

## PROLOGUE, 1:1-17.

1. Introduction, 1-7.
2. Personal interest, 8-15.
3. Theme, 16-17.

The salutation is lengthy because (1) P. is impressing the church with the dignity of apostolic calling and (2) P. is not known personally to most of the Romans.

## 1. Introduction, 1-7.

## a. From whom--the writer, 1-2.

- (1) He was serving. Doulos is from deo, to bind. Indicates sovereignty of Christ. Acts 9:15, Deut. 15:12-17, Gal.6:17. It was voluntary action. Master served--J.C. Matt.6:24.  
*Mk 10:44*
- (2) He was sent. Apostle indicates a call and a commission. Heb. 3:1, Jn. 17:18. In a sense we are apostles by virtue of a call. Effectual call determined in eternity, effected in time. In P's case it was at his birth (Gal.1:15), at conversion (Acts 9:15), at "ordination" (Acts 13:2).
- (3) He was separated. Pharisee means separatist, but now P. has an exalted separation. Pf. pass. ptc. once done and no release from it. Same word as Acts 9:15 but probably refers to Acts 13:2. Nature of separation was unto the gospel--simply the good news concerning Christ as promised in O.T. Cf. Rom. 16:25. The present dispensation is a matter of silence. X is not.

## B. Concerning whom--Jesus Christ, 3-5.

- (1) Royal humanity, vs.3. Eternal sonship stated in the vs. bec. ginomai used which shows He was Son before He became son of David. Note genealogies in Matt., Luke. He is also son by incarnation, Lk. 1:35; Rom. 9:5 and sonship is related to resurrection, 1:4; Acts 13:33; Col.1:15.
- (2) Declared deity, vs.4. Spirit of holiness a unique expression. Refers to non-material aspect of X's nature. Answers to "acc. to flesh" of v.3. Means that X was so essentially holy in His own being that res. was natural. Also proved by His raising dead ones (literally). Includes widow's son, Jairus' daughter, Lazarus. All this made Him Son with power. Same X lives in me. *Mt 27:51.*
- (3) Sovereign lordship, vs.5. Based on resurrected X. He gives grace--privilege of ministry. Includes idea of gifts. He gives apostleship. This is editorial "we" but applies to us in secondary sense. Purpose--obedience to faith (Subj. gen.) Extent--all nations. Cf. vs. 14-16. Reason--for His name's sake.

## c. To whom--(Roman) Christians, 6-7.

- (1) 4-fold description. Called (effectual--belonging to JC, subj. gen.); beloved of God; Saints (no "to be". Sainthood based on calling. No individual ever called saint, Phil.4:21 only sing. in N.T.); in Rome (at same time as in X). *but not of Rome*
- (2) 2-fold greeting. Grace and peace.

Note servant, Son, saint progression. Never-ending cycle.

## 2. Personal Interest, 8-15.

## a. Intreaty--prayer, 8-10.

- (1) Praise, vs.8. In every epistle except Gal. "First" shows prominent place thanksgiving had in P. My God--Xnty is religion of personal pronouns, but only possible thru JC. Reason was their faith world-wide. Cf. Rome today.
- (2) Petition, vs.9-10. Note interest in a group he had never seen. Calls God to witness bec. he was about to leave Corinth for Jerus. and they might think him fickle. Unceasingly is used of hacking cough. Latreuo--religious or sacred service. Petition was definite but in submission to will of God.

## b. Intention--purpose, 11-13.

- (1) Enriching of the church, 11. Imparting of charisma-- narrow sense of special gifts as 1 Cor. 12 and broader sense (here) of any benefit traced to grace. Never used of gift from man to man.
- (2) Establishing of the church, 11. Purpose of gifts.
- (3) Encouraging of the church, 12-13. Better trans. encourage. Great tact in this statement. He would encourage them, they him (Acts 28:15) and he would have fruit. (Unsaved).  
*Good purposes for down.*

## c. Indebtedness--privilege, 14-15.

- (1) The debt--to whole world. Barbarians weren't nec. unwise, they just were not Greeks. Romans prob. classed with Grks. Spanish were not so.
- (2) The discharge. Ready--prothumos (thumos=rage, passion). A zeal to move forward.

## 3. Theme, 16-17. The Righteousness of God.

Note 3 I am's. Debtor, ready, not ashamed.

## a. Its revelation--in the gospel of X.

- (1) Definition of the gospel--good news about X who provides this righteousness.
- (2) Nature of gospel--power of God. Not dynamite but intrinsic power bec. it contains righteousness of God. *when explosive dynamite, don't stand around & help - get out of way. So when preach the gospel.*
- (3) Purpose of gospel--salvation. Word emphasizes soundness.

## b. Its result--just.

Hab. 2:4 quoted here, Gal. 3:11; Heb. 10:38. Righteousness of God makes sinner just and enables him to live (both emphasize here).

## c. Its reception--by faith.

- (1) It is extended to all. Jew has historical priority bec. of covenant relation. If not historical, then cf. 2:9.
- (2) It is effected by believing. From faith to faith means starting point and goal are faith. Righteousness is the manifestation of God's character by which he justifies, sanctifies, and glorifies. Its a revelation not a requirement as under the law (10:5).

ABC's of righteousness--all may have it, but nec. to believe, and it is centered in Christ.

Note the prominence of the gospel in these 17 vss.

1. Its message is grace. Means good news. cf. 4:5; 11:6; Eph. 2:9.
2. Its nature is power. Resurrection power in its Founder and His followers (1:4); redeeming power for those who accept (1:16-17); renewing power in lives of those who obey it (ch.6-8).
3. Its revelation is righteousness, 1:17. God is love but also righteous. 3:26; Eph. 1:6.
4. Its demand is faith, 1:5,16,17. Means to receive X and to rest on Him.

SECTION ONE. RIGHTEOUSNESS NEEDED. CONDEMNATION. SIN. 1:18-3:20.  
"Is the world lost?" Wrath of God revealed.

I. THE CONDEMNATION OF THE HEATHEN, 1:18-32.

(Down & out sinners)

A. The Cause of the condemnation--willful ignorance, 18-23.

- (1) The statement, 18. God's wrath antithesis to God's righteousness. Both going on at same time (vb. in pres.) Wrath is always on living men--judgment on dead (2:5). This doesn't deny future judgment but teaches that God now has eye on creatures and history discloses the wrath of God against sin. Cf. World Wars I&II. It's against ungodliness (relation of sinner to God--1st table of the law) and unrighteousness (relation to man--2nd), Tr. "hold down" the truth of God.

2. The reasons, 19-23.

- a. God revealed Himself, 19-20. Natural theology (Psa.19).
  - (1) The testimony was clear. "Clearly seen."
  - (2) It was intended to be understood.
  - (3) It continued from foundation of world.
  - (4) It contained revelation of invisible things--eternal power and Godhood (Col. 2:9, Godhead).

Note power in creation (v.20); resurrection (vs.4); salvation (vs.16).

This is not a full revelation of God, but always true that God sends the message of X when a heathen recognizes this much. No love of God. "Worship God in nature." Result: without excuse.

b. Man rejected the revelation, 21-23.

Note progression downward. Devolution.

- (1) Indifference to the knowledge they had, 21.
- (2) Senseless heart darkened, 21-22. Psa.14:1.
- (3) False worship substituted, 23.

Man (ancestor worship), birds (US symbol is eagle), creeping things. Man became more religious, but chose gods who would not rebuke his unrighteousness.

Concl. Divine revelation is sufficient; human sin is deliberate; human development is downward.

B. The Consequence of the Condemnation, Complete Divine abandonment, 24-32.

1. God gave them up--body, 24-25.

- a. Its nature, 24a. More negative than positive. God simply removed help. Didn't even send prophets.

b. Its results, 24b-25. (1) Impurity and (2) idolatry. Note the lie as 2 Thess. 2:11--worshipping other than Truth. Tr. rather than, not more than.

2. God gave them up--soul, 26-27.  
First was degradation; here it is perversion and stems from something deeper--the affections. Animals don't do these things, but males and females (note change of words) do. Recompense is the shame and/or sickness which may accompany this. Note it is "in themselves"--may be visible.
3. God gave them up--spirit, 28-32.
- a. The reason. Lit. tr. of vs. 28. They tested God and decided they did not want His power. Then God gave them up. Too many Xns live very close to this also. He gave a disapproved mind. Importance of mind. This is lowest stage.
- b. The result. Internal sinful character manifesting self in external sinful acts. *Filed in pf.*  
4 generic terms for evil. Unrighteousness (any departure from right and depriving another of right); (fornication not in text) wickedness (in vilest form--cognate word for name of Satan, poneros); covetousness (desire to have more--not confined to money, Eph. 5:5; Col. 3:5); evil disposition (habit of representing everything is worst possible light.)

5 more specific terms.

12 descriptions of those who practice this evil. (Implacable not in best mss). See Newell for detail of meaning.

They practice (prasso) and commit (poieo) these things (vs.32) and worse than that they applaud those who do likewise. This is a picture of the civilized human heart bec. it perfectly described Rome and USA.

- c. The responsibility, 32a. It is man's not God's, for they know (epiginosko) the judgment of God. Conscience is part of natural rev. (cf. v.19--manifest in, en, them).

"To the full sight of X there needs a true sight of self, that is to say, of sin." Moule.

## II. THE CONDEMNATION OF THE MORALIST, 2:1-16.

*(Reproachable sinners)*

This refers specifically to the Jew (vs. 17), but may be applied to the person who thinks he doesn't belong in chpt. 1. (Cf. vs. 9&10). Here the exposure of man's sinfulness is broad and gradual; in next section it is more specific. Quite parallel to 1:18-32. The address is in vs. 1 and the general condemnation, for he judges others for the things he himself does and thereby condemns himself. But also:

A. He is condemned by the truth, 2-5.

1. The Truth Revealed, 2,4.

- a. The recipients involved, 2b-3a. Deluded moralists. Those which do (poieo) same things done (prasso) in ch.1. Difference of degree granted (poieo) but not difference in kind. In same class. They were deluded (logizomai-reason), This leads to observe that the truth includes partly the truth of natural theology of ch.1. Their actions indicate they are judging others but not selves on that low basis.

b. The riches included, 4a.

Basic is the truth as cited above. Included also to Jew esp. and by application to any religious person today is:

- (1) Goodness. All of God's benefits. To Israel--election, revelation, Messiah, etc. To us--Bible, freedom, etc.
- (2) Forbearance. From to restrain oneself. Full deserts of judgment not poured out on earth.
- (3) Longsuffering. Incomprehensible prolongation of Israel's existence in spite of rebellion. Apply to USA.

c. The result intended, 4b.

Repentance (change of mind) bec. of God's goodness. 2 Pet. 3:9.

2. The Truth Rejected, 3,5.

a. The Rule of rejection. 5a.

Kata denotes a line of conduct long followed.

It centers in the heart. Its description is hardness (insensibility to Divine favors) and inpenitence (absence of change).

b. The Result of rejection, 5b,3b.

- (1) Accrued guilt, 5b. Irony in "treasure"--looks back to riches of God. Only riches self-righteous has is wrath. The account will be settled at final judgment. Context points to future time. Wrath answers to goodness; patience to revelation; longsuffering to righteous judgment.
- (2) Assured punishment, 3b. Only ways man can escape judgment is 1. if offense not known--judgment of God is acc. to truth and He knows everything, Heb. 4:13; 2. if failure in legal process and sentence not passed--krima denotes the sentence, contents of judging, krisis the act; if 3. he can escape--but no escape.

B. He is Condemned by His Deeds, 6-11.

". . . it will be seen that the questions of reward and punishment are here isolated from the main subjects of the Epistle; namely, man's justification by the righteous grace of God. . . . He is dealing with the results, not the process; the goal, not the way, the completion not the commencement of life." GThomas.

1. The Life of good works, 7,10,11.

P. has in view works as the evidence of faith, Jn. 6:29; Jas. 2.

- a. Its character. Acc. to the standard of patience and continuance in well-doing. Not intermittent or quitting when large obstacles.
- b. Its incentive. Glory--state of radiance of final redemption. Honor--that in which redeemed will be held. Incorruptibility--permanence of this state. That's worth seeking.
- c. Its result. Eternal life and the glory, honor, peace sought for, 10.
- d. Its availability. To Jew and Gentile alike. No respect of persons or ~~in~~ partiality with God. When one is seeking for these things, God will grant them by sending a messenger of the Gospel. Cf. Acts 10.

2. The Life of evil works, 8-9, 11.

- a. Its character, 8. Contentious. From erithos, mercenary. One who seeks the victory of the party he espoused bec. of self-interest. Do not obey the truth, but unrighteousness.
  - b. Its result, 8b,9a. Indignation, wrath, trib., anguish (all in nom.). Trans. For them, indig.,etc.!
  - c. Its availability. To all.
- C. He is Condemned by the gospel, 12-16. (Whether he lived under the law or not).
- 1. Those who lived without the law.
    - a. Either they perish. Most Gentiles in this class.
    - b. Or they make a life choice of good works and God sends the gospel. Tr. vs. 14 do by nature the things of the law, i.e. stealing wrong before law given. That awakens conscience and if it accuses them they live a good life and same as having law written on hearts.
  - 2. Those who lived under the law.
    - Jews esp. in view. Law will judge them not excuse them. Privilege increases responsibility. Being a hearer not enough, must do.

Conclusion: The life lived will determine the relation to Christ and his gospel which is the ultimate basis of judgment. (Gospel contains warning of judgement, Acts 17:31). It all comes back to heeding God's warnings and living the life as proof.

### III. THE CONDEMNATION OF THE JEW, 2:17-3:8.

*(Religious Sinner)*

#### A. Because he did not keep the law of God, 2:17-29.

- 1. The Foundation for the charge--advantage of the Jew, 2:17-20. Claims.
  - a. He has the calling of God, vs. 17. His name--Jew (means praised one). His rest--in law. His glory--in God.
  - b. He has capabilities on basis of calling, vs. 18. Knows will of God and even approves it (the things which excel). Jew puts his O.K. to divine will as revealed in the law.
  - c. He has confidence based on capabilities, vs. 19-20. Jew thot he could guide, teach, direct Gentiles who were considered babes. Indeed proselytes were called babes. Form means framework without the substance (power and life to back it up.) Terrific irony in these vss. Application can be made to professing Xn.
- 2. The Facts of the Case--law broken, 2:21-24. Conduct.

This is not true of every Non-Xn Jew of 1st C. Cf. Acts 28:17. Neither did all the Gentiles reject bec. many came to synagogues in Acts to hear Word.

- a. Sins against man, 21. Stealing (8th comm. ) mentioned. This is parrallel to charge against Gentile of uprighteousness in 1:21-32.
- b. Sins against self, 22a. Adultery (7th comm.) Parrallel to intemperance, 1:24-27.
- c. Sins against God, 22b. Jews against any form of idolatry yet guilty of robbing Gentile temples. Acts 19:37. Temples were banks. Parallel to ungodliness of 1:21-23. Vs.24 cf. Ezek.16:27.

3. The Findings of the Court--Circumcision invalidated, 2:25-29. Circumcision.

- a. Circumcision invalidated outwardly, 25-27. By life. Prasso emphasizes tenor of life (vs.25), not salvation by keeping law. To Jew circ. was equal to salvation. Cf. baptismal regeneration today. But in reality circ. and law-keeping inseparable. Circ. is to a label as keeping law is to the contents. If uncirc. keeps law he is reckoned as circ. and actually judges the Jew by appearing in better light. Cf. Noah, Heb. 11:7.
- b. Circumcision invalidated inwardly, 28-29. By heart. Heart must be right before God and Jews' weren't. This is judgment acc. to reality.

Homiletical notes on chpt. 2.

Theme: Judgment.

1) Its certainty, 3,5. (2) Its universality, 9-11. (3) Its principles, 2,6,16. (4) Its results (generous and eternal)9,10.

Seven principles of God's judgment.

(1.) Acc. to truth, v2. (2) Acc. to accumulated guilt, v5. (3) Acc. to deeds, vs. 6. (4) Acc. to impartiality, vs. 11. (5) Acc. to obedience or performance, not knowledge, vs. 13. (6) Acc. to my gospel, vs.16. (7) Acc. to reality, not religious profession, 28-9.

Theme: The Christian Teacher, 2:17-29.

- (1) His relation to God, 17-18.
- (2) His relation to others, 19-20.
- (3) His foundation--Word of God (law), 17,18,20.
- (4) His responsibility, 21-23. Practice what teaches.
- (5) His snare, inconsistency, 24-29.

B. Because he did not believe the promises of God, 3:1-8.

1. The argument, 1-3a.
 

The Jews have an advantage--the oracles of God. Some take this to be the Word, i.e. the Jews are the custodians of the Scriptures, but it is more than that. The Messianic promises are especially in view. What is not was. But they do not enjoy those promises because of unbelief.
2. The Consequences of the argument, 3b-8.
  - a. First question. If this possession has not realized its intended end (the faith of Israel in Messiah), is the faithfulness of God toward His people annulled?
  - b. Answer. No, God will fulfill them in future and His faithfulness through their unbelief will be magnified. God must be acknowledged as true, Psa. 51:4 refers to God--His warnings and promises are true and man can't blame Him when he sins. David was vindicating his condemning God.
  - c. If God uses human sin to glorify Self, how can he make man object of wrath? Second question.
  - d. Answer. No, for that means God would have to abandon all judgment. If Jew who is evidently guilty is excused, then all judgment abandoned. 7-8 present personal illus. If excused, then P would have done evil that good may come as had been reported falsely.

## IV. THE CONDEMNATION OF THE WORLD, 3:9-20.

General considerations: (1) P's method is to state the argument and then substantiate it by Script. He is writing to Gentiles and this would tend to increase their respect for the Word.

(2) He strings together various passages. Jews were accustomed to doing this, and P is probably making up his own group here.

(3) The content of this passage is to show two things: the universality of sin--all men are sinners; and total depravity--men are wholly sinners.

*Intro.*  
A. Because of their character, 3:9-12. God as Judge views man. Verse 9 is the general statement. We Jews are not better than they Gentiles. All are under sin. "Not merely sinners, but under the empire of sin." (First occurrence of word sin). Gal.3:22, cf. Rom. 6:14;7:14 also for under sin. Very strong phrase and is prob. a separate reason for man's condemnation. *Gr. 134.*

## 1. Negatively stated, 10-11.

References from Psa. 5:9; 10:7; 14:1-3; 36:1; 140:3; Prov. 1:16; Isa. 59:7. None righteous (Even Adam was merely innocent). No understanding. No seeking after God (cf. 2:7--here it is intensive ekzetee meaning seek earnestly).

## 2. Positively stated, 12.

They deviated, and become unprofitable (used of milk going sour). They can't help one another (none doeth goodness, that is utility).

## B. Because of their conduct, 3:12-18.

## 1. In word, 13-14.

God as physician views man (13-15)

- Corrupting. Throat open sepulchre--death, decay, stench. *as a sepulchre pollution standing open.*
- Deceitful. Imperfect--cont. to use deceit.
- Uncharitable. We were born with poison sacks under lips.
- Blasphemous. / what else from malignancy.

## 2. In deed, 15-18.

God as historian views man (16-18)

- Murderous. Now airplanes help swiftness.
- Oppressive. Accurate picture of human history. Gen.6:11;Mt.24:37.
- Quarrelsome. 2 Tim.3:3.
- Impious. Fear of God O.T. expression for piety.

Conclusion: 19-20: Some of these quotations were about Israel's enemies. Therefore, lest Jew excuse self, P. says that those under the law are just as guilty. Then he says that the Jews were God's sample and since they failed, the whole world is guilty. The law does not justify; it only brings a knowledge of sin.

## Homiletical suggestions:

Divine realities: (1) Oracles of God vs.2; (2) Faithfulness of God vs. 3; (3) Righteousness of God vs. 5; (4) Judgment of God vs.6; (5) Truth of God, vs.7; (6) Glory of God, vs.7.

Conviction of sin from experience, 1:18-3:8; from the Word, 3:9-18.

Conclusion: man is fully responsible and man is shut up to righteousness of God  
"Could my tears forever flow, Could my zeal no respite know, All for sin could not atone, Thou must save, and Thou alone."



SECTION TWO. RIGHTEOUSNESS IMPUTED. JUSTIFICATION. SALVATION.  
3:21-5:21. "How does God Save Sinners?" Righteousness of God Revealed.

I. THE DESCRIBABILITY OF JUSTIFICATION, 3:21-<sup>21</sup>26. *Its Description*

The Greek word dikaiōo (to justify) does not mean to forgive, although forgiveness necessarily takes place along with justification. (Acts 13:38-9). This might be called a negative aspect. It does not mean to make righteous, as though it denoted a change of condition. It has to do with our standing before God, not our state. It is a legal term meaning to secure a favorable verdict, to acquit, to vindicate, to declare righteous. Deut. 25:1 shows that the justified person is held guiltless, free from condemnation. *Judicial position - not spiritual condition*

A. Its Nature, 21-22a.

- 1. Source--God's righteousness, 1:17. *Also find righteousness of gospel + of faith.* Gift more than God's character.
- 2. Simplicity--apart from law (no article). Apart from all legal complications.
- 3. Manifestation. Phaneroō not apokalupsis as 1:17 is. Means to bring to light. Regularly used of the Incarnation, 1 Tim.3:16; 1 Pet.1:20b Pf.Pass. Stands manifest.
- 4. Attestation. Pres. ptc. bec. Script. were read weekly in synagogue. By the law (Abraham) and prophets (David).
- 5. Condition. Faith is the human condition laid down for those who wish to be declared righteous before God. Opposed to works or achievement. We need not question our faith by asking if it is great enough to justify us. What is important is to make sure that we have faith in Christ. "When a man has his feet on the rock, he knows it, not by feeling for his feet, but by feeling the rock." Moule. *Dia with gen. Thru faith. Never with acc. on acc. of faith. JC obj. gen. in X. Omit "and upon all"--not in best mss. Remember this is imputed righteousness, the attribute of God bestowed as a gift. Do not tinge it with imparted righteousness or merits. See Newell. It is our position in a Risen Savior. "God justifies the believer not for the worthiness of his belief, but for the worthiness of Him who is believed." Hooker.*

B. Its necessity, 22b-23.

This is a parenthesis. No difference in kind--all are sinners. Difference in degree. All in prison are criminals but diff. in crimes. All have sinned (aor.) lumps common background of the race together. Are coming short (Pres.) Present continuous experience. Standard is God's glory. Not eschatological but His moral glory, the perfectness of His character. Ultimate for us is admission to His presence and fellowship with Him. Aorist points also to our sinning in Adam (5:12).

C. Its operation, 24-26.

- Connects with 22a. Nom. ptc. for emphasis. Viewpoint of justification in these vss. is from the Divine provision.
- 1. Its mode--freely. As a gift. Same as Jn.15:25. "without a cause". No legitimate reason for hatred of X and none for our justification. *Also Rev. 21:6. Not cheap.*
- 2. Its origin--by His grace. Instrumental. Salvation is a free gift, Eph. 2:9. No necessity on God's part.
- 3. Its means. aRedemption. Has idea of ransom, purchase, liberation.

STANDARD B & P "NOTEAR"

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- b. Mercy seat. Neut. adj. used as noun. No art. Either means propitiation as 1 Jn. 2:2 (God is satisfied). Or means the place of propitiation, mercy seat. This is supported by the meaning of Set forth, which is set forth publicly (even tho mercy seat in tab. was hidden we are here dealing with antitype). Don't need article bec. this is antitype. Hence X is here pictured as the place where God's holiness is satisfied. Word in Heb. 9:5 also.
- c. Remission. (1) Past. Vs.25b declares that the Cross was God's answer to His apparent laxity for thousands of years. Paresis--let pass, Acts 17:30. This righteousness is His attribute, not the gift as vs. 21.  
(2) Present. Post-cross sins. Supreme end of God's righteousness is 2-fold: that His character might be demonstrated (Just); and that His provision might be made (Justifier). Both definitions of righteousness here. Psa. 85:10.  
*When God justifies a sinner, He never brings a cloud over His own righteousness.*
- D. Summary and conclusions, 27-31.
1. Summary, This righteousness is described as a gift freely given from God which He has provided thru X and which is appropriated by faith alone.
  2. Conclusions. (about this righteousness)
    - a. It excludes boasting, 27-28. Jews in PP's mind (2:17). Law here in sense of a working principle. Works are bound up with boasting; faith is God's gift. Faith is not a work; it is not something you do; faith has no power or virtue apart from its Object. Absolute faith is absolute dependence on another and excludes works and hence boasting.
    - b. It extends to all, 29-30. There are not two Gods. Since only one, there is also only one method of justification, 1 Tim. 2:5,6. This doesn't contradict dispensational truth bec. P. has before shown that Jew and Gentile are on same basis. Even so, from Divine standpoint always and only 1 way to be justified before or after Cross. "by faith and uncir etc." ek faith (showing origin and presupposing the special relation of the Jew to God--even in this vs. P recognizes dispensational truth), and dia the faith (dia-instrumentality; the equals the same faith).
    - c. It establishes law, 31. No article, therefore it means law as a principle which would include principles of Mosaic law. Question is, do we void law thru faith? Are we lawless? Answer, no. Establish law. Some say this means we do this thru power of HS in Xn life, 8:3,4 (GThomas). Others, and this is better, we est. law in sense that law's demands are fully met in death of X. Gal.3:13. We do not abolish code and precept; "we go the very way to give a new sacredness to its every command, and to disclose a new power for the fulfillment of them all." Moule.

Note on boasting from Thomas, p.125. (1) False boasting. e.g. Jew in 2:17-24--not practicing what preach. (2) Impossible boasting, 3:27-28. Can't boast with regard to faith. (3) True and possible boasting. In God, 5:11; in X, 15:17; in trib. 5:3; in hope of future glory, 5:2; in the Cross, Gal.6:14; in infirmities, 2Cor. 11:30.

II. THE AVAILABILITY OF JUSTIFICATION, 4:1-25. Its Illustration.  
By Faith Alone. *To All.*

A. The Illustrations, 1-8. *By faith*

1. Abraham, 1-5. The history of the Jews began with Abr. not with the law, so this illus. is extremely imp. If Abr. was justified by faith alone, then P's thesis is proved. "If then the Friend (Isa.41:8) of the Eternal Judge proves, nevertheless, to have needed Justification, and to have received it by the channel not of his personal worth but of the grace of God, there will be little hesitation about other men's need, and the way by which alone other men shall find it met." Moule.

- a. The Proof of Abraham's Faith, 1-2. Who is Abraham? Our forefather. <sup>v.</sup> ~~OK~~ to use to Gentiles (as 1 Cor.10:1) bec. he was before the law and similarity of principle involved. He was a great man (vs.2). He had a lot to boast about but all this was to no avail before God. What did he find? Nothing. Implied as the answer to vs.1. And if he could not be justified acc. to works, then acc. to vs.2 we can't either. How did he find this? Acc. to flesh. To be joined with "hath found", not "forefather". Means acc. to works in cf. to gracious dealing of God. So what to us? Hath found in perfect showing that results of Abr's case are permanent and pass on ~~us~~ to us.
- b. The Power of Abraham's Faith, 3-4. Faith is the medium of receiving the righteousness of God. No inherent power in itself--only in its Object. Gen. 15:6. Note Abr. not justified in Ur. This brot a reckoning of justification (righteousness). Works would only have brought debt. (vs.4). On logizomau cf. Phil.1:8. "To believe is to lay hold of perfection at a stroke." Godet.
- c. The Principles of Abraham's Faith, 5.  
(1) Apart from works.  
(2) Apart from worth. Ungodly not esp. describing Abr. but generalization.

Note: O.T. figure is used here as example for us bec. his position is identical bec. it involved no reliance on works. But this does not imply that the object of faith was exactly the same nor does it contradict dispensational truth. In Abr's case object may have been same, Jn.8:56. The promise was a seed bringing redemption which was implicit to Abr. and explicit to us.

2. David, 6-8.

Argument of Abraham was conclusive. This is a different approach. More the negative side for David was justified then he sinned but still remained justified. Even murder and adultery didn't undo his justification! Quote from Psa. 32:1,2 written after Psa. 51 which was after his terrible sin. Negative approach in that it deals with cancellation of sin in relation to justification. However, tho David didn't lost his salvation, he was chastened for his sin.

*2 Sin 11/12*

## B. The Conclusions, 9-25.

To All.

1. Justification did not come to Abraham by faith plus circumcision, 9-12.
 

P. has proved that justification is by faith; now he proves it is by faith alone.

  - a. The proof, 9-10. Blessedness means pronouncement of blessing, not state of. Abr. justified 14 years before circumcised (Gen.17:24-26). Abr represents both uncir. and cir., but it was in uncir. that he was justified.
  - b. The people involved, 11-12. Cir. is a sign (relates to the material thing) and a seal (relates to the religious aspect). It designated persons as belonging to God, separation unto Him, purity in Him, possession by Him (Gen.47:29; Gal.6:15; 1 Cor.7:19). In relation to Gentiles Abr is very near bec. he was justified in uncir. Gentiles can have equal relation to God as Abr. In relation to Jews (vs.12) Abr is father to those circ and walking in steps of faith. In reality the Gentile is more like Abr. bec. Jew is circ. 8th day and not justified then.
2. Justification did not come to Abraham by faith plus law, 13-17.
  - a. The promise, 13. Heir of the world. Some take it as the millennial kingdom, but better to take it heir of world of men thru X. Gen. 12--in thee all families of earth blessed.
  - b. The principle, 14-15. Thru faith. Law makes promise inoperative bec. you can't promise something and then attach legal grounds to it without nullifying promise. Further, when promise made nothing said about law in order that sin, tho existing, might not be a breach of the covenant.
  - c. The proof, 16-17. Promise is to Jew and Gentile. Not so if came thru law bec. it wasn't given to the Gentile. Calling is a reference to the birth (not res.) of Isaac. God spoke of a seed when there wasn't any.
3. Justification comes to every believer by faith alone, of which Abraham's faith is the standard, 18-25.
  - a. The reasonableness of Abr's faith, 18-19. There wasn't any.
    - (1) It was contrary to hope.
    - (2) He was too old. now being dead--pf. intensive.
    - (3) Sarah was too old.
  - b. The reason for Abraham's faith, 20-21. Promise of God.
    - (1) He staggered not. Picture is of weighing 2 possibilities. Abr. didn't do that. Background is Gen. 17 after Ishmael's birth. Basically Abr. believed tho he questioned God about it. Cf. Mk. 9:24. This is the basic choice.
    - (2) He was strengthened. with respect to his faith. Proved by giving glory to God and full persuasion. Fully persuaded means to fill a vessel to the brim--so much faith in him there was no room for doubt.
  - c. The result of Abraham's faith, 22-25.
    - (1) To him. Believing was imputed for righteousness.
    - (2) To us. Same simple faith needed by us and righteousness shall be imputed (mellei-is bound to be). Object of faith is X.

Just as Abr. we believe on One who raises the dead.  
 Word "for" in 25 in Eng. has retrospective and prospective aspect.  
 It is retrospective in this vs. (both uses). However, first one  
 may include prospect too. Meaning is--del. bec. we committed sins  
 (retros) and for removal of our sins (prop) and raised bec. of our  
 justification. We were justified and X's res. proves it.

### III. THE PRACTICABILITY OF JUSTIFICATION, 5:1-11. Its Benefits.

This is the chpt. of 5 "much more"'s, v.9, 10, 15, 17, 20.

1-11 has 5 "through Him", v. 1, 2, 9, 11, 11.

Some regard justification as if "it were a topic for the schools than for life." "Christian teachers have discussed Justification as coldly as if they were writing a law-book." (Moule). Paul "spends his fullest, largest, and most loving expositions on its intense and vital connexion with concurrent truths. He is about now to take us, through a noble vestibule, into the sanctuary of the life of the accepted."

#### A. Peace, 1. *(Past)*

1. The Action which is the reason for peace. Being declared righteous. The verdict of not guilty has been handed down and we are no longer enemies.
2. The Appropriation which is the realization of peace. Weight of mss. authority is overwhelmingly for subjunctive "let us have". Most try to support other (we have) bec. can't explain this. Doesn't mean to get, obtain peace, but to keep or enjoy peace. Presupposes that we have peace. Mild exhortation, "we should have". Let us enjoy peace with God (pros as Jn.1:1 for we are as near as X) is practically equivalent to peace of God of Phil 4:7. *Never have peace with sin or devil*
3. The Agent who is responsible for peace. Connect these words with let us have not being justified, for it primarily refers to the present work of X as vs.9,11. Living X.

#### B. Access, 2a. *(Present)*

1. The Meaning. The word means "introduction" which we have had (perfect) to God. Better tr. have got or obtained in time past and which we continue to possess. This latter idea accentuated by "wherein we Stand" (perfect also but perf. of histemi has present force). Into state of grace, condition of being objects of God's /favor.
2. The Means.
  - a. Objective. Through whom. X's death esp. in view here.
  - b. Subjective. By faith. Our part.  
 "Christ the door, faith the hand which moves the door to open and to admit."

#### C. Hope, 2b. *(future)*

We exult in the hope of our future redemption. Looking forward to being in His presence. What grace is it that can not only justify an enemy but also ~~want~~ make him want to be in God's presence.

#### D. Tribulation, 3-5.

Question naturally arises. Sure, we rejoice in future glory but what about the meantime?

1. Our attitude toward it. We exult, glory, boast in tribulations-- esp. physical hardships and afflictions.

2. Our assurance from it. Hope. We know that trib. brings hope.
  - a. The price of this hope. Tribulation which works patient<sup>e</sup> (endurance, constancy in holding out under trials) which works experience (dokime, approvedness, character which results from trial, temper of a veteran in cf. to recruit 1 Cor.10:27) which brings hope.
  - b. The assurance of this hope. Maketh not ashamed. We won't be ashamed in His presence. The hope we now have won't prove disappointing.
  - c. The basis of this hope. God's love for us which is poured out (perf. continual experience) in our hearts like water on dry ground. This love testifies to our completed salvation.

E. Love of God, 6-11.

1. Its depth, 6-8. X's Love for us.
  - a. It reached to those without strength. Incapable, impotent of satisfying God's claims. BUT at the appt. time in world's history something happened.
  - b. It reached to the ungodly. uper-in place of and for benefit. BUT Christ died.
  - c. It reached to sinners. We were not righteous, nor good, but sinners. Righteous is one who is always right; good is one who is righteous and beneficent too. Warmth too. Illustrate with being late to class. We were neither, but sinners. BUT God proved his love ~~for us~~, His own love, toward us
2. Its height, 9-11. X's life for us.
  - a. Proved by past action. God justified us when we were sinners and enemies (means not haters but hated of God). If He loved us then, how much more will He love us now that we are justified.
  - b. Proved by present action. By His resurrection life X saves us and will save us. Response in us in vs.11-- we joy bec. we recd. reconciliation (toward man). Atonement not in NT bec. sins are removed not covered.

Notes: Ungodly, sinners (more definite action), hated of God. (Not malice or temperment--judicial hatred stemming from God's holiness).

vs.8--What was proved, when was it proved, how was it proved.

Love of God proved: (1) by its objects; (2) by its display, death of X; (3) by its purpose, reconciliation, justification, salvation ultimately; (4) by its effect, joy.(and other benefits). Or (1) depth; (2) Display, (3) design.

IV. THE APPLICABILITY OF JUSTIFICATION, 5:12-21. Its universality.

Section of mystery taking us back to Adam. Section of contrasts, cf. Newell 176. If 5:1-11 is the upreach of justification, this is the outreach. Not universalism. Against rest of Script. and men are in Adam simply by being born into human race. In X by choice.

A. The Need for universal applicability, 12-14. All sinned.

1. The meaning. Several views have been advanced for "all sinned" aor.

- a. Personal sin. Contrary to fact bec. babies haven't sinned yet they die. Need present tense, not aorist.
- b. Condition of sin. All are corrupt. Need a noun not a verb.
- c. Federal theory, a covenant with Adam alone. But that makes man condemned for what he did not do. No Scriptural evidence. Adam merely representative. Basis for covenant theology.
- d. Augustinian view, seminal theory. Adam biologically connected. We were in Adam and actually sinned when he did. Sin is imputed bec. it has been committed. All the race was in Adam and was actually responsible for their actual sin. This is a Scriptural principle-- Heb. 7:19,10 and John 14:20.
- e. Barthian view. Sin did not originate in Adam's act in garden. Belongs to pre- or super-history and story in Gen. is a myth. Brunner, "The doctrine of original sin is read into it" (words, in Adam all sinned.)  
"In Adam's fall, we sinned all" N.E. Primer for A. No skyline.

2. The Proof, 13,14. Physical death.

- a. Negative, 13. Not personal sin or law-breaking bec. sin not itemized before there is a law but was nevertheless in the world. We sin bec. we're sinners and we were sinners before the law.
- b. Positive, 14. Physical death before Moses (Cf. Gen. 5) is proof positive. Even over those who did not transgress a positive prohibition as Adam did.

Note: Does first part of vs.12 mean imparted sin and spiritual death? Last part is certainly imputed and physical.

B. The Price of universal applicability, 15-17. Gift.

1. Gift by grace. This is the start of justification. It abounds unto many in a much more way. Means that the result is not a return to Adam's innocence but much more. The "many's" aren't the same numerically. Trespass and gift contrasted.
2. Gift unto justification. This is the goal of justification. It covers all sins. Condemnation and justification contrasted.
3. Gift of righteousness. This is the means of justification. It brings a reign in life now and forever as kings. This free gift brings abundance of grace, justification, righteousness reign in life.

C. The Promise of universal applicability, 18-19.

1. Either of condemnation. Because of (1) the offense of Adam which was like a hole in the dyke and let all sin come flooding in; and (2) the practice of sinners. many were constituted sinners--different expression and prob. has personal sin in view which is of course traceable to Adam's sin. But experience is primarily the thot here and imparted sin.
2. Or of justification. Bec. of the work of X which brings imputed righteousness and practical righteousness (constituted righteous, experience again).

D. The Means of universal applicability, 20-21.

Adam came between God and man. Someone must come between ~~man~~ and God to reverse the process. He is X. The law entered to accentuate the offense and the work of X. "The offense" (lit. falling to one side, and sing.) shows solidarity of men and Adam in the sin. God to Adam to man to X to God. Contrast between sin establishing his throne (ingressive aor) and grace.

God  
Adam X  
man

Distinguish between universal applicability and application.  
Example of eye transplanting.

Homiletical notes: 2 men, 2 acts, 2 results, 2 differences (degree, vs.15, kind, vs.16), 2 kings, 2 abundances, 2 contrasted states. (Newell).

Adam-X; 12-14; Trespass-gift, 15; condemnation-justification, 16; death-life, 17; trespass-righteousness, 18; disobedience-obedience, 19; abounding trespass-grace, 20; reign of sin-grace, 21. (Thomas).

Title to live (legally righteous, legitimate children, Jn.1:12-13) vs.18; Power to live (new nature), vs.19. Constituted righteous. Government under which to live (Jas.2;10; 1 Jn.2:16), vs 21.

Position  
Power  
Place

3 contrasts. Death, life (abounded), vs.15; condemnation, justification, vs. 16; reign of death, reign of life, 17.

SECTION THREE: RIGHTEOUSNESS IMPARTED. SANCTIFICATION. SEPARATION,  
6:1-8:39. "How does God sanctify sinners?" Power of God Revealed.

The question of license (ch.6); of law (ch.7); of living (ch.8).

I. THE QUESTION OF LICENSE, 6:1-23. THE PRINCIPLES OF HOLINESS.

Xnty revolves around incarnation and resurrection. Gospel is accredited by changes lives. Xn perfection is the acknowledging of imperfection and pressing on. Ideal is walking in freedom from dominion of sin by identification with X in death and res. No perfection, 1 Jn.1:8-10. Begins with death, not life, of X.

A. Shall we continue in sin? 1-14. NO!

Introduction, 1-2a. This is a logical objection from doctrine that justification is an imputed gift. If sal. depended on works couldn't raise this objection. Question is prob. most frequent objection to doctrine of grace. It concerns continuing in the permanent state of sin. Reason--to permit grace to abound. Connected with 5:20. Should we continue (deliberative subj.; pres--linear). In state of sin Me genito. Away with the thought. Expresses the revolting character of the assertion.

1. Because we are free from the domain of sin by baptism, 1-10.

a. Its actuality, 2b-4.

(1) Stated, 2b. Characterization--we who are of the sort (class) who have died (aor.) to sin. Definite event--we died when ~~ex~~ Christ died. Consequence--We can't live in sin.



Death is not extinction, but separation (from domain of sin).  
 "Death to sin is not an absolute cessation of sin at any moment whatever, but an absolute breaking of the will with it, with its instincts and aspirations, and that simply under the control of faith in Christ's death for sin" Godet.

(2) Proved, 3-4.

What kind of baptism? (1) Newell says water in vs.3 only. Why switch in vs.4. Vs.2 and vs.4 are supernatural, why not 3 also? (2) Same terminology as Col. 2:12 where it is clearly Spirit bec. of ref. to spiritual circumcision (vs.13). (3) water baptism is usually in name of X, Acts 8:16; 19:5. May be a difference here tho not prominent. (4) Pronoun, soi, as many as is one of quantity (vs.2 is quality), and if this is water bap. then only those bap. have died, and risen to newness of life. (5) Experience is not in view until vs. 11. (6) incorporation into X is a spiritual reality of deepest import. Therefore, the effecting of it must rest on spiritual basis and that's Spirit bap.

G Thomas says, "But it is at least significant that the ideas of death, burial, and resurrection in the passage are all purely spiritual and are considered quite apart from literal ordinances; so that to be consistent in our interpretation the Baptism also should be spiritual. Besides. . .the burial is not expressed in symbolical language, but as taking place by, or through Baptism. This . . ., if made to apply to the ordinance, introduces very serious difficulties into the Apostle's thought. If, however, the whole passage is interpreted of the believer's spiritual union with X's death, burial, and resurrection, everything is consistent and perfectly clear." Amen. No doubt P has the ordinance in the back of his mind, but the teaching is of the work of the Spirit, 1 Cor.10:13. Cf. Wuest, Treasures, p.84 for meaning of word baptism. His definition is "the introduction of placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition."

Baptism does 3 things here. Unites us with X in His death, burial, resurrection. His death unto sin not for sins is esp. in view here, i.e. sanctification, not justification in view. Burial shows the death was real and actual and resurrection is to a new order. It is for us newness of life (not living). Hence emphasis is on the new nature more than the results of it, i.e. a new life, walk, works etc.

b. Its accomplishments, 5-10.

(1) Stated, 5-8.

This is really an elaboration of vs. 2-4.

(a) Uniting. Means to grow together. 1st class cond. tr. "since". This is positional truth, not expermental. Like baby in mother's womb growing together. It is with X not likeness.

(b) Annuling. Its basis is the cross. Old man is as Eph.4:22 Col. 3:9 the old creation in Adam. Unregenerate selves. It ceased to exist when saved. Never exhorted to put it off bec. it is off. It is not the sinful nature, flesh. Old man is that which is made old by new creation. Its meaning. Bec. we are saved the body of which sin has taken possession is lit. completely without work. Impotent, paralyzed. Heb. 2:14 of Satan. Put out of business as far as domination is concerned. ~~xxxxxx~~. Its purpose. eis and inf. No longer serve sin.

(c) Freeing. Pf-stands acquitted. Death settles all sin's claims. "To be legally entitled not to obey."

How free? Free to live with X, vs. 8. Gal 2:20.

(2) Proved, 9-10.

Bec. X died with reference to sin once for all and lives to God. X paid all the claims of death on behalf of His people, and it now has no claim on us.

2. Because we are free from the <sup>reality</sup> dominion of sin by believing, 11-13.
- Reckon, 11. This is an attitude of faith, not feeling. A calculation based on preceeding facts. Mathematical, not emotional. Pres. impv--keep on reckoning, and as that is done we become what we reckon ourselves to be--dead and raised with X. Dead--corpses with respect to sin and there is no response in a corpse. But living ones to God.
  - Let not sin reign, 12. Pres. impv. Refuse what has been true and continue to refuse it. Reign as king. Mortal body is weak and inclined to lusts, but sin shall not reign.
  - Present, 13. Yield. Stop yielding your members (pres.) as weapons of warfare, but yield (aor.) to God. Pres. says stop doing what you are doing. Aor indicates the crucial nature of the decision, yield by one decisive act, one resolute effort.  
Conclusion in vs.14.

"The Christian's breaking with sin is undoubtedly gradual in its realization, but absolute and conclusive in its principle. As, in order to break really with an old friend whose evil influence is felt, half measures are insufficient, and the only efficacious means is a frank explanation, followed by a complete rupture, which remains like a barrier raised beforehand against every new solicitation; so to break with sin there is needed a decisive and radical act . . . which works through the action of faith in the sacrifice of Christ" Godet.

*Devotion His work makes it possible, His love makes it desirable; His power makes it practical.*

B. Shall we continue to sin, 15-23. NO!  
If doctrine of grace won't permit habitual sin, will it not allow for an occasional sin? Aorist, shall we sin at all bec. we are under grace and not law. Some think that grace will not take cognizance of sin as readily as the law. Remember that the HS is far more sensitive than the law was. Shall we practice sin because grace does abound? NO.

1. Because we have new obligations, 16-18.

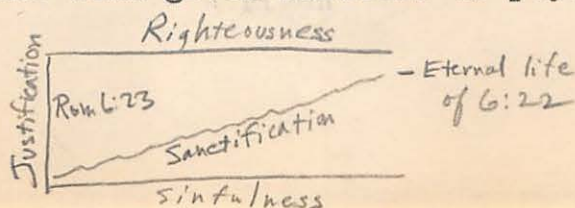
- To serve X. When that is done sin is dispelled. But it is based on a deliberate choice (vs.16, cf. Mt.6:24; Jn.8:34). Note end of each.
- To obey, 17. Not under law but under a tuπος, mold of doctrine.
- To be free, 18. Once X is chosen, then must serve Him, and result is freedom from sin.

2. Because we have new duties, 19-20. P. apologizes for using human figure of slaves (prob many of his readers were slaves). New duty is righteousness unto holiness (process of sanctification). Formerly way uncleanness (internal) and lawlessness (external). Can't straddle the fence (v.20).

3. Because we have new rewards, 21-23.

- Negative, past, death.
- Positive, present, life. Fruit is logical result of obedience and result of a life of it is eternal life. End of process of sanctificatn.
- General. 23. Life of sin pays off in spiritual death. Wages lit. little fish given soldiers as pay. This eternal life is justification.

*Freedom from the due of sin.*



## II. THE QUESTION OF LAW, 7:1-25. THE PRACTICE OF HOLINESS.

Subj. of this chpt. is the law anticipated in 6:14. 3:20,21,27; 4:13, 15; 5:14,20; 6:14 already mentioned the law. Fruitfulness and service of chpt.6 not only comes from union with X (ch.6) but also bec. of deliverance from law. Nec. to relieve Xn of a legal way of serving X.

### A. The Believer and the Law, 7:1-6. Delivered.

1. The Illustration, 1-3. The wife is the illustration, not the husband. Can't make the husbands the law and X. Both have to be personal. Hence husband is the old man. Point of illus. is that death dissolves legal obligation--on death of husband, wife is legally free to marry another. "As long as he lives" is the key to P's use of the illus.
2. The Application, 4-6. The wife is the believer. The first husband is the old man. As long as he was alive we were under his law. The death of husband is the crucifixion of the old man with X (6:6). Wife is free and dead to the law (doesn't say the wife dies) and free to marry another, Christ. Body of X (v.4) is X crucified. Note that bearing fruit is related to marriage here and to servanthood in ch.6. You is the old self in vs.4. Vs.6 same way. Spirit should be capitalized in vs. 6. Anticipates HS in chpt.8.

Note on use of flesh in P.

1. Material of which body is formed. Practiaally equals body. 2:28.
2. Mankind. 3:20.
3. Blood relationship, kindred, 9:3; 1:3.
4. Infirmary of men (not sinfulness, but inability), flesh and blood, 6:19.
5. Ethical use. Nature of man as governed by sin. Most common. 7:25. 7:5.

### B. Sin and the Law, 7:7-25.

1. The Law Reveals, 7-13. Some might object from preceeding that the law is identified with sin. Hence this section. He has just proved that to be set free from sin is also to be set free from the law. Some might equate them.
  - a. It reveals the fact of sin, 7. Law isn't bad in itself, but it is weak thru the flesh (8:3) (fork in overdone meat). It reveals sin. Mosaic law in view bec. 10th comm. cited and moral law in view which means that the deliverance of 1-6 is from moral law. 10th comm. chosen purposely bec. P had prob. kept the other nine. However, lust leads to breaking the others.
  - b. It reveals the occasion of sin, 8. By the law sin made its presence known and then it used the commandment as a fulcrum or lit. base of operations. Without law sin dormant or inactive.
  - c. It reveals the power of sin, 9. Once refers not to childhood of P. but to early indifference concerning the real heart of the law and only obeying it outwardly. Like rich young ruler. Phil.3:6 also. Don't know at what point in his life this occurred.
  - d. It reveals the deceitfulness of sin, 10-11. Instead of directing him to life it directed him to death using the commandment as a fulcrum. Law never promised spiritual life or death, but it indicated the heart condition which would bring eternal life or death. Law promised earthly longevity.

- f. It reveals the sinfulness of sin, 12-13.  
 Law is holy bec. it discloses sin and the character of God.  
 Law is just bec. it condemns justly the sinner to death.  
 Law is good bec. its aim was life. This answers vs.7.  
 Law doesn't bring death but sin in me does. Don't confuse the law,  
 the instrument, with sin, the agent.  
 "How evil must that thing be which works the greatest evil through  
 that which is the preparation of righteousness."

2. But the law does not empower, 14-25.

So we are free from the law, 1-6, but the law isn't sin, so why not use it in trying to live a holy life? So P shows now what happens when one tries to be sanctified by the law. "Legality is the great enemy of sanctification."

Introductory considerations: (1) It is P's own experience. Intensity shows that. Experience of others too. (2) It is probably of his regenerate days. Some make this refer to unregenerate bec. of phrase "sold (pf.) under sin" but perfect doesn't mean continued forever. Unsaved days dealt with in 2-13 and now change of tense, therefore saved. "Delight in law of God (22)" not applicable to unsaved. Script. teaches that old nature is with us and we can sin. Also power of self-diagnosis like this couldn't be done by unsaved. GThomas makes this refer to anyone who is trying to be good and holy whether saved or not. But seems to me to picture a carnal Xn. trying to be sanctified by keeping the law and all he gets is trouble.  
 (3) This need not be ~~xxxxxxxxxx~~ an experience of every Xn.  
 (4) This is not a normal Xn life. 26 I's in passage.

Note the popular notions destroyed by this ending. (1) That the soul struggles against sinful acts. Sins not mentioned at all. Sin (the nature) is mentioned 14 times.

- (2) This is not a Xn experience. Not nec. or normal but speaks of saved man and not unregenerate. See above.  
 (3) Human nature is essentially good, vs. 18.  
 (4) Sanctification is by the law. Law can't declare righteous or make righteous.  
 (5) If one chooses to do right, he can do it. Sin is stronger than will.  
 (6) It is possible to live the Xn life. We can't; only X can.

a. The First confession, 14-17.

- (1) The statement, 14. Carnal. Sold under sin.  
 (2) The proof, 15-16. Confesses wrongdoing but hates it. Doesn't approve v.16 shows he recognizes that the law is right. Prasso and poiew.  
 (3) The conclusion, 17. Sin is the master who rules in my dwelling.

b. The Second confession, 18-20.

- (1) The statement, 18. In flesh (ethical) is nothing good. There is more in the Xn beside the flesh.  
 (2) The proof, 19. Desire is there but no power.  
 (3) The conclusion, 20. Sin is the agent. Monotony is power of this

c. The Third confession, 21-25. /passage.

- (1) The statement, 21. Law is principle. The principle is a will to do good but no power. Tr. to me who wills to do good.  
 (2) The proof, 22-23. Inner man is the mind. Law of God operates there and sin in the outer members. Could unsaved diagnose this?  
 (3) The conclusion, 24-25. Wretched man. Body in which sin works and death is the result. God delivered him thru power of HS (ch.8) and thanksgiving is made in name of X. Note that apart from power of God no Xn can get beyond state of these vss.

III. THE QUESTION OF LIVING, 8:1-39. THE POWER OF HOLINESS.

"If Holy Scripture was a ring and the Epistle to the Romans the precious stone, chapter eight would be the sparkling point of the jewel." Spencer.

"It is undoubtedly the chapter of chapters for the life of the believer." GThomas.

It is an answer to chpt. 7 and more for it includes other thots, i.e. justification. 26 I's in ch.7:15ff. 18 HS in 8. Only previous mention of Spirit in 5:5; 7:6. In this chapter He is called Spirit of life (2), of X (9), of adoption (15), of intercession (25-26). Godet's divisions and Page's outline (minus one point).

A. Emancipated Living, 1-11.

1. Freedom from the law, 1-4.

a. The Prerequisite, 1. This is the basis for a holy life. Now is temporal. No is ouden--no sort of. In X is the central sectet. Omit last ~~part~~ part of vs.

b. The Power, 2. Law of the Spirit of life. The law--article shows the assuredness of the operation of HS. It is so regular it can be called a law. Cf. our spasmodic experience. It should not be haphazard for there is a law of operation to be counted on. In chpt. 7 had the law of God, of sin, of my mind. Spirit of life. Shows there is nothing mechanical about this life. It is truly life at its best. The HS brings life bec. He is life.

Hath freed. Aor. cf. 6+1-11. We are free but don't always realize it. How is it realized? By operation of the HS. Test of spirituality is the extent HS is permitted to glorify X in us. God has left the flesh so we can more fully realize the power of the HS. Flesh is impotent, insubordinate, rebellious, unacceptable, leads to death. It is never changed in the believer, never sanctified, eradicated, improved, or even suppressed. It is counteracted and controlled by HS. Like air pumped into a bell submerged in water.

c. The Provision, 3. God sent. Not by the law. It was unable to condemn sin in the flesh bec. it was weak thru the flesh. "Powerlessness of the law to accomplish this work did not come from any intrinsic imperfection, but from the fact that it found resistance in man's sinful nature." Godet.

But by God's Son. X's deity--God's own Son. X's humanity--likeness of sinful flesh. He had a body but not sinful. If "likeness" not there you have Docetism and X not impeccable. thing itself

X's work. It concerned sin. Especially the ~~nature~~ nature in view. Guilt, power, presence, everything concn sin affected by X. Especially though He condemned sin in the flesh. This done at Calvary; it is experienced in us by power of HS.

d. The Purpose, 4. That which is laid down as right in the law. Standard of law remains. It is fulfilled (passive) not by us but in us thru power of HS but only as we choose to let Him do it. This is not sinless perfection, but a true, living, and working consent to principles of the law; the consent of full conviction and of a heart whose affections are won to God.

Moule.

## 2. Freedom from death, 5-11.

## a. From spiritual death, 5-9.

The deliverance comes by having spiritual life. Flesh stands for old nature, creation, and spirit for new creation. If in the old creation then of course subject to spiritual death. Here however the emphasis is on proving your profession by works. In 1-4 P shows that unless a man is justified he cannot be holy, in 5-11 he shows that unless a man is holy he could not have been justified.

(1) The flesh. It motivates the whole life, vs.5. Mind equals the whole content of the process of thinking. Unrenewed flesh can be educated, refined, cultured but life is bent on those things just as in other instances it is on what we call evil. It leads to spiritual death, vs.6. It is enmity against God. It is continually (pres.) insubordinate bec. it can't be anything else. God is author of life; flesh of death; no wonder they are at variance. Those in (as their habitat) flesh cannot please God. Heb. 11:6.

(2) The Spirit. Thinks on the things of the HS. Has life and peace. Satisfaction in this life with growing twd eternal life. By inference he is subject to law of God and pleases God.

(3) The Difference, 9. Presence or absence of HS determines whether or not saved. Note reciprocal indwelling, we are in HS and HS in us. Jn. 14:20. Dwell as permanent abode. Note tact by changing to impersonal "any man" in negative. Spirit of X appropriate bec. X sends HS to implant the new life of which X is the head. X made equal to Spirit of X in vs. 10. 2 Cor. 3:17.

## b. From physical death, 10-11.

The reason for death, because of sin, that is the sin of Adam in which we participated, 5:12. We need deliverance and we have a token of it in our human spirit which bec. ~~implanted by~~ HS is life on account of the righteousness of X. /connected with HS The assurance of deliverance, 11. The indwelling presence of HS assures us of future bodily res. Spirit of Him (i.e. God) who raised Jesus from dead. Here res. of bel. connected with X as so often in P.

## B. Exalted Living, 12-17.

## 1. We have life in the Spirit, 12-13.

a. Its necessity. We are under obligation to live in the HS. (Under obligation to witness, 1:14; to live, 8:12; to love, 13:8\*). Sanctification is not a luxury; it is a necessity. If not, we must die. *Life out of death = X's living.*

b. Its nature. Continual mortification (pres.) of doing s of the body. HS should permeate every activity of body, 1 Cor. 10:31.

## 2. We have leading by the Spirit, 14-15.

We are led into a life of holiness. Not illumination as Jn 16--diff. emphasis here. That makes us conscious of our sonship. Positively. Negatively this leading is not bondage as law was. That is proved by the fact that God is our Father. This is witnessed to by HS of adoption (son-placing). The emphasis is that the HS tells us that God is our Father, not that we are sons. in this vs. Abba (Aramic), Father (Grk) in Mk. 14:36; Gal. 4:6 here only. X used Abba bec. in times of stress you revert to native tongue. Mark added the meaning and formula was preserved. Two languages show equality of Jew and Gentile today.

3. We have a legacy witnessed by the Spirit, 16-17.

- a. The witness. HS witnesses <sup>with</sup> our human spirit. The spirit is neuter should be tr. "ne" cf. Jn. 16:13-14 ekeinos. When we say Father, God says child. Our spirit is the consciousness that we've passed thru an experience. HS is ours and we know that. Have 2 witnesses and that establishes it. Third is the Word, 1 Jn. 5:13. Fatherhood before sonship--approach is from divine standpoint.
- b. The result. Children, heirs (part of it recd. now; most of it to come), joint-heirs, and ~~co~~-sharers of X's experiences. One becomes an heir by (1) being born in a family, (2) adoption, (3) marriage. Xn has all three. God doesn't die; the inheritance is Himself and allowing us to be with Him forever. If we share what He has, we must share what He did--suffering, Phil 3:10. Have guidance, adoption, witness, heirship thru Spirit.

C. Expectant Living, 18-30.

1. Its Attestation, 18-25.

- a. By contrast, 18-~~1~~ I reckon--I judge after calculation made. "The adjective worthy comes ... from ago, to drive, cause to move, and denotes strictly a thing which is heavy enough to produce motion in the scale of the balance." 2 Cor. 4:17--eternal weight. Shall be revealed--lit. bound to be revealed. Its certain.
- b. By creation, 19-22. "Ourselves also" of vs.23 shows P is here discussing inanimate creation. It also waits for our glory to be revealed bec. it was subject to vanity (without result, ineffective, that which does not reach its end, disappointing), not willingly (but rather bec. of man's fall--God had given man dominion over earth and when he fell nature had to also bec. nature couldn't have dominion over man, hence God cursed earth). All this was done by God who did it in hope that eventually it would be reversed. Vs.21 says it shall be (cf. Isa. 11, 35 which are the beginnings of it in M). In meantime there is groaning. Is this evolution?
- c. By Christians, 23-25. We groan also waiting (often used of X's coming, 1 Cor.1:7; Gal.5:5; Phil 3:20; Heb.9:28) for adoption and redemption of body. But we are saved in (not by) hope and so we patiently wait.

2. Its Assurances, 26-30.

- a. Prayer of the Holy Spirit, 26-27. 3 groanings, creation, Xn, HS. His groaning with us is a guarantee of future redemption, for He is given as an earnest. Vs.23 says we have firstfruits of HS and this guarantees full harvest. He helps our whole weakness but esp. as it is manifest in prayer. We don't know what (not how) to pray for bec. of our limitations. He prays thru us (hearts) and acc. to will of God with unutterable groanings. God understands bec. this is God praying to God. Eph.6:18, Jude 20.

2<sup>b</sup>. Providence and Purpose of God, 28-30.

a.) Providence of God working on our behalf, 28.

All things has esp. in mind the sufferings of the context. God is conformity to X. Limitation is those who love God (human side), called ones (divine side). Some mss add "God causes to work".

b.) Purpose of God working on our behalf, 29-30.

Purpose of vs. 28 is basic. On that is foreknowledge (lit. fix his regard on, includes loving favor and choice). On purpose also rests predestination (final form of the choosing. Used only in connection with saved people). Process is calling (effectually), justifying, and glorifying. Sanctifying is missing bec. that's one place human cooperation necessary. "Most daring vs. in N.T." bec. glorified is aor. (not future) like other verbs. It's as good as done in God's mind. It's a 100% process all the way.

D. Exultant Living, 31-39.

1. No chance, 31-32. What shall we say to all that has been said. We can only be thankful bec. God is for us; therefore, no one is against us, and He proved it by sending X and proves it by giving us all things (vs.28). 5:10 shows God was once against us. 1st class condition
2. No charge, 33-34. Satan primarily charges, but to no avail since God is the judge and justifier. We are declared righteous and this is not going to change tomorrow bec. it is based on the facts of 34. Death of X (removed guilt of sin), resurrection of X (bestowed life), exaltation of X (gives Him all power), and intercession of X (takes care of our weaknesses and sins). Exaltation may emphasize advocacy and intercession emphasize our weaknesses only.

"There is no ground for condemnation since X has suffered the penalty; there is no law to condemn us since we are not under law but under grace; there is no tribunal for judgment since ours is now a Throne of Grace, not a judgment; and, above all, there is no Judge to sentence us since God Himself, ~~the~~ the only Judge, is our Justifier."

3. No change, 35-39.

Love of God remains the same in all circumstances. P started with biggest question, that of sin (vs.31-34), now moves to lesser things. P had experienced these things and saints of all ages too (hence the citing of Psa. 44:22). Peace of our times is unusual. More natural to be as the martyrs. In all these things we are super-conquerors. Xn harnesses his foes; turns enemies into helpers; uses obstacles for growth. But it takes supernatural strength. Triumphant conclusion, 38-39.

I stand persuaded (perf). Nothing shall separate from love of God in X. Includes, the most extreme conditions of life (life and death which ushers us into the presence of God); the most potent orders of beings in the universe; the possibilities of time; everything involved in space; and anything and everything to be found in creation. Us is in emphatic position.

*12:1-2 immediately follows.*



SECTION FOUR: RIGHTEOUSNESS VINDICATED . DISPENSATION. SOVEREIGNTY.  
 9:1-11:36. "Why did God reject Israel?"  
 Wisdom of God Revealed.

In one sense this section is parenthetical bec. it turns from the general train of thot of Grace to Israel. In another sense it is closely linked with rest of Epistle bec. it reconciles the "no difference" question. What becomes of the covenants of God to Israel. Are they but scraps of paper. "The God who is heralding His righteousness in the Gospel is charged by these critics with unrighteousness in relation to Israel." Harrison. "How is this new scheme of righteousness and salvation apart from law consistent with the privileged position of the Jews?" Sanday.

I. ISRAEL'S PAST. ELECTION. THE SOVEREIGNTY OF GOD. 9:1-29.

A. Paul's Sorrow, 9:1-5.

1. Its Statement, 1-3. Grief.

- a. Its sincerity, 1. It is made in union with X. It is made in concurrence of his own conscience with HS. Christ, conscience, Comforter.
- b. Its intensity, 2,3. Great grief (as a state of mind). Unceasing lamentation of heart. (Anguish or smart of the heart). Wish to be accursed if Israel could be saved. Impf. ind. makes wish past, unfinished past "so that this expression takes away from the wish all possibility of realization."

2. Its basis, 4-5. Glory.

Advantages of Israel made P grieve more.

- a. Name. Israelites implies all the promises of cov. relationship.
- b. Adoption. Selection as God's family, Ex.4:22. /Gen. 32:28.
- c. Glory. Shekinah glory. God's presence. Ex.16:10.
- d. Covenants. More than 1 but prob. not including law.
- e. Law. Mosaic law.
- f. Temple service.
- g. Promises. Especially the Messianic ones.
- h. Patriarchs.
- i. Christ. Verse should be punctuated as KJ asserting that X is God. Some put period after flesh but o on excludes that.

B. God's Sovereignty, 6-29.

1. Declared, 6-13.

- a. God's choice was not based on natural generation, 6-9.

Promises of God not made void by this problem of 1-5. All of Abraham's natural seed not included in the promises. They were not to the seed but to the promised seed. Ishmael was seed of Abr. (Gen. 21:13). Isaas, promised seed.

- b. God's choice was not based on human merit, 10-13.  
 Both Jacob and Esau were in line of promise and should be equal. God disturbed normal order and made special selection. History proves sovereign choice. God has right to make a distinction, bec. there is no merit in humanity and God is in debt to no one. Individual election in Jacob with national aspect in view. Can't God therefore offer salvation to Gentiles now? Natural generation and merit mean nothing.

## 2. Defended, 14-29.

## a. Because God is all-merciful, 14-18.

Question of 14 arises bec. of preceeding. If God chose Jacob for no good in him, is He not unrighteous? Answer is emphatic NO. Conclusion would be, if God is unjust, then the principles just laid down are not true. P answers from Scripture as if to say, That ought to close the matter. They are the ppinciples God had declared to be His in the Scriptures the Jews rely on.

(1) Moses, 14-16. Example is from Exod. 33 after sin of golden calf. Deserved judgment, but God freely showed mercy. "When every Israelite had lost all title to everything God had to give, then God retreated...into His own sovereignty that He might not cut them off." Darby, see his note quoted by Newell 367. If any were to be spared it must be by God's mercy. Who wants to be dealt with in righteousness? So then, it must not be of human resolve (cf. Ex. 19:8) or of human effort bec. that fails, but of God who is merciful. GThomas links this with trend of thog this way, "All men are sinners, and as God pardoned Israel when they were rebels, why may He not pardon the Geniltes also?"

(2) Pharaoh, 17-18. This is one who did not receive mercy. Like Esau. God still acts in freedom in regard to severity. He is perfectly righteous in doing this. "raised thee up" means brot thee on stage of history and/or preserved thee instead of instantly killing him on acct. of his sin.

Note on hardening of Pharaoh's heart.

1. God hardened it 10 times. Ex.4:21;7:3;9:12;10:20,27;11:10;14:14,8,17.
2. Pharaoh hardened his own heart 10 times. 7:13;8:15;9:34,35; 8:11,28; 13:15; 7:14,22.

God made the test; Pharaoh chose to resist grace; God directly preserved his life; Pharaoh got worse.

"The reconciliation of God's sovereignty and man's responsibility is beyond our power. The Bible states and emphasizes both, and then leaves them. We shall be wise if we do the same."

## b. Because God is all-powerful, 19-29.

Second objection is, how can God blame those who can't resist His will? Moral distinctions would be at an end if God's power were shown to be incompatible with human responsibility. P answers by saying that this is not the question. The question is one of reverent attitude to God. He cites human responsibility and failure in next chpt. This objection is an irreverent equalizing of man with God. Shedd.

(1) The Divine Right, 19-21.

He is the Creator, we are the creatures. Then uses illus. as P often does when doctrine gets difficult, cf. 1 Cor. 15. God has power to mold beings (already created probably) to different destinies.

(2) The Exercise of it, 22-24.

His rights are exercised in long suffering on , first, the vessels of wrath, and vs.23 on vessels of mercy (which were wrath before saved). He prepared before the vessels of mercy. Of wrath are fitted (doesn't say that God did it--very striking and shows there is no double predestination. Neither is the emphasis on man's responsibility--they are simply equipped for destruction.)

(3) The Scriptural Anticipation, 25-29.

P makes two points here. In 25-26 from Hos. 2:23; 1:10 he shows that there are to be vessels of mercy found among the Gentiles.

In 27-29 from Isa. 10:22,23 he shows that the great bulk of Israel must be conceded to be vessels of wrath.

vs. 28 refers to fact that judgment on other than remnant will come speedily.

## II. ISRAEL'S PRESENT. REJECTION. THE RIGHTEOUSNESS OF GOD, 9:30-10:21.

Israel is the cause of her own rejection. A summary statement of this is given in 9:30-33 which is the beginning of this section. Then the particular reasons are developed in chpt. 10.

Intro. Summary. 9:30-33. (1) The Question, 30-31. If the Gentiles are called (v.26) and they didn't pursue righteousness, isn't it a paradox that the Jews who sought it didn't attain it? Law of righteousness means a rule of life which would produce righteousness. (2) The Answer, 32-33. They sought it the wrong way. The Jews' avoidance of faith and insistence on works is due to the guilt of Israel is stumbling at X. (Stumble means to strike foot against). Isa. 28:16 LXX and 8:14. Stone of stumbling to unbelievers; the One who guarantees sufficiency (not ashamed, not disappointed) to believers. Note 3 words--righteousness, faith, whosoever. These are the 3 ideas developed in next chpt as specific reasons of guilt.

A. Because they rejected the righteousness of the gospel, 10:1-4.

1. Paul longs for it for them, 1. His prayer was tending to their salvation (Lit.) Might have included more than we think bec. of 11:26.
2. They strive for it, 2-3. Zeal but not epignosis. Had knowledge but not this discernment. Didn't know about the righteousness which God gives. They tried to work. You can be sincerely and even zealously wrong.
3. Christ provides it, 4. Jews had tried to be righteous by law; P. now rules that way out. Only other way is by faith. Telos means termination, not goal, here. Are unbelieving Jews under law today? I say no bec. of rent veil. The righteousness is to everyone who believes; the end is there whether believe or not. Of course, world is under a law as always has been.

B. Because they rejected the freeness of the gospel, 10:5-11.

1. The contrast, 5. The law said, do, do, do. The standard of the law was do it and live in it (lit.) The vs. is not promising life by the law--its a ministration of death--but is saying that you must do the whole law completely and always.
2. The Statement, 6-7. Deut.30:12-14. Moses spoke this at end of life looking forward to days when Israel would break the law and need grace. The gospel is free bec. no one can ascend to heaven to accomplish the Incarnation or descend to accomplish the resurrection. Can't do these things and don't have to bec. they are done.  
Can human merit add anything to the tomb ~~or~~ or attain to the heights of heaven? No, it is finished.

Reference is to Ascension  
& Resurrection on  
which is an assumption

into the Ascension

STANDARD B & P "NOTEAR"

B & P "NOTEAR"

- \* 3. The Acquisition, 8-10.  
It is accessible. This is the word (9,10) which the Jews need to be saved. Note the interpretation is that this is for the Jews (and may be what they will say at 2nd coming) and stresses confession, Jn. 12:42-3, Acts 2:38. By application it applies to Gentiles who should believe in risen X and confess Jesus as Lord for safety.(salvation). In other words, ultimate salvation is proved by works. Newell has good reconciliation of Jewish aspect of this.
- \* 4. The Assurance, 11. We will have boldness in day of judgment. 1 Jn.2:28; 4:17. No disappointment. Note it is based on Scripture not feeling.

C. Because they rejected the universality of the gospel, 10:12-21.

1. Declared, 12-13.
  - a. The character of God, 12. God receives all. No difference in sinfulness, and no difference in wealth of God's grace.
  - b. The Promise of God, 13. Joel 2:32. Whosoever.
2. Described, 14-17.  
"A universal apostolate is therefore the necessary corollary of a free and universal salvation" Godet. 5 how's every Xn ought to face here. This is a missionary chain in reverse. Call, believe, hear, preach, sent. And there's nothing more wonderful than being a preacher (How beautiful are feet). Isa.52:7. Sending refers to Divine sending. Vs.15 also includes that that Israel had heard--the messengers had been sent. Results in 16-17. Some reject, some believe. Word in 17 is rema and X is prob. objective gen. It's the spoken message about X. Newell evidently makes it subj.gen. Rejection of 16 is no warrant for not sending gospel to world.
3. Disregarded, 18-21.
  - a. In spite of hearing, 18. Israel and all world heard and prof is from Psa. 19:4. P. evidently means more than the testimony of nature here for even Psa. 19 speaks of testimony of Word of God. That's prob. in his mind when he quotes from the Psalm.
  - b. In spite of knowing, 19-21.  
Yes, for Moses (Deut. 32:21) and Isaiah (65:1-2) warned them.

Universality of gospel, 12; simplicity, 13, patience of God, 21. Zeal without knowledge, 2; knowledge without discernment, 2b; leads to false idea of righteousness, 3. (Righteousness may be of self; God; mixture--only God's avails).

### III. ISRAEL'S FUTURE. SALVATION. THE FAITHFULNESS OF GOD. 11:1-36.

In ch.9 P has shown that God was perfectly free as creator to reject Israel. Tho God elected them He did not lose the right to take severe measures against them. In ch.10 P shows that Israel deserved to be rejected and that there was real ground and moral necessity for it. In ch.11 he comes back to the original unexpressed question, Has God cast away His people. The answer is an emphatic NO. No, for three reasons.

- c. Against presumption, 22-24. Only by continuing in God's goodness can Gentiles hope to experience it. God can easily regraft the natural branches, the Jews. The restoration of the Jew is more probable than the salvation of the Gentiles had been.

C. The Duration of Israel's <sup>National</sup> Rejection, 25-32. (Not permanent).

1. Because it is only until an event, 25.

Only possible meaning of achri hou is "until"--Thayer.

That proves that the rejection is not permanent.

What does the fulness of the Gentiles mean?

- a. It is a mystery--not revealed in O.T.
- b. It comes before all Israel is saved.
- c. It is not the salvation of all Gentiles bec. that is not taught anywhere in Script.
- d. It is not equivalent to the times of the Gentiles bec. this is a political term beginning with Nebuchadnezzar and ending at the second coming.
- e. It is a spiritual term having to do with the time before the second coming of X and salvation of Israel. Therefore, it is the full number of Gentile believers in this age and comes to completion at the rapture. It is the Church (it of course includes the remnant of Jews, but church is predominantly Gentile, Acts 15:14).

2. Because all Israel is to be saved, 26.

Amillennialist has to bel. that all Israel is all believers. If new covenant is to church then Israel must be the church. Allis evidently hold this. Many amills have to admit on basis of exegesis that Israel means Israel but say it refers merely to individual salvation of Jews today, not national salvation. "'All Israel' is to be understood as a designation, not of the whole nation, but of the whole number of the elect out of the ancient covenant people." Berkhof. We believe it is the national restoration and salvation. Setting aside was national; restoration must be too.

The time of this is the 2nd coming--when Deliverer comes out of Zion. Zion is "the entire city of Jerusalem" Thayer, cf. 1 Kg.8:1; Isa.2:3. Quote from Isa.59:20-1 where says He comes to Zion. Must come to Zion if comes out of Zion. Anyway, it's clearly at coming of X.

3. Because the new covenant is to be established, 27.

Quote from Jer.31:31. Taking away of sins means restoration to favor.

4. Because of the nature of God, 28-29.

Even tho rejected now (enemies for your sakes, cf. v.11) God's attitude toward them doesn't change. Gifts refer to their aptitudes which God gave them; calling to their election. God will finish His work thru them

5. Because God will have mercy on them, 30-32.

Thru faith, whether individual (v.31) or national (v.32).

Closing doxology, 33-36. Tho P has vindicated God in all His dealings, he admits that His judgments (decree) and ways (acts) are unsearchable. Contemplation of sovereignty should result in worship and giving God glory. vs.33--depth of Divine wealth; of divine wisdom. vs.34--no man had a part in the wisdom. Isa. 40:13. vs.35--no man could possibly repay the divine wealth. vs.36--conclusion--God needs no recompense for He is the source, agent, final goal of everything. "We have learned Paul's meaning (in these chpts) only when we can join in this ascription of praise."

## A. The Extent of Israel's Rejection (partial), 1-10.

1. Proved by Paul's own case, 1.  
Tribal relation shows he is not a proselyte. This proves that an individual Israelite can be saved. But question of national salvation is in view, but P is prob a type of future national salvation of Israel, 1 Tim. 1:16; 1 Cor. 15:8. At any rate the illustration shows God has not rejected His people. Note that each of these 3 chpts. begins with a personal reference.
2. Proved by the remnant, 2-6.
  - a. Stated, 2. "In the words 'his' and the phrase 'whom he foreknew' there is double proof that Israel, though for the present rejected is not cast off."
  - b. Illustrated, 3-4. The apparent and real situation concerning a remnant in Elijah's day (1 Kg. 19:10-18) is used as illustration.
  - c. Applied, 5-6. Today there is a remnant too, but of grace. These are the believing Jews. E.G. the 3000 on day of Pentecost.
3. Proved by contrast with the disobedient, 7-10.  
A remnant (election, v.7) is elect but the rest were hardened (not blinded as KJ). "He uses a colourless passive without laying stress on the cause". Vs.8--lack of discernment; vs.9, false security in their ceremonies (table is emblem of material pleasures which follow reliance on ceremonies they followed); vs.10, spiritual bondage. Note that God is the agent in vs.8. (Vs.8 is almost a summary of ch.9; vs. 9 of ch.10; vs.10 of ch.11). Quote from Isal 29:10 and Psa. 69:22. There is still a remnant. Nationally they are hardened; individually they may be saved today.

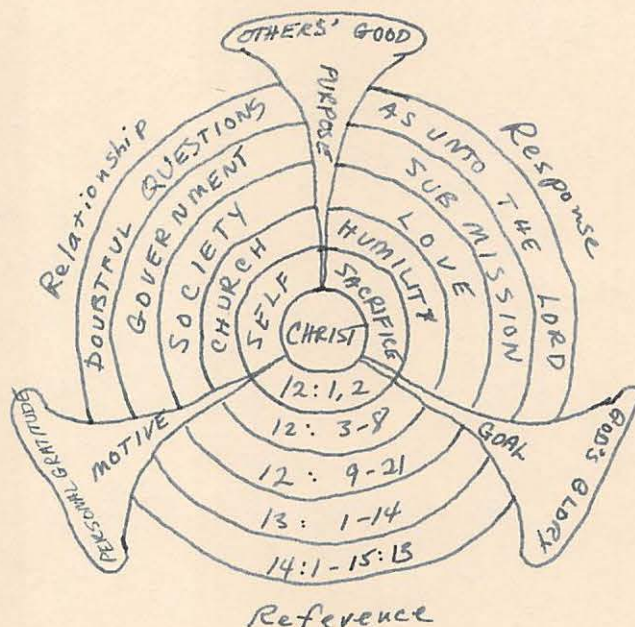
Note from Thomas: (1) Paul is a monument of Divine Mercy, 1. (2) Jewish nation a monument of Divine Faithfulness, 2. (3) Godly Remnant a monument of Divine Grace, 4-6. (4) Rebellious majority a monument of Divine Justice, 7-10.

## B. The Purpose of Israel's Rejection, 11-24.

1. To facilitate the progress of the gospel among the Gentiles, 11a,b.  
In the early church Israel was a hindrance to the salvation of Gentiles. So God set them aside for the Gentiles' sake.
2. To provoke Israel to emulation, 11c-15.  
End result is that Israel may be saved, and not persecuted as many Xns do today. P himself preached to Gentiles (vs.13 shows that Roman church was predominantly Gentile) for this reason. On vs. 15, cf. Ezek 37. Seems to point to national restoration.
3. To admonish the Gentiles, 16-24.
  - a. Against boastfulness, 16-18.  
Bec. Israel is holy, v.16; and is the root of the olive tree into which Gentiles are grafted. Doesn't say Israel is the olive tree; it seems to be the place of privilege and Israel was the first to occupy it. Gentiles now have the place of privilege, but the branches broken off, the root remains (covenant to Abraham). Cf. Matt. 21:33-41,43.
  - b. Against pride, 19-21. Judgment of Israel ought to be a lesson to Gentiles who also will be judged (Matt. 25:31). Gentiles ought to cultivate reverential fear, for God will not spare them if they act as Jews did.

## 2. Freedom from the flesh, 5-11.

Same subjects as chpt. 7. In 8:1-4 P says you can't be ~~just~~ holy unless justified. In 5-11 he says you can't have been justified unless you prove it by being holy.



The Christian's Expanding Spheres of Service. N. Harrison. His Salvation, p. 115.

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 A.C. Crebelin - The Jewish Question. - on ch 11.

SECTION FIVE: RIGHTEOUSNESS PRACTICED. APPLICATION. SERVICE.  
 12:1-15:13. "How Should a Saved Man Walk?"  
 Will of God Revealed.

I. RIGHTEOUSNESS PRACTICED IN RELATION TO SELF, 12:1-2. *Sacrifice*

A. It requires presentation, 1.

1. The Basis of it. Mercies of God. Beseech, not command.
  - a. Justification of 3:21-5:21.
  - b. Sanctification of 6-8.
  - c. Glorification of 8. What are a few years in return for eternal /salvation?
2. The character of it.
  - a. Voluntary. Present is same as yield in 6:13, 16, 19.
  - b. Complete. Your bodies. Thru them we have the relations to others spoken of in rest of section and hence must be yielded.
  - c. "If He is not Lord of all, He is not Lord at all."
  - d. Sacrificial. Live, not die for X.
  - e. Definite. Service, not just a feeling.
  - f. Logical. "The service which rationally corresponds to the moral premises contained in the faith which you profess. "If you can't trust the One who died for you, whom can you trust?"

B. It requires separation, 2a.

1. Its constancy. Presentation is once-for-all, aorist inf. Vs.2 points the ways for keeping bodies yielded. Pres. impv. Keep on not being conformed, etc.
2. Its character. Conformity is hypocrisy. Same root as 2 Cor. 11:14. Inwardly Xns; outwardly worldly (schema). Non-conformity is opposite; no venerate of world. Only other occurrence in 1 Pet. 1:14. It is not doing what the world does and bringing X in. It is not imitation; it is separation. Popularity, dress, looks, security, etc. We use but not abuse world.
3. Its necessity. Age is evil (Gal.1:4; 1 Jn.2:16); X redeemed us from world (Gal.1:4); world hates X and those who are His (Jn. 15:18-19); world is not permanent (1 Jn.2:17); Satan is world's god (Jn.12:31); conformity to world impedes God's program of conformity to His Son.

C. It requires transformation, 2b.

Not doing things doesn't necessarily guarantee anything. The secret is deeper--transformation.

1. Its method. Power of HS. 2 Cor.3:18. Eph.5:18.
2. Its center--mind. "The mind is the faculty by which the soul perceives and discerns the good and the true." But total depravity extends to mind too, and in Xn it often makes us see things in a purely personal light. Col.2:18, cf. Rom.8:7; 1 Cor.2:16; Phil.4:7. Renewing is acc. to God's standard--His holiness as revealed to us in X.
3. The results. Will of God known (implied in dokimazo-discern); will of God done (follows from 1st); will of God enjoyed (bec. it's good-no evil in it; acceptable to us; perfect to God and us.) Trust the nail-pierced hands of love.



## II. RIGHTEOUSNESS PRACTICED IN RELATION TO THE CHURCH, 12:3-8. Humility.

- A. The call to humility, 3.  
It is issued to all Xns for all have some gift, Eph. 4:7. Play on word thing (soberly is a compound--right mind). What makes us humble? Remembering that there is diversity (no Xn has all gifts) and that the diversity depends on God.
- B. The Reason for humility, 4-5.
- Unity. One body. 1 Cor.12:12-27.
  - Diversity. Many members.
  - Harmony. Members of one another to exercise my gift and not to try to exercise others.
- C. The expression of humility, 6-8.
- Prophecy in proportion of faith of vs.3. Within limits of his own trustful insight. 1 Cor. 14:3.
  - Minister is to stick to ministering and not prophecy. Used in stricter sense of help of bodily needs, 1 Cor.16:15; 2 Cor.8:4.
  - Teacher (one who explains harmony of Divine plan) sticks to that.
  - Exhorter should abide in that gift. Acts 4:36.
  - Giver (of one's own wealth, not church's-need diff. word). Simplicity has secondary meaning of generosity, 2 Cor.8:2; 9:13. Also means without haughtiness. This may be primary from context.
  - Ruler--over spiritual or temporal things with zeal.
  - Shower of mercy (any act of kindness--visiting sick) with hilarity. "Joyful eagerness, amiable grace, affability going the length of gaiety, which makes the visitor a sunbeam penetrating into the sick-chamber and to the heart of the afflicted."

## III. RIGHTEOUSNESS PRACTICED IN RELATION TO SOCIETY; 12:9-21. Love.

Both Xn society and world's society in view here. Love is predominant. Start in the sanctuary and work out. No two standards of conduct--one in church and one in world.

- A. Toward sympathetic elements, 9-16.
- Let love be without mask--actually feel the love you show.  
Let love be pure--abhor evil and cleave to good.  
Let love be real, vs.10. Let love be humble, 10b.  
Let love be zealous--business doesn't mean business world but busy-ness. "Be not lazy as to what you ought to do." Eccl.9:10.  
Let love be earnest--lit. boiling in spirit. Genuine-serving Lord.  
Vs.12--love's buoyancy (rejoicing), endurance (Patient), devotion (Prayer). Love unselfishness 13a. and largeness 13 b.  
On hospitality cf. 1 Tim. 3:2; Tit.1:8; Heb. 13:2; 1 Pet.4:9.  
Vs. 14--love blessing (this is adverse).  
Vs.15--love interesting itself in others.  
Vs. 16--love forgets itself. Condescend should be "carried away with"  
Avoid cliques; accommodate self to others whose tastes are different from ours.
- B. Toward hostile elements, 17-21.
- Exercise forbearance, 17-19. No revenge; peace; committal to God.  
V.18--if possible refers to conduct of the other one involved;  
lieth in you--refers to your own discipline. Takes 2 to quarrel.
  - Exercise beneficence, 20-21. Return good for evil and this brings the true victory.

## IV. RIGHTEOUSNESS PRACTICED IN RELATION TO GOVERNMENT, 13:1-14. Submission.

## A. The Manner of good citizenship, 1-7. Obedience.

## 1. Reasons for obedience, 1-5.

- a. Government is ordained of God, 1. Nothing is said about form of govt--only fact that power (sing.) comes from God.
- b. Resistance is unto God, 2. May expect to receive judgment (from men, not eternal).

"There is nothing to show that the submission required by Paul includes active co-operation; it may even show itself in the form of passive resistance, and it does not at all exclude protestation in word and even resistance in deed, provided that to this latter there be joined the calm acceptance of the punishment inflicted." Godet. Cf. Acts 5:29, 40-42.

- c. Govt is for good. Civil govt has a providential purpose, for rulers are servants of God. Only fear if you are an evil doer. Don't make govt equal to the world. There may be similarities but they are different spheres. Gen. 9:6.

## d. Conscience's sake 5.

This looks back to vs. 1--let every soul. Submission comes from innermost being. But conscience also limits here, for when govt violates law of God, then one must protest; but at same time one must be ready to take punishment.

## 2. Manifestations of obedience, 6-7.

- a. The reason, 6. Since rulers attend continually on their duties they have to be supported and that comes by taxes.
- b. The ways, 7. Dues (personal or property taxes); custom (duty on export and import); fear (bec. they have power of life and death); honor (courtesy to all in office.) Even if it's corrupt, Lk. 21:2,3. 1 Pet. 2:13-17.

## B. The Motives for good citizenship, 8-14.

## 1. The Law of Love, 8-10.

The law of love guarantees a law-abiding life. Love is the solid support of justice. This is related to the first vss. Owe no man anything. Same word as dues of vs. 7. Double negative. Very strong and refers to money debts. Doesn't mean you can't ever borrow, but always ought to be able to meet obligations. After money debts are paid, fulfill obligation to love one-another. Love fulfills the lower standard of the law. Every Xn ought to do at least this.

## 2. The Coming of Christ, 11-14.

- a. Expectation, 11. Based on knowing the kairos and waits for complete salvation at coming of X.
- b. Exhortation, 12-13. Everything characteristic of darkness is to be laid aside, and everything appropriate to the day be put on. Honestly in 13 should be decently. Intemperance (riot, drunk); impurity (chambering is unlawful intercourse and wanton acts); discord (strife and jealousy--includes idea of party strife which is still among believers).
- c. Equipment, 14. Put on X for sanctification (not salvation tho Augustine was saved from this passage). Be clothed. Second, don't make provision for flesh. Acts 19:19.

V. RIGHTEOUSNESS PRACTICED IN RELATION TO DOUBTFUL THINGS, 14:1-15:13.  
As Unto the Lord.

- A. Do not Judge one another. Mutual consideration of one another, 14:1-12.  
Conduct in relation to self.
1. Because God has received both, 1-3. We must receive him, but not to discuss his doubts (v.1). Be tolerant whether weak or strong.
  2. Because we are servants of God, not one another, 4. If the strong brother is wrong, God is still able to hold him up.
  3. Because we differ conscientiously, 5-6. Some can do things other can't.
  4. Because we are under the Lordship of X, 7-9. What guides us in deciding what we can do--Lordship of X. That's why He died and rose.
  5. Because we all shall be judged, 10-12. Vs.10 indicates that God will judge the brother; vs. 12 indicates that we should judge ourselves now before judgement seat of X.
- B. Do not Offend one another. Mutual bearing of one another, 14:13-23.  
Conduct in relation to others.
1. Because of duty, 13-19. This section is addressed to strong one ~~we~~ to use his liberty in love. No need to say these things to the weak bec. the weak is bound by his own scruples, but strong can use or not at his pleasure. So he needs the limitation.
    - a. Stated, 13. Don't put a striking against (result: wound) or an obstacle (result: fall) in brother's way.
    - b. Expounded, 14. The doubtful thing may be perfectly all right, but not to the one who doubts. If a weak brother doubts then limit your stronger liberty bec. it's wrong to him.
    - c. Explained, 15b-19. Reasons for so doing.
      - (1) For your own sake, 16,17 (It really doesn't make any diff.,v.17)
      - (2) For Christ's sake, 15b,18. By serving Him in peace, joy, etc.
      - (3) For brother's sake, 19. Build him up.
  2. Because of fear, 20-23.
    - a. Fear of offending brother, 20-21. It's a little thing to give up something in the light of the awful consequences of offending a weaker brother or weakening him.
    - b. Fear of offending God, 22-23. If you have faith, keep it in private i.e. if you're going to shock someone, do it in private, 22. But if there's any doubt, then that's sin and don't do it. "Whenever you are in doubt, give X the benefit of the doubt, and if you cannot do a thing as X's follower, do not do it at all." Thomas.
- C. Do imitate Christ, 15:1-13. Conduct in relation to God.
1. The Pattern, 1-3. Please not ourselves bec. X did not.
  2. The Power, 4-6. Scripture, vs.4; and prayer which links us to God,v.5.
  3. The Purpose, 7-13.
    - a. To glorify God, 7,11.
    - b. To preserve the unity of the body which X bought by His death,8-13. Deut. 32:43; Psa. 18:49; 117:1; Isa. 11:10. Gentiles need to remember that a Jew saved them; Jews that X came to save Gentiles.

Additional outline on 15:13.

1. The Promise.
  - a. Its pronouncement--joy and peace. Active and passive. In light of context there is a relation to conduct. Won't have it if over-scrupulous or watching brother all the time.
  - b. Its purpose--abound in hope. Looks to future. Cf. vs.12. Neither pessimism or optimism, but hope. Tit12:13.
2. The Provision.
  - a. Its source. God of hope. Only time. God who gives, sustains, crowns hope.
  - b. Its supply. Power of HS. Sphere of life.
  - c. Its secret. In believing.

EPILOGUE, 15:14-16:27.

A. Personal matters, 15:14-33.

1. His preaching, 14-21.
  - a. Its source--grace given of God., 15. upo-divine interposition.
  - b. Its purpose--minister. Means public functionary. Public presenting of God to Gentiles and then the Gentiles to God as an offering. Note boasting in 17; humility in 18.
  - c. Its accreditation, 18-19a. Acts 19:11-12; Acts 28:3-6.
  - d. Its scope, 19b. 1400 miles.
  - e. Its ambition, 20-21. Quote Isa. 52:15. Ambition in 2 Cor.5:9; 1 Thess. 4:11.
2. His plans, 22-29.
  - a. Previously hindered from coming, 22.
  - b. Present prospect of coming, 23-24.
  - c. Immediate need of going to Jerusalem, 25-27.
  - d. Promise to come afterward, 28.
  - e. Assurance of fulness of blessing, 29.
3. His Prayer requests, 30-33.
  - a. The motives, 30a. For X's sake--the feelings towards X that actuate you. The love of the HS who made them love him even tho they hadn't seen him.
  - b. The method, 30b. Aganize. Used of contentants wrestling in games and prayer is a wrestling against Satan. 1 Tim.2:8.
  - c. The requests, 31-33.
    - (1) To be delivered from unbelieving Jews.
    - (2) That his service would be acceptable in Jerusalem. Might not be bec. of previous animosities against P.
    - (3) Concn. his coming to Rome. That it might be with joy, i.e. bec. of acceptance in Jerus. That there might be mutual refreshment.
    - (4) That the God of peace would be with them. Appropriate in light of anxieties of these vss.

Note titles of God in this chpt. Patience, 5; consolation, 5; hope, 13; peace, 33.

16:

B. Salutations, 1-16.

1. Phoebe, 1-2. She bore the epistle. Only mention. Sister and a deaconess. I take this is an official title. Male deacons early in church would call for female ones to minister to the women. Some say they are the widows of 1 Tom. 5:3. Cencrea is seaport of Corinth. "which is" pres. ptc. showing she held that office at the time. She had business in Rome and brot letter. They are to help her with her business, bec. she has helped others.

Note: worthy of the gospel (Phil.1:27); of the Lord (Col. 1:10); of the vocation (Eph. 4:1); of the saints (Rom. 16:2); of God (3Jn.6; 1 Thess. 2:12);

2. Aquila and Priscilla. Aquilla head of house, Acts 18:2 but wife had more spiritual discernment, Acts 18:26. Had prob. gone back to Rome from Ephesus. Note that they helped save P's life and the church met in their house.
3. The others.
  - a. The women--Phoebe, Priscilla, Mary, Tryphaena, Tryphosa, Persis, mother of Rufus, Julia.
  - b. The kinsmen, 7,11,21. Newell says relatives; Grk comm. say country-men. Latter better. Cf. 9:3.
  - c. The saints with them, 14,15. Different groups which met together. Church too large to meet altogether and met in small houses. These may be different congregations. 26 diff. persons mentioned; 24 by name.

#### C. Admonition and Closing, 17-27.

1. Admonition, 17-20. Against divisions (doctrine) and offenses (practice). Judaisers may be in mind, bec. their reputation (the church's) was widespread, vs.19, and he was afraid the Jud. might come there. Satan would be bruised quickly (not soon).
2. Greetings, 21-24. Timothy. Lucius, Jason, Sosipater--countrymen. Tertius the amanuensis. Gaius of 1 Cor.1:14, in whose house the church met. Erastus the city treasurer. Quartus, a brother. Nothing else known.
3. Benediction, 25-27.
  - a. Power, 25. Strength for being established comes from God.
  - b. Provision, 25-26.
    - (1) The gospel.
    - (2) The mystery. Of the oneness of the body of X.  
This vs. is a definition of a mystery.
  - c. Purpose, 26--obedience which springs from faith.
  - d. Praise, 27.

Note from Thomas on value of the Epistle.

1. Doctrinal.
2. Practical.
3. Historical. God's dealings with mankind.
4. Dispensational.
5. Philosophical. Of religion, ch.1. Of history, 9-11. Of law, 13.
6. Psychological. Chpt.1, 2, 5, 6,7.
7. Spiritual. Power of God in sal. and sanctification.
8. Prophetical. Ch.11.