

R O M A N S

Notes and Comments

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ABBREVIATIONS

AB	Albert Barnes
ATR	A. T. Robertson
CRE	Charles R. Erdman
HWS	H. Wesley Simons
JD	James Denney
JDT	J. D. Thomas
JM	John Murray
LKGNT	Linguistic Key To The Greek New Testament
MEL	Moses E. Lard
MRV	Marvin R. Vincent
RCB	R. C. Bell
RCT	Richard C. Trench
RHL	Roy H. Lanier, Sr.
RLW	R. L. Whiteside
TDNT	Theological Dictionary Of The New Testament
WB	William Barclay
WEV	W. E. Vine

INTRODUCTION

Condensed From *A Commentary on Romans*
by Moses E. Lard
Gospel Light Publishing Co., 1875

- I. Paul
 - A. His parents - not one satisfying remark in the New Testament.
 - B. Place of his birth - he was born in Tarsus in Cilicia. It was a free Roman city but this is not the source of Paul's "free birth."
 - C. Date of his birth unknown - all dates set have been nothing more than conjecture.
 - D. Not known how he came to be free born.
 - 1. His father may have purchased Roman citizenship.
 - 2. It may have been awarded to one of his ancestors.
 - 3. It may have been conferred on him.
 - E. His stay in Tarsus.
 - 1. How long he lived in Tarsus is only conjecture.
 - 2. His education was primarily Hebrew.
 - 3. His mastery of Greek suggests early learning and much used as opposed to mastery by education.
 - F. Pecuniary condition of his parents.
 - 1. They could not have been low.
 - 2. They had lived long in Tarsus and latterly in most prosperous times.
 - 3. The parents' ambition to educate him with the best showed a proud family with the means to accomplish their wishes.
 - G. Their social position.

1. Their social position must have been high.
 2. The faultless traits of their son are the sure signs of a cultivated family in fine standing.
- H. In the school of Gamaliel.
1. How long he remained with Gamaliel is not known.
 2. It can be safely assumed he was about thirty years old at the time of his call.
- I. His personal appearance - there is only tradition to rely on for any guess at his build or looks.
- J. His powers of endurance.
1. He must have been endowed with powers of endurance.
 2. His body must have been of steel to endure the hardships he went through.
- K. His natural authority.
1. He was a "born king" among men whether as a tent-maker or a proclaimer of Christ.
 2. Without his natural authority he could never have accomplished what he did.
- L. His intellect - he was a man of commanding intellect and no more.
- M. Inspiration.
1. The Holy Spirit is present in the inspired.
 2. The communication to his mind of ideas.
 3. Selecting the words in which the ideas communicated shall be spoken or written.
 4. Endowing with the power of speech.
 5. Conferring the power to work miracles in order to confirm whatever message is delivered.

6. When acting merely for himself he was subject to all the errors any Christian is.

II. To whom did Paul write?

- A. It is addressed to individuals, not a church.
- B. There was a large number of disciples either congregated from other countries or converted on the spot.
- C. It was not one single church or consolidated body.

III. Composition of the church.

- A. There were two classes of Christians:
 1. Jews.
 2. Gentiles.
- B. There would be a natural tendency toward division.

IV. Social position.

- A. It is assumed that it was not made up of:
 1. Aristocratic.
 2. Nobly born.
 3. Very rich.
- B. It must have been the middle class who were:
 1. Powerful.
 2. Virtuous.
 3. The first always to embrace the gospel.

V. By whom was the church planted?

- A. It was not founded by an apostle.

B. Most likely it was the "strangers of Rome" present on Pentecost at Jerusalem.

1. Some had the gifts of the Spirit.

2. Must have had extra advantages to have such distinction at so early an age.

VI. Where was the letter written from?

A. From Greece or the third missionary journey.

B. From Corinth.

1. Phoebe is commended and is from Corinth.

2. Greetings from Erastus, treasurer of Corinth.

3. Gaius from Corinth sends greetings.

VII. When written?

A. Paul wrote the letter and left in time to be in Jerusalem at the Pentecost of 58.

B. He either wrote it in the latter part of 57, or the earlier part of 58, most likely in 58.

VIII. For what purpose?

A. To show Jew and Gentile guilty of the same sins and, therefore, alike.

B. For their sins they were without excuse.

C. They cannot be justified by Law.

D. Justification for both in Christ.

E. Condition of the human race.

1. Effect of Adam's sin.

2. Counter-effect of Christ's death.

- F. To vindicate God's adopting the Jews as preferred and then rejecting them.
 - G. To show why He rejects one and accepts the other.
 - H. To foretell the future of both peoples.
 - I. How to conduct themselves so as to attain eternal life.
 - J. To warn against division.
- IX. Language and style.
- A. Paul's language is bold, vigorous and fresh.
 - B. In style, Paul is characteristic and peculiar.
 - C. We are content with our treasure as it is.

OUTLINE

Justification That Comes From God

I.	Introduction.	1:1-17
A.	Salutation.	1:1-7
1.	Author.	1:1-5
2.	Destination.	1:6,7a
3.	Greeting.	1:7b
B.	Occasion Of Writing.	1:8-15
C.	Theme.	1:16,17
II.	The Need Of Justification.	1:18-3:20
A.	The Sins Of The Gentiles.	1:18-32
B.	Woe To The Critic.	2:1-16
C.	The Sins Of The Jews.	2:17-3:8
D.	Universal Condemnation.	3:9-20
III.	Making Known God's Plan For Man's Justification.	3:21-8:39
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B.	Justification Not Of Law But Promise.	4:1-25
C.	Attaining Justification.	5:1-21
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E.	Result Of Justification – Life In The Spirit.	8:1-39
IV.	The Relation of Justification To The Jew.	9:1-11:36
A.	The Election Of Israel.	9:1-33

B.	The Salvation Of Israel.	10:1-21
C.	The Failure Of Israel.	11:1-36
V.	Applications Of The Justified Life.	12:1-15:13
A.	A Living Sacrifice.. . . .	12:1,2
B.	Grace That Is Given To Christians.	12:3-8
C.	Christian's Personal Relationships.	12:9-21
D.	Christian's Duty To Government.. . . .	13:1-7
E.	Christian's Duty To One Another.. . . .	13:8-10
F.	Christian's Duty To Moral Standards.. . . .	13:11-14
F.	Brother With Brother Relationships.. . . .	14:1-15:13
VI.	Conclusion.. . . .	15:14-33
A.	Personal Plans.	15:14-29
B.	Request For Prayers.. . . .	15:30-33
VII.	Postscript.. . . .	16:1-27
A.	Greetings.. . . .	16:1-24
B.	Benediction.	16:25-27

Adapted from Merrill C. Tenny's *New Testament Survey*

ROMANS

The Justified By Faith Shall Live

1:1 Servant (δοῦλος). A bondservant (body, soul and all possessions).

Called. On the way to Damascus.

Separated. From his mother's womb (Gal 1:15,16).

“Paul is a spiritual Pharisee (etymologically), separated not to the oral traditions, but to God's gospel, a chosen vessel.” ATR

Gospel of God. The gospel of Christ, the apostles' gospel (doctrine), “my” gospel (Paul's, therefore ours because we preach and teach it).

2. The gospel was promised - not a millennial reign!

Jer 31:31-34 cf. Heb 8:8-12; 10:16,17.

The prophets were inspired, therefore the Old Testament is inspired.

3. His human nature from David through Mary without an earthly father.

His conception was miraculous not His birth.

Holy Scripture. 1 Tim 5:18 refers to Deut 25:4 and Lk 10:7, therefore this is claiming both the Old Testament and the New Testament are inspired.

Concerning. This is who the gospel is all about.

His Son. This means God's Son and supernatural.

4. Declared. Marked out. Jesus Himself declared His divinity.

Spirit (πνεῦμα). This is not the Holy Spirit residing in a human body. The divine nature and the human nature combined to produce one person - Jesus.

He is the God-Man, one person - a God who could be hungry and get tired; a man who could uphold all things (the universe).

He did not have a divine will and a human will, He had only one will.

Son of God. This means He is equal with God, that He is God.

When He became a man His nature as God did not change (Phil 2:6,7 cf. Heb 13:8).

He only emptied Himself of the prerogative to take actions by His own power (being God).

Everything He did, He did by the power of the Holy Spirit.

See *The Holy Spirit And Jesus* in the appendix.

Son of man. This means He is also equal with man, that He is man.

With power (ἐν δυνάμει). Determined by power. In other words - the resurrection.

Declared (ὁρισθέντος). Determined. Jesus was marked out or demonstrated to us to be the Son of God - if He had not we would not know the fact that He is the Son of God.

The resurrection showed God's approval on Christ's:

- a. Life,
- b, Teachings and
- c. Claims.

Spirit of holiness. The undefiled inner spirit of Jesus.

"Here it indicates a spirit or disposition of holiness which characterized Christ spiritually." LKGNT

"In contrast with *according to the flesh*. The reference is not to the Holy Spirit, who is being nowhere designated by this phrase, but to the spirit of Christ as the seat of the divine nature belonging to His person. As God is spirit, the divine nature of Christ is spirit, and its characteristic quality is holiness." MRV

Resurrection from the dead. The binding approval. Jesus' resurrection declared Him to be what He truly is - deity.

5. We. Editorial plural.

Grace. The grace received at baptism.

For obedience to the faith. Obedience to the gospel.

The denominational world tries to use the book of Romans to teach that one does not have to do what God says. They pervert Romans chapter four and other chapters to try to teach the false doctrine of “faith only.”

However, the book starts out here by showing one has to be obedient.

It teaches obedience in the middle of the book: Romans 6:17 – “But God be thanked, that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which was delivered you.”

It teaches obedience at the end of the book: Romans 16:26 – “But now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith.”

Obedience (ὕπακοήν). Lit: To hear under = to hear and obey.

For His name. For the sake of Jesus.

6. Among whom. All nations. The gospel is for all (Mk 16:15).

Called. *The* called. This is a noun not a verb.

Just as Paul was called to be an apostle, he reminds them that they have been called to be Christians.

How is one called? By the gospel (2 Thess 2:14).

John 6:44,45 – “No man can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. ⁴⁵It is written in the prophets, And they shall all be taught by God. Therefore everyone who has heard and learned from the Father comes to Me.”

7. Called. The called saints.

Grace. Greek salutation.

Peace. Hebrew salutation.

Called saints. Invited saints.

“The word ‘saints’ denotes those who are separated from sin and separated unto God. They belong to God, as Israel of old, as his own peculiar

people. They should feel obligated, therefore, to live in keeping with such a high calling; they 'should by holy' as he who has called them is holy. Thus 'saints' is a term which expresses an ideal." CRE

8. First, I thank my God through Jesus Christ.

a. All prayers are to go through Jesus Christ. John 14:13 – "And whatever you shall ask in my name, that I will do, that the Father may be glorified in the Son."

b. We are to pray through Jesus, not:

Mary or

Some man or woman (living or dead).

"In penitence and in thanksgiving alike, Jesus Christ is the one mediator through whom we have access to God." MRV

I thank (εὐχαριστῶ). Lit: Good grace.

"First, I thank my God' – even to detach this phrase is to state a precious truth. 'First, I thank my God' – and when one thus begins a letter, a day, a prayer, the bitterness disappears, the clouds drift away, the burden is gone." CRE

This church's faith is proclaimed in all the world even more, it seems, than Jerusalem's.

My God. "Such a sense of personal fellowship, such a consciousness of the love of God toward us as individuals should be experienced by all who come unto God 'through Jesus Christ.'" CRE

9. For God is my witness.

a. Could you call God to be your witness that you serve the Lord and that you pray for the brethren?

b. He wanted the brethren at Rome to know of his love and concern for them.

I serve ... Son. A summary of Paul's life in Christ.

I serve (λατρεύω). This carries a religious undertone, therefore to devoutly serve.

Without ceasing. Constant prayer. Labor or agonizing in prayer is a must (1 Thess 5:17).

10. If by some means.

- a. Paul had longed to see the Roman brethren. However, he had been hindered.
- b. Now he prays that by the will of God he might finally get to see them.
- c. Paul did not realize at this time that he would have to be arrested, appeal to Caesar, survive a ship wreck and a snake bite to make it to Rome.

I may find a way (εὐδωθήσομαι). Lit: a good way (road) I might set upon.

In the will of God. Planning for the future – do not leave God out of your plans (Jas 4:13-17).

To come to you. “His path lay through tumult and prison and storm and ship-wreck; yet this was the way of Providence; it was thus that his own purpose was fulfilled, according to the will of God.” CRE

11. That I may impart to you some spiritual gift so that you may be established.

- a. No apostle had visited Rome or they would have had these gifts.
- b. Only the apostles had the ability to impart spiritual gifts: Acts 8:14-17 – “Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit. For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit.”
- c. The purpose of miracles was to confirm the word (Mk 16:20; Jn 20:30,31).

Established (στηριχθῆναι). Confirmed or built up. Greek passive, therefore it is God who builds up.

12. The result of the gifts is in their comfort and their faith is built up.

13. Strong desire to produce fruit for God.
14. Paul is indebted to them and wants them to collect on this debt. We owe what we know of Christ to the world.

If we do not feel indebted to God and to man our preaching will be perfunctory, pallid, pusillanimous performances.

Greeks - barbarians. God is not a respecter of persons, and neither should we be (Acts 8:14-17).

Wise - unwise. Everyone needs the gospel, there are no exceptions.

15. His whole mind and body is ready to preach Christ to them.

I am ready to preach the gospel to you who are at Rome also.

- a. Paul was ready to preach the gospel.
- b. Many never teach anyone because they are never ready.
- c. 1 Peter 3:15 – “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”
- d. The great commission applies to all. Mark 16:15 – “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”
- e. Paul was ready to preach the gospel, not:
 - (1) Creeds,
 - (2) Opinions,
 - (3) Feelings,
 - (4) Sayings of a pope,
 - (5) What our parents believe or
 - (6) Some denominational system.
- f. Notice that Paul wants to preach the gospel to Christians. The gospel is not for non-Christians only! The great commission says

to teach, then to baptize and then to teach some more. Teaching and learning is a never ending process. The gospel is for all - Jews and Gentiles - non-Christians and Christians.

“He is saying that he is ready, he is prepared, he is eager; if there is any delay, it is no fault of his, no lack of desire on his part, but it due to his circumstances and not to his choice. For the present, God had for Paul other fields of labor, but the delay was wisely ordered; it resulted in the writing of this epistle.” CRE

16. Read this verse with 11:32ff. This argument (reasoning) begins here and ends with 11:32ff.

For I am not ashamed of the gospel.

“But why should anyone be ashamed of the gospel? It has God as its source, Jesus Christ and his plan of salvation its subject matter, the Holy Spirit as its Revelator, the highest ideals as its philosophy of life, and heaven as its ultimate goal. To be ashamed of the gospel is to be ashamed of God, of Christ, and of the Holy Spirit. Should a person be ashamed to be a child of the ruler of the universe, ashamed of being a citizen of the glorious kingdom of Christ, ashamed to be striving for heaven and immortal glory?” RLW

“‘I am not ashamed of the gospel,’ writes the apostle, and possibly he means that he is proud of the gospel. A negative statement is sometimes the most emphatic way of expressing an implied opposite, as for instance ‘not far from the kingdom’ means ‘very near to the kingdom’ and ‘no mean city’ denotes a famous and prominent city. So here, when Paul writes that he is ‘not ashamed of the gospel’ he may intend to say that he rejoices in the gospel and glories in the gospel.” CRE

It is the power of God. “Not merely a powerful means in God’s hands, but in itself a divine energy.” MRV

“The gospel is thus defined in terms of ‘power;’ it can do something; it is not a mere ornament, not simply a pleasing story, not only an interesting system of philosophy.” CRE

But, the gospel does not have the power to save the one who will not believe it and obey it!

Salvation. “This familiar but inexhaustible word ‘salvation’ may be interpreted in terms of deliverance from sin, or of new spiritual life and soundness of soul. It denotes deliverance from the guilt of sin, granted to those who are ‘justified;’ and deliverance from the power of sin, experienced by those who are being ‘sanctified;’ and deliverance from the very presence and results of sin, enjoyed by

those who are 'glorified.' Thus 'salvation' may be regarded as past or present or future." CRE

To the Jew first and then to the Greek was Paul's pattern.

The Jew first in privilege (to receive the gospel) and first in penalty (when it is rejected).

Sermon Seed:

I am debtor (14)

I am ready (15)

I am not ashamed (16)

17. Righteousness of God. Should be "justification." This is not talking about how righteous God is, but how He makes men right with Him. In other words - how He justifies men and women.

"The phrase 'righteousness of God' as used in this particular verse does not refer to God's justice or any of his attributes; nor yet does it denote the moral character wrought in man by the Spirit of God, but rather, that right relation to the requirements of divine law which God provides for those who trust in Christ. It signifies the acceptance granted to sinful man by a holy God. It is provided in and through Christ, and denotes God's way of justifying the unrighteous, God's method of liberating his love while vindicating his law." CRE

"As an old Puritan quaintly defined it, 'The righteousness of God is that righteousness which God's righteousness requires him to require.'" Quoted by CRE

"If we justify ourselves, we produce reasons to prove that we are right; if someone justifies us, he produces reasons to prove that we acted in the right way. But all verbs in Greek which end in *oō* do not mean to *prove* or to *make* a person or thing to be something; they always mean to *treat*, or *account* or *reckon* a person as something. If God justifies a sinner, it does not mean that he finds reasons to prove that he was right—far from it. It does not even mean, at this point, that he makes the sinner a good man. It means that *God treats the sinner as if he had not been a sinner at all.*" WB

Is revealed. This cannot refer to the attribute of God (righteousness) as that had been revealed prior to the gospel.

Faith to faith (ἐκ πίστεως εἰς πίστιν). Lit: Out of faith into faith. Εἰς is always directional.

Justification comes from God. It is offered in a system of faith in order to get us to have personal faith.

The just shall live by faith should be - "The justified by faith shall live."

This is the message of the book of Romans. All who shall live (as Christians and go to heaven) must be justified by faith.

It is also the meaning of Habakkuk 2:4, Galatians 3:11 and Hebrews 10:38.

18. This is where God begins speaking to Gentiles.

Wrath. "Then a third angel followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.'" Rev 14:9-11.

"It is the temper of God towards sin, not rage, but the wrath of reason and law." ATR

"'The wrath of God' is a phrase which easily may be misunderstood. It must not be associated with any idea of human passion or frailty or revenge. It must not make us unmindful of the universal love of God. It is in fact the reverse side of love. It is the attitude against sin which a holy God must take as he sees how sin wounds and tortures and destroys the creatures who are the special objects of his care." CRE

God is angry with anyone who hinders the gospel.

Ungodliness and unrighteousness. "The first represents impiety toward God and the second injustice toward men." LKGNT

The latter is a natural result of the first.

Suppress (κατεχόντων). To hold back, to hold down, to hold fast or firmly. Their evil deeds conceal from men the open truth that comes from God.

19. Manifest (φανερών). To be made plainly visible.

For God has shown it to them:

- a. God had revealed Himself to mankind.
- b. God revealed Himself to the Gentiles as well as to the Jews.
- c. The Gentiles had priests, such as Melchizedek, through whom the Lord worked (Gen 14).
- d. Jonah preached to the people of Nineveh.
- e. Through Lot's daughters the people of Moab and the Ammonites should have known the true God.
- f. In mighty miracles He manifested Himself to Pharaoh and the Egyptians.

Has shown it (ἐφάνέρωσε). To make known, to make clear.

20. Invisible attributes. Power and divinity.

"In the world we can see God. It is Paul's argument—and it is completely valid—that if we look at the world we see that *suffering follows sin*. Break the laws of agriculture—your harvest fails. Break the laws of architecture—your building collapses. Break the laws of health—your body suffers. Paul was saying 'Look at the world! See how it is constructed! From a world like that you know what God is like.' The sinner is left without excuse." WB

Cf. Psa 1:1.

Godhead (θειότης). Better translated "Godness."

"Divinity, divine nature, a summary term for the attributes which constitute deity." LKGNT

Without excuse (ἀναπολογήτους). Without legal defense.

"Thus arguing from 'cause and effect,' from 'design,' from 'order,' and from 'being,' man finds in external nature that real knowledge of God which the voice of conscience confirms. Possibly Christians do not always appreciate natural religion as fully as they should. It gives such a true revelation of God that men have no excuse for either impiety or injustice. In fact, its very design is 'that they may be without excuse.' This

startling statement, however, must be interpreted to mean merely that in case man fell into error as to belief or conduct, the fault would be wholly his own.” CRE

21. Although they knew God. They had at one time known God.

Futile (ἐματαιώθησαν). To become worthless, to think about worthless things, to be foolish.

Thoughts. Reasonings, imaginations.

“Then, they ‘became vain in their reasonings,’ for nothing can be more ridiculous than the religious speculations of irreligious men. Those who refuse to worship God, and who do not love to obey him are often the authors of theories and mistaken beliefs as popular as they are ‘empty’ and absurd.” CRE

Foolish (ἄσύνετος). Unintelligent, without insight, not able to put together the manifest evidence about God.

When God is removed from our minds all we have left is ourselves and the physical universe to fall back on. When that happens we worship ourselves (humanism) or create idols from the universe around us.

22. Professing to be wise, they became fools. All we have to do is listen to the learned ones teaching in universities and to politicians and we know this is true.

When one gives up on God they have actually claimed they are wiser than God whether they say it or not.

Compare Jer 10:23.

23. Changed. This has to be the poorest exchange that has ever been made.

24. God also gave them up. “These people had already wilfully deserted God who merely left them to their own self-determination and self-destruction, part of the price of man’s moral freedom.” ATR

“The words sound to us like clods on the coffin as God leaves men to work their own wicked will.” ATR

This phrase is also in verses 26 and 28.

Lusts. Desires.

“The word translated *desires* (*epithumia*) is the key to the passage. Aristotle defined *epithumia* as a *reaching out after pleasure*. The Stoics defined it as a reaching after pleasure *which defies all reason*. Clement of Alexandria called it an unreasonable reaching for that which will gratify itself. *Epithumia* is the passionate desire for forbidden pleasures. It is the desire which makes men do nameless and shameless things. It is the way of life of a man who has become so completely immersed in the world that he has ceased to be aware of God at all.” WB

This was a time when:

Everything seemed to be “out of control,”

There was unparalleled luxury and

Unparalleled immorality.

25. Exchanged the truth of God for the lie. Showing again that they had the truth. If they did not have the truth they could not exchange it for the lie.

“Thus Paul intimates that morality depends upon religion, and cannot endure long without the sanctions of religion. Nor can anyone today neglect the worship of God without falling into the peril of evil thoughts and impure desires.” CRE

And worshiped and served the creature rather than the Creator. This is the lie they exchanged the truth for.

Worshiped. Worship in general.

Served. Worship through special rites or sacrifices.

Rather than the Creator. Not merely giving preference to idols but passing by God completely.

26. God gave them up. Men gave up God first and the natural result is that God gives them up. Could anything be more frightening than God giving up on you?

“It has been manifested in his abandonment of the heathen to the consequences of their guilt. They wilfully turned from him, and became worshipers of idols, and he therefore allowed them to suffer the inevitable result of an ever-deepening moral degradation.” CRE

Vile passions (πάθη ἀτιμίας). Passions of dishonor. This is ungoverned evil desire. This is the diseased condition out of which lusts spring.

The apostle is talking about lesbians.

27. Leaving (ἀφέντες). To forsake.

Burned. Very intense word indicating the rage in this lust.

Men with men (ἄρσενες ἐν ἄρσεσι). Lit: Males in males.

Homosexuals – God says this is unnatural.

Two results:

- a. God calls their actions shameful.
- b. The penalty of their error – HIV, gonorrhea, syphilis, etc.

Penalty (ἀντιμισθίαν). The results (see b. above) are paid back to the sinner.

28. They did not like to retain God in their knowledge. They did not think God was worth knowing.

Knowledge (ἐπιγνώσει). They had had a full knowledge!

Notice that the lack of restraint is connected with the failure to retain God in their knowledge.

God gave them over. Abandoned! It has the idea of the wistful, sorrowful regret that one has after they have done all that they can do. But, judgment is also included in this “giving up.”

“If men deliberately choose to turn their backs on God after he has sent his son Jesus Christ into the world, not even he can do anything about it.” WB

Debased (ἀδόκιμον). Reprobate - tried and rejected.

29. Filled. Having a full measure of, filled to the brim.

Unrighteousness (ἁδικία). Evil. The evil man is one who robs both men and God of their rights.

All sin leads to separation from God and many times with other individuals.

Sexual immorality (πορνεία). This type of person is not only evil but wants to make everyone else as evil as they are.

This includes all illicit sexual acts: homosexuality, bestiality, incest, adultery and unmarried sex.

Covetousness (πλεονξία). The lust to get or acquire. This is the type of desire that knows no law or restrictions. The insatiable desire to have more and more even if it harms others, or at their expense.

Maliciousness (κακία) viciousness. One who is destitute of any quality which would make them good.

The fictitious character “Quilp” in the story *The Old Curiosity Shop* is a perfect example of this. He kept proofs of all of his wrongdoings in a safe so he could gloat over them.

Full. Being stuffed full.

Envy (φθόνου). This type of envy has a grudge against any who has something they desire. This one has hurt feelings when another experiences success or has things that he wants.

Murder (φόνου). This includes hatred. Cf. 1 Jn 3:15.

Strife (ἔπιδος). Contentions that come out of envy, ambition, desire for prominence and prestige.

Deceit (δόλου). These are people with twisted and tortuous minds and cannot act in a straightforward way. They are devoted to devious and underhanded methods to get their own way. They always operate with ulterior motives.

Evil-mindedness (κακοηθείας). Aristotle - “the spirit which always supposes the worst about other people.”

Whisperers (ψιθυριστάς). One who whispers his accusations and destroys reputations secretly.

Many times this is done with insinuations omitting any truth at all.

This is the type of person who uses a *quibble so that they can say they only told the truth.

*A quibble is telling the truth but leaving out facts that will bring the hearer to a different and correct conclusion. A quibble is telling truth with the intent to deceive.

30. Backbiters (καταλάλους) slanderers. These broadcast their accusations and gossip.

Haters of God (θεοστυγεῖς). This person hates God because God's desires are between him and his pleasures. He knows he is defying God.

Violent (ύβριστάς). Insolent men. These are sadists who delight in hurting others and, in their pride, defy God.

"A man of arrogant insolence. The word contains a mixture of cruelty and pride. The proud insolence and contempt for others displays itself in cruelty for the mere enjoyment of seeing others suffer." LKGNT.

This is the type of pride that goes before a fall.

Proud (ύπερηφάνους). Haughty. They have contempt for everyone except themselves.

"Arrogant, one who shows himself above others. It is the proud, insolent, self-sufficient person who in his heart sets himself upon a pedestal above all others, even above God." LKGNT.

These are the proud ones God resists. Cf. Jas 4:6; 1 Pet 5:5; Prov 3:34.

Boasters (άλαζόνας). Braggarts, pretenders. These brag that they are richer and braver than they truly are. They make great promises they are unable to keep trying to show they are greater than they are. They boast of knowing very influential persons and have connections to others which they do not have. They boast of doing great things which only actually exist in their own minds.

Inventors of evil things (έφευρετὰς). These people are not content with the ordinary or usual ways of committing sins. They seek out new ways to sin because the old has become common place. They seek new thrills in new sins.

Disobedient to parents. This sin seems out of place here, but when the bonds of familial obedience are broken down degeneracy of all sorts will follow.

31. Undiscerning (άσυνέτους). Senseless (same word as in verse 21). This is the true fool. He cannot learn from experience.

This one chooses to be spiritually blind because of his love for the wrong things.

Untrustworthy (ἄσυνθέτους). These are breakers of agreements. These are those who, when put in charge of any money, will find a way to embezzle some of it. And this they do even if a dozen auditors were assigned to keep track of the funds.

Unloving (ἄσφόργους). Without natural affections. Without the “α” the word means love within the family. So here it means all of the bonds of human affection have been destroyed.

“Without tenderness. It refers to the lack of the feelings of natural tenderness, as seen in a mother who exposes or kills her child, a father who abandons his family, or children who neglect their aged parents.” LKGNT

Unforgiving (ἄσπόνδους). Grudge holders, they nurse resentments. Cf. Mt 6:14.

Unmerciful (ἀνελεήμονας). Pitiless, to be pitiless in your pleasures, to have delight in the hurt of others - physically or mentally.

32. Judgment. Better “ordinance.”

Worthy of death. Sin is worthy of the death penalty – this can be either physical or spiritual or both.

Many have so sinned that their consciences are seared and they try to get others to join them in their multitude of sins.

But, not all were this way - cf. 1 Cor 6:9-11.

Chapter 2 - The subject now is the sin of the Jews.

“Here Paul is pointing out forcibly to the Jew that he is just as much a sinner as the Gentile is and that when he is condemning the Gentile he is condemning himself. He will be judged, not by his racial heritage, but by the kind of life that he lives.” WB

2:1. Inexcusable (ἀναπολόγητος). Lit: unapology, no excuse, no defense.

Judging is not wrong. But, do not judge others when you are practicing sin!

Hypocritical judging is condemned - Mt 7:1-5.

Righteous judging is commanded - Jn 7:24.

You condemn yourself. When the Jew said the evil acts of the Gentiles violated the will of God, and then turned around and did the same thing, they had admitted they knew better but did it anyway.

“The criticism of others shows that one has a conscience, but if he has a conscience by which he condemns his fellowmen, he should be guided by that conscience himself. The deceitfulness of the human heart is strikingly exhibited in the different judgments which men place on themselves and others, condemning in others what they excuse in themselves. Not infrequently the most censorious are the most guilty. Men commonly observe in others the faults which exist in themselves. So, too, those who are most censorious of others seem to imagine that they will be judged by some other rule and thus escape the condemnation of God.” CRE

2. God’s judgment is according to truth, not whether you are Jew or Gentile.

God’s judgment is not hypocritical!

3. And do you think (λογίζη). To reckon, counting up things (accounting term).

You. The second “you” is emphatic!

Escape (ἐκφευξή). To escape out. Therefore they are in condemnation (judgment) now.

We will not escape judgment just because we are able to point out sin in others’ lives.

4. Do you despise (καταφρονεῖς). To look down on something.

Riches (πλούτου). A plutocrat - governor of riches.

Goodness (χρηστότης). This is essentially always kind. They were trying to take advantage of the kindness of God.

Forbearance (ἀνοχή) a holding back. God was not giving the Jews carte blanche to sin. He was giving them the opportunity to repent and change their ways.

“It is that forbearance or suspense of wrath, that truce with the sinner, which by no means implies that the wrath will not be executed at the last; nay, involves that it certainly will, unless he be found under new conditions of repentance and obedience.” RCT

Longsuffering (μακροθυμία). This word expresses patience with people. This does not show that God is powerless to punish, but that He is being patient and giving us time to repent.

“This reliance on God’s tolerance to suspend the rule of His administration in your case is *contempt*.” MRV

5. Treasuring up for yourself wrath in the day of wrath. By continually living in sin. The idea is of gradual accumulation.

“The sinner stores it away. Its forthcoming is withheld by the forbearance of God. It will break out in the day when God’s righteous judgment shall be revealed.” MRV

6. Salvation is a gift of grace! But rewards are based on our works (1 Cor 3:10-15).

“The mercy and love of God are not meant to make us feel that we can sin and get away with it; they are meant so to break our hearts that we will seek never to sin again.” WB

God’s judgment will be in accordance with the facts; according to truth. There is no vagueness or uncertainty in the basis of God’s judgment.

7. Eternal life is a gift and not something we earn.

1 Cor 3:12-15 - we can lose our reward and not lose eternal life.

“Of all passages of Paul this deserves to be studied most carefully in order to arrive at a correct idea of Paulinism. It is often argued that his position was that all that matters is faith. A religion which stresses the importance of works is often contemptuously waved aside as being quite out of touch with the New Testament. Nothing could be further from the truth. ‘God,’ said Paul, ‘will settle with each man according to his deeds.’ To Paul a faith which did not issue in

deeds was a travesty of faith; in fact it was not faith at all. He would have said that the only way in which you can see a man's faith at all is by his deeds. One of the most dangerous of all religious tendencies is to talk as if faith and works are entirely different and separate things. There can be no such thing as faith which does not issue in works, nor can there be works which are not the product of faith. Works and faith are so inextricably bound up together. How, in the last analysis, can God judge a man other than by his deeds? We cannot comfortably say, 'I have faith,' and leave it at that. Our faith must issue in deeds, for it is by our deeds we are accepted or condemned." WB

- 8,9. Self-seeking (ἐπιθείας). Selfish ambition, factious, intriguers.

God's part: Wrath & Indignation - Inflicted by God.

Man's part: Tribulation & Anguish - Suffered by man.

Tribulation (θλίψις). Pressure.

Anguish (στενοχωρία). Torturing confinement.

10. Glory, honor, and peace. Heaven. Try to imagine God perfectly bestowing these upon us.

11. Partiality (προσωποληψία). Accepting of the face, respecter of persons.

There are six places in the New Testament where this phrase is used.

12. Law. In this verse it is any law in force at that time.

"This is a very important statement. The heathen who sin are lost, because they do not keep the law which they have, not because they do not have the Mosaic law." ATR

13. The doers of law will be justified:

a. Not hearers only - Jas 1:22-25.

b. Failure to do good is sin - Jas 4:17.

c. What is good and in God's will is provable - 1 Thess 5:21.

"The law was read in the synagogue, but there was no actual virtue in listening. The virtue is in doing." ATR

“The heathen shall perish as the natural consequences of their moral corruption. The Jews, and all who have enjoyed a clear and positive revelation of the will of God, will be subjected to a detailed inquiry such as arises from applying the particular articles of a code. The Jews, therefore, instead of occupying a privileged position because of their familiarity with the Mosaic law will be held actually more accountable.” CRE

- 14,15. This could not apply to anyone today as there is no distinction between Jew and Gentile today (i.e. the Jews with a written law and the Gentiles without a written law).

Before the cross there were the Jews with the written Law and the Gentiles without a written law.

Before the cross, for a Gentile to be right with God, he must always act in perfect accord with his conscience and never have its disapproval. This is impossible.

“This question, however, arises: If only ‘doers of the law’ are ‘justified,’ how can the rule apply to Gentiles who have never heard the law? The answer is that the general rule does apply in principle to Gentiles, for their moral instincts and their consciences are to them what the revealed law of Sinai is to the Jews. That they have some standards of right and wrong written, not on tablets of stone, but on their hearts, is evidenced by their actions, by their recognition of the voice of conscience, and by their expressions of moral judgments.” CRE

Show (ἐνδείκνυνται). To demonstrate. “The word implies appeal to facts.” LKGNT

Conscience (συνειδήσεως). Knowing with oneself.

The conscience is educated and trained.

An uneducated conscience can honestly misguide us and we end up honestly wrong!

“Conscience . . . cannot tell a man what is right and wrong, but it never fails to indicate to him whether his purpose was consciously right or wrong. That is to say, conscience may need enlightenment but it never fails to approve or rebuke what is right or wrong in moral intention.” CRE

Our conscience cannot be our final guide today as faith comes by hearing and hearing by the word of God - Rom 10:17.

16. The secrets of men. There is nothing which is not already known by God - He is omniscient!

Secrets (κρυπτά). Lit: cryptic or hidden.

According to my gospel. According to what was revealed by Christ to him.
Those before the cross will not be judged by what is known as the gospel today.

“The good news of salvation is incomplete unless it warns men of the ‘wrath to come’ and points out to men the need as well as the way of salvation.” CRE

- 17-29. “The sense of the passage is that God’s promises are not to people of a certain race and to people who bear a certain mark on their bodies. They are to people who live a certain kind of life irrespective of their race. To be a real Jew is not a matter of pedigree but of character; and often the man who is not racially a Jew may be a better Jew than the man who is.” WB

17. And rest on the law. The way they rested on the law of Moses showed that they had a blind trust in God as their exclusive Father and Protector.

“The Jew gloried in God as a national asset and private prerogative.” ATR

Make your boast in God. They boasted of a proper relationship with God, but that was not now possible unless they put their faith in Jesus.

18. Instructed out of the law. Whether instructed correctly or incorrectly they should have studied for themselves and known better.

19. A guide to the blind. “The Jews were meant by God to be guides for the Gentiles, for salvation is of the Jews (John 4:22) . . . But this intention of God about the Jews had resulted in conceited arrogance on their part.” ATR

20. Having the form of knowledge and truth. “In the law the Jew had in his possession the embodiment of knowledge and truth in well defined and articulated form.” JM

The Jews were content to keep (preserve) the law, but not to keep (practice) the law.

21. Beware of teachers who have not learned what they are teaching!

“It is surprising to see how seldom men realize the rather obvious truth that great opportunities are inseparable from great obligations. This is true of those who enjoy special privileges of power or of wealth or of knowledge. One of the most striking instances is the case of the teachers who boast infallible accuracy in

their interpretations of Christian truth and yet show no more Christian love and honesty and helpfulness than the very men they denounce as heretical and false.” CRE

22. Abhor. Originally meant to turn away from a thing on account of the stench.

Rob temples. Of the idols within them and set them up for themselves.

23. Breaking (παραβάσεως). Literally the crossing over of a line.

M. R. Vincent points out that there are many Greek words that represent sin:

ἁμαρτία	-	the missing of a mark
παραβάσις	-	the overpassing of a line
παρακοή	-	the disobedience to a voice
πράπτωμα	-	a falling when one should have stood
ἄγνῳμα	-	ignorance of what one should know
ἥττημα	-	a diminishing of what should be rendered in full measure
ἀνομία	-	non-observance of law
παρανομία	-	non-observance of law
πλημμέλεια	-	discord

24. Cf. Ezek 36:20-23.

Many do not obey the gospel because of unfaithful Christians.

25-27. Circumcision is of no value if the Law is not kept.

Uncircumcision is of value if obedience is rendered.

28. “He is the (definite article ho) Jew who is one inwardly. A descendant of Abraham through Jacob was indeed a Jew physically when circumcised, but he was not the saved Jew and the one to whom the promises were made.” RHL

29. But he is a Jew. The saved Jew, the one to whom the promises were made.

- 3:1. Advantage (περισσὸν). “That which encircles a thing, that which is in excess, over and above.” LKGNT

Hence prerogative or preeminence.

This advantage was past and not present.

“All these advantages of the Jews were real, and all these by easy comparison can be applied to Christians. They, too, have a unique relation to God as a people chosen for ‘his own possession;’ they, too, are expected to be the moral guides and the religious leaders of the world; and if they fail to show superior virtue and unselfishness and purity and love, their guilt is correspondingly greater.” CRE

Profit (ὠφέλεια). Benefit, usefulness.

2. In every way. In many ways.

Chiefly (πρῶτον). First, in the first place.

Oracles of God. The Old Testament.

“God entrusted the Jews with *commandments*, not privileges. He said to them, ‘You are a special people; therefore you must live a special life.’ He did *not* say, ‘You are a special people; therefore you can do what you like.’” WB

3. Some. Paul is careful to exclude those Jews who accepted Christ.

Not believe . . . unbelief . . . faithfulness (ἡπίστησάν . . . ἀπιστία . . . πίστιν). A play on words.

Not believe & unbelief. “Without faith, want of faith.” MRV

Faithfulness. “The good faith of God; fidelity to His promises.” MRV

Without effect (καταργήσει). To render inactive, to render invalid, to nullify.

“Make void, destroy, loose, bring to naught, fail, vanish away, put away, put down, abolish, cease . . . to make inert or idle.” MRV

“Paul never forgot the faithful remnant; and he was quite sure that that faithful remnant—however small it was in numbers—was the true Jewish race. The others had lost their privileges and were under condemnation. They were no longer Jews at all. The remnant was the real nation.” WB

4. Certainly not. May it not come to pass, by no means. “It expresses the abhorrence of an inference which may be falsely drawn from the argument.” LKGNT

Let God be true. “Let God be found true . . . Let God *turn out to be* or *be found to be* true by His creatures.” MRV

“Let God continue to be true.” ATR

God’s word will be true even if every man lies by saying it is not true.

“When one disagrees with God or tries to change His plans, then that man becomes the liar: Proverbs 30:6.” HWS

“Where God and man differ there can be but one conclusion.” RHL

That You may be justified. “Acknowledged righteousness. The figure is forensic. God’s justice is put on trial.” MRV

Overcome when You are judged (νικήσης). Prevail. “To gain the case.” MRV

God is brought on trial by men when:

- a. We charge Him with making us capable of sin.
- b. He allows us to be tempted.
- c. He allows us to suffer sorrow, sickness, etc.
- d. He allows us to suffer for the sins of others.
- e. He subjects us to hardships to get to heaven (2 Tim 3:12).

5. But if (εἰ δὲ). First class conditional - but since.

The Greek construction of this question demands a “no” answer.

I speak as a man. This means he is using the logic a man might use, but not God.

6. If God used this kind of logic how could He judge the souls of men in righteousness? “By this Paul explains that he is setting forth as argument made by others.” RHL

The question is valid - how could God condemn the Gentiles if He did not condemn the Jews for committing the same sins?

“If God will not punish the Jews, by the same rule and for the same reason, He will not punish the world. So their argument is of no value.”
RHL

7. Paul says that if God is glorified by the Jews committing sin, then why do the Jews persecute Paul when his “greater sins” glorify God “greater.”

Why am I still judged? “If God will not punish them because their sins commend the righteousness of God, it follows that Paul’s sin, of which they accuse him, will commend the righteousness of God and he should not be punished. Why am I judged as a sinner? Why do you Jews punish, persecute, me? You should treat me as you expect God to treat you.” RHL

The Jews felt that their sins should not be held against them, but the same sins committed by the Gentiles would condemn the Gentiles.

8. Slanderosly (βλασφημούμεθα). Blaspheme.

The Greek construction of this question also demands a “no” answer.

Therefore the Gentiles’ condemnation is just.

“In spite of the truth that God can bring good out of evil, this result never relieves of guilt the one by whom the evil was done. The end never justifies the means. If an act, out of which some good comes, is not to be regarded as bad and is not to be punished, then any crime might be encouraged for the sake of a good result, and all real distinction between right and wrong would be obliterated.”
CRE

9. Are we (Jews) better than they (Gentiles)? “Paul has been showing that the Old Testament privileges, though giving the Jews a certain superiority to the Gentiles, did not give them any advantage in escaping the divine condemnation.”
MRV

For we. Editorial we.

Charged both Jews and Greeks. This is formal legal language as used in a court room.

Under sin. This may mean:

- a. To be a slave of sin, or
- b. To be under condemnation of sin.

- 10-18. Paul quotes from Psalms (14:1-3; 5:9; 140:3; 10:7; 36:1), Proverbs (1:16), Ecclesiastes (7:20) and Isaiah (59:7,8). When the rabbis would string together verses like these they would call it a “stringing of pearls.”

The progression is from thoughts to words and then to deeds.

“These Old Testament quotations describe three things, (i) A *character* whose characteristics are ignorance, indifference, crookedness and unprofitableness. (ii) A *tongue* whose notes are destructive, deceitful, malignant. (iii) A *conduct* whose marks are oppression, injuriousness, implacability. These things are the result of disregard of God.” Vaughan as quoted by WB

10. There is none righteous, no, not one. “There is not a righteous man, not even one.” ATR

None are righteous on their own without God’s grace.

“Joseph is said to be a righteous man (Matt. 1:19), so we must take Paul here to mean absolute vs. relative. The parents of John the baptist are said to be righteous (Luke 1:6).” RHL

- 11-15. None can be or do good perfectly each time, etc.

11. Understands. To send together, to grasp, to comprehend.

12. Become unprofitable (ἡχρειώθησαν). To be worthless, to be useless. “The idea of the Hebrew word is ‘to go bad or sour.’” LKGNT

We become unprofitable when we fail to do God’s will.

Kindness. Good, wholesomeness. “The radical idea of the word is *profitableness* . . . more gentle, gracious and kindly.” MRV

No, not one. “There is not up to one.” ATR

13. Open tomb. “A newly opened grave. Their mouth (words) like the odour of a newly opened grave.” ATR

Asps. “The Egyptian cobra.” LKGNT

“The poison of the asp lies in a bag under the lips.” ATR

They practice deceit. “They smoothed their tongues . . . denotes perseverance in their hypocritical professions.” MRV

14. “They are full of blasphemy and oaths. These are aimed against God. Thus the mouth which he created to bless Him is used to grieve Him. By bitterness is meant those wounding, stinging words which the wicked utter. None suffer from them as do the innocent.” MEL

15. Swift to shed blood. Would this not apply to abortion? Cf. Isa 59:7-9.

16-18. Condemnation is at hand - the basic problem is “no fear” of God.

16. Destruction. Ruin. “A dashing to pieces.” MRV

“To rub together, to crush.” ATR

17. They have not known. Wherever they go they leave a trail of destruction and misery.

19. Stopped (φραγῆ). “To shut, to close the mouth, so that the man must remain silent.” LKGNT

“Literally: fenced up. The effect of overwhelming evidence upon an accused party in court.” MRV

Guilty (ὑπόδικος). Accountable. “Liable to judgment or punishment, a legal term meaning ‘to answer to.’ ‘to bring under the cognizance of.’ Used in the papyri of officials who are held answerable.” LKGNT

If you are not under the law (any law) you do not hear or obey that law.

20. Nobody can keep any law perfectly so as to earn salvation whether it be the patriarchal law, the law of Moses or Christ’s law.

“By *the works of the law* is meant the deeds prescribed by the law.” MRV

Nobody has ever been justified by any law, because -

a. Nobody has ever kept any law perfectly.

b. Law only identifies sin and its punishment.

“The law has a different function: ‘Through the law cometh the knowledge of sin.’ This is its true function. It was never designed to save men or to deliver them from the power of evil. Its purpose has ever been to reveal the actual sinfulness of men. It may have other purposes; it does indeed fulfill other offices; but it is utterly powerless to meet the needs of a lost world, or to deliver men from the slavery and guilt of sin. Whether the law

is contained in the Scriptures or whether it is written on the hearts of men, 'by the works of law shall no flesh be justified.'" CRE

We are not under law for justification, but for a rule of conduct.

No flesh. "Equivalent to *man* . . . Generally with a suggestion of weakness, frailty, morality." MRV

Knowledge (ἐπίγνωσις). "Clear and exact knowledge." MRV

21. But now . . . apart from the law. "'Now' has reference to time - in the Christian age as opposed to former ages. This is the time of the manifestation of a new system of justification." RHL

No law can ever justify, only condemn.

A system of law identifies what is sin and dictates what punishment accompanies the breaking of that law.

There is no provision for justification in any system of law.

Law is designed to show men their sinfulness and weaknesses. Does this mean that men are then cut off from God forever? No! We have a way back to God – it is not by law but by grace. It is not by works of merit, but by faith that leads to works of obedience.

Righteousness. Should be justification (see 1:17).

This is not an attribute of God, but a plan from God.

Men can have a "right standing" before God without a system of law.

Christians are not under law for justification, but for a rule of conduct!

Is revealed. Manifested by the preaching of the gospel.

Being witnessed (μαρτυρουμένη). "Bourne witness to; *attested*. The present participle indicated that this testimony is *now* being borne by the Old Testament to the new dispensation." MRV

Witnesses by the law and the Prophets:

- "1. By the law in the case of Abraham who was justified by faith before the law was given (Gen 15:6; Rom 4:1-5; Gal 3:6-9; Jas 2:20-24).

2. By the prophets in the case of Hab 2:4.” RHL

22,23. The phrase For there is no difference; for all have sinned and fall short of the glory of God is parenthetical.

22. Righteousness of. Should be justification from (see Gal 2:16).

“This is not the attribute of God, for that is not obtained by faith.” RHL

Through faith. Justified by faith - justified by the Word of God. Faith comes by hearing and hearing by the Word of God.

We are justified by faith only through obedience (see Heb 11:7; Gen 6:22, 7:3).

In John 3:34 compare the word believe (πιστεύων) with does not believe (ἄπειθων). Also see Heb 3:18,19; 4:11.

In Christ Jesus. “Objective genitive which makes Jesus the object of saving faith; and faith in Jesus means:

- a. We accept the historical Jesus, son of Mary, as the son of God.
- b. We accept what he taught as being from God (John 12:49,50).
- c. We accept what the New Testament says about him (Rom 10:9, 10).

The elements of this faith in Jesus are:

- a. Firm conviction producing a full acknowledgement of God’s revelation or truth (2 Thess. 2:11,12).
- b. A personal surrender to Jesus (John 1:12).
- c. Conduct inspired by such surrender (2 Cor. 5:7).” WEV

For there is no difference. “The Jew was first in privilege as in penalty (2:9f.), but justification or setting right with God is offered to both on the same terms.” ATR

23. Fall short. “Still fall short.” ATR

“This may mean:

- a. Fail to render glory to God which is due him (Acts 12:23; Rom. 4:20).
- b. Failing to receive the glory which God bestows (Rom. 2:10; 2 Pet. 1:17).
- c. To come short of reflecting the glory of God, not conforming to his image (2 Cor. 3:18; 8:23).
- d. Fail to receive and enjoy the glory of sons of God at the second coming of Jesus (Rom. 8:18; 2 Thess. 2:14; 2 Tim. 2:10; 1 Pet. 5:1)." RHL

The preferred meaning of the phrase is "c."

24. Justification (redemption) takes place in Christ.

Freely (δωρεάν). As a gift without payment.

Redemption (ἀπολυτρώσεως). "Release or deliverance of the payment of a price." LKGNT

"A releasing by ransom . . . God did not set men right out of hand with nothing done about men's sins. We have the words of Jesus that he came to give his life a ransom . . . common in the papyri as the purchase-money in freeing slaves." ATR

Is in Christ Jesus. The idea is that one is in union with Christ Jesus.

This is not so much a location as it is total association.

25. Whom God set forth. Openly, publically. "Paul refers not to preaching, but to the work of atonement itself, in which God's righteousness is displayed." MRV

"The Father was active in planning and providing the ransom. The death of Jesus did not win the Father's love for the sinner; it was the love of the Father that gave the Son to die for us (John 3:16; Rom. 5:8; 1 John 4:9,10)." RHL

Why did the Father set forth His Son?

- a. To prove, show, His righteousness (v. 26).
- b. To make atonement for the sins of the world (1 Jn 2:1).

- c. To destroy the devil (Heb 2:14).
- d. To deliver us from the bondage of sin (Heb 2:15).

The relation of Christ to this sacrifice:

- a. He is the victim.
- b. He is the sacrifice.
- c. He is the priest (He offered Himself).

Propitiation. Satisfaction, a covering.

“An adjective, used in Heb. 9:5, and means ‘the propitiatory place’ or mercy-seat. Here it means ‘an atoning sacrifice.’” RHL

“The dominant Old Testament sense is not *propitiation* in the sense of something offered to placate or appease anger; but *atonement* or *reconciliation*, through the *covering*, and so getting rid of the sin which stands between God and man.” MRV

By His blood. “Paul does not say we must have faith in his blood, as Lard argues, for faith in Christ includes this and it would be a repetition. The idea is he made satisfaction for our sins by shedding his blood, and we appropriate that salvation by exercising faith in him. He is the propitiation for the sins of the whole world potentially (1 John 2:2); but actually for the believers.” RHL

The blood of Jesus is the ground (merit) of salvation. Our obedience is the condition, not the merit.

Through faith. Man’s part in the system of justification (Rom 5:1).

To demonstrate His righteousness. “This time the word means the attribute of God, his justice.” RHL

Forbearance. “The holding back of God.” ATR

Passed over (πάρεσις). Forgive, set aside, pass over. For remission of punishment, especially for debt . . . the sins before the coming of Christ (Acts 14:16; 17:30; Heb 9:15).

Compare Zech 14:8 (KJV).

ᾤφεις - forgive, send away (Acts 2:38). These are synonyms!

Why God cannot forgive sins without the blood of Christ:

- a. It would dishonor God's law,
- b. It would encourage man in further violation of law and
- c. The blood has to be applied.

26. That He might be just. For forgiving sins prior to the cross!

See *Old Testament Forgiveness Of Sins* in appendix.

Verses 25 and 26 illustrated:

- a. A local bank honors teachers' paychecks and holds them until tax funds are received in January and placed in the bank. The teachers have the benefit of the cash each month.
- b. God forgave sins in the Old Testament times even though Christ's blood was not in the bank (shed). They received the benefit of the remission at that time.

God can be just only when He forgives those who believe.

The blood of Christ is the basis (ground) of our salvation.

Faith and obedience are the conditions of our salvation.

Our faith and obedience do not merit our salvation, only the blood of Christ does that!

And the justifier. "God's justice required suffering for sin. That meant eternal death for the sinner if he had to suffer the penalty (Rom. 6:23; Rev. 21:8). Since all have sinned, all are doomed to eternal death. Vicarious suffering is the only remedy.

Illustration: a king made a decree to inflict double punishment for any injury done to citizens. The King's son put out the eye of another citizen. The King must be unjust in not punishing his son, or exact the penalty. His love for his son would not allow him to go through life blind, so the King gave one eye and the son gave one.

- a. The King was just.
- b. The King showed mercy.

- c. The dignity of the law was upheld.
- d. Others were not encouraged to violate the law.

So when God gave his Son to die for our sins:

- a. He proved he was just in forgiving our sins.
- b. He showed he was merciful.
- c. The dignity of his law was upheld.
- d. People are not encouraged to violate his law at will.

If God has said, 'I will forgive' without the death of Jesus:

- a. God's moral law of the universe would have been wrecked.
 - b. God's law would have been dishonored.
 - c. Men would have been encouraged in further violation of God's law."
- RHL

The one who has faith in Jesus. "Only believers enjoy this justification. The unbeliever is condemned already (John 3:18,36; Mark 16:16)." RHL

"Nowhere has Paul put the problem of God more acutely or profoundly. To pronounce the unrighteous righteous is unjust by itself (Rom. 4:5). God's mercy would not allow him to leave man to his fate. God's justice demanded some punishment for sin. The only possible way to save some was the propitiatory offering of Christ and the call for faith on man's part." ATR

27. Boasting. "The reference is to the glorying of the Jew (ch. ii. 17), proclaiming his own goodness and the merit of his ceremonial observances." MRV

It is excluded. It is shut out by the coming of the revelation of justification by faith. "It is completely shut out." ATR

Law of faith. A rule of faith. "By the principle of faith in harmony with God's love and grace." ATR

"The word law here must mean a system, method, or rule. If law is given its usual meaning, the term 'law of faith' would be a contradiction of terms; law and faith are opposites. By 'law of works' we mean justification by

deeds - perfect law-keeping. By 'law of faith' we mean justification by a system of faith on man's part and grace on God's part." RHL

"Paul emphasizes the following:

- a. Justification by faith.
- b. By faith any man, Jew or Gentile, may be justified.
- c. Justification is by faith apart from deeds of law. And by 'deeds of law' we mean meritorious deeds, deeds by which man puts God under obligation to save him; 'law of works' and 'law of faith' cannot be mixed. Not one deed required in the law of faith can be said to merit justification. Doing the will of the Father (Matt. 7:21), obeying the gospel (2 Thess. 1:8), obedience of faith (Rom. 16:26) merit nothing. We are still saved by grace through faith." RHL

28. Therefore we conclude. This is Paul's conclusion from the foregoing. "Deeds of the law" must not be taken to apply to the law of Moses only, though that law is included. The "law of works" fosters self-congratulation; the "law of faith" fosters self-denunciation. RHL

Not apart from works BUT apart from works of law (Psa 119:172).

Galatians 5:6 is a faith working through love.

This includes baptism and this verse does not exclude this work as it is not a work of law.

1 Peter 4:17 is a question – and 2 Thessalonians 1:7-10 is the answer!

If justification comes apart from the law, then the Gentiles are now included.

Luther incorrectly added the word "alone" after the word "faith" in this verse.

Compare Galatians 1:7-9; Rev 22:18; Deut 4:2; 12:32; Prov 30:6; Jude 3.

In Jude 3 compare once (ἄπαξ) with 1 Pet 3:18,20; Heb 9:26,28; 10:2.

29. If there is only one God then He is God ruling over the Gentiles also (Deut 6:4). Since there is but one God, He is either the God of the Gentiles, or they are a people without a God.
30. Since God is "one," He will justify both the Jew and the Gentile in one and the same way.

“If some men are saved by a law of works and some by a law of faith, then there must be two Gods, an idea absolutely abhorrent to the Jew. However, since there is but one God, ‘the God of the Jews,’ who is ‘the God of the Gentiles also,’ therefore, there can be but one way of salvation, and the only possible method of justification must be by faith in Christ.” CRE

One God - compare Deut 6:4.

“If one cannot be justified by law, is it worthless? It is worthless as a means of justification, but it is valuable:

- a. As an expression of faith.
- b. As a manifestation of submission to God.
- c. As a fence to keep us out of Satan’s territory and in the way of God.” RHL

By faith . . . through faith (ἐκ πίστεως . . . διὰ τῆς πίστεως). Jews justified out of a system of faith and Gentiles through a system of faith - both phrases mean the same thing.

31. We establish the law. Both our teaching and manner of life prove our respect for and compliance with God’s law.

4:1. According to the flesh. Modifies Abraham. He could not trace his lineage to some spiritual father.

2. By works (ἐξ ἔργων). “Lit., *out of* works. In speaking of the relation of works to justification, Paul never uses *διὰ* *by* or *through*, but *ἐκ* *out of*; works being regarded by the Jews as the meritorious *source* of salvation.” MRV

But not before God. “Abraham deserved all the respect from men that came to him, but his relation to God was a different matter. He had *there* no ground of boasting at all.” ATR

If anyone could get to heaven by works then they have the right to glory in their works, but nobody has this ground to glory because all have sinned and, therefore, they are not justified by works.

“Paul was arguing that if Abraham could be saved without being under the law of Moses, then people in the first century could be saved without keeping the law of Moses.” HWS

“If he was not justified by works, no man could be; if he was justified by faith, there can be no other way of justification for any man.” CRE

3. Righteousness should be “justification.” It was Abraham’s faith that was set down (accounted) for justification (Gen 15:6).

“The rabbis had a doctrine of the merits of Abraham who had a superfluity of credits to pass on to the Jews (Luke 3:8).” ATR

Justification has two parts:

- a. Forgiveness and
- b. Treated as if never sinned.

4. When you work for a man he owes you wages. If you keep the law perfectly God owes you salvation.

“Grace is out of the question when wages is in question.” MRV

5. Work. Meritorious effort.

His faith. Perfect obedience = perfect law keeping and perfect law keeping is owed salvation, therefore faith is owed salvation.

- a. If faith replaces and is equivalent to perfect law keeping,

- b. And God owes salvation to the perfect law keeper.
- c. Then God owes salvation to the believer.

But, salvation is of grace and not debt!

“God does not expect us to believe what is irrational, but he promises blessings that we cannot explain, which will be granted by methods we cannot understand.” CRE

Righteousness. Better - justification.

“What is the subject which the Apostle has in hand? Indisputably, it is justification. Accordingly, in v. 2, we have, ‘had Abraham been justified by works’; and in v. 5, ‘who justifies the wicked.’ Now I hold that in accordance with the subject in hand, and these renderings, v. 3 should read, *it was counted to him for justification*, and v. 6, *his belief is counted for justification*. The translation of the verb determines what the translation of its cognate noun should be. We translate the verb *justifies*. Indisputably then we should translate the noun *justification*.” MEL

Accounted to him for righteousness. “Man is justified, not by the works of righteousness, which are the fruit of faith, but by the faith which, in making him a partaker of the life and righteousness of God, generates and inspires the works.” MRV

“In verses 4 and 5 we have under consideration two, the only two systems, of salvation:

- a. Salvation by works of merit - in which there is no need for a saviour, no need for mercy and grace.
- b. Salvation by faith - in which system there is a need for a saviour, grace and mercy because we perform no works of merit, only obedience.” RHL

Some religions teach that no human effort is needed to be saved. But, most people are not putting forth any effort to be saved. If their teaching is right, why is not everyone saved?

6-8. Two views:

- a. God will not reckon any sin committed after being saved to a saved man (Calvinism).

- b. God will not reckon the forgiven sins to a saved man.
 - (1) God will not remember any forgiven sins against one in judgment (Ezek 33:13-16).
 - (2) This does not refer to sins subsequently committed and not forgiven in the future.

7. Covered (ἐπεκαλύφθησαν). “To cover over . . . as a shroud.” ATR

9-12. Abraham was justified prior to circumcision. Circumcision was the sign of the seal of the justification.

“A pertinent point that the average Jew had not noticed.” ATR

“The story of Abraham’s call, and of God’s blessings on him, is in *Genesis* 15:6; the story of Abraham’s circumcision is in *Genesis* 17:10ff. He was not, in fact, circumcised until fourteen years after he had answered God’s call and entered into the unique relationship with God. Circumcision was not the gateway to his right relationship with God; it was only the sign and the seal that he had already entered into it. His being accounted righteous had nothing to do with circumcision and everything to do with his act of faith.” WB

Baptism is not a seal or sign of justification because baptism is for forgiveness (justification). It cannot be compared to circumcision in this manner. They did not circumcise women, therefore the parallel breaks down.

<u>Verb</u>	<u>Accusative</u>	<u>Genitive of Identification</u> (ATR)	
Received	Sign	of Circumcision	Rom 4:11
Received	Gift	of Holy Spirit	Acts 2:38
Received	Promise	of Holy Spirit	Acts 2:32
			(Jesus)

Seal (σφραγίδα). “That which confirms a test or authenticates . . . The sign of circumcision simply confirms righteousness through faith that was already present.” LKGNT

Walk (στοιχοῦσι). “Military term, to walk in file as in Gal. 5:25; Phil. 3:16.” ATR

The steps of the faith of Abraham:

- a. He had a faith that accepted God’s word at full face value without doubt or quibble even in the face of seemingly impossible circumstances.

- b. He had a faith that accepted God's way in preference to his own.
- c. He had a faith that obeyed God in spite of the cost.

All three steps are illustrated in his offering of his son on the altar.
RHL

"Paul means that Abraham received a seal, etc., that he might be the father of circumcision to those who not only are circumcised, but who add to this outward sign the faith which Abraham exhibited." MRV

This passage states that Abraham is the father of all who believe, circumcised or not!

13. Not through law but through faith comes justification.

Promise. "Not just Gen. 12:7, but the whole chain of promises about his son, his descendants like the stars in heaven, the Messiah and the blessings of the world through him." ATR

Of the world (κόσμου). The world to come (2 Pet 3:13).

In this section Paul uses the key words of the gospel (faith, promise, grace) and arrays them against the current Jewish theology (law, works, merit). ATR

"Paul here takes the Jewish conception of the universal domination of the Messianic theocracy prefigured by the inheritance of Canaan, divests it of its Judaistic element, and raises it to a christological truth." MRV

"Not through the law was the promise. The promise to Abraham was 430 years before the law given on Sinai, so the law obviously was not essential to the promise. What promise? That he should be heir of the world. The promise of Canaan was to the physical seed of Abraham through Jacob, but they lost that through their disobedience. But the promise of this context is to the spiritual seed, all who walk in the steps of Abraham. See Heb. 11:9-16. The creation of Rom. 8:20-22 is the material universe and 'shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.' When that comes to pass, the children of Abraham by faith will own and enjoy the new world. See Lard, MacKnight, Murray, and Pulpit Commentary." RHL

"But through the righteousness (justification) of faith. Abraham and his seed (spiritual seed) are to become heirs of this new world, not through law-keeping, but through justification by faith, so this promise must refer to the 'new heavens and earth' (Rev. 21:1), the new dwelling place of God and the redeemed,

justified, people. Two systems of justification are considered in this context - by works of law, perfect law keeping - and by faith - trust in God and compliance with his way of life. And Paul affirms that Abraham and his children by faith are not going to inherit the new earth by perfect law-keeping, but by faith that works by love.” RHL

14. Of the law. Any law – even the law of Christ if one tries to merit salvation by meritorious works under it.

Made void (κατήργηται). To render inoperative. “The conditional sentence of this verse could be classified as a second-class conditional sentence where the condition is not true.” LKGNT

“If by perfect law-keeping, doing good works of merit:

- a. Faith is made void, and Abraham is not included.
- b. The promise is of none effect, God made a promise he does not intend to keep.” RHL

Nobody kept the law perfectly. Therefore, if the Jews are heirs, God is unrighteous and His promise of none effect.

15. Wrath. “Since justification by law requires sinless perfection, and since man is inclined to transgress law, justification by law as a system stirs the wrath of God rather than the grace of God.” RHL

“Think of *law*, think of *transgression*, and inevitably the next thought is *wrath*. Think of God in terms of law and you cannot do other than think of him in terms of outraged justice. Think of man in terms of law and you cannot do other than to think of him as destined for the condemnation of God.” WB

The law of Christ also brings God’s wrath. Nobody is ever justified by law, so anyone who tries to be justified by perfectly keeping the law of Christ will receive God’s wrath.

No transgression. “There is no responsibility for the violation of a non-existent law.” ATR

16. It . . . it. Both refer to “justification.”

Sure (βεβαίαν). “Stable, fast, firm.” ATR

“Stable, valid, something realized, the opposite of *made of none effect*, ver. 14.” MRV

Justification is according to grace. The important thing is to have the faith of Abraham.

“No man can fully keep the law; therefore, if the promise depends on keeping the law, it can never be fulfilled.” WB

17. Gives life to the dead. In this context this probably refers to Abraham and Sarah (v. 19).

“Refers to God’s ability to give a child to Abraham and Sarah in their old age.” LKGNT

Things which do not exist. Probably their children through Isaac.

Notice the past tense - “I have made you a father of many nations.”

“Abraham’s faith that a thing promised by God is as sure as a thing already done is why he was promised to be the father of many nations and possessor of a new world.” RHL

18. Contrary to hope (παρ’ ἐλπίδα ἐπ’ ἐλπίδι). “Here literally ‘against (or, beyond), hope, in hope,’ that is, ‘hoping against hope.’” LKGNT

Abraham trusted God to fulfill His promise.

19. Not being weak in faith. Abraham’s strengthened faith was:

- a. Without law,
- b. Before circumcision and
- c. Based on a promise, not on law keeping.

The Jews gloried in these three things and God, through Paul, removes all reason for glorying in them.

He did not consider. “To see clearly, to discern.” LKGNT

20. He did not waver. “To separate, to divide into, to be divided in one’s own mind, to waver.” LKGNT

“Keeping the promise in his mind prevented his doubting God.” RHL

Was strengthened. Grew stronger and stronger. Abraham did not doubt the power of God.

21. Being fully convinced. “To fill completely, to convince fully.” LKGNT

We in the church must never forget the power of God. A congregation which is alive dares to do anything which is scriptural.

22. It. Faith.

Characteristics of the faith of Abraham:

- a. A faith that believes against hope (18).
- b. A faith not weakened by human reasonings (19).
- c. Looking to the promise of God he wavered not through unbelief (20).
- d. Strengthened in faith (20).
- e. Fully confident in the ability of God to do what He had promised (21).

Having these five characteristics of faith, his faith was counted unto him for justification.

NOTE: If Satan could get to three great men in their strongest points what can he do to us in our weakest points?

Abraham - lied about Sarah after receiving the promise to be the father of many nations.

Elijah - courage, but lost it when hunted by Jezebel.

Peter - loyalty, but lost it and denied Jesus.

Let him who thinks he stands take heed lest he falls!

23. It was accounted. Faith was accounted.

Not written for his sake alone. Not for Abraham's glorification alone, but for our edification.

- 24,25. It shall be imputed - our faith, when it has the above five characteristics, shall

be counted (for justification).

“Who was delivered up:

- a. By the counsel and foreknowledge of God (Acts 2:23).
- b. By the Jews who hated him (Acts 3:13; 5:30).
- c. In ignorance (Acts 3:17; 1 Cor. 2:8).

“For our trespasses:

- a. Our sins caused his death (Gal. 2:20; 1 Cor. 15:3).
- b. Without the shedding of blood, no remission (Heb. 9:22).
- c. Gave his life to ransom us (Matt. 20:28).

“Raised for our justification:

- a. In order to complete his work of propitiation.
 - (1). Blood must be shed to benefit us (Heb. 9:22).
 - (2). Blood must be offered in heaven (Heb. 9:11-14,23,24).
 - (3). Blood must be applied by us in obedience (1 Pet. 1:18-22).
- b. In order to perform his work as high priest (Heb. 7:13,14; 9:11-14).
- c. In order to reign on David’s throne (Acts 2:29-33; Luke 1:32,33).”
RHL

Raised because of our justification should be “raised for our justification.” He was crucified and raised for or to bring about our justification. We were not already justified.

Our faith must be just as Abraham’s. Not believing all the identical things for ourselves, but the type of faith he displayed.

Remember you and I are responsible for Jesus’ death!

Our sins are responsible for Jesus’ death!

- 5:1. Not, "Let us have peace." They already have it, so Paul would not exhort what is already in existence.

"Not *contentment, satisfaction, quiet*, see Philip. iv. 7; but the state of *reconciliation* as opposed to enmity (ver. 10)." MRV

"When Paul speaks here of 'peace with God,' his phrase is not equivalent to 'peace from God,' or to 'the peace of God.' The latter may denote the peace which God himself enjoys, or the peace which he inspires in the hearts of his children. But 'peace with God' denotes a relation to him. It indicates pardon and acceptance and is contrasted with enmity or wrath." CRE

Through. By means of what Christ did for us:

- a. Through His atoning sacrifice (v. 10).
- b. Through His mediatorial work on our behalf (v. 9; Heb 4:14-16; 7:25). RHL

"As our peace with God is grounded on the atoning death of Christ, so it is by the power of the living Christ that we are brought into the atmosphere and position of conscious peace and acceptance with God." CRE

2. Into this grace. Or "into favor."

"Grace is conceived as a field into which we are brought. Compare Gal. i. 6; v. 4; 1 Pet. v. 12. The state of justification which is preeminently a matter of grace." MRV

"The word 'this' specifies something already mentioned as a favor from God and can refer to nothing but justification. And both justification and 'access into this grace' are by faith, so they must refer to the same thing." RHL

"Those who are in favor (grace) are those who are in the family of God - the church (1 Tim. 3:15). That which admits one to membership in the church admits one to 'this grace' and to justification. Birth of water and Spirit admits one to citizenship in the kingdom, which is membership in the church, so it is essential to justification." RHL

Stand. Unmoved.

Hope (ἐπ' ἐλπίδι). "Lit., *on the ground of hope*." MRV

See 8:24.

Glory. See Jn 17:24; 1 Cor 2:9-11.

3. Glory. “It is one thing to submit to or endure tribulations without complaint, but it is another to find ground of glorying in the midst of them as Paul exhorts here.”
ATR

Perseverance. See 8:17; Jas 1:3,4.

Patience (KJV) = a patient frame of mind; active endurance.

4. Character (δοκιμήν). “Approved character, the quality of being approved as a result of tests and trials.” LKGNT

Compare Jas 1:13.

Hope. Desire and expectation and patient waiting.

Compare 1 Pet 3:5; 1 Tim 6:17.

5. Hope. “When a man’s hope is in God, it cannot turn to dust and ashes. When a man’s hope is in God, it cannot be disappointed. When a man’s hope is in the love of God, it cannot ever be an allusion, for God loves us with an everlasting love backed by an everlasting power.” WB

Poured out. Abundant profusion.

In our hearts (ἐν ταῖς καρδίαις). “In” (ἐν) our hearts, not “into” (εἰς) our hearts.

- a. God’s love for us is the basis of our hope.
- b. In our hearts is the area of activity.
- c. The Holy Spirit is the agent of the activity.

By the Holy Spirit:

- a. By our knowledge of the word.
- b. By our experiences (providence of God).

General and Specific providence - 1 Tim 4:10.

This causes us to appreciate God’s love more.

The Holy Spirit:

- a. The Holy Spirit dwells in us (Rom 8:9-11).
- b. The Holy Spirit makes our body His temple (1 Cor 6:19).
- c. God gives us His Holy Spirit (1 Thess 4:8; Gal 4:6; Acts 2:38).
- d. The Holy Spirit is the earnest of our inheritance (Eph 1:13,14; 2 Cor 1:22; 5:5).

6. For when we were still without strength. When we were helpless to save ourselves.

In due time. God knew when the best time would be for Christ to come.

Compare Gal 4:4.

Christ died for the ungodly. This same thought is expressed in Gal 3:13 where A. T. Robertson observes, “We are under (*hupo*) a curse, Christ became a curse over (*hyper*) us and so between us and the overhanging curse which fell on him instead of us. Thus he brought us out (*ek*) and we are free from the curse which he took on himself. This use of *hyper* for substitution is common in the papyri and in ancient Greek as in the N.T. (John 11:50; II Cor. 5:14f).”

This also throws light on “whom God set forth to be a propitiation by His blood” (3:25). Jesus did become a “covering” or “a lid” above us to protect those who are being saved “through faith.”

7. Scarcely (μόλις). “With difficulty, scarcely, hardly.” LKGNT

Righteous . . . good (δικαίου . . . ἀγαθοῦ). “The distinction is: δίκαιος is simply *right* or *just*; doing all that law or justice requires; ἀγαθός is *benevolent*, *kind*, *generous*. The *righteous* man does what he ought, and gives to every one his due. The *good* man ‘does as much as ever he can, and proves his moral quality by promoting the well-being of him with whom he has to do.’” MRV

8. Sinners. One might die for a good man, but Jesus died for sinners!

“Not because we were Jews or Greeks, rich or poor, righteous or good, but plain sinners.” ATR

From the most deserving to the least Christ did die for all.

“God is like a human father; he promises to love his children no matter what they do. True, he will love some of us with a love that makes him glad, and he will love some of us with a love that makes him sad; but in either case it is a love which will not let us go.” WB

9. Much more. Is either of:

- a. Quantity or
- b. Certainty.

Certainty is the meaning here. See 8:32.

Justified by His blood. Christ's death justifies the believer.

Wrath. The wrath of 1:18; 2:5. Also see 2 Thess 1:7,8; Rev 14:9,10.

10. Enemies. See Col 1:21. “The term represents the mutual estrangement and opposition which must accompany sin on man's part, and which requires reconciliation.” MRV

Sins place you on Satan's side.

Having been reconciled. “The verb means primarily *to exchange*; and hence to change the relation of hostile parties into a relation of peace, *to reconcile*.” MRV

It is never that God is reconciled to us. He did not move, we did!

Saved. Gal 1:3,4 – from the evil world.

He lives to make intercession (Heb 7:25).

By His life. We are not saved by a dead Savior. God is Not Dead! Heb 10:11.

This verse says the same thing as verse nine, but using different terms:

- a. “Enemies” for “sinners” and “ungodly.”
- b. “Reconciled” for “justified” and “saved.”

Not His life of 33 years, but of His life following His resurrection:

- a. He was raised for our justification (4:25).
- b. He works as our advocate (1 Jn 2:1).

- c. He makes intercession for us based on the value of His blood (Heb 7:24f; 9:11f).
- d. He works to purify us (Titus 2:14).
- e. He works to strengthen us (Eph 3:16f).
- f. He will present us to Himself (Eph 5:25-27).
- g. He has to be alive to do this (Heb 12:14-18).

“In his life-state, or living state, subsequently to his death, Christ consummates all the provisions of salvation, and in person superintends the work. In this way he brings it to a successful end, and so saves us by his life, or being alive.” MEL

11. Rejoice in God. Our rejoicing should be in the Lord, not in physical accomplishments we or others achieve.

We rejoice in three ways:

- a. In hope (v. 2).
- b. In tribulation (v. 3).
- c. In God (here).
 - (1) Christ died for us (v. 8).
 - (2) We are justified by His blood (v. 9).
 - (3) We are saved from the wrath of God (v. 9).
 - (4) We shall be saved by the fact that He lives (v. 10).
 - (5) We have been reconciled to God (v. 10).

Through our Lord Jesus Christ. The word of Christ in our behalf makes all this possible.

We have now received. Now versus the future!

The reconciliation. This is something we receive versus something we do:

- a. We receive this from God.

- b. It is a work of God (2 Cor 5:18,19).
- c. God's love moved Him to give His Son to break down the enmity (Eph 2:14f).
- d. The movement on man's part is to give up enmity and turn to God in faith and obedience.
- e. A change in man's character - holiness.
- f. A change in God's attitude towards men - from wrath to friendship. (See this principle stated in Ezek 18:21-32; 33:12-20.)

"Hence to receive the reconciliation is to receive Christ's death; and to receive his death is to believe in it and accept it as an atoning sacrifice for our sins. It is not enough to believe that Christ died; but we must believe that he died as a sin-offering for us, as the Lamb of God that takes away our sin." MEL

Christ is the total and only answer.

"So soon as we accept the fact in the cordial belief of it, and obey Christ, our sins are remitted – remitted by God, of favor, through Christ's blood as the meritorious reason, and on the condition of belief and obedience. The Holy Spirit is then given to us, or takes up his abode in us, as the earnest of our future inheritance. Nothing now remains but to perfect holiness in the fear of the Lord, or to work out our salvation with fear and trembling." MEL

12-21. God created man with the ability to sin NOT the inclination to sin. By giving man free choice man automatically had the ability to choose and therefore could sin. But this is not equal to putting the inclination to sin in man.

CAUTION — IF this section is speaking of spiritual life the doctrine of "original sin" is correct. AND as a result this section would also prove universal salvation. Why? Because Jesus' death gave justification to life (salvation) to the exact same "many" who died of Adam's "original sin." BUT, we know there is no universal salvation (spiritual), therefore this section (12-19) is speaking of physical death only!

Romans 5:12-21 paraphrased by Roy H. Lanier, Sr.:

¹²Therefore, as through one man (Adam) sin (transgression of the law) entered into the world, and physical death through that one sin entered the world and so physical death passed unto all men, for that all representatively sinned in Adam:

¹³For until the law of Moses, sin was in the world; but sin is not imputed, or reckoned for death, when or where there is no law which carries the death penalty. ¹⁴Nevertheless, physical death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression (that is, who had not violated a law which carried the death penalty), who is a figure of him who was to come (this may include infants who could not sin like Adam, the likeness of his transgression, or may mean that death reigned over them who had not violated a law that carried the death penalty). ¹⁵But, not as to the trespass, so also is the free gift (or, there is a difference between the trespass and the free gift), for by the trespass of the one (Adam), the many (all humanity) died; much more did the grace of God and the gift (of physical life) by the grace of one man, Jesus Christ, abound unto the many, that is, to all humanity. ¹⁶And not as through one (Adam) that sinned, so is the gift (or, the sin of Adam is different from the gift of Christ), for the judgment (or sentence to death) came of one sin, unto condemnation of all mankind, but the free gift of Jesus Christ came of many representative trespasses unto justification of life - physical life. ¹⁷For if, by the trespass of Adam, physical death reigned through Adam, much more shall they that receive the abundance of grace and of the gift of justification, reign in physical life through the one, even Jesus Christ. ¹⁸So then, as through one trespass the judgment (sentence to death) came unto all men to condemnation (condemned to physical death), even so through one act of righteousness (the death of Jesus), the free gift (of physical life) came unto all men to justification (limited sense 1 Cor 7:14) of a physical life. ¹⁹For as through one man's (Adam's) disobedience, the many (all humanity) be made sinners, even so through the obedience of the one (Jesus Christ) shall the many (all humanity) be made righteous, so as to live a physical life, ordinary physical life. ²⁰And the law came in beside, that is, besides sin and death, that the trespass might abound, that where sin abounded the grace of God did abound more exceedingly, ²¹that as sin reigned in death (the physical death of all humanity), so might grace reign through justification unto eternal life - not just physical life, but unto eternal life - through Jesus Christ our Lord.

12. Therefore. Refers to v. 10.

The conclusion is in v. 18.

One man - Adam.

There was no sin in the world prior to Adam. There had been sin in heaven by Satan and his angels, but not on earth.

Roy H. Lanier, Sr.'s opinion: Adam and Eve were placed on earth on probation. If they had remained sinless during this probation their offspring would have been righteous.

Death through sin. This is physical death.

If spiritual death is meant we would also have universal salvation, “resulting in justification of life” (v.18).

Spread (διήλθεν). “To pass through. It contains the force of distribution ‘made its way to each individual member of the race.’” LKGNT

This includes Jesus.

All sinned. When and in Adam’s sin (in representation). Not “all have sinned,” or “all will sin,” but “sinned.”

Actual sin carries guilt. Representative sin does not carry the guilt but may carry the consequences (here it is physical death).

Adam was the federal head of the race and, when he sinned, he sinned for us representatively. We were represented, as his seed in his loins.

This does not mean that all have sinned individually since that time, but all sinned representatively in the one act of Adam.

- a. Adam actually sinned.
- b. All of his posterity sinned representatively. This same thing is illustrated in Heb 7:8-10.
 - (1) Abraham actually paid tithes to Melchizedek.
 - (2) Levi representatively paid tithes in Abraham.

Adam was on probation for the whole race. He failed and the whole race suffers the consequences.

- a. Actual sin incurs both guilt and consequences.
- b. Representative sin incurs the consequences only.

When Abraham paid tithes:

- a. He was rewarded.
- b. He showed no submission to the priest.

When Levi representatively paid tithes:

- a. He received no reward.
- b. He showed no submission. His priesthood was not as great as that of Melchizedek. RHL

“Let us note that the ‘one man’ is Adam and the sin which ‘entered the world’ was his sin of partaking of the forbidden fruit. The ‘death’ of vs. 12 is physical death and the idea that it ‘passed unto all men’ shows that all of Adam’s descendants have shared in the consequences of his original sin. To share in the consequences, however, does not mean that we share in the guilt. Oftentimes a child today can share in the consequences of his father’s sins but we all understand that there is no transference of guilt. So it is with us and Adam. This verse does not teach that infants are born depraved or that they inherit any guilt from Adam. Infant baptism, which was begun in the hopes of ridding the infant of inherited guilt, is thus without any point. No other New Testament passage teaches such a doctrine. It is the invention of human theology.” JDT

“Although Adam died spiritually as well as physically for his original sin, the death that ‘passed unto all men’ was not spiritual death and the ‘all sinned’ does not refer to our own personal sins but to our sharing representatively in Adam’s sin. We know this to be true from the context. The word ‘one’ found in vss. 12, 15, 16, 17, 18, and 19 proves conclusively that the subject under discussion is Adam’s sin and its impact. It is true that we die spiritually for our own sins, but this is not being discussed here. The entire section is comparison of Adam and Christ – what we lost in Adam and what we gain in Christ. This thought makes sense out of the entire section and makes it fit into the treatise on justification by faith. It makes it logically follow the materials of vss. 1-11.” JDT

13. Until the law. In the period between Adam and Moses.

Not imputed. “Put to account so as to bring penalty.” MRV

Not imputed for death where there is no death penalty.

Where there is no law. But there was law before the time of Moses. Therefore we must conclude that the sins of the people between Adam and Moses were not reckoned for physical death because there was no law carrying the death penalty for sins. RHL

14. Nevertheless death reigned. “People died during that period, so their death must be charged to Adam’s sin, since the violation of law did not cause death.” RHL

From Adam to Moses there was no law (a law from God) carrying the death penalty.

Adam ⇒ No law of God with the death penalty ⇒ Moses
 ⇐ Death ruled ⇒

Had not sinned according to the likeness of Adam's sin means:

- a. He violated a law which carried a death sentence, or
- b. Because Adam represented the entire human race and no one else did, or
- c. Both 1 and 2.

"c" is correct.

Type of Him. Christ.

Adam	Christ
Performed a single act.	Performed a single act.
His act was a sin.	His an act of righteousness.
Brought physical death on all.	Brings physical life to all.
Head of the human race.	Head of a spiritual race.

"Vss. 13 and 14 strengthen the above explanation. [See at the end of v. 12.] Sin was present in the world and practiced by all men before the law of Moses was given. But there was no law in effect during this period which declared that physical death was to be the punishment for any specific sin. (There was such a decree to Adam and later to others under Moses' law, but none for the period between). 'Nevertheless death reigned from Adam until Moses,' and Paul is thus arguing that the only reason these people died was because of Adam's sin and not their own! People died who hadn't committed sin 'after the likeness of Adam's transgression' and the only explanation is that they shared in his sin."
 JDT

"The specific resemblance before Paul's mind, between Adam and Christ, was not so strictly a resemblance between them personally viewed, as between their acts and the consequences of their acts. Adam performed a single act – a sin; Christ performed a single act – obedience to death. That peculiarly affected the whole human race, this did likewise; that in one way, this in a different way. That brought death on all; this procured a respite in virtue of which all live the life we

now live. That took all into the grave; this brings all out alive. In a word, whatever evils Adam's sin brought upon the world, without our agency, are all counter-acted and remedied by the single act of Christ without our agency. Thus Adam is a type of Christ." MEL

15. But, the free gift is not like the offense. They are opposites:

Adam's sin brought physical death to all.

Christ's gift brings physical life to all.

Many died . . . abounded to many. The same "many." We must choose between the two possibilities:

- a. Physical death and physical life to all humans (the many) or
- b. Spiritual death and spiritual life to all humans (the many).

"b" is universal salvation with not one soul to be sent to hell. All of scripture teaches against this, therefore "a" is what is intended.

"What we lost in Adam are physical consequences – pain, suffering and death; but the 'much more' that we gain in Christ includes the offsetting of the physical losses (through our own resurrection to an incorruptible body), plus the overcoming of the spiritual consequences of our own sins. Christ enables us to cancel the impact of Adam's sin and also that of our own sins." JDT

16. Came through the one. Judgment (sentence of death) came of one sin unto condemnation (of Adam and his posterity).

Free gift. Physical life.

Many. All people who sinned representatively in Adam.

Resulted in justification. Justification of the sin under consideration - Adam's sin, not our personal sins. Since all sinned in Adam, so all are justified in Christ. This is the justification of verse 18 which is unto physical life. We are justified from our representative sin, out part in Adam's sin, so as to live a normal physical life. RHL

17. "By the trespass of the one (Adam) death reigned - death conquered all through Adam.

"Much more - this is the much more of certainty again.

“Receive abundance of grace and the gift of righteousness (justification) from their part in the sin of Adam.

“Reign in life (a normal physical life) through Jesus Christ. The abundance of grace is the free gift mentioned before and consists of the life we lost in Adam and regain in Christ. The gift of righteousness in this verse is the justification from our part in the sin of Adam, so that we may live a normal life.” RHL

Not eternal life but life up to judgment, then either second death or eternal life.

18. The free gift. Physical life.

Justification from Adam’s sin unto a physical life.

“Justification from actual personal sins is not yet in view, or under consideration - only our involvement in Adam’s sin and justification from it is being considered. So death and life in this context are both physical.” RHL

“The ‘one trespass’ and the ‘one act’ of vs. 18 show that this entire section is comparing the influence of Adam with that of Christ and any interpretation that would make the ‘sin’ of vs. 12 our sins rather than Adam’s is to miss the whole point.” JDT

19. Many were made sinners. “Through one man’s disobedience (Adam’s sin) many were made sinners.

- a. The word ‘many’ must mean all Adam’s posterity; it is the ‘all’ of 1 Cor. 15:22.
- b. Made sinners must mean they sinned representatively in Adam, or we are forced to accept original sin and all are born in sin.
- c. Many made righteous through the one act of Christ. Again the ‘many’ must mean all of humanity - the ‘all’ of 1 Cor. 15:22.
- d. Made righteous (justified from our part in Adam’s sin) or we must accept the doctrine of universal salvation. When one is born, he is at that time under condemnation (sentence) of physical death. It is appointed unto men once to die (Heb. 9:27) because Adam sinned. But as the purposed death of Jesus made it possible for Adam to live over 900 years before the execution was executed, so it justifies us in the sense that we are allowed to live a normal life before the sentence is executed on us. Certainly the death of Jesus brought many more and greater blessings to all who obey him, but

these blessings are not under consideration yet. They are conditional, limited to the obedient. The blessings under consideration so far are unconditional and free to all who suffer the consequences of Adam's sin." RHL

Obedience (ὕπακοῆς). One act of vs. 18 - the death of Christ.

The Greek word comes from two words. The first means *under* and the second means *to hear*. The word therefore means *to hear under* or to *obey*. MRV

We are allowed to live beyond birth because of the righteousness of Christ.

20. Moreover the law entered. Beside sin and death.

"The comparison between Adam and Christ is closed." JD

Offense might abound. Sin identified and the new laws caused their transgression to be sin. Regardless of how low one can sink in sin, grace can abound all the more to raise this one out of this state. This is conditional.

"Trespass in this verse does not refer to the one sin of Adam, but to personal sins of people. The coming of the law of Moses could have no effect on the sin of Adam, but it could serve to increase the sins of mankind." RHL

"What is the meaning of 'abound'?"

- a. More things commanded that men would not do.
- b. More things forbidden that men would do.
- c. Greater knowledge of what is sinful (Rom. 3:20).
- d. Greater consciousness of sin, so greater realization of the need of a savior (Gal. 3:19)." RHL

Grace abounded much more. "Regardless of the increase of sin, God's grace was sufficient." RHL

21. To eternal life. The resurrection from the dead and then eternal death or life issued conditionally.

All exist eternally even in hell. The death there is separation from God.

6:1. Continue (ἐπιμένωμεν). To persist. MRV

“To stay, to remain, to reside in. The present tense indicates the practice of sin as a habit.” LKGNT

Abound (πλεονάσῃ). To be in abundance, to cause to increase.

“There are occasionally so-called pietists who actually think that God’s pardon gives them liberty to sin without penalty (cf. the sale of indulgences that stirred Martin Luther).” ATR

“This question is raised because some may conclude that if where sin abounds grace much more abounds, why not continue to sin that we may enjoy more grace?” RHL

Sin will take one:

Farther than he wants to go,

Keep him longer than he wants to stay and

Cost him more than he wants to pay.

2. Certainly not. May it not be so.

“The point is that it is a strong wish of prohibition, reflecting a sort of ‘recoil of horror’ at the thought under consideration.” JDT

Died to sin. A termination of our relationship with sin.

“One does not continue to live in that state to which he has died. Death terminates one’s relationship to a state. Here we have a master-slave relationship. When the slave dies, he is no longer the property of the master; he no longer serves the master. So when the slave to sin dies to sin he no longer serves sin.” RHL

John 8:34 - slave of sin.

“Our evil passions and dispositions are still active and powerful. We must, however, disown their rule. We must trust in Christ for strength.” CRE

3,4. Do you not know (ἀγνοῖτε). Not to know, to be ignorant.

Baptized into Christ Jesus. “. . . means baptism into union with Christ....To be baptized ‘into the name of the Father and of the Son and of the Holy Spirit’ (Matt.

28:19) is to be baptized into the fellowship of the three persons of the Godhead.”
Murray as quoted by RHL

Christ’s death:

For sin (that He might save us).

Unto sin (that we are dead to sin).

Into His death. We become identified with Him in His death to sin.

Baptism is a burial and a resurrection.

“ . . . that is, into the benefits of his death. When Jesus died, he died unto sin - his relationship to sin was severed.

- a. He came in the likeness of sinful flesh (Rom. 8:3).
- b. He ate with sinners (Luke 15:1).
- c. He was tempted to sin (Matt. 4:1-11). After his death such was not so. The death of Jesus both ‘for sin’ (1 Cor. 15:3) and ‘unto sin’ (Rom. 6:10). When we are baptized into his ‘death for sin’ we accept him as our atoning sacrifice for our sins and apply that sacrifice to our benefit and we receive forgiveness of the sins we committed from the day of responsibility to the time of our baptism. And when we are baptized into his ‘death unto sin’ we participate, have fellowship, with him in death unto sin. And in that act our relationship with sin is severed.

(1). We are no longer the property of Satan.

(2). We no longer serve Satan.” RHL

“Whether Paul had in mind Christ’s death to sin, or our death to sin, is of little importance. The meaning is that our baptism into death terminated our relationship to sin.

“Our relationship to sin was:

- a. Satan was our spiritual father and master (John 8:44).
- b. We were bondservants to sin (John 8:34).
- c. We were the property of Satan.

“So to be baptized into death to sin is to terminate our relationship with sin.

“Hence, we are BURIED INTO the termination of our relationship to sin.”
RHL

By the glory of the Father. “By the *power* of the Father is what, at first sight, we would expect. How then shall we account for the use of *glory*? Certainly the glory of God was most conspicuously displayed in the resurrection of Christ; but then we are accustomed to regard Christ as being raised by the power, not the glory. The solution I deem to be, that the glory of God necessitated the resurrection, and so the use of the power that affected it. Power then was the immediate instrument, glory the circumstance that led to the use of it. Hence the resurrection was affected by both. We may then ascribe it to either, according to the object we have in view.” MEL

Newness (καινότητι). “Freshness, newness ‘in a new state which is life.’ The idea of the word is ‘strangeness,’ and therefore a change.” LKGNT

“‘To walk’ is a familiar metaphor, denoting *to live*. ‘Newness of life’ does not mean so much a new life as a new manner of life. The life is supposed to remain, but the whole mode of it becomes changed. The gold of the coiner’s hand does not become new gold; but it assumes new and different shapes. So with the life: it does not itself become absolutely new, but all of its manifestations become new and pure.” MEL

“Godet gives an anecdote by a missionary who was questioning a converted Bechuana on Col. iii. 3. The convert said: ‘Soon I shall be dead, and they will bury me in my field. My flocks will come to pasture above me. But I shall no longer hear them, and I shall not come forth from my tomb to take them and carry them with me to the sepulchre. They will be strange to me, as I to them. Such is the image of my life in the midst of the world since I believed in Christ.’”
MRV

“Paul’s questions in each of the first three verses . . . all are rhetorical questions. That is, they were asked simply to focus attention upon the thought and upon his own answer. Thus they were asked not for information but merely as a teaching device.” JDT

5. United together (σύμφυτοι). “Grown together with. The process of grafting may be in mind.” LKGNT

Be also “united with Him” in the likeness of His resurrection.

Being united with Him in the likeness of death reaps for us the benefits of His death (4:25).

Also for His resurrection.

And we became possessors of all the blessings he gained for us in His death.

Christ rose to die no more - we should live with the attitude that we will not die again spiritually because we refuse to sin.

6. Old man. "Paul views the Christian before his union with Christ, as, figuratively, another person." MRV

"Our old man is the old manner of life before baptism." RHL

Crucified. Galatians 5:24 - this crucifixion lasts, continues, until we die!

You are under subjection while you slowly die.

The old man was crucified - bring him under subjection.

Old sin habits die slowly.

Body of sin might be done away. To bring under submission and rendered inactive.

Body of sin. This cannot mean our physical body as it does not sin. It responds to and is governed by our mind. If our mind is sinful our body obeys by sinning.

This means the total of sinful desires, it does ≠ the physical body.

Done away. "Rendered inactive.

- (1). Prophecy was done away (1 Cor. 13:8), but it does not mean that they would fail to be fulfilled; it means that the act of speaking as the Holy Spirit gave the words would cease.
- (2). The old covenant was to be done away (2 Cor. 3:11), but it was not destroyed, it simply ceased to be authority in religion.

- (3). So the body of sin - a body controlled by sin - was destroyed - not that it ceased to exist, it would cease to be controlled by sin." RHL

7. Death to sin is the termination of our relationship to sin in our lives.

Died = spiritual.

Freed (δεδικαίωται). Lit: justified.

"Justification is simultaneous with death to sin; death to sin takes place in burial in baptism; therefore, justification takes place in baptism.

If death to sin takes place at the point of repentance, it follows that justification takes place at the that point and it would be impossible to baptize one for the remission of his sins." RHL

8. If we died. Should be "since we died" (1st class conditional sentence).

Dying with Christ gives us the obligation to live with Him. Compare Gal 2:20.

"We cannot live our physical life unless we are in the air and the air is in us; unless we are in Christ, and Christ is in us, we cannot live the life of God." WB

Live with Him. "Participation of the believer's sanctified life with the life of Christ rather than participation in future glory, which is not the point emphasized." MRV

"Not in heaven; we should live like him. This is the newness of life of verse 4; it is life unto God (v. 10; 2 Cor. 5:15)." RHL

9. Death has no more dominion over him - His new life is different. He has no more temptation like he did when living with sinners, etc.

Death had dominion over Christ three days - only by His consent.

Just as death has no more dominion over Christ spiritual death should not have dominion over us.

10. The relationship He had to sin is now different in His life unto God.

He died to sin. How? His relationship with sin was terminated in His death.

In life He associated with publicans and sinners (ate with them, etc.).

He was subject to temptation while living.

Our relationship to sin – bondservants (Jn 8:34; Rom 6:4).

Once for all (ἐφ' ἅπασι). Lit: once, once and for all, not to be repeated again.

Compare Jude 3; Heb 9:26,28; 10:2; 1 Pet 3:18,20.

In the New Testament this is a technical term for the definiteness and therefore the uniqueness or singularity of the death of Christ and the redemption thereby accomplished (Rom 6:10). This sharply expresses the basic significance of the death of Christ, namely that sin and Christ are quits (through with each other), and Christians with Christ are also quits with (through with) sin. There rules here a divine causality mediated through baptism (Rom 6:3). TDNT

He lives to God:

- “a. In the sense he no longer lives like he did before death.
- b. His life is lived in a different sphere; with a different purpose; with different activities.” RHL

11. Dead indeed -

“Relationship terminated:

- a. You were bondservants (John 8:34).
- b. You were in the kingdom of darkness (Col. 1:13).

“But alive unto God:

- a. In the kingdom of God (Col. 1:13).
- b. In Christ Jesus (Eph. 2:13).
- c. A new creature (2 Cor. 5:17).
- d. A new aim in life (2 Cor. 5:9).
- e. A new relationship (In union with Christ).
- f. Where there is no condemnation (Rom. 8:1).” RHL

This new life should always remain new and never grow old or stale.

12. This is the conclusion of the previous verses.

The mortal body has desires (lusts) - Col 3:1-4.

Reign (βασιλεύετω). “The antithesis implied is not between reigning and existing, but between reigning and being deposed.” MRV

13. Do not use your eyes to lust, your hands to fight, your ears to hear filth, etc.

Do not keep on presenting your members to Satan (linear, continuous action).

Present. Yield, put at the service of, render.

To God - present tense, keep on presenting.

Instruments of righteousness. Not justification.

Instruments (ὄπλα). Tools, weapons.

First time – “Sin is regarded as a sovereign (v. 12), who demands the military service of its subjects, levys their quota of arms (v. 13), and gives them their soldier’s-pay of death (v. 23).” LKGNT

Second time – It is as if both God and Satan are looking for weapons. Whatever God does on this earth is through men. God is looking for men and women who by their words and examples induce others to believe in and obey Him. It is the same with Satan. He is looking for men and women who will, by their words and deeds, seduce others to sin. We must choose – are we going to be weapons in the hand of God or Satan?

Alive from the dead. “Gen. plural - they have come out from among all who are dead in sin, so they are not to continue to live like them.” RHL

We have control over the members of our bodies and we yield them to which ever master we choose - Satan unto death or God unto life.

14. “Paul says that ‘sin shall not have dominion over you.’ This is not simply a declarative statement of fact but is the future tense used with its imperative force; namely, in the sense of a strong command.” JDT

Dominion. In order to secure our damnation.

“So as to bring about your final condemnation as it would if you were under law for justification.” RHL

If sin has dominion over us it has control over us and, therefore, we live in sin and for sin.

1 Cor 9:21; Jas 1:25; 2:12 - under law to Christ.

We are justified by grace and not by works of law. We are under law for conduct, but not for justification.

“What the law as a means of justification does:

- a. Law commands and demands.
- b. Pronounces approval only on perfect obedience.
- c. Pronounces condemnation upon every infraction (Gal. 3:10).
- d. Exposes and convicts of sin (Rom. 7:9-13; 4:15).
- e. Gives sin (Satan) the advantage (Rom. 7:9-13; 4:15).

“What the law for justification can do:

- a. Does nothing to justify the sinner (Gal. 3:12).
- b. Does nothing to relieve the bondage of sin, but contributes to it (Rom. 6:4).
- c. Gives no encouragement to righteousness.
- d. Tends to destroy hope because of our inability to obey perfectly.”
RHL

15. Shall we sin. Aorist subjunctive, to sin deliberately.

Grace does not give us liberty to sin, it only provides us with a way of escape.

16. Obedience to righteousness. Should be “unto justification.”

“Man must make the decision whom he will serve.

“Whether of sin unto death.

- a. Each one who serves sin (Satan) does so because of his preference.
- b. This choice leads to death, eternal death (Rom. 8:13; Rev. 21:8).

“Or of obedience unto righteousness - justification.

- a. Servants of obedience - those committed to a life of obedience.
- b. Unto righteousness - not the justification which comes at baptism, but the final judgment of acquittal which leads to eternal life.” RHL

17. Slaves of Sin. ⇒ Obedience (baptism) ⇒ Servants of God

That form of doctrine. Compare 1 Cor 15:17; Rom 4:25; Col 3:1-4.

- a. Pattern of sound words - 2 Tim 1:13.
- b. Sound doctrine, the gospel - 1 Tim 1:10,11.
- c. Sound in the faith - Titus 1:13,14.

Personality is made up of three things:

- a. Emotion,
- b. Intellect and
- c. Willpower.

The gospel is designed to appeal to the entire personality:

- a. It has promises and warnings to appeal to the emotion.
- b. It has truths and facts to appeal to the intellect.
- c. It has commands to direct the willpower.

Their, and our, response:

- a. Emotion - expression of their love for God and Jesus Christ.

- b. Intellect - they knew what they were doing because they had been taught.
- c. Willpower - their obedience was an expression of their willpower. RHL

To which you were delivered. “To which you were entrusted” is the idea.

18. The idea of a slave being placed under a new master.

“You have simply changed masters, no longer slaves of sin (set free from that tyrant), but ye are slaves of righteousness. There is no middle ground, no ‘no man’s land’ in this war.” ATR

Righteousness = the requirements of the gospel. The word does not mean justification here.

19. Weakness. The weakness from having been servants of sin. This weakness has to do with the difficulty of apprehension.

“Weakness of human understanding of spiritual matters because of the influence of sin in their lives.” RHL

Slaves of uncleanness. Servants of Satan.

“Patently true in sexual sins, in drunkenness, and all fleshly sins, absolutely slaves like narcotic fiends.” ATR

Of righteousness for holiness (τῇ δικαιοσύνῃ εἰς ἁγιασμόν). Lit. “To righteousness into sanctification.”

Sanctification – that process by which the Holy Spirit (as agent) uses the word of God and providence (as His instruments) to bring men and women into the likeness of Jesus Christ in word, thought and deed.

“It is a life process of consecration, not an instantaneous act.” ATR

“By giving yourself, your members, wholly to doing right, you will cultivate holiness without which you cannot see God.” RHL

“If indeed they have been justified, if their faith is real, if they truly belong to Christ, there must be no divided allegiance. As they formerly devoted themselves to the service of moral defilement and increasing lawlessness, so now they must devote the members of their bodies to the service of

righteousness, so to become more and more truly consecrated to God.”
CRE

Just as you once lived in and for sin, now live with the same fervor unto justification.

20. God does not look to Satan’s servants to feed the poor, clothe the needy, etc.

“The Lord does not expect the slaves of sin to do his work.” RHL

You don’t milk the Devil’s goats to feed the Lord’s lambs.

When one lives in sin they are not concerned about pleasing God.

21. The end of sin is death and we should be ashamed of it.

The godly should have a tender conscience.

“The degree of their shame is the measure of their:

- a. Appreciation of salvation.
- b. Devotion to God and the church.
- c. Determination not to return to their old sins.” RHL

Are we ashamed of the sins we committed before becoming a Christian, or do we still tell about our former lives with some tinge of pride?

22. What fruit? Fruit in the sense of benefit. Do evil, you have none. Do good, you have sanctification and eternal life.

“You have your fruit unto sanctification:

Service to sin (Satan) - no fruit - shame - death.

Service to God - fruit - sanctification - eternal life.” RHL

“At one time you were the slave of sin. Sin had exclusive possession of you. At that time you could not talk of anything else but sinning. But now you have taken God as your master and he has exclusive possession of you. Now you cannot even talk about sinning; you must talk about nothing but holiness.” WB

23. Wages (ὀψώνια). “Late Greek for wages of soldier, here of sin.” ATR

“From ὄψον *cooked meat*, and later, generally, *provisions*. At Athens especially fish. Hence ὀψώνιον is primarily *provision-money*, and is used of supplies for an army, see 1 Cor. ix. 7.” MRV

Death. Spiritual (Rev 21:8). Also see 8:12,13; Galatians 5:16-26.

“Sin pays its serfs by punishing them.” Morison as quoted by MRV

1 Corinthians 2:14,15 - Natural man is the uninspired Christian man, the spiritual man is the inspired Christian man.

Gift. “In sharp contrast with *wages*.” MRV

Eternal life. We have it now in that we have the down payment of the Holy Spirit.

“A contrast:

- a. Sin gives wages - eternal death, separation from God.
- b. God gives freely - eternal life with the Lord and all of the saved.

“In Christ Jesus. Eternal life is:

- a. Enjoyed in union with Christ (1 John 5:11-13).
- b. Brought to us by the work of Christ.” RHL

- 7:1. This is a reference to the law in general and does not mention any exceptions as it will clutter up his illustration. This may point to the law of Christ, but it applies to any law.

Bound by law. Not specifically the law of Moses - any law.

“Law is limited, however, by life. Its dominion is ended by death. Only while one lives is one bound by the law.” CRE

In these verses “Paul is primarily concerned with the spiritual application but the woman-husband illustration also is a valid teaching.” JDT

2. Has a husband (ὑπανδρος). “Lit., *under* or *subject* to a husband.” MRV

She is released (κατήργηται). “To render inoperative, to nullify, to annul. The perfect tense emphasizes she is completely absolved or discharged.” LKGNT

3. Called. Matthew 2:12,22; Acts 11:26. Should be “called by God.”

Death severs our relationship to any law.

4. We become dead to the law (as a means of justification) only when we become identified with Christ (and His body) in His death.

We become dead to:

- a. Sin - 6:3,4,11,
- b. Law - 7:4,
- c. Flesh - 8:13 and the
- d. World - Col 2:20.

We become dead to sin when we become identified with Christ in His death. We become dead when we are baptized into His death. We are made dead through His body when we are baptized into the body of His death that we should be married to another. The ones who become dead to law through the body of Christ were the ones joined to Christ. But they could not become joined to Christ while He lived because they became dead to law through His death. Therefore no one could become dead to law before the death of Christ. And since the church is composed of those dead to law none could come before the death of Christ and since the church is filled with people dead to law nobody could be a part of the church before the death of Christ. When we became dead to law we

became joined to another. We became joined to Christ - so we became joined to Christ after the death of Christ.

Fruit. Fruit of the Spirit and righteousness.

- a. "Fruit of marriage – converting others.
- b. "Fruit of the Spirit (Gal. 5:22,23; Phil. 1:11)." RHL

5. In the flesh. This is what we are by *birth and cultivation* and without the refining influence of Christianity. Also means controlled by the flesh.

"The word 'flesh' all through this context means what a person is by birth and cultivation without any influence from God." RHL

"The flesh is not the native seat and source of sin. It is only its organ, and the seat of sin's manifestation. Matter is not essentially evil. The logical consequence of this would be that no service of God is possible while the material organism remains." MRV

Which were aroused by the law. The idea is not that the law excited us to sin, for that is done by our fleshly desires, but the law identified our sins.

Were at work in our members to bear fruit to death. "They still work in us, but now we rule them. These desires are:

- a. Some sinful to entertain, such as covetousness, lust after sex, etc.
- b. Others are natural and not sinful if exercised lawfully, and not to excess." RHL

6. We have been delivered. Have been discharged, as the woman (ver. 2). MRV

We were held by. "Lit., *held down*." MRV

Newness of the Spirit. Not the Holy Spirit but the human spirit renewed by the gospel (Eph 2:10).

7-13. Past tense verbs.

7. The law is not sin, it just makes us know what sin is.

"Paul has spoken:

- a. Of the lack of power in the law to make one free from sin.

- b. Of the superiority of grace over law to make one free from sin.
- c. That sin shall not win its battle over us because of grace. All this may seem to depreciate law, but he does not wish to leave that impression.” RHL

“This shows the relation between law and sin. The law did not create the desire; it simply told me the desire I had was sinful.” RHL

8. But sin. “Satan” personified.

It is the work of Satan that causes sin, not the law which only defined it.

Even Satan would not have known coveting was sin except for the law.

Opportunity (ἄφορμὴν). “Occasion, pretext, opportunity for something, literally, the starting point or base of operations for an expedition.” LKGNT

“Emphatic, expressing the relation of the law to sin. The law is not sin, but sin found *occasion* in the law. . . Here the law is represented as furnishing sin with the material or ground of assault.” MRV

Produced. “To man everything forbidden appears as a desirable blessing; but yet, as it is forbidden, he feels that his freedom is limited, and now his lust rages more violently, like the waves against the dyke.” Tholuck as quoted by Vincent.

For apart from the law sin was dead. “Where there is no law Satan is powerless.

“Illustrations:

1. Eve. There was law; Satan took advantage of the existence of that law; he stirred up desire in her by showing benefits to be derived from eating. The law did not create the desire; Satan created the desire by showing benefits to be enjoyed by eating the fruit in violation of the law.
2. Achan - Joshua 6,7.
 - a. He saw the articles of value.
 - b. He coveted - Satan worked in him the desire to take unlawful things.
 - c. He took - he saw benefits to be derived from violating the law.

- d. He died - suffered the penalty of the law.
- 3. Principle stated (1 John 2:16).
 - a. Lust of the eye - See Matt. 4:8,9.
 - b. Lust of the flesh - See Matt. 4:3,4.
 - c. Vain glory of life - See Matt. 4:4,5. See James 1:13-15." RHL

9. I. Paul.

Alive once without. "This may mean:

- a. Paul's childhood before he was responsible for applying law to his conscience.
- b. Paul before his conversion when he was self-righteous; observing the letter of the law and being satisfied that he was safe.
- c. Paul speaks of himself as representative of the human race. Before the commandment came to Adam he was alive. When the commandment was given he sinned and the death sentence was pronounced against him." RHL

I died. Spiritual death.

10. And the commandment, which was to bring life. "It was unto life in the sense that its purpose was to guide men in the ways of righteousness which would result in life." RHL

God gave the commandment to keep them from death but their disobedience caused death.

11. Sin. i.e. Satan.

Deceived (ἐξηπάτησέ). Beguiled, deluded, to deceive completely, to make someone lose the way.

Satan deludes us in three ways:

- a. Into believing there is *satisfaction* in sinning.
- b. Into believing there is an *excuse* for sinning.

- c. Into believing we will *escape the consequences* of sinning.

Killed me. “Of course this is not to be taken literally of Paul or Eve, but because of violating the law the death sentence was pronounced.” RHL

12. Holy and just and good:

- a. Holy - As God’s revelation of Himself.
- b. Just - In its requirements which correspond to God’s holiness.
- c. Good - Because of its end. MRV

“Paul has now exonerated the law from the possible charge of verse 7.

- a. It is holy in that it reflects the character of God and demands nothing but purity in us.
- b. It is righteous (just) because it reflects the justice (equity) of God, and demands of us nothing but what is right (just, equitable).
- c. It is good because it reflects the goodness of God, and promotes man’s highest well-being.” RHL

13. Good become death. Satan’s using evil to corrupt is bad enough, but when he uses good for this purpose it is much worse.

14-25. The justified man is in need of sanctification.

“That this section deals with the problems of the justified person striving for sanctification is seen from the following:

- 1. The change from past to present tense verbs.
- 2. This man delights in the law of God (v. 22).
- 3. This man serves the law of God (v. 25).
- 4. His will is always towards that which is good (vs. 15,18,19,21).
- 5. There is war going on in this man who loves and wishes to do good; such is not the case of the unregenerate person.
- 6. The note of hope and triumph of this man proves him to be regenerate (v. 25). See I Cor. 15:57.

7. This is the experience of every Christian today.” RHL

14. Verbs in vss. 7-13 were past tense and now they become present tense. This applies to Christians only.

Verses 7-13 were while Paul was under the Law and in this verse describes the present situation (since he became a Christian).

Therefore the law spoken of here is the law of Christ.

Paul is still carnal and must buffet himself constantly.

Read *New International Commentary*, pp. 257-298 - five reasons why vss. 14-28 refer to Christians.

Law is spiritual. Spiritual given law and deals with the whole man including his spirit.

The final effect was to bring about more sin on man's part.

15. The war of spirit and flesh.

I do not understand. “What I carry out I do not recognize in its true nature, as a slave who ignorantly performs his master's behest without knowing its tendency or result.” MRV

“I do not practice what I would, and the outcome is what I hate.” MRV

16. If he does not want to sin but then does sin, it shows he has made mental assent to the law.

If he did what the law required, even though he did not want to, it also showed that he agreed with the law.

17. No longer I. No more I alone.

“Not I alone; I, the willing part of me, but sin (Satan) working in me as he did in Eve and Achan, to fulfill the desires of the flesh. There is a war going on in me (Gal. 5:16,17). This interpretation is not to be taken to remove all responsibility from man, but to say that the willing part of man is good; he is a new creature created in Christ Jesus for good works; but he allows the sinful desires to get the upper-hand sometimes.” RHL

- 18,19. In my flesh nothing good dwells. In that part of me - my flesh - not the physical body, but the corrupted nature (by long usage and training) with its propensities and passions, nothing good dwells.

The evil he does, he does not want to do.

The good he would do, he does not always do. The war of the flesh and spirit.

Three motives for obeying God:

- a. Love of God,
- b. Sense of duty (as opposed to doing right because you want to) and
- c. Fear of hell (fear of God).

20. The same conclusion (v. 17) repeated.

21. Law. The rule.

Evil will always tempt even when we are constantly striving to do the good.

22. The non-Christian does not delight in the law of God.

23. Law in my members. Old habits and sinful inclination of the flesh.

Called sinful law because when obeyed it leads to sin.

Bring me into captivity (αἰχμαλωτίζοντα). "To capture with a spear, to take a prisoner of war, to subdue." LKGNT

To the law of sin. "The *régime* of the sin-principle. Sin is represented in the New Testament as an organized economy." MRV

Which is in my members. "Another term for flesh, the corrupt nature which I have by birth and cultivation, and which it is my duty to destroy." RHL

24. Wretched man. The Christian - a justified man not yet sanctified. He is not yet as much like Christ as he wants to be and this causes his wretchedness.

He has not reached the level of holiness he desires.

Who will deliver me. He realizes he is unable to deliver himself; he must look to a stronger force.

Body of death. Sinful desire of the flesh with its influence.

“Does ‘body’ mean the physical body? I think not. He wishes to be delivered from that which has plagued him throughout this section - his evil propensities and inclinations - his corrupt nature - that uses him to do what he does not desire or approve. He wishes to cease from sin and lead a holy life; he desires complete sanctification.” RHL

25. I thank God. For what? He has been delivered!

“It is God who can deliver, through Jesus Christ our Lord.

- a. Through his death for our sins.
- b. Through his resurrection for our justification (4:25).
- c. Through his life to make intercession (5:10).
- d. Through his grace to forgive (Acts 15:11).
- e. Through his strength to guard (1 Cor. 10:13; 2 Thess. 3:3; 1 Pet. 1:5).” RHL

But with the flesh the law of sin. “Of course one cannot serve the law of God and the law of sin at the same time. If one continually serves the law of sin, he is the servant of sin (Satan) as taught in 6:16. If one served the law of God all the time, continually, he would have attained sinless perfection. But since no one does that, it follows that the Christian serves the law of God most of the time, but occasionally he serves the law of sin and is forgiven by repentance and prayer on his part and grace and mercy on God’s part.” RHL

8:1. There is therefore. Conclusion of what has been said from 3:20 onward.

No condemnation. This is conditional on continued obedience. The opposite of condemnation is justification and this is only found in Christ.

In Christ Jesus. “To be ‘in Christ Jesus’ is to enjoy that vital union with him which, on the part of the believer, means trust, obedience, submission, love.”
CRE

There is no justification outside of Christ.

Believe, repent and confess are translated “unto” as directional, and baptized is translated “into” (also directional) as it is the culminating act.

Who do not walk according to the flesh. This shows that Christians have a choice, they can walk according to the flesh or according to the spirit.

This is the human spirit in contrast or conflict with the fleshly side of man. But, we also recognize that the human spirit desires to follow the Holy Spirit. With that in mind we can also understand that our walk in this life is according to the Holy Spirit.

How does this affect our understanding of Galatians chapter five? Does the sinner have the same choices as the Christian? YES! But, without reward from God!

“I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing” (Jn 15:5). The idea is that you can do nothing that abounds to your credit. The good fruit you have in your life as a non-Christian is not fake.

Philippians 4:17b sustains this – “I seek the fruit that abounds to your account.” If there is fruit that abounds to your credit there is, of necessity, fruit that does not abound to your credit.

This destroys the false teaching that the non-Christian can have none of the fruit listed in Galatians chapter five. They can have that fruit in their lives but it does not abound to their credit because they are not Christians.

2. The Spirit of life. Here the Holy Spirit is the author and giver of life.

We are under the law of the Spirit of life in Christ Jesus. Those not in Christ are under the law of sin and death.

“The Spirit is the author of a law - the gospel; doctrine of Christ.” RHL

“Called the Spirit of life because:

- (1). He is the source of spiritual life; where he dwells there is life.
- (2). He will give life to our bodies in the resurrection (v. 11).
- (3). The word, the law, which he brought from Jesus (John 16:13) is the seed, which when planted in our hearts, originates spiritual life.” RHL

The law of sin and death. “This law is ‘law for the purpose of justification from sin’ with no mercy or grace associated with it. It requires:

- a. Perfect knowledge of the law of righteousness.
 - b. Perfect application of that perfect knowledge.” RHL
3. The law was perfect but the flesh was so weak it could not keep the law. Through the weakness of the flesh the law was not kept and the law, therefore, could not save. This could be the Law of Moses or the Patriarchal law.

“The law was weak relatively; it was weak through the flesh of those under it. In other words, through weakness of the flesh, the law was not kept, not kept by any, and when once broken, it was powerless to deliver. The law could deliver only on condition of being perfectly kept; but as this never happened, its failure was complete.” MEL

Likeness of sinful flesh. See Lard, p. 249. This “flesh” is not speaking of physical flesh for Jesus did not yield and was without sin. If his flesh were actually sinful He would have had sin. This is talking about the sinful tendencies we have while in the flesh

“In Christ . . . the flesh did not lead to sin, not because it was better than, or different from common human flesh; but because it was kept in perfect submission. He controlled it absolutely, and thus kept it from leading to sin. The flesh of Christ was sinful, solely because it contained the same tendency to sin as other flesh and in the same degree.” MEL

On account of sin. As an offering for sin.

“Not only did God send his Son in the likeness of sinful flesh, but he sent him *for sin*; that is, to make expiation for it, and so put it away.” MEL

He condemned sin in the flesh. “This condemnation on the principle that he who resists sin in a certain case shows him to be wrong who commits it in the same case. God sent his Son in the likeness of sinful flesh. We are in no more. Yet Christ never yielded to the flesh, though tempted in all respects as we are. Thus he proved that the flesh can be successfully resisted, and a sinless life maintained. Hereby he also showed that we can resist the flesh, if we will; and consequently that we are inexcusable where we fail, and so are justly condemnable. It was thus in my judgment that God condemned sin in the flesh. He showed that it is not of necessity, but wilful, and therefore worthy of condemnation.” MEL

This “leaves out the death of Jesus as an atoning sacrifice.” RHL

“It is not that sin in the flesh was condemned, but that sin was condemned through the flesh. In that same nature which in all others was sinful, in that very nature which in all others was dominated and directed by sin, God condemned and overthrew its power . . . He also vanquished sin as power and set us free from its enslaving dominion . . . The battle was joined and the triumph secured in the same flesh which in us is the seat and agent of sin.” JM

4. The ones walking after the flesh must die for their own sins. The requirement (ordinance) of the Law was that it was to be kept perfectly. Christ came and fulfilled this necessity and so it is fulfilled in us by being in Christ.

According to the Spirit. “Is this the human spirit or the Holy Spirit?

- a. The law of the Spirit of life (v. 1) is surely the Holy Spirit, and his law is the law by which we are to walk to obtain the holiness of this context.
- b. We (the knowing, determining self) put to death the deeds of the body by the aid of the Holy Spirit (v. 13), so I conclude the Holy Spirit is meant here.” RHL

5. Live according to the flesh. “Persons who yield to the appeal and are under the influence of sinful desires, think of, and care for, and seek to obtain only those things which belong to the flesh; while those who ‘walk after the Spirit’ have their practical interests in the sphere of the things that are spiritual.” CRE

Set their minds. “To think, to set one’s mind or heart upon something. It denotes the whole action of the affections and will as well as of the reason.” LKGNT

Give in to and be subject to the flesh.

The Spirit. Could be the Holy Spirit or the spirit of the New Testament Christian.

It seems the idea here is of a dichotomy. Two opposites within us fighting for supremacy – our fleshly desires fighting our spiritual desires.

6. The mind of flesh is death in that it leads to death.
- 7,8. If one is fleshly minded he is going in the opposite direction from God and cannot be in subjection to God.
9. But you are not in the flesh but in the spirit. “The word spirit here denotes the human spirit; nor can I see how any one ever came to think otherwise. It is a sheer assumption to say that it denotes the Holy Spirit. To be in the flesh is to live the life of a sinner; to be in the spirit, to live the life of the christian. Flesh governs the one, (the human) spirit governs the other; and as the flesh is his flesh who is governed by it, so the spirit is his spirit who is governed by it.” MEL (parentheses added - CH)

If. First class conditional sentence - should be translated “since.”

Spirit of Christ - 1 Peter 1:10; 2 Peter 1:20,21 = Holy Spirit.

To have the Spirit of Christ He must be given to us (Acts 2:38).

“We may belong to Christ:

- a. By reason of creation, as all men (John 1:1-3; Col. 1:16; Heb. 1:2).
- b. By right of preservation, all men (Col. 1:17; Heb 1:3).
- c. By right of redemption, Christians only (Eph. 1:7; Col. 1:14).
- d. By right of consecration, faithful Christians (2 Cor. 8.5).” RHL

“We come into possession of the Holy Spirit:

- a. When and because we are children of God (Gal. 4:6).
- b. When we obey God (Acts 5:32).
- c. When we obey the gospel (Acts 2:38).” RHL

10. If. First class conditional sentence - should be translated “since.”

Spirit of God, Spirit of Christ and Christ in you = the same thing.

Christ came in the person of the Spirit on Pentecost.

This is a contrast of the spirit of man as opposed to his body.

“Although Christ dwells in you, . . . your body is doomed to physical death because of the sin of Adam (5:12). The spirit (human spirit) is alive because of justification by faith in Christ.” RHL

11. If. First class conditional sentence - should be translated “since.”

“But if the Spirit of Him (God) that raised up Jesus from the dead dwelleth in you, he (God) that raised up Christ Jesus from the dead shall give life (resurrect) also to your mortal bodies (in the resurrection) through his Spirit (the Holy Spirit) that dwelleth in you. Notice:

- a. Life will be given our mortal bodies. Mortal means ‘subject to death,’ so a reference to dead bodies being given life can refer to nothing but the general resurrection when Jesus comes (1 Thess. 4:14-17).
- b. The Holy Spirit is the Father’s agent in the resurrection, the Spirit of life.
- c. The word ‘also’ suggests the Holy Spirit not only will raise our bodies, but was ‘also’ the agent of the Father in raising Christ.”
RHL

See vs. 23.

12. Therefore. Conclusion.

Flesh. Human nature* not the physical body. Galatians 5:16-21.

*By training and usage, not by birth!

Debtors not to the flesh. Debtors to the spirit.

“If holiness has been made possible for Christians at so great cost, and if they have been called also to a heavenly destiny, then surely, for every Christian, holiness is a duty, an obligation, a debt.” CRE

See Rev 21:8.

13. The Spirit aids us but we never know at the time that He is present.

You will die. You must die. “The expression is stronger than the simple future of the verb. It indicates a necessary consequence.” MRV

14. The spirit leads through the word as well as providentially (Jas 1:5; 1 Cor 10:13).

“The Holy Spirit leads by:

- a. Teaching through the word he revealed.
- b. Providence - the unseen and unprovable work of deity in the lives of the children of God (1 Cor. 10:13; Eph. 3:16; Phil 2:13; 4:13).” RHL

15. Bondage. Vassalship (by constraint).

Again to fear. See 2 Timothy 1:7.

Adoption. Includes willing submission.

“Roman adoption was always rendered more serious and more difficult by the Roman *patria potestas*. This was the father’s power over his family; it was the power of absolute disposal and control, and in the early days was actually the power of life and death. In regard to his father, a Roman son never came of age. No matter how old he was, he was still under the *patria potestas*, in the absolute possession and under the absolute control, of his father. Obviously this made adoption into another family a very difficult and serious step. In adoption a person had to pass from one *patria potestas* to another.” WB

“But it is the consequences of adoption which are most significant for the picture that is in Paul’s mind. There are four main ones. (i) The adopted person lost all rights in his old family and gained all the rights of a legitimate son in the new family. In the most binding legal way, he got a new father. (ii) It followed that he became heir to his new father’s estate. Even if other sons were afterwards born, it did not affect his rights. He was inalienably co-heir with them. (iii) In law, the old life of the adopted person was completely wiped out; for instance all debts were cancelled. He was regarded as a new person entering into a new life with which the past had nothing to do. (iv) In the eyes of the law he was absolutely the son of the new father.” WB

“Abba, Father”. “The Aramaic word for father, ‘Abba,’ was on the lips of our Lord in the hour of his agony, and became familiar to all believers, so that the added word, ‘Father,’ is here less like a translation or an explanation than a repetition, the repetition of a child crying, ‘Father, father, O father.” CRE

16. The Holy Spirit and our spirit bear witness that we are God's, and they both bear witness to God the Father of this fact.

"The Spirit bears witness - to whom? See Heb. 10:15. With our Spirit. In conjunction with and to the same purpose." RHL

17. If . . . if. First class conditional sentence - these should be translated "since."

All the spiritual blessings in Christ are ours.

Joint heirs. Does not mean equal heirs, but that we are also heirs.

That we may be glorified together. With Him! See Jn 17:24; 1 Pet 4:13; 5:1.

Glorification follows suffering (Phil 2:5-11; 1 Pet 5:1; Jn 17:24; Rom 4:13, 5:7).

18. Read 2 Corinthians 11:23-31.

Revealed at the end of time in its fulness.

Partially revealed when the spirit leaves the body and awaits judgment.

19. "The creation waits - what is the creation?"

- a. ktisis - the act of creating; product of the creative act. Paul believed in creation versus evolution.
- b. Good angels excluded - not subject to vanity (v. 20).
- c. Evil angels excluded - no hope of deliverance (v. 21).
- d. Christians excluded - ourselves also (v. 23).
- e. Disobedient excluded - no hope of deliverance (v. 21).
- f. Creatures without reason excluded - born to be destroyed (2 Pet. 2:12). This leaves the earth - perhaps the material universe." RHL

Earnest expectation (ἀποκαρδοκία). "Watching eagerly with outstretched head, eager waiting . . . denotes diversion from all other things and concentration on a single object." LKGNT

Revealing of the sons of God. Judgment. See Lard, pp. 265-273.

20. "The creation:

- a. Was subjected to vanity - lack of vitality which inhibits the order of nature to produce as it would have if not subjected, and which leads to death in everything.
- b. Not of its own will - but as the appointment of God as part of the penalty of sin (Gen. 3:17-19)." RHL

Futility (ματαιιότητα). "Vanity, aimlessness, the inability to reach a goal or achieve results." LKGNT

21. Corruption. Decay.

22,23. We are excluded from the creation here.

Firstfruits of the Spirit. Is the Holy Spirit = the down-payment of the Spirit against the full harvest of heaven (cf. Eph 1:14).

The adoption. Two adoptions:

- a. When we become children of God, and
- b. When we receive our new, glorified bodies.

Body. 1 Corinthians 6:19,20 - the idea of the body being sinful is not so.

"Resurrection of the body," per se, is not in the Bible, but 1 Corinthians 15 is all about this. The body is redeemed from the grave.

24. In this hope. For in the hope = expectation, desire and patient waiting for the resurrection to life.

Saved. The time when we were baptized.

25. Wait for it with perseverance. Endurance under trial. This comes only during trials, it is not exercised during pleasurable times.

"This is another reason why we do not have in actual possession the sonship of this context, the redemption of our body; it is something for which we must wait." RHL

26. Helps (συναντιλαμβάνεται). "To lend a hand together with, at the same time with one . . . to help, to come to the aid of someone." LKGNT

As we ought. "Not with reference to the *form* of prayer, but to the *circumstances*: in proportion to the need." MRV

With groanings. Our groanings in that we cannot express ourselves. The Spirit takes these perfectly before God.

“Not the groanings of the Holy Spirit, but our groanings produced by our inability to pray as we should, and which the Holy Spirit uses in his intercession for us.” RHL

“Surely in no experience of life can we rely upon divine aid more confidently than when in the exercise of prayer; and when we feel even too weak to pray, we can rest confident that a divine Intercessor, a Helper, a Comforter, is voicing the longings we lack strength to express.” CRE

27. Mediator includes intercession, but mediation does not demand one be an intercessor.

One can be an intercessor but not a mediator. All mediators are intercessors but not all intercessors are mediators.

It is required of mediators that they be equally related to both parties. An intercessor can be but need not be related to either party.

He who searches. God the Father.

He makes intercession. Holy Spirit.

According to the will of God. “The one making intercession knows the will of God and can intercede in harmony with it. The one being interceded for does not know the will of God and does not know how to pray in harmony with it.” RHL

See *Romans 8:26,27 Explained* in the appendix.

Also see *What Spirit Intercedes?* in the appendix.

- 28-30. Deals with God’s purpose prior to creation.

28. We know. By revelation.

All things. Conditional upon our submission.

Work together (συνεργεῖ). “To cooperate, to work together, to work with one another.” LKGNT

For good. “The ‘all things’ refers first to sufferings, and the ‘good’ to future ‘glory;’ but we need not restrict the meaning. No experience incident to human

life should be regarded beyond the permission and power of God, or incapable of being used by him to promote our truest 'good.'" CRE

To those who love. A present tense participle – "to the ones loving."

"The point here is that God providentially is active and things just do not accidentally happen; but God plans and works and oversees the various factors that enter into our life and guarantees final success. This passage is very significant and offers much hope and assurance to us, because God promises that if we love him and stay faithful to him, he will guarantee ultimate victory. It does not mean that we will not have tribulations and trials and other problems, but it simply means that the end result of the whole life will be victory and success spiritually, and this is a highlight to our faith and it makes us willing to endure whatever sufferings may come and whatever trials and tribulations may fall our lot, since we know that God is using these things for his plans and purposes and will ultimately lead us out victoriously. Vs. 37 says that because of this hope we are 'more than conquerors.'" JDT

Compare 1 Corinthians 2:9.

The called according to His purpose. "Before creation God, in his omniscience, purposed man, foresaw his fall and purposed a redeemer, a plan of redemption, and eternal life for the obedient. God saw the end as clearly as he did the beginning. He will know nothing in judgment that he did not know at the time of creation. Since he foreknew Jesus as the lamb of God to take away our sins (1 Pet. 1:20), it follows that he knew:

- (1). He would create man.
 - (2). He would sin and need salvation.
 - (3). He would give his Son to die for man's sins.
 - (4). His Son, (Jesus), would be crucified (Acts 2:23).
 - (5). He knew persons chosen and foreordained (Eph. 1:4,5).
 - (6). Their names were written in the book of life (Rev. 13:8; 17:8)."
- RHL

Compare 2 Thessalonians 2:14.

"The book of Romans is like a diamond ring; the eighth chapter is the diamond in the ring and the 28th verse is the sparkle in the diamond, where we have the

promise that 'God works all things together for good to them that love him.'"
RCB

29,30. "In vss. 29 and 30, concerning foreordination and foreknowledge, God is not teaching individual predestination here, but simply that he has foreordained that there would be a saved group; namely the church of the Lord. As to who makes up the saved group, that is where the individual is responsible. We are told in Acts 10 that 'God is no respecter of persons,' and we are told in John 3:16 that 'whosoever will' can be saved; and so God does not foreordain individuals or choose them to their eternal destiny, but God did foreordain that there would be a way of salvation and that there would be a saved group, and he foreknows and foreordains concerning this group as a whole. Which individuals will be in the group is based upon our own choice, and upon our own individual faith." JDT

29. Foreknew. To know and accept beforehand. "To know before, to take note of, to fix the regard upon." LKGNT

"It does not mean *foreordain*. It signifies *prescience*, not *preelection*."
MRV

Predestined (προώρισε). Predetermined. "To mark out with a boundary beforehand." LKGNT

"His act of foreordaining was based on his foreknowledge of their act of obeying. His act could not foredetermine their act without robbing them of their choice. If his act forced their choice, he never could have said: 'Whosoever will may come.'" RHL

To be conformed to the image of His Son. "This refers to the change of our body in the resurrection to the likeness of his glorious body (I Cor.15:49; Phil. 3:21; I John 3:2). Some (A.T.R. and Barnes) think that this means that we are to be conformed in character to that of Jesus in this life." RHL

Compare:

- a. To be conformed (συμμόρφους). "Having the same form with. It denotes an inward and not merely superficial conformity." LKGNT
- b. Image (εἰκώνος). "Here we have both *morphe* and *eikon* to express the gradual change in us till we acquire the likeness of Christ the Son of God so that we ourselves shall ultimately have the family likeness of sons of God." ATR

Firstborn. The preeminent one.

30. He also called. God called all, but only these accepted and are, therefore, named "the called."

Justified. Forgiven of sin and treated as if they had never sinned.

"The prothesis was God's act before creation based on his foreknowledge of men's response to the gospel, and he justified actually now on condition of an obedient faith; so his act in eternity was based on his foreknowledge of man's faith and action." RHL

31. God and I are a majority regardless of who we face (1 Jn 4:4).

And, even if I do not stand with God, He is the majority!

32. Did not spare. "He did not withhold or lighten one whit of the full toll of judgment executed upon his Son. He allowed the devil and his servants to do all in their power to inflict pain and suffering." RHL

But delivered Him up. "If restrain had been placed upon the power of the enemy, he would not have dispelled the forces of darkness and made a show openly of principalities and powers." JM

"Not Judas, for money; not Pilate, for fear; not the Jews for envy; - but the Father, for love of lost souls delivered up Jesus to be crucified." RHL

For us all. "While this is to encourage the called, justified and glorified of the context, if we limit the atonement to them, as Calvin did, we make Paul contradict other scriptures (1 John 2:2), and we make God a respecter of persons." RHL

If God gave us the greatest gift, His son, He will give us lesser gifts freely.

- 33,34. See Colossians 3;12.

Quip by Brother Marshall Keeble - "God votes for you, Satan votes against you, and you vote for yourself, and therefore are elected."

Who shall bring a charge. "To call in, to bring a legal charge against someone." LKGNT

Christ is the only one who can legally lay a charge against us!

The elect are those living in harmony with God's purpose.

The basis of intercession is Christ's shed blood.

35. See 4:5.

Love of Christ. Objective. Nobody can keep Him from loving us.

Christ's love is never subjective.

But, we can become lukewarm and cause Him to spew us out of His mouth (Rev 3:15ff)!

36. As it is written. Psa 44:22 (in the LXX it is 43:23).

The extreme plight of the first century Christian.

For Your sake. "This represents God's people as suffering for God's sake. This shows whom Christ will love in spite of all conditions and situations." RHL

37. More than conquerors. This shows us these sufferings are not obstacles, but are stepping stones. The persecutions add to our reward and do not take any away from us.

Compare Rev 17:14.

Through Him who loved us. "The aorist tense indicates that this love was demonstrated on the cross. Not that he does not continue to love us, but we conquer through his love manifested in his death." RHL

- 38,39. Intensification of v. 35.

The design is to show us that nothing can effect separation.

Here we have a group of opposites confirming what he said before. All of them have to do with the sufferings God's loyal people have to endure. And none of these can compare to the glory we will inherit.

Chapter 9 - A New Division - Election (choices) to work God's purposes, NOT salvation of individual souls!

See *Paul's Argument In Romans IX., X., And XI.* (M. R. Vincent) in the appendix.

9:1,2. A very forceful affirmation (doubled).

This is very close to making an oath.

Why such strong emphasis by Paul?

- a. Paul had apostatized from the Jewish faith.
- b. He had said Jews were as sinful as the Gentiles and in need of salvation by the Christ they had rejected.
- c. He is about to say that they are rejected as the favorite people of God.

In Christ. Possibly in the presence of Christ or possibly speaking as moved by Christ (more probably this rendering).

Bearing me witness in the Holy Spirit. Bearing witness with me. . . Concurring with my testimony. MRV

Great sorrow and continual grief. 10:2,3. The Jews had rejected Christ.

3. His grief builds to this wish.

I could wish. Only that they obey - not justification without their obedience.

This is not a wish, because he could not do this, but says that he could wish if it were possible.

"Not while a faithful Jew, as some teach, for that would not express his love for his enemies." RHL

Accursed (ἀνάθεμα). "A thing or person devoted to destruction." The idea is of being set aside by God for destruction. Cf: Gal 1:8,9; 1 Cor 12:3; 16:22.

"Set apart to destruction and so separated from Christ (Philip. i.21; iii. 8,20). An expression of deep devotion." MRV

Flesh. Not as in chapter 7 – this is human descent.

“The context demands that we view him as willing to suffer some great ordeal to save his Jewish brethren.” RHL

4. Israelite. A term of pride.

Adoption. They were, in a peculiar way, in a relationship with God.

“The sonship - under the old covenant of which circumcision was a sign; but not the adoption under the new covenant (Gal. 4:1-5).” RHL

Glory. The presence of God with them.

“Not the final glory of God’s kingdom; for this belongs to the Gentiles as well as to the Jews.” MRV

Covenants. Abraham, Jacob, Moses, etc.

Giving of the law. On Mt. Sinai.

Service of God. Serving God in a peculiar way - bringing in the Messiah.

Promises. The collective Messianic promises on which the Mosaic Law and the Gospel are based.

5. Whom are the fathers. Abraham, Isaac, Jacob.

Flesh. Human nature only.

Christ is God over all and worthy of praise forever.

This excludes God the Father!

6. The Jews would say that if they could be saved by faith, then the promises and the Law were for naught.

The spiritual Israel was always in the minority and the physical Israel was always in the majority.

“God’s promise was made to those in Israel who would accept the promised Messiah. God has kept his promise to thousands who have accepted Jesus as their Messiah.” RHL

7. Nor. Not because they are Abraham’s “physical seed” are they all “spiritual” children.

“Here Paul begins to cite a series of historical incidents which all the Jews accept as true to show that God has a right to choose whom he will bless and whom he will reject.” RHL

In Isaac your seed shall be called. “Abraham had two sons. By the very nature of the case God had to choose one and reject the other as the one through whom the Messiah would come and his eternal purpose to save mankind from sin would be realized. He chose Isaac and all the Jews were happy with his choice.” RHL

Seed. Spiritual seed.

8. Children of the promise. Of Isaac.

“Isaac was the child of promise; Ishmael was the child of the flesh. But now things are reversed - the Jews are children of the flesh and the church, those who accept Christ, are children of promise (Gal. 4:21-31). As God had the right to choose Isaac to carry out his purposes, so now he has the right to choose those who accept Christ as his chosen people.” RHL

“The promises made to Israel were never intended for all who were descended from Jacob, any more that the promise made to Abraham was intended for all his sons. Among the later, Ishmael was older than Isaac, yet when Abraham had cast forth Hagar and her son, there came to him the divine word, ‘In Isaac shall thy seed be called.’ This shows that the right to be the children of God and heirs of his promises does not depend upon the mere accident of birth but upon the action of the divine will in accordance with the divine word. The promise is the important matter, not mere physical birth.” CRE

9. The promise is quoted from Genesis 18:10.

“The Jewish nation, after the flesh, was not included in the promise to the spiritual seed of Abraham, but only those of the faith of Abraham (Gal. 3:6-9), who walk in the steps of the faith of Abraham (4:12), whether Jew or Gentile are heirs of that promise.” RHL

10. The sons of Rebecca were sons of promise.

“Rebecca had two sons, and God had to choose one and reject the other to be in the line of the Messiah. And all Jews were pleased with the choice of Jacob. This was not a choice to eternal salvation, but a choice of the one through whom the Christ should come.” RHL

11. This choice and election was as to who would serve his purposes better and is not referring to eternal election or punishment.

“Before the boys were born God, on the basis of foreknowledge, made his choice to prove that the choice of the one to be in the line of the Messiah was not determined on the basis of merit . . . This simply says that God has the sovereign right to choose men to accomplish his purposes.” RHL

“The two sons of Isaac, unlike Isaac and Ishmael, has the same mother as well as the same father; indeed they were twins. Yet before their birth and thus before they had ‘done anything good or bad’ God rejected one and accepted the other as heir of the promises.” CRE

But of Him who calls. “Eternal salvation is not contemplated.” MRV

12. Stated prior to their birth.

“Since Ishmael was born of a bondwoman, we might think Isaac was elected because his mother was a freewoman. But since both Jacob and Esau were born of a freewoman, and were twins, this better illustrates the fact that God’s choice was his own, not based on anything in the one chosen, but according to his purpose.” RHL

13. Stated long afterward (Psa 5:5).

Hated. “God’s love for Jacob is shown only in his choice; his hatred for Esau is shown only in his rejection of him to be in the line of the Messiah; nothing more is intended.” RHL

14. The second question answers the first.

“Was God unrighteous in his choice of Isaac and Jacob? Not at all, for the choice had to be made to accomplish his purposes.” RHL

If God chose to save Jacob and not Esau He would have been unrighteous. This refers to their tasks not their salvation.

15. “Though God had the right to choose these men to be in the line of the Messiah, he does not have the right to elect one to eternal salvation and the other to eternal damnation, without their right and opportunity to choose for themselves, without becoming a respecter of persons. So these verses do not teach the Calvinistic doctrine of predestination.” RHL

16. It is not of him. The choice of one over another.

It. The choice of whom to fulfill God's purposes.

"No doubt the mercy shown to Isaac and Jacob contributed much to their happiness and physical welfare in this world over that enjoyed by the people of Ishmael and Esau; but where God grants advantages, he demands obligations and responsibilities so as to balance the scales of justice." RHL

It is not for man to criticize God.

17. God did not *form* Pharaoh's character but *used* it.

"God knew the kind of man Pharaoh was and what he would do when Israel was to be taken out of Egypt. God needed such a man and raised him up to the throne. God did not make Pharaoh the kind of man he was; he chose Pharaoh because Pharaoh had made himself the kind of man God needed." RHL

18. "In what sense did God harden Pharaoh's heart? In that God persisted in doing what Pharaoh did not want done, and what he was determined he would not allow to be done." RHL

"God had mercy on Nineveh because of the King's response to the preaching of Jonah, but he punished Pharaoh and Egypt because Pharaoh refused to respond to the message of Moses. God had mercy on the Jews who responded to the preaching of Peter, but he destroyed those who rejected the message of the apostles (1 Thess. 2:15,16)." RHL

19. Find fault. With the Jews.

Is God a respecter of persons? God did not find fault with Pharaoh for being king of Egypt, but for wanting to keep the Jews as slaves.

"If God had made Pharaoh the kind of man he was, if he hardened Pharaoh contrary to Pharaoh's will, the questioner would have a point. But such is not the case." RHL

God did not find fault with pharaoh (which God made him) but for his character which he himself produced.

"If God makes the non-elect today what they are, and none can resist him, why does God find fault so as to punish the non-elect in hell? Calvin made the mistake of thinking God determines the character of every person and punishes the non-elect for being what he made them." RHL

20. The Jews had fulfilled their mission in being the nation from which Christ was to come. Now they are no longer preserved in their unrighteousness as this mission is completed.

Compare Matthew 21- wicked husbandmen.

The called are special in that all are called but only those who hear and obey are "the called."

Vessels of mercy. Are of both Jews and Gentiles.

21. "From these examples Paul is getting ready to show that God is just in rejecting national Israel as his favored people and accepting the church composed of both Jews and Gentiles, who have accepted Christ, as his favored people." RHL

Jacob and Esau as examples - Jacob a vessel of honor and Esau a vessel of dishonor. Not that Esau was to be evil, but only that his position was less honorable, as Jacob is in the lineage of Christ.

22. "When God chose Isaac and Jacob, the Jews said he was just; when God punished Pharaoh for his opposition, the Jews said he did right; when God chose the Jewish nation and rejected the Gentiles, the Jews praised him for his choice; but when God chose the church, composed of Jews and Gentiles who had the faith of Abraham, and rejected national Israel as his favored people, the Jews accuse God of injustice and of breaking his promise to Israel." RHL

Vessels of wrath. The Jews (the lost ones).

Prepared for destruction. "Not *fitted by God for destruction*, but in an adjectival sense, *ready, ripe* for destruction, the participle denoting a present state previously formed." MRV

23. Vessels of mercy. Christians (Jews and Gentiles).

Prepared beforehand. "To prepare beforehand; to appoint beforehand."

"Only here and Eph. 2:10. God prepared these vessels of mercy by the work of Jesus and the publication of the gospel. The preparation was unto their glory (2 Cor. 4:17; 2 Thess. 2:14; 2 Tim. 2:10)." RHL

24. Same thought: the nation of Israel is the dishonored vessel (now that she has become unfit to be the nation to bring salvation to the world and has completed her duty of bringing forth Christ) and the church is the honorable vessel.

God rejected Israel as His chosen nation through whom salvation would be brought to the world and chose a different nation which is the church.

This choosing the nation to honor or dishonor did not affect the salvation of individuals within that nation. Individual salvation did not depend upon God's use (to honor) of Israel.

The argument here is God's right to reject the nation of Israel as His chosen people to do His purposes and choose the church as His chosen people to bring salvation to the world.

Even though Israel has apostatized early in her history, God, through His mercy, (forbearance), put up with them until the Messiah had come and their iniquity had become full (A.D. 70 cf. Gen 15:16). After their iniquity had become full any further mercy would have been injustice!

Foreordination is wholly based on God's foreknowledge.

Not of the Jews only, but also of the Gentiles? "A proof that God had not completely rejected all individual Jews, so had not broken his promise." RHL

25-27. They are not all Israel who are of Israel.

That place where . . . there - heaven?

Compare Isa 10:22,23.

28,29. For He will finish the work. The destruction (ending) of Jewish worship in Jerusalem.

Utter destruction would have come if it were not for the remnant.

"If it was right for Sodom and Gomorrah to be destroyed for their sins, no one can condemn God for rejecting national Israel as the favored people and choosing a new nation composed of Jews and Gentiles - the spiritual seed of Abraham." RHL

30,31. Righteousness. 4 times - should be "justification."

But Israel. "The great majority - seeking justification by law - doing works of the law to earn it - did not gain it." RHL

Pursue (διώκοντα). "To hunt, to pursue, to persecute." LKGNT

Translated "study" (KJV) and "give diligence" (NKJV) in 2 Tim 2:15.

Did not pursue. Did not seek righteousness in the sense the Jews were.

To seek a law of justification is to seek justification by law.

To seek justification by law is the same as seeking justification by works.

“Many men today who think and talk the most about religion lack peace and purity and love, while others, comparatively ignorant of religious problems and processes, so abandon themselves to God that they enjoy his presence and find fulfilled in their lives all his promises of blessedness and grace.” CRE

32,33. This conclusion was most humiliating to the Jews.

“Israel is being rejected because of Israel’s guilty and stubborn unbelief. There has been on the part of Israel no real submission to God, no actual abandonment to his will. Israel has been attempting to put God under obligation by formal observance to his law. Israel has failed because seeking for righteousness not by faith, but by works.” CRE

If the Jews, the favored people of God, could not attain justification by law-keeping, we may conclude with Paul that none can do it.

This should serve as a warning to “the good moral man” of today.

They stumbled. “In their foolish course Israel thought they were advancing on a clear path, and lo! all at once there was found in this way an obstacle upon which they were broken; and this obstacle was the very Messiah whom they had so long invoked in their prayers.” Godet as quoted by Vincent

“Jesus did not meet their unscriptural conception of what the Messiah should be, so they rejected him. The one God intended to be a Saviour became a stumbling block.” RHL

This primarily refers to the Jews after Christ, and secondarily to those prior to the Christian age.

The quote of Isaiah shows that belief was the basis of salvation even then, so this is nothing new.

See Matthew 21:44.

Whoever believes on Him. Whether Jew or Gentile!

Will not be put to shame. “So Christ is presented to men today. The refusal to accept him as God’s appointed Savior is to reveal the fact that one does not really

wish to submit to the will of God. One who rests on him for righteousness, for salvation, for eternal life, will never be disappointed, will never 'be put to shame;' but one who depends on his own goodness and righteousness, and therefore rejects Christ, condemns himself and finds Christ to be for him 'a stone of stumbling and a rock of offence.' The rejection or acceptance of Christ is still the proof of the attitude of a soul toward God, as being either guilty unbelief or saving faith." CRE

10:1. Both desire and prayer work toward our salvation.

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

It should be noted here that Lard believes the correct position that biblical faith includes obedience.

2. I bear them witness. “He seems to be alluding to his conduct in former days, and to say, ‘I know something of it, of that zeal.’” Godet as quoted by Vincent

They have a zeal for God. Zeal is a good thing but may be dangerous if not controlled (i.e. like steam, electricity, etc.).

“Here we have proof that religious zeal is not enough to save. The Jews were wrong in doctrine and the fact that they were long on doctrine did not make them acceptable to God.” RHL

But according to knowledge (ἐπίγνωσιν). Full knowledge, accurate knowledge. “This is gained only from revelation. So when our zeal differs from the doctrine revealed, we are lost.” RHL

“*Full or correct and vital knowledge.*” MRV

“They had knowledge of God and so were superior to the Gentiles in privilege (2:9-11), but they sought God in an external way by rules and rites and missed him (9:30-33). They became zealous for the letter and the form instead of for God himself.” ATR

3-5. Righteousness. 5 times - should be “justification.”

3. For they being ignorant of God’s righteousness. “I here render *dikaiousunen* justification, and not righteousness. My reasons for the rendering are the following: Whatever the word denotes was to be obtained by belief in Christ. This is evident from v. 4. But righteousness is never thus obtained except as a result of justification. Belief in Christ is never substituted for righteousness as being its equivalent, nor is it ever counted for it in its stead. Righteousness is

simply keeping the whole law; and there is absolutely neither an equivalent to it, nor a substitute for it. By belief in Christ, and though the efficacy of his blood, we are justified; and being sinless, we are in fact righteous. In this sense only, is righteousness obtained by belief. We are hence justified *into* righteousness (an unusual expression, but severely correct), not invested with it by, or in virtue of substitutes. But this is precisely what the Jews were ignorant of. Justification, therefore, is the meaning of *dikaioaunen*.” MEL

Seeking to establish their own. “That is, their own theory of justification. What is was, need not be reiterated here. That theory they not only sought to make good; but they shut their eyes and ears against every fact having any measure the effect to prove them wrong. They assumed their theory to be infallible, and, as a consequence, grew impenetrable to argument against it. This blind and unreasoning obstinacy was the reef which wrecked them; and great is the regret that their error had not died with them. But it has lived in all ages since; and what half the religious world is doing to-day, is repeating it. Existing religious parties are seeking, each to establish its own peculiar theory of justification, the consequence of which is the repudiation of the divine justification.” MEL

Have not submitted to. Not under, subject to or obedient to.

To go through acts of obedience without faith is of no avail.

“Not to be obedient to God’s justification is not to be obedient to Christ; and not to be obedient to Christ is not to comply with the conditions of justification, which he has prescribed. These conditions stated, one by one, in general terms are two: 1. Belief; and 2. Obedience springing out of it. No man who believes only, without obeying, can be justified; for belief without obedience is dead; and no man who obeys only, without believing, can be saved; for he that believes not, shall be condemned. By divine decree, these two things are so locked together as to be bracing many specific acts; and these acts have to be performed by two widely different classes of persons. They have to be performed, some of them, by those without the kingdom of God, and, the rest of them, by those within it. In the case of those without, they are joint conditions with belief, of justification; in the case of those within, they are those acts of duty in which, as Christians, we work out our final salvation.” MEL

Being ignorant. Wilfully ignorant.

They had their own plan of salvation worked out and would not now listen to God.

“Being ignorant of God’s righteousness. Not knowing the doctrine of justification by faith and insisting on attaining justification (a right standing

with God) by works of law (9:30,31), they refused to submit to God's way of justification." RHL

To establish. "Or *set up*, indicating their pride in their endeavor. They would erect a righteousness of their own as a monument to their own glory and not to God's." MRV

Any deed, even of obedience, not done in faith is of no value (cf. Phil 4:17).

4. End. Conclusion, termination.

Law. Of Sin and Death but primarily the law of Moses.

For Christ is the end of the law. "This has been given various interpretations:

- a. The ultimate object of the law (Lard).
 - b. Christ is the fulfillment of the law.
 - c. The law was once God's way for men to attain justification, but is no longer since Christ has come.
 - d. The purpose of the law was to bring men to Christ (MacKnight).
 - e. The law was given to teach men that they cannot be justified by law-keeping (Rom. 7:10); law could not bring justification because the flesh is weak (Rom. 8:3), though the aim of the law was justification. Since justification can be attained in Christ (Rom. 5:1), he is the end of the law to the believer, but not to the unbeliever."
- RHL

"a" is the most concise (cf. Gal 3:24).

5. Righteousness. Righteous requirements of the law. Psa 119:172.

See Galatians 3:10.

6. "Here is a contrast of the two systems of justification. One is by law-keeping without faith in Christ; the other is by an obedient faith in Christ." RHL

To be justified by law is impossible but to be justified by faith is relatively easy.

Numbers 15:29-31.

The orthodox Jews did not believe in Christ so they ask for more proof and ask who will bring Christ down or up.

“The thought here is to precipitate the Incarnation. The Messiah has appeared, and it is therefore impossible to hasten His coming by perfect obedience to the law and penitence for its transgression.” LKGNT

Who will ascend into heaven? “Jesus did not show himself to his enemies who crucified him, but only to witnesses chosen by God (Acts 10:41), so the Jews would justify their unbelief by saying they would believe if Christ would be brought down for them to see. See Luke 16:30,31.” RHL

7. Abyss. Hades, not the grave! “This is another word for Hades. This indicated their disbelief of the resurrection of Jesus. It is not unusual for unbelievers to demand that impossible things be done to cause them to believe.” RHL

How about Pentecostals?

8. But what does it say? “What does justification by faith say? The law said, ‘the man - that doeth the righteousness (the righteous requirements - every commandment) which is of the law shall live thereby (v. 5).’ Now, Paul, what does the system of justification by faith in Christ say?” RHL

Word. Justification by faith (the thing said), the gospel.

Near. Easy as well as near. “It is easy; it does not require the impossible.” RHL

“This means that what justification by belief requires is easy. For in scripture, things hard to be done are often said to be far off; while those easy to be done are said to be near. What justification by belief says, and in what it says, it merely defines itself, is not something difficult to be done.” MEL

9. This (vss. 9,10) is the answer to vss. 6-8.

Confess (ὁμολογήσης). “To confess, to proclaim. As a judicial term, the word indicates the binding and public declaration which settles a relationship with legal force.” LKGNT

Aorist subjunctive = one time action.

To confess is to also claim Jesus as the Lord of your life and is not just a verbal assent.

And believe. Belief is to come from the heart - the intellect and emotion. And it is put into action by the willpower.

“Belief of a certain fact - that God raised him from the dead.” RHL

Raised from the dead. The crowning miracle! If you can believe this you can believe anything and everything He was and did.

Be saved. In no one verse are all the steps of salvation stated or implied. This is possibly because God wanted the ones saved to want to be saved enough that they would search the Scriptures to find out all that is required.

10. Righteousness. Should be “justification.”

Confession is made. “Confession is just faith turned from its obverse side to its reverse . . . When faith comes from its silence to announce itself, and to proclaim the glory and the grace of the Lord, its voice is confession.” Morison quoted by Vincent

“We learn three things about confession:

- (1). Is made with the mouth.
- (2). We confess Jesus as our Lord.
- (3). It is unto - necessary for - salvation.” RHL

Notice:

				<u>Baptized into (eis)</u>	<u>CHRIST</u>
			<u>Confess unto (eis)</u>		
		<u>Repent unto (eis)</u>			
<u>Believe unto (eis)</u>					

Some other uses of the preposition *eis*:

- a. Jesus shed His blood (Mt 26:28) *EIS* remission of sins.
- b. Repent and be baptized (Acts 2:38) *EIS* remission of sins.
- c. Belief in Jesus (Rom 10:10) *EIS* justification.
- d. Confess Jesus (Rom 10:10) *EIS* salvation.

11. This is proof of what he has just said.

There are two proofs but only one is repeated.

Whoever believes. “This means:

- a. Salvation is promised upon meeting certain conditions.
- b. Salvation is for any, all, regardless of race or color, if they meet the conditions given by our Lord.
- c. That man determines his destiny, not God, as taught by Calvinists.”
RHL

12. For there is no distinction. This confirms the foregoing verse.

13. Whoever calls on the name of the Lord. A quotation from the Old Testament to prove his point.

“From verses 9 to 11 we learn that belief and confession are two things included in ‘calling upon the name of the Lord.’” RHL

Lord. Jesus.

Rich. In mercy (Eph 2:4-6).

Calling on the name includes obedience. Calling on the Lord to save us when we have completed obedience.

14. Rhetorical questions.

There is no saving of souls without preaching.

How then shall they call? “Here is a series of progressive questions that teach us God’s provision for salvation. God sends preachers to preach that people may hear, that they may believe, that they may call upon the name of the Lord, that they may be saved.” RHL

How shall they believe. “It is impossible for one to believe until he hears, for faith comes by hearing (v. 17). This proves that faith is not a direct gift from God to the elect.” RHL

How shall they hear without a preacher? They may “hear” by reading the New Testament, but that still is not without a preacher - the writer.

Historical faith? NO! John 20:30,31.

Ephesians 2:8 - free gift is the grace, not faith.

15. Sent. By the Lord - not an individual or congregation.

How shall they preach unless they be sent? "It is God who sends; this is his provision for the salvation of the Lost. God sends:

- a. Only the Christian.
- b. Those who know the truth. God never sends error to anybody.
- c. Those with ability. God never sends the incompetent.
- d. Those with compulsive desire - woe is me if I preach not the gospel (1 Cor. 9:16). There is no 'still small voice' of appointment." RHL

Sent,

Preaching,

Hearing,

Belief,

Calling on the Lord,

Saved.

Beautiful (ὡραῖοι). Seasonable, ripe, beautiful, fair, lovely, pleasant, right time or timely. Here it means "timely."

Feet. Refers to traveling on foot.

"From Isa. 52:7: spoken of one who brought the message of restoration from captivity. So gospel preachers bring God's message of salvation from sin here and hope of eternal life in the world to come." RHL

Illustration: The runner returning to a city with news of a victory or restoration. The beautiful sight of his feet stirring the dust in the distance.

16. Obedied (ὕπηκουσαν). "To listen to, to obey, in the sense of give credence to. The word implies the idea of voluntary submission." LKGNT

But they have not all obeyed. "But they did not hearken. Not all who heard of restoration from captivity responded to go back to Jerusalem. So not all who hear the gospel will obey to gain freedom from sin. But it is clearly their fault; God has done his part. He cannot, will not, do their part." RHL

17. By the word of God. “God is responsible for publishing the message; man is responsible for believing it and obeying it. The message is FROM Christ; ABOUT Christ. It causes faith IN Christ and obedience TO Christ.” RHL

“The gospel is not a matter of intuition or imagination or conjecture or reverie, but of revelation. It is a message given by God to men; its sum and substance is the person and work of Christ; and faith consists in a humble, grateful acceptance of this message.” CRE

18. Have they not heard? “Yes, for the gospel was preached in all creation during the first century (Col 1:23). What will you and I do about it in our generation?” RHL

19. Did Israel not know (understand)? “If they did not, it was their fault for Moses and Isaiah warned them, as quoted by Paul.” RHL

By those who are not a nation. “The Jews had worshipped ‘no-gods’ and now God shows favours to a ‘no-nation’ (people).” ATR

By a foolish nation. By the Jews’ standards.

“Nation” = Gentiles.

21. But to Israel. Better - “but respecting Israel.”

“God was longsuffering with Israel. He pictures himself as standing with outstretched hands all day, pleading for Israel to heed his call. But they were:

Disobedient and contrary people (ἀπειθοῦντα καὶ ἀντιλέγοντα).

“‘Unto a people disobeying and talking back.’ The two things usually go together. Contrary and contradictory (Lk 13:34f.).” ATR

- a. Disobedient - to refuse belief and obedience - a present tense participle denoting continuing action.
- b. Contrary - to speak against, contradict, to oppose.

- 11:1. Cast away (ἀπώσατο). “To push away from one’s self, to reject, to repudiate.” LKGNT

For I also am an Israelite. “This, with thousands of other Jews, is proof that God had not rejected all Jews. There is another point implied here - God has not rejected Jews as individuals, but he has rejected the nation as his peculiar people. This was foretold in Matt. 21:43.” RHL

As a nation he did cast them off, but not the individuals who had been loyal to Him and did His bidding (see Chs. 9-10).

See vs. 11 - editorial “they” does not mean this is written to Gentiles only.

- 2-4. There is always a remnant of God’s people on this earth.

2. Foreknew. Fore-approved as His people – refers to a former relationship.

God has not cast away His people whom He foreknew. Individuals whom he foreknew, foreordained, called, justified and will be glorified (8:29,30). The gospel is God’s power to save Jew or Gentile on condition of faith (1:16; 3:28-30).

Nations do not believe; only individuals believe. Therefore if Jews are ever saved it will be by individuals - not as a nation.

3. “Here we have Elijah’s complaint, which was wholly unfounded.” RHL

4. But what does the divine response say to him? “Seven thousand had not bowed the knee to Baal. As Elijah was wrong, so many in Paul’s day were wrong in saying God had cast off all Jews. Verse 5 says in Paul’s day many Jews had been saved.” RHL

Compare 1 Kgs 19:18.

5. A remnant. Those who accepted Christ.

There are no Chosen People (a congregation or nation) going to be saved en masse. A relationship with God is always a personal relationship.

“The remnant was composed of Jews whom God graciously chose, elected. Why did he choose (elect) them? Because they believed the gospel (1:16); they had the faith of Abraham (4:12,16). God’s act of choosing, electing, was prompted by their act of believing and as a reward for it.” RHL

Election of grace. God chose the believers and rejected the disbelievers.

Election of grace = receiving of grace.

Forechoosing = eternal purpose of God.

Obedience = the actual working out of the eternal purpose.

Eternal purpose - foreknew - chose - because of our obedience.

Work out - obedience (predeeds) choice or election.

6. Where there is justification by law there is no justification by grace. And, where there is justification by grace there is no justification by law.

Justification by grace does not exclude law as a moral rule, or as a rule of conduct or as a rule of grace (i.e. believe, repent, baptized, etc.).

And if by grace, then it is no longer of works. “It’ refers to the election, choice. Election cannot be by grace and works, nor by a mixture of the two. It is wholly of grace, or wholly of works. Paul affirms it is of grace, therefore not of works (4:4, 5). But it is conditioned upon our faith. If it is wholly of grace, how can it be conditioned upon faith? Because faith (believing) is not a meritorious work by which we obligate God to save us. There are two kinds of works for consideration:

- (1). Works of merit which obligate God to save us - which no man can actually perform;
- (2). Works of faith (James 2:14-26).” RHL

“And here another prevalent error calls for correction. Remission of sins, under Christ, depends on certain conditions. These conditions are acts. From this, many have concluded that, under Christ, favor is excluded, and remission made a matter of merit. But this is not true. Two or three acts do not constitute the ‘works of law,’ complement its import or amount to perfect obedience. Such acts amount only to very partial obedience, and partial obedience admits favor. A few acts no more exclude favor, than does favor, a few acts. The only acts that exclude favor are acts amounting to perfect obedience; and the only acts that favor excludes are perfect obedience. Partial obedience, therefore, and favor are perfectly consistent; nay, partial obedience requires favor. Indeed, partial obedience by itself is wholly devoid of efficacy to save; it saves only by favor. Conditions combined with favor perfect the divine plan of remission. Perfect obedience is here required. By partial obedience, I mean obedience to a

few specified conditions in contradistinction from the full and perfect obedience of the law. Partial obedience to the law is the only obedience possible to man; perfect obedience to conditions is the only obedience acceptable to God.” MEL

7. Israel sought justification by law as a nation and did not find it. The election (elect out of the Jewish nation) accepted Christ and the others hardened themselves. The subject is primarily the Jews.

Israel has not obtained what it seeks. “Obviously Israel was seeking to be the chosen people of God, since that is in the context, though some say it is justification. Actually there is little difference, since the justified are the chosen, the elected.” RHL

“What Israel is seeking, they did not find. But what are they seeking? The usual reply is, justification. But I think this is not correct. Justification is not now the subject before the Apostle’s mind. Rejection and acceptance are what he is speaking of. I hence deem it safest to limit the reply to these two items. Israel were seeking to be retained as God’s people, but failed. To this honor the remnant alone attained. This gives the true reply.” MEL

“Obtained” (ἐπέτυχεν). The simple verb τυγχάνω means originally *to hit the mark*; hence *to fall in with, light upon, attain.*” MRV

But the elect (chosen) have obtained it. “Whatever the disbelieving Jews did not obtain, the chosen did obtain. The remnant here is not the church, but the small number of Jews who believed and were in the church.” RHL

And the rest were hardened. “Hardened” is a medical term meaning “a callus.”

“Who, or what, hardened them?

- a. Certainly Satan would be on the job.
- b. Unbelievers themselves were responsible for their rejection of Christ and his gospel.
- c. God may be said to have hardened them, in the same sense in which he is said to have hardened Pharaoh.” RHL

8. Spirit of stupor. The hardening of Pharaoh’s heart and a strong delusion.

Stupor (κατανύξεως). “A late and rare word . . . to prick or stick . . . The torpor seems the result of too much sensation, dulled by incitement into apathy.” ATR

“Any emotion, or any influence whatever, that benumbs the faculties, and makes them insensible.” AB

“God sends ‘a working of error’ to people who do not love the truth (2 Thess. 2:9-12).” RHL

9. And David says: “Let their table become a snare and a trap”. “This was said of David’s enemies. The table represents that which is essential to life, so the essentials of life are to be a snare, a trap, and a stumblingblock.” RHL

“. . . that is, let the place in which they feel secure, or the very objects in which they delight, prove to be the source of their downfall and the occasion of their ruin.” CRE

“No kind of snare will be wanting. Their presumptuous security will become to them *a snare, a hunting, a stumbling-block*.” MRV

10. Bow down (σύγκαμψον). “To bend together, to bow down, as of captives whose backs were bent under burdens.” LKGNT

“The penalty for their rejection of Christ is to be a heavy burden.” RHL

11. That they should fall. Fall from grace. The Greek is so stated that a “no” answer is expected.

This fall is not so permanent that they might not come back into grace.

Their fall is not without remedy. They may still turn to Christ for salvation.

Certainly not! “In what sense then is a fall denied? A final fall, or fall without remedy is denied. Israel have stumbled and fallen; but their fall is not without hope. A remedy still remains in the gospel; and this remedy is as open to them as to Gentiles. The extent and duration, therefore, of their fall, will depend wholly on how long they continue to reject the gospel. They will remain fallen so long as they remain disobedient to Christ – no longer.” MEL

“In the matter of rejection, they were left perfectly free. God did everything he consistently could to prevent it, but still left them to their choice. But in case they rejected, he then decreed their fall. Not only so, but he intends them to remain fallen so long as they continue to reject. He will do, to induce them to accept Christ, all he does in the case of Gentiles, and no more. But if they still continue

to reject, he will cause them to remain fallen. Israel can rise on one condition only – acceptance of Christ.” MEL

Through their fall. If 60-90% of the Jews had responded to the Gospel the church could not have survived (without Divine intervention) all the Judaizing influence in the church. Too much ritual coupled with nationalistic conditions would have been imposed by them.

This does not mean that the Jews had to fall for the sake of the Gentiles, but it did help in giving more time to the disciples to teach the Gentiles.

Jealousy (παραζηλώσαι). Emulation - to follow an example.

“A spirit of emulation might prove advantageous to the Jews; but I can not see how a spirit of jealousy could. The one term implies an honorable rivalry, the other not. To emulate the excellence of my Christian brother is right; but to be jealous of him, is right in no sense. But has the conversion of the Gentiles as yet excited the Jews to emulation? Certainly it has not; nor is it clear that it ever will.” MEL

“Paul denies that they fell into final ruin, but he concedes that they stumbled, and by their stumbling:

Salvation is come to the Gentiles. The Jews did not intend to bring salvation to the Gentiles, but God used their stumbling to contribute to the salvation of them. How?

- a. When Jews rejected the gospel, preachers turned to the Gentiles (Acts 13:45,46; 18:6; 28:28).
- b. The destruction of Jerusalem, including the temple crushed out their offensive sense of superiority which would have kept the Gentiles from obeying the gospel.
- c. The Jews would have brought in circumcision and the law of Moses with its ceremonies to force them upon the Gentiles, bringing strife and division.” RHL

12. Their fall.

- a. At the fall of Jerusalem the Jews were scattered, taking their teaching with them to many parts of the world.
- b. They carried their Bible (Old Testament) which told of a Saviour to come to save people from their sins.

- c. Their teaching was against idolatry.
- d. They taught how sin came into the world.
- e. They carried the greatest moral law known.
- f. They taught man his true origin.
- g. The Old Testament foretold the fall of Jews because they would reject their Messiah and their action proved the prophets to be truthful. This also is proof to us of the inspiration of the Old Testament. All these things proved to be a rich treasure to the Gentiles.

How much more. Future - the Jews shall come to Christ in large numbers and it will be just as if they were being raised from the dead. RHL

Fullness. Opposite of fall or loss. The idea is of completeness.

Their fulness – of the Jews (this is in the future from our time).

Fulness - “is used here in apposition to their fall and loss, so must refer to their salvation. Again, the word is used in verse 25 to mean salvation of the Gentiles. Since the disobedient Jews who fell and were lost have never received their fulness, we are forced to look to the future. Some affirm that since Paul is saying ‘if their fall was the riches of the Gentiles,’ their fulness (salvation) would have been worth much more to the Gentiles. But this makes Paul contradict himself. Coffman (p. 399) with Lenski (p. 695) rejects the fulness of the Jews in the future, saying, ‘What Paul writes is that already then (at that time) the Jewish fall and loss should be considered the world’s and the Gentiles’ riches.’ Paul asks, if that is true, ‘by how much more’ must not the fulness of salvation attained already by the Jewish remnant (the true Israel) be likewise considered the world’s and the Gentiles’ riches...?’ But notice:

- a. While he criticizes adding verbs, ‘will be,’ or ‘shall be,’ he uses words to the same effect, ‘already then (at that time).’ Why not use ‘is’?
- b. He makes the pronoun ‘their’ refer to two different groups. The first ‘their’ are the unbelieving Jews; the second ‘their’ are the believing Jews, the true Israel.” RHL

“*Pleroma* here means the full measure of blessings of redemption as enjoyed in time. It is exactly equivalent to conversion. The sense is: If the fall and loss of the Jews are a benefit to the world, how much more will

their conversion be. It is proper to add that *will be* is not in the original, but is supplied. I see not, however, how we could supply a different tense. A Present or a Past one is out of the question; and to render, how much more *would* their fulness be, is far fetched. Upon the whole, I believe we are bound to adopt *will be*. True, in supplying *will be* we make the Apostle assume the future conversion of the Jews, not necessarily their universal conversion, but still their conversion on a large scale. Nor, with v, 25 before us, do I see how we could do otherwise. Certainly a general future conversion of the Jews does not now seem more improbable than did a general conversion of the Gentiles at the time of Christ.”
MEL

There is hope that someday the Jews will see what Christianity has done for the Gentiles and be moved to desire it.

Verse 12 = verse 15.

13. For I speak to you Gentiles. “This is proof that the church at Rome contained Gentiles in its membership, and a reminder that Paul had a special commission to them.” RHL

“The sentence does not state the reason for the prominence of the Gentiles asserted in ver. 12, but makes a transition from the statement of the divine plan to the statement of Paul’s own course of working on the line of that plan. He labors the more earnestly for the Gentiles with a view to the salvation of his own race.” MRV

14. I may provoke to jealousy those who are my flesh. “The unbelieving Jews. Whether Paul would provoke to jealousy or emulation (both terms good translation), the end effect would be the same - to excite the Jews to believe in Christ and be saved.” RHL

And save some of them. “This shows that Paul did not expect to see the ‘fulness of the Jews’ in his day; he only hoped he could save some of them.” RHL

15. Life from the dead. “Already the conversion of the Jews had become so difficult. It is like a miracle of grace today, though it does happen. Many think that Paul means that the general resurrection and the end will come when the Jews are converted. Possibly so, but it is by no means certain. His language may be merely figurative.” ATR

OR, new life into the church for Gentiles from Jewish converts. Such as zeal and promotion of the gospel on a large scale never known before.

The Jews of the first century were all over the world and carried the gospel to the world in one generation. How much more today with modern means of communication, etc., would the Jews all over the world (and being some of the wealthiest people on earth) carry the gospel to the world in one generation?

Life from the dead, to whom? It could well be to both Jews and Gentiles, but comparing this verse with verse 12, it seems to refer to the Gentiles. Notice this parallel.

(12)	Fall of Jews	Riches of Gentiles	Fulness of Jews	Riches of Gentiles
(15)	Casting away of Jews	Reconciling of the world	Receiving of the Jews	Life from the dead

16. If the firstfruit is holy - this may mean:

- a. The patriarchs of the Jewish nation.
- b. The first Jewish converts to Christianity. (This seems correct.)

“So is the ‘lump,’ and the ‘branches.’ Here Paul uses two figures of speech to say that if the first converts among the Jews were acceptable to God the whole nation, as individuals, would be acceptable to God on the condition that they believe in and obey Christ.” RHL

Lump. The rest of the Jews.

This proves God still accepts Jews.

The firstfruit indicates that there will be an ingathering.

This would mean there are many more Jews to be converted.

Root and branches are the same analogy.

Root = firstfruits.

Branches = lump.

Holy. Here more acceptable to the Lord on condition of their acceptance of Christ.

17-21. A wild olive tree. “The Gentiles are called a ‘wild olive,’ because in comparison with the Jews they had been left in a state of nature. They were without prophets, without written revelation, and as a consequence unenlightened in their duty to God. But when the gospel was presented to them, they obeyed it, and so were received into the church. In the phrase ‘grafted in among them’ denotes those Jews who, having obeyed Christ, constituted the church at first.” MEL

Grafted in among them. “Again, instead of ‘grafted in *among* them,’ some writers, as Stuart and others, would render ‘grafted in *in their stead*.’ But this is erroneous. For, in the first place, the original is incapable, without great violence, of this rendering. And in the second, it is not fact that the Gentiles were grafted in in any body’s stead. They came into the church just as did the Jews, and not into a place made vacant by the rejection of others. The rejected Jews had never been in the church. Hence the Gentiles could not be received into it in their stead. This erroneous exegesis grows out of the effort to make it appear that the church of Christ is a mere modified continuation of the ‘old Jewish church.’ But the effort is abortive, and the reason for it bad.” MEL

Olive Tree. The favor of God.

Root. God.

Branches. “Branches here refer to unbelieving Jews. They were broken off from God’s favor because they rejected Christ.

- a. They were not broken off of the Jewish nation, for Gentiles were never grafted into that nation.
- b. It cannot mean the church of Christ for Jews were never in that.”
RHL

The Gentiles are dependent on the grace (favor) of God and can also be cast off. Beware!

The Gentiles (who accepted Christ) are now accepted with the Jews who accepted.

Jews were the only members of the church for several years, so Gentile converts were grafted among Jews.

God will treat both Jew and Gentile alike for He is no respecter of persons.

Do not boast against the branches. He reminds them that the Christ and His saving gospel came to them through the Jews. The Jews owe you nothing; but you owe all to them.

He may not spare you either. He will not spare the Gentiles if they become unbelievers just as the Jews had become unbelievers.

22. Goodness. Kindness.

Severity (ἀποτομίαν). “The word comes from a word meaning ‘to cut right off, to cut short’ and emphasizes a rigor which does not bend.” LKGNT

God has both goodness and severity.

- “a. Goodness, manifested in the giving of his Son for us; loving us while we were sinners and enemies (5:6-8).
- b. Severity, manifested in the destruction of the wicked, breaking off of the Jews, and eternal punishment of the wicked.” RHL

God loves us, but will be severe to those who reject Him.

Continue in His goodness. By obedience.

“God’s goodness is conditioned upon our continuing in the faith, keeping ourselves in the love of God (Jude 21).” RHL

“The Gentile Christian, therefore, should observe and take to heart the goodness of God shown toward themselves and the severity of God shown toward Israel, and they should be warned that such goodness can be enjoyed only by those who will continue in faith, loyal to God, and dependent upon his will.” CRE

Compare Psa 11:6,7.

23. If the Jews as individuals turn again to God and Christ they will be accepted.

There is no scripture anywhere stating the Jews as a nation will ever become again the favored people!

They also, if they do not continue in unbelief. (ἀπιστία) “The rejection of the Jews as individuals, is based on their unbelief and will continue only so long as they continue in unbelief. When unbelief ends, rejection ends.” RHL

God is able to graft them in again. “I take this to mean there is nothing but their unbelief to keep God from accepting them. No threats, no prophecies stand in the way of God’s accepting them on the same conditions he accepts Gentiles.” RHL

This verse is proof one can fall from grace and then, if repentant, be accepted back into grace.

24. A direct implication that the Jews, as individuals, will come to Christ.

Contrary to nature. The natural way was to graft a natural branch into a wild stock and this grafting of the wild branch into the cultivated stock is unnatural. Also the wild branch is bearing like the natural branch which is contrary to nature.

“This is the gist of the argument, the power of God to do what is contrary to natural processes. He put the wild olive (Gentile) into the good olive tree (the spiritual Israel) and made the wild olive (contrary to nature) become the good olive.” ATR

25. Mystery. Something not known if it were not revealed. Here it means the fulness of the Gentiles and the hardening of the heart.

Hardening (πρώρωσις). “A covering with a callus, dulled perception, hardness.” LKGNT

“The Jews had grown hard in heart and feeling. They had become petrified in the inner man; and as a result, they were insensible, cruel, and dull of perception. *In part* – hardness had not happened to the whole of Israel, but to a part only.” MEL

The hardening of the heart of the Jews is temporary here, and then until the fulness of the Gentiles come in.

In part. A part of Israel, not a part of each individual. And this because they have rejected the Christ in unbelief.

Has happened to Israel. “Hardness has come into being in Israel, or has sprung up in them. But how? Did God appoint it or bring it to pass, as some assert? Certainly not. He did all he rightly could to prevent it. It consequently came into being in spite of him. It grew out of Israel’s wilful abuse of themselves, or was an effect to which they alone were cause. They only, therefore, were to blame for it. But, when at its hight (sic), God took advantage of it, to send Christ into the world, and call the Gentiles. He thus, in a measure, defeated it by bringing good out of it. From this it would seem that the rejection of the Jews was favorable to the bringing in of the Gentiles. Indeed, there can hardly be a doubt of the fact.

Had the Jews in a body come into the church with the Gentiles, they would still have looked on the Gentiles as inferiors, would have cumbered them with rites of the law, and have corrupted the gospel by incorporating into it elements of Judaism. The only way to keep the gospel pure was to confine it in large measure to the Gentiles, until the Jews should become thoroughly weaned from their own religion.” MEL

Until the fulness of the Gentiles has come in:

- a. ‘Fulness of the Gentiles denotes unprecedented blessings for them, but does not exclude even greater blessings to follow’ (Murray, p. 95).
- b. Be come in - eiselthe - 3 per., sing., aorist 2, subj. The hardening of Israel will last until the fulness of the Gentiles comes in.
- c. Until - achri - may mean up to the point and then cease; and it may mean merely up to the point of time with no indication of ceasing. See Luke 21:24; 1 Cor. 11:26; Gal. 3:19; 1 Cor. 15:25.” RHL

Fulness ≠ a certain number of Gentiles.

Fulness = in the future.

Israel. Descendants of Abraham through Jacob.

“Paul has covered every point of difficulty concerning the failure of the Jews to accept Jesus as the Messiah and has shown how God has overruled it for the blessing of the Gentiles with a ray of hope still held out for the Jews.” ATR

26,27. And so. In this manner.

All Israel will be saved:

- a. Israel. Which? Fleshly or spiritual?
 - (1) The Israel that has been lost, hardened, cast off.
 - (2) The Israel that is the enemy of Christians (v. 28).
 - (3) The Israel that is now disobedient (v. 31).
 - (4) The Israel that may now obtain mercy (v. 31).
- b. Shall be saved.

- (1) This is Israel's fulness (v. 12).
- (2) This is Israel's reception (v. 15).
- (3) This is Israel's ingrafting (vs. 23, 24).
 - (a) This is individual salvation versus national.
 - (b) This salvation is by believing and obeying the gospel.
 - (c) This does not imply Israel's return to Palestine.

Israel ≠ the church - see vs. 25.

Zion = Jerusalem.

The Deliverer will come. This is now history, Jesus has come.

The turning away is future.

The deliverer (ὁ ρυόμενος). "The Hebrew is *goel*, *redeemer*, *avenger*. The nearest relative of a murdered person, on whom devolved the duty of avenger, was called *goel haddam*, *avenger of blood*. So the goel was the nearest kinsman of a childless widow, and was required to marry her (Deut. xxv. 5-10). It is the word used by Job in the celebrated passage xix. 25. See, also, Ruth iii. 12,13; iv. 1-10." MRV

Jacob. Israel as a nation but not an absolute total.

Their sins. Israel's.

"This means forgiveness. See Acts 3:26, and this is to be bestowed only on the condition of belief in Christ and obedience." RHL

28. They are enemies. The Jews.

"Three classes of the Jews:

- (1). The petrified - incapable of salvation.
- (2). The unbelievers, enemies, but capable of salvation by belief.
- (3). Believers, Christians." Lenski (p. 732) as quoted by Lanier

Israel ≠ church because "they" could not be the enemies for the Gentile's sakes.

Election. The choice God makes on condition of our obedience.

For the sake of the fathers. Because of their father's favored position with God, God still wants them to respond to His Gospel.

29. For the gifts and the calling of God are irrevocable (ἀμεταμέλητα). "Not to be sorry afterward, not to be regretted, without regret, irrevocable of something one does not take back." LKGNT

God did not, and has not, changed His views.

The gifts - the favors God gives freely.

The calling - refers to the calling of the fathers, the choice of God to make Abraham and his seed his people.

"God is not sorry for his gifts to and calling of the Jews." ATR

"This is said as a reason for his statement 'as touching the election they are beloved for the fathers' sake.' God had called Abraham and his descendants through Isaac and Jacob to be his people. Now that one generation has rejected the Christ, God will not repent of his calling of the Jews to be his people. He will make no distinction, he will not be a respecter of persons, and save them in their disobedience; but Paul saw a day future to his time when all Israel would accept the Christ that one generation rejected." RHL

NOTE: The word "all" here used by RHL means "the majority." It is not used as an "absolute all." (From audio tapes of his Romans course.)

30. For as you. Gentiles.

Were once disobedient. (ἡπειθήσατε) "This is said to Gentiles (Eph. 2:17f.) though a few were obedient, disobedience was characteristic of the Gentiles." RHL

Compare "disobedience" here with "unbelief" in verse 23. Also compare Jn 3:36; Heb 3:18,19.

Obtained mercy. From Cornelius' time on, conditioned on faith and obedience.

Their disobedience. (ἡπειθεία) The Jews' disobedience.

Compare “disobedience” here with “unbelief” in verse 23 (in the Greek).
And then compare John 3:36 and Hebrews 3:18,19.

31. Even so these. The Jews.

Disobedience. (ἠπειθήσαν) See verses 23 and 30.

Mercy - “humetero eleei - your mercy - that is, mercy shown to you, on condition of your belief and obedience to Christ.

They may also now obtain mercy.

- a. They - the Jews, all Israel.
- b. Now, may now; they have not as yet, but they may on condition of obedience.” RHL

Shown you. The Gentiles.

They also. The Jews.

May. As a result - not now in time.

May obtain mercy. By means of the softening of their (the Jews’) hearts.

Mercy. Conditional on their acceptance.

32. Committed (συνέλεισε). Shut up, embraced. “To shut together like a net.”
LKGNT

“God, so to speak, has locked up in the prison house of hopeless unbelief and sin all mankind, both Jews and Gentiles, that he might show toward all in their absolute hopelessness his free and unmerited grace. This does not mean that Jews and Gentiles are not responsible for the unbelief and sin which resulted in their helplessness and hopelessness; nor does it mean that ultimately every individual will be saved; nor yet that any individual is saved without faith.” CRE

All (τοὺς πάντας). “Lit., *the* all. The totality, Jews and Gentiles, jointly and severally.” MRV

This was shown in chapter 1 for the Gentiles and chapter 2 for the Jews.

To disobedience. (εἰς ἀπειθειαν) Not “unbelief” as in the King James Version.

That he might have mercy on all. “The reason for shutting up all in disobedience is that he may show mercy upon all. The shutting up was God’s act because of their sins; the showing mercy is God’s act because of their obedience.” RHL

See *Jesus Is Coming* (premillennial paper) in the appendix.

33-36. Doxology.

33. 0, the depth of the riches. Past our ability to measure, or comprehend.

Of the wisdom, wise ways of God in his ability to accomplish His purposes.

And knowledge - omniscience - the unlimited knowledge of God of men’s thoughts, words and deeds of the future. RHL

How unsearchable - verbal adjective - are His judgments (decisions), they are inscrutable.

His ways past finding out (unsearchable). We can not follow His method of thinking.

“Literally, not to be tracked out, incomprehensible, inscrutable.” LKGNT

Man is not capable of understanding the total of God and His ways.

No man can sit in judgment on God!

34. For who has known the mind of the Lord? “Only the Son (Matt. 11:27) and the Holy Spirit (1 Cor. 2:10,11).” RHL

Or who has become His counselor? Some seem to feel competent for the job!

35. Or who has first given to Him. That is, to put God under obligation to him? No one!

36. For of Him. God (Christ) is the source of all things.

For of him - ex - the source; through him, di, the agent; unto eis, the goal; are all things - in heaven, hell, or earth, concerning creation, redemption, providence.

Through Him. God (Holy Spirit) is the agent.

To Him. All things are already His (Father).

To whom be glory forever. The Father. See Rev. 4:8,11; 5:13; 7:12.

OVERVIEW OF CHAPTERS 9, 10 AND 11

Chapter 9. This chapter showed that when God elected Israel He did not give up His right to reject them for a good reason.

Chapter 10. This chapter showed the reason for their rejection to be the Jews' unbelief.

Chapter 11. This chapter answers the question: Is this rejection complete and forever?

No - it is not total but partial.

Not eternal but temporary.

The solution is now the same for the Jews and the Gentiles - faith and obedience to the law of Christ.

12:1. Beseech (παρακαλῶ). “To admonish, to encourage, to exhort. The word was used in classical Greek of exhorting troops who were about to go into battle. Here it is a request based on the apostolic authority of Paul.” LKGNT

Mercies (οἰκτιρμῶν). “Mercy, compassion, compassion and pity arising from the miserable state of one in need . . . the divine mercies are the power by means of which this exhortation should take hold of the will.” LKGNT

We are obligated to the goodness of God.

“The ‘mercies of God’ point back to the statements that Christians have been justified by faith in Christ the Son, that they are being sanctified by the power of the Holy Spirit, and that they are to be glorified as heirs of God the Father.” CRE

Present (παραστήσαι). “A technical term for presenting a sacrifice, literally meaning ‘to place beside’ for any purpose.” LKGNT

“It is the technical term for presenting the Levitical victims and offerings.” MRV

We are not to present dead, but living sacrifices.

“Present your bodies - the physical house in which you live. Notice:

- a. Paul’s view of the body differs from the Grecian view which looked upon the body as matter and viewed all matter as unholy. Some held the body of Jesus to be not real since deity cannot inhabit impure matter.
- b. The physical body houses the spirit, the offspring of God.
- c. The body of the Christian is the temple of the Holy Spirit (1 Cor. 6:19).
- d. It can be made incorruptible, immortal, fit for dwelling in heaven with God.” RHL

Living. Cleansed from all defilement (thoughts, words, deeds; Mk 7).

“A living sacrifice:

- a. As opposed to O.T. dead sacrifices.
- b. As a continual offering - as living water flows continually.

- c. Give it while it is young, alive, capable of service; not dead with old age.” RHL

Sacrifice (θυσίαν). “Not a propitiatory sacrifice, but one of praise.” ATR

Holy. “A holy sacrifice:

- a. Free from moral filth.
- b. One devoted to the service of God.
- c. Think of Paul’s view of the worth of the body.
- d. Members as instruments of righteousness (Rom. 6:12).” RHL

Reasonable (λογικὴν). “Pertaining to reason, rational, spiritual. The use of our bodies is characterized by conscience, intellect, consecrated devotion to the service to God.” LKGNT

Service. All of life is not worship - compare Mt 2:2; Acts 8:27; Gen 22:5.

“This gift of self must issue in a life of service, this dedication of the body must result in a transformation of character and in doing the will of God.”
CRE

See *Is All Of Life Worship?* in the appendix.

- 2. Conformed (συσχηματίζεσθε). “To form or mold after something . . . indicates the adoption or imitation of a pose or received mode of conduct . . . indicates the discontinuance of an action in progress or means that the action is not to be continually done.” LKGNT

Do not let the world determine the standards you live by.

- “a. In morals,
- b. In philosophy,
- c. In manner of dress,
- d. As pattern for worship.” RHL

“Do not take this age as your fashion plate.” ATR

“Don’t try to match your life to all the fashions of this world; don’t be like a chameleon which takes its colour from its surroundings.” WB

Renewing. By study and application of God’s word.

Transformed. Leading a different life, spending your money for different things (giving). See 2 Corinthians 3:18. Story of *Earnest and the Great Stone Face*.

But be ye transformed - changed in mind.

By the renewing of your mind - “a renewal of:

- a. Intellect, by a knowledge of God’s word.
- b. Emotion, stirred by the promises and warnings of God’s word.
- c. Will-power, directed by the commandments of God’s word. The inner man is to be renewed in order to make possible the offering of the body a holy sacrifice and the transforming of the whole life of the Christian.” RHL

Prove (δοκιμάζειν). “To prove by testing, to accept as approved after testing.” LKGNT

Will of God. What is the will of God?

- a. Good - holy.
- b. Acceptable - well-pleasing.
- c. Perfect - complete.

3. Think (ὑπερφρονεῖν). To think over, above or beyond, to think highly of one’s self, to be haughty.” LKGNT

“This is said to discourage pride and in attempting to serve in ways where we have no ability.” RHL

Soberly. Count others better than yourself - not all inclusively, but soberly.

A measure of faith.

- a. Not “the faith” of Jude 3.
- b. Not the faith by which we are justified (Rom 5:1).

- c. Not the faith of 1 Cor 12:9 and Luke 17:6.
- d. Measure, from *metron*, "allotted measure, specific portion." Harper as quoted by RHL.

"There are, therefore, distinct endowments variously distributed among the members of the Christian community and this is spoken of as dealing to each a measure of faith" JM (p. 118).

It is the measure of faith in every Christian in proportion to their study and understanding of the Bible.

- 4. The physical body compared to the body of the church.

We cannot all do all the functions of the church.

"The members of the body neither argue with each other nor envy each other nor dispute about their relative importance. Each part of the body carries out its own function, however important or however humbly unseen that function may be." WB

Not every member of the church is expected (by God) to perform all of the functions of the church.

- 5. We are not only related to Christ, but are related to each other in Christ.

"Paul is here saying that a man must accept himself; and, even if he finds that the contribution he has to offer will be unseen, without praise and without prominence, he must make it, certain that it is essential and that without it the world and the Church can never be what they are meant to be." WB

One body in Christ.

- "a. Jesus is the head (Eph. 1:23; Col. 1:18, 24).
- b. Each Christian is a member, part, (1 Cor. 12:27).
- c. Each is a member of all other members, 'one of another.' (Eph. 4:5). This interrelation with each other should keep down pride, selfishness, jealousy." RHL

- 6-8. Apply yourself to what you are able to do for God.

- 6. "Having gifts differing. Each church needed all the gifts, but no one person possessed them all. And the gifts were distributed by the Holy Spirit (1 Cor.

12:11), through the apostles (Acts 8:14 - 19; Rom. 1:11; 2 Tim. 1:6). Whether prophecy - (See 1 Cor. 14:3; Deut. 13:1 - 5; 18:20 - 22)." RHL

Let us prophesy. "In the New Testament, as in the Old, the prominent idea is not *prediction*, but the inspired delivery of warning, exhortation, instruction, judging. ." MRV

7. "Or ministry, *diakonian* - used of:

- a. Ministry of the word (Acts 6:4; Rom. 11:13).
- b. Ministry of mercy (Acts 6:1; 2 Cor. 8:4; 9:1,12).
- c. Selected and appointed deacons (1 Tim. 3:8,10,12). Or he that teacheth. The prophet received and imparted revelations from God, but the teacher interprets, expounds, illustrates the meaning of revelations." RHL

"An activity of a practical nature exerted in action, not in word." Godet as quoted by Vincent

8. He who gives. Christian giving is the simple kindness which delights in the sheer pleasure of giving for giving's sake.

Liberality (ἀπλότητι). "Sincerity, generously, liberality. It refers to open-handed and open-hearted giving out of compassion and a singleness of purpose, not from ambition." LKGNT

Leads (προϊστάμενος). "To stand on the first place, to preside." LKGNT

Diligence (σπουδῇ). "Zeal." LKGNT

- "a. Qualifications (1 Tim. 3; Titus 1).
- b. Obligations (Heb. 13:17; 1 Pet. 5:2,3; Acts 20:28; 1 Thess. 5:14).
- c. Rewards (1 Pet. 5:4; 1 Thess. 5:12,13)." RHL

Mercy, with cheerfulness. "It is possible to forgive in such a way that the very forgiveness is an insult. It is possible to forgive and at the same time to demonstrate an attitude of criticism and contempt." WB

True forgiveness is based on love never on superiority.

Cheerfulness (ἰλαρότητι). Cheerful, hilarious.

“Notice the word *eite* before the four previous words is dropped indicating special gifts; but the following words do not indicate special gifts, or offices.” RHL

9. Love. “Agape.” Let your love be genuine and liberal to God and all men.

“If love is the sum of virtue and hypocrisy the epitome of vice, what a contradiction to bring these together! Dissembling affection.” JM

Abhor (ἀποστουγούντες). This is a very strong term - stronger than hate.

“To shrink from with abhorrence.” Harper as quoted by Lanier

“To despise, to hate bitterly. It expresses a strong feeling of horror and the prepositional compound emphasizes the idea of separation.” LKGNT

Our best defense against sin is our hatred of it.

Psalms 119:104 - as our love for good grows our hate of evil grows by the same amount.

Cling (κολλώμενοι). “To glue or cement together, to join firmly, to join oneself to.” LKGNT

“If we can learn to abhor all evil and love all good, we will have the problem of right living solved.” RHL

10. Brotherly love (φιλόστοργοι). Tenderness is the key - “storge.”

“Full of tenderness. It denotes the delicate affections rendered by those who cherish one another with natural affection, as parents and children, brothers and sisters.” LKGNT

In honor (τιμῇ). “The result of true affection is that no one seeks his own honor or position, and everyone is willing to give honor to others.” LKGNT

“Not waiting for others to honor us, but be first to honor others.” RHL

“*Honor* is the honor due from each to all.” MRV

Giving preference to one another.

Even in business unless the brother charges too much.

11. Not lagging in diligence. 1 Corinthians 14.

Lagging. Slow, slothful, hesitant, “poky.”

Fervent. To boil, to be red hot in attitudes (in an affirmative way), to burn, ardent, zealous. Opposed to luke-warm.

“The Christian cannot take things in an easy-going way, for the world is always a battleground between good and evil . . . The Christian may burn out but he must never rust out . . . The one man whom the Risen Christ could not stand was the man who was neither hot nor cold (*Revelation* 3:15,15).” WB

Serving the Lord. *Carpe diem!* “Cease the day!”

There are three things which never come back:

- a. A spent arrow,
- b. The spoken word and
- c. The lost opportunity.

“In the matter of love for fellow Christians, as toward brethren in the one family of God, there must not be only moral purity but also warm affection, with a real eagerness to show honor each to the other. Zeal in Christian service must not be allowed to flag. The ‘spiritual glow’ must be maintained. The absorbing aim of life must be to serve the Lord Christ.” CRE

12. Hope. Here it stands for eternal life.

There are no hopeless situations in life; there are only men who have grown hopeless about them.

Patient. Quiet, reserved, without revenge in heart (cf. 1 Pet 2:19-23).

Steadfastly in prayer. When the Jews prayed each prayer period during the day (6-9-12-3-6) it was praying without ceasing. We are to have regular prayer periods and keep them.

No man should be surprised when life collapses if he insists on living it without prayer.

“Prayer is the means ordained of God for the supply of grace sufficient for every exigency and particularly against the faintheartedness to which affliction tempts us.” JM

13. Distributing. Giving and sharing.

“Better to have no coat at all than to have two and refuse to share one with a brother who has none.” MEL

Given to hospitality. Compare with attending to angels unawares (Heb 13:2).

Given (διώκοντες). “To hunt, to pursue.” LKGNT

They were to pursue hospitality as their enemies pursued them.

“A necessary injunction when so many Christians were banished and persecuted. The verb indicates not only that hospitality is to be furnished when sought, but that Christians are to seek opportunities of exercising it.” MRV

“A home can never be happy when it is selfish. Christianity is the religion of the open hand, the open heart, and the open door.” WB

14. When someone does you wrong, turn the other cheek.

Bless. Pray for them and do good to them.

15. Rejoice . . . weep. “Literally here, ‘rejoicing with rejoicing people, weeping with weeping people.’” ATR

Weep. One of the hardest things to do.

“Weep with them that weep rather than be glad that trouble and sorrow have come to them. Mutual sympathy is not native to us; it must be cultivated.” RHL

16. Same mind. Agreeable but do not compromise truth.

“What you think concerning yourselves, the same thing think concerning your brethren.” Syriac quoted by Barnes

High things. Do not be conceited or set your mind on worldly gain, etc. Not big “I” with little “you.”

Associate (συναπαγόμενοι). “To be carried along with, as by a flood which sweeps everything along with it and then to give one’s self up to.” LKGNT

Humble. Of low estate.

When you are conceited you soon run out of truthful things to say.

17. Repay no one evil for evil. When strife enters into a congregation the hope of doing any good work is gone.

“Destroy your enemies by making them your friends.” RHL

Have regard for good things in the sight of all men.

As long as we are Christians this will work.

Be careful to protect the Lord, others and yourself.

“Act in such a open way that all men will know that you have honorable intentions.” RHL

18. If it is possible. Be at peace, but do not compromise truth.

“a. It is not possible to be at peace with all.

b. Jesus could not be at peace with all.

(1). Teaching truth boldly makes peace with some impossible.

(2). Rebuking error and sin makes peace with some impossible.

(3). Some people are ‘born in the objective case and kickative mood’ and will be at peace with no one.” RHL

“Christianity is not an easy-going tolerance which will accept anything and shut its eyes to everything. There may come a time when some battle has to be fought, and when it does, the Christian will not shirk from it.”
WB

19. Beloved, do not avenge yourselves. Do not “get even.”

We do not have the right to judge the motives and intents of others.

“‘If we are kind to our enemies,’ says Paul, ‘it will heap coals of fire on their heads.’ That means, not that it will store up further punishment for them, but that it will move them to burning shame.” WB

“‘Give room for the wrath of God’ instead of taking vengeance in your own hands.” ATR

But rather give place to wrath. Whose wrath?

- a. Wrath of your enemy.
- b. Your own wrath - give it time to dissipate (Eph. 4:26).
- c. Wrath of civil authorities.
- d. Wrath of God. This seems to be right on account of the following phrase." RHL

"*Wrath* has the article *the* wrath, referring to the divine wrath. *Give place* is give room for it to work. Do not get in its way, as you will do by taking vengeance into your own hands." MRV

Vengeance is Mine, I will repay says the Lord. To take vengeance is to put ourselves in God's place. In the end we ourselves are conquered by sin.

"God can be love and still take vengeance on the wicked." RHL

20. Proverbs 25:21,22.

It will:

- a. Make him humble and your friend, or
- b. Make him mad and worse - avoid him.

"Jesus died for his enemies. If we become like him, we must obey this directive." RHL

Coals (ἄνθρακας). "It is an old metaphor for keen anguish. The Arabs have a proverb 'coals in the heart,' 'fire in the liver.'" ATR

"We are not to do good to see him suffer, but that we may bring him to shame and finally to repentance." RHL

21. Overcome (νικῶ). To conquer. The conclusion - stand for the good.

Chapter 13.

Outline

Christian's duty to government.	1-7
Christian's duty to one another.	8-10
Christian's duty to moral standards.	11-14

It could be that God wanted His church to be disassociated with Judaism which had displayed much insurrectionism and that being a Christian and a good citizen necessarily went hand in hand.

13:1. Every soul. Every Christian (1 Cor 5:12).

This would, in the broad sense, apply to all people, Christian or not, but, this is written to Christians.

Subject to governing authorities:

- a. The Jews questioned the right of the Roman government (Matt. 22:16, 17; Luke 20:21, 22).
- b. There were seditions (Acts 5:36,37).
- c. Jews were expelled from Rome (Acts 18:2).
- d. Since the church was viewed by Roman authorities as a branch of Judaism, and Jews opposed the Roman government, it was necessary to teach the church to be careful." RHL

"The duty of submission to civil authorities is thus without exception, no matter how high or privileged one's social position may be, no matter what political theories one may hold, no matter what religious views one may profess." CRE

"No man can entirely dissociate himself from the society in which he lives and has a part . . . As he is a part of the body of the Church, he is also a part of the body of the nation; there is no such thing in this world as an isolated individual. A man has a duty to the state and must discharge it even if a Nero is on the throne." WB

Appointed (τεταγμένοι). "To draw up in order, to arrange in place, to assign, to appoint." LKGNT

“God ordains all forms of government, not just the theocratic, and he expects his people to obey the type under which they live.” RHL

2. Government is God’s way of curbing evil and rewarding good.

If you resist the government for other than God’s law, you sin. Compare Acts 5:29.

3. Terror ... to evil. Generally - true as a rule, but there have been exceptions.
RHL

“Paul does not approve all that rulers do, but he is speaking generally of the ideal before leaders. Nero was Emperor at this time.” ATR

Unafraid of the authority. Government.

Jude 8 - dignitaries = government rulers.

4. For he is God’s minister. “Paul’s main view of the state was that the Roman Empire was the divinely ordained instrument to save the world from chaos . . . It was in fact the *pax Romana*, the Roman peace, which gave the Christian missionary the chance to do his work.” WB

Sword. An instrument of punishment by death. “The sword is the symbol of the executive and criminal jurisdiction of a magistrate and is therefore used of the power of punishing inherent in the government.” LKGNT

Government is for the punishment of evil.

A sword is an instrument of punishment, even to death; and the authority is a servant of God when he uses the sword. He is an avenger for wrath (of God) to the one who practices evil. RHL

“Borne as the symbol of the magistrate’s right to inflict capital punishment.” MRV

This passage declares capital punishment is God’s desire.

Government is to protect the people from harm from:

- a. Other powers and
- b. Criminals within (Eccl 8:11).

In vain (εἰκῆ). “Without a cause, purposeless, in vain.” LKGNT

5. Conscience' sake. Do not submit to the government in war, etc. so as to harden the soft effects of Christianity (graces, etc.).
6. Because of this you also pay taxes. "Paying taxes recognizes authority over us."
ATR

God's ministers. "The word here brings out more fully the fact that the ruler, like the priest, discharges a divinely ordained service." MRV

"Since the rulers are God's servants, they must be supported while they do God's service." RHL

7. Christians must pay the taxes they owe. This includes preachers and teachers!
8. Owe no one anything. "Lit. 'to no one no (any)thing owe.' This does not forbid borrowing money, or buying things on time payment plans, but it does forbid refusing, or neglecting, to pay one's debts. It also discourages, maybe forbids, our needless spending so as to be unable to pay debts promptly." RHL

This does not teach against credit. The owing comes when the bills are overdue - this is when there is a problem.

Except to love one another. This is one exception to the foregoing statement. The Christian is obligated to love his neighbor.

You owe it to your brother to love him.

You owe it to God to love your enemy.

Has fulfilled the law. "Not the law of Moses, for Christians are not under that law (Gal. 3:23 - 25). It is even wrong to obey that law (Gal. 5:1 - 4). Fulfilling the law must not be taken to mean displacing the law; the law is still binding upon us and we fulfill, or obey, it completely by loving our neighbor." RHL

9. If we love God:
 - "a. We will not commit adultery.
 - b. We will not kill.
 - c. We will not steal.
 - d. We will not covet.

- e. Any other commandment - that is, we will obey all commandments regulating our relationship with our neighbor. Love thy neighbor as thyself, not as you love God (Matt. 22:37); not as you love Jesus (Matt. 10:37), but as you love yourself. Self-love is not wrong, if we have the same love for others." RHL

Guilty of adultery:

- a. Looking upon lustfully,
- b. The overt act and
- c. Unscriptural marriage.

If you hate your brother you are a murderer.

Do not wrongfully desire that which is your brother's.

Compare 12:10; Lev 19:18; 2 Pet 1:7; Mt 19:19.

- 10. All duties to your neighbor come under the heading of love.

"Love works no ill to his neighbor. Self-love works no ill to self; so neighbor-love works no ill to our neighbor. Love is the fulfillment of the law - the law of Christ. Law and love are compatible - not opposites. See 1 John 5:3." RHL

"The reason why love is of so great importance consists in the fact that love is the fulfillment of all law, and law is the very foundation of the state. Paul has just shown that no Christian is exempt from loyalty; he is declaring that one who loves his neighbor will not injure his neighbor, but will fulfill toward him all that the law demands. One who loves will not borrow from a neighbor that which he cannot repay; he will not wrong his neighbor by adultery, theft, murder, or covetousness. In fact, all special precepts are summarized in that of love; so that love becomes for a Christian the great principle which takes the place of law, and yet which makes possible the fulfillment of law." CRE

- 11. Our salvation is nearer. This is the salvation ready to be revealed at the last time.

This infers we must make progress and grow.

Now is salvation nearer; not that of Mark 16:16; but that of 1 Pet 1:5,9,10.

Than when we first believed - "aorist tense, referring to the time when we first became Christians. The one word 'believed' includes the whole process of

becoming a child of God. Because our eternal salvation is nearer, we should be more concerned and active lest we lose our work of the past and joy of the future.” RHL

12. The night is far spent. “Night refers to earth-life as opposed to the day which refers to life in the next world. The day is at hand. Paul did not believe in the personal return of Christ in his lifetime (2 Thess. 2:1-5). This is a reference to our death - our entrance into the next world, whether by death or at the second coming of Jesus.” RHL

Darkness. The ways of sin.

Walk in the light - 1 John 1:7-9.

13. Revelry and drunkenness. These go together.

Revelry. This kind of conduct diminishes one’s value and is a nuisance to others.

Licentiousness and lewdness. These go together.

Licentiousness. This person sets no value on fidelity and takes his pleasures whenever and wherever he will regardless of the feelings of others.

“When two people allow their physical passions to sweep them away, the reason is, not that they love each other too much, but that they love each other too little; in real love there is at once respect and restraint which saves from sin.” WB

The promiscuous physical familiarities indulged in by many people of our day in petting and dancing may well be included in this.

Strife and envy. These go together.

James 3:16

14. Put on the Lord Jesus Christ. Act Him out before the world.

Make no provision for the flesh. “The word ‘provision’ is from *pronoia*, which means forethought. The word ‘flesh’ does not refer to the physical body, but to the unlawful desires and actions of the corrupt nature. See Rom. 7:5; 8:5-8; Gal. 5:19-21; Eph. 2:3.” RHL

For each person time grows shorter every day; because every day we are nearer to the end of our days.

- 14:1. "Some things are unquestionably right, and others are unquestionably wrong, but there are still others as to which the consciences of men differ. These 'questions of conscience' arise among Christians and become the sources of serious trouble. Christians who are over scrupulous are apt to condemn others as lax or 'inconsistent,' while those who feel no scruples as to the practices in question are tempted to despise their fellow Christians as bigoted or fanatical or narrow." CRE

Receive. Into fellowship. This is addressed to the strong and is an imperative. RHL

In the faith. A conviction of what is right or wrong - not the faith by which we are justified. This is discerning right and wrong in matters of food, days, etc.

Not to disputes over doubtful things. Not to have and force your judgment on these matters. This does not bear on points of salvation.

"The meaning is, 'receive these weak brethren, but not for the purpose of passing judgment upon their scruples.'" MRV

"Not for decision of scruples, not for the purpose of deciding what the weak man can do, or believe." RHL

"Not for the purpose of subjecting the convictions and thoughts of one another to censorious scrutiny." JM

When working with those who are weaker in the faith there are three things we must avoid:

- a. Irritating them,
- b. Ridiculing them and
- c. Showing contempt to them.

2. For one believes he may eat all things. "This is the strong in faith. He believes what Paul taught in 1 Tim. 4:4,5, and what Jesus taught in Mark 7:19." RHL

But he who is weak eats only vegetables. "He has the conviction that eating meat is wrong. Since there is no mention of idols, we must not connect this with Paul's teaching in 1 Cor. 8. There Paul ruled against eating meat sacrificed to idols, not because it is a sin, but for the sake of the weak brother. Here he cautions the weak brother not to condemn the strong; he seems to allow the strong brother to continue eating meat." RHL

3. Despise. Contempt, scorn, to treat as nothing, to set at naught.

“The verb means literally *to throw out as nothing*.” MRV

Judge. “*Judgment* is assigned to the *weak* brother, *contempt* to the *stronger* . . . The weak brother is the biggest bully in the universe!” MRV

For God has received him. Do not condemn or judge one whom God has received.

“Whom God receives we must not reject. This rules out disfellowship over matters of indifference, but not over matters where God has legislated (1 Cor. 5:5,13; 2 Thess. 3:6,14).” RHL

4. Lord (master) = Lord - small “l” makes this an illustration, but the last part makes this mean the same Lord.

He will be made to stand. “This is directed to the weak brother who condemns the strong for exercising his liberties. It must not be used as proof of the impossibility of apostasy. God has received the strong brother in spite of his eating meat (v. 3); the Lord has power to make him stand approved in spite of the weak brother’s judgment; and the weak brother is out of place passing judgment on the servant of another, especially the servant of God.” RHL

5. One day above another. “This is not the observance of days as a means of salvation, which Paul condemned (Gal. 4:9 - 11). This esteem for a day is neither a part of God’s legislation, nor contrary to it.” RHL

In his own mind. “Intelligent and honest decision according to the light possessed by each.” ATR

This is definitely to the individual, not the congregation.

6. He who observes the day. “This is said of the man weak in faith. There is a question as to what ‘day’ Paul has in mind. Lard says it is the Lord’s day. Murray says it refers to days of special significance in the O.T. Paul criticized the Galatians for observing such days (Gal. 4:10).” RHL

Pray thanks for your food - 1 Timothy 4:4,5.

7. For none of us lives to himself:

“a. To be a Christian one must live unto the Lord (2 Cor. 5:15; 1 Peter 2:24).

- b. In matters of indifference a Christian must think of his brother's welfare even in preference to his own pleasure (Phil. 2:2-4)." RHL

You are never out of the presence of God. Whatever you do has something to do with the Lord.

The idea as shown in the next verse is to live unto the Lord. "Hence the meaning 'a Christian should live for others,' so often drawn from these words, is not the teaching of the passage." MRV

- 8. Whether we live or die, we are the Lord's. "The Lord has bought us with his blood; we are his property and whatever we do in life or death we are his and all is to be done to his honor and glory." RHL
- 9. For to this end Christ died and rose and lived again:
 - "a. If Christ died and lived again 'that he might be Lord' of all, it follows that this lordship had to be gained by him through death; not because he is the Creator of all.
 - b. He died and lived. This living is not his earth life, but his life after his resurrection. It is the life by which we are saved (5:10).
 - c. This lordship of Christ over the 'dead and the living' seems to refer only to Christians whether dead or alive. He demonstrated his lordship over the realm of the dead by conquering death and coming out of the grave; he demonstrated his lordship of the living by his ascension and his promise of life everlasting to all who overcome." RHL
- 10. But why do you judge your brother? "A question directed to the weak in faith." RHL

Or why do you show contempt for your brother? "A question directed to the strong in faith." RHL

For we shall all stand before the judgment seat of Christ:

- "a. Both the strong and the weak are to stand before God in judgment. It is God who gives final judgment, so we must refrain from judging each other in this life.
- b. Since this statement is directed to Christians, Paul likely had in mind their judgment only. See also 2 Cor. 5:10.

- c. This judgment did not occur in A.D. 70, for not all Christians were involved in judgment at that time. So there is to be a future judgment.
- d. A day has been appointed for all men to be judged (Acts 17:30, 31).” RHL

Compare 1 Corinthians 4:3.

It does make a difference what others think about us if we lose our godly influence. It is a small thing that others judge us, but it is worthy of consideration.

11. Every knee shall bow. Either now or in judgment.

Better now in this life, for it will not do us any good after we are dead.

Every tongue shall confess. “Primarily, to acknowledge, confess, or profess *from* (ἐξ) *the heart*. To make a confession to one’s honor; thence *to praise*.” MRV

12. So then each one of us shall give account.

- “a. Notice the individuality of this judgment.
- b. Each must give account of himself, not of the other man.
- c. We must give account to God who knows every thought, desire, and deed.” RHL

Compare the parable of the talents (talents = responsibility).

Many times we are capable of doing things we think we cannot do. And, the Lord is going to hold us responsible for not doing those things.

13. Cause to fall (σκάνδαλον). “Snare, the stick which causes the trap to fall, cause of offense, it is that which trips us up or that which lures us into sin.” LKGNT

“We may feel certain that for us a certain practice is quite innocent, yet we may conclude that it is wise for us to give it up, lest it may offend others or lead them to do what their own consciences forbid. We have the right to do anything we believe to be innocent; yet the greatest right is that of relinquishing a right for the sake of others.” CRE

“Rather than indulge in censorious judgment, or in despising the weak, we must do all we can to contribute something to each other’s spiritual welfare.” RHL

Be more concerned about what you do here rather than the other person.

14. I know, and am convinced by the Lord Jesus. “The preposition *en* often means ‘by’ and seems to be the idea here. Paul’s understanding that all meat is clean was not reached by human reasoning, but by the revelation of Christ (Gal. 1:12).” RHL

There is nothing unclean of itself. To kill is not sin (accidental, etc.) but, murder is. Sexual intercourse (in marriage) is not sin but, adultery is. Eating is not sin but, gluttony is.

“Unclean (κοινὸν). Lit., *common*. In the Levitical sense, as opposed to *holy* or *pure*.” MRV

But to him who considers. “If a Christian eats meat while thinking it is unclean and unfit to eat; if he eats while thinking his act is sinful, to him it is a sin. The act itself is not sinful; it is the violation of his conscience that is sinful. See verse 23.” RHL

Nothing (food and drink) is unclean in itself. If you feel something is sin (even though it is not) and then do it, you have sinned.

To him it is unclean. See James 4:17.

15. Yet if your brother is grieved because of your food.

- “a. Lard defines ‘grieved’ to mean hurt feelings.
- b. Murray defines the word to mean to put a stumblingblock or occasion of falling in the weak brother’s way. And the fact that Paul cautions the strong not to destroy the weak brother by eating meat suggests that ‘grieved’ means more than mere ‘hurt feelings.’” RHL

“It is a *hurt* to conscience, which, while not necessarily fatal, may lead to violation or hardening of conscience, and finally to fall.” MRV

Do not destroy with your food the one for whom Christ died.

- “a. Him for whom Christ died is the weak brother whom God has received (v. 3).
- b. If he can be destroyed, it follows that one whom God has received, saved, can be destroyed, so may fall from grace and be lost.

- c. If Christ died only for the elect, as Calvinists affirm, it follows that the doctrine of election to eternal salvation is not true.

This verse teaches us that the salvation of the weak brother should be more important to us than the exercise of our liberties in matters of indifference.” RHL

Do not do that which will cause anyone to fall.

If you lead a brother to violate his conscience you have not acted in love.

Christ died just as much for him as He did for you.

16. Your good. “The word ‘good’ here refers to your liberties, such as eating meat. It is good only when it does not destroy some weak brother; if it destroys, it is evil.” RHL

Be spoken of as evil (βλασφημείσθω). To slander, blaspheme.

17. The kingdom of God is not food and drink. They are incidental to physical life.

“When questions of food and drink become our chief concern, then it is apparent how far removed from the interests of God’s kingdom our thinking and conduct have strayed.” JM

Righteousness. “On its practical, ethical side, as shown in moral rectitude toward *men*.” MRV

Peace. “Not *peace with God, reconciliation*, as ch. v. 1, but the *mutual concord* among Christians.” MRV

Joy. “Common joy, arising out of the prevalence of rectitude and concord in the church. The whole chapter is concerned with the *mutual* relations of Christians, rather than their relations to God.” MRV

In the Holy Spirit. Under the influence or direction of the Holy Spirit.

Ephesians 5:19 is an example of this.

18. If we comply with Christ’s code (in our liberties) we will be pleasing to God.
19. Pursue (διώκωμεν). To seek after diligently, persecute, pursue.

The things which make for peace. “The peace of the congregation is worth more to the Christian than the exercise of our personal liberties.” RHL

Edify (οικοδομῆς). “Building as a process, figurative of spiritual strengthening, edifying, building up.” LKGNT

“The edification of others should be worth more to us than the satisfaction of our personal desires.” RHL

20. Destroy (κατάλυε). “To tear down, to overthrow. It is the opposite of the building up involved in the word of verse 19.” LKGNT

- a. This is directed to the strong in faith.
- b. The work of God is the salvation of the weak in faith.
- c. Overthrow - *katalue*, pres., impera., act., of *katalul*, ‘to dissolve; to destroy, demolish, overthrow, throw down’ (Harper). So Paul teaches that the weak in faith, whom God has received, may be destroyed, overthrown.” RHL

Work of God. “The christian brother, whose christian personality is the work of God.” MRV

This passage disproves “unconditional election” and “perseverance of the saints.” Compare verses 15,20,21.

All things indeed are pure. So the strong brother does not sin in eating meat, unless by so doing he destroys a weak brother. In this case it is evil because he eats with offence, destruction, to the weak brother.

21. It is good neither to eat flesh, nor drink wine. “Out of consideration of:

- a. The peace and joy of others, it is good to refrain from exercising our personal liberties.
- b. The example we set for others by the exercise of our liberties.
 - (1). By exercising our liberties we may drive the weak from the church because they regard us as hypocrites.
 - (2). By exercising our liberties we may influence them to follow our example and violate their conscience and commit sin (vs. 20,23).” RHL

“In ‘the kingdom of God’ the essential things are not ‘eating and drinking;’ these are relatively trivial and insignificant; the important things are ‘right-

eousness' in our relations to others, and the 'peace and joy' which result from true spiritual fellowship." CRE

Stumbles (προσκόπτει). "To strike against, to stumble. Used of those who strike against a stone or other obstacle in the path. Here it indicates to be induced to sin." LKGNT

You can cause one to be lost!

22. Do you have faith?

- "a. This is directed to the strong in faith.
- b. Have to thyself. Do not parade your rights and privileges so as to cause harm to the weak and strife in the congregation." RHL

The faith here is the same as in vss. 1 and 2.

Does not condemn. Does not judge.

Happy. Happy in that he has judged properly according to God's standards and his actions therefore do not condemn him. If he judges wrong he will be unhappy because he is condemned by God.

In what he approves. "After testing and then approving (1:28; 2:18) one takes his stand which very act may condemn himself by what he says or does." ATR

23. Doubts (διακρινόμενος). To judge in between, to waiver, to hesitate.

- "a. Is condemned if he eats - not because eating meat is wrong, but because he does not eat of faith, that is, belief that he is doing right.
- b. Whatsoever is not of faith is sin.
 - (1). The word 'faith' here means a conviction that an act is right.
 - (2). This verse should not be used with Rom. 10:17, because there 'faith' means faith in Christ, the faith by which we are justified." RHL

Faith. In both places means "conviction" - same as vss. 1 and 2.

“Faith (*pistis*) here is subjective, one’s strong conviction in the light of his relation to Christ and to his enlightened conscience. To go against this combination is sin beyond a doubt.” ATR

This is not the same faith as in 10:17! There it is God’s system of faith, here it is our personal conviction (judgment), not God’s system of faith. Therefore to match this verse with 10:17 is not correct and should never be done.

See *Faith Versus Opinion* in the appendix.

See *Instrumental Music In Worship And Things Considered In Romans* in the appendix.

15:1-23. See 1 Corinthians 8:7-13.

1. Strong . . . weak (δυνατοὶ . . . ἀδυνάτων). Opposites, “strong” and “unstrong.”

Strong. “Paul identifies himself with this wing of the controversy. He means the morally strong as in II Cor. 12:10; 13:9, not the mighty as in I Cor. 1:26.” ATR

Bear (βαστάζειν). This word is used of Jesus bearing His cross.

Scruples. Weaknesses, infirmities, inability to distinguish between what is a matter of faith and what is a matter of opinion.

Please ourselves. See Philippians 2:1-4.

2. For his good. “The end or purpose of pleasing must be the promotion of what is absolutely to their good, further defined by ‘their edification.’” LKGNT

“Not to please men just for popular favours, but for their benefit.” ATR

3. First David and now Jesus (Psa 69:7).

Christ – “He lived for others; bore the reproaches of others. We are to follow his example.” RHL

Neighbor. In this context this is a brother or sister, then it applies to all others.

Edification. To build up the brethren in strength and knowledge of the Lord.

4. Written for our learning. Compare 1 Corinthians 1:3-7.

Through patience and comfort. “Patience with the weak in faith; comfort from the knowledge that we have acted like Christ.” RHL

Might have hope. Lit: “that we might keep on having hope.” ATR

Compare 1 Cor 10:11.

5. The God of patience and comfort. “God is the source of patience and comfort and he supplies these through the scriptures.” RHL

Compare 2 Cor 1:3ff.

Christian fellowship should be identified by:

- a. The study of Scripture,
- b. Fortitude,
- c. Hope,
- d. Harmony and
- e. Praise.

A Christian should enjoy life because he enjoys God.

According to Christ Jesus. “According to the character or example of Christ Jesus.” ATR

- 6. One mind. Unity is an attribute of Deity, and God expects His body (the church) to have the same attribute.
- 7. Therefore. Based on the admonition beginning in 14:1.

Just as Christ also received us. “If we expect Christ to receive us, we must be willing to receive others in spite of their weaknesses; not in spite of immoralities or essential doctrinal differences. See 1 Cor. 5:3-5; 2 Thess. 3:6,14.” RHL

- 8. Circumcision. Jesus was a servant first to the Jews and then to the Gentiles. See Galatians 3:13,14.

Confirm (βεβαιῶσαι). “To confirm, to make firm, to establish, to establish a promise is to confirm by fulfilling it.” LKGNT

- 9. Gentiles. “Thus the Gentiles were called through the promise to the Jews in the covenant with Abraham (4:11f. . .16f.).” ATR

David surrounded himself with faithful Gentiles (i.e. his “mighty men”) and is an excellent example to be used here.

- 10-12. “A series of promises in the O.T. which included the Gentiles to be under the rule of the ‘root of Jesse,’ which is a reference to the Messiah. Paul is making an effort to make the Jews realize that their own scriptures included the Gentiles and that they ought to be willing to include them.” RHL

This would also be an encouragement to the Gentiles, proving to them that they were not an afterthought with God.

- 10. Quotation from the Septuagint - Deut 32:43.

11. Quotation from the Septuagint - Psa 117:1.

12. Quotation from Isa 11:10.

Root . . . rise. “*Ariseth to reign* is a paraphrase of the Hebrew *stands as banner*. Bengel says: ‘There is a pleasant contrast: the root is in the lowest place, the banner rises highest, so as to be seen by the remotest nations.’” MRV

13. Now may the God of hope fill you:

- “a. With all joy, which comes from a realization that you have been received of God.
- b. Peace, with God because of justification (5:1), and with each other in spite of differences over non-essentials.
- c. In believing - Not believing in Christ, but believing what Paul has said.” RHL

Joy. Cynics have said that “pleasure is only the pause between two pains.” This is just the opposite of joy.

“God’s hand will never cause his child a needless tear.” WB

That you may abound in hope. “That the hope of eternal life may be strong.” RHL

By the power of the Holy Spirit. “Which power is exerted through his revelation of God’s will and through his abiding presence and providence in our lives. Notice the four words, joy, peace, believing (faith) and hope are all the work of the Holy Spirit in us.” RHL

“This verse gathers up the points in the preceding quotations.” ATR

15:14-16:27 Personal Matter and Salutations.

“The argument of the Epistle has been completed both in the main line (chapters 1 to 8) and the further applications (9:1-15:13). Here begins the Epilogue, the personal matters of importance.” ATR

14. A compliment to the congregation as a total; not to all individually.

You also are full of goodness. Paul had confidence that the Roman Christians would treat one another as he had exhorted them to do.

Filled with all knowledge. “The word for ‘filled’ is a past participle, indicating that they already knew how to treat one another and needed only to be exhorted to do what they knew was their duty.” RHL

Admonish (νουθετεῖν). To exhort, warn (stronger than teach).

“It is an appeal to the mind where opposition is present. The person is led away from a false way through warning, instruction, reminding, teaching, and encouraging and his conduct is to be corrected.” LKGNT

This verse does not teach against the located preacher.

15. Grace. The office of apostleship.

16. The offering of the Gentiles. “That is, Paul’s work in offering them up may be acceptable to God, according to the promises cited above.” RHL

The Gentiles are a sacrifice, as it were, to God.

Sanctified by the Holy Spirit.

“a. Sanctified, being made holy, being purified.

b. By the Holy Spirit - having been and still are set apart to a holy service by the Holy Spirit.” RHL

Without the sanctifying power of the Holy Spirit the Gentiles would not be acceptable to God.

God, Christ and the Holy Spirit sanctify us (Jn 17:17).

Sanctification is that process in which the Holy Spirit uses the word of God and providence to bring men and women into the likeness of Jesus Christ in word, thought and deed.

17,18. This refers to his work as an apostle to the Gentiles.

Glory. Boast - only in the deeds Christ did through him.

Glory in Christ Jesus - “That is, I can boast of what God has done through me in my work among the Gentiles, bringing (them) to a knowledge of God.” RHL - parentheses added CMH

19. By the power of the Spirit of God. “Paul was careful to give credit to the Holy Spirit, not claiming any unusual power in himself.” RHL

Illyricum - as far west as he could go without going across the sea to Rome.

20. I have made it my aim. “The correct sense is *to prosecute as a point of honor.*”
MRV

A peculiar trait of Paul.

21. The scriptural basis for Paul's feelings,

22. Hindered. To cut in, to cut off, to interrupt.

“Imperfect tense, denoting continuousness, and implying a succession of hindrances.” MRV

23. No longer having a place in these parts. “Surprising frankness that the average preacher would hardly use in such a matter. Paul is now free to come to Rome because there is no demand for him where he is.” ATR

“Not that he had preached to every individual, but he had been in the great centers of population and influence.” RHL

Paul could have gone to some small town, but his abilities would demand that he go to centers of learning.

24. Whenever I journey to Spain. “We know from this that Paul wished, even planned, to preach in Spain, but there is no sure proof that he did. However, there is an implication that he was set free after a first trial in Rome and that he came back leaving Titus at Crete and Timothy at Ephesus. If he was set free, would he not go to Spain as he desired before he came back to these places?”
RHL

Helped on my way. With financial and spiritual help.

He was not going to Rome to “inspect” the church but to help them in imparting gifts, etc.

“Paul planned only a brief stay in Rome since a strong church already existed there.” ATR

- 25,26. This is church cooperation.

25. I am going to Jerusalem to minister to the saints:

“a. To Jerusalem, where he was arrested, tried, sent to Caesarea.

- b. Ministering - *diakonov* - serving. This is a reference to the collection he took from many churches to relieve the wants of the saints in Jerusalem.” RHL

26. For it pleased those. “The churches in Galatia, as well as those in the places mentioned here to take a collection on the first day of the week over a period of more than a year to supply the wants of the saints.” RHL

See Acts 21:16,17.

27-29. Salvation is of the Jews:

- a. They produced the Savior.
- b. The gospel was revealed through them.
- c. The Christian Jews spread the gospel.
- d. They (the unconverted) were broken off in order for the Gentiles to be grafted in.

They are their debtors. “By this Paul means that the Gentiles were in debt to the Jews, (1) for bringing Christ into the world; (2) for the gospel being preached to them by Jews.” RHL

Spiritual things . . . material things. “Since the Jews had shared their spiritual things with the Gentiles, the Gentiles were obligated to share their carnal things (money) with the Jews when in need.” RHL

To minister. “By using this word for priestly service, Paul puts the ministry of alms-giving on the footing of a sacrificial service. It expresses the worship of giving.” MRV

Material things (σάρκικοις). “Fleshly, carnal. Here it has no evil associations. It is used with reference to tangible, material possessions.” LKGNT

Sealed to them (σφραγισάμενος αὐτοῖς). “To seal with a sign of ownership and a guarantee of correctness of the contents.” LKGNT

“Things which belong to the natural life of the flesh (*sarx*), not the sinful aspects of the flesh at all.” ATR

This fruit - “the collection he had taken from churches. See 2 Cor. 8 and 9.” RHL

29. I shall come in the fulness of the blessing of the gospel of Christ. “This may mean that he would come with the permission, sanction, of Christ; or it may mean that he would bring blessings from Christ to them, as in 1:11.” RHL
30. Now I beg you - “when with the authority of an apostle, he might have commanded. This is a serious exhortation.
- a. By our Lord Jesus Christ - for the sake of Christ.
 - b. The love of the Spirit - Lard and Barnes say this is the love which the Holy Spirit produces in our hearts. Murray says many commentators have this view, ‘but there is no good reason why it should not be taken as the love which the Spirit bears to believers. Besides, since ‘the love of the Spirit’ is co-ordinated with ‘our Lord Jesus Christ’ there is good, if not decisive, reason for the view that the love of the Spirit to us is intended.’ We have a similar expression, ‘the fellowship of the Spirit’ in Phil. 2:1, which see.” RHL

The love of the Spirit. Is this done through the word? NO!

This is the Holy Spirit loving us.

Strive together (συναγωνίζομαι). To agonize with.

In prayer. “However far we are separated from those we love, we and they can meet around the mercy seat of God.” WB

All three of the godhead are included in this verse.

31. That I may be delivered. “He was delivered from the unbelievers in Judaea, but perhaps not in the way he wished. He was given a free trip to Rome.” RHL

Who do not believe (ἄπειθούντων). “To be disobedient, to be unbelieving.” LKGNT

“Them that are disobedient.” MRV

Compare with John 3:36; Hebrews 3:18,19; 4:11.

That my service for Jerusalem may be acceptable to the saints. “Paul was not sure the Jewish saints in Jerusalem would be pleased with a contribution from Gentiles, so he prayed and asked others to pray that the saints would be pleased with the contribution.” RHL

Compare Acts 21:16,17.

32. That I may come to you with joy by the will of God. “Paul was assured by the Lord that he would be allowed to go to Rome (Acts 23:11). Though Paul had often desired to go to Rome, he wanted it to be the will of God for him to go.” RHL

And may be refreshed together with you. “He was allowed to live in his own hired house for two years (Acts 28:30), so had the opportunity to rest for which he prayed. Here we find authority to pray for things pertaining to our everyday life.” RHL

This prayer involved four things:

- a. He be delivered,
- b. His mission be accomplished,
- c. God willing I will be with you and
- d. Find peace in God with them.

“The Judaizers would give him trouble. There was peril of a schism in Christianity.” ATR

33. Amen. “Because of the ‘amen’ here some scholars would make this the close of the Epistle and make chapter sixteen a separate epistle of the Ephesians. But the MSS. are against it. There is nothing strange at all in Paul’s having so many friends in Rome though he had not yet been there himself. Rome was the centre of the world’s life as Paul realized (1:15). All men sooner or later hoped to see Rome.” ATR

- 16:1. “This list of obscure names is a great value and of true significance. It gives an aspect of reality and deep human interest to the whole epistle, and its accompanying phrases indicate that Christian doctrines were bearing fruit in the lives of those to whom they had been proclaimed.” CRE

Phoebe. As a “deaconess” she had as much authority as the deacons! Absolutely NONE!

“Deaconesses” - 1 Timothy 5:9ff.

2. Receive her in the Lord is a manner worthy of the saints. Christians have first claim on the love and assistance of the brethren. Not that we ignore non-Christians, but that our first duty is to the brethren. See Galatians 6:9,10 and James 2:15-17.

Assist her (παραστῆτε). “To stand beside, to help, to assist, to stand beside in order to hold up.” LKGNT

She was possibly on a business trip and they were to assist her in whatever she needs.

She has cast her bread on the waters and she is now to have it returned to her.

3. Priscilla and Aquila had literally placed their lives in danger for the cause of the gospel.
4. Risked (ὑπέθηκαν). “To place under (the axe of an executioner), to risk one’s life for another.” LKGNT

“This couple risked their own lives to save Paul, but there is no mention of their action in the N.T. Paul and many Gentile churches had reason to give thanks for the fact that Paul’s life was spared.” RHL

- 5-11. Of the twenty-four brethren listed here six are women.

“That is worth remembering, for often Paul is accused of belittling the status of women in the Church. If we really wish to see Paul’s attitude, it is a passage like this that we should read, where his appreciation of the work that women are doing in the Church shines through his words.” WB

5. Epaenetus was the first one baptized by Paul in Asia.

“Firstfruits” is incorrect. The Greek word is singular (firstfruit) not plural.

7. Paul's relatives who obeyed Christ before Paul did.

Fellow prisoners. "Literally, fellow captives in war. Perhaps they had shared one of Paul's numerous imprisonments (II Cor. 11:23)." ATR

- 8-11. Approved in Christ. Tried and found faithful - possibly by persecution.

Narcissus had some in his house who were not Christians.

12. These are saluted as having given spiritual service as opposed to Mary (vs. 6) whose was of material service.

Salute Tryphena and Tryphosa, who labor in the Lord. Some have assumed these are twin sisters because of their names.

The word for labor here means to toil to the point of exhaustion and their names mean "Dainty" and "Delicate." Paul is saying these dainty ones work like Trojans for the Lord. WB

13. Rufus was most likely a brother in Christ only. Rufus' mother had more than likely assumed a place of a mother in Paul's heart.

Chosen. Highly valued.

- 14,15. More saints to be recognized.

16. Holy kiss. The emphasis is on the word "holy." This was to guard against the sensual aspect.

"Is this binding on Christians today? It was an eastern custom as hand-shaking is the custom of the western world." RHL

"Were promiscuous kissing the vogue in churches of the present day, the results would be disastrous in the extreme. In the case of the young especially, it would soon degenerate into the grossest abuse. It would soon become, in the shortest time, as carnal as the flesh pots of Egypt, and the sure precursor of infinite scandal." MEL

"Men kissed men and women kissed women." ATR

The churches of Christ greet you. "Where there is a plural, there must be several singulars. So we have authority to call congregations of saints churches of Christ, or one congregation of saints a church of Christ. However, we should not denominationalize the expression; it is a church that belongs to Christ." RHL

17. “It is not unnatural, as the epistle is brought to a close, and just after Paul has referred to the other Christian churches, that he should add a solemn warning against false teachers. He remembers what subtle and corrupting heresies have appeared among other bodies of believers, and he fears lest they may cause divisions and scandals among the Christians at Rome.” CRE

Note those. Hold them up to show their error.

See 6:17,18.

Contrary to the doctrine which you learned. “Any doctrine which differs from that which the apostles and prophets of Jesus taught (1 Tim. 6:3f.; 2 John 9).” RHL

Avoid them. “Not only keep out of their way, but remove from it if you fall in with them.” MRV

Read Proverbs 22:10.

18. For those who are such do not serve our Lord Jesus Christ. “One cannot serve Christ by teaching a different doctrine from that which the Holy Spirit revealed, and which can be read in the Bible. If it is plainly stated in the Bible, it is truth; if it cannot be read from the Bible, it is false doctrine.” RHL

Smooth words (χρηστολογία). “Smooth plausible speech, fair and insinuating speech.” LKGNT

Flattering speech (εὐλογία). “Praise, fine speaking, well-chosen (but untrue) words, false eloquency, or flattery.” LKGNT

The ones who sew discord are serving their own desires for their own gain in opposition to Christ.

“They beguile the hearts of the innocent. They deceive those who are not well taught in things spiritual.” RHL

Deceive. “It is not merely making a false impression, but practically leading astray.” MRV

Simple (ἀκάκων). “An indifferent word. They are called so who are merely without positive wickedness, when they ought to abound also in prudence, and to guard against other men’s wickedness.” Bengel as quoted by Vincent

19. What the church in Rome does in known all around.

Simple . . . evil (ἀκεραίους . . . κακόν). Innocent . . . evil – opposites.

Be wise to the good.

Be a simpleton in regard to evil - do not make studies of evil things just to be studying.

20. The God of peace shall bruise Satan. “We must note that the peace of God is the peace of action and victory. There is a kind of peace which can be had at the cost of evading all issues and refusing all decisions, a peace which comes from lethargic inactivity. The Christian must ever remember that the peace of God is not the peace which has submitted to the world, but the peace which has overcome the world.” WB

The peace that follows war. In this case war with the world.

A current day radio commentator when speaking of worldly peace claims . . . “the only way peace comes is after a war.” This is an enormous misunderstanding and a lack of knowledge of God’s word!

Crush. Put an end to strife among you (the Romans).

- 21-24. Brotherly love.

“One of the most interesting things in the whole chapter is the way in which again and again Paul characterizes people in a single sentence. Here are two great summaries. Gaius is the man of hospitality; Quartus is the brother. It is a great thing to go down in history as the man with the open house or as the man with the brotherly heart. Some day people will sum us up in one sentence. What will that sentence be?” WB

25. The power to establish you. “Life can be difficult; sometimes a man is beaten to his knees by the battering that it gives to him. Life can be perilous; sometimes a man is like to fall in the slippery places of temptation. The gospel is God’s power to save; that power which keeps a man erect, even when life is at its worst and its most threatening.” WB

My gospel. Paul’s as he preached it, but it is still God’s.

Preaching of Jesus Christ. The preaching concerning Jesus.

26. Mystery. The mystery is being worked out now.

Prophetic Scriptures. This could mean:

- a. Old Testament writings looking forward to New Testament times, or

b. New Testament writings declaring the gospel.

Commandment. The great commission.

To the faith. Should be “of the faith” - Jude 3.

27. God, alone wise. God only wise, KJV - the Godhead is all wise. Because of the unity of the trinity no one person of the godhead is wiser than another.

Wise here = omniscience.

Glory through Jesus Christ. “Our prayers, praise, honor and glory are always to be given to the Father through Jesus Christ (Col. 3:17).” RHL

“With the coming of Jesus something unique happened, eternity invaded time and God emerged on earth. His coming was the event to which all history was working up and the event from which all subsequent history flows.” WB

A P P E N D I X

FAITH VERSUS OPINION

Roy H. Lanier, Sr.

Questions have come from a number of sources regarding the difference between faith and opinion, and how we may distinguish one from the other. It also has been inferred that I view these matters in a light very different from that in which Alexander Campbell and other Restoration leaders viewed it. I have never been greatly concerned about what Campbell thought or taught other than that it might help me to see what God has taught. In other words, Campbell's views are not my standard of truth. But in this case I think I can fairly go along with Campbell and other Restoration leaders, provided they have not made inconsistent statements on the subject.

In 1828, a Universalist preacher was convinced that he ought to be baptized for the remission of his sins. After his baptism he was invited to "deliver an oration" to the brethren assembled in the Mehoning Association. Some brethren objected on the ground that he still held some of his Universalist views. In 1832, Campbell wrote, "Some of us made a proposition that if these peculiar opinions were held as PRIVATE opinions, and not taught by this brother, he might be, and constitutionally ought to be, retained; but if he should teach or inculcate such private opinions, or seek to make disciples to them, he would then become a factionist, and as such could not be fellow-shipped." The man was then asked if he held these views as a matter of faith or of opinion. "He avowed them to be, in his judgment, matters of opinion, and not matters of faith -- and, in reply to another question, averred that he would not teach them, believing them to be matters of opinion, and not the Gospel of Jesus Christ." (Great Pioneer Papers, p. 141).

From this we learn that Campbell thought that the faith is something to be taught, but that an opinion is something to be held in private. Holding a thing in private means that one will not teach it to others and "seek to make disciples" to it. This, however, did not mean that Campbell thought a man could never under any circumstances mention his views. He was asked, "If private opinions are expressed, are they not to become matters of discipline?" He answered, "By no means, unless a person expresses them for the sake of compelling others to receive them. In that case he is answerable, not for his opinions, but his practices. He is a factionist, is seeking his own honor, making a party, and on these accounts sins against the Christian constitution; and such a person, after a second admonition, to be rejected." He was then asked, "Are not opinions purely intellectual matters, and not to be regarded; but when a person makes them principles of action, he places them upon the same footing with divine oracles, and demands as much for his own reasonings as for the express commandments of the Great King."

From the foregoing we learn that Campbell thought private opinions may be expressed so long as such expression was not for the purpose of making disciples, or excluding people from one's fellowship if they did not receive them. Next, he thought

private opinions may be expressed, but that they must not be made “principles of action.”

When asked how to distinguish between faith, opinion and knowledge, he replied, “Faith is the belief of facts testified, or of testimony; knowledge is the assurance derived from actual and sensible perception, by the exercise of our own senses; and opinion is the view which the mind takes of all matters not certified to us by testimony, or our own experience. Thus Newton knew that bodies specifically lighter than water could swim in it; he believed that King Henry VIII seceded from the Roman Catholic institution; and he was of opinion that the planet Saturn was inhabited.”

Dr. Richardson, the biographer of Campbell, distinguished between faith and opinion in these words, “Every proposition of doctrine, then, for which there is not clear Scriptural evidence is to be regarded as a matter of opinion; and everything for which such evidence can be adduced, is a matter of faith - a fact or truth to be believed.” Another statement in the same address is, “We distinguish, then - 1st: Opinions, as inferences of human reason in respect of things not actually revealed or treated of in the Scriptures. 2nd: Faith, as the belief or sincere reception of the Divine testimony in its full meaning, and as regards all the subjects which it presents to view.” (Great Pioneer Papers, p. 147,151).

How does all this affect our work and worship? What does it have to do with fellowship? Let us keep in mind that “everything for which scriptural evidence can be adduced is a matter of faith.” Is immersion in water a matter of faith? When I adduce scriptural evidence from Rom. 6:4 and Col. 2:12, someone says that only proves that immersion is baptism, but it does not prove that sprinkling is not baptism, and that my view is only my opinion. Must I admit that it is only my opinion, and that his opinion is as good as mine, and I must accept him into the fellowship of the saints? This is the direction some brethren are going today. A few have arrived at this station; others are only a few miles back on the road that leads to this point.

What about those who use instruments of music in worship? count beads? and burn incense? Must I accept these into the fellowship of the saints? Can they adduce scriptural evidence for the practice of these things? In the past some brethren have tried to prove by scripture that instruments may be used in worship, but few are trying any more. They are saying it is in the realm of opinion, and that, therefore, it may be practiced by those who hold it as their opinion. If one has been taught that such is wrong, and he has a conscience against it, he cannot do it without sin; but that one who has been taught that there is nothing wrong about it may practice such without sin. What is wrong with this?

First, this makes the human conscience the standard of what is right and what is wrong instead of the Bible. Following this principle one may do anything under heaven as an act of worship so long as it is not immoral.

Next, this violates a rule announced by Campbell, based on scripture, and which ought to appeal to men who are trying to restore the Restoration Movement. Campbell said that when a person makes his opinion “principles of action, he places them upon the same footing with divine oracles.” I do not admit that the use of instruments in worship is purely in the realm of opinion simply because the New Testament is silent as to their use. The New Testament teaches principles which clearly exclude their use in worship. But even if we should admit the use of instruments is in the realm of opinion, the rule announced and followed by Campbell would forbid their introduction in worship. Campbell said opinions must not be made principles of action. When people hold the opinion that instruments may be used in worship, they have done no wrong; but when they introduce the practice into their worship, they have made their opinions principles (rules) of action and have exalted them to the same footing with divine oracles, “the express commandments of the Great King.” Furthermore, when this is done in spite of objections of some in the congregation, they have forced their opinions as rules of action on unwilling and helpless brethren. And to continue to hold to such action when it alienates brethren is to hold one’s opinion on the “same footing with divine oracles,” and is to accept responsibility for division.

Firm Foundation
The Problem Page
February 4, 1964

INSTRUMENTAL MUSIC IN WORSHIP AND THINGS CONSIDERED IN ROMANS 14

Instrumental music in worship cannot be classed with things in Romans 14, because:

1. Things discussed in Romans 14 are things done by individuals, not by churches in public worship.
 - a. One man hath faith to eat (v. 2).
 - b. Have your faith to yourself (v. 22).
 - c. Each man be fully assured (v. 5).
2. Things in Romans 14 may be practiced by individuals, but one sins if he advocates the practice to others as religious practice (1 Tim. 4:1-4; Gal. 4:10).
3. Things treated in Romans 14 are right and those who practice them are not to be condemned.
 - a. God has received him (v. 3).
 - b. Nothing is unclean of itself (v. 14).
 - c. No one has a right to judge, condemn, the servant of another (v. 4).
4. Things treated in Romans 14 are things of which the kingdom does not consist.
 - a. Eating, drinking, esteeming days are matters of personal preference.
 - b. Righteousness, peace, and joy pertain to the kingdom (v. 17).
 - c. Acceptable worship pertains to the kingdom; it is a matter of righteousness.
5. Things treated in Romans 14 are things to be determined by one's conscience.
 - a. If one believes a thing is wrong, to him it is wrong (v. 14).
 - b. If we do what we doubt is right, we have sinned (v. 23).

- c. Worship is an act of faith because taught of God (Rom. 10:17). Conscience has never been allowed to determine what one does in worship.
- d. Doing things by faith means doing them according to God's will (Gen. 6:22; Heb. 11:7).

If Instruments could be classed with things treated in Romans 14, what then?

- 1. Those who use them do not walk in love towards those who cannot.
 - a. If you grieve your brother, you do not walk in love (v. 15).
 - b. If you do not love your brother, you cannot love God (1 John 4:20).
- 2. Those who use instruments in worship may destroy brethren (v. 15).
- 3. It is not good to do anything which causes another to stumble (v. 21).
 - a. Their use has destroyed brethren for whom Christ died (v. 15).
 - b. Brethren may be overthrown by their use (v. 20).
 - c. The use does not make for peace and edification (v. 19).
- 4. The use of instruments in worship is a sin against Christ (1 Cor. 8:11-13).
 - a. The weak are caused to perish.
 - b. By sinning against brethren, we sin against Christ.
 - c. Paul's attitude was to do nothing which caused a brother to stumble.

**IS ALL OF LIFE WORSHIP?
(or WORSHIP AND SERVICE, IS THERE A DIFFERENCE?)**

INTRODUCTION:

To discover if there is a difference we must first define the words and then see how the words are used in the Bible.

ENGLISH DEFINITIONS (Webster's New Collegiate Dictionary):

Worship:

1. Courtesy or reverence paid to worth; hence honor, respect.
2. *Obs.* Dignity, worthiness; also repute, renown.
3. A title of honor, used in address to certain magistrates and others of rank or station.
4. Act of paying divine honors to a deity; religious reverence and homage.

Service (there are 20 meanings listed):

1. The occupation or status of a servant; as placed out at service.
2. Performance of labor for the benefit of another or at another's command.
3. Duty done or required; office.
4. *Hist.* The attentions and devotion of a gallant to his mistress.
5. Profession of respect; — used in complimentary salutations.
6. Spiritual serving as shown by obedience, good works and love; as dedicated to the service of God.
- 7a. An official religious duty performed; appropriate religious rites; as a burial service.
- 7b. A particular celebration of public worship.
- 8 etc. - - -

GREEK DEFINITIONS:

Worship (four different words):

1. Προσκυνέω – I kiss toward, worship.
2. Σέβομαι – I reverence, worship.
3. Λατρεύω – I serve, worship.
4. Εὐσεβέω – I act piously toward, worship.

Serve (four different words):

1. Διακονέω – I deacon.
2. Δουλεύω – I slave.
3. Λατρεύω – I serve, worship.
4. Ὑπηρετέω – I minister.

The procedure I will use is to look at the Scripture and ask three questions:

What does it say?

What does it mean?

How does it apply to you and me?

Texts – Rom 12:1

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

The immediate background begins back in Romans chapter 6 where Paul, inspired by the Holy Spirit, says:

6:13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of law-

lessness, so now present your members as slaves of righteousness for holiness.

What Does Romans 12:1 Say?

I beseech – Paul, an apostle, could command these Christians, but he pleads with them. He wants their response to be out of love, not by constraint.

By the mercies of God – because God has been good and merciful and blessing you far beyond what you deserve!

That you present – The same word that is used in chapter 6 verses 13 & 19.

Your bodies – Your physical body, the body in which you now live. The Gnostics felt everything physical, including our bodies is impure, only the spirit can be holy.

A living sacrifice – Make a sacrifice of your body while you are still living. Our bodies are the instruments in which we carry out all sins except mental.

Holy – Undefined, without sin.

Acceptable to God – “Well pleasing” is the idea.

Which is your reasonable – “Rational,” to not present your body is totally unreasonable.

Service -Or “worship.”

What Does Romans 12:1 Mean?

The answer to the question, “Is All Of Life Worship” hinges on the meaning of two phrases in this verse:

Present your bodies a living sacrifice, and

Which is your reasonable service.

The first thing to be determined when looking at these statements is to find out what type of language or expression is being used in them.

These are what is known as Metaphors.

Our word metaphor comes from two Greek words combined together – 1st means “beyond” or “over” and the 2nd means “to bring”

or “to carry.” In other words, “to carry over” the description or attributes of one thing to another. Therefore the idea is that what describes the word used is figuratively applied to the subject at hand. The description is not literal! It is figurative!

Examples from Scripture:

Mt 5:13-16 Christians are “Salt.”
Christians are “Light.”
Christians are “a city set on a hill.”

Are Christians actually these or are they the embodiment of the attributes of these three?

Lk 13:31, 32 When Jesus is told that Herod would kill Him, He tells the pharisees what to tell Herod saying, “Go tell that fox.”

Was Jesus saying Herod was a literal fox or was He assigning certain characteristics of the fox to Herod?

Many false doctrines have resulted from carrying over the descriptions or attributes literally.

Mt 26:26-28 And as they were eating Jesus took bread, blessed it and broke it, and gave it to the disciples and said, “Take eat; this is My body.” Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it. All of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.”

The largest denomination in the world claims this is actually Transubstantiation – the changing of the bread into the literal body of Jesus and the changing of the fruit of the vine into the blood of Jesus.

Another very large denomination claims this is actually Consubstantiation – the changing of the bread into the literal body of Jesus and the changing of the fruit of the vine into the blood of Jesus only after it has been taken internally by the worshiper.

Present your bodies a living sacrifice.

Remember, your body is what houses your spirit, the offspring of God.

As a Christian, it is also the temple of the Holy Spirit (1 Cor 6:19).

Living Sacrifice - the Greek word used here, from which we get our word sacrifice, is used in the LXX of the Old Testament for the animals that were used in the Jews' burnt offerings. The animal was bodily given to be slain and totally consumed in the flames of the offering.

The metaphor (picture) we are to see and apply is that we give this body of ours, which houses and obeys our spirits, totally to the Lord and all of our life is to be consumed in serving and obeying Him in everything that we do.

Which Is Your Reasonable Service.

Reasonable - the word literally means "rational." When a person has considered all of the evidence the only rational thing to do is to obey the gospel presenting your entire life in obedience to God's commands. To fail to do so is to lose your soul.

Service - Does this word demand that every action in a Christian's life is an act of worship?

Some conclusions to this position:

First of all, there must be at least one exception to this rule - that every act in life is worship except a sinful act. If this is so there are more than likely more exceptions. Where is the Scripture making this or any other exception?

These following acts would of necessity be worship as they are not sin:

Paving the parking lot around this building.

Changing a baby's diaper.

Erasing an error you had written on a piece of paper.

Sleeping.

Washing your hair.

Cleaning your car.

As you can see, making the figurative literal is a mistake.

How Does This Apply To You And Me?

What God is telling us through the pen of the apostle Paul is that each Christian is to live his or her life totally for God.

This goes back to chapter six and presents the same thought in the most magnificent way.

The apostle then proceeds to tell us how do just that:

- 12:2 We are to be transformed.
- 12:3-8 We must give ourselves by giving our talents to God - this is ongoing and involved the totality of our lives.
- 12:9-16 We must be loving people throughout life.
- 12:17-21 We must do good to our enemies at all times.
- Ch 13-16 Continues with admonitions.

What About Worship?

There are periods of life that are worship but not all of it.

- Gen 22:5 Abraham was going to a place of worship as he went to sacrifice Isaac.
- 1 Sam 1:3 Elkanah went to Shiloh each year to worship.
- Jer 7:2; 26:2 People went to Jerusalem to worship.
- Jn 12:20 Greeks came to worship.
- Acts 8:27 Ethiopian came to Jerusalem to worship.
- Acts 24:11 Paul came to Jerusalem to worship.
- Heb 10:25 Infers a special time for worship.
- Acts 20:7 Infers a set aside day for worship.

Five parts to worship:

- Lord's Supper Mt 26:26-29, et.al. ONLY in assembly!

Giving	1 Cor 16:1,2; 2 Cor 9. IN STORE (Treasury).
Singing	Eph 5:19; Col 3:16; 1 Cor 14:15 (In the Church).
Admonitions	Acts 20:7 (Paul waited for the assembled church to preach to them).
Praying	Acts 2:42; Ch 12 (crisis); Ch 13 (Missionary work).
	Notice – 1 Thess 5:17 Pray w/o ceasing. (Never stop to do anything else?)

Lord's Supper and giving into the treasury of the 1st day can only be done in the assembly.

Doing good works with your money can be done at other times than the assembly.

Singing, Praying and Teaching may be done at other times also BUT must be done according to God's specifications.

All of this proves that all of life is not worship!

Chuck Horner

JESUS IS COMING

Roy H. Lanier, Sr.

INTRODUCTION.

Last week we studied the second coming of Jesus and the events which shall accompany that great and glorious event. Now we will study some theories which have been taught in connection with the second coming of Jesus. The fact that we deny and oppose these theories about the second coming of Jesus must not lead our readers to conclude that we do not believe in the second coming of Christ. Our lesson last week should be enough to convince all that we do most confidently believe that Jesus is coming again and that we count ourselves among those who are earnestly "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:13f).

I. TRIBULATION AND RAPTURE

The Great Tribulation. There is a prominent theory concerning the second coming of Jesus which pictures Jesus as coming for his saints both living and dead, and taking them up into rapture with him for a period of time, variously estimated from three to seven years. During this time there will be a great tribulation on earth, "such as hath not been seen from the beginning of the world until now, no, nor ever shall be" (Matt. 24:21). The only answer which this theory needs is a reading of the context in which the statement concerning the great tribulation is made. First, the context speaks of the saints, elect, being on the earth during the time of the great tribulation, while the theory pictures them as being lifted up in rapture with Jesus. Next, Jesus expressed concern for women with children and who give suck during that tribulation. Will there be pregnant women and women giving suck to babes in the rapture? and, if so, why should they be at such an disadvantage as to excite the concern of Jesus? Next, Jesus told his disciples to flee to the mountains when they saw the abomination of desolation standing in the holy place at the beginning of the time of the great tribulation, while the theory pictures them as being caught up in rapture with Jesus. The great tribulation of this text is connected with the destruction of Jerusalem in A.D. 70. With this in mind we can see why Jesus had concern for pregnant women and why he told the saints to flee to the mountains.

The Rapture. According to this same theory of the second coming of Jesus, the Lord will come for his saints, living and dead, and will lift them up in rapture with him for a period of time while the tribulation is upon the earth. Two passages of scripture are usually depended on to prove this part of the theory. In 1 Thessalonians 4:14-17 Paul tells us that the saints who have died will be at no disadvantage when the Lord comes, for the dead in Christ will be raised first (before the living saints go to be with Christ); "then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In answer to this

part of the theory let me say, first, there is no mention of two comings, or two phases of one coming, of Jesus in this passage. A rapture between two phases of the coming of Christ has to be read into this scripture. Next, there is no mention of two resurrections, one of the saints and the other of the unrighteous a thousand years later. This idea has to be read into the passage. Yes, Paul says the "dead in Christ shall rise first." But he does not say the dead in Christ shall be raised before the wicked are raised. He does say that the dead in Christ shall be raised before the living in Christ are caught up to meet the Lord in the air. The wicked are not mentioned in the verse. Next, this verse says when we meet the Lord in the air "so shall we ever be," but the theory says, "So shall we be for a period of three to seven years."

The next scripture relied on to prove the rapture between the coming of Jesus for saints and his coming with them is Jude 14,15, where we are told the Lord comes with his saints to execute judgment upon the ungodly. In answer to this we point out that this verse speaks of Jesus coming with his saints and, according to the theory, this would be at the end of the rapture and not at the beginning where it must be to prove the theory. Next, the purpose of the coming as stated in this verse is to execute judgement upon the ungodly which, according to the theory, cannot be for a thousand years after Christ's coming with his saints. So we see that neither scripture proves a rapture between two phases of the second coming of Jesus Christ.

II. TWO PHASES OF SECOND COMING

The Parousia - coming for His Saints. We have already mentioned two phases of the second coming of Jesus as part of an unscriptural theory. The first phase of the coming is called the parousia because that is the Greek word used in several passages to speak of his coming. According to the theory this phase of his coming is for the saints and they are caught up with Christ to the rapture.

The Epiphaneia - coming with His Saints. When the rapture is over and the tribulation on earth is finished, according to the theory, Jesus will come with his saints back to the earth, establish his kingdom with headquarters in old Jerusalem and the millennium will begin. The answer to this part of the theory is that New Testament writers just do not use these two Greek words in such a way as to prove the theory. In 2 Thessalonians Paul says Jesus shall destroy the "lawless one" by the "manifestation of his coming." The word "manifestation" is the translation of the Greek word epiphaneia and "coming" is the translation of parousia. According to this no time elapses between his parousia and his epiphaneia, but the theory says there is a period of three to seven years. Next, in 1 Timothy 6:14 Paul tells Timothy to keep the covenant "until the appearing" - the epiphaneia of Christ. If the epiphaneia is seven years after the parousia and that time is spent in rapture in the air with Christ, how can one keep the commandments of Christ? If Paul had believed the theory under consideration, he would have told Timothy to keep the commandment until the parousia of Christ. In 2 Timothy Paul says the Lord will give him a crown of righteousness "at that day" and not to him only, but to all who have loved his appearing - epiphaneia, will the crown we are to get be withheld

from us during the rapture? If Paul had believed the theory, he would have said the crown will be given to all who have loved his parousia. And in Titus 2:13 we are said to be "looking for the blessed hope and appearing of the glory" of Christ. The word "appearing" is from epiphaneia. Why would Paul say we are looking for the epiphaneia instead of the parousia, which is seven years earlier? But the theory breaks down completely in 1 Thessalonians 3:13 when Paul speaks of the "coming of our Lord Jesus with all his saints." The word "coming" is from parousia. So Paul says the parousia will be with all his saints, but the theory says it will be for his saints. If Paul had believed this theory, he would have used the word "epiphania" in this verse instead of "parousia." And in 1 Thessalonians 4:14-17 Paul speaks of the saints who have fallen asleep being with Jesus when he comes. The word "parousia" is used here to tell of Jesus coming with His saints, while the theory says the word "epiphaneia" should be used. So Paul did not believe the theory of two phases of Christ's coming, one, the parousia, for the saints; the other, the epiphaneia, with the saints.

III. THE RETURN OF JESUS AND THE END

The End, the Day the Lord Comes, the Parousia. In 1 Corinthians 1:7,8 Paul speaks of our "waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be unreprouable in the day of our Lord Jesus Christ." Here we learn that the end is at the revelation of Jesus from heaven and that it is "the day of our Lord Jesus Christ." From 2 Thessalonians 2:1,2 we learn that the term "day of Christ" refers to his coming, the parousia. Putting these two verses together we learn that the end is at the revelation of Jesus from heaven, at the parousia. To clinch this we notice that 1 Corinthians 1:5 says we are to be confirmed that we may be unreprouable in the day of the Lord Jesus, while 1 Thessalonians 3:13 says he will establish our hearts unblamable in holiness at the coming parousia of Jesus with all his saints.

Next we notice in 2 Corinthians 1:7,8 that the revelation of Jesus is to be on the day of the Lord Jesus, which we have seen is the day of his second coming. And in 1 Thessalonians 3:13 that this is the day of the parousia. Now in 2 Thessalonians 1:7-10 we learn that the day of the revelation of Jesus from heaven, the day of the parousia, is the day the Lord will take vengeance on the wicked and send them to eternal destruction. And part of the wicked under consideration are those who persecuted the church at Thessalonica. This all necessitates the resurrection of the wicked on the day of the revelation of Jesus from heaven, the parousia. This is one thousand years too early for those who believe the theory under consideration. Evidently Paul did not believe the theory of two phases of the coming of Jesus, of two resurrections a thousand years apart. In Acts 24:15 Paul said he had hope of "a resurrection" both of the just and the unjust; not two resurrections, one for the just and the other for the unjust.

Resurrection and Parousia the End. In 1 Corinthians 15:23-26 Paul speaks of the coming parousia of Jesus and then says, "Then cometh the end, when he shall deliver up the kingdom to God. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." We are told that the word

"then" in verse 24 does not denote time and I am willing to agree, but the word "when" does denote time. The end is when Jesus delivers up the kingdom to God. He does not deliver up the kingdom till he has abolished all his enemies and the last enemy to be abolished is death. He will abolish death by the resurrection. As long as one body is left in the grave, death has not been abolished; as long as the wicked are in their graves, death has not been abolished and Jesus must continue to reign. In John 5:28,29 we learned that all who are in their tombs shall come forth the same hour, the good and the bad. So death, the last enemy of Jesus, will be abolished in one hour and that is when he will deliver up the kingdom to God. But in 1 Thessalonians 4:14-17 we learn that the righteous are to be raised at the coming, the parousia, of Jesus. Since this is true and the wicked will be raised the same hour, it follows that the wicked will be raised at the parousia of Jesus and at the time he will deliver up the kingdom to God.

IV. REVELATION OF JESUS AND THE PAROUSIA

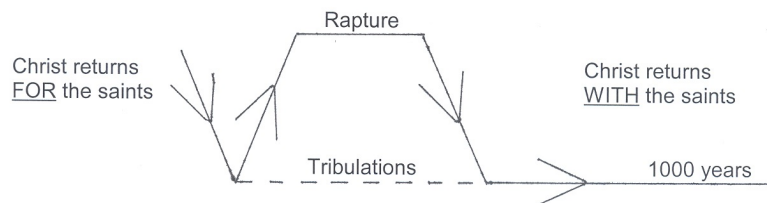
The Revelation and the Wicked. We have already learned that the revelation of Jesus from heaven is to be on the day of his coming, his parousia. Now we wish to learn that this is the day of the destruction of all the wicked. The theory under consideration claims the destruction of the wicked will come a thousand years later. In 2 Thessalonians 1:6-10 Paul teaches that the wicked people who persecuted the church in Thessalonica will be afflicted the day Jesus is revealed from heaven and that affliction will be eternal destruction from the face of the Lord. And verse 10 tells us this will happen on the day that Jesus comes to be glorified in his saints. Since the destruction of the wicked is to be on the day Jesus is revealed from heaven and he is to be revealed the day of the parousia, it follows that the wicked will suffer eternal destruction at the parousia. In Romans 2:5 Paul speaks of the wicked treasuring up wrath "in the day of wrath and revelation of the righteous judgment of God." What other day could be meant than the day Jesus is revealed from heaven in flaming fire taking vengeance on all who know not God and obey not the gospel of his Son and when they shall be eternally destroyed from the presence of the Lord? So for the wicked the day of his coming, parousia, will be a day of judgment and destruction.

The Revelation and the Righteous. The day of the revelation of Jesus from heaven is not only a day of destruction of the wicked, but it is a day of great joy and happiness for the righteous. In 1 Peter 1:13 we learn that Peter tells the righteous to "be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." And again in 1 Peter 4:13 he says "that at the revelation of his glory also ye may rejoice with exceeding joy." This agrees with 2 Thessalonians 1:6,7 where Paul says the wicked who persecuted the saints would be recompensed with affliction while the saints will be recompensed with rest at the revelation of Jesus from heaven. Again I say this will necessitate the resurrection of both the wicked and the righteous of Thessalonica on the day of the revelation of Jesus from heaven. And since we have seen that this is to be on the day of his coming, parousia, we conclude that the theory of the resurrection and punishment of the wicked one thousand years after the parousia is a false doctrine.

And the theory under review contradicts the teaching of Jesus in Matthew 5:31ff. but the teaching of Jesus in this place is in perfect agreement with the position we have taken. In Matthew 25 we are told that Jesus will come in his glory and all his angels with him; he will sit on the throne of his glory; and before him all nations will gather to be judged. He will separate them as a shepherd separates the sheep from the goats, the sheep on the right hand and the goats on the left hand. Those on the right hand will hear the Lord's "well done" and will be sent into eternal life. The wicked will be on the left hand and will hear the Lord's, "Depart from me" and will be sent away into eternal punishment. This is all to be done the day the Lord comes in his glory. But according to 2 Thessalonians 1:6-10 this is to be done at the revelation of Jesus from heaven. And the revelation of the Lord from heaven we have already seen is to be at the coming, parousia, of Jesus. If all the wicked are to be sent to eternal punishment on that day and the righteous are all to be sent into eternal life that day, how can there be a reign of Jesus on earth for one thousand years after that day? In 2 Peter 3:10 we learn that the earth is to be burned up on that same day, so again I ask, how can there be a reign of a thousand years on earth after the earth has been burned up? And after the wicked have been sent to hell? and after the righteous have been taken into heaven to enjoy eternal life?

Study your Bible; think on these things; prove all things; hold fast the good.

Diagram of these theories:



LAW AND GRACE (1)

Roy H. Lanier, Sr.

We are hearing much these days about salvation by grace without law. People are saying that we are not under law in any sense of the term. Some are going so far as to say there are no commandments in the New Testament that we must obey in order to be saved. We propose to write at least three articles: one on Law; one on Grace; and one to show that law and grace are compatible.

First, let us learn the meaning of the word law. According to Webster the word means, "All the rules of conduct established and endorsed by the authority, legislation ... of a group." He also says in ecclesiastical usage the word means "a divine commandment, or all divine commandments collectively." Vine, in his Expository Dictionary of New Testament Words, says *nomos*, the Greek word for law, means "usage, custom, and then law, law as prescribed by custom, or by statute." Thayer says about the same thing, but adds, "in the New Testament a command, law." So we conclude that law means rules of conduct established and endorsed by the authority; commands or statutes given by authority to guide people in their conduct. And since the divine authority for us today is Jesus Christ, we conclude that the law of Christ for us today consists of commandments, statutes given by him to determine our spiritual and social conduct. And since God tells us that it is not in man to direct his steps (Jer. 10:23), we all must look to Jesus Christ to guide us in the way of righteousness. This he does by command, exhortation, admonition, and persuasion.

Next, let us observe the universality of law. There has never seen a time when God has left humanity without law and a penalty for the violation of that law. Even in Eden God gave a law that man should dress and keep the garden, that he should subdue the earth, and that he should not eat of a certain tree. The penalty for eating the fruit of that tree was death. And after man was excluded from the garden he was given a law, both of conduct in his social life and in his worship. In Romans 5:13, we are told that sin was in the world from Adam until Moses; but there can be no sin where there is no law (Rom. 4:15). Since sin was being committed from Adam to Moses, and since there is no sin where there is no law, it follows that there was a law of God binding upon humanity all that time. It was during that time that humanity became so wicked that God destroyed all but eight souls. Their sin consisted in violating God's law.

From Moses to Christ the law of God given through Moses was binding upon Jews, but the law for the Gentiles was that Patriarchal law under which all men had lived since the time of Adam. Romans 1:32 tells us that these Gentiles "knew the ordinance of God" and yet they practiced things worthy of death.

Since the time of Christ, beginning with the first Pentecost after his death, we have the law of Christ which Paul said he was under (1 Cor. 9:21). This law may be

viewed under three divisions: the moral law, binding upon all men. For proof of this one may read 1 Corinthians 6:9-11 where Paul names a long list of sins of which people are guilty before they became Christians. Next there is the law of worship. Jesus tells us how we "must" worship (John 4:24). This implies a law, a rule of conduct. And from the teaching of Jesus and his apostles we learn there are five activities, avenues through which we pay divine honors to God through Christ, singing, praying, Lord's supper, giving, and teaching. To fail to do these as directed is to disobey the Lord, and disobedience is a sin, a breaking of God's law. And, last, there is the law of service, or benevolence. When Jesus described the last judgment he made it clear that we must feed the hungry, clothe the naked, visit the sick, etc., if we expect to enter heaven. When we fail to do these things we disobey the Lord; we sin by not doing his will.

Next we shall notice the purpose of law. Negatively, law is not for the purpose of giving God the chance to exercise authority for his pleasure. God has never given a law which was not for man's benefit. His laws forbidding certain things are for our protection; and his laws demanding certain activities on our part are designed to make us fit for living with him in heaven.

The purpose of the law of God is not that we may be justified by keeping those laws perfectly. Paul tells us that "by works of the law shall no flesh be justified in his sight" (Rom. 3:20). The same is taught in Galatians 3:8-11. Some think that the only way the Jews could be justified was by keeping the law, but this is not true. In Romans 4 Paul teaches us that if justification is by the works of the law, it cannot be by grace, but of debt. That is, if a man can keep the law perfectly, God would owe him salvation. So though there has never been a time when God did not give laws to man to govern his conduct, he has never offered man salvation from sin on the basis of perfect law keeping. Salvation has always been offered to man by the grace of God on condition of obedient faith.

What then is the purpose of God's law? First, it is to give us a knowledge of what is sinful. Paul said, "Through the law comes the knowledge of sin" (Rom. 3:20). Again, he said, "I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet" (Rom. 7:7). God's will determines what is good and what is bad for us. His will is made known through revelation to forbid what is evil and to demand what is good for us. This is law, our rule of conduct.

This rule of conduct enables us to avoid the sin of respect of persons (James 2:8-12). It enables us to do the will of God that we may enter heaven (Matt. 7:21). It tells us how to obey Jesus Christ who is the author of eternal salvation unto all men that obey him (Heb. 5:9). It makes it possible for us to fulfill the law of Christ (Gal. 6:1). For those who think we are not under law in any sense of the word I suggest that they give this verse prayerful consideration. Jesus Christ has given a law; it is our duty to fulfill that law by helping others bear their burdens. Those who do not do so disobey the Lord, they do not do the will of God and have no promise of being with him in heaven.

The purpose of the law is to enable us to walk uprightly according to the gospel (Gal. 2:14).

On one occasion Paul said Peter and others did not walk uprightly according to the teaching of the gospel, and he rebuked Peter for it. Peter had disobeyed God's law and was to be condemned, criticized, chastised, for it. The purpose of God's law is to enable us to walk in truth, "even as we received commandment from the Father" (2 John 4). And it enables us to "walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it" (2 John 6). Commandments from God to abstain from evil and to do that which is good are necessary, both to inform us as to what is evil and what is good, and to motivate us to abstain from evil and cleave to that which is good. Another purpose of the law is to enable us to avoid obeying the doctrines of demons (1 Tim. 4:1-5).

Another important purpose of the law is that we might be led by the Holy Spirit. First, he has a law (Rom. 8:2). That law was revealed by the Spirit through apostles and prophets (2 Peter 3:2). The Holy Spirit leads us in this way (Rom. 8:14). When we are led by the Spirit we walk by the Spirit and we bear the fruit of the Spirit (Gal. 5:16-25). And here we learn that those who are not led by the Spirit cannot enter the kingdom of God.

THE FIRM FOUNDATION
THE PROBLEM PAGE
Date unknown

LAW AND GRACE (2)

Roy H. Lanier, Sr.

In this lesson we propose to study the meaning and source of grace, and the fact that we are saved by grace. It is entirely possible that in our anxiety to teach people the necessity of obedience to God's law we have neglected to emphasize the importance of the grace of God that makes salvation possible by our obedience. We certainly do not earn salvation; we do not put God under obligation by our obedience to his law to save us.

Now let us learn what the word grace means. Thayer says the Greek word *Xaris* translated by our word grace means "kindness which bestows upon one what he does not deserve . . . the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, affection, and kindles them to the exercise to the Christian virtues." And Vine's definition does not add anything to this. We usually define grace to mean "unmerited favor."

To learn the source of this unmerited favor we need only to read the introductions to Paul's letters to the churches. His salutation in them is, "Grace to you and peace from God our and the Lord Jesus Christ" (Rom. 1:7; 1 Cor. 1:3). And he closes his first letter to Corinth with "The grace of the Lord Jesus Christ be with you" (16:23). And he closes his second letter to Corinth with "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (13:14).

The fact that Jesus Christ is spoken of as the source of divine grace along with the Father is proof of the deity of Jesus. And Peter says we are saved by the grace of the Lord Jesus (Acts 15:11). So our salvation is attributed to the grace of Jesus as well as to the grace of God the Father. What both the Father and the Son have done in the past, and what they are now doing to save us is a manifestation of kindness which bestows upon us what we do not deserve even though we render the very best obedience of which we are capable as long as we live, so that every responsible soul who walks the streets of glory can sing of amazing grace that saved a wretch like me.

In Ephesians 2:8, Paul says we are saved by grace. But he does not say we are saved by grace alone. If it were not for the grace of God none of us could be saved, but this does not mean that grace is the only thing that enters into the accomplishing of our salvation. This is seen by the fact that Jesus says only those who do the will of the Father will enter the kingdom of God (Matt. 7:21). Only those who enter the kingdom are saved, so only those who do the will of the Father are saved. It is difficult for some to see how salvation can be a free gift from God if we have to obey God to receive it. The answer is that what we do in obeying the law of God does not earn, does not merit, salvation. So God saves us by grace if we desire that salvation enough to obey his laws.

Again, we see that salvation is not by grace alone because Jesus is author of eternal salvation to all who obey him (Heb. 5:9). There is nothing about the system of Christianity to obey but its commandments, its laws. But in obeying these laws we do not merit our salvation; we do not atone for one single sin, not even the least, which we commit. It is the death of Jesus that merits our salvation, and it is by the grace of God that the death of Jesus is accepted as an atonement for our sins; and it is by the grace of Jesus that he was willing to suffer death in our place so that we might take advantage of the blessing which his death merited in our behalf.

Again, we see that our salvation is not by grace alone because those who disobey God will suffer eternal destruction from the presence of God in a place called the lake of fire and brimstone (2 Thess. 1:7-10; Rev. 21:8). If our salvation were by grace alone all men would be saved, or God would be a respecter of persons, which he cannot be (Acts 10:34). Jesus said many would enter the way that leads to destruction, and few would enter the narrow gate and the straitened way that leads to life (Matt. 7:13, 14). The grace of God has appeared, bringing salvation to all men (Titus 2:11), but not all men are willing to accept and enjoy that grace by becoming submissive to the will of God; they are not willing to obey the commandments of the Lord. Being unwilling to obey, they are rebelling against the law of God. This is proof that we are saved by grace provided we are willing to obey his law.

Again, from the negative point of view, we are saved by grace and not by works. In Romans 3:20, 28; 4:4; and Galatians 3:11, we learn that we are not justified by works of law. If we could be justified by works, our justification would not be by grace, but of debt. Here is where people have most of their trouble with works and grace. The solution to their problem is that there are two kinds of works mentioned in scripture. (1) Works of law, meaning that we set out to be saved by perfect law keeping, which is impossible. These are also called works of merit, by the doing of which we hope to merit salvation. Another term for this is works of human traditions, which Jesus condemned (Matt. 15:3-9). (2) There are works of obedience to God. When we do that which God commands we are doing the works of God. Peter said when we fear God and work righteousness we are accepted of him (Acts 10:35). Paul said it is a faith that works by love that avails (Gal. 5:6). And James said we are justified by works and not by faith only, and gave Abraham as an example (James 2:20-26).

Again, Paul says we are saved by grace through faith (Eph. 2:8). But faith is a thing commanded (Acts 16:31). We are required by the law of God to believe in God and in Jesus as the Son of God. By this I conclude that we are saved by grace if we obey God's law to believe. And we are told that people believe through grace (Acts 18:27). Every act of obedience is rendered through the grace of God. And by grace this obedience is accepted by the Lord as a condition of salvation. The work that Jesus did merits salvation, serves as the ground of our salvation; the works of obedience merits nothing, but serves as conditions upon which God saves us by his grace.

The Ephesians were saved by grace through faith and from Acts 19 we learn how this was done. They believed in Jesus; they turned away from the error they had been taught; and they were baptized into Christ. The brethren at Rome were saved by grace through faith and in Romans 6 we learn how it was done. They obeyed from the heart the form of teaching and were then made free from sin to become the servants of righteousness. In verse 4 we learn that they were baptized into death to sin when they were baptized into Christ. To become dead to sin and alive to God means that their relationship with sin was severed and their relationship with God was established. According to Paul this took place when they were buried with Christ in baptism into death and were raised to walk in newness of life in Christ.

Peter tells us that Jews and Gentiles were saved by the grace of Jesus "in like manner" (Acts 15:11). The Jews were saved by grace by believing in Jesus as the Son of God, by repenting and being baptized in the name of Jesus for the remission of sins (Acts 2:38). If the Gentiles were saved by grace in the same manner, they believed (Acts 15:7); they repented (Acts 11:18); and they were baptized in the name of Jesus Christ (Acts 10:48). So we see that all are saved by grace through a faith that obeys God in love. There is no other way for people to be saved by grace.

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LAW AND GRACE (3)

Roy H. Lanier, Sr.

We have studied what the law of God is and its purpose in our salvation. We have studied God's grace and the place it has in our salvation and its relationship to the obedience we must render. We now propose to prove that God has always saved people from sin by grace when they obeyed the law of God which applied to them. God's plan of salvation has always been by grace through faith, a living faith that obeys God.

First, let us define justification, salvation, by law, or by works of law, and see that such is, and always has been, impossible. Paul said that Moses wrote "that the man that doeth the righteousness which is of the law shall live thereby" (Rom. 10:5). The words of Moses are, "Ye shall therefore keep my statutes, and mine ordinances; which if a man do, he shall live in them" (Lev. 18:5). By this Moses meant perfect obedience. If a man made one mistake, he could not be saved by works of law. That we are right in this conclusion is made clear by Paul, when he said, "For as many as are of the works of the law are under a curse: for it is written, Cursed is everyone who continueth not in all things that are written in the book of the law to do them. Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them" (Gal. 3:10-12). Notice, those who would be justified by the works of law are under a curse because they do not, cannot, continue in *all things* that are written in the book of the law to do them. Notice, also, that Paul used the statement of Moses, "He that doeth them shall live in (by) them" as synonymous with continuing in all things written in the law.

Thus we conclude that justification, salvation, by law-keeping is possible only by sinless perfection. And this is true of the law of Christ as well as of the law of Moses. Anyone who sets out to earn eternal life by keeping the law of Christ to perfection is foolish and, if he is honest, he will soon admit his failure.

Next, let us see what justification, salvation, by grace means. When Paul contrasts what Moses said about justification by law with what justification by faith is, he said, "But the righteousness which is by faith saith thus . . . The word is nigh thee, in thy mouth and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved . . ." (Rom. 10:6-10). And again, he said, "Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace" (Rom. 11:5, 6). Here Paul contrasts salvation by perfect law-keeping and salvation by grace. These are the only conceivable methods of salvation from sin. But since it is evident that no one can be saved by works of law, perfect law keeping, salvation by grace is the only method by which we can possibly be saved. One is salvation by works without the grace of God; the other is salvation by imperfect obedience plus God's grace.

Next, let us see that the grace of God has been essential to man's salvation in all ages of the world. This is true because Paul said, "Yet knowing that a man is not justified by (the works of the law but through faith in Jesus Christ, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified" (Gal. 2:16). Some take this to be true only in the Christian age, but we shall see that it is true in all ages of the world. Enoch was saved by faith, but not without walking by his faith (Heb. 11:5; Gen. 5:22). And "walking with God" means that he obeyed God's law (2 John 4). Noah was saved by the grace of God, but not without building the ark "according to all that God commanded him" (Gen. 6:22). Abraham was saved by grace through faith, but not without leaving home, going into a country, living in a land not his own, and offering his son on an altar. This is what James calls works of faith, not meritorious works of law. Abraham could not have been saved by perfect law-keeping because he twice failed to tell the truth about his wife. And Paul uses him as proof that one can be saved by grace through faith without doing the works of the law of Moses (Rom. 4).

During the Jewish age, from Sinai to Pentecost, Jews could not be saved without the grace of God; none of them were saved by the works of the law of Moses. Moses did not keep the law perfectly. One sin kept him out of the land of Canaan (Num. 20:10-12). Since Canaan is a type of heaven, does this not teach us that one sin would keep us out of heaven if we seek justification by works of law? David is another good example of men of that age being saved by grace and not by perfect law keeping. His sin with Bathsheba was a serious violation of God's law and would have kept him out of heaven if he had no method of salvation except that of perfect law-keeping. Yet Paul quotes David as pronouncing a blessing upon the man "unto whom God reckoneth righteousness (justification) apart from works . . ." (Rom. 4:6-8).

And during the Christian age we see Peter making mistakes which would have kept him out of heaven if it were not for the grace of God. And all of us who will face the matter honestly must confess that we would have no chance of going to heaven without the grace of God to make up for our lack of perfect obedience to the will of God.

Yet all Bible students know that God has had a law in all these ages in which the men mentioned lived. Paul says there was sin in the world from Adam to Moses (Rom. 5:13, 14), the age in which Enoch, Noah and Abraham lived. These men had to obey God, but because of their imperfect obedience the grace of God was essential to their salvation. There was law during the Jewish age, the law of Moses for the Jews; and there was law binding on the Gentiles, for Paul said they knew the ordinance of God, but practiced evil. The people of Nineveh sinned; Jonah was sent to call them to repentance. Where there is sin there must be law, for sin is a transgression of law. We are under law to Christ today (1 Cor. 9:21). Paul demands that we refuse to have fellowship with those who refuse to live by his teaching (2 Thess. 3:6, 14). Jesus announced a law concerning marriage, the same which God made in the beginning, and taught that those who violate it are living in adultery (Matt. 5:32; 19:9); and we know that no one living in adultery until death can be saved (Rev. 21:8; 22:15). So while living under law

and being warned of punishment in hell if we do not obey the law, we still must be saved by grace because of our inability to obey the law to perfection.

But if this is the case, there are passages in the Bible which are difficult to understand. For instance, Paul said, "For sin shall not have dominion over you: for ye are not under law, but under grace" (Rom. 6:14). Here we have a positive statement that we are not under law. Since Paul said he was under law to Christ, and since there are dozens of plain positive commandments in the New Testament, we must either believe Paul contradicted himself, or we must believe he used the word "law" in a limited sense in this verse.

In Romans 6, the context of this verse, Paul is teaching us about dying to one master, sin, and becoming alive and living to another master, God. So he is talking about justification, salvation. Hence, if we give Paul's meaning in full, we would read this verse as follows: "Sin, your former master, shall not have dominion over you so as to bring you into final condemnation; for you are not under law as a means of justification; although you are under Christ's law as a rule of conduct; you are under grace, to be saved by grace through a faith that, at best, obeys imperfectly."

Another verse that gives trouble on this subject is, "But if ye are led by the Spirit, ye are not under the law" (Gal. 5:18). There are two ways of looking at this verse: (1) If the statement "ye are not under the law" refers to the law of Moses, certainly the Holy Spirit would not lead one to turn back from the law of Christ to keep the law of Moses. And by reading the first 14 verses of this chapter one can see that Paul was making an effort to keep these Galatians from leaving Christ to go back to Moses. They wanted to bind circumcision on people and Paul told them that If they did so they would be debtors to keep the whole law, and if they did that they would fall from grace. And he said his persuasion to go back under the law of Moses was not from him who called them, Jesus Christ. (2) Paul taught these Galatians they should bear the fruit of the Spirit and said, "against such there is no law" (v. 22). From this we would conclude that Paul meant that one who is led by the Spirit to bear the fruit of the Spirit is not under the condemnation of any law. I prefer the first explanation.

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May 14, 1974

LAW AND GRACE, AGAIN

Roy H. Lanier, Sr.

In my third article on this subject, May 14, I said "Paul contrasts salvation by perfect law-keeping and salvation by grace. These are the only conceivable methods of salvation from sin ... one is salvation by works without the grace of God; the other is salvation by imperfect obedience plus the grace of God." A Texas reader says, "Here is my problem: If God's grace saves us plus our imperfect obedience, then as many teach salvation by grace plus faith only, and as faith only is imperfect obedience, why then would God not save one by faith only?"

There is a difference between "imperfect obedience" and "partial obedience." By imperfect obedience I mean we do not have perfect faith; we likely do not have perfect repentance; we may not understand all that is meant by confessing Jesus as our Lord; and we do not know all the Bible teaches on the subject of baptism, so may not render perfect obedience in that act. But because of the grace of God he accepts the best obedience we can render and saves us from sin, and accepts us into his family where we begin to grow in the grace and knowledge of Jesus Christ. By partial obedience I mean what our Texas reader calls "faith only." Faith plus repentance would be partial obedience. Faith without works of obedience is dead (James 2:20, 26). A dead faith is not partial obedience; it is no obedience at all. Even the demons have such a faith as that and they can hardly be said to have even partial obedience.

We have a good illustration of partial obedience and the attitude of Jesus toward it in the story of the rich young ruler who came to Jesus asking what he must do to have eternal life (Matt. 19:16-22). In asking the question the young ruler showed that he thought he must do something to gain eternal life. And in his answer, Jesus showed that he agreed with the young ruler that he must do something to gain eternal life, telling him to keep the commandments. So putting the question and the answer together we get the information that one must keep God's commandments in order that he may gain eternal life.

But if one must keep the commandments, why is salvation said to be of grace? Salvation is of grace because we do not by keeping the commandments earn our salvation. We do not atone for one sin we have committed; we do not repay Jesus for his suffering in our behalf; nor do we repay the Father for his providential care. After Jesus named several of the commandments one must keep in order to gain eternal life, the young ruler said he had kept these commandments from the time of his youth. Certainly he had not kept them to perfection, for no man does. But barring human frailty he had obeyed these commandments; this was his general course of life. And with this imperfect obedience plus the grace of God he might be saved, if he had continued this obedience.

But Jesus, knowing his heart, knowing he loved his money too much, said he lacked one thing, and told him to sell all he had and give to the poor. The young man was unwilling to part with his property. Now, his refusal to obey the Lord cannot be classed as "imperfect obedience"; it must be classed as rebellion, refusal to obey the Lord. And this is what I mean by "partial obedience." He was willing to obey his parents; to refrain from murder and adultery; and he was willing to love his neighbor. But he was not willing to sell his property and give to the poor, though the same Lord that commanded him to do these things is now commanding him to do this. And by refusing to obey the Lord in this matter he is betraying the fact that he was doing his own will all along. He was willing to obey his parents; he was willing to refrain from murder and adultery; and he was willing to love his neighbor. He was doing all these things because he was willing to do them. But when the Lord told him to do something he was not willing to do, he refused to do it.

When people render only partial obedience, refusing to do other things commanded by the Lord, they show that they are simply doing what they are willing to do. So the person who expects to gain eternal life by "faith only" when the same Lord that commanded him to believe also commanded him to repent and be baptized, shows that he is doing his own will when he believes. He is willing to do that, but he is not willing to repent and be baptized. The grace of God plus a man's doing his own will is not sufficient to get a man to heaven.

There is another term to be considered here, and that is "complete surrender" to the will of the Lord. This story of the rich young ruler shows us the difference between three things : 1. perfect obedience; 2. partial obedience; and 3. complete surrender. Only our Lord Jesus rendered perfect obedience to the Father. The young ruler rendered partial obedience to the Lord. Jesus tried to lead this young man to a complete surrender. If the young man had said: "Jesus, you are asking me to do the most difficult thing in the world; but if you will help me I will do it to the best of my ability, — if he had said that, he would have made a complete surrender to the Lord, and he would not have been guilty of rebellion against the will of the Lord. But that was not his attitude; he simply refused to try to obey the Lord. And, according to Jesus that one thing, rebellion, kept him from getting eternal life. So the grace of God will not reach far enough to save a rebel, even though he has kept many of the Lord's commandments. So I conclude that the grace of God plus partial obedience will not save us.

But one may ask, What if one's partial obedience is due to a lack of knowledge? Of course there are opportunities we do not see, and there are responsibilities of which we are not conscious; and because of this we all render imperfect obedience. I would not call this partial obedience, but imperfect obedience. The commandments to obey in order to become a child of God are too plain to be misunderstood; they are too easy to obey for any completely surrendered soul to fail to know and do. Partial obedience is rendered only because one is not willing to do certain things the Lord commands, or he has not studied for himself and has allowed some teacher to mislead him. But there are so many opportunities for service, and so many responsibilities for the Christian to

meet, that it is impossible for the Christian to render perfect obedience. But he must be completely surrendered to the will of the Lord, willing to do anything, and everything, the Lord expects of him to the best of his ability, and trust the Lord to be gracious and merciful to him in judgment. Here is where imperfect obedience plus the grace of God is sufficient to save the child of God.

FIRM FOUNDATION
THE PROBLEM PAGE
November 12, 1974

OLD TESTAMENT FORGIVENESS OF SINS (Part 1)

Including New Testament Times Prior To The Cross of Christ

INTRODUCTION:

Many honest souls have read Hebrews 1:1-18 and have concluded that the sins committed during the Old Testament times were “rolled forward” to the cross of Christ and were then forgiven at that time. This postulates that the sins committed in the Old Testament times were NOT forgiven until that time. That there was, in fact, no forgiveness of sins during the Patriarch period or the Mosaic dispensation. But, as we shall see, the Bible clearly states God had forgiven sins in Old Testament times.

This “rolling forward of sins” theory forces the word of God to contradict itself. Yet, these good souls, at the same time, will not allow that there are any contradictions in the Bible. Their theories put them into the untenable position of both affirming there are contradictions and that there are no contradictions. It is impossible that both of those beliefs can be true!

I. PASSAGES STATING THERE WAS FORGIVENESS OF SINS DURING OLD TESTAMENT TIMES:

If there was no forgiveness of sins at any time prior to the cross of Jesus, then we must find another meaning for the following passages, or admit that there are, in fact, contradictions in the word of God and that Jehovah lied to those saints.

- A. Isa 44:22 – *I have blotted out, like a thick cloud, your transgressions, and like a cloud, your sins. Return to Me, for I have redeemed you.*

How would any person reading this 700 years before the cross understand what Jehovah said? They would have taken God at His word for He cannot lie.

- B. Num 14:18-20 – *‘The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.’ “Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even to now.” Then the Lord said: “I have pardoned, according to your word.”*

This starts out as a quotation of Ex 20:5,6 with the explanation that God had already been forgiving their sins. Would these Jews have understood that their sins were “rolled forward,” or that they were actually forgiven?

- C. Isa 43:25 – *I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins.*

He who blots out shows continuous action, not something done off in the future.

God does not forget their sins for it is impossible for Him to forget anything. The idea is - Jehovah does not remember their sins *against* them any more. Compare Ezek 33:16 – *None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.*

- D. Luke 5:20 – *So when He saw their faith, He said to him, “Man, your sins are forgiven you.”*

Jesus had not gone to the cross yet. Did He lie to this poor man, or did He speak the truth and the man’s sins were actually forgiven? Who standing there at that time understood Jesus to say that his sins were being “rolled forward” to the cross? Nobody did! Compare Mk 2:5.

- E. 2 Sam 12:13 – *Then David said to Nathan, “I have sinned against the Lord.” And Nathan said to David, “The Lord also has put away your sin; you shall not die.”*

Did Nathan tell David that Jehovah *has put away your sin*, or that Jehovah will forgive him some time in the future (after rolling the sin forward to the cross)?

- F. Psa 32:5 – *I acknowledged my sin to You, and my iniquity I have not hidden. I said, “I will confess my transgressions to the Lord,” And You forgave the iniquity of my sin.*

This sentence is in the past tense NOT future tense. There is no “rolling forward” of sins here. The only way one could understand the word *forgave* as being in the future is if this passage is uninspired. Either that or God lied.

- G. Psa 103:2 – *Bless the Lord, O my soul, and forget not all His benefits; Who forgives all your iniquities, Who heals all your diseases.*

This is present tense NOT future tense. Did David, under inspiration, understand that sins were being forgiven right then OR sometime in the future?

II. ADDITIONAL PASSAGES BEARING DIRECTLY WITH THE FACT THAT GOD WAS FORGIVING SINS PRIOR TO THE CROSS:

- A. Rom 3:21-26 — ²¹*But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,* ²²*even the righteousness of God which is through faith in Jesus Christ, to all and on all who believe, for there is no difference;* ²³*for all have sinned and fall short of the glory of God;* ²⁴*being justified freely by His grace through the redemption that is in Christ Jesus,* ²⁵*whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because of His forbearance God had passed over the sins that were previously committed,* ²⁶*to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.*

What this passage is saying is that God had been forgiving sins committed prior to Jesus' death and if Jesus had not gone to the cross Jehovah would have been unrighteous in forgiving those sins.

It should be noted here that the Greek words used in Acts 2:38 for "forgiveness" and here in verse 25 for "passed over" are synonyms.

Acts 2:38	ἄφεσιν	"to send from" "dismissal" "forgiveness" "freedom" "pardon" "release" "deliverance" "remission" "liberty"
Rom 3:25	πάρεσιν	"to send (set) aside" "dismissal" "forgiveness" "passing over" "letting pass"

The idea in both passages is that sins were actually being forgiven.

Vs. 21,22 — *Righteousness* (justification) in these verses is not referring to the attribute of God but is addressing God's plan for man's sanctifica-

tion. (Sanctification is that process in which the Holy Spirit uses the word of God and providence to bring men and women into the likeness of Jesus Christ in word, thought and deed.) This process is a system of faith – not a system of law-keeping.

Vs. 23,24 – God is telling us that there is no difference between Jews and Gentiles – all have sinned and all must now be saved by faith, in obedience to Christ. Also, this system of faith (grace) is only in Christ Jesus.

V. 25 – The only way to have our sins covered (here called a propitiation) is by the blood of Christ which He offered on the cross. This propitiation is obtained only through (by means of) faith.

Sin is a violation of God's law. The penalty (wages) for sin is death. Jesus paid that penalty for all by His death on the cross. These verses show God had been forgiving sins under both the Patriarchal Law and the Law of Moses. If Christ had not given His life (blood) on the cross God would have been unjust in forgiving those sins committed prior to the cross. (Paradise would have been filled with sinful, unforgiven souls if they had not already been forgiven by God – Lk 16:19-31.) And it is just that point that Paul is making – Jesus did prove the Father was righteous in forgiving those souls prior to His death. His dying on the cross paid the price for all sin whether committed before OR after the cross. Revelation 13:8 tells us that the Father knew *as a fact* before the foundation of the world that Jesus would be our propitiation by dying on the cross. This fact was so firm in God's mind this scripture says Jesus was *slain before the foundation of the world!*

"Righteousness" in this verse refers to the attribute of God.

V. 26 – Now Paul again refers to God's attribute of being "just." Because of the blood sacrifice of Jesus, God was "just" in forgiving sins prior to the cross and also "just" in His actions of forgiving obedient souls after the cross.

- B. Psalm 51:16,17 – ¹⁶*For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering.* ¹⁷*The sacrifices of God are a broken spirit, a broken and contrite heart – these, O God, You will not despise.*

David understood the blood of bulls and goats would not and could not affect forgiveness of sins (Heb 10:4). Here David has his sin with Bathsheba in mind. David was forgiven of this sin with Bathsheba – *The Lord also has put away your sin; you shall not die* (2 Sam 12:13b). Only faith and obedience combined with repentance could bring forgiveness. And that forgiveness, just as ours today, is based on the fact that Jesus

made the only blood sacrifice acceptable to God. That sacrifice was known by God as a fact before the foundation of the world.

God knew Jesus would die on the cross to pay for all the sins of all people who will ever live. This knowledge (God's) is called omniscience. Since God knew this as a fact, not just a possibility, He forgives sin (based on faith and obedience) anywhere in time He pleases. To say God must wait until the time Christ was actually crucified is to say God is constrained (controlled) by time. God created time, it is a creature. To say God is controlled by His creature (time) is absurd.

Forgiveness of sins takes place in the mind of God. God knew Jesus' crucifixion from the foundation of the world. All sin, if it is forgiven, is forgiven based on the blood sacrifice made by Jesus on the cross. Where in time this takes place is of no consequence to God, only the fact of it matters.

III. WHAT DOES HEBREWS 10:1-18 SAY?

- A. The sacrifices made according to the Law of Moses prior to the cross did not in themselves bring about forgiveness of sins. This was not possible (Heb 10:4). These sacrifices were commanded by Jehovah, but were not the basis of forgiveness – they were the condition of forgiveness just as faith, repentance, confession and baptism are today – the blood of Jesus Christ is the only basis for forgiveness of sins accepted by God!

If there was a “rolling forward” of sins to the cross, God was forced to be bound by time (which He created) and was forced to wait until Jesus' death in order to forgive sins. If God is truly omniscient He is not bound by time! He can forgive sins anytime (before or after the cross) based on His absolute knowledge that Jesus dies on the cross and that His blood pays for all sins of all time. The Messiah's blood flowed both ways from the cross validating forgiveness that was given prior to the cross and accomplishing forgiveness of believing and obedient souls since the cross.

The definition of omniscience is – The knowledge of everything that is the object of knowledge – past, present or future – whether real or imagined. Isaiah, in 46:9,10 says, *Remember the former things of old, for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, “My counsel shall stand, and I will do all My pleasure.”* Understanding this passage and knowing what omniscience means we know that God did, in fact, always know that Jesus would die on the cross for the forgiveness of sins. He did know when and how it would happen.

With this knowledge God is free to forgive sins anytime He pleases and can declare that, *"My counsel shall stand, and I will do all My pleasure."* Whether He forgives sins after or before the cross is immaterial to Jehovah (see Appendix A). We, not being omniscient, might have difficulty understanding this attribute of God.

God also knew before the foundation of the world that the Church of Christ was going to be established (see Appendix B). He knew the establishment of the church was based on the death, burial and resurrection of Jesus. Just as He knew the church would come into existence He knew Jesus would shed His blood for the forgiveness of sins. Rev 13:8 – *And all who dwell on the earth shall worship Him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.*

- B. Hebrews 10:1-18 – ¹*For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. ²For then would they not have ceased to be offered? For the worshipers, once purged, would have had no more consciousness of sins. ³But in those sacrifices there is a reminder of sins every year. ⁴For it is not possible that the blood of bulls and goats could take away sins. ⁵Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. ⁶In burnt offerings and sacrifices for sin You had no pleasure. ⁷Then I said, 'Behold, I have come – in the volume of the book it is written of Me – To do Your will, O God.'"⁸Previously saying, "Sacrifice and offerings, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),⁹ then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. ¹⁰By that will we have been sanctified through the offering of the body of Jesus Christ once for all. ¹¹And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹²But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³from that time waiting till His enemies are made His footstool. ¹⁴For by one offering He has perfected forever those who are being sanctified. ¹⁵And the Holy Spirit also witnesses to us; for after He had said before, ¹⁶"This is the covenant that I will make with them after those days, says the Lord: I will put My law into their hearts, and in their minds I will write them," ¹⁷then He adds, "Their sins and their lawless deeds I will remember no more."¹⁸Now where there is remission of these, there is no longer an offering for sin.*

10:1 The law was not intended to be the answer to sins. It only represented what was to come.

No law, of any kind, ever made one righteous. All law can do is identify violations (sins).

No law, even with sacrifices added, could make any adherent innocent.

10:2,3 A question is asked and the Greek construction demands a “yes” answer. The reasons for a “yes” answer are given.

1st - the word “once” (ἅπαξ) carries the meaning of “once for all time.” Cf: Jude 3; 1 Pet 3:18.

2nd - this is not that they would not remember their sins, but they would have put them out of their consciousness. But, the truth of the matter is that those sacrifices did, in fact, remind them of their sins.

10:4 Why a reminder? Because no bloody animal sacrifice could take away sins. The Hebrew writer will go on to prove that only the blood sacrifice of the Messiah could satisfy God and take away sin.

All that has been said in the first three verses leads to one conclusion: the blood of animals cannot take away the memory of, or bad conscience resulting from sins. The people's conscience was not made "perfect" (i.e. complete) as God intended. The only real efficacy of the bloody sacrifices of the altar was the moral effect upon the people and the fact that they pointed forward to the Lamb of God. Incidentally, the idea of "pointing forward to Christ" eliminates alleged difficulties between this verse and v.11 with such verses as Lev 4:26; 17:11; Num 29:5. The people's sins were not "rolled forward," they were "passed over" (forgiven). Cf: Rom 3:25,26. Very simply, the Old Law taught one that he was a sinner.

The point here is not that God rejected unworthy sacrifices, but that the entire Old Testament systems were unable to deal effectively with sins.

10:5-8 These verses are presented as Christ's words. In essence this shows that Christ's sacrifice was known even in Old Testament times and that it is superior to any other sacrifice - here specifically to the Law of Moses. It also shows Jesus came of His own free will, and then freely submitted to the will of the Father.

Notice the following contrasts:

Animal sacrifices - 1 Sam 15:22.

Justice - Isa 1:12-17
Amos 5:21-25

Being right with God - Hosea 6:6
Psa 51:16,17
Psa 69:30-33

10:9 This verse clearly shows Christ's obedience to the Father, and that obedience included the Old Testament laws, and then establishing His new law.

10:10 "By that will" - the singular will of the Father and the Son and, by extension also, the Holy Spirit's.

The blood sacrifice of the physical body of the Messiah is absolutely sufficient to forgive all sins of all time.

And, that sacrifice was "once, once for all." This is a strengthened and emphatic form of the word in Greek. This one sacrifice, given only once, is all that God requires. But, it is required! No other sacrifice will do!

10:11,12 The priests are presented as standing. Such a posture shows they are still working (offering sacrifices) and their work is not done (finished). As opposed to this, Christ has finished, in His sacrifice, all that is required in a sacrifice to achieve forgiveness of sins. Therefore, He sits – having accomplished all that was required. There is no more sacrificial work for Him to do.

10:13 All that remains now is judgment day, the day when all of His enemies are made His footstool.

10:14 "For those who are being sanctified" refers to the saved of all time whether past, present or future. When all of the saved are viewed as a whole, the process is still continuing. Even though finished for some, the process goes on now and into the future.

10:15-17 How does the Holy Spirit testify to us? Through the Scriptures! The specific testimony here is recorded in Jeremiah 31:31ff. Again, the message is that the Old Testament system was terminated just as it had been prophesied. This is a repeat of the argument made in Hebrews 8:8-13.

10:18 The conclusion - the old is done away and the new is now in force just as the Father had willed it. The final sacrifice has been accomplished by Christ and there is no more sacrifice for sins. Cf: vvs. 26-31.

IV. IF THE THEORY OF “ROLLING FORWARD OF SINS” IS TRUE IT RAISES OTHER QUESTIONS.

A. How did God treat the sins of Adam, Noah, Abraham, Isaac, Jacob and others prior to the Law of Moses given at Mount Sinai?

B. How did God treat the sins of the non-Jews (Gentiles) prior to the cross?

Hebrews chapter ten is addressing those under the Law of Moses - it does not address how sins were handled prior to the cross for all those who were not Jews.

C. The answer is that God forgave their sins the same way – by means of their true faith and repentance, based on the blood of Christ.

V. CONCLUSION.

1. The Old Testament clearly states repeatedly that sins were being forgiven in those Old Testament times.
2. The New Testament shows that Jesus confirmed Jehovah’s righteousness in forgiving sins in Old Testament times by going to the cross (Rom 3:21-26).
3. The New Testament shows that no sins were (Old Testament times), or are (New Testament times), forgiven except based on the blood of Christ (Heb chapters 8-10).
4. Forgiveness of sins takes place in the mind of the forgiver. If there is no forgiveness in the mind of the forgiver (and in this case Jehovah) there simply is no forgiveness.
5. Because of Jehovah’s omniscience He knew, before the foundation of the world, the fact that the blood of Christ would be shed (Rev 13:8).
6. Jehovah has been, based on the sacrifice of Christ on the cross, forgiving sins since the foundation of the world.
7. Therefore, because of the foreknowledge of Jehovah, the forgiveness of sins in the Old Testament times was actually extended and received in those times. God neither postponed forgiveness nor rolled sins forward to the cross in order for them to be forgiven.

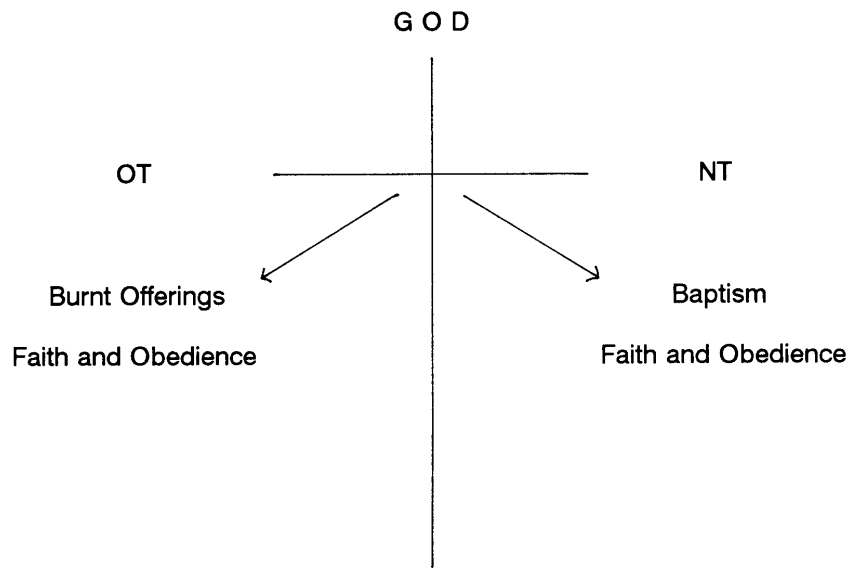
OLD TESTAMENT FORGIVENESS OF SINS (Part 2) **OMNISCIENCE AND OLD TESTAMENT FORGIVENESS OF SINS** (Including New Testament Times Prior To The Kingdom)

Old Testament Times Passages:

Isa 44:22
Num 14:18-20
2 Chron 7:14
Isa 43:25
Lk 5:18-26
Mk 2:10,11
Rom 3:23-26
Lev 4:20,26,31,35
1 Kgs 8:30,39

Lev 16:30
2 Sam 12:13
Psa 32:5
Psa 103:2,3,10-12
Isa 33:24
Jer 36:3
Mt 6:12
Lev 5:10,13,16,18
Psa 78:37,38

Ex 34:9
Isa 6:7
Psa 86:5
Psa 130:4
Isa 55:7
Mt 9:2-8
Lk 18:14
Lev 6:7
Isa 43:25



God, being omniscient, saw the cross in time (Rev 13:8). Therefore, He forgave sins prior to the cross as well as after the cross. The fact that Christ's blood is the agent does not alter when in time God actually forgave the sin. Cf. Isa 46:10.

God's knowledge is (DIETS):

<u>D</u> istinct -	It is free from vagueness or confusion.
<u>I</u> mmEDIATE -	It does not come by senses or imagination.
<u>E</u> ternal -	It is comprehended in one timeless act of the Divine mind.
<u>T</u> True -	It corresponds to the reality of all things.
<u>S</u> Simultaneous -	It does not come by successive observation or reasoning.

OLD TESTAMENT FORGIVENESS OF SINS (Part 3) OMNISCIENCE AND THE CHURCH IN PURPOSE

I. THE CHURCH WAS IN THE PURPOSE OF GOD AS EARLY AS THE BIRTH OF PAUL.

- A. "But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood . . ." (Gal 1:15, 16a). From this scripture we learn that God separated Paul from the time of his birth to preach the gospel among the Gentiles. Certainly God knew that the preaching of the gospel of Christ would result in the establishment of the church in communities where it is preached. To say that God purposed that Paul should preach the gospel, but did not know that such preaching would result in the founding of churches of Christ is unthinkable.
- B. The word of God is the seed of the kingdom (Lk 8:11). Preaching the word of God is sowing the seed of the kingdom (Mt 13:19, 23). When the seed of the kingdom is sown in the hearts of people and allowed to have its way, children of the kingdom will be the result (Mt 13:38). A group of children of the kingdom in any community constitutes the kingdom in that place. And since the kingdom is the church (Mt 16:18,19), it follows that this group of children of the kingdom produced by the preaching of the gospel, is the church in that community. It was in the purpose of God that Paul should preach Christ among the Gentiles and since this preaching results in the establishment of churches of Christ, it follows that the purpose of God included the establishment of churches of Christ through the preaching of the gospel by Paul. Since he was separated in the mind of God for this work from the time of his birth, we know that the church was in the purpose of God as far back as the birth of Paul.

II. THE CHURCH WAS IN THE PURPOSE OF GOD IN THE TIME OF MOSES.

"I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles" (Acts 26:22,23). Here we learn that the prophets, including Moses, foretold the suffering of Christ on the cross. Paul tells us that Christ purchased the church with his own blood shed on the cross (Acts 20:28). Is it possible that God knew that his Son would suffer on Calvary, but did not know that he would purchase the church with his blood shed in that suffering? John saw the "four living creatures" and the "four and twenty elders" fall down

before Christ, the Lamb, and sing his praises, saying, "For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Rev 5:9,10). The people who are purchased with the blood of the Lamb are made to be a kingdom. Did God know in the time of Moses that the Christ would suffer, but did not know that through his suffering men would be purchased and that those so purchased would constitute the kingdom, the church? Such a conclusion is unthinkable. God knew and purposed in the time of Moses that the church should be purchased through the suffering of Christ.

III. THE CHURCH WAS IN THE PURPOSE OF GOD IN THE TIME OF ABRAHAM.

Paul tells us that there was revealed to him a mystery which was not so clearly made known in other generations, "to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph 3:6). The promise here mentioned is the promise made to Abraham that all nations were to be blessed in his seed (Gen 12:3; 22:18; Eph 2:11-22). It is in fulfillment of this promise that we have all gospel blessings (Acts 3: 25, 26; Gal 3:7-9). The one body is the church (1 Cor 12:13). When God told Abraham that all nations were to be blessed in his seed, Christ (Gal 3:16), he meant that the Gentiles were to be fellow-heirs with the Jews; they were to be fellow-members of the body, which is the church (Eph 1:22; Col 1:18); and fellow-partakers with the Jews of all that is included in the promise to Abraham. And all these blessings were to come to the Gentiles through the gospel of Jesus Christ of which Paul was made a minister and a preacher. God could not plan for the Gentiles to be fellow-members of the body which is the church without planning the existence of the church. So we conclude that the church was included in the purpose of God when he made the promise to Abraham.

IV. THE CHURCH WAS IN THE PURPOSE OF GOD BEFORE THE FOUNDATION OF THE WORLD.

The expression "foundation of the world" has been interpreted by some to mean the beginning of the Christian dispensation. But Paul's use of it in Eph 1:4, seems to be a parallel with the expression "eternal purpose" in Eph 3:11. Peter speaks of Christ being foreknown before the foundation of the world, but manifested "at the end of the times" for our sake (1 Pet 1:20). The manifestation of Christ refers to his coming in the flesh, which was the period just preceding the Christian dispensation. But Peter speaks of the "foundation of the world" as a time prior to "the end of the times." Jesus said the blood of all the prophets shed from the foundation of the world would be required of his generation and then added that this includes all the prophets from Abel down to Zachariah (Lk 11:50, 51). From his use of the expression we learn that the foundation of the world

must extend back as far as Abel, so it must refer to the creation of the world. Now for the proof that the church has been in the mind of God since before the creation of the world.

- A. Paul says that it is God's eternal purpose that the wisdom of God is to be made known to "the principalities and the powers in the heavenly places" through the church (Eph 3:11; 1:19,20). So the church is included in the eternal purpose of God.
- B. Paul teaches us that God chose us in Christ before the foundation of the world that we should be holy and without blemish before him in love (Eph 1:4). But in Eph 5:25-27, we learn that it is the church for which Jesus gave himself that is to be "holy and without blemish" (cf: Titus 2:14). So the chosen of Eph 1:4, is the church of Eph 5:27. And therefore the church was in the purpose of God before the foundation of the world. Paul speaks of this same purpose as including the called (2 Thess 2:14) and the justified (1 Cor 6:11) and those who are yet to be glorified (Rom 8:28-30).
- C. Peter Says we are redeemed by the blood of Jesus Christ "who was fore-known indeed before the foundation of the world" (1 Pet 1:20; cf: 2 Tim 1:9,10). From the context we learn that he was foreknown as a lamb through whose blood we would be redeemed. Is it possible that God could have foreknown that Jesus would suffer as a lamb in sacrifice for the redemption of our souls from sin and yet did not know that the redeemed would constitute the church? Such a conclusion would be false and ridiculous. So from this we learn that before the creation God knew man would sin, that he would give his Son to suffer for man's sin, and that those redeemed by the blood of Christ would be his kingdom, his church (Rev 5:9,10). So the church was included in the purpose of God from before the foundation, creation, of the world. It is not an after thought with God; it is not something hurriedly arranged to meet an emergency on account of God being unable to accomplish what he had attempted at the time the prophets said he would do it. The church, next to heaven itself, is the climax of all God's gracious purposes to show the exceeding riches of his kindness toward us in Christ Jesus.

From The Church, by Roy H. Lanier, Sr. (Gospel Advocate Company, 1956). Copied with permission from the author.

PAUL'S ARGUMENT IN ROMANS IX., X., AND XI.

Note the following from M. R. Vincent in his work, *Word Studies In the New Testament*.

"These chapters, as they are the most difficult of Paul's writings, have been most misunderstood and misapplied. Their most dangerous perversion is that which draws from them the doctrine of God's arbitrary predestination of individuals to eternal life or eternal perdition.

"It can be shown that such is not the intent of these chapters. They do not discuss the doctrine of individual election and reprobation with reference to eternal destiny. The treatment of this question is subordinate to a different purpose, and is not, as it is not intended to be, exhaustive.

"At the time when the epistle was written, this question was not agitating the Church at large nor the Roman church in particular. Had this been the case, we may be sure, from the analogy of other epistles of Paul, that he would have treated it specifically, as he does the doctrine of justification by faith, in this epistle, and the questions of idol-meats and the resurrection in first Corinthians.

"Such a discussion would not have been germane to the design of this epistle, which was to unfold the Christian doctrine of justification by faith, as against the Jewish doctrine of justification by works.

"The great question which was then agitating the Church was the relation of Judaism to Christianity. Paul declared that Christianity had superseded Judaism. The Jew maintained, either, that the Messiah had not come in the person of Jesus Christ, and that Christianity was therefore an imposture, or that, admitting Jesus to be the Messiah, He had come to maintain the law and the institutions of Judaism: that, therefore, entrance into the messianic kingdom was possible only through the gate of Judaism; and that the true Christian must remain constant to all the ordinances and commandments of the law of Moses.

"According to the Jewish idea, all Gentiles were excluded from the kingdom of God unless they should enter it as Jewish proselytes. Paul himself, before his conversion, had undertaken to stamp out Christianity as heresy, verily thinking that he 'ought to do many things contrary to the name of Jesus of Nazareth' (Acts xxvi. 9). Hence the Jew 'compassed sea and land to make one proselyte' (Matt. xxiii. 15). Every Gentile who should resist the conquest of the world by Israel would be destroyed by Messiah. The Jew had no doubts as to the absoluteness of the divine sovereignty, since its fancied application flattered his self-complacency and national pride. All Jews were elect, and all others were reprobate. Paul's proclamation of Messianic privilege to the Gentiles did, perhaps, quite as much to evoke Jewish hatred against himself, as his allegiance to the Jesus whom the Jews had crucified as a malefactor.

“The discussion in these three chapters fits perfectly into this question. It is aimed at the Jews’ national and religious conceit. It is designed to show them that, notwithstanding their claim to be God’s elect people, the great mass of their nation has been justly rejected by God; and further, that God’s elective purpose includes the Gentiles. Hence, while maintaining the truth of divine sovereignty in the strongest and most positive manner, it treats it on a grander scale, and brings it to bear against the very elect themselves.”

ROMANS 8:26,27 EXPLAINED

Roy H. Lanier, Sr.

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

So reads Paul's statement about our inability to pray as we ought and the assistance we receive from the Spirit who can make intercession according to the will of God. It seems to me there can be but two reasons why this passage gives brethren trouble. First, some brethren have been committed to the proposition that there is nothing the Holy Spirit does for us but that they can read a verse which says the word of God will do the same thing. If the word Spirit in this verse means the Holy Spirit, a member of the Godhead, this proposition is not true; hence they must interpret the verse in such a way as to save their proposition. Next, some brethren deny the plain statement of scripture that the Holy Spirit dwells in us, that our body is a temple of the Holy Spirit which is in us (1 Cor. 6:19), and if the word Spirit in this verse means the Holy Spirit, it is implied, though not absolutely stated, that he dwells in our hearts. But why should brethren object to this implication when the absolute statement is made in Gal. 4:6? But to the meaning of the verses.

First, Paul says the Spirit helps our infirmity. And what is our infirmity? The answer is, our inability or lack of knowledge to pray as we ought. We do not know how to pray as we ought: but the Spirit makes intercession according to the will of God, and governs the inward man, the human spirit, in harmony with the will of God. It follows, therefore, that the we who know not how to pray as we ought is the inward man, the human spirit. But the Spirit that makes intercession for us who do not know is someone other than we who do not know. Therefore the intercessor is someone other than the human spirit.

Next, since Paul recognizes nothing more in us than the outward man and the inward man (2 Cor. 4:16), those who contend that the word Spirit in these verses means the human spirit, the inward man, must affirm that Paul is saying that the human spirit makes intercession for the human body because the body does not know how to pray as it ought. Let's read the verse as if the word Spirit means the human spirit. It will read as follows: And in like manner the inward man also helpeth the outward man's infirmity; for the outward men do not know how to pray as we ought; but the inward man himself maketh intercession for the outward men with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the inward man, because the inward man maketh intercession for the outward man according to the will of God. Is there one among us who will affirm that this is Paul's teaching?

Again, he that searcheth the hearts and knows the mind of the Spirit is not the one who makes intercession for the saints. The searcher of hearts is God (1 Chron. 28:9; Jer. 17:10; Acts 1:24; 1 Thess. 2:4). Both Lard and Whiteside, and a dozen other commentators I have, agree to this statement. This searcher of hearts knows the mind of the Spirit, because he, the Spirit, maketh intercession for the saints according to God's will. If the word Spirit in these verses means the human spirit, we make Paul contradict himself. In verse 26 he says we don't know how to pray as we ought, while in verse 27 he says the Spirit, the inward man, makes intercession according to the will of God. The pronoun he modifies the word Spirit, not the searcher of hearts. If this is not true, we have Paul saying in verse 26 that the Spirit makes intercession for us, while in verse 27 he says the searcher of hearts makes intercession for us. Bro. Mayo says there can't be two intercessors, Jesus and the Holy Spirit. I assume he thinks the word Spirit in verse 26 means the human spirit. If so, who in verse 27 makes intercession for us? It can't be the Father, for intercession is made to him. If the searcher of hearts is Jesus, as Bro. Wallace says (Mission and Medium of the Holy Spirit, p. 72), and the word he refers to the searcher of hearts, you have two intercessors in this passage.

But look again. This word he is singular. He makes intercession for the saints, plural. If the inward man makes intercession for the outward man, is the inward man the saint? Is the outward man plural? In verse 26 the intercession is made for us, the we that does not know how to pray as he ought. In verse 27 the intercession is made for us, the we that does not know how to pray as he ought. In verse 27 the intercession is made for the saints, more than one. Is Paul teaching here that we should make intercessions for one another? I have never read of any of my brethren, or anybody else, contending for this. But if you make the word Spirit in these verses mean the human spirit, you will be forced to take that position. Again, it is said that this Spirit knows the will of God, but in verse 26 it is stated that we do not know how to pray as we ought. Therefore, the Spirit of verse 27 cannot be the we of verse 26 who do not know how to pray as we ought.

Finally, the Spirit makes intercession for us with groanings which cannot be uttered. No, the Holy Spirit who reveals the mind of God does not find it impossible to reveal our mind and ends his efforts with groanings. But when we sorrow and suffer to the point we do not know how to express our needs as we ought the Holy Spirit uses our groanings to make intercession for us according to the will of God. But someone is ready to ask why the Holy Spirit has to do this; doesn't the Father know what is in our hearts? I might ask why does the Son have to make intercession; doesn't the Father know already what is our need? When we get to the point that we begin measuring wisdom with God, and arguing that something is not true because we don't see any sense in it, we need something more than the interpretation of these verses of scripture.

To make the Spirit of these verses mean the human spirit is entirely out of harmony with Paul's purpose in this whole chapter. He had called himself the "wretched man" in 7:24, and asked how he could be delivered. He was a justified man

without sanctification, still wrestling with the flesh and the sin that dwelt in him. Chapter 8 is Paul's answer to the question in 7:24. There is no condemnation in Christ v. 1; the Spirit of God dwells in you v. 9-11; helps you put to death the deeds of the body v. 1; bears witness that you are a child of God v. 16; the sufferings of this life are not to be compared with the life beyond, v. 18. Then he reaches his climax when he says the Spirit intercedes for us; the Father justifies us v. 33; and the Son will not condemn us, but will also intercede for us v. 34. Then he exclaims in the fullness of assurance that nothing can separate us from the love of God displayed in the gift of his Son and enjoyed in the fellowship of the Spirit (Phil. 2:1).

THE FIRM FOUNDATION
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THE HOLY SPIRIT AND JESUS

I. The “measure” of the Holy Spirit.

- A. Being a person, the Holy Spirit is not given by measure (Jn 3:34).
Measure = sparingly (Thayer); extent, degree, quantity (Webster).
- B. The measure, if we must use that expression, is in what the Holy Spirit enables one to do.
- C. It is not how much of the Holy Spirit one has, but how much the Holy Spirit will enable one to do.

II. The Holy Spirit has always been given to people to enable them to do whatever they were commissioned or expected by God to do.

- A. Of Bezalel it is said, “And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works, to work in gold,” etc. (Ex 31:1-11).
- B. Of the seventy elders God said, “I will take of the Spirit that is upon you and will put the same on them... And it happened, when the Spirit rested upon them, that they prophesied” (Num 11:17,25).
- C. Philip compared with the Apostles — Acts 8:12-19.
John worked no miracles — Jn 10:41.

III. Jesus’ cooperation with the Holy Spirit.

- A. Predicted by the Holy Spirit — 1 Pet 1:10; Mt 22:43,44.
- B. Conceived by the Holy Spirit — Mt 1:18; Lk 1:35.
- C. Anointed by the Holy Spirit — Mt 3:16,17; Jn 1:32,33; Acts 10:36-38.
- D. Rejoiced in the Holy Spirit — Lk 10:21.
- E. Led by the Holy Spirit — Mt 4:1; Mk 1:12; Lk 4:14.
- F. Worked miracles by the Holy Spirit — Mt 12:28; Lk 11:20. See Jn 3:34.
- G. Offered Himself by the Holy Spirit — Heb 9:14.

- H. Gave the great commission by the Holy Spirit — Acts 1:1,2 cf. Mt 28:19.
- I. Events of Pentecost by the Holy Spirit — Acts 2:33.

Conclusion:

Jesus “emptied” Himself of exercising His attributes as deity (Phil 2:7) and relied upon the Holy Spirit to accomplish His miraculous works while here on earth. But, Jesus was not given more of the Spirit than anyone else (Isa 42:1-4); He was commissioned to do more, therefore the Holy Spirit aided Him more.

WHAT SPIRIT INTERCEDES?

Roy H. Lanier, Sr.

In the issue of November 19, Bro. L. W. Mayo, on page 741, has an article on **The Spirit That Maketh Intercession**, in which he seeks to prove that the word "spirit" in Romans 8:26,27 does not mean the Holy Spirit. The tone of the article throughout suggests that the writer is tritheistic in his theology, though I am not willing to accuse him of it without further evidence. I mention this simply to say that in much of the writing on this subject in the past few years I have been led to believe those writing are tritheistic in their thinking. They write as if Father, Son and Holy Spirit are three separate persons, three substances, like father, mother and child are three separate persons. This is a form of polytheism and should be avoided.

In the beginning of the article Bro. Whiteside and Bro. Wallace are mentioned as holding views differing from many brethren. And since the article is about the Spirit that intercedes, I take it for granted that he thinks these brethren believe the word Spirit in Rom. 8:26, 27, does not mean the Holy Spirit. Bro. Foy Wallace, Jr., is living and can take care of himself, but Bro. R. L. Whiteside is dead and cannot reply. In his stead and for his sake I reply that Bro. Whiteside held no such view. He believed the word Spirit in those verses means the Holy Spirit. One statement should suffice: "He had also shown us how hope sustains us and how the Holy Spirit interprets to God the unutterable longings of our hearts" (*Commentary on Romans*, p. 187). And all through his comments on these verses he spells the word with a capital letter, Spirit.

Bro. Mayo's first argument to prove that the word Spirit in these verses does not refer to the Holy Spirit is that if the Holy Spirit makes intercession for us we have two intercessors. He then argues at length that the only reason we can have two intercessors is the failure of one to get the job done. Hear him: "If any one is disposed to contend that the Holy Spirit intercedes for us he will have to show that the intercessoryship of Jesus is limited and insufficient." (I think I know what he means by "intercessoryship," but the latest unabridged dictionaries do not know of the existence of such a word.) If Paul, moved by the Holy Spirit, said the Spirit intercedes for us, why should we object to his intercession being added to that of Jesus? Bro. Mayo is assuming that Jesus is our only intercessor, and he says if we do not accept his view of this matter we must assume that the "Holy Spirit takes over when the job gets too tough for the Lord to handle."

Let us apply this method of reasoning to another work done in us and for us. Paul says, "The God of peace sanctify you wholly" (1 Thess. 5:23). For this I conclude that it is God who sanctifies us. Does Bro. Mayo conclude that only God sanctifies us? In Heb. 2:11; 13:12; and Eph. 5:26, Paul tells us that Jesus sanctifies us. Now let us give this the treatment Bro. Mayo gives the intercession of Rom. 8:26,27. God is declared to be the one who sanctifies us. If one wishes to believe that Jesus sanctifies us, he must believe that we have two sanctifiers, or that God is not equal to the job of

sanctifying us; the job gets too tough for God to handle; he is limited and insufficient. But I read in Rom. 15:16 where Paul says we are sanctified by the Holy Spirit. Now, according to Bro. Mayo we have three sanctifiers, which is some more tritheism. Why should one need to depend on the Holy Spirit for sanctification if God and Jesus are doing that work. Surely God and Jesus are equal to the job; it is not too tough for them to handle. But this is the type of reasoning the author has used throughout his article.

Again, Bro. Mayo finds in dictionaries that the words mediator and intercessor have similar meanings. And since Paul says there is only one mediator, he concludes that we have but one intercessor. He does not say the words are synonyms, but he does say that "the word 'mediator' includes in its meaning, all that there is in the meaning of the word 'intercession.'" There was a work included in the mediatorship of Jesus which is not included in the intercessory work of the Holy Spirit. The Son had to become flesh, he had to take upon himself our nature and be equally related to God and to us before he could become our mediator. In that sense there is only one mediator between God and man, but taking our nature is not essential to the work of intercession. And there is a distinction with a difference in spite of the fact Bro. Mayo said it cannot be done. We are told to make intercession for all men (1 Tim. 2:1); is this because the intercession of Jesus is not sufficient? Does this disprove Paul's statement that there is only one mediator?

Next, Bro. Mayo shows the different areas in which Jesus intercedes for us, such as transgressions and daily cares which we cast upon him. He concludes this argument by saying, "So, if one contends that it is the Holy Spirit that does the interceding he is called upon to show first that there are some things for which Jesus is not able to serve as our intercessor." But since God is said to sanctify us "wholly," is there any area in which we can look to Jesus for sanctification? If one contends that the Holy Spirit sanctifies us "he is called upon to show first that there are some things (areas) for which Jesus (and God) are not able to serve as our" sanctifiers, to put it in Bro. Mayo's words.

But now we come to the smasher of all opposition! The writer asks, "Have you ever been conscious of the intercessoryship of the Holy Spirit for you?" I take this to mean physical consciousness; I can think of no other way one could be conscious of the action of another, except by faith. Now, Bro. Mayo, have you ever been conscious of the intercessory work of Jesus in your behalf? Have you ever heard him intercede for you? Have you ever had a peculiar feeling which you interpreted as proof that Jesus was interceding for you? Then why use the lack of seeing, hearing and feeling as proof that the Holy Spirit does not intercede for us? Thirty to fifty years ago we used to debate our denominational friends and we had to meet such reasoning as this.

Now we come to his "ungetoverable" argument. He says, "If Rom. 8:26 is talking about the Holy Spirit, it makes it to be true that there are some things that the Holy Spirit just can't say. It is said in the verse that 'the spirit itself maketh intercession for us with groanings which cannot be uttered.'" Here he takes the groanings to be those of

the Holy Spirit. He writes as if the Holy Spirit is trying to say something which he has not the power to say. He reasons that if the Holy Spirit could fathom the mind of God and reveal it to us, he ought to be able to fathom our minds and tell God what is in them. Then he says if you go to Jesus with your troubles you have an intercessor who "knows what is in man" (John 2:25). There are two mistakes in this. First, he represents the groanings which the Spirit uses to intercede for us. Next, this represents Jesus as knowing more about what is in our mind than the Holy Spirit can know. I am not sure from his article that he believes the groanings are of the Spirit, but he certainly represents all who believe in the Spirit's intercession as having to take that position, and he answers us from that point of view and lays himself open to the charge of believing it. Brother Whiteside says of this statement, "It is the groanings within ourselves mentioned in verse 23. These groanings are silent groanings – unutterable feelings of need. The Spirit (notice the capital S) helps in these groanings, for He understands our needs and longings and can make them known to God" (*Commentary*, p. 186). I do not know of any commentator of any standing who says the Spirit groans, not do I know of any brethren of repute among us who believe it.

I believe this does justice to his article, and I do not wish to use more space than he does. In an article to follow, next week I hope, I will present what I believe is taught in Romans 8:26,27.

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