jews failed to find righteousness because they looked in the wrong place. The Gentiles who were not looking for it found it. 30-33.

Text

10:1-13. Brethren, my heart's desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth. 5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. 6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) 7 or, who shall descend into the abyss? (that is, to bring Christ up from the dead.) 8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 9 because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be put to shame. 12 For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the Lord shall be saved.

REALIZING ROMANS, 10:1-13

442. Is it right to pray for sinners? Does Paul do this in vs. 1? Explain.
443. Being sincere is not enough. We must have a "plus factor." What is it?
444. How did the Jews express their zeal for God?
445. In just what manner did the Jews attempt to establish their own righteousness?
446. "Christ is the end of the law." What law? In what manner is he "the end"? Show two or three ways.
447. A man could be justified by the law. Verse five so indicates. Explain how.
448. Why would anyone ask that Christ be brought down from heaven?
449. What is "the abyss" of vs. 7?
450. The righteousness of faith is as close as our heart and mouth. Explain.
451. Verse nine contains a very positive unqualified statement. Can we be saved by faith and confession without repentance or baptism?

452. Would we be fair to emphasize the fact that faith and confession are "unto" salvation and not "into"? Be very careful here.
453. There is a rich blessing in vs. 11. Please, please, do *not* be superficial in your study of these verses. Give the meaning of this verse.
454. In what sense is "there no distinction between Jew and Greek"?
455. On the day of Pentecost men called on the Lord and were saved. (Acts 2:14-41) How shall we understand the words "call" and saved"?

Paraphrase

10:1-13. Brethren, knowing the punishment which they shall suffer who reject Jesus, my earnest desire and prayer to God for Israel is, that they may be saved from the sin of unbelief. See chap. xi. 26.

2 For I bear them witness, that they have a great zeal in matters of religion: (see examples, Acts xxi. 27-31. ch. xxii. 3.) But their zeal not being directed by knowledge, hath misled them.

3 Wherefore, being ignorant of the righteousness which God appointed at the fall, as the righteousness of sinners; and seeking to establish their own righteousness, by observing the sacrifices, and ceremonies, and other duties enjoined in the law of Moses, they have not submitted to the righteousness of God's appointment by faith:

4 Although the believing on Christ as the Messiah is the end for which the law was given, that righteousness might be counted to every Jew who believeth.

5 For Moses thus describeth the righteousness which is by the law, That the man who doth its statutes shall live by them. Now, that kind of righteousness being impossible, the law obliges all to have recourse to Christ for righteousness; ver. 4.

6 But the gospel, which enjoins the righteousness which is by faith, to show that it is attainable, thus speaketh, Say not in thine heart, who shall ascend into heaven? that is, to bring down Christ to take possession of the kingdom, as if that were necessary to one's believing on him.

7 Or who shall descend into the deep? that is, to bring again Christ from among the dead, raised to life, as if the crucifixion of Jesus had proved him an impostor.

8 But what does it say farther? Why this, The matter required of thee by the gospel is nigh thee, and hath its seat in thy mouth, and in thy heart: that is, the matter of faith which we preach, as the righteousness appointed by God, is nigh thee; is easily understood and attained.

9 For we preach, that if, notwithstanding the danger accompanying it, thou wilt before the world confess with thy mouth the Lord Jesus, as the seed in whom all nations are blessed, and, as the ground of that confession, wilt sincerely believe that God hath raised him from the dead, thou shalt be saved.

10 For with the heart we believe, so as to attain righteousness, and with the mouth we confess our belief in Christ, so as to have in ourselves a strong assurance of salvation.

11 That all who believe on Christ, and confess him, shall be saved, is certain: for the scripture saith, Whosoever believeth on the precious corner-stone, shall not make haste out of the presence of God or men, as ashamed.

12 Indeed, in the salvation of mankind, there is no distinction of Jew or Gentile; For the same Lord of all is rich in mercy towards all who call upon him. He will save not those only who believe on Jesus, but all in every nation who sincerely worship the true God.

13 For so the prophet Joel hath declared, chap. ii. 32. Whosoever will worship the true God sincerely, shall be saved.

Summary

Paul desires in heart, and prays for the salvation of Israel. He testifies to their zeal, but declares it to be not according to knowledge. Their zeal displayed itself in seeking to establish their own theory of justification, and a rejection of God's. There is no justification except to the believer in Christ. The justification of the law is shown to be impracticable. No insuperable difficulties must be surmounted in order to be justified by belief. On the contrary, its requirements are easy, and lie within reach of all. Belief and confession will secure it. There is no longer any difference between Jew and Greek in receiving God's favor. All may enjoy it on the same conditions.

4. Why Israel Was Rejected. 10:1-21

INTER-CONNECTING REMARKS

The unanswerable logic of the Holy Spirit through Paul has presented in the ninth chapter the fairness of God in rejecting Israel. The discussion of Israel's rejection as developed in the ninth chapter was "God-ward," an explanation of the reasonableness of *Jehovah's* actions in the case. The tenth chapter is likewise a presentation of God's rejection of Israel, but it is "man-ward," a discussion of *Israel's* part in the rejection. What did they have to do with God's decision to reject them? What were their actions in the circumstance? These questions are answered in the tenth chapter.

251. How are the ninth and tenth chapters alike, yet different?

a. They were rejected because they sought justification by another means than that provided by God. 10:1-5

This chapter begins very much as did the ninth. In the ninth chapter we find Paul strongly affirming his love for the Hebrew nation; it is likewise here. In speaking to the brethren at Rome he says: "Brethren, my heart's desire and my supplication to God for them (is) that they may be saved." The longing of his burdened heart and the prayer of his compassionate soul is for the salvation of Israel. One further admirable trait concerning Israel suggests itself, that "they have a zeal for God." Indeed they have, for an enormous amount of energy had been and still was being exerted in Paul's day by the Jews for their God. But alas, their holy ardor was misdirected, for it was not according to knowledge. Not that it was totally devoid of knowledge, but it lacked the greatest of all facts, that is, that Jesus of Nazareth was their Messiah and Savior. This knowledge relating to the Messiah found a consummation in the justification or "righteousness" provided by him. Thus were they "ignorant of God's righteousness." This would have been tragic enough, but they were not only blinded to God's, but what is far worse: "They sought to establish their own (method of righteousness)." Therefore, they would not submit to God's means of justification, since they were seeking through their own method to attain it. It is a law of universal application that as long as man feels self-sufficient he feels no need of help from God. 10:1-3

Christ was the very one sent to bring the law to its grand conclusion. The law pointed ever toward this one who would come to fulfill the law, nailing it to the cross (Col. 2:16-17). There were many things in which "the law was not perfect," so Christ came to "take it out of the way" and to supply a "new covenant" which would be "perfect." The imperfections of the law all had to do with its fundamental lack, which was its inability (because of the weakness of the flesh) to provide justification. Thus Christ came to fill up this lack and provide "righteousness" or justification, "to everyone that believeth." 10:4

252. State in one sentence the content of 10:1-5.

253. Did Paul pray for the salvation of the lost? If so, how did he think his prayer would be answered?

254. What is meant by the statement, "not according to knowledge"?

255. What twofold tragedy was enacted by the Jews in respect to righteousness?

256. How can we say that Christ is the "end of the law"?

257. What was the fundamental lack of the law?

The contrast of the two methods of justification is clearly brought out in verse five. Moses plainly stated the way in which a man could stand just before God through the law. The law demanded absolute obedience, so if one wanted justification by the law he would have to obey it to the letter. "Cursed is everyone that continueth not in all the things that are written in the book of the law to do them." Gal. 3:10, 10:5

If Israel were to escape rejection, they had to be justified by faith. What follows is an explanation of this method of justification.

b. Justification by Faith Explained. 10:6-13

The method of attaining justification by the law has been spoken of. There remains the method of justification by faith. How does it operate? How is justification obtained by this method?

Once again we find the apostle anticipating the thoughts of the Jewish mind on this subject. The method of justification by faith is personified, and is made to speak the mind of the Jewish critics. The one underlying difficulty of the Jew who in this section objected to justification by faith was that he wanted to dictate the terms of his belief; or better stated, he wanted to lay out the points of evidence which would constitute his basis for belief. These points are found in the sixth verse. He is heard to say, "If you will go up into heaven where you say Christ has ascended, and bring him down with you that I might see him, then I will believe." (This is very similar to what the same persons said at the foot of the cross. Matt. 27:39-42) Going to the other extreme, there were those who would better express the unbelief of the Jew by saying, "Go down into the abyss, (the place of departed spirits) and there having found this Christ, bring him up, and then we will believe on him." But all of this is an absurdity, for were it accomplished there would be no faith, but rather knowledge. Knowledge excludes faith, and we are discussing salvation by "faith" and not by "sight." It is not only absurd, but it is unnecessary, for all the evidence necessary to belief has been given. (cp. Jn. 20:30-31) There is no need to go to such great lengths in attaining salvation by faith. One need look no farther than his own mouth—than his own heart. This method of justification by faith is

258. What is described in verse 5? What is implied by this description?

259. What is the main thought of verses 6-13?

260. What was the one underlying difficulty suggested in verse 6?

261. Why was the thought of verses 6 and 7 an absurdity as well as unnecessary?

262. How does verse 8 develop the thought of verses 6 and 7?

attainable now. "How is that?" someone is heard to say. The answer is found in the meaning of the words, "in thy mouth and in thy heart," as they relate to justification. "Because if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved (or justified)." 10:6-9

The Jew wanted to make God's method of justification as difficult and complicated as was the method under the law, hence the suggestions just made. The apostle answers that nothing like this is demanded or at all needful, for what Moses said of "the commandment" (Deut. 30:41) can be applied to justification by faith. Restating what has been said by way of conclusion, we have the tenth verse: "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation (or justification)." This is a mere reiterating of two parts of the method of God for justification. It is not here to be concluded that these two conditions are all that is required by God for justification, for we find repentance and immersion likewise connected with salvation, remission of sins, justification (which are all synonyms expressing the same condition). Acts 2:38, 22:16; Mk. 16:16; I Pet. 3:21.

Verses eleven through thirteen give to the Jews the substantiation of the Old Testament of the method of justification just described. Verse eleven speaks from the Old Testament scriptures of the necessity of belief (Isa. 28:16). Verse twelve gives the real meaning to the word "whosoever" used by Isaiah in connection with belief. Paul says the word "whosoever" is to be understood in its broadest sense. In those that believe there is to be no distinction, neither in those who call upon the Lord. Then in verse thirteen we have the reference from the prophet Joel to the effect that this confession of Christ was to be enjoined upon all—"Whosoever shall call upon the name of the Lord shall be saved." (Joel 2:32). Why the apostle did not here connect repentance and baptism with salvation as well as faith and confession is probably found in the fact that the subject of a death to sin through repentance and a burial into Christ through baptism have already been discussed. (See comments on the sixth chapter.) 10:11-13

263. What did the Jew want to do with God's method of justification?

264. How is it that repentance and baptism are left out of the obtaining of justification in this place?

265. Give the content of verses 11 through 13.

Text

10:14-21. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? 15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? 17 So belief cometh of hearing, and hearing by the word of Christ. 18 But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,
And their words unto the ends of the world.

19 But I say, Did Israel not know? First Moses saith,
I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith,
I was found of them that sought me not;
I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

REALIZING ROMANS, 10:14-21

456. Why is the need for a preacher now introduced into the discussion? Please connect this with the preceding verses.
457. How shall they preach except they be sent? Who is to send them? Answer from the context.
458. For those who sit in darkness and pain, the sound of the footfall of the doctor is indeed welcome. What comparison is made here? What shall we *do* about it?
459. Why did they not hearken to the glad tidings?
460. Why does Paul mention how faith is obtained? cf. vs. 17
461. Does verse 18 suggest that the gospel had been preached "unto the ends of the world"? If not, what does it say?
462. Paul is saying in vs. 19-21 that Israel did know, but what was it they knew?
463. Both Moses and Isaiah spoke of the salvation of the Gentiles; but more, they told of the effect it would have on the Jewish nation. What was that effect?
464. The cause and result of Israel's rejection are clearly seen in vs. 21. What are they?

Paraphrase

10:14-21. But in the passage just now quoted, Joel cannot be supposed to speak of the Gentiles. For how shall they worship the true God, in whom they have not believed? and how shall they believe in him, of whom they have never heard? and how shall they hear of him, without a preacher to declare him?

15 And how shall they preach God to the Gentiles, unless they be sent by him? which ought to have been done long ago, because such preachers would have been well received, as Isaiah insinuates, chap. lii. 7. saying, How beautiful are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good!

16 Nevertheless, that the preaching of the true God would have been acceptable to the Gentiles in former times, is not certain; since all of the Jews, to whom the preaching of the Messiah ought to have been acceptable, have not obeyed the good tidings; for Isaiah saith, Lord, who hath believed our report?

17 So then you acknowledge, that belief in the true God cometh from hearing concerning him; and this hearing, by the word or speech concerning God, uttered in some intelligible manner.

18 Be it so. But I ask, Have the Gentiles not heard concerning the true God? Yes, verily, they have all heard. For the Psalmist says, 'The heavens declare the glory of the Lord, etc. Their line is gone out through all the earth, and their words to the end of the world.'

19 But to the salvation of the Gentiles I object, that Israel, God's ancient church, hath not known any thing of that matter. If they are ignorant, it is their own fault. For, first, Moses saith, I will move you to jealousy by those who are not a people of God; by a foolish nation I will enrage you; namely, by granting salvation to the Gentiles.

20 Besides, Isaiah is very bold, in speaking of the calling of the Gentiles, when he saith, (ch. lxi. 1.), 'I am sought of them that ask not for me; I am found of them that sought me not. I said, Behold me, behold me, to a nation that was not called by my name.'

21 But concerning the Israelites he saith, I have spread out my hands all the day long, to a disobedient and rebelling people; I have long earnestly entreated that unbelieving and rebellious people to return: But to no purpose.

Summary

In order to call on the Lord, men must believe in him; in order to believe him, they must hear of him; in order to hear of him, he must be preached. But although all have not obeyed Christ who have heard of him, still the hearing is necessary, since by it belief comes. All Jews in Judea, and many Gentiles, at the time, had either heard of Christ or had the opportunity to do so, for the preachers of the gospel had offered it to them. Israel was ignorant of the fact of its rejection, notwithstanding the fact that both Moses and Isaiah had plainly foretold it.

Comment

The inspired author has just connected salvation with calling upon the name of the Lord, but as facts stood, vast multitudes of Gentiles and Jews had never called upon the name of the Lord. This was true for the simple reason that they did not believe in him. Indeed, this situation prompts the inevitable question: "How could they believe in him of whom they have never heard?" The answer is obvious—they could not; and yet the need can be met by the means God has provided—the preacher. They cannot believe without hearing, and they cannot hear without a preacher. The last question in this series of pointed questions bears the solution to all the needs. If the preacher is sent and he preaches Christ, then they will hear, then they will believe, then they will call upon the Lord, then they will be saved. Isaiah realized the terrible and yet beautiful import of sending forth the messengers of glad tidings. Note the words: ". . . and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" Indeed, the feet of those that carry the glad tidings of salvation are made beautiful by the news they bear. As it has already been stated, the preaching of the gospel bears in its train all the benefits of Christianity. 10:14-15

It would be well to call to mind at this point the outline and purpose of this chapter. The heading of the chapter is, "Why Israel was Rejected." It could be outlined as follows: (1) Verses 1 and 2 speak of Paul's earnest desire and prayer for the salvation of Israel. (2) Verses 3 and 4 tell us that Israel was rejected because they sought to establish their own method of justification, and in doing this they rejected God's method in Christ. (3) Verses 5-13 describe the two methods of justification: the one through the law, the other

266. What is the meaning of "calling upon the name of the Lord"?

267. What one thought is the answer to the needs spoken of in vs. 14a?

268. How are the feet of the preacher made beautiful?

through the gospel. The insufficiency of the one is shown in contrast to the all-sufficiency of the other. (4) Verses 14-15 offer an explanation and answer to the inquiry, "How shall they call on him in whom they have not believed?" (5) Finally, we have in verses 16-21 an objection respecting the gospel method of justification.

It might seem to some, thought Paul, that since there were so many who had not accepted the message, the fact of their rejection would cast reflection upon the truthfulness of the method. (Behind all of this discussion there was the answer of the apostle to the Jew's attempt to escape their rejection.) Indeed, "All have not hearkened unto the glad tidings." This in itself suggests that some did hearken. The fact that all who heard it did not hearken was spoken of in prophecy by Isaiah. This prophet, looking down the corridors of time, saw that all would not heed the glad tidings. (Isa. 53:1) Even if all have not believed the report, we can learn a lesson from the circumstance. We can learn of the method of obtaining faith. How were persons brought to belief? They were brought to believe by hearing the spoken word. "So belief cometh of hearing and hearing by the word of Christ." This, incidentally, destroys utterly the theory that faith is a gift of God separate from the Word. 10:16-17

In verse 18 Paul takes up the answer to the problem at hand. All did not (and do not now) believe, but is it because they did not hear? No, for they had in truth heard. The fulfillment of the psalmist's words—"Their sound went out into all the earth, And their words unto the ends of the world"—has taken place in the preaching of the gospel; yes, they had heard. v. 18. The reason why Israel was rejected even though they heard can be found in the fact that they failed to understand the word of their own prophets. When the message of the Messiah was preached they failed to see that Jesus was the Messiah described in their scriptures. One of their illustrious leaders had spoken of God's reception of the Gentiles and also of the consequent jealousy of the Jews (Deut. 30:14), but they had utterly failed to understand. Further than this, Isaiah was so bold as to say: "... I was found of them that sought me not; I became manifest unto them that asked not of me." vs. 20 (Isa. 65:1). But Israel missed entirely the meaning of these words. The same prophet spoke of God's great love for Israel as well as his tender efforts to

269. Give, in your own words, the outline of chapter 10.

270. What was the objection offered in verse 16?

271. What good lesson is taught in the fact that all did not believe?

272. What was the objection suggested by the fact that all did not believe? How is it answered here?

bring them the truth. Hear him: "But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people." In the same phrase we have the underlying reason for Israel's rejection—disobedience to God's will and contradiction of his word. vs. 21. 10:18-21

Rethinking in Outline Form

4. Why Israel was rejected. 10:1-21.

a. They were rejected because they sought justification by another means than that provided by God. 10:1-4.

b. The two methods of justification explained. 5-13.

c. How they shall call on him. 14, 15.

d. Objection to the gospel method of justification. 16-21.

Objection Stated: So few have accepted Jesus as Messiah, so he must not be the Messiah. 16.

Objection Answered: Isaiah said few would accept. All heard and could believe but they chose not to do so. 17-21.

273. To what extent had the gospel been preached? cf. Col. 1:23.

274. Why was Israel rejected even though they heard? What two prophets are quoted?

Text

11:1-10. I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: 3 Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 But if it is by grace, it is no more of works: Otherwise grace is no more grace. 7 What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: 8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. 9 And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back always.

REALIZING ROMANS, 11:1-10

465. The question of the first verse is not easy to understand. God has cast off his people. The last chapter demonstrated that. Why, then, does Paul ask the question here? Note Paul's answer.
466. Paul was an Israelite, but was not cast off. What should this teach the Jews?
467. In what sense could we say God has *not* cast off his people?
468. How did the foreknowledge of God enter into his decision not to reject Israel entirely?
469. The attitude of Elijah was the same as someone else's. Who was it?
470. "The remnant according to the election of grace" refers to whom?
471. Who does the voting in this election?
472. The election of those among Israel was on a basis of God's choice and their faith. Explain how this shows the grace of God.
473. Verse seven is most difficult of understanding until it is related to the actual circumstances of the obtaining and rejecting of salvation by the Jews. Refer to an example in the book of Acts and explain.

474. Remember now as you attempt to understand verses 8-10 the example you have just worked out. "The spirit of stupor," "eyes that should not see," etc., are caused by God, but in what manner?
475. As best you can, explain the figure David uses. (vs. 9, 10)

Paraphrase

11:1-10. I ask then, Do you from these prophecies infer that God hath cast off his people for ever? By no means. For even I am one of the ancient people of God, a descendant of Abraham, and sprung of the tribe of Benjamin: Yet I am not cast off; I am still one of God's people, by believing in Christ.

2 God hath at no time cast off the whole of the Jewish nation whom he formerly chose. In the greatest national defections, there were always some who continued faithful to God. Know ye not what the scripture saith was spoken to Elijah, when he complained to God against the Israelites as having all followed idols, saying,

3 Lord, 'The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away.' I Kings xix: 10.

4 Elijah imagined that the whole nation had been guilty of idolatry. But what saith the answer of God to him? I have left me seven thousand in Israel, all the knees which have not bowed unto Baal; I Kings xix. 18.

5 So then, even at this present time, there is a remnant, who, by believing on Jesus, continue to be the people of God still, according to an election by favor.

6 And if this election to be the church of God is by favor, it cannot have happened on account of works performed, otherwise favor is no more favor: but if it be on account of works meriting it, there is no more favor in it, otherwise work is no more work: it merits nothing.

7 What then is the sum of my discourse? Why this: The honor of continuing to be the people of God, which the Jewish nation earnestly seeketh, that it hath not obtained, having rejected Jesus; but the elected remnant hath obtained that honor, and the rest are blinded.

8 Blindness hath ever been the disease of the Jews, as appears from what is written: 'The Lord hath poured out upon you the spirit of deep sleep.'—'Hear ye indeed, but understand not; see ye indeed, but perceive not;' which stupidity and blindness hath continued with the Jews to this present day.

9 And to show the causes and consequences of that spiritual blindness, David saith of Messiah's enemies, 'Let their table become a snare to them, and that which should have been for their welfare, let it become a trap,' (Psal. 1xix. 22.), and a stumbling-block, and a punishment to them.

10 'Let their eyes be darkened, that they see not, and make their loins continually to shake.' In consequence of their sensuality, their understanding shall be darkened, and as a punishment they shall be made slaves.

Summary

God has not wholly rejected Israel, as the case of Paul itself would prove. To suppose them wholly rejected is to repeat the error of Elijah. That prophet imagined that all God's prophets, except himself, had been killed. But God let him know that seven thousand still remained true to him. In like manner, there is now a large remnant of Israel who have not been rejected. This remnant is a chosen remnant, the choice proceeding from a principle of favor, and not from works or perfect obedience. Had the choice proceeded from perfect obedience, it could not have been from favor, for favor and perfect obedience mutually exclude each other. Israel sought to be retained as God's people, but failed through unbelief. The chosen, however, have been retained because they sought the honor by belief in Christ. The rejected Jews have grown hard in heart and feeling, as well as dull in perception—all of which has happened in accordance with predictions of their prophets.

Comment

5. This Rejection Neither Total Nor Final. 11:1-36

Introductory Remarks.

We come now to the final section in the study of God's rejection of Israel, and also to the closing chapter of the doctrinal portion of the book. The last two chapters have been concerned with but one subject: "the rejection of the Jews." In the eleventh chapter Paul is still discussing their rejection, but he here demonstrates that it was neither total nor final. This thought would help the Jews to realize that God had not rejected them unconditionally, nor was their rejection without hope of restoration.

a. Their Rejection Not Total. 11:1-10

275. What was the underlying reason for Israel's rejection?

276. What particular phase of Israel's rejection is discussed in the eleventh chapter?

277. What subject is discussed in the first ten verses of chapter 11?

(1) Reasons for concluding that their rejection was not total. vs. 1-5

In verse one the question is raised: "I say then, did God cast off his people?" That is, did God cast off his people en masse? Did he cast them from him as a nation? The answer comes immediately in the negative: "God forbid." This thought of total rejection is not to be entertained for a moment. One good reason for repudiating this idea is found in the fact that Paul was an Israelite. Indeed, he was of the seed of Abraham and of the tribe of Benjamin. Was Paul rejected? No, God had not rejected him; he had rather dealt with him in a special way. Jehovah had abundantly shown to Paul that he was in his favor. The conclusion then to Paul's case is that God has not cast off or rejected his people completely, for Paul could not have stood in God's favor if this were true. v. 1

The first part of verse two is the conclusion to the case of Paul. But what is the meaning of the words: "whom he foreknew"? We take the position that Paul is speaking of the nation of Israel, of the special favor they enjoyed, that of all the nations of the history God "knew" or recognized the Jews. In other words, we might say, "God has not rejected his people whom he has known for so long." He will not with one sweep of divine wrath reject the people he has known and loved over all these centuries. v. 2a

An illustration is now given of the true condition of Israel. Was it possible that God had totally forsaken Israel? That was what Elijah thought, for the scriptures tell us how he pleaded with God respecting Israel because they had killed all the prophets, they had "dugged down thine altars". Elijah believed Israel to be forsaken of God. The only faithful one left in the nation was Elijah, and his life was in danger. But this complaint was made in ignorance, for the Lord made it known that there were yet seven thousand men who had not bowed the knee to Baal. The application of this illustration is made in verse five: "Even so then at this present time also there is a remnant according to the election of grace." In other words, although a vast segment of Israel was cast off through their rejection of Christ, yet there were those here and there who had accepted him, and together they served to make up "the remnant." This remnant is referred to as being "a remnant according to the election of grace." What is the import of this?

The same subject has appeared before in our study, and there we

278. What is the thought of the question raised in verse 1? How is it answered?

279. What is the meaning of the phrase "whom he foreknew"?

280. What illustration is given to answer the objection? How does it answer it?

281. Who is the remnant and how is it saved "according to the election of grace?"

discovered that the election of certain individuals to become participators in God's grace was dependent upon their own choice, not upon the arbitrary election of God. So, then, we can say that this remnant was made up of those Jews who heard of "the grace of God" through Jesus Christ and chose to accept him. Thus they became God's remnant. God chose to elect all those who would choose to accept the grace extended through his son. vs. 2b-5

(2) The Reason for Their Rejection. 11:6-10

The words, "election of grace," suggest the thought that is developed in verses 6 through 10. Israel was rejected because they rejected the grace of God. Paul deems the thought of "election by grace" worthy of an extended explanation since this was the reason for the rejection of Israel. Notice his comments upon this subject.

(a) Acceptance by God is by grace; it cannot be by works, for works exclude grace, just as grace excludes works. vs. 6

(b) This acceptance Israel sought but did not find; the elect alone obtained acceptance. vs. 7a.

(c) All but the elect (those who chose the grace of God through Christ) "were hardened," even as it was prophesied: "God gave them a spirit of stupor, eyes that they should not see and ears that they should not hear unto this very day." David also spoke about this condition when he said: "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: and bow thou down their back always." vs. 7b-10

How were the rest hardened? One look at the occasion of hardening will answer this question. The statement is made that the elect obtained acceptance. How did they obtain it? By accepting Christ. And what happened to those who heard but did not accept? The answer in the words of the apostle was simply, "they were hardened." How did it come about? Through their own rejection, choosing rather to obey Satan and his suggestions than the grace of God.

But how can the words of the prophets be understood? "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear." If we will keep before us the circumstances of this action, we will encounter little difficulty in understanding them. Let us remember that Paul was speaking of the Jewish rejection of the gospel and Jesus as the Messiah.

282. Why is the thought of "election by grace" discussed here?

283. Give two points in the discussion of salvation by grace.

284. How were "the rest hardened"?

285. How can it be said that "God gave them a spirit of stupor"?

When we consider the refusal of the Jews to accept the plain evidence before them, we can understand that the spirit of stupor was brought about by their own stubbornness, and not by an arbitrary act on the part of Jehovah. The spirit of stupor was the result of a continual refusal to heed the truth. As in the case of Pharaoh, God provided in his love the means of convincing man of the truth at hand, but man perverted these provisions and the result was even as Isaiah and David prophesied.

It has ever been the nature of God to give man abundant opportunity to do his will, but when man rejects this opportunity, then God cannot and will not project himself into the realm of man's free choice. Man is then left to receive the recompense of his wrong choice. David's descriptive words in verses 9 and 10 tell of the dire results of rejecting Christ. These words have had and are now having their fulfillment in the lives of the Jews who have rejected their Messiah.

Text

11:11-24. I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy. 12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; 14 if by any means I may provoke to jealousy them that are of my flesh, and may save some of them. 15 For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. 17 But if some of the branches were broken off, and thou, being a wild olive, was grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; 18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. 19 Thou wilt say then, Branches were broken off, that I might be grafted in. 20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: 21 for if God spared not the natural branches, neither will he spare thee. 22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wast cut out of that which is by nature a wild

286. Are there other cases of hardening besides the one referred to here?

287. Explain verses 9 and 10.

olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?

REALIZING ROMANS, 11:11-24

476. Paul says Israel did not stumble in order to fall. Explain.
477. Explain how the rejection of the gospel by the Jews opened a door to the Gentiles. Use a scriptural example.
478. Is God here spoken of as being responsible for producing jealousy? Explain.
479. "The riches of the world"—Explain "riches" and "world."
480. Are "the riches of the Gentiles" and "the riches of the world" the same thing?
481. Please do not grow discouraged in the midst of this difficult section. Remember, there is always more of each section that you do understand than that which you do not. Emphasize that which you *do* know. Attempt an explanation of "the fullness" of the Jews.
482. Paul's ministry to the Gentiles was glorified in what act?
483. If a Jew was "provoked to jealousy," just what would his attitude be toward his own nation? toward the Gentiles?
484. Does Paul suggest in vs. 15 that one day there shall be a great turning to Christ among the Jews?
485. Who or what is "the first fruit" and "the lump"?
486. The root and branches are the same in thought as the first fruit and the lump. Do you agree?
487. It is not at all difficult to determine who "the branches" are of vs. 17. The problem is, who or what is "the olive tree"? What is your explanation?
488. How could the Gentiles "glory over" the Jews? How could they overcome glorying?
489. The power of faith is here seen. What is it?
490. In what sense did God "not spare" the Jews?
491. God's severity is surely tempered with mercy. Explain.
492. The grafting-in process is accomplished by both man and God. Explain each one's part.
493. It would be easier for a Jew to become a Christian than for a Gentile. Explain.

Paraphrase

11:11-24. By applying these prophecies to the Jews, you represent them as in a state of utter rejection. I ask, therefore, Have they stumbled so as to fall for ever? By no means; but through their fall

salvation is given to the Gentiles, to excite the Jews to emulation, that by believing they may obtain the same privilege.

12 Now, if the destruction of the Jewish church be the enriching both of the Jews and Gentiles, by making room for the gospel church, and if the stripping of the Jews of their privileges be the occasion of conferring these privileges on the Gentiles, how much more will their filling the church be followed with great advantages to the Gentiles?

13 Now the rejection of the Jews, and the happiness of the Gentiles in their restoration, I make known to you Gentiles; and in as much as I am the apostle of the Gentiles, by proving these great secrets from the Jewish scriptures, I do honor to my ministry;

14 If by any means I may excite to emulation those of my nation, and may save some of them, by persuading them to enter into the church.

15 This I desire also for the sake of the Gentiles: Because, if the casting away of the Jews be the occasion of reconciling the Gentiles, what must the resumption of them be, but life from the dead? It will occasion a revival of religion, after a great decay.

16 Their conversion will be pleasing to God: For if the first Jewish believers have been accepted of God, the whole nation will be so through their faith.

17 Now, if many of Abraham's children were cast out of the covenant for their unbelief, and thou who art a Gentile, art, on thy believing the gospel, ingrafted instead of them, and, though unfit for such a favor, art become a joint partaker with the believing Jews of all the privileges of God's covenant and church;

18 Do not speak contemptuously of the broken off branches, as thinking thyself more excellent and more in favor with God than they: For if thou dost, know that thou bearest not the root, but the root thee.

19 Thou wilt say, however, the natural branches were broken off, that we Gentiles might be admitted into the covenant and church of God.

20 True; By unbelief they were broken off, and thou by faith standest in their place. Do not think highly of thyself, as more favored of God than they. But be afraid, lest through pride thou also be broken off.

21 For if God spared not the natural members of his covenant, but cut them off for their unbelief, perhaps he will as little spare thee, if thou behavest unsuitably to thy privileges.

22 Admire then both the goodness and severity of God: towards the Jews, who are cast out of his covenant, severity; but towards the

Gentiles, whom God hath admitted into his covenant, goodness; if thou continuest in the state wherein his goodness hath placed thee, by improving thy advantages, otherwise thou also shalt be cut off.

23 And even the Jews, when they abide not in unbelief, shall be brought again into the church of God: for God is able and willing to unite them again to his church, on their believing the gospel.

24 For if thou wert separated from thine idolatrous countrymen, and, contrary to thy nature, which was full of ignorance and wickedness, wert made a member of the covenant with Abraham, how much rather shall the Jews, who are the natural members of that covenant, be restored again to their own honors and privileges, by believing the gospel, which is the accomplishment of the ancient revelations made to themselves?

Summary

The Jews stumbled at Christ. Did they stumble merely that they might fall? Certainly not. Rather, they stumbled that thereby they might contribute to the salvation of the Gentiles. If now their fall proves advantageous to the Gentiles, their reception back into the divine favor will prove still more so. This implies that they may be again received. And why not? The first converts from them were accepted. Surely then all will be received when they become converted. The Jews were rejected because of unbelief. Let them then but believe, and they will be accepted. And you, Gentiles, stand by belief. Do not grow proud and over-confident. For if God spared not the Jews when they did wrong, neither will he spare you. Towards the Jews, God has been severe in cutting them off; towards you he has been kind. Be careful now to deserve a continuance of his kindness. If not, you too will be rejected as the Jews have been.

Comment

b. Their Rejection Not Final. 11:11-24

This section opens with a question, the meaning of which is not immediately apparent. The fall of the nation of Israel prompts the one last inquiry: "Did they stumble that they might fall?" The Israelites had as a whole stumbled over Christ. What Paul is asking here is: "Was it the intention of God to place this stumbling block in their path with the express purpose of causing them to be eternally lost?" In other words: "Was their stumbling of such a nature as to cause them to be forever without hope?" "Nay," replies the apostle. Then follow in close succession two reasons for denying this thought. (1) It was not God's purpose that in the stumbling of the

288. Give in your own words the meaning of the question in 11:11.

Jews they be without hope, but rather that in this way he might give opportunity to the Gentiles to be saved. It is wonderful to observe from time to time as we read the Word, the way the Father makes use of Satan's efforts and apparent victories to finally bring glory to his eternal name. If the Jews must reject Christ, then God will make out of it, not a means of bringing his vengeance upon his people, but rather of offering salvation directly to the Gentiles instead of through the Jews as he originally planned. (2) They did not stumble and fall in such a way as to be eternally lost, however. One day when they opened their blinded eyes to the purpose of God among the Gentiles, and were caused to think how God would so work among the Gentiles who were in times past "no people," they would see that he would certainly work among those who had been his people, providing of course they accepted Jesus as Messiah, the source of God's blessing among the Gentiles. v. 11.

Verse 12a develops the thought suggested in 11b. In verse 11 Paul has said that through the fall of Israel salvation was given to the Gentiles. Now in 12a he describes this salvation as: the "riches of the world" and "riches of the Gentiles." These riches were given because of, or through the "loss" or "fall" of Israel. How so? A clear case of this very thought is found in Acts 13:44-48. The Jews of Antioch of Pisidia were offered the riches of the gospel of Christ, but they refused it; they stumbled over it. Then it was that Paul said, "Lo, we turn to the Gentiles . . . And as the Gentiles heard this, they were glad and glorified God; and as many as were ordained to eternal life believed." Thus did the fall of the Jews become the riches of the Gentiles. Thus did the stumbling of the Jew become the riches of the world. It was necessary first that the gospel be carried to the Jews. If they had received it, they would have carried it to the Gentile world; but since they refused even the message, it was given to the Gentiles directly through the apostles. vs. 12a.

In verse 12b we have the positive side of this two-sided truth. The thought is this: although some Gentiles were blessed with the riches of the gospel as a result of the fall of the Jews, how much more will they (the Gentiles) be blessed in "the fullness" of the Jews. We take this thought of fullness to mean the turning of the Jews to Christ, that when the Jews finally do turn to Christ in great numbers, then the Gentile world will be blessed even more in the

289. What is the twofold answer to this question? Show the great wisdom of God in it all.

290. What is meant by "provoke them to jealousy"?

291. What is the meaning of the phrase, "the riches of the world"?

292. Give an example of the "fall and loss" of the Jews and the meaning of "their fullness". Explain in your own words.

riches of salvation than they were when the nation first rejected Christ. The Jews will one day be the evangels of the cross and cause such a stir among the world as it has never known. Now this might appear to be a rather fanciful interpretation if we did not have Paul's own explanation of this very matter in the 15th verse. In this verse he explains verse 12b. Verses 13 and 14 are parenthetical in thought and contain a personal word of admonition to the Gentile readers to give heed to what Paul is saying. As he says, he was an apostle to the Gentiles, and in saying the things that he has just said and is about to say he glorifies (the purpose of) his ministry. He further says in this interposed thought that he is only saying these things that he might arouse in his brethren, the Jews, a godly jealousy so that they will desire and accept salvation in Christ. Now back to the thought broken by these words: Paul has just said that the Gentiles were blessed richly by the loss of the Jews, but he says this first blessing will not in anywise compare with the great blessing to be received when they finally lift the veil from their eyes and accept Christ. Now he states in verse 15 the same thought in other words: "For if the casting away of them is the reconciling of the world (referring of course to the reconciliation that is to be found for the whole world in Christ) what shall the receiving of them be but life from the dead." Here we see that they who were once cast away will one day be received. How were they "cast away"? By their own willful rejection. How will they be received? In the same manner: by their own choice. And Paul says that this will be to the Gentile world like a resurrection. The power of God throughout the world will be so strong at this time that it will be as if God had caused a resurrection to occur over the land. In this case a resurrection of righteousness will occur in the conversion of the Gentiles. In verse 16 we have two similes which present pictures of the coming of the Jews to Christ. The first one is in the form of the familiar "first fruits" offering. It doubtless has reference to the example of Numbers 25:20. The harvest was gathered and the flour ground; then a general mass of dough was formed which must be consecrated before it was used. A portion of it was taken and baked into a small cake. This was offered to the Lord. In this way the Jews were saying that all belonged to God even as did the representative small portion. Who in this analogy would represent the first portion? Before answering remember that the apostle is discussing

293. Compare verses 12 and 15.

294. What relationship do verses 13-14 have to verses 12 and 15?

295. What is meant by "life from the dead"? cf. Rev. 20:5-6.

296. What is the purpose of the two metaphors in verse 16?