

Romans 6 – Four C's

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New Romans 6

1. New Obligations – 14-18
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(Richard Rogers)

QUARTERLY ON ROMANS

James D. Bales,

mailed to Gussie Lambert, August 21, 1968

LESSON I

THE GOSPEL IN ROMANS JAMES BALES

The book of Romans is the book of the gospel of God. Paul opened by identifying himself and the office or work unto which he was separated. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Of this gospel he affirmed many things. ^{1 Cor. 1:18-25; Gal. 1:11-12} First, it is the divine gospel, for it is "the gospel of God." (Rom. 1:1). ^{the spirit} Second, the gospel was promised and prophesied. As Paul said: "which he promised afore through his prophets" (Rom. 1:2). ^{also} Third, it was not ~~menah~~ promised just in the spoken word of the prophets but ^{also} in their written message. For "he promised afore. ..in the holy scriptures." (Rom. 1:2). Fourth, thus it was not an accident, or some unplanned work, for long before the gospel became an actually it was "promised afore". (Compare 1 Pet. 1:10-12). Thus the law and the prophets bear testimony to the gospel. (Rom. 3:21). Fifth, what was promised, prophesied and foreshadowed in the Old Testament Scriptures has now been revealed in its fullness and clarity. Thus at the close of the Roman letter Paul said: "Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith". (Rom. 16:25-26). It is obvious that Paul did not mean that nothing was revealed about it in the Old Testament, for he said it was promised in the Old Testament (Rom. 1:2), and that "now is manifested, and by the scriptures of the prophets." (Rom. 16:26). Sixth, ~~Fifth~~, it is the gospel of God "concerning ~~him~~ his Son, who was born of the seed of David according to the flesh." (Rom. 1:3). Thus it concerns the incarnation and the work that the Son did for man not in His pre-existent state (John 1:1), but in His earthly life and the work which was connected therewith. ~~Sixth~~ Seventh, it is the gospel the truth of which God underwrote in several ways, and ^{among one way} these was ~~was~~ the resurrection. Christ was the Son of God before He was raised. The resurrection did not make Him God's Son, but it was a divine declaration

New Testament
 each point

revealed gospel

that Jesus of Nazareth is God's Son. Thus He "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus our Lord." (Rom. 1:4). Eighth, it is the gospel which was witnessed to by a special group of witnesses. The apostles were witnesses to the resurrected Lord. (~~Acts~~ Acts 1:2, 8; ²² 13:32; 1 Cor. 15:1-9). They were in a position to know the truth about Christ and His resurrection, and they were honest enough to tell the truth regardless of the consequences to themselves. Paul spoke of this work when he said he was "called to be an apostle, separated unto the gospel of God," and that it was through Jesus Christ the Lord that "we received grace and apostleship." (Rom. 1:1, 5). Ninth, the gospel was not only certified to us by the apostles (Gal. 1:11-12), but it is the gospel which was confirmed by God through the Spirit through signs and wonders which were wrought in connection with those who were revealing the gospel. The revealers were the confirmers. We have no more revealers ~~for now~~ and thus we have no more confirmers. (Heb. 2:3-4; Rom. 15:19). Tenth, it is the gospel which is the power of God unto salvation. (Rom. 1:16). Eleventh, it is the gospel which must be preached because people need to believe it, in order to be saved, and faith comes by hearing the word of God. (Rom. 1:16; 10:14-17). Twelfth, it is the gospel which must be believed for it is God's power "unto salvation to everyone that believeth." (Rom. 1:16). Men must accept the testimony of God through the miracles, the prophecies, and the eyewitnesses ^{through whom} ~~by means of which~~ the gospel was revealed and confirmed. Thirteenth, it is the gospel which is preached in order that men may obey the gospel. "Through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake." (Rom. 1:5). Paul spoke of those things "which Christ wrought through me, for the obedience of the Gentiles." (Rom. 15:18). ^{16:19} It was manifested "according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." (Rom. 16:26). Fourteenth, it is the gospel which is for all nations. It "is made known unto all the nations" (Rom. 16:26). "unto obedience of faith among all the nations." (Rom. 1:5). Fifteen, it

m. Brief

it is the gospel which creates a separate people through their obedience to the
gospel. Those who obey are a separated people, called saints, who are
sanctified by the word of truth. (Rom.1:7; John 17:17). ^{Sixteenth, it is truth,} ~~Seventeen, it is the~~
gospel wherein "is revealed a righteousness of God from faith
unto faith: as it is written, But the righteous shall live by faith." (Rom.1:16-17) ^{What}
It reveals God's way of making men righteous through Christ. (Rom.3:21-26), and ^{Did}
to this righteousness of God men must submit. (Rom.10:1-4). ^{Eighteenth,} ~~Seventeen, it is~~ ^{calls}
the gospel wherein we must stand, and to which we must hold fast, in order to ^{man}
be saved eternally. (1 Cor. 15:1-5).

(2 Thes
2:14)

ROMANS LESSON 1

The ~~R~~ book of Romans is the book of the gospel of God. Paul opened by identifying himself ^{and the} ~~his office, and the purpose of his being separated,---~~ ^{events which} under what he ~~is~~ was ~~an~~ separated. "Paul, a servant of Jesus Christ, called to be an apostle, ^{separated} ~~separated~~ unto the gospel of God." Of this gospel, he ~~an~~ affirms many things. First, it was the promised gospel. "....The gospel of God, which He promised afore, through his prophets in the Holy ~~an~~ Scriptures," (Rom. 1:12-) Second, it is the revealed gospel. Although it was promised in the Old Testament Scriptures, and they bear testimony to it, yet ~~in~~ it is not revealed in a fullness and clarity which it had not been made known in the past. "R "Now to him that is able to establish you according to my gospel and the preaching of Jesus Chrsit, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." (Rom 16:25-26) ~~Third it is the gospel concerning--~~ "-----"

Third, it is the gospel of God "concerning His son" Thus it is the gospel of the Son of God. (Rom. 1:3,4) Fourth, it is the gospel which is preached in order to produce ~~them~~ obedience of faith. (Rom 1:5; 16:26) Fifth, it is the gospel which is "the power of God unto salvation to everyone that believeth." (Rom 1:16) ~~an~~ Sixth, it is the gospel wherein is revealed a righteousness of God through faith unto faith: as it is written, But the righteous shall live by faith."

(Rom 1:17)

Let us analyze what is involved in the gospel.
~~What is this gospel? What does it imply and involve?~~

Facts to be Believed

The gospel involves facts which we are to believe. These facts center in Jesus Chrst; for the gospel is "concerning His son, who was born after the seed of David, according to the flesh, who was declared to be the son of God with power according to the ~~an~~ spirit of ~~an~~ ^{Hilli} ~~an~~

Holiness, by the resurrection from the dead; even Jesus Christ our Lord."

(Rom. 1:3-4) ~~The gospel which was preached by Paul--~~ Paul said that God "called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles." (Gal. 1:11, 15-16) After his conversion, "in the synagogues, he proclaimed ~~him~~ Jesus, that He is the Son of God...." and confounded the Jews that ~~dwelt~~ dwelt at Damascus, ~~proving~~ proving that this is the Christ." (Acts 9:19-22) Paul was now preaching, "the faith of which he once made havoc." (Gal. 1:22-24) This gospel not only dealt with the fact that Jesus was of the seed of David ~~according to the flesh~~ *but also affirms that* ~~and that on the~~ ~~other hand he was begotten by the Holy Spirit that he was the Son of God,~~ *but also involves* (Rom. 1:3-4), but also dealt with the fact that Christ died for our sins and the purpose of his death for our sins. Thus Paul spoke of "our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us out of this present evil world, according to the will of our God and ~~father~~ Father." (Gal. 1:3-5) It also includes that faith that God raised Christ from the dead. (Rom. 1:4)

① (Where else in Romans does Paul affirm the resurrection? (Rom. 6:4), 8)

Paul brought all of these things together *and told the* when to the Corinthians, ~~he wrote:~~

"Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then *saved* he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also." (1 Cor. 15:1-8)

that
When we say ~~in~~ the gospel consists of ~~n~~ facts to be believed, we do not ~~mean~~ mean to imply that these are cold, impersonal facts without any real meaning. Instead

they are facts which are embodied in, made flesh, in, Jesus Christ, God's Son. Furthermore, the facts involve not only ~~that~~ ^{also} ~~that~~ He died but the meaning of this death. Lazarus died, and Lazirus was raised but this is not the gospel which Paul preached. The death, burial, and ressuurrection of Christ are historically events, ^{but} they are not merely historical events without meaning. God is revealed that the death of Jesus Christ was not merely an event which took place in time, but that it is the most meaningful event that we could possible imagine. It is not merely that He ~~died~~ died, but the meaning and purpose of His death. "Christ died for our sins." (1 Cor. 15:3) He gave his life as a ransom for our sins. (Matt. 20:28) He gave himself for our sins. (Gal. 1:3-4) "...ⁱⁿ ~~wh~~ his own self ^{love} ~~are~~ our sins in his body upon the tree, that we, having died unto sins, ~~man~~ might live unto righteousness; by whose stripes ye were healed." (1 Pet. 2:24) The resurrection is not only an event in history, but it is ~~an~~ a resurrection of Jesus Christ ^{and} ~~which was a di~~ divine declaration that He is God's ~~an~~ Son. (Rom. 1:4) He was raised from the dead to die no more. (Rom. 6:4, 6:9,) "For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God." (Rom. 6:10).

The Gospel Presents Reasons for Believing the Facts of the Gospel

We are not told to believe the gospel for no reason at all. Faith is involved but faith is furnished with a firm foundation on which to be established. First, this gospel was promised and prophesied in the Old Testament Scriptures. For it is the gospel, "God promised afore through ^{his} prophets in the Holy Scriptures." (Rom. 1:2) Centuries before Jesus Chrsit came and made possible salvation, the salvation which we enjoyed was prophesied by prophets. This was done for our benefit that we might have a firm foundation upon which to rest our ~~man~~ faith. Thus Peter said, "Concerning ^{the} ~~salvation/wh~~ which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit fo Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, ^{and} the glories that should follow them. To

whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." (1 Pet. 1:10-12). In assuring the brethren that they had not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, "Peter presented ~~him~~ two of the reasons or evidences which show that the gospel is not a set of cunningly devised fables. (2 Pet. 1:16) First, the apostles were ~~the~~ "eye witnesses of his majesty. For he received from the God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This ~~is my~~ beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount." (2 Pet. 1:16-18). Second Peter ~~an~~ emphasized that this gospel had been prophesied, ~~and that the~~ ^{by way} ~~prophesies~~ were not a product of man's ~~and~~ uninspired insight into the future but originated ~~in~~ with God and man spake as they were moved by the Holy Spirit. (2 Pet. 1:19-21)" This is the reason that Paul said that although the gospel was "apart from the law," yet it was "witnessed by the law and the prophets". (Rom. 3:21) Thus Paul could say that he believed "all things which are according to the law, and which are written in the prophets," (Acts 24:14) Thus in preaching to the Jews concerning Christ in his kingdom, he ~~persuaded~~ "persuaded them concerning Jesus both from the law of Moses and from the prophets" (Acts 28:23) Thus he represented himself as 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 both the people and to the Gentiles." (Acts 26:22-23) The Old Testament Scriptures make it clear that the gospel was not something that originated in the mind of man but was long purposed, ~~and planned~~ ^{planned} and promised and prophesied by God. No wonder Paul said at the close of the Roman letter. (Rom 16:25-27)

A second reason for believing the gospel is that Jesus was raised from the

dead. (Rom 1:4) Thus the apostle Paul said, God had given full assurance unto all men, that he would judge the world by Christ, in that he ~~a~~ raised ~~you~~ Jesus Christ from the dead. (Acts 17:31) Why should we believe the resurrection? First, it was prophesied in the Old Testament. "Christ died for our sins, according to the scriptures; and that he was buried; ~~and~~ and that he hath been raised on the third day, according to the Scriptures." (1 Cor. 15:3) The resurrection was prophesied in Isaiah 53 ^{where} we are told that though he ~~had~~ ^{was} been put to death he was not held by the power of death. His days were ~~prophesied~~ prolonged and the pleasure of the Lord prospered in ~~him~~ his hand. The resurrection on the third day was prophesied in the form of a type in that Jonah's experience in the ~~whale~~ ^{whale} was a type of Christ being in the heart of the earth and being raised the third day. Second, we should believe ~~him~~ in the resurrection because the apostles are excellent witnesses. They were in a position to know whether or not Jesus Christ had been raised from the dead. They were honest enough to ~~g~~ tell the truth about the matter even it cost many of them their lives. Thus Paul emphasized the fact that Christ did appear ~~him~~ unto men after His resurrection. (1 Cor. 15:5-8)

Third, we should believe the gospel because it was confirmed by miracles. Those who did the revealing of the gospel did the confirming. (Heb. 2:3-4) We have not more confirmers today because we have not more revealers. If Jesus' promise was fulfilled that the apostles would be ~~and~~ guided in all the truth. (John 16:12-13); 13:1-2; Matt. 26:20-25; 15:26-27; 14:26)

(I want to put some more scriptures in there)

The faith, as Jude said, has once for all been delivered to the ~~a~~ saints. (Jude 3) Paul referred to ~~him~~ this miraculous confirmation when he said ^{quote} (1 Cor. 2:4-5) And to the Romans he said, ^{quote} (Rom. 15:18-19) "

The apostle Paul not only had many miraculous powers to confirm his word but ~~the~~ one manifestation of this ~~man~~ miraculous power was ~~his~~ ^{the} power as an apostle to impart

spiritual gifts through the laying on of hands. Thus he longed to see the Romans "that I may impart unto you some spiritual gift to the end that ye may be established." (Rom 1:11) ^{15:19} Acts 19:1-7; 1 Tim. 4:14) These gifts acted not only as a confirmation of the gospel to these believers, ~~and~~ and so that they could confirm it ~~in~~ to others ^{but} ~~and~~ it also ~~main~~ ^{enabled} them to have ^{teacher} people who by inspiration ^{could} teach the word of God. For ^{at} this time not much of the word had written. (1 Cor. 12:8-11) 28-30)

The Gospel Involves the Commands and the Commandor to be Obeyed.

Christianity is not an impersonal set of commands but centers in the person of Jesus Christ. There are commandments but ~~these~~ ^{these} commandments draw their significance and value and authority from Jesus Christ the commandor. We know that God wants ~~in~~ the gospel to produce obedience. For ~~Paul~~ ^{through Christ he had received} spoke of the gospel of Jesus Christ and that ~~through Christ~~ ^{an} "we receive a" grace and apostleship, unto ~~in~~ obedience of faith among all the nations, for his names sake." (Rom 1:5) He spoke of the life of the Romans ~~which~~ ^{an} was characterized by ~~obedience~~ ^{obedience} which others could see. "For your obedience has come abroad unto all men." (Rom 16:19) And ~~in~~ Paul also said that the ~~gospel which was prophesied~~ ^{propheesied} was "now is manifested, by the scriptures and the prophets, according to the commandment of the ~~eternal~~ ^{eternal} God, is made known unto all the nations unto obedience of faith." (Rom 16:26) The-gospel

The gospel itself is to be obeyed for Peter said, "1 Pet. 4:17" Paul emphasized ~~in~~ the necessity ~~of the~~ gospel of ~~in~~ obedience to the gospel when he spoke of ~~the coming of Christ at which time he would render vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus Christ.~~ ^{of} (2 Thess. 1:8)

The gospel is the death ~~in~~ of Christ for our sins, his burial and ~~has~~ resurrection. How can we obey this gospel? We cannot go back to Palestine and literally obey his death, burial, and resurrection. We would not know how to obey the gospel if the Bible did not ~~in~~ show us. Paul told ~~in~~ the Romans that ~~in~~ they had obeyed ~~from~~ the

heart that form or mold or pattern of doctrine which he had delivered. "Rom. 6:17-18"

It should be observed that this obedience of which he here speaks was one which they had rendered in times past, and which had resulted in their change of state from servants of sin to servants of righteousness. The apostle had mentioned this same experience early in the chapter. Who is the servant of sin? He is a man who is alive unto sin. Who is the servant of righteousness? He is the man who is dead unto sin and alive unto righteousness. "Rom. 6:2-5" Who is the servant of righteousness? The man who has obeyed from the heart the form of doctrine or teaching. ("Rom. 6:17-18") Who is the servant ~~man~~ of righteousness? The one who has been buried with Christ by baptism into death and had been raised to the new ~~human~~ life, and thus uses his ~~human~~ body members as instruments of righteousness unto God. (Ro. 6:4,12-13) This makes it clear that ~~in~~ in Rom. 6:2-5, 17-18 Paul is speaking of the same thing. This ~~indicates~~ ^{shows} how they had obeyed the gospel. In their hearts they had believed that Jesus Christ had died for their sins and that He was buried and that he had been raised. This is the gospel which ~~had~~ was believed by the Corinthians, (1. Cor 15:1-5) And Paul emphasized ~~minimum~~ one aspect of faith in the gospel when he said, "If/though/ if thou "shall believe in thy heart that God raised him ~~from~~ from the dead ." (Rom. 10:9) Trusting in the cleansing blood of Jesus, from ^{this} a heart of faith, they had obeyed ~~in~~ in that they had been baptized into Christ's death, burial and resurrection. Thus although they did not go ~~back~~ back to the literal tomb of Christ, they had obeyed the gospel in that they had obeyed the form, or mold or pattern of the teaching which Paul delivered. (1. Cor. 15:1-5)

The gospel is the message which Paul emphasized to the Corinthians. (1 Cor. 15:1-5)

There is not only a past obedience to the gospel wherein we became servants of righteousness (Rom. 6:17-18) but there is the continuous, and thus the present obedience to the ~~good~~ gospel. The aspect which we continue to obey is the resurrection aspect. While we were raised to walk in newness of life and Christ was raised to a new life and so are we. (Ro. 6:4,9) This ~~an~~ aspect of the gospel we continue to ~~have~~

Comment
~~The Gospel in Romans~~

The gospel involves commandments to be obeyed in the new life for those who were in the new life were told that they were under the law of love. "Rom 13:8-10"

The life of obedience is to be a continual thing and will be manifested through our lives unto others. Thus of the Romans paul said "F^ur your obediende is ~~hmmmm~~ come abroad unto all men." (Rom 16:19)

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obey all of our lives, ~~in our living of the Christian~~. For we were raised ~~from~~ from the watery grave that "we also might walk in newness of life." (Rom. 6:4)
This is the life-long obedience of yeilding our body members as instruments of righteousness unto God. (Rom 6:12-13) We must continue in this obedience for "now being made free from sin and become servants ~~am~~ of God, you have ~~in~~ your fruit unto sanctification, and the end eternal life." (Rom. 6:22)

~~ADD TO THE COMMANDS TO BE OBEYED~~

We know that the gospel involves a manner of life for it is possible for one to ~~walk not~~ ^{fact} uprightly according to the truth of the gospel, and come under condemnation as long as one continues in this refusal. (Gal. 2:11-14)

That the gospel ~~is~~ involves the life to be lived is ^{also} clear from Paul's statement to Titus that "Titus 2:11-14)

We might express Christian life in this way. ~~We can say that~~ the gospel involves a basic attitude to be taken and on the basis which life is to be lived. Thus the apostle Paul said, that we are to have in us the mind which was in Christ Jesus. "Phil. 2:5-8" We cannot die for the sins of the world but we can cultivate the mind or disposition of Christ ~~was~~ which was a self ~~emptying~~ emptying mind. This was a mind which willed to do God's will. With this attitude we shall endeavor to obey God in things both great ~~and~~ and small, we shall be of one mind, we shall nothing to "through faction or vain glory, but a lowliness of mind, each counting other better than himself: not looking each of you to his own things, but each of you also to the things of others," (Phip. 2:2-4)

It is right for us to teach other people more perfectly in the way of the Lord. Thus it is scriptural for us to use ~~Rom~~ Rom. 6 to show our religious friends that: (a) Baptism is a burial and a resurrection. (b) That baptism is for believers, and not for those who cannot or who will not believe. (c) That baptism is into Christ and unto the remission of sins. However, it is not right for us to ignore the fact that Paul is writing to believers, who knew all of these things, and not to the denominational world which is confused ~~of~~ concerning these matters. Paul was preaching, as it were, a sermon on baptism to Christians. Why do so, when they realised ~~what~~ these truths about baptism? For the simple reason that they needed to be reminded of the meaning of their baptism. We need to ask ourselves, from time to time, whether we are living in harmony with the meaning of our baptism. Do we continue to be dead¹ unto sin, or have we forgotten the meaning of our baptism³ and become alive unto that to which we were dead? Have we failed to walk in newness of life? If so, we have failed to continue to live in harmony with the meaning of our baptism, for we were raised to walk in ~~new~~ newness of life. Let us not "give" Romans 6 to our friends, and fail to learn its lessons for us. Instead, let us first view ~~our own~~ our own lives in the light of the meaning of our baptism into Christ, and let us also share with others the truths which are taught in this chapter.

(Shouldn't each Christian ask himself ~~the question~~ from time to time:

Does my life indicate that I am conscious of the meaning of my baptism?

Questions in Rom.

belly from you

The Gospel Also Involves Warnings to be Heeded

We are warned that if ~~many~~ words spoken intimes past ~~in~~ prove steadfast and every ~~man~~ transgression receives a just recompense of reward, how shall we escape if we neglect so ~~much~~ great salvation? (Heb. 2:1-2) A warning is involved when it is emphasized ^{what} shall be the end of those that obey not the gospel. (1 Pet. 4:17) and that vengeance shall be wrought upon those who obey not the gospel. (2 Thes. 1:8)

The gospel warns us that ~~in~~ it is possible for people to hinder the truth in unrighteousness and to be subject to the wrath of God. This Paul mentioned in connection with his proof that the Gentiles were sinners. (Rom. 1:18₂) It ~~is~~ warns us that we should not sin against the light. Gentiles were "without excuse" because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings and their senseless heart was darkened. Professing themselves to be ~~a~~ wise, they became fools and chained to glory of the incorruptable God for the likeness of an image of corruptable man, and of birds and fourfooted beasts, and creeping things." They had sinned against the light because "they exchnaged the truth of God for a lie, And worshipped and served the creat re ~~man~~ rather than the Creator, who is blessed forever. Amen." (Rom 1:25) For this reason God gave them "up in the lust of their hearts unto uncleanness, (Rom. 1:24) He gave them up into ~~a~~ vile passion;" (Rom 1:26) "God gave them up unto a reprobate mind, to do those ~~in~~ things which are not fitted." ("om. 1:28) These things warn us for they show that by sinning against

the light we ~~man~~ turn toward darkness, and if continue therein our hearts are hardened that God may finally give us up. ~~The Gentiles~~ have sinned against the light that they had; let us be warned lest we sin against the greater light which we have, and if we do the things in which they did, we shall reap the judgment to which they reap. "Rom. 2:2-4" If we do not permit the goodness of God to bring to repentance, ~~minimum~~ if we despise these things; then "after thy hardness and impenitent heart, ~~thrasueth~~ up for thyself for ~~thine~~ thyself wrath and the day of wrath in the revelation of righteous judgment of God; who will render to every man according to his works. "Rom. 2:5-11" The example of Israel warns us that if we will not listen to God we shall be cut off through unbelief. "Rom. 10:21: Because Israel hardened their heart, God is also said to have given them " a spirit of stupor. Eyes that they should not see and ears that they should not hear, unto this very day." (Rom. 8:11) God gave these things in that those that have no love for the ~~man~~ truth and take pleasure in unrighteousness are tuned in for strong delusions. They are seeking for the fables because they will not endure the sound doctrines. (2 Thess. 2:10-12; 2 Tim. 4:3-4) It is the spiritual law of God that those who ~~man~~ ^{close} their eyes and hearts and ears will become hardened. Thus God had said to harden their hearts ~~man~~ because ~~man~~ it is the law that ~~the~~ man who continually resists the gospel will become blind to the gospel. And finally if he persists in that disobedience ~~will~~ be given up by God. The example of Israel warns ~~up~~ us that Paul said, " Rom. 11:20-23"

The gospel not only consists of warnings to the sinner, which urge him to obey the gospel, but there are also warnings to the saints lest ~~man~~ they turn back to sin, become its ~~man~~ servant, and persist in it and reap the wages of ~~man~~ sin which is death. (Ro. 16:2 16, 23) Although we are Christ's house now, (1 Pet. 4:17) we must hold fast to continue ~~man~~ to be his house. (,,, "...whose house are we, if we hold fast to our boldness and the glorying ~~man~~ of our hope firmly to

the end. " (Heb. 3:6)

2-2-73
THE GOSPEL INVOLVES PROMISES TO BE ENJOYED

There are many promises extended to us through the gospel. First we have the promise of remission of sin in Christ and the gift of the Holy Spirit. (Acts 2:38) Second, we have the promise that God will not permit us to be tempted above what we can bear. (1 Cor. 10:13) *Third,*

Yet there are many promises which we enjoy here and now.

(promise of eternal life in heaven (Acts 1:4))

we are
THE GOSPLE CONSISTS OF THE HOPE BY WHICH ~~TO BE~~ SAVED

W

We are saved by the blood of Jesus Christ but ~~a~~ we also are ~~said to be~~ saved by hope because the hope of eternal life with Christ Jesus our Lord sustains us. Thus the apostles Paul said, "Rom. 8:18-25" We are promised rest, not tribulation in the ~~namc~~second coming of Christ. (2Thess. 1:5-10) This rest is the inheritance which is incorruptible undefiled and that fadeth not away. This hope has a tremendous influence upon our life now. as the apostle Peter said, (1 Pet. 1:3-9) If some of us ~~are~~ more aware of our promises, privileges and the great hope which we have in Christ, we would not become so discouraged at times--or remain discouraged continually as ~~some~~ seem to, or be so tempted by the false promises of the world. For we ~~will~~ Paul shall reckon at the sufferings of this present time ~~and~~ worthy to be compared to the glory which shall be revealed ~~with~~ usward. We can be grateful to Christ who had abolished death and has brought the gospel.-(2-Thes---1+--- (2 Tim. 1:10?)

---The-warnings-and-the-promises

The Gospel Involves Motivations to be Heeded

In reality ~~we~~ have already covered this in dealing with the promises and the warnings. There are many motivating factors in life but the two strongest are fear and love. The gospel appeals to ~~amb~~both of these ~~as~~ as well as other motivating factors. There is a ~~combi~~combination of the love for Christ and in the hope based upon him, and on the other ~~hand~~hand the fear of the consequence of rejecting Christ. The ~~gmp~~ gospel of Christ's death for our sins emphasize that sin brings consequences worse than death itself; for otherwise why would ~~ma~~ Christ have gone the way of suffering and death and save us from our sins? Fear should lead us to turn from sin and its condemnation, and to turn to the savior Jesus Christ. His resurrection is the ~~pleasure~~ promise of our ~~own~~ resurrection. His ~~gospel~~ gospel has brought life and immortality to life.

2 Tim 1:10) This helps us to endure both by seeing him who is invisible by ~~him~~ ~~him~~ looking unto the recompense of reward. Compare Heb. 11:26-27. The cross is the ~~supreme~~ demonstration of the love of God and of Christ. "For God so loved the world that he gave his only begotten son." (John 3:16) We love him who first love us and who loved us while we were so unlovely. (1 John ~~4:19-21~~; Rom. 5:6-10) When we realize that he was bruised for our transgression and bruised for our iniquities, we turn ~~inturn~~ love him who so loved us and gave himself for us. (Isiah 53) These motivating appeals help us to stand fast in the gospel for we realize we must hold it fast in order to be saved by the gospel for the gospel wherein the Corinthians stood was, the same gospel "by which ~~and~~ also you are saved, if you hold fast the word which I have preached unto you, except ~~you~~ ye believed in vain." (1 Cor. 15:2) The word of salvation does not avail unless it is received by faith. The good ~~man~~ news which was preached to Israel does not profit those ~~humanity~~ who did not lay hold on ~~and~~ it by ~~faith~~ faith. The good news preached by Paul to us does not save us if we do not accept it by faith and continue in it. "Heb. 4:1-3" "Heb. 4:11"

The gospel is received ~~by~~ by faith, but we must continue to believe and ~~submit~~ submit to the gospel. Past belief will not avail if we do not hold it fast. As. H. L. Goudge observed ^{in his commentary on 1 Corinthians} "The salvation which the gospel brings depends upon holding it fast; if the Corinthians loose their hold ~~on~~ it, their former faith will have no permanent result. ~~Both faith and works are important.~~ The gospel is contained in certain historical facts, which must be held fast as such. Thus 'words' of great importance; we cannot attain the kernel of the gospel while rejecting the historical statement upon which it depends. Again, eternal life depends upon continued faith. When faith ceases, eternal life ceases with it. Cf John 3:14, 15; 6:29, etc. where the Greek makes it ~~man~~ clear that continued faith is demanded." (The First Epistle to the Corinthians, London: Methuen, 1903) We must not be like those who for a while believed but in ~~the~~ time of temptation fall away; or like those who allowed the word to be choked out by the cares, riches, and pleasures of this life. (Matt. ~~am~~ 13:20-22) Lk. 8:14)

The Gospel in Romans

Person

The gospel concerns the son of God. Thus it is not an abstract system of ~~thought~~ thought which some philosopher wove out of the threads of his own thought. It is the divine revelation in the person of Jesus Christ. Truths are presented in Christ for Christ is the way, of the truth and the life. But it is not simply truth as ~~an~~ an abstract system but truth as founded on him and revealed by him. The gospel presents a person to be loved, trusted, and ~~imitated~~ obeyed. For he is "Jesus Christ our Lord" (Rm 1:4) We are not to call him Lord and fail to do the things which he says (Lk. 6:46; Matt. 7:21)

He is the Word of God
and we are to follow him
(John 1:1-3)

ADD-TO-PROMISES-TO-BE-ENJOYED--

THE GOSPEL IS THE MESSAGE OF GOD TO BE PROCLAIMED

The gospel is not only to be ~~heard~~ believed and obeyed, but the gospel ~~must~~ must also be preached. Paul was called to be an apostle not simply to enjoy the blessings of the gospel but that he might impart the blessings of the gospel to others. Jesus said, "Acts 26:16-23" No wonder he

No wonder Paul said, "Rom. 1:14-17" It was ~~man~~ necessary that this gospel be preached ~~and~~ for man must believe in order to be saved. If man believes, he calls upon the Lord ~~in~~ in ~~God's~~ God's ordained way and the Lord has said, "Whosoever shall call upon the name of the Lord, shall be saved. Rom. 10:13-15" The conclusion is: "So bleiveth cometh of hearing and h- by hearing and hearing by the word of ~~and~~ Christ." (Rom 10:17) This word must be received by us and when it is received and obeyed, then we have ~~man~~ harkened to the righteousness of faith which sayeth: "Righteous of faith Rom. 10:6" which sayeth, "the word is the now in the mouth, in thy hearts, that is the word of faith which we preach... Rom 10:8-11" Let us both appreciate the new and proclaim with ~~gammam~~ greater determination the gospel which is God's ~~man~~ power unto salvation. (Rom. 1:16) Let us live with determination the new life, although we realize that the commandments which we do ~~man~~ obey do not merit salvation, for our very obedience draws its value from the death burial and resurrection of Christ; yet we ~~man~~ are to render this obedience. We cannot merit salvation for we cannot ~~in~~ do all that is required nor do it all of the time. (Compare Gal. 3:10) The standard of perfect obedience makes us conscious of the fact that ~~man~~ we are sinners. (Rom. 3:20) Let us be ~~man~~ grateful therefore that "Rom. 3:21-26"

The Divine Gospel

The apostle Paul makes it clear that the gospel is not ~~man~~ the product of man's speculations but ~~man~~ is the divine revelation. It is not according to the ~~man~~ wisdom of the world, but the wisdom of God. (1 Cor. 1:18- 2 Cor. 1:1-14) It is a ~~man~~ gospel which was taught Paul not by man ~~but~~ but by divine revelation.

(Gal 1:11-12)

THE MESSAGE TO BE PREACHED

~~The gospel is the message which the church is to preach to the world.~~ Likee
Paul we need to realize that we are debtors to all men, and the only way we can
discharge this debt is to preach the gospel. *Why should we preach the gospel?*
Because it is the power of God unto salvation. Quote Rom. 1:14-16.

Why should we preach the gospel? Because it is the power of God unto
salvation to those who believe, but men cannot believe the gospel unless they
hear it. Men must be received into their hearts "the word of faith, which we
preach." (Rom. 10:8). They cannot believe it in their hearts unless they receive
it, but they cannot receive it unless they hear it; for faith comes by hearing
the word of God. (Rom. 10:17). The gospel ~~is~~ must be preached because without
it men cannot call on the Lord, and be saved. (Rom. 10:9-15; Acgs 2:21, 38~~x~~; 22:16).

Thus the gospel ^{lays} on us a tremendous responsibility. This responsibility
is not only on the shoulders of ~~m~~ elders, and preachers, but ~~on~~ the shoulders
of each Christian to do what he can to spread the kingdom. He may not ~~be~~ able
to do much, but he is not excused from doing what he ~~cannot~~ just because he
cannot do more. And he will not be able to do more, unless he does what he can
and grows. In order to help Christians in this work Jerry Jones and the present
author ^{have written} wrote a book on personal work entitled Evangelism: Every Member and Every
Day. It is available from Lambert's Book House.

Lesson 2

WHY THE GOSPEL IS NECESSARY

The apostle Paul emphasized that the gospel is the power of God unto salvation. This gospel had long been promised and prepared for by the Lord. ^{It was} ~~and had now been~~ manifested through Jesus Christ and his message which was being preached by the apostle Paul and others. Paul felt obligated ^(Rom 1:14) ~~to~~ ^{to do it} to proclaim ~~the~~ the gospel to all men and ~~thus~~ he was ready, ~~and not ashamed, to preach this gospel~~ ¹⁴⁻ (Rom 1:14-16). He preached ^{the gospel} ~~it~~ because it is "the power of God unto salvation unto everyone that believeth to the Jew first and also to the Greek." (Rom 1:16.) The fact that it is the power of God unto salvation ~~to those who believe~~ indicates that both Jew and Gentiles needed the gospel. Thus after affirming the gospel is the power of God unto ~~a~~ salvation Paul ^{proved} ~~went on to show~~ that both Jew and Gentile needed the gospel because both ~~of them~~ had sinned.

The Gentile's Condition

God's love of the good means that his face is set against evil; therefore Paul spoke of God's wrath being revealed from heaven ~~gain~~ against all ungodliness ~~and unrighteousness~~ and against those who hinder the truth in ~~unrighteousness~~ (Rom 1:18). The fact ~~in~~ that they hindered the truth in unrighteousness indicated that they had some knowledge of the truth. ~~Thus Paul went on to show that~~ The Gentiles did have some knowledge of God. There had been a revelation of God to man in the beginning and even in the days of Abraham there were others who were people of God than just Abraham and his family. This is evident from the fact that ~~Melchizedech~~ ^{Melchizedech} was a priest of the most high God. ~~and~~ ^{As} a high priest and king he had a people for whom he ministered and over ~~in~~ whom he ruled. However, in Rom. 1 Paul ~~does~~ ^{does} not speak of the original revelation of God to man in the ~~garden of Eden~~ ^{beginning} and then ~~from~~ to the descendents of ~~Abraham-- Adam.~~ ^{eternal} But ~~instead~~ he referred to the fact that the ~~existence of God and~~ ^{eternal} His power could be learned from the things which we see in the creation round about us. Although we need the revelation of God in the Scripture in order to know ~~the~~ will of God for us, yet ~~from~~ ⁱⁿ nature itself there ~~is~~ is a revelation of the existence

of God the eternal creator. ~~This is manifested in them for~~ God manifested it unto them. Thus even the Gentiles without the law and without the gospel could know this much truth about God. In fact, so clear is this revelation that Paul said that they were without excuse. And that they knew God but did not glorify Him as God. (Rom 1:20-21) This shows that even man in sin can learn truth if he is willing. It does not mean that of his own mind he can arrive at an understanding of the gospel without the divine revelation being presented to us through the Scriptures. However, it does mean that there is a revelation of God in nature as to God's existence and everlasting power so that one is without excuse if he does not believe in the existence of God.

The Animist

Throughout various parts of the world today, such as in Africa and in Southeast Asia, there are people who are known as animists. They believe that everything around them has a spirit. The animist, at least as a general rule, believe in the existence of God. They believe that the eternal creator created the heavens and the earth. However, ~~they do not worship Him~~ with very rare exceptions. ^{they do not worship Him.} So far ~~as~~ ^{the author} knows/at least two ^{there are} ~~basic reasons.~~ ^{reasons they do not worship} ~~For the~~ that they give for this. First, they feel that He is so far off that He is ~~the creator~~ unapproachable. Second, they feel that He is not against them and thus they do not need to be concerned about Him. ^{they think they need} ~~What they need to do is to be concerned about~~ ^{with} Him and placate these spirits around them which are in one way or another seeking to do them harm. This being their view of the matter, they worship idols rather than God.

Their Heart was Darkened

Although God ~~had~~ ^{had} through the creation manifested himself unto them (Rom 1:19-20), ~~this did not mean that they were forced to accept the message.~~ ^{not} The parable of the sower shows that not ~~merely~~ ^{only is} the presence of the truth ^{essential} very important but ~~there must also~~ ^{be} presence of the receptive soil. Thus ~~although~~ ^{although} God manifested ^{Himself} unto them they refused

to act ~~upon~~ the knowledge that they had. They did not glorify Him as God, neither did they give thanks. (Rom 1:21). As a result, ~~there~~ ^{and their} their reasoning became vain, and ~~as~~ ^{their} ~~man~~ senseless heart was ~~hand~~ darkened. Although they professed to be wise they became fools. ~~As a result~~ ^{thus} they changed the glory of the incorruptible God for the likeness of an image of a corruptible man, ~~and~~ ^{of} of birds, ~~and~~ ^{of} four-footed beasts, and ~~creeping~~ ^{of} things. (Rom 1:23) Anyone who would ~~would~~ ^{stopped} stop and ~~think~~ ^{ought} think would realize that an idol which man ~~had~~ ^{made} has ~~man~~ and which is ~~either some bird or beast or image is man~~ ^{is} ~~not itself~~ the everlasting Creator who with his everlasting power created the heaven and the earth. And yet they became so vain and senseless in their hearts and reasoning ~~that~~ ^{obvious} they were darkened to the extent that they accepted this ~~evidence~~ ^{obvious} falsehood as if it were true. Instead of ~~actually~~ being wise, they were fools.

This ~~man~~ was the first, nor was it the last, time that men ^{have} exalted themselves in their own pride, and yet became vain in their imagination, their hearts became darkened, ^{so that} and they became fools instead of wise men. It is not without real significance that some of ^{some} ~~the~~ philosophers of the world today who claim ~~that~~ in the name of truth they cannot accept the gospel message, yet will turn right around and say that there is no truth. How then can they in the name of truth reject the gospel? ^{here} are some who ^{claim} maintain that they ^{do} will not accept the gospel because ~~it cannot~~ in their opinion ^{it cannot be proved,} ~~be true~~ and yet some of ^{then} ~~these~~ will turn right around and say that ~~nothing~~ ^{then} nothing can be proved, including their own philosophy. There are those who maintain that in order to be honest they cannot ^{must refuse to believe} ~~be submitted to~~ faith in God and the gospel, and then they will ~~turn around~~ and say that there is no moral law. If there is no moral law, ~~then~~ there is not such things as honesty or dishonesty. The atheist maintains that man is the supreme being and ^{then} ~~yet he turns around~~ and ^{claims} maintains that man is simply an ~~man~~ animal. There are those who maintain that they ~~man~~ are too intellectual to believe in God, and yet ~~man~~ they affirm that man is ~~entirely~~ ^{just} matter. ^{Thus} ~~and that~~ all of ^{their} his thoughts, ~~including~~ including their thoughts against God, are just how they happen to ^{ed} ~~vibrate~~ because of internal and external physical pressures.

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① (Can you think of any other illustrations of where men professing themselves to be wise have become fools because they have ignored God and His word? Is it possible for a Christian to profess ~~himself~~ to be wise and yet to be a fool?)

God Gave Them Up

People may persist in a course so long that God will abandon them to their own ways. This in itself is a judgment of God upon them for ~~in~~ abandoning them they are left to become more and more corrupt. ~~Because they refuse to retain God in their knowledge,---~~ "Because they exchange the truth of God for a lie, and worship and serve ~~in~~ the creature ~~man~~ rather than the creator," (Rom 1:25) "God gave them up in the lusts of their hearts unto ~~unclean~~ uncleanness, that their body should ~~be~~ be dishonored among themselves." (Rom 1:24.)

Because of their idolatry Paul again emphasized that "for this cause" God gave them up unto vile passions" (Rom 1:26-27) ② (Is idolatry sooner or later associated with immorality? Is ~~man~~ there more than one form of idolatry? How ~~man~~ does Paul for example ~~define~~ define idolatry? cf Col. 3:5.) The apostle speaks of the perversions into which these people went. There are those today who have rejected moral ~~and~~ law, who believe that man is just an animal, and who justify these perversions. Or, if they do not say that they are right, they will ~~simply~~ excuse it as a sickness and say that is ^{just} simply a medical ~~man~~ problem and not a moral problem. ^{also} The apostle Paul states ^{also} that it is a moral problem. While it may be true that some people who are tempted to be homosexuals, yet this temptation without itself is not a sin any more than the temptation to adultery is in itself sinful. One ^{can} resist the temptation. Just as those who have a weakness for ~~in~~ adultery are responsible for ^{not} resisting the temptation, just so those, who for some reason have the unnatural desire for one of the same sex, have the moral obligation to overcome ^{it} that temptation. Thus the Bible does not excuse such ~~individual~~ individuals but emphasizes that when they give way to these temptations they are working that which is unseemly and will also receive in themselves the recompense of their error, which ^{is their do.} ~~was in~~ ^{are} These are Paul says vile passions of ~~passions of~~

dishonor.

Paul for the third time emphasized God's giving up of a people. However, it is emphasized that it was because "they refused to ~~have~~ have God in their knowledge," That "God gave them up unto a reprobate mind to do those things which are not fitting." Rom 1:28. What catalogue of sins does Paul give in Rom 1:19-31? What does he say that they ~~are~~ are worthy of? Rom 1:32

A striking modern illustration of one who was without natural affection and unmerciful, is found in the case of Rudolf Hoess who was commandant of the infamous ~~Auschwitz~~ ^{He} Auschwitz, and helped to execute many Jews and others whom Hitler ~~in mind~~ viewed as enemies. When asked how he could repeatedly observe the execution and the burning of the bodies, he said, "My ~~invariable~~ ^{determination} invariable answer was that the ~~and ironed/determined~~ ^{only} with which we must Hitler's orders could only be obtained by stiffling of all human emotions." (As quoted in THE New Leader, May 9, 1960 pp25-26.)

Knowledge Alone is Not Enough

The Jew might say ^{that} of the Gentile that ~~he~~ did not have the law and that ~~they~~ ^{was} was guilty of the various sins of which Paul spoke. However, Paul makes it crystal clear that knowledge alone is not sufficient; nor is it sufficient to condemn the wrong. If one condemns another of ~~the wrong~~ ^{mentioned} which he himself does, Rom 2:1, one is ~~there-applied-~~ ^{not} not thereby justifying. In fact one is self-condemned for he ~~recognizes~~ ^{which he applied to another} recognized that he is in violation of the very law ~~which~~ the violation of which he is ~~has~~ condemned in another. Thus God will not excuse those who know and condemn but who at the same time practice such things. For his judgment according to the truth against them that do these things. (Rom 2:2). Thus one should not think that if he does ^{the} a sinful thing, he condemns in others that he can ~~not~~ escape the judgment of God. (Rom 2:3). If one ~~not~~ rejects God's goodness, which is designed to lead him to repentance, it results in the hardening of heart, and if persisted in it results in ~~his~~ judgment. (Rom 2:4-5). (What is meant by ^{the} the riches of God's goodness? By His forbearance? By His long-suffering? How does the goodness of God lead us to repentance? (Rom 2:4) What is repentance? Matt. 21:29) To persist in rejecting God's goodness and ~~in~~ to continue in sin leads to a ~~continual~~ continuing hardening of the heart.

(5) (In what sense does ~~the~~ impenitent treasure up for ^{himself} ~~itself~~ ~~man's~~ wrath? When is the day of wrath? Rom 2:5 What does he mean by it being the time of the "revelation of the righteous judgment of God"? (Rom 2:5) Can we be confident that God's judgments are righteous even though we at this time may not understand how God's judgments are righteous?)

The apostle shows that judgment will be according to every man's works. This does ^{not} mean that ~~he is stating that~~ anyone can earn salvation. ~~For~~ The book of Romans emphasizes that such ~~a~~ cannot be done. But ~~and~~ it does mean that if we are in sin and abide in it, we will be judged by our manner of life. On the other hand, if we forsake sin and live the new life in Christ, we shall be ~~a~~ judged by that manner of life. ~~And thus Paul shows that judgement will be according to everyman's works.~~ ^{As} And as our works are, so ^{shall} ~~will~~ be the eternal ^a ~~man~~ outcome. (Rom 2:6-11) (6) ^{How} In what way do we seek eternal life? (Rom 2:7) What two obediences does Paul contrast in Rom. 2:8? Will the Jew be saved regardless of his works and ~~g~~ the Gentile be condemned regardless of his? (Rom 2:9-11)

Gentiles Not Judged by the Jewish Law

Although this author does not understand some ~~of the~~ things in Rom. 2:12-15, yet it is clear that ~~many~~ Gentiles were not ~~judged~~ ^{under or} by the law of Moses, ~~for they~~ ^{will} were not ~~under the law of Moses.~~ Those who were under the law ^{will} be judged by the law. (Rom 2:12) ^{Quote} "Rom 2:12-16" (1) What does Paul say about the Gentiles in Acts 14:15-17 and in Acts 17:30-31? Do we have to understand all about this ~~in~~ in order to understand ~~and to~~ ^{do} our duty? Can we rest assured in the confidence that the judgments of God are ~~and will be~~ righteous? Rom 2:5.)

The Gentiles ^{could} ~~Paul showed~~ ~~could~~ ~~man~~ know of the existence of ~~the~~ God and that idolatry was ~~man~~ wrong and irrational. (Rom 1:18-23). Furthermore he showed the ~~man~~ ~~mind~~ ~~man~~ They ~~evidently~~ had some knowledge of moral law. Where we find man, we find him characterized by at least ^{four} ~~three~~ things. First, he is ~~senseless~~ ^{self} conscious that ~~some~~ ~~good~~ exists and that evil exists. He is aware that this is a ~~man~~ ^{self} ~~idc~~

difference between the two. As A. E. Taylor pointed out, men may not always agree as to where to draw the line between good and evil but all men agree that there is a line to be drawn somewhere. If there is no moral law, then there is not difference between what is and what ought to be. ^{When we} we say that something is not what it ought to be, whether it be with reference to rights or duties, we are saying that there is a standard of right and wrong, ^{and this standard} in the light of which our conduct is to be measured. ^{Man, it is clear, is} Thus ~~man~~ man sensitive to the reality of morality. Second, we find that man has the conviction that he is obligated, ~~and he has duty~~. Not only does moral law exist, but man has the duty to obey this law. Third, ^{is} we find that man convinced that his duty is not to the evil but to the good. Although ^{some} men may think at times that they need to do some ^{thing} evil in order to achieve an ultimate good, yet even then, they ~~would argue~~ argue that this is justifiable only because it contributes, in their judgment, to an ultimate good. ^{Thus} Men believe that they are obligated to do the right and not to the wrong. ^{Fourth,} Then too since there are moral laws, how these works can be seen in ~~as as individuals and~~ human society ~~as a society~~ ^{are} as elevated by obeying these ~~many~~ laws or ~~a man~~ ^{degraded} degraded by disobeying ^{them} these laws. How much man can know, apart from divine revelation about moral law the author is not certain. ^{but man} Yet he can know some things. We have discussed this question of the reality of moral law in a manuscript on Communism and the Reality of Moral Law. (Does Paul show that there will be no secrets on judgment day? Rom ~~inn~~ 2:16)

The Jew Has No Grounds for Boasting

~~The apostle pointed out that there were Jews who gloried in God and rested~~ ^{to do} upon the law and thought that they were in excellent condition. (How does ~~he~~ ^{Paul} describe how ~~man~~ ^{Jews} they view themselves? (Rom 2:17-20). Paul, however, went on to emphasize that one must ~~not only~~ ^{also} not only teach others, but teach himself. ~~that one must not only teach that others should not steal but he should not steal himself.~~ ^{and} If one does that ~~nam~~ which he teaches against, even though he might ~~say~~ say that he glories in the law, "yet through thy ~~transgressions~~ ^{of the} law

t

transgression of the law dishonoreth thou God" (Rom 2:23) Paul showed that instead of really honoring God, ~~that~~ they had conducted themselves so "the name of God is blasphemed among the Gentiles because of you." *This had been foreseen by the prophet.* (Rom 2:24) Circumcision was profitable to the Jew if he was a door of the law. But if he transgressed the law, his circumcision became uncircumcision. On the other hand, if one was not circumcised, ~~and~~ ^{ed, but} fulfilled the law, he would be justified, ~~and~~ ^{He} would "judge thee, who with the letter and circumcision are the transgressor of the law." (Rom 1:26-27) The real Jew was not ~~simply~~ ^{just one} who was outwardly circumcised, ~~but~~ ^{ed, may} whose circumcision was ~~indeed~~ ^{also} of the heart. (Rom 2:28-29).

(10) Does Paul- What circumcision ~~is it that the~~ ^{does} Christian has today? (Phil. 3:3; Col. 2:11-13)

Some have used Rom. 2:28-29 to discredit baptism. However, Paul never discredited baptism. Instead, in Rom. 6 he shows ~~ed~~ ^{ed} its spiritual significance. However, ~~Paul would~~ ^{Paul would} certainly ~~say that if an individual~~ ^{say that if an individual} ~~Paul's teaching does~~ ^{Paul's teaching does} show that baptism does have to be from the heart and unless it is, ~~as a course~~ ^{as a course}, it is not Biblical baptism. If one has the proper attitude toward God ~~in his heart~~ ^{in his heart}, he will study the word of God and accept what the Lord ~~has~~ ^{will} taught on baptism as well as on other subjects.

~~What advantage had the Jew?~~

Since the Jew ~~was~~ ^{was} not guaranteed salvation on the basis of ~~circumcision~~ ^{circumcision} and of being a Jew, what did it ~~profit~~ ^{profit}? Paul showed that the basic advantage which he enjoyed was that "they were entrusted with the oracles of God" (Rom. 3:2) The fact that some of them did not believe did not make of none effect of God's faithfulness, for ~~God is true even through every man~~ ^{(Rom. 3:3-4) #} "let God be found true, but every man a liar." Paul ~~in showing that the Jew has sinned~~ ^{in showing that the Jew has sinned} goes back to the oracles of God ~~themselves~~ ^{themselves}. He shows that first, ~~they are the~~ ^{which speaks of man's sinfulness} oracles of God. Rom 2:2, ~~See did, that the oracles of God speak of the God containing~~ ^{Typist: Go to next p.} the laws, spoke to those who were under the law (Rom 3:19) The Jew was under the law, ~~there it spoke to him~~ ^{for the law} Paul then appealed to the testimony of ~~the~~ ^{the} Scriptures ~~said that the Jew was a sinner.~~

"What

~~that show that the Jews also had sinned. And thus after sin~~ ^{What} then?
are we better than they? No, in no wise; for we before laid to the charge both
of the Jew and the Greek, that they are all under sin; as it is written..."

(Rom. ~~ma~~ 3:9-10). ^{then} Paul quoted several statements from the Old Testament, which
spoke of the sinfulness of the people. ~~And since he said that he spoke to those that~~ ^{The law} ~~who~~
^{(Rom. 3:19).} were under the law, ^{thus} it was then telling the Jews that they, too, were sinners. ^{try to} This way
every mouth was stopped that might claim to be sinless, for both those that were not
under the law and those under the law ^{had sinned.} ~~that claimed to be sinless for the law~~
~~itself said that they had sinned.~~ Thus it ~~has~~ ^{was under} brought all the world ^{no} ~~into~~ the
judgment of God. ^{By} ~~It did this because~~ "the works of the law shall ^{not} ~~not~~ flesh be
justified in his sight; for through the law cometh the knowledge of sin." ^(Rom. 3:20) The
law which revealed they were transgressors could not at the same time justify
them. Thus they were unable to be justified by the law. ⁽¹¹⁾ (In order to be justified
by the law, what would ~~one~~ ^{man} have to do and how long would he have to do it?

Gal 3:10? In what sense ^{does} ~~did~~ ^{come through the law?} ~~through the law~~ ^{come} the knowledge
of sin? ^(Rom 3:20) How did this prove that the law could not ~~and~~ justify them? ^(Rom. 3:20)

What then? ^{The Ground of man's Hope} ~~Since the Gentile needed a gospel and the Jew needed a gospel,~~
what hope was there for man? The hope was not in the law, but the hope was promised by
the law. ~~There fore he shows that God has revealed a way for man to become righteous,~~ ^{It is}
~~that this way which is through Jesus Christ was witnessed by the law and the prophets~~ ^{and it}
(Rom 3:21) ^{man} Thus In our next lesson, the Lord willing, we shall consider God's way
of justifying ~~them~~ through Christ. So far, ^{then} in the Roman letter the apostle has
shown that the gospel ~~is~~ ^{is} of God, ~~that~~ ^{that} it is ~~a~~ ^a God's power unto salvation, ~~that is~~ ^{it was}
~~propheied,~~ ^{and} ~~that~~ it has been manifested, and ~~that~~ he now preaches it. He preaches it
because ~~man~~ both Jew and Gentile ^{is} in sin and needs the message of salvation.

Romans 1:5--Obedience

Check through Romans and see ~~mmmm~~ all the references to obedience. Rom 1:5, 6, 17, 18, 15; 18; 16:19, 26;

Also see the references to disobedience.

THE LAW OF FAITH

TYPED

The apostle Paul ^{proved} ~~has shown~~ that the Gentiles had sinned against the light which they had (Rom. 1:18-32). The Jews also needed the Savior for they had failed to live up to the law of Moses. All are under sin and its condemnation. (Rom. 3:9). And ^(Rom. 3:2) ~~if~~ any Jew thought that he was not ~~such~~ a sinner because he had the Bible, Paul pointed out that the oracles of God ~~had been entrusted to them~~ (Rom. 3:2), ~~but that these very oracles~~ exposed their sinful lives. They were under the law, and the law spoke to those who were under it; therefore the law was talking about them in ~~denouncing~~ affirming that ~~there was~~ none ^{was} righteous. (Rom. 3:10,19). Through the law they became conscious of the fact that they were sinners, ~~and~~ The law which made them conscious of this could not declare that they were sinless. (Rom. 3:20).

The Law and the Gospel

If man is to become righteous, it must be on some other basis than the law itself. Although the law convicted man of sin (Rom. 3:20), ~~yet~~ it also held forth hope for it pointed to the Lamb of God who taketh away the sin of the world. Thus although the gospel is apart from the law, it was witnessed by the law and the prophets. (Rom. 3:21). The law, in that it pronounced condemnation on all who did not perfectly obey it (Gal. 3:10), showed the need of man for salvation; and that he must look elsewhere than to the law for ~~the~~ salvation. The sacrifices of the Old Testament, which foreshadowed Christ and His sacrifice, testified to the fact that salvation was not to be through the law but through the gospel. Prophets, such as Isaiah, prophesied that the atonement would be through Christ. ^{old testament} ~~the~~ prophets and the (Isa. ~~53~~ 53). The ~~law~~ and the/gospel are thus related but they are not the same. The law was the schoolmaster and it finds its fulfilment in Christ (Gal. 3:24; Matt. 5:17-18). If one tried to go back to the law and the prophets today, they would send one back to Christ for they bear witness to the salvation found in Him.

The Righteousness of God

The "righteousness of God" of verse 21 does not refer to the fact that God is righteous. The fact that God is just is mentioned in the context (Rom. 3:26), but here His righteousness refers to God's way of making men righteous through Christ. It is the "righteousness of God through faith in Jesus Christ unto all them that believe" (Rom. 3:22²). God's way of making men righteous is through Christ, and Christ is accepted through faith. This way of salvation is for both Jew and Gentile. (Rom. 3:23).

Christ the Redeemer

It is through the grace of God that we are justified. It ~~was~~^{is} not due to our merit. Our faith does not deserve it, our repentance does not ~~in~~ merit it, our baptism cannot ~~in~~ buy it, and the life we live as Christians does not earn it. (Rom. 3:24). ~~in~~ The word redemption originally refers to the idea of the payment of a ransom. ~~in~~ Christ is our ~~Redeemer~~^{Redeemer}, and through His death He has made possible our deliverance from sin. This, in other words, is what it cost to make us free from the guilt and condemnation of sin.

Christ the Propitiation

Because of sin, man is under the wrath of God. Man has no way to withstand or to turn aside this wrath, God has provided the means of His own wrath being turned away from man who, because of his sins, is worthy of death. The animal sacrifices of the Old Testament were expiatory sacrifices which turned away God's ~~in~~ wrath. The offer^{ing} which actually turns away God's^{wrath} is the sacrifice of Jesus Christ. Christ is the ~~propitiation~~^{atoning sacrifice} for our sins. (1 John 2:2; 4:10). His blood was poured out for the remission of sins. (Matt. 26:28). His blood purchased the church (Acts 20:28); this is what it cost Him to make redemption possible ^{and} to make the ~~church~~ church possible.

THE Justice of God

in Romans

Although the term righteousness of God is often used to refer to God's way of making sinners righteous, it is also used to refer to righteousness ~~as an attribute of God~~. And the context of Rom. 3:25-26 shows that this meaning

must be

as an attribute of God. And this is its meaning, as is shown by the context, in Rom. 3:25-26. God's justifi~~ce~~^{ice} or righteousness means that His face is set against sin. He cannot pass it by lightly. ~~He cannot~~ST overlook it. Some may have thought that God was indifferent to the sin of man, since there had been "the passing over of the sins done aforetime". However, this was not because of God's lack of concern about justice, but was due to His forbearance. As H. P. Liddon put it: "The display of the Attribute of Righteousness in His indignation against sin on the Cross, was rendered needful by God's pretermission of sins in earlier ages, in order to vindicate Him from apparent indifference to moral evil." (Romans, 77). God's death bore relationship to the sins of man under the Old Testament, (Heb. 9:15) as well as to our sins today. We do not fully understand the ^{relationship of} the cross and the ^{the} justice of God but we fully believe that in some way the cross is related to that righteousness. Christ had to die that God might be both just and ~~un~~ also the justifier of the sinner. This is not the wisdom of the world, but it is the teaching of the Bible and we accept it by faith.

Glorying Excluded

Because justification is through Christ and His sacrifice, it means that man has not and that man cannot merit salvation. The very way in which we are justified excludes boasting. In dealing with this ~~pa~~ Paul contrasts two laws. (a) ~~The~~ law of works (b) The law of faith.

The Two Laws

Paul does not teach that law in no sense applies to the Christ, for he shows that we are under the law of faith. With what law is this contrasted? It is contrasted with the law of works. How does he characterize these two laws? First, the law of works includes boasting. "Where then is the glorying? It is excluded. By what manner of law? of works? Nay...." (Rom. 3:27). The law of works of which Paul speaks is a law which, if we were justified thereby, would

give us grounds for boasting. ~~There~~ To be justified by the law one had to do all that the law said, and one had to do it all of the time. (Gal.3:10). If anyone did all of ^{the law} ~~it~~ all of the time he would be justified on the basis of his merit. Since he had done no wrong, there was no ground on which he could be condemned. He is declared just or ~~innocent~~ righteous since he had done no wrong. He has earned his justification and can boast of what he ~~x~~ had done. He can say: Look what I did! But no one has done all the law says nor has he done it all of the time. Therefore, through the deeds of the law of merit we cannot ^{be} justified.

Second, if we were justified by the law of works, we would receive the reward ~~was~~ wages due for work done. "Now to him that worketh, the reward is not reckoned as of grace, but as of debt." (Rom.4:4). If one earned his salvation, he receives it as wages due for work done. In ~~add~~ justice, it cannot be withheld from him.

These things indicate that by the deeds of the law, Paul refers to deeds which ~~earn or~~ merit salvation, ~~and~~ of which one could boast and which earned one the reward. Although the law of Moses is referred to primarily in the context, yet it embraces in principle ^{the} ~~the very idea of~~ ~~mxmxm~~ concept of an earned or merited righteousness.

The law of faith

Paul contrasts the law of faith with the ~~works of the law~~ or law of works. Under ^{the} ~~this~~ ^{of faith} law we do not earn salvation; for ~~x~~ we know we have not done all the law requires, nor have we done it all of the time. (Gal.3:10). Thus we have no grounds on which to glory, and we receive ^{the gift} as reward and not as wages. (Rom.3:27; 4:4). Let us look at the law of faith more closely. Let us begin by ~~raising a problem~~ pointing to a problem, ^{Some} ~~which some have raised~~. They have said that baptism is a deed, that we are not justified by deeds of the law, and therefore baptism has nothing to do with justification. This argument assumes that baptism is a deed of the law. If one places it ^{under the law of works,} ~~there~~, what follows? There is hardly a ~~religious~~ religious body which will accept one as a member if he has not

submitted to what they view as baptism. How do you get into their church? You are baptized into it. ~~In baptism~~ These same people maintain that there are blessings in their church which are not ~~also~~ outside their church. If they did not believe this was ~~this was not so~~ there would be no reason to be in their church instead of out of it.

believe this was so, they would have no reason to saying that one ought to be in their church. However, the deeds of the law are deeds of which one can boast, and for which he receives the reward as wages due for work done. Thus one could boast of what he had attained as a result of being baptized! ~~and~~ The church itself has been entered through the works of the law rather than through the law of faith. The only way to escape these conclusions is to take baptism from under the law of works and place it under the law of faith where it belongs. ~~Roma~~

Romans 3:27-28 is not a contrast between faith and the works of faith. It is the contrast between the law of faith--and whatever it includes [^] and the law of works. The works of faith are not under the works of the law. Does the law of faith include the obedience of faith? Obedience is included, not excluded under the law of faith. The gospel was made known "unto obedience of faith among all the nations" (Rom. 1:5; 16:26). We are made free when we obey from the heart the form of doctrine. This involves baptism into the death, burial and resurrection of Christ. (Rom. ~~am~~ 6:3-5^x 17-18). And since it is from the heart, it is an act of faith. Nothing that we do, however, merits our salvation. Faith does not save because it is strong faith. If faith had power to save it would not make any difference in whom one believed. One could be his own savior ^{by strongly believing in himself} But faith saves because it is faith in the Savior. Repentance does not available because it has power to undo the past, for it cannot. It does not earn forgiveness. It ~~avail~~ because it is in God's way of making men righteous, and leads us to turn to walk with the Savior. Confession has no power in itself, and baptism merits nothing. If ~~they~~ ^{they} did, one could boast of what he had received and would receive

it was wages due for work done. The new life to which we are raised is not a sinless life, and thus we do not earn ~~our~~ our standing before God. Faith cannot merit, for faith is faith in the lamb of God who died for us. Baptism is into ~~the~~ His death, burial and resurrection; so how could it possibly merit? It is the renunciation of merit, for all of the way through in our obedience of faith we are not only submitting to God's way of making men righteous, but this very way is the way of the acceptance of the cleansing blood of Jesus. For both Jew and Gentile salvation is through Christ by faith. (Rom. 3:26, 28-30).

The Gospel Establishes the Law?

Since we are justified through the gospel, and not through the law, ~~and does~~ it mean that the gospel make the law of none effect. Paul denied this and said that "we establish the law." (Rom. 3:31). In what sense does the gospel establish the law? It cannot establish the law as the standard of salvation and the way of and justification, for no man can do all of the law ~~or~~ do it all of the time. ~~Can~~ If the law is established for us in this sense, we are under the curse (Gal. 3:10), and the gospel does not save us. Paul had already shown that the gospel is not the law, but ~~that~~ is "apart from the law" (Rom. 3:21), that we are not justified by works of the law but through faith ~~through the law~~ through the gospel of Jesus. (Rom. 3:22-28). There are at least two ways in which the gospel establishes the law. First, the law wanted to justify man, but it could not for man had sinned. The gospel accomplishes that which the law could not do; that is, it justifies man. (Rom. 8:3-4). Second, ~~and this is~~ in the immediate context, *it is said that the law testified or bore witness to the gospel. (Rom. 3:21) The truth of its types is established* by the anti-types in the New Testament. The sacrificial system was established in that what it pointed forward ~~to~~ to is accomplished in Christ. ~~The~~ *the* prophecies concerning the gospel are fulfilled, and thus ~~is~~ *the law and the prophets are* shown to be a reliable witness ^{as} to the gospel. Furthermore, and this is also in the immediate context, the law itself taught that justification is through faith. This is proved by the case of Abraham. "And Abraham believed God, and it was reckoned unto him for righteousness." (Rom. 4:3). And he was thus reckoned before he was circumcized. (Rom. 4:9-12). "For not through the law was the promise to Abraham or to his seed

that he should be heir of the world, but through the righteousness of faith." (Rom. 4:13). His faith was so strong that he was fully persuaded that, contrary to all that seemed reasonable to man, what God had promised he was able to perform. (Rom. 4:19-21). And God's reckoning his faith for righteousness was not written for his sake alone, but for us also. (Rom. 3:23-25).

The case of David also shows that righteousness is not through the works of the law. (Rom. 4:6-8). The law said that one was cursed who failed in any point. (Gal. 3:10). But David said that there were those whose sins were covered ~~and~~ ^{or} forgiven. Sin was not reckoned to them, but ~~as long as~~ ^{if} the law stood as the standard of justification sin had to be reckoned. But that salvation was through faith and not through the law is evident from the fact that David spoke of the sinner being justified; and the law could never do this.

Thus the law and the prophets bear witness to the gospel, and the "law, inasmuch as it taught that faith is the receptive condition of justification, is therefore confirmed in its authority by that Gospel to which it thus witnesses." (Liddon). It was confirmed not as the standard of justification but as the witness to the gospel. (Rom. 3:21).

1. What did Paul say that would hurt Jewish pride?(Rom.3:9). Did he say it to

hurt their ~~pride~~ pride or to try to get them to realize their true situation? What beatitude does pride contradict? (Matt.5:3)

2. In what sense were Jews and Gentiles equal?

3. To whom did the law speak? (Rom. 3:19). ~~Whom~~

4. What did these passages from the Old Testament prove? How did they bring men under God's ~~by~~ judgment/ (3:19).

5. Is the word "law" ever used to include the psalms? ~~a~~ (Rom.3:10-12,19). What expression is often used to ~~common~~ refer to the entire Old Testament. (Rom. 3:21).

6. The Jews seem to have thought that the statements of the law concerning man's sinful state referred to the Gentiles. Is it a common human tendency ^{age,} to apply a principle, pass/ or a sermon to someone else rather than first to see if it applies to us?

7. What cannot justify man? (Rom.3:20).

8. How does the fact that through the law was the knowledge of sin prove that the law could not justify man? (Rom. 3:20).

9. What does Paul mean by saying that the righteousness of God was "apart from the law"? (3:21).

10. How was this righteousness of God witnessed by the law and the prophets? (Rom.3:21).

11. What is meant by the "righteousness of God" in verse 21? (Rom.3:22).

12. What is meant by ~~X~~ God's righteousness in 3:25(2:25-26).

13. Were Jew and Gentiles alike in that both were sinners and both could be saved through faith? (Rom. 3:22-23) **29-30**

14. ~~In the gospel scheme of redemption the~~ Is it proper to refer to the gospel scheme of redemption as a plan?

15. Does this plan center in a person? (Rom. 3:22).

16. What does it mean to be justified? (Rom.3:23).

17. What is grace?

18. If justification is through God's grace (Rom.3:24), how is it through faith? (3:22).

19. What is the meaning of redemption? (3:24).

~~10m Roman~~

20. Where is redemption found? (3:24)

21. How do we come into Christ? (Gal.3:26-27).

22. What is a propitiation? (3:25). ~~Rom.~~

23. Is it related to the cross? (3:25)

need / - numbering

Typist: Note questions

24. In what sense did ~~God~~ God pass over sins which had been done aforetime. (3:2)

25. What did this show about God? (3:25).

26. Did it show that He was unrighteous? (3:26).

27. Does Paul teach that in some way the cross makes it possible for God to be both just and to justify the sinner? (3:26). Is this according to the wisdom of the world?

28. What are two of the things which characterize the law of works. (3:27; 4:4).

29. Are these things characteristics of the law of faith? (3:27-28; 4:4).

30. How do we know that baptism is not a deed of the law of works?

31. How do we ~~know~~ know that the law is not established as our condition of justification? (Rom. 7:4; 10:4; 2 Cor. 3:7; Gal. 2:19; 3:12).

32. How does ~~the~~ justification by faith establish the law? (Rom. 3:21; 4:1-25).

33. In a sense there is one plan of salvation throughout the entire Bible. This does not mean that we are under the same covenant that Abraham was under, or that we have to do the same things which he ~~did~~ had to do. Is there one plan of salvation in that salvation is through Christ's blood, or was salvation once through the blood of animals? (Heb. 9:15; 10:1-4). Is there one plan of salvation in the sense that God's fundamental requirement of man has always been that man should accept His word in faith and obey in faith? Was this required of people in the Old Testament? (Heb. 11). Was Abraham justified by faith? (Rom. 4:3-4).

34. Does "worketh not" mean that Abraham did nothing? (4:5). Or did it mean that he did not do works of the law whereby one earned salvation (4:4), and could boast of what he had done? (3:27-28). Why is man unable to be justified by a law of works of merit? (Gal. 3:10). Has anyone done all God said and done it all of the time? Anyone, that is, except Jesus Christ?

35. How does the statement from David show that he recognized that a person was not justified by works of merit? (4:6-8).

~~Was~~ 36. Was Abraham justified before he was circumcized? (4:9-11). To what justification, then, of Abraham does Jas. 2:20-24 refer?

37. Why would faith be made void if the inheritance were through the law? (4:14).

38. In what sense did God call that which was not as though it were? (4:17).

39. On what did Abraham base his faith? (4:18).

40. The difficulties ~~could~~^{could} have caused him to disbelief, but what was his attitude? (4:19-21). ~~Should 4:21 characterize~~^{describe} our faith today?

41. Must we study ~~when~~ carefully to be sure that we are trusting in what God has promised, and not in what we or some other man may have promised us?

42. Was the Old Testament teaching, that Abraham was justified by faith, recorded for Abraham's sake alone? (4:22-25).

43. How do the truths in Rom. 4:24-25 removed any grounds for boasting on our part?

44. What are we to do? (~~Ans~~ 4:12)

25. What did this show about God? (3:25)
26. Did it show that He was unrighteous? (3:26)
27. Does Paul teach that in some way the cross makes it possible for God to be both just and to justify the sinner? (3:26) Is this according to the wisdom of the world?
28. What are two of the things which characterize the law of works? (3:27; 4:4)
29. Are these things characteristics of the law of faith? (3:27-28; 4:4)
30. How do we know that baptism is not a deed of the law of works?
31. How do we know that the law is not established as our condition of justification? (7:4; 10:4; 2 Cor. 3:7; Gal. 2:19; 3:12)
32. How does justification by faith establish the law? (3:21; 4:1-25)
33. In a sense there is one plan of salvation throughout the entire Bible. This does not mean that we are under the same covenant that Abraham was under, or that we have to do the same things which he had to do. Is there one plan of salvation in that salvation is through Christ's blood, or was salvation once through the blood of animals? (Heb. 9:15; 10:1-2) Is there one plan of salvation in the sense that God's fundamental requirement of man has always been that man should accept His word in faith and obey in faith? Was this required of people in the Old Testament? (Heb. 11) Was Abraham justified by faith? (Rom. 4:3-4)
34. Does "worketh not" mean that Abraham did nothing? (4:5) Or did it mean that he did not do the works of the law whereby one earned salvation (4:4), and could boast of what he had done? (3:27-28) Why is man unable to be justified by a law of works of merit? (Gal. 3:10) Has anyone done all God said and done it all of the time? Anyone, that is, except Jesus Christ?
35. How does the statement from David show that he recognized that a person was not justified by works of merit? (4:6-8)
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37. Why would faith be made void if the inheritance were through the law? (4:14)
38. In what sense did God call that which was not as though it were? (4:17)
39. On what did Abraham base his faith? (4:18)
40. The difficulties could have caused him to disbelieve, but what was his attitude? (4:19-21)
41. Should 4:21 describe our faith today?
42. Must we study carefully to be sure that we are trusting in what God has promised, and not in what we or some other man may have promised us?
43. Was the Old Testament teaching, that Abraham was justified by faith, recorded for Abraham's sake alone? (4:22-25)
44. How do the truths in Rom. 4:24-25 remove any grounds for boasting on our part?
45. What are we to do? (4:12)

LESSON

PEACE THROUGH CHRIST (Rom.5)

Neither the Jew^{or} nor the Gentile^s had ^(could) been able to save themselves, for all had sinned. ~~What man could not live a perfect~~ Man could not live a perfect life and man could not atone for the sins which he had committed. God has made possible our salvation ~~through what Christ has done for us.~~ Because of Christ and His work, God can be just and justify the sinner. (Rom. 3:21-26). However, man is not passive in conversion, ~~and~~ for God has ordained that man accept Christ through faith. In chapter five Paul further discusses the work ~~that~~ Christ has done for man.

Justified by Faith
which we receive

Salvation is by grace ~~through faith~~ through the channel of faith. "Being therefore justified by ~~an~~ faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God." (Rom. 5:1-2).

(What does Paul mean by justified? (5:1).)

① How do we know that "by faith" includes the obedience of faith? (Rom. 1:5; ~~16:26~~ 6:17-18; 16:26; Gal. 3:26-27; Heb. 11:1.) When we are ~~justified~~ justified we stand before

God without any sins being held against us. ~~Why~~ These sins have been blotted out by the blood of Jesus. ~~Sin which is the enemy between man and God~~ Sin

is sin against God, ~~and~~ it is enmity to God, and it results in

~~an~~ alienation between God and man. Thus man in sin is not at peace with God. When ~~our~~

sin has been forgiven we then find peace with God, for we are not alienated from

God by our sin. ② (How do we know that Saul did not find peace with God on the

road to Damascus? Acts 9:6, 9.) (When ~~and~~ were Paul's sins forgiven? (Acts

22:16) (Is that when he found peace with God?) (Do you think that some of us have

emphasized enough the peace which we have in Christ?) (Although this peace

should increasingly bring "peace of mind," is it not more than ~~what~~

~~what~~ "peace of mind"? Is Paul referring to peace

of mind, or is he referring to the cessation of hostility between the

redeemed and God; from ~~which~~ peace should come peace of mind?)

As Nygren pointed out: "peace is not merely an inner condition. Peace is a concept which implies relationship. It speaks of the mutual relationship between man and God. If one stands in right~~ness~~ relation with God, it follows also that his inner condition is one of calm and rest; but this is a consequence and not the basic fact. That which is fund^{amental}~~amental~~ is the relation of peace with God; and it is primarily of this that Paul speaks." We do not always experience the peace of mind which should flow from peace with God, but we can grow in it as we grow in the new life.

Access Through Christ

Romans 5:2

The word access was used by the Greeks to mean "to bring to".

The verb for access meant "to bring to" and the noun referred to a way of entrance, or introduction. For example, the ~~debt~~ debtor was brought into the presence of his master, (Matt. 18:24); Jessu commanded the epileptic boy to be brought to him. (Lk. 9:41); Paul and Silas were brought ~~m~~ into the presence of the magistrates. (Acts 16:20.) And the land was to said to draw near in Acts 27:27. Christ died that he might bring ~~us~~ us to or give us access to God. (1 Pet. 3:18) It is ~~through~~ through Him that both Jew and Gentiles have access to God (Eph. 2:18) And then access through Christ is one that we travel with confidence. Eph. 3:12. And Paul ~~states~~ states that we have access to ~~by~~ faith into the ~~grace~~ grace where in we stand. (Rom 5:2). As William Bartley pointed out ^{that} the word is used in the Old Testament of the bringing of ~~sacrifices~~, the sacrificail victim to God (Lev. 3:12; 4:4; 8:14) "It is a word which used of bringing to God something which is specially dedicated to His use and His service." It was also ~~a~~ used to refer to the bringing of men into the ~~presence~~ presence of God who were to be ordained as priests (Ex. 29:4). Amongst the Greeks, it was used to refer to introducing a ~~man~~ speaker, to the assembly of the people, or (into the Senate or council. It was also used to refer to ~~a~~ bringing a person into a court of justice where he was judged, by the judge. Thus it ~~mean~~ "is used as introducing a person into the presence of some higher authority." In some cases especially of introducing one to the presence of ~~him~~ a king.

"Jesus is the person who introduces us into the royal presence of God. With Him, along we can enter into that presence without fear, He is God's ~~m~~ introducer. When He introduces us to that presence, He introduces us to the supreme ~~authority~~ authority for our lives; He introduces us into the presence of the Holiest and the most ~~a~~ sacred of all; He introduces us, through Him, ~~and~~ we may dedicate our lives as a sacrifice to the service of God. Can we think of Jesus

better than the one who 'introduces' us into the presence of God that we may receive God's grace and ~~give~~ give to God our willing ~~in~~ service."

Concerning the use of the word access in Rom 5:2 Barkley pointed out that the Greeks sometimes used ~~in -it-not-only-with-reference-to--~~ it, as was usually the case, with reference to persons, but it was used in some cases of a place "where ships put in." "Jesus opened to us a way into the haven of God's ~~man~~ grace." "The idea is that we are storm-tossed by sin and sorrow and troubles and temptations, and Jesus offers us the way into the ~~harbour~~ harbour, the haven, the shelter of God's grace. We are like storm-tossed mariners who would make shipwreck ~~of~~ of life unless Jesus took over the piloting of the ship of life and ~~man~~ steered it out of the storm into the safe haven of the grace of God." THE New Testament Word Book pp. 104-107.

David Brown suggested that Eph. 2:18; 3:12 teaches that Jesus is our Introducer, ~~that~~ in Rom. 5:2 it imply meant access or approach "to any object--whether a thing, a state, or a person, though more commonly the last." Out standing in the grace of God we owe to the Lord Jesus
 Christ.

What does it mean to have access through Christ? ~~in~~

To what do we have access?

3

What shows that man has something to do with it; that man's faith is involved? (5:2).

Are the ones who have access by faith the same as those who are justified by faith?

What does it mean to stand in the grace of God?

Paul shows that we have access to our Lord Jesus Christ. What does "Lord" signify? (Acts 2:4 36; Lk. 6:45). (What does the name "Jesus" indicate? Matt. 1:21). (What does the word "Christ" mean?)

What does it mean to rejoice in hope of the glory of God? (5:2).

Rejoicing in Tribulation

Being at peace with God does not mean that men will all be at peace with us. (How do we know that peace with God does not always mean peace with men?

(Matt. 5:10-12; Rom. 5:3). Thus while in Christ we have peace in the world we

have tribulation of one kind or another. (John 15:18; ~~the~~ ; ~~Rom~~ How

shall we face these tribulations? ~~we do not enjoy them~~ (Does Paul mean that

we enjoy the tribulation itself? Heb. 12:11). Paul said that we should rejoice

in tribulation. He then explains why. He had just stated that "we

rejoice in hope of the glory of God." (Rom. 5:2). Because we stand in grace, because we are at peace with God,

and not under wrath, we have the assurance of life eternal through Jesus Christ.

We are guarded by the power of God through faith unto salvation ready to be

revealed in the last time. (1 Pet. 1:3-5). (Do we hope for what we already

have? Rom. 8:24-25). Tribulation, if we are rightly exercised thereby,

helps us on the way to eternal glory? How? "knowing that tribulation worketh sted-

fastness; and steadfastness, approvedness; and approvedness, hope; and hope

putteth not to shame; because the love of God hath been shed abroad in our

hearts through the Holy Spirit which was given unto us." (Rom. 5:3-6). The

suffering which we undergo is not worthy to be compared to the glory which shall

be revealed usward. (Rom. 8:18).

▀ Tribulation worketh patience. To work here carries the meaning of produces

patience. "The 'patience' which tribulation worketh is the quiet endurance of

what we cannot but wish removed, whether it be the withholding of promised

good (as ch. viii. 25), or the continued experience of positive ill (as here)."

(D. Brown). Patience is not merely a passive thing, although it involves

this under some circumstances. Patience is steadfast or persevering endurance.

The runner is not passive but runs with patience the race which is set before

him. (Rom. Heb. 12:1). (Does tribulation work patience in everyone regardless

of how they view the tribulation? Matt. 13:21). In what type of person does

tribulation work patience? (Heb. 12:11-12). Lard pointed out that : "Afflictions,

if wisely used, and this is here assumed, have the effect to form this trait. They

strengthen the temper and will against a day of need, and so secure us against a

diminution of peace and joy. When we remember how constantly these afflictions recur, the necessity for patience becomes apparent."

(Patience worketh approvedness)
Patience or steadfastness worketh approvedness, or "proved experience."

Approvedness or proof "denotes either the process or testing, or the result of the process, as here." (D. Brown). "Approval from God, and from ourselves." Approval "as applied to the christian life, denotes that it has been put to the test by affliction, has successfully endured the ordeal, and now stands purified and approved." (Lard). *(How does steadfastness under tribulation produce or work approvedness?)* **(6)**

Approvedness worketh hope. "When we have patiently and triumphantly endured affliction, have emerged from the trial approved, ~~we may~~ well may we indulge the hope of final acceptance." (Lard).

~~When~~

Approvedness Worketh Hope

Approvedness worketh hope. When our faith has been tested in the crucible of experience, *under* and some of it ~~the experience of~~ tribulation, and when we have steadfastly endured, we can recognize that God approves us and that the eternal inheritance will be ours. Thus we hope for life eternal. Hope has been defined as "the confident expectation of future good." Our hope is based on Christ (Compare 1 Cor. 15:16-19; 2 Tim. 1:10). **(7)** What is your definition of hope? On who ~~or on whom~~ is our hope based? (1 Cor. 15:16-19; 2 Tim. 1:10). Since our hope is based on Christ, and our justification through Him; how can it be said that our hope is produced by our being rightly exercised by tribulation? We must remember that man is not saved apart from his own response to God. Thus although we are saved by grace, we must believe in and accept this grace. Although we cannot earn salvation, grace teaches us that we must live the Christian life **(8)** (Where does grace teach us that we must live the Christian life? (Titus 2:11-14). Brown suggested that: "In the nourishment of this hope, the soul's look outward to Christ for the ground of it, and inward upon ourselves for evidence of its reality, must act and re-act upon each other. Thus have we hope in two distinct ways, and two successive stages of

Romans 5:4

As William Hurte pointed out the word experience literally ~~man~~ means
prove. Those who have endured trial for the truth of proof, ~~man~~ tested.
~~That-have-bee~~ They have been put to the test, ~~having~~ endured it. It is ~~a~~ not
longer a ~~man~~ question of what they ~~are~~. The trial has made manifest. It is a thing
known to all concerned with it."

the Christian life.--First,...on believing, along with the
'peace with God' (ver.1); Next, After the reality of this faith has been
 approved,' particularly by the patient endurance of trials sent to test it. We
 first get it by looking away from ourselves to 'our Lord Jesus Christ;' next,
 by looking into or upon ourselves as transformed by that 'looking unto
 Jesus.'" This does not mean that we have no hope prior to tribulations,
 for our acceptance of Christ brought us hope of life eternal, but it does
 mean that our hope is strengthened and deepened by the triumph over ~~the~~
 tribulation ⁽⁹⁾ (What should our hope do for us in so far as our manner of life
 is concerned? 1 John 3:3).

"And hope putteth not to shame."⁽¹⁰⁾ Empty and false hopes do ~~be~~ put one
 to shame by failing to be fulfilled. Our hope is based on Christ, and confirmed
 by our experience of the Christian life, and this hope will be fulfilled. We
 shall not be disappointed and discredit. ⁽¹¹⁾ If Christ was not raised, will we
~~be~~ be put to shame? 1 Cor. 15:16-19).

The Greatness of God's Love ~~How much more love poured out in our hearts~~

~~Paul~~ Paul said ~~that~~ and hope putteth not to shame; because the love
 of God hath been shed abroad in our hearts through the Holy Spirit which was
 given unto us."(Rom. 5:5). Hope will not be put to shame, we shall not be
 disappointed, because it is based on God's love which was supremely manifested
 through Jesus Christ and His sacrifice. (John 3:16). If we want to know the
 nature and the greatness of this love of God, we need only to read verses
 six through 14. Christ died for man not when man was strong and robust,
 spiritually speaking, but while man was weak. We were without the power to
 bring about peace with God. We were ⁽¹²⁾ "without spiritual force," we were
 helpless. We had no power to save ourselves, ~~although we had no power to~~
 by our merit; for we have no merit.

~~even~~

- ⁽¹¹⁾ (What does Paul mean by "weak" 5:6? Do we have power, in any sense, to
 save ourselves? Acts 2:40) (What did Paul mean by "in one season"(5:6; Gal. 4:4))

"Christ died for the ungodly." We cannot say that there is no hope for
 us because we have sinned; for Christ died for the ungodly. ⁽¹²⁾ (For whom did Christ

die? 5:6. Whom does He justify? (4:5). How does he justify them?). The ungodly are those who in their lives are contrary to God and an offense to him. They are "without piety toward God." (Liddon). To emphasize the greatness of Christ's love in dying for the ungodly, Paul pointed out that "for scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die." (Rom. 6:7). It is difficult for find someone who will die for the just, and the good, but where do we find men willing to die for the wicked?; that is, unless they are influenced by Christ? The distinction between the "righteous man" and the good man seems to be that one is upright in his character, while the other is both that and exercises an attitude of helpfulness and benevolence toward others. (What is the difference between a righteousness man and a good man? Are some people upright in their dealings with you, but lack the quality of goodness which leads them to seek to do good unto others?).

Contrary to what men have done, "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8). Men was not merely weak, and ungodly, he was also a sinner. A sinner is one who has missed the mark. Through failure to obey God, he has missed the true mark or goal of life.

Christ also died for us "while we were enemies" (Rom. 5:10). And the love of God through the death of Christ made possible our being changed from enemies to those who are at peace with God. We are "reconciled to God through the death of his Son". (How did God commend His love toward us? (Rom. 5:8).) (How are we justified by His blood? (5:9). What else did Paul say we are justified by? (Rom. 5:1).) (Is the blood the cause of our salvation and faith a condition of our salvation? What is the difference between a cause and a condition? What does reconciled mean? Does man have anything to do with his reconciliation? 2 Cor. 5:18-20). (How are we saved by Christ's life? Why do we joyfully rejoice in God? (5:11)).

God's Love In Our Hearts (Rom.5:5)

The Holy Spirit has shed abroad in our hearts the love of God,
at Paul did not say here how the Spirit ~~had done~~ did it? *We know how*
~~that~~ the Spirit ^{did it?} ~~was involved in this~~. First, because the Spirit had
promised the gospel, which is the gospel embodying God's love, through
the Old Testament, ~~prophets and Scriptures~~. (~~Rom. 1:1-2~~; 2 Pet. 1:20-22;
1 Pet. 1:10-12; Rom. 1:1-2; 3:21; 16:26). Second, the Spirit brought
to the mind's of the inspired men God's will and guided them into all
the truth. Thus it was by the Spirit they preached the gospel. ^{of God's love.} (1 Pet.
1:10-12; John 14:26; 16:12-13) The Romans had believed ^{in their heart} this gospel
of God's love. (Rom. 10:8-17). Third, the Holy Spirit had confirmed
this message of love by miracles. (Heb. 2:3-4; Rom. 15:18-19).

The Spirit is said to do what He did through His agents, the
inspired men, and His instrument which is the word of God. It is
through the gospel that we are brought to faith and the love of God
is shed abroad in our hearts.

~~mmmm now quote from Whiteside's commentary on Rom. 120-121 as~~
~~marked.~~

Questions - R. Cox

(How is the love of God shed abroad in our hearts through the Spirit?(5:5).

Q (Did Paul say it was in some miraculous way? through a feeling? through a direct revelation to each of us? Did he say that it was by virtue of the Spirit dwelling in us? How did God commend ~~His~~ His love toward us? (5:8).

How do we learn of that love? When we believe the gospel in our hearts, are we not also believing in and holding to the love of God in our hearts; since the gospel is the manifestation of God's love? (John 3:16; Rom. 5:8). (Is there any greater revelation, ~~or any other revelation~~, of ~~God's~~ God's love than the love of God manifested in the gospel?)

Sin Entered Through Adam

Although Paul had shown that the Gentile and the Jew were both under sin, *but* he had not ~~mentioned earlier in the epistle~~ *said* how sin entered into the world. ~~him~~ After emphasizing that Christ died for sinners, he went on to point out that through one man sin entered into the world. *To this author the* ~~his~~ ~~the~~ discussion of Adam and Christ is ~~to this author~~ one of the most difficult in the epistle. He is not confident that he knows the meaning of some of Paul's statements. However, one may not know what a thing is and yet know what it is not [†]. You might not know who a certain person is, and yet you may know that he is not a close friend of yours. Sometimes we may know that a passage does not ~~a~~ teach certain things because this would contradict other passages of Scripture; and yet we may not be sure of what it does mean. We should not ~~however~~ take an interpretation of a passage just to have an interpretation. If we do not know we should not claim to know.

Rom 5:12

Although there are difficulties ^{here} in this section of Romans, it is clear that Paul is drawing a contrast between Adam and the influence of his sin and Christ and ^{His work} the influence of his death. Thus we read in vers 12 "R^ome 5:12" Then Paul enlarges upon the fact that all have sinned and in verse 18, states "Rome 5:18" So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness, free gift came unto all men unto ~~and~~ justification of life.: Rome 5:18.

Paul did not mean that before the law of Moses there was no law, given to man, That there was law is evident from the fact that there was sin in the world. But i sin is not imputed when there is ^{no} law. For sin is transgression of law. ~~3-4~~. (1 John 3:4) Since sin was counted as sin, obviously there was some law ^{which was} violated. These people were not sinners according to the law of Moses for they did not have a law of Moses, ~~for they did not~~ But they were certainly under the will of God which involved certain moral principles, as well as sacrifices and if one sinned against the law he was under he was counted as transgressor.

However, the sins which ~~man~~ people committed before the law ^{and} or under law were not the ^s sin which brought death into the world. Death ^{was} ~~had been~~ brought into the world by the sin of one man, Adam. ~~Lard suggested that~~ concluded "that the word Law is used here to denote law, page 171, Lard commenatry" Quote both quations.:

Rome 5:14

Adama was a type of Christ. ^{But} Since the type and a the anti-type are not the same thing, ~~there-are~~ they are not identical. Thus ^{SP} though there are similarities between the two, there are also dissimilarities. ~~Thus~~ For example, Paul shows that the offense and the free gift are not similar to one another. ^{IN} ~~I~~ ~~stead~~ ~~there~~ ~~is~~ ~~a~~ difference. Death came through Adam that life comes through Christ.

Death reigned from Adam to Mosess even though ~~we~~^{men} had not violated such a law as Adam violated. But his-death-brought- sin brought death into the world and cut man off from the tree of life. Thus ~~even there~~-- though we have not sinned after the likanss of Adam's sin, we die because of Adam's sin. The Sins which we commit, are not like Adam's transgresssion,s, but we die because of Adams's transgression. Although Adam's fall brought our physical death, there is ~~no~~ indication that Adam's fall m in itself ^{brings} our spiritual ~~death~~ death. We bring spritirual death ^{has} through our own sin. Thus I agree with Lard that "Adam;s sin ~~had~~ no effect upon his posterity after ~~man~~death. ~~It has no effect upon--~~ It spends its force ~~only~~ in this life; in the next it has none."

~~only~~
Wholly

Romans 5:14

Adam was a type of Christ, ~~who~~ ~~man~~ when viewed from the Old Testament standpoint, was the coming one. ~~When viewed from the standpoint of the m type which pointed ~~man~~ forward to something to come, Christ was the coming one.~~

The type was an individual, ~~and~~ institution ~~for~~ an event in the Old Testament which God designed to ~~man~~ bear some points ~~and~~ or points of resemblance ~~of~~ ~~to~~ something which was to come. The ~~him~~ ^{pascal} lamb was a ~~man~~ type of Christ, the ~~human~~ lamb of God. The brazen serpent lifted up in the wilderness is a type of Christ being lifted up to heal ~~up~~ us ~~in~~ of the sickness of sin. (Jn 3. *Not exact ref*)

The entrance of the High Priest into the ~~the~~ Holies of Holies once ~~in~~ each ^{with} ~~man~~ years ~~was~~ the offering for sin was a type of Christ or high priest and his entrance into heaven itself to make the offering for sin. After he had done this, he ~~man~~ sat at the right hand of God to ~~man~~ ~~in~~ rule until all of his enemies were ~~in~~ conquered. Heb 7:26 ; Heb 9:11-26 ; Heb 1:3, 13.

Adama stands at the head of ~~in~~ the physical race while Christ, the second Adam, stands at the head of the redeemed spiritual ~~in~~ race. In Rom 5, Paul has in mind the act of disobedience of Adam ~~in~~ ^{the} sinning and the consequence of the act, in contrast with ~~the~~ act of Christ in his obedience unto death and the consequence of this act. Although they affected the world in different ways, both of them ~~had~~ ^{se} an impact on the entire human race. The act of Adam "brought ~~that~~ death on all; this ~~preurred-a-~~ (of Christ) procured a respite on virtue of which all lived the life we now live. That ~~human~~ took all into the ~~grave~~ grave; This brings out all alive. ~~Therefore~~ In a word, whatever evils Adama's sin brought upon the world, without our agency, wrought countervailed and remedied by the single act of Christ without ~~in~~ our agency." (Lard) Thus although we may not understand everything that was involved in Adama's sin and its effect upon the world we do know that Christ has in his act of obedience unto death, ~~brought before~~ ^{reversed} mankind the consequence of Adama's sin with reference to the entrance of ^{the} physical death. This does mean that we do not die physically but it does mean we are

able to live and then that we are raised from the tomb. (Rom 8:15) Although Adam was a type of Christ this does not mean that they are alike in every way. If they were, Adam would not be a type of Christ, ~~but~~ but they would be one in the same person. There are similarities between the type and the ~~antitype~~ antitype but they are not identical. Thus though the one act of Adam ~~in~~ involved ~~in~~ consequence ~~in~~ of the whole of the human race, the one act of Christ, ~~Howe~~ did also. However, there is a ~~man~~ vast difference between the two and thus Paul said that the effect of sin and the effects of the gifts are opposite in their nature.

We do not die because of our personal sins, but because of the sins of Adam. AND being under the ~~sin-of-death~~ sentence of death ~~and~~ and shortly was to die, his death is viewed as already have taken place. We are --- It is important unto ~~man~~ --- It is an appointment unto man once to die and this appointment came because of Adam's sin. This death that came into the world because of Adam's sin ----- The death which comes to us because of Adam's sin is physical death. Not spiritual death. Our spiritual death comes through our own sins.

This maybe ~~in~~ compared with what Christ's death does for us. Christ's death undoes that which Adam's death wrought. If Adam's death, a part from any sin of our own, brings us spiritual death, and not just physical death, then Christ's death on the cross, apart from anything that we do, brings us not only the physical resurrection but also eternal life. And yet we know that justification is ~~by~~ the faith and it is not for those who reject the gospel. Therefore the death that death of Christ ~~did~~ undid for all men, the death brought to all men by Adam, is physical death. Because of Christ's death and resurrection, all men will be raised. Man is ~~man~~ immortal. Thus through Christ's death the ~~mortality~~ mortality brought by Adam's sin is abolished. However, the spiritual ~~in~~ death brought by our own sins is not abolished for the whole of humanity by the death of Christ. It is abolished only for those who avail themselves of the benefits of the death of Christ. But if Adam's sin brought both our spiritual death ~~as~~ as well as ~~a~~ our physical death then Christ's death ~~bring~~ bring both our physical ~~resurrection~~ resurrection -- eternal life and our spiritual

eternal life. ~~Thamam~~ Since ~~the~~ influence of Christ's death is as wide as the influence of Adam's sin, but ^{it} reverses the consequences of Adam's sin ~~him~~ for his death was an act of obedience in contrast with Adam's sin being an act of ~~disobedience~~ disobedience. ~~Ham~~ Since it reverses it, then if Adam's sin brought phycial and spiritual death, ~~thamam~~ without- apart from anything we have done or do, then Christ's death bring phycial and spiritual life apart from any thing that we do. But since Christ's death does not automatically bring to all men, spirutal life, and yet since Chris'ts undoes ~~effectively~~ the effect of Adam's sin, then it must be that ~~Da~~ Adam's sin brought death to us in a physical not spiriutal sense.

Quote Lard p. 178.

~~Moral-difficulties-in-the-Bible-~~

We can rejoice that regardless of the impact of Adam's sin on us, that it can be more than made up for through the life and death of our Lord Jesus Christ. Thus we need not to have our joy in Christ in any way diminished because we cannot answer all the questions that can be raised concerning Adam, and his sin and its impact on the world.

other questions first

Romans Questions on Romans 5:12--

1. Through whom ~~in~~ did sin enter the world?
2. Do we have to understand everything in scripture in order to understand- know that some explanations that people give are wrong?
3. What ~~two~~ two persons does Paul contrast?
4. Did Paul mean that in Roman 5:13 that, until the time of Moses, men were without any law of God?
5. How do we know that he did not ~~mean~~ mean this?
6. In what ~~was~~ ^{way} was Adam a type of Christ?
7. Are the type and anti-type identical?
8. Have we sinned after the likeness of Adam's sin?
9. What death did Adam's sin bring into the world for all men?
10. In what sense does Christ's death undo what Adam's sin did?
11. In what sense does Christ's life of obedience undo what Adam's sin did?
12. -If-Adam's-sin
12. If Adam's sin brought spiritual death, ~~would~~ without our having anything to do with it, would not Christ's obedience bring spiritual life to men without there having anything to do with it?
13. How does this show that the ~~death~~ ^{death} ~~in~~ Adam's sin brought to us was not spiritual death?
14. Do we have to be able to answer all problems raised in ~~the~~ ^{the} last part of Romans 5 in order to rejoice in the knowledge ~~that~~ ^{that} sin ~~is~~ ^{are} forgivene through Christ?

WHY CHRISTIANS SHOULD NOT RETURN TO SIN

WHY CHRISTIANS SHOULD NOT CONTINUE IN SIN

The apostle Paul stated that where sin abounded, grace did much more ~~about~~ ^{abound}. The greater the sin of man the greater was the manifestation of God's mercy. Sin was not the cause of God's grace. God's mercy is part of His nature. But sin was the occasion of the manifestation of His mercy toward sinners. ~~use~~ That His grace ^{is} ~~was~~ not meager ~~as~~ was demonstrated by the fact that even when ~~man~~ sin abounded, grace did much more abound. (Rom. 5:20-21). Although man should not do so, often time men look for something to justify their continuing in sin. Paul knew that some ^{since} would be tempted to say that we should continue in sin that grace may abound. They would reason ^{that} their sin became the occasion of the manifestation of God's grace, ~~and~~ by showing how ^{that} full of grace God is, they were glorifying God by ~~man~~ furnishing the occasion for the magnification of His grace.

Paul raised the question, as to whether or not we should continue in sin that grace may abound. Then he said, ~~that~~ "God forbid" that we should do such a (Rom. 6:1-2). thing./ He argued against it on several grounds. Thus this lesson shows that the grace of God must never be used by man as a license to sin. The grace of God ^{teaches} ~~encourages~~ us to depart from sin, not to continue in it. ^(Titus 2:11-14) He shows: First, to go back into sin is to act contrary ^{and} to our state or standing before God. Second, it is to go back into slavery which ~~in~~ has no good fruit ~~man~~ whose end is death.

Dead To Sin
Inconsistent with Our Change of State

We should not go back into sin because it is inconsistent with our change of state. We ~~have become~~ ^{are} dead to sin, ~~man~~ and we have become alive to righteousness. (Rom. 6:2,4). To go back into sin is to ~~go back into~~ become alive to that ~~to~~ which we are dead (sin), and to die unto that unto which we are alive (righteousness). "We who died to sin, how shall we any longer live therein?" (Rom. 6:2).

~~How had they undergone a change of state?~~

How have we undergone a change of state? Although ^{scriptural} baptism, ~~to be~~

~~scriptural~~, is preceded by faith and repentance, baptism marked the culmination of their change of state; of their translation into the kingdom of ~~God~~ ^{God} God's Son. (~~man~~ Gal.3:26-27; Col.1:13). We were "baptized into Christ", and

this baptism into Christ involved baptism into His death. (Rom. 6:3). This includes
 involved a burial for "we were buried ^{re} therefore with him through baptism unto death:"
 (Rom. 6:4). John Wesley rightly observed that this referred to the primitive or
 New Testament baptism by burial and resurrection. ⁽¹⁾ Pat: Questions in () go
 If Paul said that we ^{at en}
 were not buried by baptism into death, do you think some would have used this
 to prove that baptism is not a burial and a resurrection? Why, then, do some
 argue that be buried by baptism into death does not mean that baptism is a
 burial and a resurrection?) H. P. Liddon said: "The Baptism of Adults by
 immersion is present to the Apostle's mind. The (i) descent into the water..., and
 (ii) the rising from it..., were the two striking features of the rite,
 corresponding to (1) the Death, and (2) the Resurrection, of Christ;
 and so to the Christ's (1) 'Death unto sin,' and (2) 'New Birth unto
 righteousness.' Between the two comes the moment during which the.... is beneath
 the water; it corresponds to Christ's Burial, and in the ~~Christian's~~
 baptism which should be a life
 Christian's life to the permanent effect of his" ~~separated from sin.~~
~~separated from sin.~~ (Does the Bible teach adult baptism or does it teach believer's baptism?
 What is the difference? Does believer's baptism include any adult ~~believer's~~
 as well as any young person who believes and wants to obey?) ~~believer's~~
~~believer's~~

③

(What ~~Scripture~~ passages in Romans 6 show that baptism is an act of faith; that ~~it is a believer who can be baptized~~ Can it be scripturally said that an infant was once alive unto sin but died unto sin? (6:2). Can it be said that an infant, ~~human~~ after receiving infant baptism, ~~human~~ is raised to walk in newness of life? (6:4). Can it be said that an infants old man was sin was crucified with Christ? (6:6). Can it be said that an infant was once in bondage to sin and served sin? (6:6,16). Can it be said that the infant can reckon himself to be dead unto sin, and alive unto God in Christ Jesus? (6:11). Can an infant be told not to let sin "reign in your mortal body? (6:12). Can ~~it be said that~~ an infant ~~could~~ present his body members ~~as~~ as instruments of unrighteousness? (6:13). Can an infant present himself unto God as alive from the dead? (6:13). Could an infant obey from the heart the form of doctrine? (6:17). ~~Since~~ The servant of righteousness serves righteousness, gives his body members as instruments of righteousness; can ~~it be~~ said of an infant? (6:13,18). ~~Can~~ *this be*

a believer,
not
a
non-
believer
is
baptized

(What passages ~~show~~ that baptism involves a burial and a resurrection? (6:4-5,17-18)

(Do most denominational scholars agree that Rom. 6:2-4x refers to immersion and resurrection from the water? In many cases are people divided over whether or not the Bible teaches a certain thing; or are they ~~divided~~ divided over whether or not we are obligated to follow the Bible? When a denominational scholar, or anyone else, admits a truth which is contrary to his own practice, does not this indicate that the evidence for this truth is clear?)

usually

(What passages show something about the purpose of baptism? Since Christ died for our sins, does it not indicate that baptism into His death has something to do with the remission of our sins? (Rom. 6:3; Acts 2:38). (Was anyone said to be raised with Christ who ~~had~~ had not been buried with Him by baptism into death? (Rom.6:4). Were they said to be walking in newness of life, unless they had been first buried?(6:4). Were they made free from sin before they obeyed from the heart the form of doctrine? (Rom. 6:17-18). What did Paul said they ~~were~~ had been? What did he said that they had done? What did he say that they became? (Rom. 6:17-18)

(What relationship does baptism have to the new life? (6:4,18).

(Does baptism unite us with Christ? (Rom. 6:4,5,8; Col. 3:3; Eph.4:23,30,32).

(If we have been raised with Christ, what should we do? (Rom. 6:4,13,18; Col.3:1-17).

Mr Sanday asked: "But why is baptism said to be specially 'into Christ's death'? The reason is because it is owing primarily to the Death of Christ that the condition into which the Christian enters at his baptism is such a changed condition. We have seen that Paul does ascribe to that Death a true objective efficacy in removing the barrier which sin has placed between God and man. Hence, as it is Baptism which makes a man a Christian, so is it the Death of Christ which wins for the Christian his special immunities and privileges. The sprinkling of the ^Blood of Christ seals that covenant with His ~~own~~ People to which Baptism admits them."

In baptism we were "united with him in the likeness of
Thus we should not go back to the life of sin; for we died to it.
his death" (Rom. 6:5). However, Christ not only died, but was also raised; and
so it was with all who ^{are} ~~were~~ Christians.

Alive Unto Righteousness

We were not only buried with Christ, but we were also raised with him. Our resurrection was to a new life. "...that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4). He was raised to a new life, and we were raised to a new moral and spiritual life. (Rom. 6:5). Sandy pointed out on verse 3, that ~~the~~ ^{we} ~~we~~ "were baptized into union with" ~~we~~ "were baptized unto union with" (not merely 'obedience to') 'Christ.' The

(What scriptures in Roman 6 ~~are~~ discussing baptism
are incompatible with infant baptism (6:)

~~act of baptism, was an act of incorporation~~

act of baptism was an act of incorporation into Christ." (Gal. 3:27). (What does incorporation into Christ mean?) "This conception lies at the root of the whole passage. All the consequences which Paul draws follow from this union, incorporation, identification of the Christian with Christ." Death not merely marked a separation from the old manner of life but/also a separation unto the new manner of life; for death was followed by resurrection.

is
Grace/not a License to Sin

Grace is not a license to sin, for grace made possible our death unto sin and our resurrection ~~in~~ unto the new life. We were raised to walk in the new life. Baptism not merely marked an end, a burial, ~~in~~ but it also marked a beginning, a resurrection. (Rom. 6:4). Our old man of sin was crucified with Christ in order that we might not serve ~~a~~ sin and be under its dominion. (Rom. 6:6-7). Since we are separated from sin, we are not its slave and should not obey its dictates. (Does the "body of sin" ~~in~~ Rom. 6:6 refer to the old sinful life when one was ~~in~~ under the dominion of sin?) As Wood observed, on Rom. 6:7, "for he who died (as above described) has been accounted righteous (and removed, separated) from sin (viewed as master). Through our death, and burial, and resurrection to a new life, our allegiance to the old master is brought for ever to an end. x We are now ~~not~~ accounted righteous..... and owe allegiance to another." Instead of being a license to sin, grace makes possible our deliverance from sin and obligates us to the new life to which we were raised.

The Members of our Mortal Body

Our mortal body is not in itself sinful. It can be the instrument of sin or the instrument of righteousness. (How do we know that the "body of sin" of verse 6 is not the same as the "mortal body" of verse 12?). Since we ~~have~~ died to sin, ~~we should not let sin reign in our body.~~ we should not let sin ~~reign in~~ our body. Thus we should not obey its lusts. (6:12). We are not to give our body members unto sin ^{so} that sin may ~~not~~ turn them into instruments

of unrighteousness. Instead, since we were raised to the new life we should present ourselves unto God, and ~~use~~ our "body members as instruments ~~in~~ of righteousness unto God." (6:13-14). ~~Why~~ Some say that Paul casts reflections on man's mortal body. How does Rom. 6:12-13 show that Paul has an exalted concept of the body? How does he express it in Rom. 12:1? ~~Does~~ ^{Rom. 6:} ~~verse~~ 13 show that one cannot be said to be raised to the new life if his life does not ~~show~~ indicate that he uses his body members as instruments of righteousness?)

Not Under Sin's Dominion

If sin were our master, if we had to render ~~it~~ ^{to it,} obedience it would be impossible for us to obey righteousness ~~rather than~~ ^{instead of} sin. Why is it that sin is not our master? "For sin shall not have dominion over you: for ye are not under law, but under grace." (Rom. 6:14). ~~Paul has expressed this truth~~

A few verses earlier Paul had expressed the truth that we are not under sin's dominion. We escaped from its dominion by being crucified ~~in~~ with Christ. Thus it was that the body of sin was "done away, that so we should no longer be in bondage to sin" (Rom. 6:6). In verse 14 he says that we are not under sin's dominion because we are ~~not under~~ under grace and not under law.

Does Paul mean that law in no sense applies to the Christian? In dealing with an argument or a question, it is often helpful to take the argument and see where it goes. Or take an answer to a question, and see where the answer leads. By seeing where it leads, we may be able to see clearly that it is the wrong answer. On the other hand, seeing where some things lead may enable us to see that they ^{se} are the right answer for they lead to and are upheld by certain truths. Let us take the idea that law in no sense applies to a Christian and see where this idea leads. ~~Remember~~ It would mean that it is impossible for a Christian to sin. Sin is transgression of law. (1 John 3:4). If law in no sense applies to the Christian, it is impossible for a Christian to do wrong. Any thing he can do is right for him to do. There is no law which says thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not worship idols, etc. On the other hand, there is nothing good which he is obligated to do. There is no law which says that shalt love the Lord thy God

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with your entire being; nor is there any law which says that thou shalt love thy neighbor as thyself. ~~now~~ It is right for us to refrain from anything from which we want to refrain and thus we are not obligated to do ~~might~~ good deeds. Those who say that a Christian has nothing to do with ~~all~~ ^{law} at all, are saying that Christians have nothing to do with the will of God. For the law of God is an expression of the will of God. We know that a conclusion is false which says that it is impossible for a Christian to sin; and that ~~therefore~~ he is free to do anything, or to refrain from anything, as he so desires. In this very context the apostle Paul is showing why we should not do wrong, and why we should yield our ~~body~~ members unto God as instruments of righteousness. The entire chapter is pointless if it is impossible for a Christian to do wrong. It is pointless if law in no sense applies to the Christian.

The apostle Paul goes on to make clear again that he does not mean that a Christian is free to do wrong or to neglect the right. He said that we should not sin just because we are under ~~inexplicable~~ under grace and not under law. (Rom. 6:15). ~~Now~~ Would Paul tell Christians in 6:14 that they could not sin, and then tell them in the ~~verse~~ next verse that the should not ~~a~~ sin? Why would this be contradictory?) Paul not only showed that it was possible to sin, but he showed that it lead to bondage and death. (Rom. 6:16).

~~Text from Bible to show Sin is not Grace but bondage~~

What did Paul mean by saying that we are not under law, but under grace? If we were under law in the sense that we had to merit salvation, we would have to do all the law required and we would have to do it all of the time. (Gal. 3:10). Since no one has done this, except Jesus Christ, we would all be condemned by sin if there ~~were~~ ^{was} no grace. Once having sinned, we would come under the condemnation of the law. Sin ~~we~~ would be our master, it would have dominion over us, it would reign over us unto death. (Rom. 5:21; 6:23). However, God's grace makes it possible for the sin to be forgiven and ^{the sinner} to be justified. This sinner is then viewed as if he had not sinned. He is righteous, for ~~his sins have been~~ his sins have been blotted out to be remembered against him no more. Sin's reign or dominion over his life has been broken. It is grace which makes this possible.

If we turn grace into a license to sin, we go back into bondage to sin.

To Go Back into Sin is to Go Back into Bondage

Paul teaches that we should not sin^{just} because we are under ~~him~~ grace and not under law. (Rom. 6:15). Why? "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). Paul is talking to Christians, and he is saying that it is possible for them to fall from grace and to go back unto sin's dominion. If we refuse to walk in newness of life, if we yield our body members as instrumentals of unrighteousness, instead as instrument of righteousness unto God, we are serving sin. ~~(Rom. 6:16)~~ Thus Paul exhorts us not to do this, but to serve God. (Rom. 6:12-13). For do we not realize that the one whom we serve is our master? "...to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). Does Paul emphasize the necessity of obedience? (Rom. 6:12-13, 16, 17-18.)

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Why shouldn't we serve sin? First, because we have been united with Christ. We belong to Him. It is inconsistent with our relationship to Christ. Second, it is inconsistent with our change of ~~our~~ state, ~~which is involved in the first point~~, for us to become alive to sin and dead unto righteousness.

Third, it is to go back into bondage to sin. Fourth, it is to go back into a fruitless life, so far as righteousness is concerned, ~~and to death~~ ^{for its fruits are shameful}. Paul said: "What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things ~~is~~ death." (Rom. 6:21). Some

think that Paul meant that they had no fruit, for the end of such a life is death. ~~Which~~ Of course, ~~however~~ it is true that the sinful life is fruitless as far as righteousness is concerned, but it does have ^{evil} fruit.

~~But~~ ~~which is bad~~. ~~When~~ it may be more likely that Paul is saying that the fruit which they then had ^{was evil} ~~were sinful things~~ of which they are now ^{ashamed} ~~ashamed~~, for the end of those things ~~is~~ ^{was} death.

Fifth,

we should not go back into sin because death is the consequence of such a life.

~~Therefore~~

And this is viewed in the light of the contrasting consequence of the life of obedience. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." (Rom. 6:23).

It must be pointed out that Paul is not talking about our stumbling from time to time. There are various passages of scriptures which show that Christians do sin. ~~What~~ ^{What} are some of the passages which show that Christians sin from time to time, and that they do not live a life of perfect obedience? (1 John 1:8-2:2).) Paul has reference to one's manner of life. He is discussing who is ~~our~~ ^{the} master whom we serve. If we ~~live the life of~~ obeying the lusts of the flesh, and thus giving ~~our~~ ^{our} body members to sin, we are the servants or slaves of sin. (Rom. 6:12-13, 16). If we give ourselves to sin, ~~then~~ if we ~~human~~ "present" ourselves to sin, we become its ~~human~~ slave. (Rom. 6:16). Thus Paul is not saying that because we may sin from time to time that it is impossible ~~a~~ for us to be saved; instead, he is saying that it is possible to give ourselves unto sin, to live for it, and to ~~sin~~ to be lost. But, on the other hand, we do not have to do this; instead we can serve righteousness by serving God.

Sin Does Not Have to Be Served

Paul did not warn them in order to discourage them and to cultivate a spirit of defeatism. ~~So~~ ^{He} is not saying that one must serve sin. And he emphasized this by pointing out that although they had once been sin's servant they had broken that bondage and become slaves of righteousness. This proved that one did not have to be sin's servant. And Paul was grateful that they had broken this bondage, and ^{is} ~~is~~ exhorting them not to go back into it. "But thanks be to God, that when ^{ye} ~~was~~ ye were servants of sin, ye became obedience from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6:17-18). What did Paul mean by the form or mould of teaching or doctrine? Let us ^{go} ~~back~~ back to verses 2-4. In verses 17, ~~and~~ 18, ~~and~~ 2 and ~~in~~ 4 Paul is talking about the same people and the same spiritual realities. In ~~the~~ verses 2-4 he speaks of them

as ones who had been in sin, but had ~~now~~ become people of the new life. They had done this ^{by} ~~in~~ being baptized into Christ's death, burial and resurrection. They had undergone a change of ^{state} ~~sin~~ so that they were now dead unto sin and alive unto righteousness. Is not this the same thing which he is saying in verse 17-18? There he pointed out that they had once been servants of sin. They were, in other words, alive unto sin. They had ~~obeyed~~ obeyed from the heart the form of doctrine. They had then become servants of righteousness. They were, in other words, alive unto righteousness and walking in newness of life. Was obedience involved? Yes, obedience to the form of doctrine. This marked the transition from being a servant of sin, and becoming a servant of righteousness. But in verses 2-4 he show that the transition, from being dead in sin to being alive unto righteousness, had taken place when they were baptized into Christ. Does not this make it clear that the form of doctrine ^{is tied with} ~~was~~ the gospel, ⁱⁿ which Paul ~~preached unto them. ~~xxxxxx~~~~ The gospel which Paul preached was the death of Christ for our sins, His ~~burial~~ burial and His resurrection. (1 Cor. 15:1-5). ^{and Peter} Paul taught that this gospel must be obeyed, and ~~Peter taught the same thing~~ (2 Thess. 1:8-9); 1 ~~Thess~~ Pet. 4:17). How can we obey the death, burial and resurrection of Christ? We cannot go back to His literal tomb, and literally be ^{buried} ~~in~~ it, and raised to a new life. ~~We obey in that~~ We obey that form or mould of doctrine. We obey in that we are baptized into Christ's death, buried with Him by baptism into death, and raised with ~~Him~~ Him to walk in newness of life. Baptism, however, is an act of faith. Without faith it would be meaningless. Thus Paul shows that obedience from the heart is involved, for we obey the form of doctrine from the heart. (Rom. 6:17-18). Baptism is ~~also~~ connected with the death, burial and resurrection of Christ; and without these it would be meaningless regardless of how much faith one had. The eye of faith, enlightened by the word of God, does not view baptism as a meaningless ceremony. Instead, faith sees ^{in it} ~~there~~ an act of faith. It sees obedience from the heart. It sees that ~~when~~ baptism is into Christ's death, burial and resurrection.

Paul thus shows that there is an obedience to the gospel which, for those who are Christians, ^d ~~is~~ is a past obedience. In other words, it is an obedience

which they have already rendered; for they rendered this obedience in coming into Christ--in becoming Christians. As verses 17 and 18 show, they had become obedient in times past, and thus had been made free. And it should be pointed out that no one was said to be raised with Christ who had not been buried with Him by baptism into death. (Rom. 6:3-4). Furthermore, they ~~were not said to have~~ ^{did not} become servants of righteousness until they had obeyed from the heart the form of doctrine. (Rom. 6:17-18).

Is there a present obedience to the gospel? We ~~do~~ ^{can} not go back and repeatedly be buried and raised with Christ. This is once for all. However, there is a present obedience in that we were raised to the new life. ~~We were raised to walk in newness of life,~~ and thus our entire life of obedience to God is a life of obedience to this aspect of the gospel. ~~Furthermore, to go~~ ^{not only} ~~back into sin would be~~ ^{be} contrary to the resurrection to the new life, but also to the death unto sin.

(What does Paul mean by saying that he speaks after the manner of men? (Rom. 6:19)

(What do uncleanness and iniquity in verse 19 mean?

(What is the meaning of sanctification?

(Since we are sanctified by the truth, John 17:17, what does Paul mean by saying "servants to righteousness ~~might~~ unto sanctification"? (6:19).

(In what sense were they free in regard of righteousness when they were servants of sin? (6:20).

(In what sense is their fruit unto sanctification? (6:22)

(In what sense is their fruit unto eternal life? (6:23).

(What are sin's wages? ~~sin~~ (6:23)

(What is the gift of God? (6:23)

(6:23)

(Why do you think one is called wages and the other the free gift? Does it mean that one is merited and the other is not?

(~~Q~~ Does "free gift" mean that man's obedience is not involved? (6:17-18, 16, 12-14).

in mm sin. \rightarrow

The apostle Paul had^s shown that Christians should not continue in ~~an~~ sin, ~~because they are not under the law.~~ It ~~was~~^{is} inconsistent with their change of ~~an~~ state wherein they had^{ve} died to sin and ~~had~~ become alive unto righteousness. (Rom. 6:1-13) 13) This change of state, ~~however,~~^{being} ~~had~~ brought them into a new slavery, ~~in that~~^{are} instead of being slaves of sin, they ~~were~~ now slaves of God. This change ~~had taken~~^{took} place when they ~~had~~ obeyed from the heart the gospel. (Rom. 6:17-18) Therefore, they ~~were~~^{are} obligated to present their members as servants ~~in~~ to righteousness unto sanctification. (Rom. 6:19) Thus Paul has shown that the cross ~~is~~ involved in our change of ~~relationship~~^{relationship}. For they ~~had~~ obeyed the ~~gospel~~^{gospel} from the heart ~~and being~~^{when they were} baptised into Christ's death, burial, and resurrection. (1 Cor. 15:1-5; Rom. 6:17-18; ~~in~~ Rom. 6:2-4)

Separated from the Law

The ones to whom ~~Paul~~ Paul wrote understood the law. (Rom. 7:1) (How long did the law have dominion over man?) (Rom. 7:1) ~~The apostle showed that as~~ ^{as} long as man was under the law he could not be joined to Christ. ~~He~~ ^{Paul} illustrated this by the marriage relationship. A woman cannot be under law to two husbands at the same time. (How long did Paul say the woman was bound by law to her husband?) ⁽²⁾ Rom. 7:29 Paul is here discussing that general law of marriage and not the question ~~as to~~ ^{if} whether or not there was an exception such as Jesus set forth in Matt. 19: Some think that ~~Matt. 19 concerning divorce and remarriage (Matt. 19:1-9)~~ ^{it} was a law during Jesus' ~~time~~ ^{personal} ministry but not a law for the church. However, if ~~Matt. 19~~ ^{it} is not law for the church, it was a useless legislation of Jesus which was never enforced. For it could not have been enforced during his ~~personal~~ ^{personal} ministry. During His personal ministry the ~~law~~ law of Moses was still in force, (Matt. 23:19) ^a and this law allowed divorce for many reasons. (Matt. 19:7-8) Christ's legislation on this matter was far ~~more~~ ^{more} strict than that of ~~Moses~~ ^{Moses}. (Matt. 19:9) The law of Moses ~~was in effect during Jesus' personal ministry~~ ^{was in effect during Jesus'} ~~being enforced in Jesus' personal ministry~~ ^{this Moses} ~~his~~ law concerning divorce and

remarriage was ^{then in} enforced. Thus ^{His} it was not set aside in ~~the~~ personal ministry by Jesus' legislation on the subject. We must not forget that the law did not pass a little bit at a time. All of it was ⁱⁿ enforced until all of it passed. (Matt. 5:17-18). Thus ^{only} the conclusion ^{is that} of the author is that Rom. 7 deals with the general law of marriage and does not mention the exception which Jesus made in Matt. 19:9; but it does ^{not} ~~annul~~ repeal this law of Jesus. For unless Jesus' law on the subject is now ⁱⁿ enforce, it ~~was~~ never was ⁱⁿ enforced, ~~or~~ it could not have been ⁱⁿ enforced during his personal ministry. ^{for it} ~~For~~ set aside the law of Moses on the subject.)

The apostle ~~had~~ ^{now} shows that the ~~man~~ cross was ~~not~~ only involved in our becoming separated from our service to sin and becoming ~~a~~ servants of righteousness. (Rom. 6:17-18) ^{He now points out} But he also showed that the cross made possible our death to the law and our being separated from the law. ^{He used marriage to} ~~With the marriage relationship~~ illustrated this ~~man~~ relationship to the law. A death having taken place, the woman was free from the law so that she ~~is~~ could be joined to another man. (Rom. 7:3) Paul is ~~illustrating the matter of their relationship to the law and shows that they were~~ made dead to the law through the body ~~of~~ Christ. (Rom. 7:4) ³ (In what sense were they made dead to the law? How were they made dead to the law?) If they were bound to God ^{by} under the standard of the law, ~~then~~ ^{then} they were all under the curse. The law ^{placed under a curse} ~~said~~, ~~curse~~ is everyone who continues ~~in~~ not in all things which are written in the book of the law to ~~do~~ them. (Gal. 3:10) ^{But all have} ~~All~~ ~~man~~ had sinned and fallen short of the glory of God. (Rom. 3:23) Thus unless our relationship to God can ^{be} established on some ~~other~~ ^{other} basis, than the law, our situation is hopeless. It is not hopeless, however, because Christ died ~~for~~ for us as the propitiation for our sins. (Rom. 3:25-26) We were made ~~man~~ dead to the law through the body of Christ. ⁱⁿ In other words, through the death of Jesus, ^{now} for our sins. Here it is possible for us to enter into a new relationship to God, ^{We can} and be joined to God through the relationship of ~~man~~ grace rather than through the relationship of the law. (Rom. 6:14)

4) Why were they made dead to the law through the body of Christ? (Rom. 7:4)

5) (Who was ~~man~~ the "another" to whom they were joined? Rom. 7:4)

NOT ALL OF ISRAEL IS ISRAEL (Rom. 9)

(Romans 9, 10, 11)

The gospel is the power of God unto salvation to everyone that believeth. And thus it is God's power for both Jew and Gentile. (Rom. 1:16) (What showed that the Gentiles needed the gospel? (Rom. 1:18-32) How did Paul show that the Jew needed the gospel? (Rom. 2:1-3:20) The apostle had then gone on to show that ~~since~~ neither Jew nor Gentile were able to save themselves, but that they- salvation was through Jesus Christ. He has enlarged upon what this means both with reference to Christ's death for our sins, our acceptance of Christ and our new life in Christ. He then emphasized something of the glory of the salvation which we have in Christ. ^{and the power of the love of God.} The apostle then turns his attention to ~~the Jew and his failure as a nation~~ Israel's failure as a nation to accept the gospel. Why had Israel failed? Did this failure prove there was something wrong with the gospel and its power? Evidently ~~in Israel~~ there were those who argued against the gospel by saying that if the gospel were true, it would have been accepted by Israel. Since Israel had not accepted it as a nation, the reasonable conclusion was that the gospel ^{was} false. The apostle Paul showed that it was not God's fault that Israel had not accepted the gospel, nor was it the fault of Paul, for he had love for Israel and would-- was deeply pained because Israel had not accepted the gospel. (2) Since Paul was guided by the Holy Spirit, by whom Christ also spoke, we know that Rom. 9:1 does not contradict Matt. 5:37. And yet it is a stronger statement than simply- a simple nay or yes. Does not Rom. 9:1 show that Matt. 5:37 is not an unlimited statement?

Is it often true that one passage of scripture may limit or qualify another passage of scripture? Does this emphasize that in order to find the whole truth ^{or} of the scripture in any subject, we must get all of the scriptures that bear on that subject? Or which ^{the} may show that limitations of that particular subject? How do you think that Paul's conscience bore witness with him in the Holy Spirit?

What does Paul mean by being an anathema from Christ? How does Rom. 8:2-3 show his deep concern for Israel? What was his relationship to them in the flesh? Rom 9:3

What are the advantages did he say that Israel had? Rom 9:4-5; Rom 3:1-2.)

← Since God so loved ^{and blessed} Israel, ~~and Israel had had such blessings~~, and since the gospel is God's power unto salvation, why ^{was not} had Israel as a nation been saved?

The apostle Paul now discusses this by showing, first, that not all the physical descendents of Abraham were those to whom the promise was made. Second, that from

Israel's history he shows that it had been a remnant in times past who had been faithful to God and that it was a remnant ^{now} which had accepted the Christ. Third,

he shows that the ~~man~~ Israel's rejection of Christ had been foreseen and foretold by the prophets. (3) Does the word of God hold true; is it steadfast? Heb. 2:1-2 ²⁴

Did Israel's rejection show that the word of God had come to naught? Rom 9:6;

Why did it not prove this, that the word of God had come to naught? Rom. 9:6-7)

NOT ALL OF ISRAEL IS ISRAEL

When Paul said that not all of Israel is Israel he meant that not all the ~~the~~

physical descendents of Abraham were the descendents to whom the promise was made. They were not all the children of promise just because they were able to--

Abraham's seed. (Rom. 9:6-7) ~~man~~ Paul proves this from ^{Israel's} Abraham's history. It

will be observed that in arguing with the Jews, the apostle Paul started with

the Old Testament Scriptures, which they believed to be of God, ^{and} which Paul also

accepted as the word of God; and from these show that they should have accepted Jesus Christ. ^{Paul proved} Now from the history, he shows that the promises of God ^{did} ~~never~~ ^{did}

~~embrace~~ not automatically ~~encompass~~ embrace all the physical descendents of

Abraham. Although Israel was a descendent of Abraham, ~~not~~ the seed of Abraham

was to be traced through Issac. (Rom. 9:7-8) ^{God's} Promises had not been made

because of ^{some one's} the ~~man~~ mighty works of ~~anyone~~ but because of God's own purpose. Thus

not only was the promise through Issac but it was also through Jacob and not

through Essau ~~who~~ even though Essau was a descendent of Abraham ^{and} Issac.

(Rom. 9:9-13) That it was God's choice, and not the works of men ^{whose} ~~that man~~ ^{caused}

merited God to choose them, is evident from the fact that God had selected Jacob

rather than Essau even before they ~~man~~ were born. (Rom. 9:10-13) God loved Jacob

and hated Essau in the sense that he loved Jacob more and ⁱⁿ in the sense that

he selected him rather ^{than} Esau. The term hate sometimes means to love less, for Jacob loved Rachel more than ^a Leah and ^{it} also said that ^{he} thus hated her. (Gen. 29:30-33)

We are to hate our own families in the sense that we are to accept Christ as supreme, ^{and} ^{him} love ^{him} more than we ^{them} love ^{him}. (Luke 24:26-- 14:24-26) We are to love ourselves, ^{for} since we are told ~~to love ourselves as we are~~ told to love our neighbor as our selves. (Matt. 22:39) and yet we are told that we must hate our life? In other words, we must be willing to give our lives for the sake of Christ ~~him~~ if necessary. We must love him more, than we love ourselves. (John 12:25-26)

The fact that God selected Jacob rather than ~~him~~ Esau ^{does not} mean that God's choices, are arbitrarily in that they are utterly unrelated to anything about the individual which ^{whom} ~~he~~ chooses, whether in the present or in the ^{in the} a choice based upon his foreknowledge. God ~~could~~ chose a man because he foresaw that he would be a man, of faith. And yet this choice would not be based upon the man's works of merit because no man has ~~a~~ works of merit. Thus as Liddon said: "The choice is grounded in the will and character of God. But it does not mean that "the free self-determination of God with respect to ~~an~~ capital-- His creatures, is in itself a mere arbitrary caprice. It must, on the ~~other~~ contrary, be in strict harmony with the Eternal Moral Laws of God's Nature with the un-erring Justice and Love which is God. This is not indeed here stated by St. Paul; but it is not denied."

Since ^{not} all of fleshly Israel is the Israel to whom the promises ^{any Jew} were made, ^{it} was contrary to the history of Israel for Israel to argue that a mere physical relationship to Abraham guaranteed them a place in the Messiah's kingdom. A mere relationship to Abraham can never guarantee anyone anything, and thus they could not argue that ^{since} regardless of only a remnant accepted the gospel. (Rom. 11:5) that therefore the gospel ^{was} is false. ^{Isa,} Because the believing portion of ~~him~~ Israel, rather than the unbelieving portion of fleshly Israel was selected by the ~~human~~ Lord in no way nullifies God's word; because God's promises never did indiscriminately embrace all of physical Abraham.

Full

Liddon pointed out "this failure of natural ~~and~~ dissent to secure ~~in~~ which the apostle traces to the earliest history of the theocracy, shows the fundamental unity of the Old Testament and the New Testament on the question of man's salvation and is the ground of the necessity for a new Birth which our Lord and His Apostles insisted upon. (John 1:3; ~~Matthew~~ ^{13:3-6}, 1 Pet. 1:23.)"

Is God unjust? Was God unjust in selecting Isaac and Jacob and the believing portion of Israel rather than ~~in~~ all the physical descendants of ~~Abraham~~ ^{Abraham}-----
Abraham. Just as ~~what~~ ^{what} God ~~says~~ ^{says} is true just so what God does is right. ^SIsrael had to accept the ~~principles~~ ^{principles} set forth by God through Moses when he said, "I will have mercy on whom I have mercy, ~~and~~ and I will have compassion on whom I ~~have~~ ^{have} ~~compassion~~ ^{compassion}." This does not mean that it was an arbitrary choice of God but it does mean that the sovereign right of choice is with God. It means it is not man who wills that brings about the plan of salvation for man ~~had been unable~~ ^{live} to carry out a ~~perfect~~ ^{perfect} life even if he willed a perfect life. (Compare Rom. 8:15-19). Nor had any man run a race so successfully that he had done all that God said and done it all the time. (Gal. 3:10) Therefore, salvation must be based upon the mercy of God ^{and not on what ~~the~~ man has earned and ~~deserve~~ ^{deserve}.} (Rom. 8:16) It is false to assume, as McGarvey pointed out, that "man's conduct regulated God's and that man took the initiative and that God's action was merely responsive." No one had been able to merit salvation and thus no one can claim it as a matter of right. It must be upon the basis of the mercy of God. Abraham had not obtained it by right but through faith, and ~~and~~ ^{and} Moses had received his calling as a matter of the grace of God, thus it is obvious that no Jew had a claim upon God on the ~~man~~ ^{man} basis of right. ^{Thus} ~~So that~~ ^{that} it was his right that God should save him. This does not mean that God in His freedom did not choose to save those who would believe. ^{We} know that He did. For He has revealed it. But this is not the result of our merit but of God's goodness. God's ~~far~~ ^{far} right of choice is also ^{illustrated} ~~illustrated~~ in the case of Pharaoh. (Ex. ~~9:16~~ ^{9:16} Rom. 9:17) As David Brown pointed out Hodge said, "God did not make Pharaoh wicked; He only ^{chose} ~~only~~ ^{chose} to make him good, by the exercise of ~~special~~ ^{special} grace."

and all together unmerited ~~grace~~ grace. David Brown observed, "It was not that Pharoah was worse than others that he was so dealt with, but that his ~~character~~ and ~~position~~ position combined rendered him a fit subject for the display, as on a great theatre of God's righteous displeasure against the dispisers of His authority for all time."

God has mercy on whom He wills but it does not mean that he wills arbitrarily to have mercy apart from the character of the one to whom he shows mercy. In other words ~~he~~ ^{he} has mercy on those who are of the disposition to be ~~receptive~~ ^{re} receptive to His will and hardens those who ~~do~~ ^{do} not. Those who refuse to retain God in their knowledge are judically abandoned to sin and hardening influences (Rom. 1:24-26, 28) The gospel which softens the hearts of some ~~hardens~~ hardens the hearts of those who persist in rejecting it. God hardened Pharoah's heart but Pharoah ~~is~~ ^{Pharoah} also hardened his own heart. Although God called on Pharoah to repent, ~~he~~ ^{Pharoah} hardened his heart and did not do so. (Ex. 10:3; 7:14; 9:7; 8:15,32; 9:34; 1 Sam. 6:6) As McGarvey commented ~~the~~ ^{the} the hardening was the joint work of Pharoah and God, ~~and~~ ^{and} as Pharoah ~~sinned~~ ^{sinned} in hardening his heart, God's part in the hardening was not an absolute, over-mastering act.... God hardened Pharoah's heart by providing opportunity and occasion, as ~~the~~ ^{the} the narrative shows and Pharoah did the rest by improving the opportunity in the service of the devil. The same act of patience forbearance and mercy which softens one heart, hardens another by delaying punishment as we may see every day. The same sunshine that quickens the living seed, rots the dead one. The Jews approved God's course toward Pharoah but resented the same treatment when turned upon themselves, ignoring the natural law that like causes produce like effects. s. God found ~~in~~ ^{Pharoah's} Pharoah's heart hard and used him for his glory negatively. He found Israel hard and made the same negative use of them, causing the gospel to succeed without them thus provoking them to jealousy-- (Rom. 10:19.)" ~~Yidd~~ ^{Yidd}

Sharon
quite
directly
from
his com-
ment
on Rom.

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Liddon pointed out "Pharoah is the chosen contemporaneous historical antithesis of Moses. The ~~Divine rejection~~ Divine rejection is contrasted with the Divine election. Pharoah, like the rejected majority of the Jewish people, stood on his rights. He ~~man~~ claimed to have a right to the possession of Israel and he asserted this right against the Will of God, as proclaimed through Moses. So the Jews of the Apostolic Ages appealed to the position secured to them, as they thought by the Mosaic Law, as against the Will of God revealed by Christ in His Apostles."

Alfred ^{or} thought ^{in note} that in his comments on verse 18, "Whatsoever difficulty there lies in this assertion, that God hardeneth whom he will, lies in the daily course of its providence, and in ~~which~~ ^{that} which we see the ~~man~~ hardening process going on in the case of the prosperous ungodly man. The factus Paten, whether declared by revelation or read in history. But to the solution of it and its reconciliation with the equally certain fact of human responsibility shall never attain in this ~~a~~ imperfect state, however, we ~~may~~ may strive to do so, by subtle ~~a~~ refinements and distinctions." Whiel man cannot fully ~~a~~ understand the ways of God, we ~~think that~~ we can understand that these choices of God are not arbitrary choices. But are choices in harmony with his nature. Thus McGarvey ^{has} observed ^{sp.} ⁴⁰⁰ pointed out "this does not mean that--that mean that God arbitrarily chooses the worst ~~man~~ people upon ~~him~~ whom to shower his mercies and chooses those who ~~are~~ ^{are} trying hard to serve him and hardens them that he may punish him. The point is that, in the absence of any promise or other self-imposing ~~man~~ limitation God is ~~free~~ free to choose whom He will for what He wills. As applicable to ~~an~~ Paul's argument, it means that God's freedom of choice is not bound by a man's judgment or estimation, for He ~~may~~ prefer the publican to the pharisee. (Luke 8:9-14) ~~and~~ and may choose rather to be known as a friend of sinners and ^{than} a companion ~~of~~ of the rulers and chief priests, and He ~~may~~ the hedge-row Gentile to the exclusion of invited ^{by} indiffesent Jews. (Luke 14:23, 24). God is bound by

by His nature to choose justly and righteously but all history shows that man cannot depend upon his ^{debased} sin-debased judgment when he attempts to specify what or whom God approves or rejects. Here we must be guided wholly by His word and must also be prayerfully careful to ^{trust} ~~arrest~~ it." The apostle Paul is not defending God's sovereign power of choice against the charge of an ~~and~~ infidel who rejects the Bible. In this case he is meeting ^{the argument of} Jews who with him hold to the Old Testament Scriptures as being a revelation ~~mg~~ of God. By ^{appealing} ~~appealing~~ to this authority which they held in common the Jewish objector would have to admit the force of Paul's argument for his argument is based on the Old Testament scriptures. ^{A few} ~~he~~ could not repudiate the ~~many~~ ^{argument} argument without also repudiating the Old Testament Scriptures. But if he repudiated the Old Testament Scriptures, he would have to ^{deny} ~~repudiate~~ that God had made any promises at all, ^{either} whether to all of ~~Isr-~~ the descendants of Israel or ~~whether~~ to only a restricted number. *This, on his own logic, he would be denying that he was bound to be blessed by God.*
Is Man Responsible?

An objector might say that if God does according to his will, how can man be responsible for his conduct, for who can withstand the will of God? Therefore why should God find fault with man if it is all according to the will of God which man cannot resist. (Matt. 23:19--- Rom. 9:19) T

The apostle answers, first by saying that God is sovereign and man is to be submissive to God's will. God can according to his ~~own~~ own will, which is the expression of his character, have mercy on those of his creatures on whom he will have mercy and judgement on those whom He will judge. All are His and He is the potter and molds the ~~g~~ clay. Q (Rom. 9:19-23)

The illustration of the potter and the clay has been thought by some to prove that the clay has absolutely nothing to do with ~~in~~ what is made, ^{but} ~~it also~~ all depends on the will of the potter. However, when you go to the Old Testament we find this is not the case. A piece of clay may become marred in the hands of the potter and he may make ^{it} into another vessel ~~a~~ than the one ^{he} which would have otherwise have made. He does it as seemeth to him good. But he was not responsible

for the clay marring in ~~his~~ his hands. (Jer. 18:1-4) The Lord expressly said that He could do with Israel as the potter. However, He pointed out that if He spoke judgment on a nation and the nation repented, he would ~~not~~ perform the evil upon them. On the other hand, if he spoke good upon a ~~nation~~- kingdom and they ~~it~~ then did evil, he would not bring the good upon them. This emphasizes that the clay does have something to do with it. We can decide whether or not we will be submissive to the hands of the potter or whether we will mar in his hands. (Jer. 18:5-12)

^A Thus although Paul in Rom. 9:19-23 is emphasizing the sovereign right of God, he does not deny that the clay has anything to do with the type of vessel into which the ^{clay} ~~clay~~ is made. Thus although Paul, ^{is} ~~is~~ showing that Israel has been rejected, he is not saying this was an arbitrary act of God. For if it had been, ^{why} would the Spirit through Paul have shown that Paul was deeply grieved concerning Israel's condition (Rom. 9:1-4), and why would Jesus ~~have wept~~ ^{weep} over Jerusalem? (Matt. 23:37)

Furthermore, why ^{would} ~~was~~ in the book of Romans which ~~the~~ ^{and blame her condition on her?} refuted the false arguments of the rejectors of the gospel and endeavor to persuade them to accept the gospel, why was it written if man has nothing to do with his salvation?

In the ~~man~~ second, place, Paul emphasized that the clay in this case, Israel, was responsible, for her rejection and ^{thus for} being made into a vessel of wrath. (1) They were rejected because they sought not thoughtful faith, (Rom. 9:32) (2) Because they in the ^{ignorance} ~~in~~ refused to submit to God's righteousness. (Rom. 10:1-3) (3) Israel, ~~however~~, was responsible, for this ignorance. (Rom. 10:17-20) (4) God yearned for Israel and stretched out his ~~hand~~ hands to her but she was disobedient. (Rom. 10:21) ~~him~~ This shows that Israel's condition was not due to an arbitrary act of God but that God's choice ~~man~~ and God's rejection of a people, ^{are} ~~is~~ related to what God foresees to their character and attitude. It is not based, however, on any ~~man's~~ merit of man for all have sinned. But still it is based upon whether or not man is willing to receive and submit to God and accept his mercy.

Israel's Rejection Had Been Foreseen

In further arguing against the assumption that Jesus ~~man~~ could not be the

Christ and God's word was void, unless all of Israel accepted the message, ~~The~~
~~apostle~~ ~~mm~~ Paul showed ~~mm~~ that the ~~purpose~~- prophets of Israel themselves
 had recognized that ~~they~~ many of the people would be hardened, ~~and~~ ~~mm~~
 and rejected, ^{but that} while the Gentiles would be receptive to the message and be
 accepted by God. Thus through Hosea God had said, that a people who ~~are~~ ^{had} not
 been his people, would become his people. (Rom. 9:24-26) God also showed that
 there would be Israelites ^{also} but as so often in Israel's history it ~~mm~~ would be
 but a remnant. ^{remnant} Isaiah had prophesied that a ~~remnant~~ would be saved. This implied
 that the nation as a whole would not be receptive to the message, at least when
 it was first proclaimed. (Rom. 9:27-29)

^{why} Why Some Accepted and Some Rejected the Message

~~The Gentiles had not been under the law and had not endeavored to live by its~~
~~righteousness. However, Paul said mm the Gentiles he speaks of course of those~~
~~who accepted the message had mm received the righteousness which is of faith.~~
 Why had they received it? Because they sought it through faith. Why had Israel
 not received it? Because she had not sought it by faith but works of merit. Thus
 she had stumbled. ^{But} ~~However,~~ those who believed on H'm would not be ~~mm~~ put to shame.
 (Rom. 10:30-33)

Although the discussion continues into the 10th and 11th chapters, what ~~mm~~ we
 have seen in chapter 9 is sufficient to enable us to understand that Israel's
 rejection of the Christ did not mean that the Jesus was not the Christ. Paul has
 shown this from several lines of evidence. First, not all of ~~them~~ physical
 Israel is ^{the} Israel to whom the promises were made. This established by the fact
 that God had chosen Issac and Jacob, although there were others who were descendents
 of Abraham according to the flesh. Second, that it was God's ^{sovereign} ~~sovereign~~ right
 to ~~make~~ ^{choose} choice as He saw fit. Man cannot dictate to God. Third, the ~~mm~~
 prophets had foreseen the rejection of Israel as a people and the ~~mm~~ acceptance
 of the Gentiles who came into Christ through faith. The history of Israel had
 often been one in which only a ~~mm~~ remnant was faithful. Just now it was ^{but} a remnant.

who was faithful. (Rom. 9:27; 11:5) Fourth, that God's choices are not arbitrary
choices unrelated to his character, and the attitude of those whom he chooses, is
evident from the fact that God did not accept those who were in rebellion
but ^{are aware} those who sought the righteousness which is of faith. Those ^e who ~~stumble~~ ^{fell}
stumbled because they refused to believe in the Christ, but ^{those} ~~he~~ ^{who} who did
believe in Him would not be put to shame.

LESSON

PAUL'S HEART'S DESIRE FOR ISRAEL (Rom. 9-10)

(Romans 10)

Although there ^{not} were Jews ~~who~~ thought ~~that~~ he was a traitor to Israel, because he had accepted Christ, Paul was greatly concerned for ~~the people~~ of Israel. Both because of his kinship to them, and their zeal for God, ~~w~~ he was deeply pained because they had not accepted Christ. (Rom. 9:1-3; 10:1-2).

(How did Paul express his concern for Israel? Rom. 9:1-3; 10:1-2) He not only prayed for their salvation, but he also ^{tried hard} worked to get them to accept the gospel (Rom. 10:1-2; 1:14-16).

2. (Should we have specific people for whom we pray that they may accept the gospel? 3. Are our prayers as sincere as they ought to be if we pray for something and refuse to do what we can about it ^{when} there

^{there} is ^{some} anything we can do besides pray?) Israel ^{realized that she} needed salvation or justification, ~~and she realize this,~~ but she did not realize the true way of salvation.

Don't Capitalize

ISRAEL'S GUILT

Although God wills that men may be saved, (2 Pet. 3:8, 9), and although Paul's desire or will was that men including Israel be saved (Rom. 10:1) ^{in salvation} the will of man is involved and Jesus said of those that rejected him, that they were unwilling to come. (John 5:40; Matt. 23:37). Paul has shown that Israel was guilty of rejecting the Messiah. They stumbled at the stone of stumbling which was Christ. (Rom. 9:32, 33) Before enlarging further on Israel's guilt, the apostle Paul expressed his great concern for them. Paul testified to the zeal of Israel for God. (Rom. 10:2) ⁴ Even though we disagree with people, should we acknowledge what we can commend about them? (Rom. 10:2) (Was Israel responsible for her ignorance? (Matt. 13:14, 15) Is zeal important? Is zeal sufficient? ^{or} is knowledge also necessary? (Rom. 10:2)) However, zeal should be according to knowledge for individuals who fervently believe a thing is wrong will work diligently to ~~man~~ spread that which is wrong. Thus Israel in her ignorance of God's righteousness sought to establish her own righteousness and thus did not submit ^{herself} themselves to God's righteousness. They sought to establish their own righteousness in that they sought to be righteous by ^{the} works of the law. (Rom. 10:31-32) Thus they rejected the Christ when he came (Rom. 9:33)

God's Righteousness

Sometimes the expression 'God's righteousness' refers to the fact that God ~~Himself~~ Himself is righteous. (Rom. 3:25-26) However, in this- other cases it refers to God's way of making men righteous through Jesus Christ. In Rom. 10:3 the apostle ^{refers to} means God's way of making men righteous. This is ^{evident} shown from several things. First, Israel was ignorant of the righteousness of which Paul speaks; but Israel was not ignorant of the fact that God Himself is righteous. She never denied this. Thus God's personal righteousness is not that of which Israel was ignorant ^{and} thus not that of which Paul here speaks. Second, ^{the} righteousness of God of which Paul speaks here is one to which men can and should subject or ~~man~~ submit themselves. We do not

submit to God's personal righteousness, ^{But God} although ~~He~~ being righteous, ~~He~~ calls
 on us to ^{be} righteous, ^{and} but we can and should ~~in~~ submit ourselves to God's way
 of making men righteous. Third, the context both in the passages ~~in~~ that
 go before and the passages that come after Rom. 10:3 show that Paul is discussing
 not ~~God's personal righteousness~~ but how God makes men righteous. ^T
 Thus the apostle ~~in~~ speaks of the Gentiles attaining to the righteousness
 which ~~is~~ is of faith, but Israel had not attained to it because ~~she~~ she
 sought it not through faith but by works. (Rom. 9:30-31) Furthermore,
 after Paul spoke in Rom. 10:3 of God's righteousness, he then went on to
 contrast the righteousness which is of the law (Rom. 10:5) ⁵ with the
 righteousness which is found through faith. (Rom. 10:6-17) ⁵ And immediately
 after he ~~had~~ spoke of Israel's failure to submit herself ~~in~~ to God's
 righteousness, he said, ~~that~~ "For Christ is the end of the law unto righteousness
 to everyone that believeth." (Rom 10:4) The word for "end" ~~does~~ according
 to context ^{has} have such ~~meanings~~ meanings as the fulfillment, the object or the
 purpose ~~or~~ or its/ literal meaning of ~~determination~~ determination. -It-i---
 Christ is the fulfillment of the law in that it was typified ~~by Him~~ Him ^{and}
~~in~~ His work and ~~He~~ fulfilled it. (Matt. 5:17; Heb. 7:18-19) The aim or
 intention ~~of~~ of the law also was to make man understand his/ sinfulness
 and his need of the savior. However, in this context, the word end seems
 best to convey the idea of termination. ~~Because~~ Paul is speaking of how
 God makes men righteous and he is contrasting righteousness through
 Christ with righteousness ^{through} to the law. Thus the ^Cinternational critical
 commentary suggested "law as a-principle method or ~~principle~~ principle of
 righteousness has been done away with in Christ." (How was the law done
 away in Christ? Eph. 2:15, Col. 2:12-14) Thus Liddone ~~pointed~~ pointed out
 the reason which is given for the statement that the Jews did not submit

to God's righteousness is that they did submit to the ~~Mosa~~ Mosaic law and not to Christ. And the law as an instrument^{ment} for attaining righteousness has ~~ended~~ ended in Christ." So Israel in her ignorance, thinking that she could do the righteousness of the law and live thereby, (Rom. 10⁵) ~~led her to~~ refuse to ~~submit~~ submit to God's righteousness which is found through faith through the Lord Jesus Christ. Christ, however, had terminated the law and ~~had~~ brought in salvation through faith in Him and His gospel.

However The law had not ~~im~~ only shown ~~man~~ the need for gospel but had also prophesied the gospel, and thus ~~a~~ the apostle Paul wrote "Rom 3:21-22" *quote*

Man Can Hear and Respond

God's way of making men righteous through Christ involves a man's acceptance in faith of the gospel for the salvation is for those that believe. Man is not passive in this salvation for man not only can ~~he~~ but should hear the word of the gospel believe it and obey it. There are those to whom this seems too simple, or who want something ~~some~~ mysterious that man cannot really have anything to do with ~~him~~ his salvation. Although man cannot merit salvation, although he is not ~~an~~ equal partner with God in salvation, yet ~~he~~ must work with God in his own salvation. The ~~ri~~ ~~is~~ ~~he~~ Paul personifies the righteousness which is of faith and has it to tell us that this way of righteousness does not demand that we perform some miracle of ascending to heaven to bring Christ down, Christ has ~~already~~ ~~to come~~ ~~earth~~ *come* already *manifested* in the flesh in the ~~first~~ first century. And through his life and death ~~made~~ ^{he} possible the abolition of the law and the bringing in ~~of~~ of salvation. Furthermore, the righteousness which is of faith does not say that ~~we~~ ^{we} should go into the abyss or the ~~andean~~ ^{hadan} world and bring Christ up from the death. There is no need for this because Christ ~~im~~ has already been resurrected from the dead. W

What, then does the righteousness which is of faith say? It says that it is through the word of the gospel that we are saved. This gospel of course is not an impersonal system of principles but is centered in the person the Lord Jesus Christ. It involves certain truths but these ~~mm~~ truths are truths that relate to the person of Jesus Christ. ~~mm~~ Without Christ we could not be saved. For ~~we~~ we are not saved by an abstract set of principles but by a person, Jesus Christ our Savior. He saves us of course, through His gospel. ~~mm~~ The Roman Christians knew this for the word had been heard and believed by them. This word of faith had been preached by the apostle Paul and it was *even* now ~~them~~ in their mouth and in their heart. This word of faith leads ~~up~~ *men* us to respond to the gospel. It has the power to ~~gm~~ produce faith. (Rom 10:17). It leads ~~mm~~ us to ~~a~~ confess the Lord Jesus Christ with our mouth. [Was the presence of the word in ~~mm~~ their heart prophesied by Jeremiah? (Jeremiah 31:33)]

When the word of God falls into ~~a~~ good and honest hearts, ~~Luke 8:11-14~~ it produced faith. *Luke 8:11-14* (Rom 10:17) This faith is not merely faith in Jesus Christ as the Son of God and ~~his~~ *our* Lord; but also *the belief* that ~~mm~~ He died for our sins and that God raised him ~~mm~~ *from* the dead. (What are some of the things that are said in the Bible concerning the heart? *Shm leave a long blank* Give some scriptures.)

(What is the misconception that some ~~mm~~ people have ~~a~~ concerning the Biblical heart?)

The apostle Paul mentioned confession with the mouth before ~~mm~~ he mentions faith in the heart. Obviously we cannot confess faith in Christ unless we previously have *faith* in our hearts. As to why he put confession before faith, Paul did not say. However, I think it is ~~a~~ evident from the context that he has already spoken ~~mm~~ of faith being in the heart. (Rom 10:8) *He* and then ~~he~~ goes on to show that salvation *includes* is based on confession with the mouth that Jesus is Lord, and belief ~~mm~~ in the heart that God raised him from the dead. In verse 9 Paul is ~~proceeding~~ going ~~g~~ from the outward expression (confession with the mouth) to the inward ~~mm~~ condition which lead

to the expression, ^{on this} and in verse 10 he enlarged by emphasizing that with heart man believeth unto righteousness and with the mouth confession is made unto

salvation. ^{about} Does not Rom. 10 show us something of the Biblical heart? ~~That~~ ^{is}

the word is in the ^{heart?} ~~heart~~ (10:8) ^{10:8} that belief is in the ~~heart~~ ^{heart} (10:9) and ^{is}

thus ^{the} that faith which comes by hearing the word of God is ~~one wherein the~~ ^{produced}

^{the} word ~~reaches~~ ^{reaches} the good and honest ~~heart~~ ^{heart} and ~~bring--~~ ^{bring} leads to faith.

(John 20:31, Rom 10:17) ←

^{John 8:11-14} Paul emphasizes that this salvation through faith is ~~one which~~ will not

lead us to be put to shame. (Rom. 10:11) ^{Why} do you think that ^{whoever}

believeth on ~~Him~~ shall not be put to shame? He also ^{emphases} that this

salvation is for Jew and Greek, and ^{There} ~~and~~ there is no distinction between the

two, ^{for} in that Christ is the Lord of ~~both~~ ^{both} and that ~~He~~ ^{He} is rich unto all them

that call upon him.

10
CALLED

"Rom. 10:12-17" The word call Man must call upon the Lord ^{although} but salvation ^{(Rom. 10:12-17) How does} do ^{not} have its source in man. ^{must} Thus ^{how is it} how is it that man can know that he should call upon the Lord and how he is to call upon the Lord? Paul ^{shows} ^{Faith} that faith is ~~man~~ necessary if one is to call on the Lord. ~~Unbelief~~ Unbelief cannot appeal to Him or summons Him to our aid in our time of trouble. ^{However,} But men cannot believe in Him if they have not heard. (Rom 10:14,) ~~Because~~ Faith comes by hearing the word of God. (Rom. 10:17) They cannot hear, ~~however,~~ unless, someone teaches them. But someone cannot teach them unless there is a message from God. God had to send ~~him~~ His inspired messengers with His message, ~~for~~ otherwise man could not call on the Lord because there would be no message from God. The Spirit, ~~not man, in his natural view~~ of things, ~~not man in and of himself,~~ knows the things of God. The Spirit ^{spirit} has revealed these things through inspired ~~man~~ men. (1 Cor. 2:8-13) If men are to call on the name of the Lord they must first be summoned ^{ed} or ^{invited} ~~or~~ be called by God himself. Or invited, Thus we are told that the promise is for as many as ~~the~~ the Lord our God shall call. (Acts. 2:39) How does God call us? God calls us through the gospel. (2 Thess. 2:14) This is the gospel which He reveals to certain inspired men and which we learn today from their written word. But even though God calls us through his gospel, unless we respond we cannot be saved. Therefore the apostle Peter told the people on Pentecost that it was necessary for them to call on the name of the Lord. (Acts 2:21) And Ananias told Saul to arise and be baptized and wash away his sins calling on the name of the Lord. (Acts 22:16) What does it mean to call on the name of the Lord? The "name" refers to ^{the} ~~him~~ Lord in his revealed and word-- character and work. To call on Him is to appeal to him in His character as Lord and Savior to save us from our sins and to be the ruler of our lives. We call however, in the way that God has ordained How is this?

The apostle Peter ^{had} told the people on Pentecost to call on the name of the Lord ^(Acts 2:21). When they were pricked in their hearts and wanted to know what to do.

^{he} He did not tell them to call on the name of the Lord, but he did tell them what to do to be saved. Thus in essence ^{that} he was telling them what it meant

to call on the name of the Lord. For ^{But specifically what} calling on the name of the Lord was essential. What ~~did~~ did he tell them to do? "Repent ye, and be baptized,

everyone of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38) ^{When} Thus

when they did this they were calling on the name of the Lord. In other

words, ~~namely~~ with their heart, they believed unto righteousness, and from ^F

Rom 10:10 and from this same heart of faith they not only confessed their faith in Christ (Rom. 10:9-10) but they ~~were~~ also obeyed the form of doctrine in that they were buried and raised with Christ. (Rom. 6:2-4, 17-18).

Thus it was ^{that} they ~~appeal~~ appealed to God through the blood of the Lord

Jesus Christ to save them from their sins. Having thus ~~been called on the~~

~~name of the Lord~~ and ^{those} having thus been called by the Lord and thus having

called on the name of the Lord, they became the called. Those who were ~~summoned~~ summoned ^{and} or ~~from~~ separated from the world. (Rom. 6:1-8; Jude 1)

Their calling was one which ^{also} involved a life of submission to God. (Eph 4:1;

1 Tim. 4:7; 1 Pet. 1:15; 2:21; 1 Cor. 7:15; Col. 3:15; Phil. 3:14; 1 Tim 6:12)

no up
ISRAEL DID NOT HEAR

Although the glad tidings had been proclaimed ~~yet~~ all did not respond to it. Isaiah had foreseen the rejection by the nation as a whole of the gospel and thus he said, "Lord, who hath received our report?" (Rom 10:16) ~~But~~ They should have had faith for they had heard the word. The word had gone out unto all the Israelites so that they were without excuse. Israel did know in that she had heard the gospel, but she did not know *in the sense of knowing that the gospel is* ~~in that~~ seeking to establish her own righteousness she did not subject herself to the righteousness of God. Although there were Gentiles who accepted ~~him~~ *Christ* (Rom. 10:10; 9:30-31) *True* the Israelites ~~were~~ *was* as a nation a disobedient people. God stretched forth his ~~hand~~ hand unto a disobedient and gainsaying people all day long. This indicated the persistancy *? persistency?* ~~for~~ of God's concern for them. (Rom 10:21) ~~these~~ *But* who rejected Him were cut off because of unbelief. (Rom. 10:20) *in*

ms copy

HAD GOD ARBITRARILY REJECTED THE NATION OF ISRAEL?

Had ^{he} rejected the Israelites as a nation? ^{So} that no Israelite could be saved. The apostle Paul emphasized that God had not cast off Israel. He had not repudiated her. First, Paul was an Israelite and yet he was a Christian. If ~~had~~ God had rejected Israel as a body of people, indiscriminately of their condition, Paul could not have been a Christian. (Rom. 11:1) Second, Paul showed that in times past the nation as a whole had been in apostasy but that a remnant had been faithful to God and in them the nation itself was as it were, preserved. Although ^{Elizah} ~~Elizah~~ did not know that ~~others~~ were faithful there were at least 7000 others. (Rom. 11:3-4) ^(What is the Elizah-complex?)

17. Do we have to know who the Christians were down ~~thru~~ through the ages in order to know that God ~~is-a--~~ has always had some who have "not bowed the knee to ~~idols~~ ^{Paul?} ~~idols~~" Paul then showed that ~~just so~~ even so "then at this present time also there is a remnant according to the election of grace." (Rom. 11:5) It was of grace and not of works (Rom. 11:6) ^{(By s} salvation being of grace does Paul mean by grace alone? If ~~he did then~~ ^{so, would not faith} ~~he could not have been by faith?~~ ^{be exclude?} (Rom. 10:9-10) ~~It was not of works~~ in that it was not by works of merit although ~~ma~~ works of faith ~~were~~ necessary. These works, however, do ~~ne-earn--~~ not earn our salvation but ^{are the} ~~means~~ whereby we receive the grace of God.

The election was made up of the remnant who had accepted the gospel. (Rom. 11:5; 11:7) This did not ~~mean~~ however, that God had decided that certain ~~one~~ ones should be ~~is~~ saved and certain ones should ~~not~~ be saved ^{he saved} regardless of what they did or didn't do or believed or didn't believe. But ^{But they had to} they were elected through the gospel, and if they called on the Lord, they were called through the gospel and they called on the Lord in faith, they would be saved. Thus they were part of the election. God ^{is} ~~is~~ we can say, had predestined that the obedient be saved but He has not predestined that John Jones should be obedient and John Smith disobedient.

Why Had Israel Not Obtained Salvation

We must not overlook the fact that often several things may be true ^{about a matter} concerning ^{There are several things that are true about Israel's rejection} First, Paul had already shown that Israel had ^{failed to obtain salvation}

not sought salvation ~~from~~ through faith but had sought it through works. She had stumbled because of her unbelief. We know that it was through unbelief she stumbled because if she had believed on Christ that she would not have been put to shame. (Rom. 9:30-33) Second, Paul had shown that they had heard but that they had been gainsaying and disobedient. (Rom. 10:17-18, 21) Thus it was because of their unbelief that they were cut off. (Rom. 11:20) Third, Paul now shows that God had a hand in the matter in that He had given them a spirit of stupor. (Rom. 11:8-10)

This did not mean, however, that God gave them such a spirit regardless of their attitude. They were not humbly seeking the will of God ^{with} ~~and~~ a poverty of spirit. ^{and} God arbitrarily gave them a spirit of stupor. Instead, this was given to those ^{who} ~~who~~ had as Jesus showed and Isaiah prophesied, closed their eyes and ears; lest they should hear, believe and be ~~man~~ saved. (Matt. 13:14-15) God may be said to do that which He does through His laws. Thus for example, through Jeremiah He said, I will bring evil upon this people. But how was He going to bring evil upon this people? He said, even the fruit of the their own ~~man's~~ ^{Thought} ~~man's~~ soil

^{for} because they had not ~~harkened~~ ^{and} to His word and had rejected His law. (Jer. 6:19).

Thus God is ~~ad~~ ^{and} to send strong delusions to those who do not love the

truth and who take pleasure in unrighteousness. (2 Thess. 2:10-12) ^{And Paul told}

~~and~~ Timothy that those who had itching ears heaped to themselves teachers

~~from~~ after their own lusts. and turn away their ears from the truth unto fables.

(2 Tim. 4:3,4) A condition of spiritual blindness ~~if-the~~ is the penalty for

those who continue in "indifference to grace and light."

Israel had rejected God and God rejected Israel. However, God was willing to receive any who would turn to Him. They were cut off because of their unbelief, and they could be grafted in through faith any time they turned to the Lord. (Rom. 11:20-23). Thus Paul sought through the gospel to bring them to faith in Christ and thus to salvation. (Rom. 10:1; 11:14).

More than once in the Roman letter we can realize the truth of Peter's statement that there are some things in the writings of Paul which are difficult to be understood. (2 Pet. 3:16). The eleventh chapter of Romans contains some things that to this writer, at least, are not easy, ~~to be understood~~. However, Peter did not say that the hard things ~~which~~ ^{are} impossible ~~of~~ ^{to} understanding; ~~and~~ thus we are encouraged to study. However, we must be on our guard lest we imitate those who twist both the easy and the hard scriptures to their own destruction. (2 Pet. 3:17). It should be our desire to understand what God has said. We want the Scriptures to mean what they mean, and not what ~~we~~ ^{some} might try to wrest, twist or torture them into meaning. ~~The fact that some things are hard, should be additional incentive for us to bear with one another in our study of these passages; and, of course, we ought always to be long~~ Of course, we ought always to be longsuffering with one another, but perhaps the fact that some things are hard will give us additional incentive to bear with one another in our study of these passages.

God can Overrule

God has the power to overrule. The word which is often used for this is

pro

"providence". The word originally meant to foresee and to provide. God, working behind the scenes and without miraculous intervention, can work for the good of His kingdom. Although we are not to do evil that good may come (Rom. 3:8), God is able to overrule what men mean for evil and to bring out of it good which they never intended. Thus what Josephus' brethren meant for evil, God overruled to make possible the deliverance of Jacob and his family from famine. This, of course, did not excuse their conduct, but God did bring forth results which they did not foresee. (Gen. 45:5; 50:20) God had overruled in the affairs of men. (Gen 45:7,8). He can make the wrath of man praise Him (Psa.76:10); and thus He could use Assyria, who never intended to be God's agent, as an agent ^{10:} of punishment for Israel. (Isa. 10:1-13). When God had accomplished His purposes on Israel through Assyria, He punished Assyria. (Isa. 10:12-19). God worked through a human decree to fulfill Micah's prophecy. (Lk. 2:1-11; Micah 5:2-3). God even overruled the rebellion of Israel, and the weakness of Pilate, so that their crucifixion of Christ was the death of Christ for the sins of the world. ~~When Jesus referred to God's overruling power in John~~ Jesus referred to God's overruling power, ~~in this situation,~~ in his conversation with Pilate. (John 19:10-11). God who can overrule even in the affairs of pagan nations (Acts 17:26-27), overruled Israel's rejection of the gospel so that it resulted in a quicker and greater spread of the gospel. (Rom. 11:11-12).

God's providence does not absolve man of his responsibility to act, nor does it relieve him of his responsibility for his actions. Although we do not know how God is able to overrule, and to work behind the scenes, we believe it. However, God's providence is not to be used as an excuse for our neglect of our duty.

Did God Keep Israel From Believing?

"God gave them a spirit of stupor," ~~but~~ ^{Was} this done by a direct intervention of God, or was it done through the ~~working~~ ^{working} of God's moral and spiritual laws? Was Israel longing to be awake spiritually, but God put her to sleep? God is said to do what He accomplishes through His agents and instruments. Men are taught of God (John 6:44), but through the gospel. (Matt. 28:19-20; Rom 10:17). God's laws are also God's instruments, and He may be said to do what is accomplished through His laws. Thus He told Israel: ^{Typist Turn to American S. V and type verse 18 also.} "Hear, O earth: behold, I will bring up evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words; and as for my law, they have rejected it." (Jer. 6:18-19.) The evil was to be the outcome of their thoughts. In some case, God brought a judgment on them because of their thoughts. Through His overruling power He brought against them a pagan nation. (Jer. 6:21-26) ~~There~~ ^{is} also a judgment of God on people in that the fruit which their thoughts produce brings evil to them. The reaping from sowing to the flesh is destruction. (Gal. 6:6-7) Because they wanted a reprobate form of life, God gave the Gentiles "up in the ~~in~~ ⁱⁿ lusts of their hearts unto uncleanness, that their own bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen."

~~(Romans 1:24-26)~~

"For this cause, God gave them up unto vile passions..." (Rom. 1:24-26)

Those who have no love for the truth and who take pleasure in unrighteousness receive a strong delusion. (2 Thess. 2:10-12). This does not mean that God personally commissions false teachers to mislead them. It does mean that their hearts are tuned in for falsehood and unrighteousness, and thus they do not receive truth but delusion. It is God's spiritual law that those who do not love truth will receive error. Thus Paul said: quote 2 ~~Tim~~ ^{Tim}. 4:3-4).

God gave Israel a spirit of stupor because of her rebellion against God. It is a law of spiritual life that he who refuses to ~~awake~~ ^{listen} to God's word will go to sleep spiritually and not hear the word of God. *As Lord put it? p. 351*

~~Rom. 10 and 11, after material on directly~~

Paul showed that hardness of heart was not a new thing in Israel. More than once the nation as a whole had rejected God and His prophets, and more than once it was only a remnant which was faithful. The ^{re} was an "election", and there was "the rest" who were hardened; "according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day." (Rom. 11:7-8). As James R. Boise pointed out: "What we now witness, says Paul, is nothing new. It began long ago, and has been continued to this very day. We may best understand what is said in this verse if we remember that this terrible spirit of torpor was punitive, sent as a punishment for sin. It is only by keeping this thought in mind that we gain any ~~a~~ just conception of God's dealings."

David, the great type of Christ, had pointed ~~mm~~ to God's judgment ~~mm~~ them. (Rom. 11:9-10). Liddon commented that: "It is not altogether a typically-prophetic Psalm; David here, as in Ps. xxii (which with Ps. lxxix is most frequently quoted in the New Testament with reference to Christ's sufferings), loses his own individuality in that of the Ideal Holy Man under persecution who became concrete in Christ. As such David identifies himself in vers. 23, 24 with the Divine Mind in respect of his persecutors; and he utters the curse, which Absolute Justice, as distinct from any private feelings of revenge, would prescribe. In this, as in Ps. cix and Ps. cxxxix. 21 'Do not I hate them, O Lord, that hate Thee?' the Psalmist regards the enemies of the Theocracy as his own, and his own enemies as enemies only so far as they fought against the Divine order of the world. The imprecations, therefore, are only the form which 'Thy Will be done' necessarily assumes in the presence of aggressive evil. They are a prayer that the Divine Justice might be revealed in action for the protection of the cause of Truth and Righteousness against its enemies. So far as they from being 'peculiar to the moral standard of Judaism,' that they are, as here, deliberately adopted by the ~~p~~ inspired teachers of Christianity. Were they indeed the language of mere human passion, they would be very alien from the Christian spirit; but, in truth, they

rank with the sterner sentences of our Lord and His Apostles, as utterances of the penal Justice of God. Cf. Gal.i.8,9,etc.†" Since they closed their eyes to the light, and choose to walk in darkness, it was right to ask that God's law of sowing and reaping be upheld and that they ~~reap~~ reap as they had sown. (Gal. 6: 7-8).

Israel's Fall

Israel's fall was her own fault. She had refused to listen to the pleas of God. (Rom. 10:21). Not because of a lack of God's concern, but because of their unbelief, they had been cut off. (Rom. 11:20). (What in Rom. 11 shows the possibility of apostasy? (11:20-23). God may overrule for good, that which men do through their own sinfulness. (What scriptural proof is there for the statement that God may overrule for good that which men do through their own sinfulness. Gen. 45:5; 50:20; Isa. 53; John 19:10-11). This does not mean that we are justified in sinning, but it does mean that God can work behind the scene, when he so wills, and bring out results which man neither ~~never~~ intended nor foresaw. Was it God's purpose that Israel's stumbling would result in the ~~innumerable~~ fall of Israel so that no Israelite could be saved, and that no good could come out of it. Did God, because of Israel's sins, judicially harden her without any purpose of God being worked out thereby? ~~Yes~~ Paul's answer is, No. Without telling us exactly how God can work behind the scenes, and overrule to work out His purposes in spite of and even through the rebellion of men, Paul affirms the fact that God does do so. Since we believe in God, we accept this fact; regardless of whether we can understand how ~~gm~~ God does it. Faith does not have to know how God does a thing in order to accept a Biblical statement that God does it. If God reveals the ~~h~~ how, faith accepts the how; but faith does not reject the fact ~~on~~ which God affirms because it cannot understand the how, or the how has not been revealed.

Rom. 11:11-

D.V. ~~WORK ALL THIS UP INTO LESSON ON "SO ALL ISRAEL SHALL BE SAVED"~~

As Lard put it: Rom, 351.

God Wanted to Save them.

It is evident that God wanted to save them. Thus Paul was a debtor to preach the gospel of salvation to the Jew first (Rom. 1:16). "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: ~~Whosoever~~

call upon him: ~~For~~ for, Whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:12-13). God's willingness to save Jews is evident in the fact that He saved Paul and a remnant. (Rom. 11:5-6.)

The great commission was for all the nations. (Matt. 28:19-20). In fact, it began in Jerusalem. (Lk. 24:47; Acts 1:8), and thus was first preached to Jews. (Acts 2:5). And Peter said: Acts 2:36). They wanted to know what to do, and Peter not only told them what to do but exhorted them to do it. Around three thousands received his word and were baptized that very day. (Acts 2:37-41). And later Peter said, quote Acts 3:26. In Antioch in Pisidia Paul addressed Jews on the sabbath day saying: "Men of Israel, and all ye that fear God, give audience." (Acts 13:14-16). The next sabbath a large audience gathered. quote Acts 13:44-47).

Stephen blamed Israel for her rejection of Christ. quote Acts 7:51-53. This is in harmony with Jesus' statement that He wanted them to come to Him, and had extended the invitation of whomever they would not. (Matt. 11:28-30; 23:37; John 5:40).

^{The fault was with}
The Roman letter made it clear that ^{who} Israel had not sought ~~the~~
righteousness in the right way. She had sought "it not by faith, but
as it were by the works of the law." (Rom. 9:32). They had not submitted
themselves to God's righteousness; (Rom. 10:3); because of their ignorance, for
which they were responsible ^{since} ~~for~~ they had closed their eyes and ears. (Matt.
13:15; Rom. 10:4). God's ~~g~~ is full of grace, but His grace can be resisted,
~~throughout the history of Israel~~

for "as to Israel he saith, All the day long did I spread out my
hands unto a disobedient and gainsaying people" (Rom. 11:21). God did not "cast
off" Israel, but "because of unbelief they were broken off" (Rom. 11:1, 20). Quote
Rom. 11:22). God is willing to save them, for Paul said: "Quote
Rom. 11:23.

Whatever this chapter teaches concerning Israel, it ~~is~~ is dealing with salvation and not with a national restoration of Israelites to Palestine. However many Jews may or may not go to Palestine has nothing to do with ~~them~~ for salvation, Paul's discussion. Coming into Christ, and not going to Palestine, is Paul's message to Jew and Gentile. Possessing faith in Christ and holding to the heavenly hope, ~~and~~ not possessing the land of Palestine is Paul's desire for Israel. This is made clear ~~by~~ the following scriptures; ~~which~~ ^{which are} all of them taken from Romans.

Salvation from Sin and not Restoration to a Land

The theme of Romans is ~~that~~ ^{which} the gospel is the power of God unto salvation; to the Jew first and also to the Greek. This gospel ~~was announced~~ ^{which} God ~~had~~ "promised afore through his prophets in the ~~holy~~ holy scriptures," ~~and~~ Paul's apostleship, as well as that of the other apostles, was to proclaimed (Rom. 1:13-15). Paul had to preach it, for he was a debtor to all, both Jew and Greek to all nations "unto obedience of faith" (Rom. 1:24-26). ^{then} The message of salvation implies that man has sinned. Since the gospel is for Jew and Gentile (Rom. 1:14-15) it is evident that Jew and Gentiles have sinned. Thus Paul emphasized first that the Gentiles had sinned. (Rom. 1:18-32), and ^{then} that the Jew had also ^{perished} (Rom. 2:1-3:19). And thus it was that Paul "laid to the charge both of Jews and Greeks, that they are all under sin" (Rom. 3:9).

Man cannot be saved through his own merit, for ~~the sinner does not merit~~ when judged by the law of perfect obedience everyone is condemned. No Jew, for example, had done all the law required, nor had he done it all of the time. Thus he was under the curse. (Gal. 2:10). The law which made him conscious that he was a sinner could not be that which declared that he was free from sin. (Rom. 3:20). Salvation is not through merit but through the grace of God. Apart from the law, but prophesied and borne witness to by the law and the prophets, God's way of righteousness through Christ has been revealed. (Rom. 3:21-28). This way of righteousness is for Jew and Gentile. (Rom. 3:29). It is the way of

justification by faith. (Rom. 3:22-23; 5:1), ^{and} ~~and~~ this faith is the faith which functions in submission to God and acceptance of His gospel. In contrast with the wages of sin ~~death~~, "the free gift of God is eternal life in Christ Jesus our Lord." (Rom. 6:23).

After enlarging on ~~salvation~~ justification and salvation in Christ, Paul considered the condition of Israel as a nation. Israel as a nation had not accepted the gospel, although a remnant had. What was Paul's desire for Israel? Restoration to the land of Palestine? Paul never remotely suggested ~~that~~ this was either his desire or expectation ~~for~~ for Israel. He preached no such message and held for ^{no} no such hope for Israel. ~~Instead~~ He clearly tells us what he desired for Israel. "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." (Rom. 10:1), ^{But} ~~but~~ they had not subjected themselves to God's ~~righteousness~~; which is another way of saying ~~God's~~ way of making men righteous through Christ. (Rom. 3:21-26; 10:4; ~~xx~~-17). This desire for Israel is in Paul's mind as he further discusses Israel, and her being cut off through ^{he is even then trying to save some of them (Rom. 11:14; 1 Cor. 9:20)} unbelief. He wants his brethren, according to the flesh, to be reconciled to God. (Rom. 11:15). He wants them to be grafted in through faith. (Rom. 11:23). After this he spoke "all Israel" being saved. (Rom. 11:26). What may be meant by "all ~~Israel~~ Israel," we shall discuss later, but here is clear that Paul speaks of salvation, and not ~~of~~ of restoration to the land of Palestine. The verb "saved" means to "rescue", "keep from harm," "preserve," and "save." It is used in at least eight ~~in~~ times in Romans, and in each case it means to save. (Rom. 5:9,10; 8:24; 9:27; 10:9,13; 11:14,26). ~~And~~ And in this very chapter Paul had spoke of his work, even among the Gentiles, as designed to ^{save} some of them" (Rom. 11:14). ^{meant by}

It should be clear that whatever "and so all Israel shall be saved" ^{it} deals with salvation and not with restoration to ~~the land of~~ Palestine.

~~no restoration to land here taught.~~
It is also important to remember that although
~~Although~~ the land of Palestine was promised ~~to~~ (and the promise was fulfilled)

8

to Abraham's seed through Isaac, yet the worthies of old understood that the ultimate land which they sought was a heavenly one; and that ~~on~~ ^{earth} this world they were but pilgrims. quote Heb. 11:13-16.

Christians seek the heavenly city, but they do not ^{as} did the Jews ^{for}
for a period of time, have an earthly city. quote Heb. ~~13:10-14~~ 13:10-14.

Salvation Through Faith in Christ

It is also clear that the salvation of which ^{Rom. 11:26} ~~it~~ speaks is ^{salvation} through Christ ^{and} in the same way that Gentiles are saved. Why were they ~~Jews~~ broken off? Because of their unbelief in the very gospel which the Gentiles believed, and on the basis of which Gentiles were grafted into the "olive tree." "Well; by their unbelief they were broken off, and thou standest by thy faith." (Rom. 11:20). If they come into Christ, how will they come? It will have to be through the same gospel which they previously rejected. "And they also, if they continue not in ~~in~~ their unbelief, shall be grafted in: for God ~~isn't~~ able to graft them in again." (Rom. 11:23). ^{With what} ^{Rom. 11:20,23} ~~(What)~~ statement of Peter does this harmonize? Acts 15:9,11)

Salvation in the Gospel Dispensation

Whatever Romans 11 teaches about the future of Jews, it not only deals with salvation through Christ but it also deals ^{salvation under} with the gospel dispensation. It does not speak of something on earth after the close ~~f~~ of the gospel dispensation. This is clear from the fact that the present reign of Christ continues until the conquest of all enemies, and the last enemy is death. (Acts 2:34-36; 1 Cor. 15:24-20). The ~~one~~ conquest of death comes with the second coming, the resurrection, ~~an~~ the judgment and the casting of death ~~an~~ and hades into the lake of fire. (Rev. 20:11-15). This is following not by ~~another~~ ^{by} reign of Christ on earth but the new heavens and the new earth wherein all things made new. (Rev. 21:1-5). In other words, the gospel dispensation is followed by the eternal state.

This same truth is taught by the fact that Christ's second coming is at the last time, that it brings eternal salvation which involves the new heavens and the new earth wherein dwells righteousness. (~~Man~~ 1 Pet. 1:5; Heb. 9:27-28; 2 Pet. 3:8-14). ^{the hope of eternal salvation?} What should be the influence on our lives of ~~this hope~~ 2 Pet. 3:11, ~~in~~ 14).

In the light of what we have said, we conclude that the premillennialists are wrong in maintaining that

The above considerations make it clear that whatever Romans eleven teaches about the Jews, it does not have anything to do with the theories of those who believe that Christ will come and establish a kingdom of earth in which the Jews will be restored to Palestine, exalted over the nations of the earth, and that the blessing for the Gentiles will come through and in ~~sub~~ subservience to restored and exalted Israel. This means that if an individual concluded that Romans 11 ~~mean~~ teaches that more Jews will be converted in the future, it does not make a premillennialist out of him.

Let us now discuss the question as to whether or not "Israel" in Rom. 11:26 means spiritual Israel--^{believing and} whether Jew ~~or~~ Gentile, or whether it means that portion of physical Israel which accepts the gospel.

Entire Church?

Does "all Israel" refer to ^{all} the church? In other words, does Rom. 11:26 by "Israel" refer to ~~the church~~ both Jews and Gentiles who accept the gospel? It is true that God does not have two people today/fleshly Israelites, who have not obeyed the gospel, and believing Gentiles who have obeyed the gospel. As William Hendriksen pointed out, in a booklet from which we have derived some material, "On the contrary, the New Testament recognizes only one vine, one good olive tree, one body, one elect race, one royal priesthood, one holy nation, one people for God's own possession, one ~~bridegroom~~ bride...." ("And So All Israel Shall Be Saved," Grand Rapids, Michigan: Baker's Book House, 1945). Thus "all Israel" that is saved will be saved in the church and not out of it. If it refers to Jews, it still refers to them as converted Jews; those who have been grafted in through faith. It would be limited to Jews who underwent the new birth, and ^{was} not be composed of all who were born Jews according to the flesh. (John 3:3-5; Matt. 3:9-10). The church is spiritual Israel, but included in spiritual Israel are those Jews who have accepted the gospel. (What are some of the passages which show that the church is spiritual Israel? Gal. 3:26-29; 4:21-31).

Paul has used the word "Israel" several times in ~~Romans and always in~~

~~the~~

Romans chapters nine through eleven, and always he is speaking about Jews. ~~the~~ ~~in~~

(1) "...my kinsmen according to the flesh: who are Israelites..." ~~the~~ and

of whom is Christ as concerning the flesh..." (Rom. 9:3-5). (2) "For they

are not all Israel, that are of Israel" (9:6). Although here Paul makes a distinction, ^{here} the ~~is~~ ^{is}

~~the~~ distinction ~~is~~ between physical descendants of Abraham, and not between

physical descendants of Abraham and Gentiles. He does show that within the

rank of the physical descendants of Abraham are those who are the true

Israel, the Israel according to the promise, and there are those who are not

included in the promise. (3) In Rom. 9:25-26 Paul showed that the called was

composed both of Gentiles. (9:24-26), and Jews (9:24, 27-29). After speaking of

Gentiles who were called he said: "And Isaiah crieth concerning Israel, If

the number of the children of Israel be as the sand of the sea, it is the remnant

that shall be saved:" (Rom. 9:27). (4) Paul spoke of Gentiles who through faith

obtained righteousness (Rom.9:30), and with these Gentiles he contrasted the Jews who followed the ~~in~~ law and did not attain righteousness. "But Israel, following after a law of righteousness, did not arrive at that law. Wherefore, Because they sought it not by faith, but as it were by works." (Rom.9:31-32). He is speaking of literal Israelites who followed the law and stumbling at the stone of stumbling. (Rom.9:32-33) ~~it~~ (5) Speaking of these Israelites he commended their zeal and of his intense desire for their salvation. (Rom.10:1-²7). They had not subjected themselves to God's righteous although they had heard the word of the gospel. (Rom. 10:³1-18). Then Paul said: "But I say, Did Israel not know? First, Moses saith, I will provoke you to jealousy with that which is no nation, with a nation void of understanding will I anger you. And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me." (Rom. 10:~~10~~ 19-20). This contrast between Jew and Gentile, and God's use of the Gentiles to try to win the Jews, is referred to by Paul a few verses later when he said: "But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; if by any means I may provoke to jealousy them that are my flesh, and may save some of them." (Rom.11:13-14).

(6) "But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people." (Rom. 10:21).

(7) "I say then, Did God ~~is~~ cast off his people. God forbid. For I am also an Israelite, of the seed of Abraham, and of the tribe of Benjamin." (Rom. 11:1).

(8) ~~At~~ The remnant had accept the gospel, and this remnant ~~was to~~ which he here had reference was ~~remnant~~ of physical Israel. (Rom.10:27 ;11:5). What had happened to the rest at the time Paul wrote: "What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:" (Rom.11:7). The nation as a whole had not obtained ~~the~~ righteousness because it sought it through the law, (Rom.9: 31-33), and thus did not subject themselves to God's righteousness. (Rom.10:4). The remnant, however, had accepted the gospel.

(9) The next ~~unforeseen~~ use of the word Israel is in verse 25. "...a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in....(Rom.10:25). This is literal Israel, as is evident from two considerations. First, in this very verse ~~they~~ Israel is contrasted with the Gentiles. Second, this contrast ~~has~~ is also presented in several verses before verse 25, where it is evident that Israel is physical Israel. Paul contrasted the fall of the Jews with the salvation which was come to the Gentiles; (11:11), ~~he showed that~~ he hoped that his work among the Gentiles would save some of those ~~who~~ who were of his flesh (11:13-14), he spoke of their ~~being~~ being broken off because of unbelief in contrast with Gentiles ~~being~~ being grafted in by faith (Rom. 11:20-22), and that they would be grafted in if they continue ~~in~~ not in their unbelief. (Rom. 11:23-24).

(10) In the very next verse--in fact in the same sentence--in which Paul spoke of the hardening in part which hath befallen Israel, he used the term ~~Israel~~ Israel again; and said, "and so all Israel shall be saved"(Rom.11:26). Paul then quotes a prophecy (Rom.11:26), and continues to speak of the Jews saying: "As touching the gospel, they are enemies for your sake," ~~and~~ ^{He then} went on to same of speak of "ye", the Gentiles, who "in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy."(Rom. 11:28-31).

~~From the beginning of the text of Romans 9 through~~ All of the way from Romans 9 through
Rom. 11:25, Paul is speaking of literal Israelites. Thus ~~unless~~
~~there was overwhelming evidence to prove that in the very same sentence (11:26)~~
Thus one would concluded, unless there was overwhelming evidence to prove
otherwise, that in the ~~very~~ same sentence the next use of the word ~~Israel~~
Israel would also refer to literal Israelites. (11:26).

Our conclusion that Israel in Rom. 11:26 refers to literal Israelites does not mean that it includes all of the literal descendants of Abraham. With this we shall deal in the next section.

All Jews?

To ^{Mountain} ~~assume~~ that "all Israel" in Rom. 11:26 refers to all of the physical descendants of Abraham is to assume that no Jew could be lost. It would mean that ~~all~~ ^{even} of the Jews of Paul's day, who rejected the gospel and continued in that rejection, would be saved. But this cannot be for Paul indicated that Jews were cut off because of unbelief, and that they would not be grafted in unless they believed. "And they also, if they continue not in their unbelief, shall be grafted in" (Rom. 11:23). "All Israel" cannot mean every Israelite, for John the Baptist emphasized that their physical relationship to Abraham would not save them, and that unless they repented they would be eliminated. ~~Quote~~ QUOTE

~~Quote~~ Matt. 3:8-10).

A process of ^{separation} ~~separation~~ is carried on by Christ, and his "fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the ~~chaff~~ chaff he will burn up with unquenchable fire." (Matt. 3:12). Jesus taught that a Jew had to be born again to enter the kingdom (John 3:3-5), and that there would be Gentiles who accepted the message and Jews who did not. There would be "sons of the kingdom" ^{sons} in the sense that they could have entered it because they were of Israel and had the oracles of God, who would be "cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth." (Matt. 8:11-12). Speaking to some Jewish leaders, ~~xx~~ Jesus set forth a parable, and asked what the lord of the vineyard would ~~do~~ do to the wicked husbandmen? quote Matt. 21:41-45).

The apostle Paul taught that there were disobedient Jews on whom the wrath of God came. (1 Thess. 2:14-16). Surely such would receive tribulation, not rest, at the Lord's coming. (2 Thess. 1:5-12). Thus ~~those~~ who refused the gospel ~~in~~ (Rom. 10:1-~~43~~), who were disobedient ^{disobedient} (10:21), who were cut off because of unbelief (unless they turned to God in faith, 11:20-23), were of those who did not obey the gospel and ^{therefore} would receive tribulation at the second coming. (2 Thess. 1:8-9; 1 Pet. 4:17-18). It is very evident that ~~not~~ not all the Jews

in Paul's day obeyed the gospel.

Furthermore, the apostle Paul shows that the gospel dispensation is one in which there is no distinction between Jew and Gentile. "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." (Rom. 10:12). One is not of Abraham's seed if he is not in Christ, but if he is in Christ he is of the seed of Abraham whether he be Jew or Greek. (Gal. 3:28). Both have been made one in the church (Eph. 2:14), and there is complete equality. This is the mystery which was not revealed in times past as it is now revealed "unto his holy apostle and prophets in the Spirit; 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, whereof I was made a minister...." (Eph. 3:5-7). Thus it is that both need to have their hearts cleansed by faith, ~~Rom. 10:12~~ to be saved by faith, and to be grafted into through faith. (Acts 15:9,11; Rom. 11:20-23). As ~~Hendriksen~~ Hendriksen put it: "A still-future period of special spiritual glory for the ~~&~~ Jews, as a people, to be ushered in after the last Gentile has been converted, seems hardly in keeping with the oft-repeated teaching about the unity of the church and the breaking down of the middle-wall of partition."

It must also be emphasized that if Rom. 11:26 is saying that every Israelite will be saved, ^{for such a position} ~~it~~ contradicts the argument which Paul had pursued since chapter nine. He showed that not all physical descendants of Abraham were included in the promise. (Rom. 9:1-6). Surely Paul ^{did not} make this argument, and then conclude that all physical descendants of Abraham would be saved.

In saying that ~~"so all Israel shall be saved"~~, Paul, the author is convinced, is ~~not~~ saying that after a certain time every Israel will be saved. He is not discussing the time when Israel will be saved, but the manner in which ~~the Israelites~~ the Israel, of whom he speaks, will be saved. The method in which God saves Israel, and the Gentiles, has been the topic which Paul has been discussing and continues to discuss. He speaks of the fall of the Jew being overruled by God to help contribute to the conversion of the Gentile, ~~and the conversion of Gentiles leading to conversion of Jews~~ (Rom. 11:11-12).

*Paul's argument is logical
Gentiles' conversion*

15) ~~24, 25~~ He ~~continued~~ continued, after verse 26, with the same discussion and concluded that "For quote verse 30.

In this connection it should be observed that Paul showed that the Israel who is saved is saved by the deliverer who comes out of Zion, and that

~~when~~

the covenant is made with them--any of them and all of them who believe--when he takes away their sins. (Rom. 11:26-27).

~~x Paul~~

~~Paul is speaking of conversion during the present dispensation, the gospel~~
~~age.~~ Conversion of Jews was going on when Paul wrote. He, ~~himself~~, was proof
 that Jews were converted. (Rom. 11:1). Even then there was a remnant who had
 accepted the gospel of grace. (Rom. 11:5). Paul was working to convert ~~other~~
 & Jews. (Rom. 11:14). And it was during the same dispensation, the same
 "now," that mercy was extended to both Jew and Gentile. ""Quote Rom. 11:30-32).
 Gentiles and Jews can be grafted in anytime they believe. (Rom. 11:20-24).

"All Israel" is the Remnant

"All Israel" does refer to Jews, but it does not refer to all Jews; believing and unbelieving. It consists of all the true Israelites who are receptive to the gospel. Paul has made clear that never in Israel's history were all of the descendants of Abraham indiscriminately embraced in the promises. Not all of Israel, not all of Abraham's physical descendants, were the Israelites to whom the promises were made. They embraced only a portion--the children of promise. In the Old Testament it was a remnant which was faithful, and the prophets had foreseen that it would be a remnant which would accept the gospel.

*Usa,

(Rom. 9:27,29;11:4). The faithful Jews, who were children of the promise, were the remnant in times past and are the remnant under the gospel dispensation. Thus covering the history of Israel Paul spoke of the true Israel (9:6), the children of promise (9:8), the remnant in contrast with the nation (9:27-29), the people whom he foreknew (11:2), the seven thousand in Elijah's day (11:4), the remnant who had accepted grace through faith and had not disbelieved and stumbled (11:5;9:31-33), the election (11:7), the Jew who did not continue in unbelief (11:23), the "all Israel." (11:26).

Hendriksen concludes that: quote attached, pp.10-11.

"All Israel" The Fulness?
More Jews Converted in the Future?

Moses E. Lard took a larger view of Rom. 11:26 than did ~~Hammond~~ Hendriksen. He did not think that ~~it would be composed of all Jews,~~ ^{all Jews would be converted,} but that ~~it did indicate~~ ~~that there would be~~ many more Jews converted in the future. Lard also thought that "so" indicated "thus, in this way, in this manner. (Now quote Lard, Romans, 370-371

(Following the quote from Paul.)
The "so" in indicating the manner should be

"So" indicates the manner, but to get a full view of the manner we need to see the context. And what, in the context, has Paul said about the conversion of the Jews? Paul has shown that ~~in general~~ salvation of the Gentile and the Jew is through the gospel. (Rom. 9:30; 10:6-13; 11:5-7). Thus the Jew to be saved, must be saved through the gospel, for they will be grafted in if they believe. (Rom. 11:20-23). Paul, however, goes on to show in greater detail how God works in His providence ~~in His all-overruling power~~ so that the rejection by the Jew of the gospel helped spread the gospel among the Gentiles, and that the reception of the gospel by the Gentiles helps to bring about the conversion of the Jew.

First, although Israel had fallen through unbelief (Rom. 11:11, 20), yet it was overruled by God so that "by their fall salvation is come unto the Gentiles" (Rom. 11:11).

Second, the coming of salvation to the Gentiles is used by God to provoke the Jews to jealousy so that ~~the~~ Jews will obey the gospel. This ~~had~~ been prophesied. As Paul said: Quote Rom. 10:19-21). And Paul expressly ~~said that~~ ^{spoke of} the coming of salvation to the Gentiles to "to provoke them (the Jews, J.D.B.) to jealousy." (Rom. 11:11). Of course, more than this was involved--for salvation came to the Gentiles to save them--but Paul is discussing

~~how God~~

the fact that God used the rejection of the gospel by the Jews, and the reception of the gospel by the Gentiles, as ~~a means of spreading~~ ^{ends to the} of the gospel. Through Israel's fall there was a greater spread among the Gentiles, and through the Gentiles reception of the gospel there was to be ~~a~~ ^a provoking of Israel to ~~the~~ ^{Jew} jealousy so that ~~the~~ ^{the} would accept the gospel. Paul further expressly said that even in his work as the apostle to the Gentiles ~~that~~ he hoped to use this ministry ~~not~~ ^{but also} to reach the Gentiles as he says in several places (Rom. 1:16-17; Acts 22:21; 26:16-18) ~~to~~ ^{to} provoke the Jews to jealousy and to obedience to the gospel. Quote Romans 11:13-15. So he was even then trying

to reach at least some Jews.
~~Rom. 11:13~~

S. Pandleton
~~McGarvey~~ and Lard both suggested that "emulation" is a better translation than jealousy. As Lard said: "A spirit of emulation might prove advantageous to the Jew; 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 jealousy of him, is right in no sense." (Lard, Romans, 355-356).

Paul is ~~speaking of~~ not speaking of provoking them to wrath but to ~~salvation~~ salvation. (Rom 11:14). We should provoke ~~one~~ another to love and good works. (Heb. 10:24)

~~to reach at least some Jews.~~

Third, it should be observed that Paul several times makes a contrast between their rejection of the gospel, and its effect, and their acceptances of the gospel and its effect. quote Rom. 11:12. In other words, if through the fall of the Jews, with the exception of the remnant at that time, "salvation is come unto the Gentiles", "how much more their fulness" will be the riches of the world and of the Gentiles.

If through their fall the message of reconciliation went to the Gentiles, what an impact there would be of their being received by God through the gospel on their believing. Thus Paul said: Rom. 11:15.

He further emphasized this by saying: quote Rom. 11:16. The firstfruit, it seems to the author, refers to the remnant who then had accept the gospel, and the lump to the nation. The root is made up of the elect who had ~~not~~ ^{been} accepted, and the branches indicate others of Israel who will be grafted in ^{through faith}. QUOTE LARD.
pp 360-361.

Paul then warned the Gentiles not to boast ~~on~~ over the fallen Jews. For any who continued not in God's goodness would be cut off, as surely as ~~the~~ ^{are} unbelieving Jews ^{were} cut off. (Rom. 11:17-22). ~~Furthermore~~ ^{Paul} said that they can and will be grafted in if they believe. And he also said that it would be even more fitting that they should be grafted in than that the Gentiles, from the wild olive tree, should ^{have} ~~be~~ grafted in. quote "om. 11:23-24).

Paul then pointed out that the hardening was in part, and that it would be done away? ~~when the fulness of the Gentiles has been done away~~ ^{How long would it last? Until the fulness of the}

~~many~~ Gentiles be come in" (Rom. 11:25). When this hardening has been done away, Israel would be saved. But here ~~her~~ salvation was to be in the manner which Paul described. It was to be ^{through} the gospel not only as preached to them, but also through the gospel ^{in its} success among the Gentiles, in bringing in their fulness, which would move Jews to jealousy; in other words, lead them to faith. To sum up the manner, ~~as it embraced~~ ^{as it not only embraced} the preaching of the gospel but its success among the Gentiles, Paul said: Quote Rom. 11:30-2

374-5
Land Commented
on these two verses

Thus we see that Paul rounds out the argument, concerning the manner of the spread of the gospel ~~among~~ among Jews and Gentiles, and showed not only (of course) that faith comes by hearing the word of God (Rom. 10:17), but ~~that there was a reciprocal action or impact on the Gentile of~~ that there was an impact on the Gentile of the Jews' rejection of the gospel, and there was ^{to be} an impact of the Gentiles acceptance of the gospel on the Jews. There is, as it were, a reciprocal action. The Jews' fall led to the increased spread of the gospel among the Gentiles and the increased spread of the gospel among the Gentiles led to the spread of the gospel among the Jews.

It seems to the author that the ~~the~~ "so" must be interpreted in the light of the entire discussion of Paul in this context, and ~~in~~ this discussion begins before verse 25, ~~and~~ it continues after verse 25, and ends in a summary in verse 30-32.

~~Fullness of Gentiles and Salvation of All Israel~~

Paul said: quote Rom. 11:25-27). Hendr_iksen, as we have pointed out, and many others, maintain that "so" refers not to the time but the way or manner in which Israel will be saved. Since Jews were then being saved through the gospel, and so were Gentiles, and since this would continue until the end of time, Hendriksen said that it "is evident, therefore, that the salvation of ;all Israel' was being progressively realized in Paul's own day and age, and that it will continue to be progressively realized until 'all Israel' shall be saved. When the full number of elect Gentiles will have been gathered in, then th full number of elect Jews will also have been gathered in."

~~Fulness, Jew, 11:12; gentile, 11:25.~~

Two Fulnesses (Rom. 11:12, 25)

The apostle has spoken of two "fulnesses". Of Israel he said: "Now if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fulness?" (Rom. 11:12). Not all fell, for there was a remnant

~~which even~~

which even at the time Paul wrote had accepted the gospel. (11:5). Thus the fall

of the majority is in contrast with the obedience of the remnant. (11:5-6, 7-11). *The elect*

had obtained salvation (Rom. 11:2) but "the rest were hardened" (11:7)
even "unto this very day" that Paul wrote. (11:8).
"Their fulness", therefore, would not indicate that everyone was to be converted

at some time in the future. ~~but not~~ The fact that Israel fell did not mean that

all Israelites fell. Thus the fulness would not mean everyone would be converted.

But it would be a fulness in comparison with the fall of the majority of the

nations in Paul's day and for centuries thereafter---even until now.

The time of the ~~fulfillment of the~~ fall of Israel, (11:11), is the same time as the time ~~of~~ that "a hardening in part hath befallen Israel". (11:25). Thus

the time of the fulness would be a time in contrast with the time of hardening.

Now "Now if their fall (the time of "a hardening in part", 11:25, J.D.B.) is the

riches of the world, and their loss the riches of the Gentiles; how much more

their fulness?" (11:12). The fulness is in contrast with the fall. ~~But~~ *And* in verse

25 and 26 the ~~hardening~~ "in part" is contrasted with "so all Israel shall be saved". ~~And~~

When will this fulness come in? In verses 25 and 26 ~~there is~~ both a time

and a manner indicated. The time is the time of "the fulness of the Gentiles";

it is then that the "hardening in part" ends. This is the time when ~~the~~

"their (Israel) fulness" will take place in contrast with their fall. Thus

the "so" indicates that the manner is involved, ~~but~~ *and* it covers the grafting in

through faith which is brought about through ~~the~~ Israel being provoked to jealousy

by the fulness of the Gentiles. (10:19; 11:11, 14, 15). For God had

said: "I will provoke you to jealousy with that which is no nation, with a nation

void of understanding will I anger you." (10:19). This provoking to jealousy is something which takes place after the fall of Israel and during the gospel dispensation. It is not something which took place under the Mosaic dispensation. God said that I will do it; "I will provoke you to jealousy with that which is no nation." Had He ~~done it~~ ^{concluded this work} in Paul's day? No, but Paul was trying to make a contribution through his work among the Gentiles to provoking Israel to jealousy. "I say then, Did they stumble that they might fall? God forbid: ~~but~~ by their fall salvation is come unto the Gentiles, to provoke them (Israel, J.D.B.) to jealousy." (11:11). Paul also said: "But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; if by any means I may provoke to jealousy them that are my flesh, and may save some of them." (11:14). Even then Paul was trying to save some Jews, even though then there was only a remnant, through his work among the Gentiles. However, with the spread of the gospel throughout the Gentile world so that a "fulness of the Gentiles be come in" ~~to Christ~~ (11:25), then Israel will be so provoked to jealousy that "their fulness" (~~11:12-12~~) ^(11:12) will come in and so it is that "all Israel shall be saved" (Rom. 11:26); that is, a fulness in contrast with a small remnant which had accepted the gospel before the fulness came in. (11:5; ~~then~~ "fall.... fulness." 11:11-12; "hardening in part" in contrast with "all Israel", 11:25).

It is clear from the ^{by Dr} passages that the Gentiles are the ones who are being used to provoke Israel to jealousy. ~~at~~ This did not mean every Gentile, but the Gentiles who were converted, and that this job would be done--that of provoking Israel to jealousy and to obedience to the gospel--when the fulness of the Gentiles had come, ~~in~~. (11:25-26). In other words, when there had been a spread of the gospel throughout the Gentile world so that their "fulness" had come in to Christ. (11:25). ~~This did not mean that no more~~

~~Gentiles would be converted; but it meant~~ meant that When the gospel had been accepted on a wide spread scale among the Gentiles, ~~then~~ ^{then there would be a} ~~wide spread~~ ^{wide spread} of the gospel among the Jews. These converted Israelites would become

→ spiritual Israelites

Note again that their fall is contrasted with their fullness (11:11-12); the casting away is contrasted with the receiving (11:12); the firstfruit with the lump (11: 6); the root with the branch (11: 6); the grafting in of wild olives is contrasted with the grafting in of the good olive ~~tree~~ (11:24); and the hardening in ~~part~~ part of Israel is contrasted with all Israel being saved (11:25-26); and that this hardening in part was during the time when only a remnant accepted the gospel (11:5-10,25-26), Does not this indicate that when the hardening was over ~~that~~ more than a remnant of the ~~living~~ ^{then living} Jews would accept the gospel, and thus in the church there would be both a ~~full~~ fulness of Gentiles who believed, and of Jews who believed?

When the fulness of the Gentiles and of the Jews arrives, ~~when~~^{when} this
is the world wide spread of the gospel. ~~This~~, ^{If} the author rightly understands
the matter ^{this} will be the time when ~~there is the world wide spread of the~~
kingdom ^{will have grown} ~~which~~ from a little stone in the first century ~~and~~ until it becomes
a world filling mountain. (Dan. 2:44). This will be the time when, by
comparison with the time when the nations persecuted the church, Satan is bound ~~and is~~
~~unable to~~ ^{so that he cannot} deceive the nations ~~so that they persecute~~ ^{into} the saints. (Rev. 20:10
-6).

How can one harmonize the world wide spread of the gospel with Jesus' question as to whether or not ~~when~~ the Son will find faith on the earth when He comes again? After the world wide spread of the gospel, there will be a little season of rebellion in which the devil is loosed and deceives the nations who then rise up against the saints. After this comes the second coming, the judgment, and the new heavens and the new earth. (Rev. 20:7-21:5).

However, one does not have to go into a discussion of Rev. 20 in order to study Rom. 11.

As stated in the beginning of this lesson, this chapter has some verses in it which are hard to be understood. The author hopes to continue to study the chapter and to learn more about it. At the present, it is his judgment that Lard's basic position on Rom. 11:26 is right. "All Israel" constitutes the Jewish people as a whole ^{but not all of them.} ~~just as~~ the fall of Israel ~~was~~ made up of the Jewish ~~as~~ people as a whole although there were many who did accept the gospel in Paul's day. Not the Jewish people as a whole throughout all the ages, but ~~some~~ ^{the larger part} of those who ~~were~~ who are alive when the "fulness of the Gentiles"--the conversion of the majority of the living Gentiles--has taken place. But even this "all Israel" would be in size only a remnant in comparison with the Jews who have lived throughout all the ages; and the same would be true of the Gentiles and their fulness.

Although we may have some difficulty with some of these passages ^{some} ~~two~~ things are very clear. First, one must not interpret these passages so as to contradict

any other passages. Second, ~~nothing is found in~~ this chapter says nothing about any return of the Jews as a people to Palestine. Third, salvation from sin, not restoration to a land, is the desire of Paul for Israel. Fourth, this salvation ~~must~~ comes through Christ and in the gospel dispensation. Fifth, to be grafted in Jews must accept the same gospel which they once rejected. Sixth, ~~this~~ this grafting in is only for those who have faith. Seventh, those who now stand by faith can fall, and will fall, if they continue not in God's goodness. Eighth, ~~regardless~~ it is our duty to work for the conversion of the Gentiles. Ninth, it is our duty to ~~work~~ work for the conversion of the Jews. And yet, ~~now~~ if one judges by the effort put forth by most of us today, we seem to have concluded that it is impossible to convert any Jews.

Unsearchable

After contemplating how God can work so ~~in~~ wonderously in saving man--so that the fall of the Jews helps spread the gospel throughout the Gentile world, and the conversion of the Gentiles helps lead to the conversion of Jews--no

wonder Paul said: quote Rom. 11:33-36

We should not be surprised if we
~~if we~~ have some difficulty in ~~trying to~~ understand, how God can so work behind the scenes, so that what men mean for evil ~~from examples~~ ^{ing} that He can overrule for ~~an~~ good. (Gen. ~~1:2~~); ~~we should not wonder~~. For the depth of the riches of His wisdom and knowledge are so deep that we find His judgments unsearchable and His ways past tracing out. What He has revealed to us, we should study and accept, but what He has not revealed we must leave to Him ~~(Deut. 29:29)~~; while we

Q2

on our part

~~minibamun~~ speak as God's oracles and do His will (Deut. 29:29; 1 Pet. 4:11).

As Lard suggested: quote, Romans, 376.

It is obvious we should not ~~but~~ blame our confusions and misunderstandings of the Bible, and justify them by saying that we cannot penetrate the depths of God's wisdom and knowledge. It is just as obvious, however, that ~~the meaning~~ ~~of the passage~~ our understanding of a passage is not wrong just because we are unable to understand how God can do what ~~the passage says~~ that He can do. Faith, ~~in~~ when ~~full~~ it has grown as it ought, is full assurance that what God has promised He is able to perform. (Rom. 4:20-21)

no copy
Romans 12 and 13
THEREFORE, BRETHREN. (~~Rom. 12:13~~)

The love of God for man, the ~~man~~ love of man for God, ~~and~~ the love of man for his neighbor and the love of man for himself underlie the various things which are taught ~~thus~~ in the ^{Bible} scriptures. The apostle Paul has presented in some detail some things concerning the great love of God in the unfolding of the plan of salvation. ^{God's} ~~He~~ desire is to have mercy upon all. (Rom 11:30-32) Since this is ~~man~~ true, we are beseeched to yield our ~~human~~ body members as instruments of righteousness unto God. The ~~man~~ word "therefore" is ^{used} when one is drawing a ~~man~~ conclusion ^{based} on what ~~has~~ ^{has} already ^{been} presented, ~~because of the mercy of God~~, Paul not simply commands them which he ^{the} had authority to do, but he beseeches them by the mercies of God, ^{also} that ~~therefore~~ they should present their bodies as a living sacrifice. The love of God makes it eminently reasonable that we should do this. "God so loved the world that he gave his only begotten son." (Jn 3:16), ^{When} ~~and~~ ^{as} we see this great love for us, we are lead to love him, who first loved us. (1 Jn 4:19) ^{if} (What was the condition of man according to the Roman letter when God loved him? (Ro. 5:6-10) Loving him who first loved us, we yield ourselves to him. Jesus said if ye love me ^{for ye will} keep my commandment. (John 14:15) Loving God, ~~and~~ we shall also love our neighbor, ^{show} and Paul ^{show} in the 12th and 13th chapters of Romans, ~~show~~ some of things which are involved in love of our neighbor. We ^{and} not only have to love our neighbor but we are to love ourselves. ^{also} (Where ~~in~~ does the Bible teach that we are to love ourselves? Matt. 22:39) If we love or will good toward ourselves, we shall seek the good for ~~ourselves~~ as well as for others.

A Living Sacrifice

In the minds of many ~~in~~ the term ~~man~~ sacrifice means to give up something which we would really like to have, or which you may actually need, in order to give it to the service of God. One is not giving, ^{some say}, unless he sacrifices in the sense that is really hurts him, so to ~~man~~ speak, or ~~man~~ costs him to ~~man~~ give a particular thing. Although it is true that giving may involve this, ^{Biblical} yet this is not the ^{meaning} of the word sacrifice. A ~~man~~ sacrifice is something which is given or offered to God. Thus the apostle Paul tells us that we are to present our bodies as ^{living} sacrifice. This presentation is not made at one time and then forgotten. ^{But} should

be continually ^{made} made, in that having given ~~ourselves~~ ourselves to God we continue to give ourselves to God. It is possible for Christians to forget this; and ~~this the reason~~ ^{that} Paul exhorted Christians to present their bodies as a living sacrifice. Earlier in the letter, he ~~had emphasized the necessity of this as being bound up in~~ ^{that this was involved} the meaning of our baptism. For we were raised to walk in newness of life. Thus we should present ourselves ~~in~~ unto God and our body members as instruments of righteousness. unto, (Ro. 6:12-13) The body which is the ~~the~~ scene of the conflict between ~~and~~ good and evil. (Rom. 7), is ~~in~~ to be utilized as the instrument ^{for} the service of God. Although we will not do a perfect job, for ~~in~~ if we did we would not need the mercy of God, yet this certainly should be the manner of our life. We may stumble from time to time, we may have inner conflict, ~~in~~ but we should continue to bring ourselves into subjection unto God. ~~Paul shows that this involves~~ ^{What does Paul show} that ~~in~~ involves in keeping our body presented to God? 1 Cor. 9:26-27) What does Paul mean by living sacrifice? By holy sacrifice? By an acceptable sacrifice? What does he mean by it being our spiritual or reasonable service?

Transformed, not Conformed

(How does ~~in~~ Rom 12:1-2 transform one's attitude toward his own physical ~~in~~ body?)

Paul said that we are not ~~in~~ to be fashioned or conformed to this world ~~that~~ ^{but} we are to be changed or transformed by the renewing of the mind. The world of which he speaks is ~~not~~ the physical world, but the world as made of those things which are antagonistic to God and to his will. The world is often spoken of as immoral world. (Gal. ~~in~~ 1:4; 2 Co. 4:4; Eph. 2:2), underlying this command of Paul in Rom 12:2 is the fact that we are to love God and not the world. If we love the world, we shall be fashioned after the world. But we are not to love the world. (1 Jn. 2:15-17) How does 1 Jn 2:15-17 show that the world does ~~in~~ refer to the physical world? What is meant by the lust of the flesh? the lust of the eye? and the pride of life? ^{9.} Are those who build on the world building on something that is permanent? 1 Jn. 2:15-17; ^{10.} What will stand? Matt. 7:24-27)

Thus if we love God supremely we shall be conformed to His will rather than to

the will of ~~gm~~ the world. But ^{if} we love the world instead of God we will be conformed to the ~~mm~~ world instead of being ~~mm~~ transformed. The ~~apostle~~ ^{but} telling us ~~not to be conformed to the world~~, is ~~imphasizeing~~ ^{emphasizing} the ~~mm~~ fact that redemption ^{Redemption} although it is the result of the mercy of God, still places upon us definite responsibilities. Those who ~~mm~~ have been redeemed from the world by the blood of Christ are not to make void the ~~mm~~ cleansing blood in their ~~mm~~ own lives through going back ~~and being conformed to the old world.~~

To put this matter in another way, ~~We~~ are not to be conformed to the world because we are to have in us the mind which was in Christ Jesus. (phil 2:5) Since we are continually faced with ~~tampation~~ ^{ttemptation} even Christians must continue in this process of making things new again. We ~~d~~ need to continue to work at this matter ~~mm~~ of ^(negatively) not being ~~conformed to~~ ^{or} fashioned according to this world but ^(positively) to be transformed by the renewing of our minds. Obviously if we present our bodies as

a living sacrifice unto God this involves ~~mm~~ ^a renewing of the minds. ^X (How is the mind renewed?) There may be many objects or purposes ^{for} the renewing of the mind but in this context the object is ~~mm~~ said to be that we may prove ~~what~~ is God's will. We do this in order that we may "prove, test, ^{or} discern, ^{to} ~~mm~~ God's will. (Wood) Although through the gospel a God appeals to our mind and

~~mm~~ works on it, yet we must respond, and thus God is not exhorted to ~~mm~~ make us ^{renew} ~~mm~~ renew our minds in spite of ourselves but we are exhorted ^{to do it} ~~not to be~~ fashioned according to this world but to be changed by the renewing of the

^{living by} our minds. Through the renewed mind and living thus not being ~~mm~~ ^{conform-} conformed to the world, through practice we test and prove the will. ~~There~~ ^{It involves} is an experimental testing. The will of God here refers to that which God has willed (Compare Rom. 2:18; 1 Thess. 4:3) "The Christian, whose mind has been renewed, tests the reality and ~~mm~~ power of moral truth by actually experience; to others it is a region ~~mm~~ of phrase and fancy." There is a proof of the ^{putting} ~~and~~ the eating thereof. The principles of spiritual life found in Christ have a self-verifying quality. There are ~~mm~~ credentials of Christ which lead us

to faith in him and to a willingness to live by his will. There ^{are} ~~is~~ reason that we should start eating the ~~pudding~~ pudding and there is additional reason found in the eating of the pudding itself, through our Christian life we grow in our appreciation and in our understanding of the fact that God's will is good. That ~~it is~~ well pleasing and that it is perfect.

To Be Specific

Paul has summarized (in the first two verses) the Christian life. But one must go from ~~general~~ principles to specifics and this the apostle Paul does both in chapter 12 and chapter 13. As a matter of fact, he ^{deals} continues throughout the epistle ^{with} some of the things which are involved in living the transformed life. First, the apostle Paul shows that we are not to be self-exalted but to rightly evaluate our own positions. ("R m. 12:3") (Does Roman 12:3 mean that we are to be-raised-- ~~berate~~ and to run ourselves down and to deny that we have whatever ^{ability} talents we do have? And ~~ability~~?) To think more highly of ones' self than one ought would be ~~them~~ result in being puffed up. In writing to the Corinthians, Paul ^{Paul} shows that this is a violation of the principles of love. For love "vaunteth not itself, is not puffed up." (1 Cor. 14:4) In fact we can say that just as surely as 1 Cor. 13 deals with love just so surely love underlies the discussions ~~on~~ on the Christian life in ^{Romans 13 and} these chapters. If we are puffed up, we shall be ~~envious~~ ^{and} envious of one another. We shall do things through faction ~~or~~ in vain glory and thus violate the mind of Christ, ~~which is supposed to be the mind which is in us.~~ (Phil 2:3-5)

Second, we differ in ~~ability~~ and in gifts. It is the author's ~~conviction~~ ^{conviction} that the apostle is speaking, at least in the main, when he ~~speaks of~~ ^{the} ~~miraculous~~ gifts. Every Christian has faith but some have a special gift of faith. (1 Cor 12) ^{Rom. 14:6, 19} The various gifts that were given were all to be used for the edification of the body. Paul mentioned a number of the ~~gifts~~ gifts (What are some the ~~gifts~~ gifts that Paul mentioned: ~~in~~ ⁱⁿ Ro. 12:6-8) However, the same principles which would regulate their use of miraculous gifts would also regulate our use of natural gifts.

Third, Paul shows that these gifts should not be used to exalt ourselves and to run down others. For we must remember that we are members of the same body. Although

Although the members of the body do not have the office, yet they are ^{all} members of the same body and members of one ~~another~~ another. (Ro. 12:4-5) ^{*} Does Paul teach basically the same lesson on 1 Cor. 12:1-31 that he teaches in Rom. 12:3-8? ^{*} Should one who has ^{be able} ~~be able~~ himself or feel guilty because he does not have the ~~the~~ gift or a ability that ~~someone~~ someone else ~~has~~ has? ^{*} Are ~~we~~ we excused from using the ~~the~~ gifts that we do have because there are ~~other~~ other gifts that we do not have? ^{*} Does everyone have a contribution that he can make to the cause of Christ? ^{*} Is it sensible for one member of the body to run down another member of the body because they are not the same member?)

(^{*} What is meant by prophesy? ^{Rom 12:6} What is meant by ministry? ^{Rom 12:7} What is the difference between teaching and exhorting? (Rom 12:7-8) ^{*} Are ~~we~~ we required to give if we do not have? ^{*} Are some better at manifesting mercy in certain way than are others? (Rom. 12:8) ^{*} Why do you think that Paul added "With cheerfulness"? RO 12:8)

Cleaving to the Good

The transformed life has ^{positive as well} ~~negative aspects, but it also has positive aspects~~

We are ~~an~~ against evil because we are ~~an~~ for good. Paul expressed in very strong way that we should be against evil when he said, ^a "Abhor that which is ~~an~~ evil," He underscored the ~~close-relationship-a~~ attachment that we can have to that which is good by saying ~~cleave~~ to that which is good. If we abhor that which is evil, we shall not be hypocritical. Ro. 12:9. We shall not curse those ~~who~~ persecute us. Rom. 12:14. We shall not be wise in our own conceit Rom. 12:16. We shall not render evil for evil. Rom. 12:17. And thus we ~~shall~~ shall not be overcome of evil. Rom 12:21.

If we cleave to that which is good, we shall love the brethren, we shall prefer one another in honor, ~~we shall be diligent in spirit~~, we shall be diligent not slothful, we shall be ~~an~~ fervent in spirit, we shall ~~an~~ rejoice in hope; we shall be ~~patient~~ patient in tribulation; steadfast in prayer, relieve the needs of the saints, and be given to hospitality.

not ordained of God in the sense that the church is, for God ~~has~~ made no revelation ^{to Rome,} ~~in~~
^{for example,} Rome to tell that ~~man~~ ^{it} ~~is~~ ^{was} ordained of God, ~~for~~ Rome itself did not recognize the
 true God. But regardless of their failure to recognize the true God, God still ordained
the principle of government, and in some way rules in the man affairs of men; although
we may not be able to understand how he does it, nor to what degree he does it, however
we do know that in some way in His providence He does rule. (Acts 17:26) It is a
 matter of faith that He does so rule but it is not possible for us in ~~man~~ our human
 reason--because God had not revealed it to us--to know exactly how God is able to do
 this and to what degree He does it. In the light of other teaching in the Bible, the
 author's conclusion is that ~~certainly~~ God's moral and ~~physical~~ physical laws are involved.

Since government is ordained ^{by God,} ~~man~~ man is to be in subjection to a govern-
 ment, ~~and~~ ^{To} resist ~~it~~, ~~man~~ is to resist ~~God~~ ^{the} ordinance of God. (RO. 13:2)
 God has ordained government not to be a terror to the good, but to the evil. ~~the~~
 Therefore ~~we are to~~ if we do the good, we ~~will not~~ should not be fearful of the
 power that is ordained to uphold the good and to oppose the evil. ^{It is} God's
 minister to us for good. ~~Romans~~ 13:3-4 We are to be in subjection for conscience' sake
 as ~~man~~ well as because of the wrath that comes if we do the evil. This subjection
 involves obedience to the laws of the land as well as the paying of tribute.
 In other words we are to support the government in this God's ordained work.

This does not mean that any government is perfect, for none of them
~~are~~. Furthermore, some governments have taken on many functions and ~~conditions~~
~~to~~ in addition to the function of upholding law and order which Paul speaks
~~of~~ in Rom 13. Christians should be lawabiding citizens although their ~~supremacy~~
 loyalty is to God ~~and man~~ and not to the state. Thus when we cannot obey God
 and the state at one in the same time, we must obey God rather than man. Acts 5:29
 There is a vast difference, however, between this and saying that if we do not
 like a ~~man~~ law or think a law is unjust ~~man~~ to us, that therefore we are automaticallt
 obligated to disobey the law. The fact that I may think that a ~~man~~ law discriminates

against ~~man~~ me, does not authorize me to disobey the ~~man~~ law. Certainly in our country, we have the right to take a lawful means to try to improve the laws of the land. However, the spirit of law of the the lawbidding spirit means that even though we do not like a particular ~~man~~ law, we would continue to obey it as long as it is law of the land. There is a vast difference ~~of course~~, of course, between a law which requires one to do something contrary to the will of God and a ~~man~~ law which one thinks restricts his rights in some way. ~~For~~ This restriction may not be one that involves me in any disobedience to God. Thus the excuse that we hear today for lawlessness ~~on the part of many~~ is not upheld by ~~any~~ scripture. For the ~~laws~~ laws which some are violating are not laws which they must ~~violate~~ violate in order to obey but laws which ^{DR:} ~~they feel that~~ they have decided to violate in order to get what they ^{think is the} ~~have said is something of~~ their right. Often times these people overlook the fact that they have duties ~~also~~ also. In fact, the statement that one has a certain right implies that someone else has the duty to respect our right. If there are no ~~duties~~ duties, there are ~~certainly~~ no rights. ~~And in our life we~~ ^{Dr} should place the main stress on our duties, rather than always being on the alert to see whether or not somebody may be invading ~~man~~ our "rights". Does the apostle Paul teach that it is impossible for a government to become so corrupt that it ceases to be the ~~human~~ type of government which is described in Rom. 13? Is it possible for a government to become so corrupt that it becomes a terror to the good and protector of the ~~man~~ evil? All governments do some evil and all governments offer some type of protection to some ~~man~~ people. But if a government ~~were~~ were dedicated to the destruction of the good, and the upholding of the evil would this government qualify for the type of government of which Paul speaks in Rom 13? If a Government becomes the terror to good works and the upholder of evil works ~~man~~ is it to us a minister of God for good. rom 13: ~~3-4~~ Did God appoint government as an avenger of wrath to him that doeth good Rom. 13:4? Are there often more than one reason or factor which motivates us to do something? Rom. 13:5 What is meant by tribute? What is meant by custom? Rom. 13:6, 7 In what sense is fear used in Rom. 7:7? Is it wrong to ~~man~~

13
 mm honor the rulers of this world? Rom. 13:7

Fulfilling the Law

Paul ~~had~~ emphasized that love works good, then he shows how God ~~does~~ take vengeance on evil doers even in this life and then he returned to the subject of love. We are in debt to others in that we are obligated to love. This love is not an emotional feeling, although emotional feelings may ~~in~~ grow up around it, but is a willing good ~~for~~ ^{of} ~~to~~ others. It is another way of stating the golden rule. The laws of God regulate ~~in~~ ^{to} our conduct in our relationship to our fellow man, ~~mmmmmm~~ are all involved in the law of ~~love~~ ^{to} loving our neighbor as ourself. Thus ~~it is that~~ Paul said, ~~He~~ that loveth ~~and~~ ^{not} hath fulfilled the law. In Rom 13 he emphasizes the negative aspect of love. Love does ^{not} work evil to his neighbor. Rom. 13:10. To commit adultery, to steal, ~~to~~ covet, etc. is to work evil. But love worketh no ill to his neighbor, therefore love does not kill steal, ~~commit~~ adultery, etc. There are many other things that love does not do and thus Paul says if there is anything else, it is "summed in this word, namely, though-s thou shall love thou neighbor as thyself." (Rom 13:9) Love has not merely its negative aspects but also its positive aspects. The positive aspects of love are states in a general way in the golden rule. We are not only to ~~refrain~~ refrain from working ill to our neighbor but we are to be positive and ~~to~~ work good to our neighbor. Thus whatsoever we would that they should do unto us, we should do unto them. (Matt. 7:12) Of course, this does not mean ^{some one} that just any thing ~~we~~ might like we are to do to others, ~~because we might like them~~ --- ~~some one~~ might like for ~~some one~~ ^{other} else to help them in wrong doing. This doing of good must be regulated by the principles of good as set forth in scripture. When we love our neighbor we work good, ~~and~~ ^{work} instead of evil to our ~~mm~~ neighbor and thus we ~~have~~ fulfilled the law.

Those who maintain that being a Christian emancipates us from all laws overlook the fact that if we do not have anything to do with law of God we have nothing to do with the will of God. But we do have something to do with the will of God and thus with the law of God. And through love we ~~have~~ fulfilled ~~the law~~. The law of

will of God

Wake Up

There are number of things in the writing of the scriptures ^{which} that emphasize that the Christian life is not one in which we m smoothly and without set backs or rough sailing ~~which~~ glide onto victory. Instead we have to be ~~mm~~ exhorted, lest be become careless, Thus ^{Paul told} ~~to~~ the Romans, Paul ^{that} ~~that~~ ~~mm~~ it is time to wake out of ~~mm~~ ~~mmmmmm~~ ~~mm~~ sleep. Rom 12:13:11) Through- to these very Christians ^{we} emphasized that they are to cast off the works of darkness and put on the armor of light. This means that we are not walk ~~mm~~ as those who walk in darkness but as in the day. Neither gross immorality ^{which} ~~mm~~ involve such things are reveling, drunkenness, and wantonness. nor what some had called sins of the ~~mm~~ mind (jealously and strife) ^{are} to characterize ~~us~~. We are to put ~~these~~ things off and put on the Lord Jesus Christ and not make provision for the flesh to fulfill the lust thereof. Rom 13:13-14) (What does Paul mean by saying salvation is near to us than when we first believed? 13:1) What does it mean by the night being far spent the ~~mm~~ day is at ~~mm~~ hand? 13:12) How does Paul elsewhere describe the Christians of light? (Eph. 6:11-17) What is meant by reveling? By chambering? By wantonness? Rom 13:13) Is strife sooner or later the outcome of jealousy? 13:13: Since Paul is writing to Christians ^{why does} ~~how~~ can he tell Christians to put on Christ? ^{Had they not already put on Christ?} And Does rom. 13: ~~mm~~ 14 refer to those who had been ~~mmmmmmmmmm~~ asleep ^{and who} that they need to put on Christ in good work? ~~mmmmmmmmmm~~

After dealing with many of the obligations of the Christians life, the apostle goes ~~mm~~ on to speak of our ~~mm~~ treatment of the weak brother and his treatment of ~~mm~~ of the stronger brother. This ~~mm~~ ~~ptenlem2~~ problem also is regulated by the general law of love, ^{and we} to this ~~we~~ shall ~~plano~~ give attnetion in the next lesson.

LOVE SEEKS TO PLEASE ITS NEIGHBOR

(Rom 14:1-15:13)

It does not take a tremendous ~~much~~ amount of observation and thought to realize that ^{First} Christians are at different stages of growth and development. There are some who are babes in Christ because they have only recently become Christians. There are others who are babes in Christ but who for ~~many~~ the reason of time ought to be more than babes. (Heb. 5:12-14; 1 Cor. 3:1-³~~2~~) Thus there are bound to be ~~difficulties~~ - differences which arise between these Christians. ^{Second,} Furthermore, Christians come from different backgrounds. In the church in Rome there were Jews, who had been brought up in the Old Covenant, but had then become Christians. On the other hand, there were Gentiles who had not known the Old Covenant but had come to Christ ~~by~~ out of paganism. Furthermore, there would be Gentiles who ~~had~~ ^{had} been ~~--- were what were~~ ^{been} called ~~Gentiles~~ God-fearers; that is they ~~had~~ ^{had} attended the Synagogues ~~and~~ and accepted the Old Testament revelation of God and the moral law but ~~were not~~ ^{they had not been} circumcised, and thus had not become a part of the Jewish religion. Difference were bound to arise between these. Thus there was a necessity for ~~many~~ forbearance and long suffering. ^{Third,} In other words, there was a necessity to consider the depth and the ~~the~~ breadth of the fellowship in Christ. Undoubtedly there are some whose concept of fellowship is too broad and on the other hand there are ~~a~~ those whose concept of fellowship ~~is~~ is too narrow. Doubtless, no one of us ~~has~~ has a perfect understanding ~~in~~ in this matter and even if we ~~do~~ did, doubtless no ~~one~~ of us perfectly applies the principles ^{which} that regulate fellowship. In this lesson we shall not endeavor to discuss ~~the~~ in ~~and~~ detail the extent of ~~a~~ fellowship, for it is a broad subject that would involve more than one lesson. However this lesson does deal with the question of ~~a~~ fellowship because it deals with bearing ~~with~~ with one another in certain differences.

Love is the Basic Principle

The basic principle ~~that~~ ^{conflicting} Paul applied in these situations was the principle of love. (Rom. 15:1-2) Our basic attitude is not ~~to~~ ^{to} live ~~thought~~ ^{just} as to please self but ~~to be~~ ^{also to love others} unselfish. We are to ~~endeavor~~ endeavor to please our neighbor and not ~~ourselves~~ ^{just} ourselves.

~~Our first consideration is not to make--~~

Just
One's ~~first~~ first consideration should be to "courageously determine not to make their own wishes and ~~human~~ satisfactions in religious matters a first consideration." (Liddon) Instead we are to seek to please our neighbor. This principle of pleasing our neighbor rather than ourselves is supremely demonstrated in Christ who is our example in this matter. ^{quite} (Rom. 13:3) For Christ also pleased not Himself; but as it is ~~unwritten~~. The reproaches of them that reproached ~~thee~~ fell upon me." Paul showed that this prophecy ~~concerning~~ ^{was} Christ written to instruct us. (Rom. 15:4) ~~unwritten~~
* In what sense were the Old Testament things written for our ~~human~~ learning? * How do they give us patience, or steadfastness and comfort? How does this ~~human~~ give us hope? How do we know, ~~however~~, that we are not under the Old Testament as our standard of faith and practice? (Heb. 1:12-; Heb. 2:1-4))

God who is the God of steadfastness, ~~human~~ of patience and comfort wants us to ~~human~~ ~~human~~ "be of the same mind ^{one} with another according to Jesus Christ," (Rom 15:5) That we may glorify God and receive one another. (Rom. 15:6-7) ~~him~~

The fact that Christ was willing for the reproach of God's enemies to fall upon Him proved that Christ sought not to please Himself but to do the will of God. Christ did this voluntarily through his love for God and for humanity. (Phil. 2:6-8; Heb. 12:2-3) ~~human~~ The prophecies quoted in Rom. 15:3 ^{"s"} ~~speaks~~ of devotion to the cause of God, while the context insists upon self-renunciation for the spiritual ~~human~~ interest of man. There is no contradiction; the second object is implied in any adequate conception of the first. Our Lord gave Himself for His brethren and surrendered Himself ~~human~~ perfectly to the Father's will." "Our Lord, whether in action or in suffering, is the example of Christians as being the Ideal or Archetypal Man." (Liddon. See Lk. 7:39; Mk. 2:15; Mat. 9:11 Jn. 8:49; Jn. 13:15; 1 Jn 2:6)

For That Which is Good

The apostle Paul did not say that we are to please our neighbor regardless of what it takes to please him. ~~(What passage would such an interpretation~~

^{Would}
 as this violate Gal. 1:10? We are to try to win the approval of others but this is limited by the "that which is good." The general purpose of pleasing our neighbor is to further that which is good. Thus it ~~human~~ "excludes all mere worldly flattery, and sinful complaisancy with human ~~man~~ error. When ~~good~~ right and wrong are at stake we must not violate the right or ^{do} ~~leave undone~~ the wrong, to please ^{men} ~~anyone~~."

Paul ~~in~~ ⁱⁿ other words is dealing with the realm wherein God has left us free. In this realm, however, we are not free to do as we please but are regulated even there by the law of love. We are to use our freedom not as occasion to "the ~~in~~ flesh," but through love be servants one to another. (Gal. 5:13) We are free to ^{to} ~~go~~ to the Spirit but not the flesh. ~~MM~~ (Gal. 6:7-10) If we claim to know and thus to be ~~able~~ able to disregard the condition of the weak, we do not know anything as we ought to know. ~~Knowledge~~ Knowledge must be used in love. Knowledge alone, ~~human~~ "puffeth up, but love edifieth." Thus ^{that exact quote} "if any man thinketh that he knoweth anything, that he knoweth not yet as he ought to ^{to} know; but if any man loveth God, the same is known by him."

(1 Cor. 8:1-3) The apostle Paul showed that even if it were not wrong to eat meats, in an ^{idols} ~~idle~~ temple it would be wrong because ~~that~~ in so doing we would tempt a brother ~~with~~ with a weak conscience to ~~eat~~ eat as unto the idol. Thus we ^{would lead} ~~have lead~~ a brother to perish. ^a ~~A~~ brother for whom Christ ~~in~~ died. ⁱⁿ sinning against the brother we have sinned ~~again~~ against Christ. (1 Cor. 8:4-12) However, ~~Paul~~ after showing that for a brother's sake one should not eat meat sacrificed to an idol in an idol's ~~temple~~ temple, Paul then went on to show ^{for} ~~in~~ that ~~in~~ it was wrong within ~~in~~ itself. Thus we are ~~in~~ not to do it. For ^{they} ~~they~~ sacrificed ~~a~~ to demons, not to God, "and I would not ~~have~~ have that ye should have communion with demons. Ye ~~cannot~~ cannot ~~in~~ drink the cup of the Lord, and the cup of demons; ye cannot ~~in~~ partake of the table of the Lord and the table of demons." (1 Cor. 10:14-21) Thus it is quite clear that our freedom as Christians does mean we are absolutely free, as the apostle Paul emphasized. We are not "without ~~in~~ law to God, but ~~under~~ under law to Christ." (1 Cor. 9:21)

However, ⁱⁿ the realm in which Christ has left us free we are still bound by the law of love and thus Paul emphasized that he within the realm of his freedom became

all things to all men in order that he might win some. Thus he was ~~in~~ ⁱⁿ doing this for the sake of man and for the sake of the gospel. (1 Cor. 9:19-23) Thus although there were things which are lawful for him to do ~~in~~ in that he was free to do them not everything was expedient. because under certain circumstances some things ~~that~~ that were permissible would not edify others. Paul is not speaking of things which are ~~in~~ our duty ^{to do} or our duty to refrain from ^{doing} but of the area wherein God has left us free.

Unto Edifying

We are to please our neighbor ^{him} in that which is good and our purpose is to edify or to build them up. ~~The reason we are to please our neighbor in that which is good is that which we may build him up--- edify.~~ ^{Lard} ~~He~~ raised the question "But ~~building~~ building up what--our ~~neighbor~~ neighbor, or the church considered as a house?" In Verse 20 ^{last} ~~chapter~~ ^{fourteen} the apostle said, For the sake of food put not down the work of God; and by the work of God I understand ~~that~~ the church. I think it is most likely that 'building up' here has reference to the ~~same~~ same subject. ~~Let~~ ^{Let} each of us please his neighbor in what is good for the purpose of building up, not pulling down, the work of God. If we would ^{or} displease our neighbor, we drive him off ~~and~~ ^{as} and so pull down the work of ~~the~~ God. But ~~if~~ ^{if}, on the other hand, we please him by showing proper respect for his ~~feelings~~ feelings, he ~~remains~~ remains in the church. ~~at~~ Ultimately he grows strong, and so the work of God is built up. This view, I regard, as the most probably one; although to ~~mean~~ ^{make} 'build up' referred to ~~neighbor~~ 'neighbor' gives a good and strictly appropriate sense. Indeed the difference between the two views is not wide since to build up our ~~in~~ Christian neighbor is clearly much the same as to build up the church." In the immediate context Paul is speaking of one's neighbor but, of course, in building up those who are in the body of Christ, we are building up the work of God in that individuals and thus in the church, ~~as the enemy of~~ whom Paul is speaking here I think is the ~~Christian~~ Christian neighbor. ^{We should} Although we would ~~apply~~ ^{apply} the same principle ^{of} trying to live so as to reach

X Does Paul apply the same principle in 1 Cor. 10:24 that he does in Rom. 15:2?

Is our liberty to be judged by another's conscience? (1 Cor; 10:24-~~28~~ 29).

5--
our non-Christian neighbor.

~~This is the same subject with which Paul dealt in 1 Cor. 10. Thus he said,~~
~~* that among the things that were lawful, which were permissible but not required~~
~~of us--not everything edified. (1 Cor. 10:23) Realizing this we are to keep in~~
~~mind the welfare of the other. That no man seek his own, but each his neighbor's good.~~
(1 Cor. 10:24) ~~Thus even in the~~ Although it was right to eat meat at a feast which
was not connected with idol worship, and although we do not have to probe into
the pedigree of the meat, if someone said this meat has in times past been offered
in sacrifice we are not to eat. In this case we are not ~~not to~~ to eat because of the
conscience of the others. ~~We are not~~ ^{through} We are under the law of love to let our liberty be judged by
another's conscience. (1 Cor. 10a; 24-29) ~~What principle does Paul lay down to cover~~
our eating and our drinking? (1 Cor. 10:31) ~~Are we to apply the same principle of~~
seeking to please our neighbor just ~~as much~~ to ~~the~~ people in the church? (1 Cor. 10:32)
~~* Why should we seek to please all men in all things that are lawful for us~~
~~to please them in? (1 Cor. 10:33) What is the trouble with some individuals who fiercely~~
assert that ~~some~~ certain things are ~~within~~ their liberty in Christ and they are going
to do them, no matter what. (Rom 15:3) ¹⁻ 1 Cor. 11:1; ~~Refer to the same type of thing?~~

The apostle Paul deals with certain aspects of the Christian's freedom in Romans 14. What about the individual who has a defective view of his own freedom as a Christian, and thus who does not utilize this freedom in ^{every} ~~every~~ area in which Christ has made him free? Is he condemned by the Lord? No, for "God hath received him." (Rom. 14:3-4). Are we to receive him also? "But him that is weak in faith receive ye, yet not for decision of scruples." (Rom. 14:1). NEXT PAGE STARTS HERE.

← The one who is weak in faith believes in Christ, has accepted His sacrifice,
has come into Christ, and is endeavoring to live by the will of Christ. However,
he has failed "to understand what it involved in respect of freedom from the rules of
earlier or human systems."(Liddon)

It must be underscored, however, that this freedom not to be aware of, and thus not to utilize the entire scope of his freedom as a Christian, is not freedom with reference to his duties and responsibilities as a Christian. He is not free where Christ has bound Him, for he ~~too~~ is under law to Christ (1 Cor. 9:21). Christ, however, has made him free from the obligation to know and to act on his total range of freedom. This kind of freedom has been clearly authorized by Christ, but it does not authorize us to declare that a man is free where Christ has bound man. *mayt p. here*

to ~~They were not free~~ to accept the baptism of John instead of the baptism of the great commission (Acts 19:1-7). ~~They were not free~~ to add a regular meal to the Lord's supper (1 Cor. 11:20-22, 34). ~~They were not free to be immoral.~~ ^{their} ~~But~~ This freedom had to do with private acts of refraining from meats (Rom. 14:2), and of observing certain days which had not been bound by the Lord (Rom. 14:5-6). ~~Concerning wine in Rom. 14:17~~

~~the discussion in James D. B. Allen, The Deacons and His Work, pp. 24-36.~~

The weak brother is not free eat vegetables as a part of a sacrifice to idols, for this would be no more permissible than to eat meat sacrificed to an idol ~~and to eat it~~ as a part of an idolatrous service. (1 Cor. 8:10-13; 10:20-21). Furthermore, this weak brother ^{in Rom. it was not engaging in} ~~did not have~~ idolatry ^{He} in mind, ~~but~~ ^{the} did this thing as unto the Lord because he thought that the Lord required it of him (Rom. 14:6).

Not free to bind Others

They were not free to teach that their refraining from meats, and their observance of days, were laws of Christ ^{which were binding on others} [^] They were not laws of Christ "for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Rom. 14:17). They were not laws of Christ for Paul said: ~~start here~~ quote Rom. 14:14.

They were to hold these beliefs to themselves before God (Rom. 14:22), for they were not laws to be bound on others.

They were not free, therefore, to bind others with their scruples concerning meats and days. "Let not him that eateth ~~not~~ set at nought him that eateth not; and let ~~him~~ not him that eateth not judge him that eateth" (Rom. 14:2)

By the same token, they were not free to create ~~new~~ factions in the body of Christ by establishing a non-meat eating sect; nor were the meat-eaters to create a sect of meat-eaters who excluded the non-meat eaters as not being Christians.

Although the ~~weak~~ weak brother is not bound to understand all of his freedom, he is ~~not free, but is~~ bound, to act conscientiously. In other words, he is not free to disregard the conscientious scruples which he has concerning meats, ~~and~~ days, and drinks. ~~Before~~ For a discussion of wine see James D. Bales, The Deacon (OVER) As long as he is fully persuaded in his own mind (~~Rom. 14:5~~) that he should not do certain things, which in reality are lawful, he is not free to disregard his scruples. ~~Thus~~ Paul ^{and} wrote that to him it is unclean. Quote "om. 14:14. "All things indeed are clean; howbeit it is evil for that man who eateth with offence." (Rom. 14:20). One should act conscientiously, and if he thinks that he should not do it, it is wrong for him to do it. Quote Rom. 14:22-23. If we trample underfoot our conscience, and do that which we are convinced is wrong, we have will^{ed} to do what we believe is wrong; and this is sinful. The fact that we were wrong as to the nature of the thing involved did not do away with the fact that we, ~~in so far as we were concerned,~~ made a decision not to do what we were convinced was right but to do what we were convinced is wrong. This is the way in which the conscience finally becomes hardened. ~~and~~ If one's sense of duty becomes lost, if one's urge to do right is seared, what hope is there for him. ~~For~~ He will not do the right, nor ~~in~~ refrain from the wrong, even when his knowledge concerning these matters is accurate.

As R. L. Whitendo put it: Quote ~~from~~ Romans, p. 276

This book is turning right as it sits at my desk, + fourth shelf from bottom

* Does this mean that just because we may doubt that ~~a~~ a thing is right, that no one else has the right to do it?

Not Free from Concern

However, those who refrain from meats and who observe days are not free from any concern on our part. They are indeed "weak in faith" (Rom. 14:1-2).

no more for ← The apostle Paul was deeply concerned about the Galatians who seemed to want to be ⁱⁿ in bondage over again". ~~Quote~~ "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. 4:9-11). However, in Rom. 14 he counseled ² long suffering with one another. ~~Conclusion~~ The context suggests that Paul's concern for them in this matter ^{was} due to the fact ~~that~~ their observance of days, etc., was an indication ~~of~~ that they were returning to the bondage of ~~the law (Gal. 4:8-11)~~ ^{of} paganism (Gal. 4:8-11), and at least in some cases to the bondage of the law (~~Rom. 14:5-6~~ Gal. 5:1-4). Although it might be difficult at times for us to tell which is which, is there ~~not~~ a vast difference between a person, coming out of paganism, or of the law, while continuing to hold to some superstitious attitudes and practices, and a person doing these things as an indication that he is turning from the gospel and going into paganism and the law?

Although we may be concerned about the weak brother in Romans 14, we are not to deny him the right to abstain from meats and to observe one day above another. He is free to do this. He is free to keep these things himself, but he is not free to bind them on us (Rom. 14:5-6).

We are not to judge him as not being a brother, or to set him at naught otherwise. He is to be free from our judgment in this sense, Christ, not we, is his judge (Rom. 14:3-12).

He is to be free from constant nagging, or argumentation, or contention on our part with reference to his scruples, while ^{he also} he is to abstain from forcing his scruples on us. Paul said: "But him that is weak in faith receive ye, yet not for decision of scruples." (Rom. 14:1). The margin gives it as "to doubtful disputations." Lard suggested that the best explanation he knew of to this difficult expression was, "Accept him, but not to the end of deciding relative to his thoughts in regard to

certain things. These thoughts are his own private opinions respecting things about which there is no command. He, therefore, has the right to hold them without interference from others. The things which his thoughts respect are in themselves indifferent; and therefore the thoughts which relate to them are indifferent. Consequently, so long as the thoughts do not lead him who holds them into wrong, he is not to be disturbed in them."

We are not to ride him out of the church either on a rail or by constant argument, dispute, or contention.

What shall we do if he comes to us and wants to know what we do not hold to his scruples. It is obvious that we shall tell him why we do not do so. Furthermore, when we are dealing with the subject of a Christian's freedom, or when we are in a series of expository sermons on Romans, or when it seems important ^{on other occasions} to get across to brethren ~~from some special reasons~~ the principles in Rom. 14th, we shall expound this passage. However, it will not be a hobby with us to keep on talking about the weak brother and censuring him for being such a weak brother.

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~~Christians who have a more accurate knowledge concerning their freedom~~
~~as Christians with reference to these things,~~ ^{are} ~~were not free, however,~~ from the
law of love so that they ^{may} ~~could~~ disregard the impact of their exercise of their
freedom on the brother who had a defective view of his freedom. This shows that
this freedom is not an unlimited thing, but is within the general boundaries set
up by the laws of Christ. We are not free to disregard the fact that "none of
us liveth to himself, and none dieth to himself." (Rom. 14:7). We must consider,
therefore, the welfare as well as the rights of others. We are not free to
denounce and ^{to} cast out the weak brother (Rom. 14:1-4). We are not free to
so as to cause him to sin.
cast a stumbling block in his path/ quote Rom. 14:13. / To do this is to
^{then}
imagine that we are free from the law of love, but we are not free from this
law. Quote Rom. 14:15, ^{20.} We do not have to eat meats, and we should take
care that our good be no evil spoken of. quote Rom. 14:16-18. We must
follow after peace and the things which edify ~~(Rom. 14:19)~~. ~~We are~~
~~not free to~~
This brief examination of our freedom as set forth in Romans 14 doubtless
indicates that we have more freedom than some think and less freedom than
some others ^{maintain} may think. We are not free to use our freedom to bind others
where Christ has not bound others, nor are we free to disregard the conscience
of others so that our freedom results in their enslavement by sin.

When They Doubt, No One Can?

There are some so-called "weak" brothers who become the strongest brothers in the church in that they endeavor to bind everyone. They think that because they cannot eat meat, no one can eat meat. They think that because they doubt, everyone else must doubt. If they cannot do it, no one can do it. They may ~~prohibit~~ ~~themselves~~.

argue that 1 Cor. 9 teaches that we should not offend a brother; that our ~~aim~~

eating meat, or something else which is right but which they think is wrong, hurts their feelings; therefore, we must not do it. ~~From~~ Our reply is: First, Paul did not say that if a weak brother did not like it, we could not do it. By offending the weak brother he meant more than displeasing his feelings. He had reference to leading the brother to stumble, to fall into sin, to do the thing which he thought was wrong. He spoke, with reference to meat sacrificed to idols, of causing the weak brother to perish. (1 Cor. 8:9,11,13k). We are not to destroy with our "meat him for whom Christ died." (Rom.14:15); we are not to overthrow "for meat's sake the work of God." (14:20); we are not to lead him to stumble, to fall into sin, by our example trying to get him to do what he believes is wrong. (Rom. 14:21-23). The "weak" who tries to rule all the other brethren is not led to do the thing, which he believes to be wrong. He does not do it and he is saying that since he can't do it, we can't do it. But Paul is not speaking of such a situation. He is not saying that if someone objects this is sufficient reason by itself; but he is saying that if we lead the individual to violate his conscience we are doing wrong. ~~Sam~~

Second, Paul shows that the weak brother is not to try to rule the other brethren. He is to be longsuffering with us, just as we are to be with him. Thus he is not to judge us, any more than we are to judge him. He is to tolerate our doing it, just as we are to tolerate his not doing it. (Rom.14:3-6).

We may have some difficulties at time as to just what our freedom includes.

As long, however, as an individual does not bind me, as long as he is ^{constantly} not bringing reproach on the cause of Christ, and as long as he is not repudiating what the Lord as long as he is not building a faction, has taught, ~~we~~ ^{we} need to ~~have~~ ^{live} with one another.

Lesson 13

THE GOSPEL FOR JEW AND GENTILE (Rom 15:16)

Although there would be other cases ^{involving} of weak brethren and strong brethren, ~~yet Paul shows that~~ at least many of these problems were raised by the Jewish background and ~~how~~ ^{by} the Gentile background of the different converts. ~~For~~ ^{Then} after discussing the weak brother ~~and~~ and the strong brother and their attitude toward one another - another, ^{Paul} he went on to ^{specify} speak of the fact that ^{Christ} he had been made a minister of circumcision ^{ci} and also that ~~he preached~~ ^{His work also involved} ~~into~~ the Gentiles. (Rom 15:8-9) ^{Jew and Gentile} They should forbear with one another because Christ in His gospel has shown mercy to both and in Christ they are members in the same body. In emphasizing that they ought to seek to please one another, Paul pointed out that Christ had acted upon this principle as has been prophesied by the Old Testament. (Rom 15:3) ~~Furthermore~~ Christ had received them and they should receive one another (Rom 15:7) ^{Furthermore} God's reception of the Gentiles ~~for example~~, had been prophesied by the prophets. Rom 15:9-12,

21,

The Old Testament

^{Some assume} There are some Christians who ~~now~~ seem to think that the Old Testament is of no value to the Christian. Although we are not under the Old Testament as our law of faith and practice, but under Christ, (Heb. 1:1-2, 2:1-4) ^{1 Cor. 9:21} the Old Testament is ~~still~~ ^{as} of great value to the Christian. Paul ~~as shown in the Rom letter in~~ ^{indicates in} several places that ^{in Romans} the Old Testament is of value to us. What are some ~~of~~ ^{its} values [?] the ways in which it is valuable to us. First, it is valuable in that it enables us to see the gospel ^{was} with long prepared for and prophesied. (Rom. 1:2; 3:21; 16:25-26.) Second, it furnished us with examples which ^{was} ~~both~~ ^{which} warn us and encourage us. Thus the apostle in Heb. 11 ~~showed~~ ^{gave} showed examples of faith ^{fulfillment} under the Old Testament ~~that~~ to encourage us to be faithful ^{under} the New Testament. Through God's faithfulness to his word in the Old Testament we can draw strength and ^{fulfillment} persist in spite of tribulation. We can hope because we are assured that God is faithful to reward us. Thus Paul said that "whatsoever things are written aforetime are written for our learning ~~in~~ ^{that} that through patience and through comfort of the Scriptures we might have hope." Rom. 15:4. He had just cited a

a prophesy concerning the reproach ^{that} ~~of him~~ fell upon Christ, and thus has ^{given} Christ as an example of one who endeavored not to please himself but to please God and to save man. Some had maintained that the ~~man~~ Rom 15:3 ^{originally} referred to David and not to Christ. ^{Even if this is the case,} ~~But~~ we must not forget that David was a type of Christ and his suffering in the service of God was a type of Christ's suffering in the service of God.

Thus to ^{Christians} us a study of the Old Testament ^a "is not merely archeologically precious as a record of the past, but has enduring and spiritual values." ~~Not only is the New Testament fulfillment of the Old (Matt 15:17-18), but the Old also furnishes us with examples which help us to have strength and hope. The Lord's example involuntarily accepting the reproach of God's enemies furnishes an example of patience to us and encourages us to do this also.~~

"There is the comfort of the Scriptures"--the comfort which they engender, bring about and sustain, but they do this because the Scriptures are the word of God; and God is the God of patience. ^{the} ~~God of patience and of comfort!"~~ (Rom 15:5.) Thus we see why it is that God can be said to do ~~mm~~ something and the ~~scripture~~ ^{also} ~~scripture~~ at the same time be said to do it. ~~God is the God of patience and of comfort as mm revealed to us in Scriptures in those things which bring us comfort and patience.~~ The fact that God worked through his ^{instrument} ~~instrument~~, his word of truth-- does not make it any ~~mm~~ less the work of God. ~~As Chr~~

As Christ Received You.

The apostle exhorted them to be united so that "with one accord ye may with one mouth glorify the God and Father of our Lord ~~and~~ Jesus Christ." 15:6) Thus we should receive "one another, even as Christ also received you, to the glory of God." Rom 15:7. (What does it mean to receive one another "even as Christ also received you") Not only is this lesson of oneness and ~~receiving~~ ^{because} ~~one another, reinforced by the mm appeal to do it as Christ has received us,~~ but is also enforced by the fact that this ~~to be~~ is for the glory of God. We should not allow pettiness, and jealousy and a disregard mm for the welfare of our brethren

to interfere with ~~God's being~~ with the glory being ascribed to God.

(Early in the lesson I think I mentioned that Paul was minister of the circumcision. If I did, correct this because 15:8 says that Christ was the minister of the circumcision.)

A Minister of the Circumcision

Any Gentile who tended to look down upon the Jew was reminded very emphatically by Paul "that Christ had been made a minister of ~~gm~~ the circumcision/ for the truth of God." Rom 15:8 ~~There~~ There were Gentiles who might be prejudiced against the Jews and so Paul told them that Christ did these things that the Gentiles "might gloryfy God for His mercy." Rom 15:9 ~~That~~ Christ's example of receiving "into fellowship with Himself both ~~Jews and Heathens~~---Jewish and Heathen converts that God might be ~~lgm~~ glorified in this association of the human family with His Son", emphasizes that we are to receive one another.

Christ in his ministry on earth came to the lost sheep of the house of Israel. Thus he is spoken of as being a minister of the circumcision. (Rom 15:8) (~~Look up the ~~roman~~ reference in the gospel~~) Christ did this "for the truth of God."; that is on behalf of the truth of God or to uphold the truth of God. If Christ had not come and done his work as God had promised the fathers, the truth of God would have fallen to the ground instead of ~~mm~~ being maintained. Christ did this "that he ~~affirm~~ ~~mm~~ confirm the promises given unto the fathers.: " Rom 15:8. As Lard pointed out , ~~+Grit--~~ "Christ became a ~~mm~~ minister of the circumcision for the sake of God's truthfulness--all ~~lgm~~ this he did in order to make good the ~~promis-~~ promise not merely/ to confirm them, but to place ~~thmmmm~~ their realization beyond even a contingency. These promises to the fathers being thus made, secured salvation to so many of the Jews that obeyed Christ. Thus Christ ~~mm~~ accepted them; and he did it from the heart or without reservation. So must we Gentiles accept Jews."

Fulfillment of the Old Testament

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new pr.
This shows that the work of Christ was prophesied in the Old Testament. He confirmed the promise that God had made to the fathers; he did not postpone them as some

assumed. Thus Peter said, "Ye are the sons of the ~~many~~ prophets, and of the covenant which God has made with ~~many~~ your fathers saying unto Abraham And in thy seed shall all the nations of the earth be blessed. Unto you first God having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquity."

3
Acts 2:25-26. And Paul pointed out that "we bring you a good tidings ~~many~~ of promises made unto the fathers, that God hath fulfilled the same unto our children in that he raised up Jesus; as it is written in the ~~many~~ second Psalm "Thou art my son. This day have I begotten thee." Acts 13:32-~~33~~ 33) Thus he also ~~Acts 13:38-39~~ Be it known unto you there, brethren, that through this man it to ~~many~~ proclaim unto you the remission of sins; and by him every one that believeth is justified from all things from which you could not be justified from the law of Moses." ~~in~~ Acts 13:38-39.

mentioned that ed
Peter had ~~spoken of the~~ Scriptures showing that remission of sins would come through faith in Christ. Acts 10:23. No wonder the apostle Paul's said to Agrippa ~~Acts 26:6~~

11 And now I stand here to be judged for the hope of ~~in~~ the promise made of God unto our fathers; ~~in~~ unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am ~~and~~ accused by the Jews, o King! " (Acts 26:6-7) Thus Paul said, "I stand unto this day testifying "Having therefore attained the help that ~~is~~ ^{is} not from God, I ~~stand~~ stand unto this day testifying both ~~in~~ to a small and great saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer and ~~many~~ how that he must first by the resurrection of the dead and should proclaim light both to the people and to the Gentiles. "Acts 26:22-23) To Jews ~~in~~ in Rome Paul said "For this cause therefore did I intreat you to see and to speak with me: for because of the hope of the Israel I am bound with this chain." Rom 28:20

quite
my
idea
However, the work of Christ as the minister of the circumcision did not have ~~in mind~~ simply the salvation of Jews, ~~in mind~~. He also ~~had in mind~~ ^{just} the salvation of the Gentiles. ~~made possible~~

~~we need~~ to be put in remembrance" Rom 15:15 ^{Why?}

Why Paul ^{was} Justified in Writing the Church in Rome

Paul as an apostle of Jesus Christ had the authority to write the church in Rome or in any other place. Rom 1:1. ~~Not only his authority but his knowledge of their faith and obedience Rom 1:18, 16, 19. In Chap-- chapter 15 he gives~~ several justifications for his boldness in writing to them. ~~There are several grounds on which he is justified~~ First, Because Jesus Christ had called him to "be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God. Rom 15:16 ~~As he had earlier said, he glorified his ministry as I am an apostle of the Gentiles. Rom 11:13.~~ ^{# new job} Second, in carrying out this work he officiated as a priest, ^{as it were,} ~~as it were~~ who offered up the Gentiles as a sacrifice to God. Paul spoke of ministering the gospel of God. The Greek means "ministering in sacrifice" The offering which Paul offered was "the offering up of the Gentiles" ~~This was an acceptable offering since it was done in Christ's service and was sanctified by the Holy Spirit Rom. 16:16. (Does the Holy Spirit use the truth to sanctify us. John 17:17)~~ ^{W are the Romans also to offer themselves}

^{into Paul?} ^{Rom. 12:1)} Second Paul was justified in writing them because ~~him~~ of the greatness of his work among the Gentiles, ^{this work} ~~as the instrument and servant of God, which had been confirmed by the supernatural manifestation. Rom 15:18 19. [Was the work of Paul designed to produce obedience on the part of the Gentiles Rom. 1:15; 15:18; 16:26]~~ This work ^{was} ~~of Paul~~ extensive "so that from Jerusalem and round about even unto Illyricum, I have fully preached the gospel of Christ." Rom. 15:19. In this preaching Paul endeavored to do a pioneer work "that I might not build upon another's foundation." Rom 15:20-21 (How does Paul express elsewhere his desire to do a pioneer work? L Cor. 3:6,10,11)

Fourth, Paul ~~Paul in the third place~~ was justified in writing the Romans because as Ladd pointed out he had a keen and practical interest in the church there. This is indicated by his past hope to visit them and his present plan to visit them. (Did Paul's desire to do pioneer work mean that he did not write to exhort,

^{to} and ~~in~~ instruct, and ~~to try~~ to have some fruit ~~amongst~~ amongst a people ~~whom he had~~ not ~~for~~ for whose conversion he had not been responsible? Had he been to one who was responsible for converting the Romans, Why did he want to see the Romans: Rom 1:11-12) Paul had been hindered in times past, (Rom 1:13; 16:22) in his efforts to see the Romans. This desire, which had frustrated for so many ~~many~~ years, he hopes ~~now~~ will be soon fulfilled. Rom 15:23. His intentions ~~was~~ were not to spend a long time in Rome but to go unto Spain. ~~He not merely wanted to~~ ~~to help them Rom 1:11 but also that they might bring him furtherward~~

The thing however, which now kept him from seeing them was that he ~~must~~ must go to Jerusalem to minister unto the saints. Rom 15:25. After ^{wards} ~~he had accomplished~~ he hoped to see them on the way to Spain. He is ^{confident} ~~comforted~~ that God will permit him to do so. Rom 15:25-29. (Is the term ministry used to refer just to the preaching of the gospel? Rom 15:25-26. Were all the saints in Jerusalem poor? Rom 16:26; IN what sense were the Gentiles the debtors of the ~~Christian~~ Jews in Jerusalem who were Christians? Rom 15:27. In what sense did they minister unto the Jews in ^{car} ~~car~~nal things and had received of the Jews spiritual things? Rom 15:26. What does Paul mean by ~~his~~ having sealed to ~~them~~ them ~~in~~ this fruit? Rom 15:28)

~~In the fifth place~~ ^{Fifth} as Liddon mentioned, the apostles boldness in writing to them ^{was} is justified "by the ~~man~~ affectionate proof of confidence in the Roman church which he gives by asking to be personally remembered in its intercessions." Rom 15:30-32.

(How does one beseech another by the love of the ^{spirit} ~~spirit~~? IN what sense is this love the love of the ~~spirit~~ ^{spirit}? For what ~~man~~ does he ask them to strive? Rom 15:30 How does this prove that ~~it~~ it is right for us to pray one for another? What ~~things~~ things did Paul ask them to pray for? Rom. 15:1-32. Can you think of any modern ~~man~~ illustrations that are covered by the principles which are involved in these things Paul for which ~~they~~ said they should ~~pray~~ pray. Why do you think there was the possibility that some of the Jewish Christians would not want to accept the contribution from the Gentiles?

God is called "the God of " ^{What} in Rom 15? 15:5, 6, 13, 33.)

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Commendation of a Fellow Servant

There are some who ~~mm~~ seem to think that the only thing a woman can do in the ~~mm mm~~ service of Christ is to be silent. However, ^{as we shall,} ~~if~~ we find that Phoebe ~~was one who~~ had assisted Paul and others. ^{quite} Rom 16: ~~mm~~ 1-2 (Do you think that we commend, ^{as} ~~as we shall,~~ unto others faithful servants of the Lord ^{if frequently} sufficiently? Rom 16:1; What does it mean to receive one in the Lord 16:2 What does it mean to receive one worthily of the saints? ~~16:2 Was-Phoebe-eee~~ Did Phoebe occupy an office called deaconess 16:1? For a discussion of the question of Deaconesses see the ~~mm~~ ^{no copy} book by James D. Bales on THE DEACON AND HIS WORK. ~~It-is-wright-~~ Is it ~~mm~~ right for the church to help support ~~m~~ women servants? Rom 16:2)

Saluting the Saints

The apostle Paul was ~~mm~~ concerned with his ~~mmmm~~ brothers and sisters and ~~mm~~ sent his greetings to them. Thus he said, for them to salute Prisca and Aquilla whom he identified as fellow workers in Christ Jesus. They were not apostles but ~~there-wee-~~ ^{they} ~~they~~ ~~mmmm~~ labored for the same master. Their devotion was so great that they were willing to give their lives for Paul. He was grateful for this, ~~and also was aware of the worthy~~ ^{as were} churches of the ~~Gentiles~~ ^{the} Gentiles. ^{What shows} that ~~mm mm~~ it is right sometimes to identify a congregation as to the people ~~as to~~ the people who make it up? Rom 16:4 Does a church have to have a building of its own in order to meet? Rom 16:5 ~~And~~ Did being of note among the apostles mean that these were apostles? Rom 16:7 ~~mm~~ ^{distinctions} What were some of the ways in which Paul made ~~up~~ the two distinctions between some ~~mm~~ of the brethren whom he saluted? Rom 16:3-15. What are some of the insights that you get ~~into some of the Christians~~ ^{in which} from the way which Paul describes them. Have you ever thought of how he might describe-- describe you in a word or so if he were ~~mmmmmm~~ writing about you?

Division

The apostle Paul had previously called for ^{the} long-suffering of one toward another. However there was a limit to this. He ~~whes2-~~ showed they were not to put up with ~~anything and everything~~, and thus ~~those who~~ ^{those who} ~~lead them into false doctrine and built up~~ ^{invented} ~~faction~~ ^{factions} were to be rejected. ~~The apostle showed that those~~ ^{these} ~~of whom he speak~~ were beguiling ~~him~~ deceivers who were endeavoring to lead people away from Christ for their own selfish satisfaction. Rom 16:17-18 (Do deceivers come ~~generally~~ with ~~real~~ rough speech trying to hurt the feelings of those whom they are trying to deceive? Rom 16:18 Does this show that one cannot test a message simply by the nice way in which it is uttered?)

Faith ^{and} Obedience

~~It is instructed that~~ ^{Rom} ~~In Gen. 1:8~~ ~~Paul~~ Paul "that your faith is proclaimed throughout the whole world," and in Rom 16:19 ~~he~~ he said, "For your obedience is come abroad unto all men." This shows that their faith was a faith that functioned and obeyed the lord, and that their obedience was an obedience of faith. Thus as we have noted previously, the book of Romans which stressed the doctrine of justification by faith does not teach that this excludes--instead it includes--the obedience of faith. Rom 1:5, 6:17, 18; 15:18; 16:19, 26. [What does Mm Paul mean by being ~~wise~~ ^{wise} ~~unto~~ ^{unto} that which is good and being ~~simply~~ ^{simply} ~~unto~~ ^{unto} that which is evil. Rom 16:9 In what sense was the ~~God~~ ^{God} of peace to ~~bring~~ ^{bring} Satan unto the feet shortly? Rom 16:20. Where does Paul show that it was possibly for one to be a servant of the city and yet to be a servant of Christ? Rom 16:23)

Paul Commends them to God

When talking to the elders in Ephesus, Paul exhorted them and warned them of coming division and then he commended them to God and to the word of God's grace which was able to build them up an inheritance among all them that were sanctified.

Acts 20:32. After having instructed the Romans concerning justification, ~~and~~ after having exhorted them to live a pure life, ^{and after} ~~after~~ having warned them against those who would lead them astray he ~~then~~ commended them to God. ~~Romans--~~ through Jesus Christ to whom be the ~~hmm~~ glory forever, Amen. Rome 16:25-27 (How was God able to establish them according to Paul's gospel? Why was it proper for Paul to call it "my gospel? Rom 16:25 ^{why was it} ~~when it was~~ the gospel of God? Rom 15:16. Did Paul's reference to the mystery being kept silent in times eternal mean that it had not been prophesied? Rom 16:25-26. Why ^{is} ~~is the~~ ~~gospel did Paul say that the gospel made~~ known unto all nations? Rom 16:25 What is meant by obedience of faith? Rome 16:26

Paul ~~mm~~ offers the Gentiles into the Lord but in what shape of the offering be?
Rom 12:1

The Preacher and Ethics

Sin Troubles Preachers Too

- 1 Timothy 1:12-17
 - Coffman says the word "insolent" describes "a person who takes a savage personal delight and a malicious enjoyment in the afflictions inflicted upon another."
 - Romans 7:24-25a Paul knew sin's impact
 - Recognizing his freedom from sin caused him to burst forth in thankful praise and to preach
- Galatians 2:11-17

Sin Troubles Preachers Too

- Christians are free to do anything that is not sinful (1 Corinthians 6:12).
 - The Corinthians had misapplied their freedom to sinful activities.
 - As God's inspired spokesman, Paul said even some things which were lawful were not to be done because they would not profit others.
 - Lipscomb says, "There is a lawful use of all appetites, desires, and lusts" but none of them must obtain the mastery over us."

Sin Troubles Preachers Too

- Apparently some compared man's appetite for food to his appetite for sex, reasoning that if one is right, so is the other (1 Corinthians 6:13-14).
 - Food and stomach serve only a temporary purpose; to maintain the body.
 - Fornication serves to tear down the body, which is meant for the Lord's service.
 - The Lord dwells in and cares for the body.
 - While the stomach serves a temporary purpose, the body will be raised by God for an eternal heaven, if properly used.

Sin Troubles Preachers Too

- Paul could not even imagine a part of Christ's body being joined to a harlot (1 Cor. 6:15-18; 12:27; Eph. 5:30).
 - Sexual intercourse causes a man and woman to become one flesh (Gen. 2:24; Mt. 19:5; Eph. 5:31).
 - So, the Christian fornicator, who is "one spirit" with the Lord, makes Christ one with a harlot.

Sin Troubles Preachers Too

- Paul could not even imagine a part of Christ's body being joined to a harlot (1 Cor. 6:15-18; 12:27; Eph. 5:30).
 - Therefore, Paul urged them to flee sexual immorality (Gen. 39:12).
 - While other sins may attack members of the body, the body is not the instrument of sin.
 - In fornication, the body is given over in its totality to sin, both outwardly and inwardly (2 Cor. 6:15-18).

An Example of a True Believer

- 1 Timothy 4:12
 - In speech (Ephesians 4:15)
 - In conduct (Ephesians 4:21-24; 2 Peter 3:11; Philippians 1:27)
 - In love (John 13:34-35)
 - In spirit (John 4:24)
 - In faith (Hebrews 11:6; Titus 2:9-10 "fidelity")
 - In purity (Colossians 3:1-10)

Attend to Three Duties

- 1 Timothy 4:13
 - Reading (Public reading of Scripture; Acts 8:18-32; 13:14-15a; 2 Corinthians 3:14-18)
 - Exhortation (parakaleo; Encouragement in doing the things the Scriptures direct; Acts 13:15b; 1 Timothy 1:3; 2:1; 5:1; 6:2)
 - Doctrine (Teaching; 1 Timothy 1:9-11; Romans 6:17; 16:17)

Do Not Neglect the Gift

- It seems, after reading 2 Timothy 1:6, Paul may have laid his hands on Timothy at the same time the elders did. If so, the gift mentioned here could be miraculous. However, it does not have to be miraculous since Romans 12:3-8 lists some things called gifts which do not have to be miraculously given. In fact, in this context, it appears that Paul is calling the duties Timothy has to fulfill a gift. His work may have been prophesied, like the work of Paul and Barnabas was prophesied (Acts 13:1-3). Then the elders' hands would be laid on him to set him apart for the work (1 Timothy 4:14).

Watch Out for Yourself

- Paul told him to give diligence and apply himself fully to the task before him, much like we say certain men live to hunt or fish. When a preacher makes preaching his life, his growth will be evident to all. Timothy was to pay close attention to the way he lived as well as the things he taught. Just as the elders from Ephesus were first to watch out for their own spiritual condition and then the spiritual condition of the flock they oversaw, a good preacher must first see to it that he lives the Christian life before he tells others how to live. By thus watching how he lived and the way he taught, Paul assured Timothy he could save himself and those who heard his teaching (1 Timothy 4:15-16).

Apply Patience

- James 1:2-4 "Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing" (ESV).
- Psalm 25:5 "Lead me in your truth and teach me, for you are the God of my salvation; for you I wait all the day long" (ESV).
- Psalm 27:14 "Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!" (ESV)

Apply Patience

- Psalm 37:7 "Be still before the Lord and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices!" (ESV)
- Romans 5:1-5 "Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us" (ESV)

Express Appreciation

- 2 Timothy 1:16-18
- 2 Timothy 4:11
- Philemon 7
- Romans 1:8
- 2 Corinthians 8:1-5

Be Gentle

- 2 Timothy 2:24-26 A demonstration of gentle exhortation
 - "It is a mistake to think that one must be hard and harsh in the pulpit or else he is a compromiser. A preacher may try to support his harshness by appealing to Matthew 23 where Christ condemned the Pharisees, but they overlook Luke 21:41 [sic, 19:41]: "And when he was come near he beheld the city and wept over it." His condemnation of Matthew 23 was to the point but was out of a breaking heart" (Franklin Camp, 1981 FHU Lectures, pp. 93-34).

Be Forgiving

- Luke 23:34
- Acts 7:60
- 2 Timothy 4:16
- Matthew 6:12
- Ephesians 4:32
- Romans 12:19-21

Treat All People Alike

- 1 Timothy 5:21
- James 2:1-13
- Tax collectors and sinners were often in the company of our Lord
 - Luke 15:1-2

Do Not Encourage or Do Harmful Things

- Do not let people criticize elders in your presence – 1 Timothy 5:19-20
- Do not let people talk bad about a brother – Romans 1:28, 30; 2 Corinthians 12:20-21)
- Do not misuse the pulpit – speak for God, do not resolve personal matters (Matthew 18:15-17; 2 Timothy 2:24-26)
- Do not leave bills unpaid – Romans 13:8

Does Not Sow Division

- Proverbs 6:12-15
- Proverbs 6:16-19
- He should recognize the value of unity and do his best to promote it.
 - Psalm 133:1
 - 1 Corinthians 1:10-17
 - 1 Corinthians 6:6-7
 - Romans 14
 - 1 Corinthians 8
 - 1 Corinthians 10
