

THE
EXODUS
OF THE
SONS OF GOD
STUDIES IN
ROMANS
BY

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“And Jehovah (*the LORD*, KJV) said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry, by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land into (*unto*, KJV) a good land and a large, into (*unto*, KJV) a land flowing with milk and honey;”

—Ex. 3:7, 8.

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Preface

The first edition of our Studies in Romans was written in 1918. We are coming now to the friends of “The Truth” with the third edition. We know that you will be profited hereby.

The title—“The Exodus of the Sons of God”—is in full accord with the contents of the Epistle to the Church in Rome and also with the titles given to our other books on Paul’s epistles. Romans teaches our “Exodus” out of the first Adam into the Last Adam; out of sin into righteousness, out of darkness into light, out of bondage into freedom, out of death into life, out of the world into the glory.

The letter to the Romans is a very important one. It lays the foundation for all of Paul’s other letters. It is the trunk, from which all the other Pauline epistles branch out, laden with grace and glory fruit, from which anyone may pick and eat that variety of fruit best suited to his taste and needs. We commend these studies to the saints in the spirit of grace in which the Epistle was written to us; not to sell, but as “seed to the sower and bread to the eater.”

(1940)

—The Author.

Note from Publisher:

Grace Assembly is privileged to publish and post this commentary on our Web Site, www.graceassembliesandiego.com. We believe these commentaries rank among the best for Bible students who desire to learn about the Word of God and the Pauline Revelation. These commentaries were written during the early days of the latter rain outpour of God’s Spirit and they continue to provide enlightenment to the reader. These are the original writings of the authors. Grace Assembly has not made any changes or additions to these writings other than format changes for the convenience of the Bible student. In the left hand column we have added the King James Bible version as it applies to the commentary on that page. Where the authors have referred to scripture references without quoting the scripture in the text, we have added the scripture as a footnote. In some places the authors have referred to Bible versions other than the King James. Since Grace Assembly holds to the King James Version as the preserved text, we, therefore, have added in the text the same scripture from the King James Version. We trust these ancillary changes will be helpful to the Bible student.

Introduction

While we would not exactly state that the order of the books in the Bible is inspired, yet it certainly looks as if the Spirit of God was in control in their placing. The position of the book of Romans, for instance, almost justifies our saying that it was put there by divine providence. In fact, the whole of the New Testament, as well as the Old, evidences a most careful and consecutive order, which we are loathe to believe is by chance. In the Gospel Records, we see the beginning of God's wonderful plan of salvation for man. God is there viewed as laying the foundation of His eternal house in the life, death and resurrection of Jesus Christ. In the Acts of the Apostles, we see the structure, the house itself, the Church of the Living God in course of construction. While in the epistles of Paul, the children are taught how to behave themselves in the house. And the very first necessity of such behavior is that they must feel at home—act simply and childlike in their Father's house; therefore the first letter, the book of Romans, informs us exactly upon what grounds this may be done.

Now, for a beggar lad, a waif of the streets, to conform himself to the requirements of a mansion and feel at ease therein, is a difficult task. Such a fellow would be far more comfortable in a barn, or in a stable, than in the luxury of a palace. And yet he would feel far more at home in these surroundings, than a sinner in the presence of God, unless a change was made in him and made known to him. Now as God wants His children to feel perfectly at home in His presence, to have no misgivings whatever, as to their right to His house, everything must be clearly, fully, permanently and righteously settled between the sinner and God. Furthermore, the children must know all about the settlement. Their own comfort and happiness demand it. They must know upon what basis they stand before God, how it is that they who have been born of the flesh, which is at enmity with God, can now be born of the Spirit, born of God and brought into His presence. And they will never feel at home, secure and happy in their new surroundings, taking liberties in their Father's house, until they learn all the truth concerning the great change which has taken place in their nature and environment.

The Prodigal Son

In chapter 15 of the Gospel by Luke, we have a beautiful illustration of the above relationship in the prodigal returning home. Immediately he is met by his father and brought into the light and joy of his presence, reclining on his breast in perfect peace. How different from his former life—far from home, a bankrupt, miserable, wretched, hungry creature. Now he is at home, clothed in the best robe, shoes on his feet, a ring on his finger and feeding on the fatted calf in perfect peace. What is the reason of this sudden change? What has made this prodigal so comfortable, so satisfied and free from care? Why this peace? Because his father is aware of all that befell him when he was afar off. He knows how low he had been, how enjoyment, are a feeble illustration of the position into which God's children are brought by the Gospel of His grace. And this letter to the Romans tells us all about this Gospel. It informs us in the simplest way that God knows all about us, that He has sounded the deepest depths of the degenerate deep the depths into which he had sunk; and the son knows that his father knows all about it. There is not one thing of which he has been guilty, not one muddy bog in which he has rolled, but what his father knows. That is what makes him tranquil and happy, with peace, his middle name, as we may truly say.

There is nothing covered; no deceit or subterfuge any more. His father knows more about him than he knows about himself; so why should he worry? All the guilt and sin has been confessed and put away forever. He is at home.

Now as we said, the prodigal son and his place of certainty, safety and heart of man. He knows it to the very core and He desires that we know all its depravity and also that we know that He knows the worst about us. Yea, He knows more about us than we know about ourselves; but that is not all that He wants us to know. He informs us that all the depravity of our sinful heart with all the sins which we committed have been fully atoned for by the death of the Lord Jesus Christ. "He was delivered to death for our offenses and was raised again for our justification." All this and much more the book of Romans tells us. The Epistle falls easily into the following five

DIVISIONS

1-Declaration of the Gospel-Chap. 1:1-17.

2-Need of the Gospel-Chaps. 1:18-3:20.

3-Unfolding of The Gospel-Chaps. 3:21-5:21.

4-Results of The Gospel-Chaps. 6:1-11:36.

5-Practical Side of The Gospel-Chaps. 12:1-16:27.

A REVELATION

I tried to peer beyond the sky
And see God's holy throne,
And hear a message from on high.
It seemed so all unknown.

But ne'er a vision caught my gaze,
And naught of sound I heard.
I saw the sky with sun ablaze.
The angels brought no word.

I tried to find creation's key,
Its myst'ries to discern.
But tho' I sought, I did not see,
And nothing did I learn.

Then lo! it seemed as tho' by chance,
I saw God in The Man
Who came God's glory to advance,
And to fulfill His plan.

I heard His voice in gentle guise—
"For you, my child, I died,"
My heart was filled with glad surprise,
And I was satisfied.

Studies in Romans

Romans KJV

Commentary

Chapter One

Paul is the writer of this letter. It is the first in order, as well as the greatest in scope of all his epistles. It stands related to the others as the hub to the spokes of a wheel. All the essentialities of the other letters are embodied in this letter to the Church at Rome; therefore, we may say, It is the Genesis of Paul's writings. It deserves a most careful and studious analysis, as do all the letters of the Apostle. We come into our own proper element, when we enter upon a study of these writings of Paul; for they were all written directly to us and the greater part about us, the Church, the Body of Christ. "All Scripture was given by inspiration of God and is profitable;" (*"All scripture is given by inspiration of God, and is profitable for doctrine,"—2 Timothy 3:16 KJV*) but it does not all refer primarily to us as do the writings of this Apostle. These are our own particular portion in God's treasure house of love, the door of which the Holy Spirit will unlock upon application.

Thus, in these special letters, Paul is God's special messenger to us, a special people, for a special purpose, at a special time. And mark this fact, they are "letters" from our Father. Common courtesy demands that we read the letters of an ordinary earthly friend until we get an understanding of their contents; how much more then, these letters from our heavenly Father that contain certain doctrines, the revelation of which are essential to our comfort and edification. However, these blessings and privileges relating to the Church do not exhaust Paul's revelations. The scope of his writings both as to time and people far transcends all the other Scriptures. He tells us of all their revelations besides mysteries hidden in them of which even those that wrote were ignorant. These revealed purposes are not all confined to heaven and a heavenly people, but embrace the earth, yea the whole universe in their span. He is not even restrained to the ages in his vision, but reveals purposes formed before the foundation of the earth, and which will not be consummated until ages and time are no more. His range of revelation reaches from a point long before the account in Genesis and to a period far beyond the final vision in the Apocalypse of John. And we believe the Holy Spirit is the wisdom and power of their arrangement, order and accuracy, as well as of their inspiration, which facts will be readily noted as they are diligently studied.

Paul wrote nine epistles to the Church; seven of them to seven assemblies, four to his friends and one to his people (the Hebrews),

1:1 “Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

1:2 (Which he had promised afore by his prophets in the holy scriptures,)

1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

1:4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

1:6 Among whom are ye also the called of Jesus Christ:

1:7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

making fourteen in all. Romans comes first of all his epistles (tho’ it was not written in this order), because it contains the fundamentals of our salvation. God always puts first things first. In this epistle He puts His ax at the root and cuts down the whole old tree, the old creation, then lays a good foundation upon which to build His structure of truth for a new creation.

The Theme in Romans

The theme of this foundation letter is the “Gospel of God;” for it is a proclamation to the world by the One who “so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.”—John 3:16. These glad tidings are here unfolded from every point of view—whom they concern and what their purposes are, as well as their results, to the children of men. Paul styles himself the “servant of Jesus Christ,” giving precedence in this first letter to his glad service of love, his official title “apostle,” getting a secondary place, because Christ is here set forth as “the Servant,” come to do His Father’s will. Paul is separated unto this Gospel to declare unto the whole world, to whom he is a debtor in love, the mercy and blessings which are contained therein. The Gospel of God herein set forth concerns the Son of God, Jesus Christ our Lord, who was manifestly divine and human. His birth of a woman, the seed of David, proclaims Him, not only a man, but the Man; while His resurrection from the dead declares Him the Son of God. The Person and work of Christ are jealously guarded from aught that might dim the lustre, or mar the perfection of either. No one will ever be led astray into any doctrine of error, or conduct, who is thoroughly conversant with the teaching of the book of Romans. Furthermore, such knowledge is absolutely necessary for the purpose of rightly dividing the Word of Truth.

The Salutation

This letter was written to the Church—“the beloved of God, called saints.” (“*beloved of God, called to be saints:*”—*V. 7 KJV*) Our version inserts the words “to be,” which are not in the original. They weaken the force of the above salutation. If I am called to become a saint, I may fail to qualify; but if I am a saint by the fact of my calling, then I am a saint, as surely as I am a Christian. Saint means “holy one;” therefore I am holy by the fact that I am born of God—born of the Holy One. If we were to receive a letter today from Rome, we would receive a far different version of a saint. She finds it rather difficult to point out her saints. Their names are generally announced after they have been dead many years, when their memories, like wine, have mellowed a

1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

trifle. She waits until the men that were acquainted with them have also passed off the scene, so that all their shortcomings and failures are forgotten; but even then she makes many a poor choice as history witnesses. How vastly opposite is the truth as to the saints of God. He informs His people of their holy calling, their separated character and then expects them to live up to and in conformity with their exalted position. He calls them saints before they act saintly and He never reverses the order.

The Apostle commends these saints at Rome. Their faith was spoken of throughout the whole world. He desired to visit and help them in their Christian lives. He longed to see them that He might impart His Gospel of the grace of God to them, to the end that they might be established. Now is not that a marvelous statement? These saints had such great faith that it was known in all the world, and yet they needed to hear the Gospel of Paul that they might be established. Do you blame us then for emphasizing his writings, when the saints are not able to stand and resist the onslaughts of Satan without a knowledge of them? And what was his motive for this zeal? Listen to him.

“I am a debtor both to the Greeks and Barbarians, both to the wise and unwise.” (*“I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.”—V. 14 KJV*) That is, he owed something to every man and wanted to pay that debt of love. God had put Paul in debt to all men by giving him a Gospel that was intended for all men and what all men needed. Whatever blessing we receive from God makes us a debtor to others. In the measure we get, we should give. God wants channels, not pools. The latter becomes stagnant in time and are worse than useless.

Paul’s Gospel is for all mankind. It levels all men. None is too low and degraded, neither is any too high or exalted to come within its sphere. It reaches men where they are and as they are: therefore Paul is ready with all the power that is in him to preach the Gospel to the saints at Rome. What do you think of that? Preach the Gospel to saints? Why the Gospel is for sinners, most people argue. Well we had better change our thoughts in this respect and make them conform to Scripture. Saints, as well as sinners, need the Gospel. Generally speaking, believers have but a very limited view of the Gospel of Paul. They confine it to the message of salvation from the guilt of sin by the cross of our Lord Jesus Christ; but that is only a very small part of the Gospel. Every display of God’s infinite love in the cross, all the marvels of His purposes regarding His Church as unfolded by the Apostle Paul, are a part of his Gospel of grace. And now Paul reaches his subject in a

1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

bursting expression of enthusiasm.

“I am not ashamed of the Gospel of Christ,” he exclaims. He cannot contain the surging emotions of his ardent, Spirit-filled soul, when he contemplates his message of the marvelous grace of God. “I am not ashamed;” in view of all the wisdom of the world; in view of all its inventive genius, religious and educational attainments and philosophy; in view of all the intricate needs of the whole of fallen man. I contemplate them all and am not ashamed of my Gospel. He insists that there is nothing that can be compared with the glad tidings which he proclaims. Let the subtlest reason of man test it, I fear not; let the most wretched, depraved, sin-sick, body-sick wreck of humanity try it; I will not be ashamed. It is all that I claim for it and more, says the Apostle. Even tho’ Greeks despise, Barbarians mock and Jews reject, I am not ashamed of the Gospel of Christ. It is worthy of God. He challenges the world, as it were, to produce anything that compares with his unique message of love in its power to conquer and subdue the heart of man.

The Glory of Paul’s Gospel

It is thus he announces his Gospel and then he gives the reason of his triumphant boast. “For it is the power of God unto salvation to everyone that believeth.” That is, in this Gospel of grace, God has now the power or right whereby He is enabled to save sinners without any merit on their part. That was impossible without the death and resurrection of the Lord Jesus Christ (which is the definition of the Gospel)—*1 Cor. 15:3, 4. Without the vicarious atonement of Christ, God Himself was powerless to save a sinner, whether Jew or Gentile, tho’ He might and did desire to do so, but His hands were tied. God must be just. If He pardons a guilty man, it must be upon a righteous basis. His government is otherwise found defective. And this cannot be.

1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The Key verse of the Epistle then comes in immediately in this connection. Note it carefully; meditate upon it and learn its secrets. It will pay you. “For therein is revealed a righteousness of God by faith unto faith;” (“*For therein is the righteousness of God revealed from faith to faith*”, *KJV*) as it is written, “The just shall live by faith”—V. 17. R. V. The whole plan of salvation by grace is summed up in that short and concise statement. It is the heart, yea, the kernel of this epistle and the Gospel it proclaims. It distinguishes Paul’s message of grace

*1 Corinthians 15:3, 4 “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:”

of grace from all the religious systems of the world; for they all without exception tell of blessing for the good, the righteous; but never for the lost, the vile, except at the expense of God's righteousness. Even God's righteous law, the covenant of Sinai given to Israel, demanded righteousness from man as the ground of blessing; but now in this Gospel of Paul's, God has a new message for man. Oh, for voice and tongue and pen to declare it! Words are feeble to make known the riches of grace, that are disclosed herein. It transcends all the carnal thoughts of man. He can never understand it apart from revelation. That God should bless and justify the innocent, the good, he can comprehend; but that He acts just the contrary. He blesses and justifies the ungodly. Here is where man's reason totters and he refuses to accept the doctrine of grace. That God should demand a righteousness from man, he can understand; but that He should bestow one upon him, is more than his mind can comprehend. It is inconceivable, he will argue, that God should be so gracious toward His enemy; nevertheless it is true. God has done the unbelievable thing. He has come in upon the scene of man's need and has undertaken for His fallen creature, as Paul's Gospel teaches.

Divine Righteousness Indispensable

Humanity was helpless. Not one of Adam's race could lift himself up, much less lift up others of his kind. The enemy knocked him down and stripped him of his righteousness. He left him naked, wounded and half dead; not only without a good character, and wholly unable to obtain one; but with a decidedly bad character. If he is helped at all, it must be from a source otherwise than himself. He needs the Good Samaritan. God enters the arena in his defense. He takes up man's case as His own and makes it possible not only to give him a righteous standing but a righteous character as well. And not only a human righteousness, such as Adam would have attained, if he had not sinned; but a divine righteousness. Yea marvel of marvels, God's own righteous character is bestowed upon the helpless, hopeless creature, when he believes on Jesus Christ. The righteousness of God, which springs from faith is made right over to him. It is a matter of revelation. And this fact is the distinguishing mark of Paul's message. Observe carefully that this righteousness is not demanded from man on the principle of works, that is law; but bestowed upon him on the principle of faith, that is grace. It is a by faith righteousness in contrast with a by works righteousness, and is revealed unto faith; as it is written—"The just shall live by faith"—Heb. 2. With this verse, four times quoted in the Bible, the declaration of the letter to the church in Rome, closes.

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

1:19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

1:21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

1:22 Professing themselves to be wise, they became fools,

1:23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

From this point on, we are given to see the reason for such a Gospel. Yea, more, the absolute necessity for the manifestation of God's grace is plainly set forth. Man is help up for inspection before the unerring, perfect Word of God, judged thereby and found guilty. We read in the opening statement that "the wrath of God is revealed from heaven against all men that hold the truth in unrighteousness," (*"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;"—V. 18 KJV*) or keep down the truth by living in wickedness. God has again and again in the history of mankind evidenced His disposition against wickedness. And the measure of man's responsibility is according to the measure of light. There are many who appear solicitous as to the welfare of the heathen and yet at the same time are wholly indifferent to their own need. They turn aside every thrust of the sword of the Spirit against themselves by their anxious enquiry as to the poor heathen; but they need not be disturbed on this score. God's wrath is not on those who do not know the truth; but on those who do know it, and hold it in unrighteousness. There is much said about heathen darkness; but we ought rather to be concerned about Christian light.

The Immoral Man

God has never left Himself without witness and man has the power within himself (which no beast has) of discovering the existence of God in the creation, the work of His hand. The wonderful visible universe is a mighty, ever present witness (to the reasoning faculties of man) of the almighty, invisible Creator behind the veil. If men had no power of apprehension, there could be no guilt; but as it is, they are inexcusable, according to the Spirit's inditement here. Note verse 21. It is timely for today.

"Because (*that, KJV*) when they knew God, they glorified Him not as God." There is no thought of human progress in that statement. Paul declares that the race commenced with the knowledge of God, which it afterwards lost. No evolution here, or rather "devilution," we would say, and coin a new word. Man begins on the down grade by an assumption of wisdom; but this is simply foolishness and it is presently manifested. How? some one may ask. "They changed the glory of the incorruptible God into a likeness of an image of corruptible man, and to birds and four-footed beasts and creeping things." (*"And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."—V. 23 KJV*) Was not this a descent? And

1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

1:28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

this giving up of God is clearly marked in stages. He is replaced first with the highest conception possible to man, the image of a man. From this on he rapidly falls lower and lower in his idolatry. It is from man to birds; then to beasts, and finally he worships creeping things. The last are closer to earth and more remote from heaven; therefore the grossest form of idolatry. Such is the rapid descent of man, debased and debasing when once he leaves God. He alone can maintain him in proximity to Himself and heaven. Then the sad sequel—

“Wherefore God gave them up.” (*“Wherefore God also gave them up”—V. 24 KJV*) That tells the whole story. When God lets go of man, there are no lengths to which he will not go; no depths to which he will not sink. It is terrible. And observe there is the same gradation of the giving up on God’s part as there was on man’s part. Man gives up worshipping the invisible God, replacing Him with a bodily image. God gives him up in his body—V. 24. Then man’s affections turn from God. God gives him up in his soul, the seat of the affections, and he sinks lower than the beast—V. 26. Lastly, man did not desire to retain God in his knowledge; he wanted to forget Him. Therefore, God gives him up to a reprobate mind—the seat of the spirit—V. 28. Thus man, who is a trinity of natures, made to glorify the Trinity of the God-head, is utterly given up in every part of his being. That is the retributive justice of God. When man is regenerated, there is the same gradual seizure of his being by and for God as there was the giving up. His spirit is first quickened. God takes possession of his spirit. He begins to know God; after which his affections, or soulish nature, are seized by God. He is no longer given up to vile affections, but begins to love Him, whom he has not seen—the invisible God. Finally his body, tho’ not yet in its glorified state, is nevertheless given up to the Spirit of God as His temple and is counted holy because of the treasure that it contains. The whole of man, a new creation, is again in unison with God—Father, Son and Spirit, and enjoys fellowship with Him in every part of his being.

Final Condition of Humanity

But before we close with the awful condition of man after he leaves God, we desire to call attention to the correspondence here with that which we find in Paul’s second letter to Timothy, chapter three. Therefore, we conclude that Christendom is on the way to the same degeneracy as that of man in the beginning. Man has again been given a revelation of the invisible God and His wondrous love in the Person of Christ, the visible God. Yea he has had a greater revelation than was vouchsafed at the first; but has he sought to retain God in his

1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

knowledge? has he sought to love and serve him? How has he requited God for His revelation in grace? Will he not even as the primitive man, change the truth of God into a lie and worship the creature more than the Creator? Yea, for so it is written. God's retributive justice will again be in evidence. He will again "give them up to strong delusion that they should believe the lie, that they all might be damned who believed not the truth." (*"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."*—2 Thess. 2:11-12 KJV) Men must receive the one, the truth, and walk in the light, or they shall receive the other, the lie, and walk in the darkness. The end of this age will find man again worshipping an image. The man of sin (who is the devil incarnate) will command all men, everywhere to fall down and worship him. In Jerusalem, where his image will be set up in the temple, this idolatry will be especially in evidence. Men will again worship and serve the creature more than the Creator. Such is man whose breath is in his nostrils. Let us cease from any expectation of good from him.

2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

2:6 Who will render to every man according to his deeds:

2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

2:11 For there is no respect of persons with God.

2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

2:13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Chapter Two

The Moral Man

The second chapter opens with an address to the moral man. The same conviction of guilt is brought home to him as is revealed to the immoral man in the former section, with this difference. The first chapter points more definitely to man before Abraham was called out from among the Gentiles, or nations, to be a witness to all other men of the one true and living God, a witness before the law was given. The Jew, therefore, is the moral man in contrast with the immoral man. That was not because of any innate goodness in him, but rather because God had revealed Himself, first to the fathers, and later to Moses, and gave him the Ten Commandments as the rule of life for them. And tho' Israel, the chosen nation, did not, and could not obey these God-given laws in a spiritual sense, nor even absolutely in a natural sense; yet the very fact of their partial obedience changed them outwardly. While the nature of those men remained in the same ungodly condition, the fruit of their depravity was checked. It was kept back from its full display of wickedness; hence the moral man of Paul's day was the Jew. But today, this arraignment is the voice of God to the professed church member in Christendom; in fact to any man anywhere, Jew or Gentile, who comes under this class—boasting in his own clean life, his unsullied character, his respectable lineage, etc. I say this chapter applies to that fellow, whoever he is. The Apostle boldly declares that the mere knowledge of the law cannot take the place of fulfilling the law. The righteous judgment of God, which is absolutely faultless, gives with perfect impartiality the award in accord with the life.

Impartial Justice Rendered

“God will render to every man according to his deeds.” (“*Who will render to every man according to his deeds:*”—*V. 6 KJV*) The one who continues in well doing, seeking glory and honor and immortality, will be rewarded with eternal life. That is, if anyone can, by his own efforts, steadfastly continue in well doing, it will be recorded in the archives on high. And he will get justice, even as the contentious, disobedient and rebellious will get what is coming to them. God's holy throne demands it. He is not partial. Jew and Gentile, moral and immoral, will be judged, not by profession, but by their works. “For there is no respect of persons with God.”—*V. 11* Reality alone will count when God is Judge. What do the books say? will be the question.

And who dare find fault with this? But says one, How will the Jew fare if such is the character of God's judgment? Will he have no

2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

2:18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

2:19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

2:21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

2:23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

2:24 For the name of God is blasphemed among the Gentiles through you, as it is written.

2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

2:28 For he is not a Jew, which is one outwardly; neither is *that* circumcision, which is outward in the flesh:

2:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

special favor show him? No indeed! the inspired writer answers this question with the utmost confidence, speaking as tho one of these Pharisees stood before him. He would pierce him thru and thru with his rapid fire-array and fire away of questions. “Thou that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?” (“*Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?*”—*V. 21 KJV*) Then he sweeps away all his refuge of lies by the crushing testimony of Scripture that the name of God is blasphemed among the Gentiles thru them. At that time those words could only apply to the Jew; but at the present time they have a much wider application. Do they not fall heavily upon the warring nations, as well as those who are preparing for war, in these so-called Christian lands? also upon the apparently loyal citizens, the grafters in politics, from the least to the greatest, that are stealing from their country, getting rich by any means in their power? What can the heathen say as to such Christian conduct? What but to mock and jeer at the true and living God whom these moral (?) men profess to know and serve? Yes indeed, that Scripture speaks to men today with a voice that dares to speak and that cannot be hushed, a voice for Jew and Gentile, a voice for all.

The last few verses here indicate that the greater the light, the greater the profit if there is conformity of life. In other words, God demands reality. He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but “he is a Jew which is one inwardly.” In the same manner we may speak today. He is not a Christian who is one outwardly, one who has only been baptized in water, or has only joined some church; but he is a Christian who is one inwardly—one who has been born again, born of the Spirit of God. God’s principles are always the same. Human standards and outward appearances weigh little on His scales. He looketh on the heart. Men may change. He changes not.

3:1 What advantage then hath the Jew? or what profit is *there* of circumcision?

3:2 Much every way: chiefly, because that unto them were committed the oracles of God.

3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

3:5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

3:6 God forbid: for then how shall God judge the world?

3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

3:8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

3:9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

3:10 As it is written, There is none righteous, no, not one:

Chapter Three

Why the Jew?

In the case of the Jew then, some may ask, What is the benefit of circumcision, if the Jew has no advantage over the Gentile? Ah, but Paul says, They have many things in their favor, the chief of which is, that unto them were committed the oracles of God. And these latter are not affected by man's acceptance or rejection of them. Men may think they dispose of these sayings of God in an easy way, by simply affirming, "We do not believe them;" but that is the utmost of folly. We cannot put a fire out by saying, "We do not believe there is a fire." Likewise men cannot get rid of the Lake of fire, or God's judgment upon sin by denying these facts. Yea, let God be true, tho' it makes every man a liar. Men's unbelief cannot change the truthfulness nor the priceless value of His Word. David even said in the day of his sorrow that his very sin should display the righteousness of God—*Ps. 51:4. "Oh," cries some one, "if that is the case, why then should I be judged as a sinner? If God's righteousness is magnified by our unrighteousness, let us rather do evil that good may come." Some even slanderously affirmed that Paul taught such presumption; but he says rather "that the damnation of such presumptuous sinners is just." But says some one, "Is not the Jew better than the Gentile because of the privilege of possessing these oracles of God?" Nay, these very writings witness against the Jew as well as against all other men. Paul says, They charge sin against all men. And then he quotes, in support of his argument, from these very Scriptures. Note Psalm fourteen.

"The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God"—Psalm 14:2. And then follows what He saw. It has been termed man's photograph, sketched by an inspired pen—a moral photograph and a black one. It begins by portraying the condition of his throat which is likened to an open sepulchre. The taint of death is in every breath, even without one word, or work of sin mentioned; but then the x-ray is turned on the mouth and tongue and both found to be in harmony with the throat. A lying, deceitful tongue is found in an environment suited to it—a mouth full of cursing and bitterness with the poison of asps under the tongue—Mephibosheth, "shame out of his mouth."—**2 Sam. 9:6. Notice, it is "Mephib," not "he fib."

*Psalm 51:4 "Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest."

**2 Samuel 9:6 "Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!"

3:11 There is none that understandeth, there is none that seeketh after God.

3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

3:13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

3:14 Whose mouth *is* full of cursing and bitterness:

3:15 Their feet *are* swift to shed blood:

3:16 Destruction and misery *are* in their ways:

3:17 And the way of peace have they not known:

3:18 There is no fear of God before their eyes.

3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

So much for their words. Now we shall see their work. Bloodshed, misery and ruin follow in their path. “Swift are their feet to shed blood;” (“*Their feet are swift to shed blood:*”—*V. 15 KJV*) quick to take offense and strike. Sorrow stalks in their steps, while death waits at the door. Is this not true? Look at the wars for the proof. Who would have believed that barbarous, much less civilized nations, would have been guilty of such cruelty and hatred? But God tells us what He sees in man even tho’ religious. The Jews applied this portion in the Psalms to the Gentiles; but the Apostle insists that what is written in the law applies to those that are under the law. He has previously silenced the immoral, irreligious, as well as the moral man and now he includes the Jew in the wholesale condemnation. There is “not one righteous man; not one” (“*There is none righteous, no, not one:*”—*V. 10*) is the verdict “not one that fears or seeks after God,” therefore the whole world is guilty before God. The picture is dark as midnight. Every mouth must be stopped; no excuses, retrials, or paroles accepted. All mankind has been shut up to the judgment of God; awaiting their sentence of doom. It surely is a dismal, dark picture; not the slightest hope of a change of God’s unerring verdict; but this is just the foil that the Gospel of grace demands. It serves as a perfect background and enhances the glory of Paul’s marvelous message which needs such a setting to show forth its beauty and grace. And it was for this very purpose—to display His grace, that God has shown up man, stripped absolutely of every merit. Not comparing one with another, not that one is better, or worse than another—all are leveled to the one measure—guilty before God. We are all shut up to judgment—no difference; all lost sinners without any merit whatever. If we were deserving in the least measure, His grace would be mingled with works. He found a way to save meritless ones. He found a way to let the full effulgence of His favor rest upon them. He found a way whereby there would be nothing in them to hinder His grace. He found a way to save them despite all their sin and enmity toward Himself. Marvelous grace!

Absolutely Helpless

But there is more than even this dark picture of man’s condition to prove the necessity of God’s intervention in his behalf. He was not only wicked and ungodly, but he was helpless as well. The holy law of God showed him up, not only as a criminal under sentence of death, but as unable to extricate himself from his terrible predicament. And the point which we wish to emphasize is that it was this very law of God (which men take today as the rule of life) that brought man into this very place of condemnation and sinfulness and weakness. Therefore we can understand the logic of Paul’s first conclusion, after

3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

all the aforementioned arguments—“that by the deeds of the law there shall no flesh be justified before God.” (*“Therefore by the deeds of the law there shall no flesh be justified in his sight:”—V. 20 KJV*) That is, on the basis of obedience to law, no man has any chance whatever; for as we said, it is the law itself that proves even religious men guilty, and shuts all men up to the judgment of God; for if the Jew found the law a yoke and could not obey its absolute commands (*Acts 15:10), what other man can do so? As one has aptly said, The law is like a mirror which shows us how dirty we are; but it has no power to wash us, We read, that “by the law is the knowledge of sin;” (*“for by the law is the knowledge of sin.”—V. 20 KJV*) but it is the blood of Jesus Christ that cleanses us from the sin which the law manifests.—**1 John 1:7.

“The deeds of the law,” are simply man's puny efforts to fulfill God's requirements. By these endeavors, he hopes to propitiate God and gain His favor; but at the outset, after Paul has told us of man's dreadful state, he blocks any purpose of reform by stating that man's case is hopeless. He is not only down in the gutter, but more; he cannot get up, or out. He cannot do one thing to justify himself before God. On the principle of works, not one single being will ever be accepted of God.

Vindicates God's Character

You see God's character is at stake in this matter. All His creatures are looking upon man's rebellion and sin and watching His attitude thereto. It is all very well to say, He is merciful (and it is the truth), but if on this ground alone man was forgiven, God's justice would be questioned. If there could be found one taint upon His righteous character, or one flaw in His government, His throne would be in jeopardy. If a man had lived all his life without committing one sin and then at the very end fell just once, God's hands would be tied. He could not justify that man on the ground of law; for he has broken the law; neither can God forgive him; for He is just. What can He do? God's character as well as His government demand that man be fully punished. His holiness and justice must be satisfied as regards sin. He cannot righteously forgive, much less justify a sinner. Justification is distinct and far more than forgiveness. Justification declares the man free from all charge, acquitted by the order of the court. It is not as tho' God says, The man is guilty; but I will not punish the poor, weak

* Acts 15:10 “Now there why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?”

**1 John 1:7 “But if we walk in the light, as he is in the light, we have fellowship one another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

creature. I will pardon him, because he is the creature of my hand. I pity him. That would be forgiveness (and it is all that most believers understand as to their redemption); but that would not be a righteous acquittal. Why, even the devil could rise up against God for such a decree and question the integrity of His court on that score. He himself could expect forgiveness too on the basis of mercy if that was all that man had to reckon upon. But when a verdict of acquittal is rendered by the court, the supreme court, if you please, the man under charge walks out, not only a free man, but without a stain upon his character. And that is the meaning of justification. It is the standing that every believer has before the court of heaven, a stable, steadfast, righteous footing, as tho' he had never sinned. And that is much better than having "sentence suspended" (waiting a future judgment) as some teach; or even "paroled" (our eternal destiny dependant upon our future good behavior), as others proclaim. No indeed!

God justifies us forever apart from anything we have done, or could ever do. He shows up the helpless, hopeless condition of all mankind simply that we may see the necessity of His intervention in our behalf. He loved the creature that He had made; but He could not righteously forgive him without atonement; therefore His own arm provided it. Our sentence of death (because we were guilty before God) was not simply suspended; but it was met by another, Christ. The Righteous One stood in our place bearing our judgment because of sin. He bore God's wrath; therefore now God can righteously acquit and justify us from all sin before the universe of heaven and not a demon can wag his tongue at us, nor rail at God for His mercy. That is what Paul's message proclaims. God has come in and put sin away forever and now He places His power over against man's weakness and helplessness and challenges any of His creatures to find one flaw in His justice for showing mercy. Thus the perplexing problem of redemption has been solved by Infinite Wisdom. God may now justify a sinner without justifying his sin. He can save him from the due reward of his evil deeds and yet not compromise His justice, nor condone His creature's sin. This problem may appear simple, even as it is easy to unfasten a most complicated lock when once we have the key; but if the question had been submitted to the united wisdom of all the philosophers and sages of the world it would still remain unsolved. No marvel that Paul exclaimed when he had seen the vision, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out."—Rom. 11:33

"But now the righteousness of God without the law is

3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

3:22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

manifested...even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe.”—Vs. 21, 22. We have in the above Scripture the keynote of the second great section of our letter. It is a marvelous statement and marks the third division of the book. It means that God (thru the Gospel, not thru the law) now has a righteousness for man. As the latter has been shown up without any righteousness, spiritually naked and undone, and wholly unable to acquire a righteousness of his own; God is seen coming to the help of His miserable creature. And as man is absolutely bankrupt, we would judge that God’s righteousness has the field, without a competitor. And so it has, as far as God and His acceptance of man are concerned. There is no other righteousness to be obtained except this one of faith that is bestowed upon the believer. Yet men still try to bring in a rival and dare to compete with God by works of righteousness which they have done. How foolish!

The words, “without the law,” emphasize the separate and distinctive character of this “by faith righteousness.” We are thus taught that we must not confound it with anything human. The law represents that which is from man. It demands something from him if he is to have a righteousness of his own; but God’s righteousness is absolutely apart from anything of man. It is that which is inherent in God Himself. It is, connected with His own very nature and needs nothing to complete, nor perfect it. God is not under law to do something to be righteous, as is the case with man. God is righteous. He cannot be otherwise, or do otherwise than righteously. And now this divine righteousness which has been manifested apart from law is placed upon, or to the credit of all them that believe. It is imputed to them. They are counted as tho’ they had never sinned, yea more, counted as tho’ they could never sin.

Witness of the Old Testament

Moreover this is all witnessed to by the law and the prophets. That is, it is in harmony with the Old Testament writings, not in opposition to them. No indeed; on the contrary, as Paul would emphasize, the message of grace is witnessed to and confirmed by the prophetic writings. The entire word of God boldly announces the necessity of such a righteousness, as well as the inability of man to obtain one by his own works. The latter is again and again shown up without any standing, ungodly, depraved and helpless. The very fact that he was sent out of the Garden of Eden would prove this fact. It was there he lost his upright standing, the image in which God had made him. There was no sin in him, nor on him when he came from his Creator’s hand. He had a righteous standing with God, but his state

remained a question. He was left naked, exposed—that is, liable to temptation. Jehovah would try the creature He had made. He left him free; for he must be allowed to prove his integrity and faithfulness, thus obtaining a righteous character of his own working which he could hand down to his posterity. Remember that Adam was the first head of the human race; therefore he was under responsibility. There was a condition attached to the continuation of his life in the garden (which means a fellowship with God). If he had heeded the Lord's command, he would have obtained a human righteousness which would have fallen to the lot of all his posterity; but alas, he failed. And immediately he knew he was naked. His conscience accused him and he set about to redeem himself. He made a fig-leaf apron to cover his nakedness, type of human effort to provide a righteousness.

God On the Scene

At this point however Jehovah appears upon the scene and pronounces judgment upon the transgressors; notice the sequel. He slays animals and clothes Adam and Eve with the skins thereof. Marvelous type. God's own durable righteousness, proven righteousness, provided by the slaying of His own holy Son upon the cross, was put on Adam; and in this dress alone he was able to stand before God. We may easily hear the harmony in this connection; "for all have sinned and come short of the glory of God." We all need a covering even as Adam, and it is provided for all them that believe. The Lord Jesus Christ is the channel thru which we may obtain this righteousness of faith. He alone of all mankind not only did not do evil, but He actually did good. He perfectly obeyed God's holy law and then offered himself as the Substitute, the Scape-goat for a lost and ruined creation. God accepted Him and smote Him in our stead. His wrath fell upon His holy Son in our behalf and now He can not only gratuitously (that is without a cause in man) forgive, but justify the sinner that believes the good news of his redemption which was purchased by the cross.

Justification

Let us look carefully into this great, fundamental question of justification; for there is the grossest ignorance abroad concerning it. Many use the word as tho it was an experience which we enjoyed, or rather endured if we may so irreverently speak of God's blessed salvation, when we were first converted. It has been ignorantly spoken of as "initial salvation;" but this is not its meaning according to the Scriptures. In fact this is not an experience at all, either initial or full salvation. It is the judicial act of God irrespective of our feelings. It has

3:23 For all have sinned, and come short of the glory of God;

to do with our faith alone. When we believe that Christ died for us and accept Him as our Saviour, God justifies us. He gives us a standing in His Son, the Last Adam, as tho' we had never sinned. This is much more than forgiveness tho' it includes it. In Christ we stand in a higher relationship to God and His whole creation than if we had never sinned in Adam. For if the latter had obeyed God perfectly, he would have had a perfect human righteousness only, which would have been our heritage; but the sinner whom God now justifies, because of his faith, receives a divine righteousness, infinite in glorious perfection. And this standing we can never lose. We may not enjoy the results of this wonderful place because of failure, or departure from God; but the fact of a believer's justification remains the same. This is unchanged and unchangeable. It is dependent, as to its continuance, upon God's attitude to His Son. As long as Christ continues to be the Second Head of the human race, just and upright before God; so long will every believer in Him stand in His standing.

3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

And the source of justification is God's grace— "justified freely by His grace," unmerited favor toward man. And His plan is gratuitous, that is, requiring nothing in return; because God already has the basis of this favor laid in "the redemption which is in Christ Jesus." (*"the redemption that is in Christ Jesus: "*—V. 24 KJV) The sacrifice of when the due time came, Christ actually "was made sin for us." Thus the Christ on the cross makes it possible for God to be just and yet justify the sinner who believes. For God "set forth" His Son—exhibited Christ before all His creation as a "propitiation." The Holy One was "set forth," shown up as satisfying all the claims of divine justice against man's sin; and He fully expiated the guilt of sin, fully atoned for all God's broken law.

3:25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

And it was publicly to exhibit His own righteousness that God exhibited Christ—made Him a spectacle before men and angels, as a propitiation for sin. For in view of the fact that God had permitted sin to go unpunished during the previous centuries—"the passing over of sins done aforetime" (V. 25 R. V.) (*"for the remission of sins that are past", KJV*)—God now proved His infinite and unchanging hatred of sin in the giving of His Son to death as a sin offering. He thus vindicated His own righteousness; for He had passed over sin, apparently letting men do as they pleased; but it was only because He had His eye on Calvary, where, in His purpose, Christ, as the Lamb, foreordained before the foundation of the world, was bearing away the sin of the world. And cross not only shows that God was just in His dealings with sin, but merciful in His dealings with man. He must punish sin; but He gave His Son a ransom for the guilty, that He thereby "might be just

3:26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

3:29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

3:30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

and yet the Justifier of Him that believeth on Jesus.” (“*might be just, and the justifier of him which believeth in Jesus.*”—*V. 26 KJV*) Human boasting is therefore wholly shut out thru the plan of justification by faith apart from works; for no man can brag because He believes the word of God. God is honored and His law established by the faith way. For since men have sinned, God proved by the punishment of their sin at Calvary, in the person of His own Beloved Son, that He would not suffer His law to be violated without due penalty. He thus honored and established His holy law. And now He honors His holy Son by justifying all that believe in Him. The Judge exhonerates them from all guilt; for He is under obligation to His Son in this matter.

4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

4:2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Chapter Four

Abraham and David

At this point in His letter, the Apostle stops in His argument to call upon the witness-stand two great men of the Bible, Abraham and David. They are examples of the grace plan of salvation. Both of these men were given special promises regarding Christ, first, as the fruitful seed thru whom all nations were to be blessed; and then as the King, the Seed of David, who should reign over the nations. The one, Abraham, was called the “friend of God;” the other, David, was termed “a man after God’s own heart.” (“*a man after mine own heart,*”—*Acts 13:22 KJV*) The Jews especially honored the memory of and gloried in these two outstanding ancestors; therefore, Paul would have them tell upon what ground they were justified. If any man had whereof to boast of God’s wonderful sovereign dealings with them, these men surely did. Therefore their testimony is important. Abraham is the first on the witness-stand. What has he to say regarding his justification before God? If he was justified by his works, we want to know it; for he had something to boast of then, says Paul. But what affirm the Scriptures? “Abraham believed God and it was counted unto him for righteousness.” Then is added, “For to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” (“*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*”—*V. 5 KJV*) This surely settles the matter concerning Abraham. He was justified by faith without the deeds of the law. In fact there was no law given to Abraham. He lived four hundred and thirty years before the law was given.—*Gal. 3:17. God told him that He would bless him and make him a blessing, and Abraham believed that He could and would do as He had said. That was all there was to his justification. And his inheritance in Canaan was obtained in the same manner. God called him to go and take possession of that goodly land, and Abraham said, “Yes, Lord, I certainly will.” And he entered in and enjoyed his inheritance by faith. As to sight, the Hittites, Jebusites, etc., were still in undisputed possession. And it was also by faith, as is stated, that Abraham became the father of Isaac and thru him the father of many nations. And in this he became like God, who through His seed, which is Christ, will become the “Father of many nations.” Thus Abraham witnesses of faith alone.

*Galatians 3:17 “And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”

4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

4:7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

4:8 Blessed *is* the man to whom the Lord will not impute sin.

4:9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

4:13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Then follows David. He also stands forth in defense of the faith-way of justification, saying, “Blessed are they whose iniquities are forgiven, whose sins are covered.” And then he waxes bold in his testimony and exclaims, “Blessed is the man to whom the Lord will not impute sin.” (*“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile”, KJV*)—Ps. 32:1, 2. This surely is enough to convince anyone that God never had any other way of salvation than that of grace and faith. As we read: “Therefore it is of faith that it might be sure to all the seed.” (*“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed;”—V. 16 KJV*) Gentile as well as Jew, is included in the whosoever of the Gospel. No one is shut out except for unbelief. The work of Christ is sufficient. The blood atones for all sin. How guilty then the one refusing to accept God’s mercy, which was extended to us in the gift of His Son, “who was delivered for our offenses, but was raised again for our justification.” (*“Who was delivered for our offences, and was raised again for our justification.”—V. 25 KJV*)

The fact that Abraham was justified while uncircumcised, opens the door of justification to the Gentiles. They too, thus, may claim him as their father on the ground of faith in Jesus Christ. Justification follows immediately upon faith. It is granted to him who is not working, but believing, God refuses to let any man have the privilege of earning his salvation. He must take it as a free gift, or not have it at all; for faith has not the least merit. We do not deem it a matter of reward to believe an honest man. It is not an effort, or a work. And as it has pleased God to convey His salvation to man by the channel of faith, let us rejoice in His explanation, accept His word and enjoy His grace.

Abraham did this childlike thing. He believed the Word of God when all the evidence was against the possibility of its fulfillment. His body, as to all practical purposes, was as good as dead, his wife was worse, if that could be—barren all her days. He realized his helpless condition, faced the facts, yet he did not doubt that God could and would do what He had promised. He knew that God was superior to death; and his faith made it possible for God to fulfill His word to him. Abraham did not doubt; but was strong in faith, thus necessitating God to vindicate him. Faith must be rewarded. God works on this principle and no other. Abraham was fully persuaded that God meant what He said and said what He meant. He was not staggered by difficulties in the way, and note the response on God’s part—“his faith

4:15 Because the law worketh wrath: for where no law is, *there is* no transgression.

4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

4:21 And being fully persuaded that, what he had promised, he was able also to perform.

4:22 And therefore it was imputed to him for righteousness.

4:23 Now it was not written for his sake alone, that it was imputed to him;

4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

4:25 Who was delivered for our offences, and was raised again for our justification.

was counted unto him for righteousness.” (“*his faith is counted for righteousness.*”—*V. 5 KJV*)

But observe that this was not written for Abraham’s sake only, but for ours also, to whom it shall be imputed (the same kind of righteousness imputed), “if we believe” (have the same kind of faith) in the same God, the God of resurrection. He raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised again for our justification. The resurrection of Christ is the proof that His sacrifice was acceptable to God. He paid the entire bill. The plate is all wiped clean and the resurrection is the receipt. We all know what assurance it gives to have the receipt when a man comes to collect his bill the second time; likewise in the matter of our justification. God has put into our hands a guarantee of established relationship to Himself in the fact that He raised Him (who was our substitute) from the dead. We stand in Him perfect and upright. And then the following results of enjoyment and stability may be ours.

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

5:4 And patience, experience; and experience, hope:

5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Chapter Five

“Therefore being justified by faith we have peace with God thru (*through, KJV*) our Lord Jesus Christ”—Chap. 5:1.

In the first five verses of this chapter, Paul informs us of some sure results which accompany the fact of our justification. They follow upon our acceptance of Christ. The first is peace; not that peaceful feeling, “the peace of God,” of which the Apostle speaks elsewhere (*Phil. 4:7), but “peace with God.” It signifies a change of attitude. We were at enmity with God, in rebellion against Him, as we read later in this chapter; but now we have surrendered and the consequence is peace. God was besieging our hearts by His Holy Spirit and wooing us for years to lay down our arms and yield to Him. He has been reconciled to man since the death of Christ upon the cross nineteen hundred years ago. And the peace with God mentioned here proceeds from and is measured by what Christ finished for us upon the cross. The peace which I have in my heart, the peace of condition, or state, depends upon the former peace and my vision of Him who “made peace by the blood of His cross.” (*“having made peace through the blood of his cross,”—Col. 1:20 KJV*)

The second result of the fact of our justification is that we find a way opened into the presence of God. This is the meaning of “access into this grace wherein we stand”. We are brought into the full favor of Christ, who is before the Father in continual fellowship and acceptance. This glorious favor brings to us the third result—“We rejoice of the glory of God.” (*“rejoice in hope of the glory of God.”—V. 2 KJV*) But such an experience is generally followed by tribulation, in which we learn to glory; for this is but the forerunner of patience or steadfastness, while the latter brings us experience, or is a proof of soundness. This gives rise to hope, which makes us not ashamed, but rather makes us happy in the time of trial; for “the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.” We are thus enabled to triumph over shame and suffering. Paul himself enjoyed such a wonderful experience, as witness that glorious scene in the jail at Philippi, where he and Silas, with their backs cut with many stripes and their feet fast in the stocks, sang praises to God at midnight—Acts 16. Conybeare renders this portion in this wise. “We exult also in our sufferings; for we know that by suffering is wrought steadfastness, and steadfastness is the proof of soundness, and proof gives rise to hope and our hope cannot shame us in the day of trial; because the love of

*Philippians 4:7 “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

God is shed forth in our hearts by the Holy Spirit which has been given to us.”

Reconciliation

Now in our epistle, after we have been given a summing up of the blessings attendant upon the justified—those in Christ—we are brought back, as it were, to get a full view of our unjustified condition in Adam, with absolutely no standing before God and without strength to obtain one. The Apostle declares that we were ungodly—unlike God—yet for such, in due time, Christ, the Last Adam, died. We were unrighteous; “for scarcely for a righteous man will one die,” that is there would have been no need of Christ’s death if Adam had obeyed God; and we had thus inherited a human righteousness thru him. “Yet peradventure for a good man some would even dare to die.” Yes, if man possessed even a little spark of good, as many hold today, there would have been some cause for God’s love to be manifested: but on the contrary, “there is none good.” God’s love toward man proceeded wholly from Himself. There was nothing in us to merit or draw it out. Therefore it is written, “But God commendeth His love toward us in that while we were yet sinners, Christ died for us.” While we were not only ungodly by nature, but sinners by practice, God’s love-Gift, the Last Adam, came to redeem and lift up the helpless.

Then Paul argues, which is logical, if we are justified entirely by the grace of God—the blood of Jesus as the basis—we shall certainly be saved from wrath; agreeing with the promise of Jesus, “shall not come into judgment (*condemnation, KJV*); but is passed from death unto life”—John 5:24. And the Apostle further argues, If God reconciled us when enemies, by the death of His Son, “much more we shall be saved by His life.” (“*Much more then, being now justified by his blood, we shall be saved from wrath through him.*”—*V. 9 KJV*) The reconciliation has been effected whether we come into the enjoyment of it or not. This is judicial. It has reference to Christ dying as the Substitute of our fallen head, Adam. But the words, “saved by His life,” refer to Christ’s resurrection as the Last Adam—“the life-giving Spirit”—which life must be appropriated to be enjoyed. In other words, the whole old creation was put to death in Christ’s death; but only those who accept His death as their death are raised, a new creation. They have passed from death unto life. So Paul can truly add—“And not only so, but we joy in God thru our Lord Jesus Christ by whom we have now received the reconciliation.” (“*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*”—*V. 11 KJV*) This is conclusive proof that Christ’s work

5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

as the Last Adam is in view here. Paul is making way for the following fundamental teaching which is the basic truth for the Church—the two-fold Headship of the human race—with the attendant responsibility upon each Head and its results to the human family.

The Two Headships

5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

“Wherefore as by one man (Adam) sin entered into the world and death by sin, and so death passed upon all men; for that all have sinned...Therefore, as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life”— Vs. 12, 18.

5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

We have arrived at a most important part of our study. It is generally considered a most difficult portion, and with reason: for there are depths and heights and lengths and breadths in this little block of Scripture. It is a profound section; the truth herein contained forms the basis of all Paul’s great body of teaching for the Church; a mystery which can be uncovered only by the Holy Spirit. Christ is shown here as the Second Head of the human race, the Kinsman-Redeemer, in contrast with Adam, the first head. Also His great work of redemption with all its results is emphasized and contrasted with Adam’s great fall, and all its results. And the preponderance of evidence, its “much more” (five times repeated) in favor of Christ and the blessings He has brought to mankind. Yea, these latter much more than compensate for all the wreckage and ruin that was entailed upon humanity by the sin of Adam.

5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

A parenthesis of five verses occurs between verse one and eighteen, the Scriptures quoted above. Paul begins his mastery parallel by acknowledging the universal sway of sin and death over all mankind and then points out the culprit and fixes the blame upon him. It is Adam. He disobeyed God in the garden and brought ruin upon all his progeny. Sin thus entered the world, also death. And in support of this argument, the Apostle introduces the parenthesis and shows that death reigned over all men, from the time of Adam until Moses, tho’ there was no transgression, during that period; for there was no law. Paul does not say that there was no sin; but no law; consequently no breaking of law, which is transgression, yet death reigned nevertheless. He is herein teaching that death has been given its right to reign in the world by Adam’s one transgression in the garden. He there broke a known commandment by eating of the forbidden fruit and so brought sin and death upon the scene.

5:15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

5:16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

But now enters an opposer of sin—V. 15. Grace is on the throne, corresponding adversely with sin, while Christ's one obedience, His death on the cross, is set over against Adam's one disobedience. The one (Christ) just as truly brought life where the other (Adam) brought death. Yet even so, the figure falls short of doing justice to the great reality. It fails utterly in several particulars to fully set forth the scope and power resulting from the sacrifice of Christ. A simple reversal of the offense would only put us back to where Adam was before he fell. He was without sin; but the free gift of justification thru Christ is infinitely more than just recovery from the effects of the fall. Grace does not simply put man back in the garden to be tested again; but rather puts him out of the realm of law and probation altogether. It gives him a righteousness that has already been tried and proven faultless; an unchangeable righteousness imputed as well as imparted to him, a standing as well as a state, when he believes the Gospel. Redemption does not only look back and undo all the results of the fall, but it looks forward and gives us far more than we lost in Adam. Notice verse sixteen, Conybeare's translation—

“Moreover the boon, or gift of God exceeds the fruit of Adam's sin; for the doom came because of one offense, a sentence of condemnation; but the gift comes, a sentence of acquittal from the many offences.” (*“And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification”, KJV*) That is, it was one sin that brought condemnation to the whole of mankind, the many. On the other hand the gift of acquittal, or justification goes farther yet. It is acquittal from the many offenses of the whole human race. Remember the Apostle is here speaking of the provision for the justification of the world that was laid in the one righteous act, Christ's death on Calvary. The following verse is great. It is an advance of many steps than just back to the garden in Eden and Adamic perfection. Let us note it carefully.

“For if the reign of death was established by the one man (Adam), by the sin of him alone; far more shall the reign of life be established in those who receive the overflowing fulness of the free gift of righteousness by the one Man Jesus Christ”—V. 17, Conybeare. (*“For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ”, KJV*)

Adam set death upon the throne by his one act of disobedience and it ruled and reigned in the human family. Its rule was inexorable

and absolute. It was established. But Christ, the Second Man not only dethrones this king, as some would argue, but far more. He introduces the despotism of life. He crowns life in the place of death; and much more than this, He makes believers kings in a great, glorious realm of righteousness and truth. There is not only an abundance, but a superabundance of grace provided for a full vindication from all guilt, and much more. There is an abundance of grace provided for an overcoming of every circumstance and reigning in every place. The reign of death was irresistible. It went marching on without let, or hindrance over those under law and those without law. There was no way to stop its progress, or loose its grasp; no place in the world where it did not hold sway. Tho' men endeavored by all their united skill, sorcery and science to halt its onward march; yet it abounded to the uttermost of the four corners of the earth.

But now there is a change. Christ made a way to halt death and put life on the wing. The reign of life abounds now, not only in the same degree as the reign of death, but in far greater measure. Observe that the reference here is not only to the victory which we may have over sin, but that which we may have over death, the wages of sin. The Apostle not only sets sin and righteousness one against the other in vivid contrast, but also death and life. In the same measure that sin has been ruling unto death, righteousness may now reign unto life. Sin was constantly bringing death to pass; likewise in the same manner, grace triumphs in the new creation, making life to triumph in the place of death, because of righteousness. Grace is seen here as a mighty irresistible conqueror overcoming all the results of Adam's transgression.

Observe that Paul is dwelling more on this subject—sin as bringing forth death, than upon the sin itself. It is his theme at this place, we may say. Sin in its death-ward aspect, having dominion over a man as long as he lives. And this death is a death not only physically felt in pain and sickness, but in every part of man. The whole of his being has in some measure been brought under the power of death. There is death of the conscience, death of the sensibilities and affections in relation to God manifested in every son of Adam. And even in believers this same deadness is in evidence more, or less. There is apathy, coldness, indifference, sluggishness of mind, as well as of body; death reigning over much of our being when the provision has been made for life manifested in every part. For even the mortal body of believers, as well as, the spirit and soul, may have a part now in this marvelous victory over death. As righteousness has the right of way in us, the very same sway that sin formerly occupied, in that measure, and no more, will

5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

death be held in abeyance and finally conquered. We shall have more of this later.

“Therefore as the fruit of one offense reached to all men and brought condemnation (the source of death); so likewise the fruit of one acquittal shall reach to all men and bring justification, the source of life”—V. 18. (*“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life”*, KJV)

The parallel in the above verse, tho’ obviously on opposite lines, is perfect. The one unrighteous act of Adam actually brought a sentence of death upon all men; but Christ enters the arena in which are gathered all the doomed, and by His own righteous act, He annuls the sentence of condemnation hanging over them, and more. He hangs over them a sentence of justification which pertains to life. The latter is judicial, and it is provisionally at the service of all men, waiting their acceptance which the following verse makes plain:

“For as by the disobedience of the one, the many were made sinners; so by the obedience of the one, the many, shall be made righteous”—V. 19. (*“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous”*, KJV)

“The all” of the previous verse is now changed to “the many.” The former refers to the judicial aspect of the results of Christ’s righteous act of obedience, while here the experimental side is in view. “The many”, are those that believe the good news of redemption and are thus, not only provisionally justified, but actually made righteous. Then the Apostle shows that we were not only under condemnation because of Adam’s sin; but actual law-breakers ourselves, hence doubly needing grace.

“And the law was added that sin might abound; but where sin abounded the gift of grace has overflowed beyond” (the outbreak of sin) V. 20, Conybeare. (*“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound”*, KJV)

God desired man to know that he was not only a sinner by Adam’s one sin, but that he was a sinner by his own actual transgressions, hence He gave the law. Its true character and official place on God’s program, are thus declared. It was added; not to curb, or restrain sin as many foolishly teach, but just the opposite—to make manifest the sin. It did not make man a sinner. Adam’s sin did that. It only declared the character of sin by making it an offense against God. The law simply was a boundary line marking the limits of right and

5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

wrong so that men would recognize their inward condition by their lawless acts in stepping over the line. Sin then became the transgression of God's holy command and thus brought greater condemnation upon the sinner. Furthermore it increased the sinfulness of sin; but here again God overrules. He makes His grace to super-abound and exceed all the sin which His law exposed, all the guilt which His law denounced, all the condemnation which His law inflicted upon the transgressor. His grace overflowed its banks; beyond the over-flowing and breaking forth of sin. And the purpose of this prodigal expenditure of grace, as well as the place of its fullest manifestation and its channel, is told us in the following verse. Notice it carefully. It ends this section of the two Headships.

“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord”—V. 21.

Sin is here pictured as a despot, a master holding man in an iron grip, from which there was no escape save in death; while the law only strengthened its power—*1 Cor. 15:56. But now righteousness sits in the place of sin and rules with the same, or mightier iron rod, thru grace unto life eternal. There is no limit to the power of grace nor end to her reign. Sin ended in death in the judgment of the cross where it abounded, and overflowed its banks in the death of Christ; but here too is where grace super-abounds. It cannot be dammed up nor stayed in its rushing, onward sweep. It must flow out and over all flesh where sin had reigned supreme; for God's wrath has been appeased, the proof of which is that He raised Christ, the Last Adam, from the dead and made Him the channel of life eternal for all men.

Therefore the prominent truth of this section of our book is compensation, as it were. It is the trespass phase of salvation that is herein set forth; the thought of which is that God is richer by all that was taken from Him by Adam. And rather than having lost anything by the defalcation of the first man, He has gained immensely in the reimbursement which the Second Man has brought to Him. The Last Adam does not merely repay God for His loss, but He adds the fifth part more, as it is written, “He shall even restore it in the principal and shall add the fifth part more thereto”—Lev. 6:5. God is thus enriched; and so is man when he actually believes the truth of His redemption and lays hold of the eternal life which is provided in our Lord Jesus Christ. We find that we are not only negatively delivered from the guilt of sin, which is justification, but actually have the victory over the power of sin which is sanctification. In the following three chapters, 6, 7 and 8, we have some of these glorious possibilities set before us.

*1 Corinthians 15:56 “The sting of death *is* sin; and the strength of sin *is* the law.”

Chapter Six

“What shall we say then? Shall we continue in sin that grace may abound?”—V. 1.

We have learned in the preceding chapters, that the salvation of all who receive the grace of God, extended to man thru the Gospel, is as complete and as eternal as their ruin and condemnation had been as sinners in Adam. This divine plan, which the Architect of redemption had consummated, had its source in the love of God and has as its foundation the death and resurrection of our Lord Jesus Christ. God has now an entirely new order of things for humanity based upon a new Head. He went to the root of things—“For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.” He did not patch up the old Adam line, but brought in a new creation. A new realm is introduced, a spiritual realm, where abounding grace reigns and that thru righteousness by our Lord Jesus Christ. Thus the first five chapters of Romans close with the great unfolding of the divine way of justification and life. We have learned the way of deliverance from the guilt of sin; now we shall learn the way of deliverance from its power.

But the latter part of chapter 5 has another very important practical bearing. It is the introduction to a wonderful mine of truth, our identification with Christ, which is continued and unfolded in the sixth chapter. For as has been stated the fact that our Lord Jesus Christ was our Representative on the cross, and is now our Head, forms the basis for all that great body of truth entrusted to the Apostle Paul, as a faithful steward, to declare unto us. And it is just in proportion as we believe in the glorious reality, unlimited fulness and boundless possibilities of our identification with our Lord Jesus Christ, that we are able to appropriate the fruit of His work for us and our present position in Him. And this is our sanctification—a progressive, purifying, perfecting work accomplished in us by the Holy Spirit as He makes this divine union experimental. Thereby He separates us from everything that is not in conformity to the will of God in spirit, soul and body. Therefore this sixth chapter of Romans is of vital importance as regards our state and growth in grace. Many, who do not question the fact of their justification, are still under the power of sin, tho’ God has made provision for marvelous victory, even our sanctification. It is by the way of death and resurrection, yet dependent upon our faith and the Holy Spirit for practical results.

6:1 What shall we say then? Shall we continue in sin, that grace may abound?

6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6:6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Dead To Sin

We are met at the outset with the important question, “Shall we continue in sin that grace may abound?” That which follows is Paul’s inspired answer to his own query. It is logical, practical and conclusive. He had just previously announced that where sin was most fully manifested, namely at the cross, “grace did much more abound”—Chap. 5:20. God makes this display of man’s enmity, where His entire law, embracing love to God and love to man, was ruthlessly broken, the very means of their salvation. “For there is none other name under heaven given among men whereby we must be saved.” God delights in manifesting grace. Then some one exclaims, “Let us continue in sin and give God abundant opportunity to show grace.” But Paul cries, No! no! tho’ this would be the logical conclusion to which we would arrive if we did not have any further teaching. The one who thus reasons does not understand the first principle of the Gospel. Paul proceeds to explain that the only man who does not sin is he who is under grace as this is the only realm where sin is inoperative.

The following unfolding of truth is more marvelous, if this is possible, than that which has preceded. Paul insists that we died to sin. This is his answer to the question of a continuance in sin. Does a dead man sin? Then no more should we who have believed, expect to sin. We are no more identified with the old creation, nor with Adam, the fallen head of the race; and we are not in the realm nor abode of sin. That which, in the previous chapters is presented as the sole ground of justification, is now set forth as the basis of sanctification also. We have died to all that we were, died when Christ died, nineteen hundred years ago. This is a fact. It is not a theory, nor a hobby which some people ride; but it is a most important part of the Gospel. Yes indeed, it is a fact with God that our old man, Adam, with all that was in him, perished upon Calvary; and when it becomes a fact with us; sin has lost its power over us. We have learned the secret of victory over the world, the flesh and the devil. We are then helpless, for a dead man can neither do good nor evil: but this is the very condition which makes a way for God’s power to be manifested in our behalf. It gives Him the opportunity to deliver us.

Just as truly as that Christ died on the cross, just so surely did every believer die in Him. God put us into Christ as well as our sins upon Him and judged Him as the sinner; for He must deal with the sinner as well as with His sins. Do you not see the logic of Paul’s argument? God must of necessity put the body of sin to death, or it would continue in sin. The only way to get rid of sin is to kill the sinner.

And here is where grace is shown. God puts his Son to death as tho' He were the sinner, that we might be forever free from sin. Thus for us to "continue in sin" is virtually to deny the power of the cross. We were all crucified. We all died. We were all buried with Christ. But that is not all. We were all raised in the risen Christ into a new sphere of life which has nothing whatever to do with our old sphere. The cross and the grave lie between these two realms. Hallelujah! We are in Christ a new creation and old things have indeed passed away for those who believe these facts. Grace has brought us into a realm where there is no sin. We have escaped sin's domain by death and resurrection. Christ died unto sin once and rose into newness of life. He is now living in the glad eternal light Of His Father's face in blessed love and favor. And we are there in Him. He is our Head. Our feelings are not in question here. We are called to believe the Word of God. Sin has no claim on Christ; therefore it has no right to reign over us as we yield ourselves to God in this glorious new relationship.

And this is Paul's basis for deliverance from sin's power. He does not refer to what we see or feel ourselves to be, but to what is literally true of Christ and therefore true of us. He goes to the cross, where sin was judged and the sinner executed for his argument against sin's dominion; and then adds, as to our present relation to sin—"He that is dead is freed," or as the better rendering, "justified from sin." When Christ died on the cross, He was put out of sin's realm and jurisdiction; and so were we. This is the meaning of the word "justified" in this place. In our great Head we paid the penalty attached to sin. "The wages of sin is death." We received our wages in His death. The law is satisfied. It reckons us dead. It had us slain. Now we have risen with Christ into a new realm. Sin cannot reach us. We are righteously justified from sin, discharged from all its claims forever of a victorious life.

Man's Appropriation

In the foregoing, we have had presented to us God's side of our deliverance from sin; now we are to view our side of the matter. That is, in the first ten verses of our chapter, we are told what great things God has already done by identifying us with Christ. In the latter part, we are told how the above great facts are to become practical in our lives. Just as a man may be lost forever by refusing God's way of salvation, altho' Christ "tasted death for every man;" ("*should taste death for every man.*"—*Hebrews 2:9 KJV*) so a believer may be held in bondage to sin all his earthly life because of ignorance, or unbelief of God's sure and simple way of victory, which is presented here.

6:7 For he that is dead is freed from sin.

6:8 Now if we be dead with Christ, we believe that we shall also live with him:

6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

6:13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

“Likewise reckon yourselves to be dead indeed unto sin, but alive unto God thru Jesus Christ our Lord.” This is the foundation verse of our side of the sin question. We must begin here. It is a double reckoning—dead on the one hand, but alive on the other. We have the secret of a holy life in this verse; for not until we see ourselves sinless in Christ by death and resurrection, have we found the way of approach to sinlessness in life. When we definitely believe what God says about us, that we have actually died to sin with Christ, we are beginning to make progress as to present victory over sin and its effects.

We would emphasize the fact that this reckoning has nothing whatever to do with experience. Experience is the result and follows as a matter of course; but there is no deliverance without our reckoning. God commands us to reckon that we have been delivered out of the bondage in which the whole creation lies—“the bondage of corruption.” Its tendencies are evil and earthward and must be mortified, or kept in death, by the power of the indwelling Spirit, if the spiritual life is to be maintained. Sin is desirous of reigning by means of our mortal body; but we must remember that we are new creatures—our bodies are not ourselves, but only houses in which we live. Sin seeks to enslave us thru the lusts or desires of our body in order to reign over us. It is not sin to have these bodily desires. We cannot help this. It is natural. Nor is it sin to be tempted to gratify these fleshly desires; but it is sin to yield to them. We are exhorted to “yield ourselves unto God as those that are alive from the dead and our members as instruments of righteousness unto God.” (*“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”—V. 13 KJV*) The revised version says, “Submit yourself unto God as alive.” When we accept as true the fact that we died with Christ “unto sin once,” and the added fact that we are “alive unto God” in Him, we realize how impossible it is to continue yielding our members to sin. Instead we yield them to God as instruments in His hands to work righteousness.

Secret of Victory

There are then, as we see, two necessary steps, reckoning and yielding, to attain this victory over sin. But as some take these two steps, or at least think they do, and yet do not experience the difference which they seek; we will look closely at two verses in our lesson which tell the secret of the failure. “Thanks be to God, that whereas ye were bond-servants of sin, ye became obedient from the heart to that form of teaching which was delivered you. Being then made free from sin ye

6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

became bond-servants of righteousness.” (*“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.”—V. 17 & 18 KJV*) This is the revised version which brings out the meaning clearer. These are very practical verses. The “form or type of teaching,” to which Paul refers is baptism in water. He is writing to people who have received the truth and have had an experience of salvation which they have acted out by baptism. And he is desirous that they enter into all that the form implies—all the provision of grace embodied in the Gospel. He knows what glory will thus accrue to God and blessing to them. He says they have been made “free from sin.” Some saints argue the impossibility of such a state. Observe that Paul is not speaking here of sins, but of sin. The moment we believe, we are “justified from all things,” as regards our actual transgressions; but the sin itself is the subject here. What about it? Let the Word answer. “Ye were made free from sin.” (*“Being then made free from sin,”—V. 18 KJV*) We are quit of its bondage. We are loosed. It no longer rules over us. We are free.

And not only is it possible to enter into the glorious, actual, unlimited freedom from the awful tyranny of sin: but we become servants of righteousness. That is, because of the grace of God in providing another Head for our race and making us, who believe, alive in Him, partakers of His life; we become as much inclined to righteousness as before we had been to sin. We are “bond-servants of righteousness.” (*“the servants of righteousness.”—V. 18 KJV*) This is the Word of God. Let us not tone it down in the least degree to suit anyone’s experience. Let us measure the experience by the Word, not the Word by experience. When we were the slaves of sin, we had no difficulty in obeying our master. It was natural, and easy; so in like manner should it be in our new experience in obeying our New Master.

6:18 Being then made free from sin, ye became the servants of righteousness.

But let us notice carefully that those people became “obedient from the heart” (*“ye have obeyed from the heart”—V. 17 KJV*) to their resurrection position. They not only reckoned it true and acted it out by baptism in water; but they were entirely given up to God that He might have the opportunity of making it actually true in them. They were absolutely abandoned to God and His will. They yielded every thing that was inconsistent with their heavenly citizenship. And that was not law. That was a privilege as joined to Christ. “Obedient from the heart” (*“ye have obeyed from the heart” KJV*) tells the whole secret of victory. All failure may be traced to a lack at this source. “Out of the heart proceed the issues of life.” (*“Keep thy heart with all diligence; for out of it are the issues of life.”—Proverbs 4:23 KJV*)

6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

6:20 For when ye were the servants of sin, ye were free from righteousness.

6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

We have then this third and final condition to a life of complete and permanent victory over sin—heart surrender to all the truth as to our place in Christ and all that this involves. It means that we act upon the Word from the core of our heart as tho' we saw actually accomplished in us what God says is true of us in Christ. Of course this last step is really but the second condition, yielding, enlarged and emphasized to guard against failure in practical life. For as Paul adds, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." We want the fruit that abides.

Notice these three answers to Paul's question—"Shall we continue in sin that grace may abound?" We have had two answers in the negative already; but there is yet another reason why it is not possible that we should so abide. The first reason is that we have died. A dead man cannot be said to be continuing in sin. He may have been a great sinner, but the moment he died he ceased from sin; therefore the logical conclusion why we cannot continue in sin we—have died with Christ—Chap. 6:2.

The second reason is that we have left the employment of our old taskmaster. He does not reign over us any more. We have a new master even righteousness. He has the rule in the place of sin. We are yielding to His commands, doing his bidding. It is now easy to obey the dictates of righteousness as it was formerly to obey the movings of sin. He has the throne—Chap. 6:18.

The third reason that is given for the non-continuance in sin is in the next chapter. We cannot continue in sin, because we have a new husband—Chap. 7:4. Our old husband, the old man, was put to death that we might be loosed from him so that we might be joined to Another Man; therefore the fruit of our life is the evidence with which husband we are living. If we are in fellowship with Christ and heaven, our fruit will be unto holiness. God calls the things which be not as tho' they were and He expects us to do the same. If we are in fellowship with our first husband, the old Adam, our fruit will be unto unholiness and carnality. Let us examine ourselves "whether we be in the faith," reckoning with God.

7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

7:3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

Our Freedom From Law

Chapter Seven

“Know ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?”—V. 1.

Sin has had the prominence in our former lesson; but here it is the law that claims our attention. And Paul insists that he is speaking to brethren that know the law, as tho' there were some brethren who were ignorant of the law. And such was the case at that time; for the Gentiles were never given the law. But the question arises here, Why should the Apostle write to the Church at Rome, a Gentile City, in this manner? unless it was for the reason that it was established by Jews, or Jewish proselytes, who therefore knew the law. Also there may be in this statement a little hint of the Galatianized condition of all Christendom of which Rome at the present time is the mother and teacher. But the appeal is not so much to the law of God, but to the nature of all law, that it has authority over a man as long as he lives.

“For the woman which hath a husband is bound to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband.” (*“For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.”—V. 2 KJV*) The law of the marriage relation is given as an illustration. A woman's subjection to her husband is said to be as long as he lives. During his life she must have no relations with another man, otherwise she is an adulteress. Death alone, according to Paul's reasoning here, can free her so that she may be joined to another man. The latter ties are just as sacred and stringent as those in the former case. Then the Apostle applies his illustration, saying, “Wherefore my brethren ye also are become dead to the law by the body of Christ that ye should be married to another, even to Him that was raised from the dead, that we should bring forth fruit unto God.” (*“Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”—V. 4 KJV*)

Marriage in the Scriptures is symbolic of oneness. God said of the first man, Adam, and his wife, “They shall be one flesh”—Gen. 2:24. Hence, as we, the Church were joined to our old husband by the law of life (we were one flesh) and could not be loosed from him except by death; Christ the other Man in the case came to our rescue. Note the

love story. He was made in the likeness of sinful flesh (disguised, as it were) and died as the old husband. We therefore died too; for we were one flesh with the old man. But here is the marvel of it—we were thus loosed from the law of our old husband that we might be joined to our New Husband in resurrection. He did not merely put our old man to death that we might become a widow and thus lawless, and loose, but that we might be legally set free by death and married to another Husband, even Christ Himself.

7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

As long as our old husband was living, he had a claim upon us; but now when we know that he has been put to death, we owe him nothing. We cannot serve two husbands at the same time; for there will surely be trouble. Take it in the natural when a woman is living with two men, there is always uncertainty and doubt; and more, it is scarcely possible to ascertain to which man the children belong. So in the spiritual. This is the reason for the carnality and division manifest in our midst. There are so many believers living with both husbands. They are committing spiritual adultery and this is abhorrent to God. The fruit is manifest. And it is plainly evident that the old husband has the preeminence. His name is held to; while his words and his reason dominate instead of the words and mind of Christ. But Paul assures us that we have been loosed from the law of our old husband. Let us take our freedom from him and live continually and only with our new Husband, joined to Him in resurrection by the law of a new creation life—a spiritual life.

“For when we were in the flesh, the motions of sin which were by the law did work in our members to bring forth fruit unto death”—V. 5. Note the past tense, were in the flesh. The Apostle will not allow that it is a believer’s condition, for remember he is talking to saints. When our old husband, the old man, was alive and we were living with him, the fruit of his life was evident. It was fleshly. But now that we have been delivered from the law of our old life, he being dead to whom we were in bondage, we may now serve in newness of spirit and not in the oldness of the letter. The law of God is meant by “the letter.” The new life is not under any law to the new husband except the law of love which is its very essence. The old life did not need any law to make it obey the old husband. The law was in the life. It could not do otherwise. Therefore the law of Sinai was not given, as we learned previously, that man should keep it (for God knew this was impossible); but it was given that he might learn that no law was able to make him good; for the natural tendency of his life was bad and incurably so. Furthermore, as we are going to learn now, the law was not given for the new man to keep either; tho’ this is the natural conclusion. Paul states that he,

7:7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

7:10 And the commandment, which *was ordained* to life, I found *to be* unto death.

7:11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

7:12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

himself once so thought and conscientiously endeavored to fulfill its every decree. And the following experience, which was his own, shows how futile was the struggle against the sin in the flesh.

Purpose of the Law

“But, says some one, is the law sin?” (“*What shall we say then? Is the law sin?*”—*V. 7 KJV*) If not, why does it make sin more sinful and transform it into an actual offense? for the Apostle declares that “I had not known sin except the law had said, Thou shalt not covet.” The answer is that sin’s true character is not known until the law is known. Paul in his self-righteous state thought that he was keeping the law; for he actually was blameless as far as its outward requirements were concerned; but he really did not know sin until he heard the thunderings of Sinai’s mount—“Thou shalt not covet.” He then realized that coveting was warp and woof of his very life as joined to the old husband. The law which appeared to be given to keep it in subjection, had the opposite effect. It roused it into open hostility. Sin is quiet or dead until the law stirs it into activity. Thus instead of giving life to man, as it promised, it gives the life to sin. And instead of being sin’s opponent and knocking him out, it becomes the sinner’s opponent and knocks him out. As the Apostle says, “For sin taking occasion by the law, deceived me and by it slew me.” (“*For sin, taking occasion by the commandment, deceived me, and by it slew me.*”—*V. 11 KJV*) The law led him on, as it were, with its promise of life (because he was yet ignorant of the power of sin) until he saw his absolute helplessness and called upon the Lord for help. Sin had not only disabled him so that he could not take advantage of the possibilities in the law, but more, it involved him in its condemnation by stirring him into open rebellion against God’s just decrees. Therefore he concludes, “that the law is holy, and the commandment is holy and just and good;” (“*Wherefore the law is holy, and the commandment holy, and just, and good.*”—*V. 12 KJV*) for it showed him up, unholy. It convicted him of sin and pointed him out as a sinner, judged and sentenced and executed him on the cross.

How was this then? Was that which is good made sin unto me? No, says Paul; that is not the case. It was not the law which brought about the trouble and death, but sin was the cause. The law and its official place are two different things. The real object of the law does not appear on the surface. It would defeat its own purpose if it did not appear to have a promise of life in its fulfillment. As no one ever got life from obeying its demands (for no one ever succeeded), it appears to have failed. Moreover it only succeeded in making bad, worse. It

revived and roused the dormant sin and seems to have missed its mark. That is, men would so argue; but such is not the case. The law succeeded most perfectly in the case of Paul and with everyone else that knows the law and seeks diligently to fulfill its requirements. He finds that the law of sin in his members is far more powerful than the desire of his renewed will. He wants to do good, but cannot. He is forced, as it were, to do things that he hates to do after he has resolved with all his strength of will that he will not be guilty of such doings.

Two Natures at Variance

He finally learns that the law is spiritual; but he is carnal, a slave in the market of sin. He has arrived at the place where he sees that there are two lives in opposition within him: two principals at work, one set for good, the other set for evil. And then he goes a step further and identifies the sin as being in the flesh, but not in him. He views himself as not identified with the old life, then cries for deliverance, for help out of the body of death.

And what is the answer to the wretched man's cry? Ah, who could ever guess the riddle? Grace. There is no other possible hope. Grace takes us out of disgrace. Here we are brought back to the end of chapter five where the basis of salvation was seen to be in the headship of our Lord Jesus Christ, and the reign of life, provided for the human race in Him. In Christ there is no condemnation, tho' we carry around with us a body in which dwells the seeds of sin and death. In Him we have liberty and sufficient power to do more than the law of God demanded; power not only to obey because of duty, but to worship and love because of grace. And the One who is the Source and Strength of our service becomes the Lode-star of our life, lighting the way before us with His comforting presence. No more are we wretched and self-occupied, but happy and exulting in God, basking in the favor in which His own beloved Son stands. This is Grace, the way out of sin and up to God.

In this seventh chapter law predominates, but there are at least three different laws mentioned. These do not signify the same thing, but are absolutely distinct, the one from the other, and must not be confounded, tho' they have a relation to one another. The first is the law of life, not necessarily sinful life, but that by which we were joined to Adam, the first head of the human race—V. 4. The second is the law of God, the Ten Commands from Sinai—V. 7. The third is the law of sin and death manifest in the flesh—V. 23. Observe also that we have had only one mention of the Holy Spirit so far in our study (chap. 5:5), because the greater part has been the provision of the Gospel, and the

7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

7:16 If then I do that which I would not, I consent unto the law that *it is* good.

7:17 Now then it is no more I that do it, but sin that dwelleth in me.

7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

7:19 For the good that I would I do not: but the evil which I would not, that I do.

7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

7:21 I find then a law, that, when I would do good, evil is present with me.

7:22 For I delight in the law of God after the inward man:

7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:24 O wretched man that I am! who shall deliver me from the body of this death?

experience of failure, as in chapter seven. Now in chapter eight, which we are approaching in our study—the experience of victory, we find that the Holy Spirit is mentioned at least fourteen times. His presence and power pervade the whole sphere of teaching here. Note the fact also that we have the law mentioned once in this chapter, but it is the law of the Spirit of life, by which we have been joined to the Last Adam, the new Head of all those that believe and the new Husband of all those that yield to Him.

A Brief Review

Before proceeding further, we are especially impressed to emphasize the fact that the theme of this Epistle is the Gospel. This is plainly set forth in the first chapter. Paul calls his good news, the “Gospel of God” (V. 1); then the “Gospel of the Son of God” (V. 9); lastly the “Gospel of Christ,” or the Anointed—V. 16. These three citations point to the Trinity—Father, Son and Holy Spirit, as being vitally concerned in the Gospel. And all the teaching, regarding the Person and work of Christ on the cross, contained in this letter, is the Gospel. Yet how very little of this “Good News” do we hear.

Men say they are preaching the “Gospel,” when they tell sinners that Christ died for them; but this is only a little part of the Gospel. If you who are reading these lines are preachers, or ever expect to be, read this epistle until you are familiar with the truth; then go out and tell the Gospel herein declared. But do not dare to take upon yourself such responsibility until you are acquainted with the Gospel yourself. The ignorance as to the truth is appalling. And it is wilful. We are responsible before God to know His Word and teach accordingly. The Bible is in our hands and we claim to have received the Holy Spirit, whom Jesus said would guide us into all the truth. The papers and tracts which are broadcast among Christians, with the exception of a very few, are just intellectual, soulish flights of fancy, if not downright errors, which do no one any good. In fact most of the teaching, prevalent, is a pathing up, or renovating of the old Adam creation, which is absolutely unscriptural. The old Adamic line came up to Calvary. There was the end of the “old man,” according to the Word of God. And if you are not preaching thus, you had better wake up and search the Scriptures; or search the Scriptures and you will wake up. If you do not build on the foundation which Paul laid—Jesus Christ, the Head of the New Creation, your works are going to be burned; for you are building upon the old foundation—the first Adam. He will not stand the fire and neither will his, works—wood, hay, stubble.

In our previous lesson, we learned that thru Christ’s death on

7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

the cross, we were made dead to the law; for Christ died there as the old Adam, in order that we might be righteously joined to Another—the Risen Christ. The reason we had to die, was as we have noted, not because the law was bad, but because we were bad. Our flesh was so powerless to do good and so ready to do evil, that God's holy law only stirred the sin in our enslaved members into open rebellion; so that tho' we loved God's law and desired to obey its every precept, as did Paul, yet we had no power to do so; but sin in our flesh caused the law to bring us more into condemnation because it made sin to abound. Therefore we must die to escape its realm, and thus be free to be joined to Christ in a resurrection realm, absolutely beyond the sphere of law.

And furthermore, we saw that it was only when Paul came to the end of his own legal efforts and despaired of ever being holy by trying to keep the law, thus acknowledging he was helpless, that he got a glimpse of what the Gospel really meant. He saw that Jesus Christ was the Savior, not only from his past sins; but the Savior from the ever present sin. He ceased struggling to compel his flesh to obey the law; for he was now assured that the Almighty God was more able to work in him while he simply trusted and yielded.

Chapter Eight

The Holy Spirit

As was previously noted, the Holy Spirit is only once mentioned in the previous chapters. But now, in the eighth chapter, we are to learn God's way of delivering us from indwelling sin; hence the Holy Spirit is the predominating Person in our present lesson; for it is only by His presence and power in us that sin is overcome. In Jesus as Savior, I am justified. In Christ as Lord, I am sanctified. It is by His life and by His power shed forth from heaven even as His blood was shed forth on earth.

In the sixth chapter we are taught to reckon ourselves dead and to yield to God. This is our part. And God's promise is that "sin shall not have dominion;" but the Holy Spirit is not named as the power of such victory. And now we are shown, as to experience, the means and process of this wonderful deliverance. It is the mighty Holy Spirit who actually frees us from sin's power, because of Christ's intercession on the throne. There is no more delightful reading in the whole New Testament than this eighth chapter of Romans. It is full of the most blessed truth of the eternal security of the believer. There is an atmosphere of life and victory ringing thruout its message; for the Holy Spirit breathes His own Personality herein. The weary, doubting, troubled heart finds rest and hope in this chapter. It commences with "no condemnation" for those in Christ Jesus, and ends with "no separation" from Him who is their Life.

8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

"There is therefore now no condemnation to them which are in Christ Jesus."—V. 1. What a contrast we have here with our previous chapter. There we were in darkness, hemmed in on every side. The rumbling of the Egyptian's chariots could be heard as they approached in the rear; while the Red Sea to the front of us presented no alluring prospect. But now all is changed. The Red Sea's mighty waves are still rolling on, but they are behind us instead of opposing our progress. We have passed thru without wetting our feet; while the foe has been drowned in the depths of the waters. We cannot see him, tho' the sun has risen and his gracious beams are flooding the scene. Our old task-master has disappeared. He has gone forever and we are free forever. No more are we slaves, but free men. We are out of the realm of bondage—out of Egypt—and in a sense have reached the promised land. Vile are "In Christ."

And the first glorious result of such a place is that there is "no condemnation." It is entirely out of the question. Why? Because there

is nothing left to be condemned. Judgment is passed. The sense of condemnation experienced by the one in chapter seven, was because the Egyptian was alive. He found that in his flesh, sin was dwelling and he could not get rid of himself. It was what he was in the old creation; that is what was troubling him.

But now there is a marvelous change. Not only all that he had done; but all that he was is gone. There is no body of death. It is sunk in the sea. There is no sin in the flesh; for the flesh is gone. The waves of God's wrath have rolled over it all and the man, who a short while ago stood trembling and afraid, now is free and uncondemned. Life, life, eternal life has taken possession of the place of death. Instead of the poor wretched condition seen in chapter seven and the wail of despair, we have the glorious condition and the triumphant blast, "No condemnation," of our present chapter. In the second verse of this marvelous outline of truth—"for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"—we have the basis for Paul's bold declaration in the first verse. This does not refer to the guilt of sin. That was dealt with on the cross; but it refers to the power of sin, which must be put down in us by the Spirit of Life. The Holy Spirit's work in us is designated a law, because His operation in us is as constant and uniform as sin has been in its operation. And the law of the Spirit is stronger than the law of sin in our members. Sin in us will be immediately put down upon the single condition of faith. Of course if our wills are rebellious, we are not able to believe God; therefore the Holy Spirit is not able to do what He could and would do. God's way of deliverance from sin's power then is not thru our struggling, but thru the working of the Holy Spirit in the power of the life of Christ, as we believe.

The law was not able to deliver us because sin was ruling, raging and rebelling in us. Sin was having its own way—it was the unbridled master in human flesh. But God came upon the scene. In the Person of His own Son on the cross, He broke the fetters of sin. He "condemned sin in the flesh," hence it is a usurper, where before it was a king. Even in our flesh, where "there is no good thing," (*"dwelleth no good thing:"—Chap. 7:18 KJV*) the mind and disposition of which are enmity against God, sin has now no right whatever. It is a condemned criminal. To know this and then to believe it, is to enter into absolute triumph over our former master. A life of positive, practical righteousness may be our experience. And it is God, the very same holy God, whom the man in chapter seven feared, because of the sin in his flesh, that has delivered him. God Himself conceived the wonderful plan of man's salvation and has carried it out. He sent "His

8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Son in the likeness of sinful flesh,” (“*his own Son in the likeness of sinful flesh,*”—*V. 3 KJV*) and on the cross of Calvary, He rolled all the waves and billows of His righteous wrath against sin over His holy Head. There on the cross was where sin was judged forever: there in that awful darkness, from the sixth to the ninth hours, the judgment of God had its unhindered course on Jesus Christ. All that man was in the flesh, with all the sin that ruled and raged within him, was condemned. He was buried in the waters of judgment in the bottom of the sea.

Righteousness Fulfilled In Us

And then we read of the positive answer to this in the believer’s experience. It is the great and wonderful purpose of the Gospel. We are made to reign over our former taskmaster—enabled to do by the grace shown on Calvary in the power of the Spirit what the holy law of Sinai was unable to make us do. Note the following—“That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.” The law here is God’s will, not the Mosaic law alone. The latter was simply an expression of His will for a certain time, a certain people and a certain purpose. Those who let the Holy Spirit control them—who walk as He leads, are doing God’s will. They are not keeping anything. The Holy Spirit is the Keeper. He is working in them as they are yielding their members to Him. They simply “walk” in Him, and they are assured that they “shall not fulfil the lusts of the flesh.” The Holy Spirit has undertaken the whole charge. The citadel has surrendered to Him. This is not lawlessness. It is heaven begun on earth when the will of God is done—the righteousness of the law fulfilled in us, not by us. Oh, what a truth. Who see it? Oh, I repeat it—righteousness of the law is fulfilled in us, IN us; not by us.

Then Paul declares that these two elements, “flesh and spirit” with their mind and disposition are entirely separate and distinct. “For to be carnally minded is death, but to be spiritually minded is life and peace.” The one is the opposite of the other. We are all living either in the flesh element, or in the spirit element. They do not mix at all. We are either “minding the flesh,” or “minding the Spirit.” They are positively distinguished, consequently easily recognized.

“Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” This is the attitude of the carnal mind toward God. And the next verse tells God’s attitude toward the flesh. “They that are in the flesh cannot please God”; for this enmity is not by wicked works, but enmity of nature. That is what is meant here. The two creations, with the set and determined principle of each nature, is shown. They are both unchanging and unchangeable.

8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

8:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8:8 So then they that are in the flesh cannot please God.

But no believer in the Lord Jesus Christ is ever said to be in the flesh, tho' the flesh is still in him. And he also may be there as far as his consciousness is concerned; for that is a matter of faith and not of feeling. As regards the provision and purpose of God, the believer on the Lord Jesus Christ has passed out of the realm of flesh and into the realm of Spirit. Everything in the matter is dependent upon our faith. We pass out of the place of death and darkness and into the kingdom of life and light when we believe. We are then reckoned in Christ, and He in us.

8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

“Ye are not in the flesh: but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of His. And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness”—Vs. 9, 10. These Scripture citations prove the above interpretation. There is an apparent confusion of terms here; but this is no accident: rather the reverse. There is divine design in these different expressions. The Spirit of God refers to our new standing in a New Head—out of Adam, the natural man and into Christ the spiritual man. The Spirit of Christ tells of our nature, our new birth from Christ, the Second Man, the Last Adam. We are alive who once were dead; for as we read, “Christ in you,” is life—complete identification with Christ in our spirit, tho' as to our body we are not yet alive. But the spirit is life (for we may spell this with either a capital, or a small “s”); for it is our spirit quickened by the Holy Spirit that is Life; and this Life can never be touched with death because of righteousness, which could not be touched with sin; therefore we have fellowship with God. Death has no power over the new creation life; for the One whose life is brought to us by the Spirit of God has put away all that called for death in us. There is no difference between the believer's body and the unbeliever's body as to sight—death apparently having equal claim over each. But here is the difference, the believer's body has a quickened spirit within, the life, the Spirit of Christ, which has been breathed into Him by the Spirit, even as God breathed upon the first Adam and he began to live. Moreover if the believer has received the Holy Spirit (the enduement with power for the new man), He also dwells in his body—the sure and certain pledge of its resurrection and translation. This pledge the unbeliever has not, as the following citation proves.

8:10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

“And if the Spirit of Him, who raised up Jesus from among the dead, dwell in you, He who raised up Christ from among the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you” (“*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your*

8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

mortal bodies by his Spirit that dwelleth in you”, *KJV*)—V. 11. Blessed, cheering words, bringing hope and blissful anticipation even in the valley of the shadow of death. The believer’s body is just as mortal as the unregenerate man’s; but the Spirit of God gives him power over his dead body even as in the case of Christ whose body was quickened into life by the same Spirit that dwells in us.

In the above Scripture, we have differing expressions of apparently the same thing and the same Person—Christ and Jesus; but we believe there is divine import here also. “Jesus” speaks of the body of the dead Man, helpless in the grave; while “Christ” refers to the living spirit of the same Man, anointed with the Spirit of the God, that was in the abode of the just spirits, but captive there with them. He too, both in His body and in His spirit, was as dependent upon the energising dynamic power of the Spirit of God to raise Him from the dead, even as is every believer. He voluntarily chose this place of weakness, even that of a creature (tho’ He was God), and put Himself absolutely into the hands of the Spirit; therefore His resurrection is an earnest of the resurrection of the whole of the new creation. His body, which was dead and in the grave, was quickened and glorified and joined again to His living Spirit which was in Hades. He was then made perfect, that is manifested in His perfection. And the same promise is for us too, as the Scripture plainly intimates—resurrection if we fall asleep, and translation if we await the coming of the Redeemer.

Observe that it is our mortal body, that is, a body susceptible to death (not necessarily dead) that is said shall be quickened. There is a hint here of the actual revivifying and strengthening now of our mortal body by the power of the indwelling Spirit of God. There are many cases of those whose bodies, weak and sickly, were mightily invigorated and built up after being filled with the Holy Spirit. Why not? When our body as joined to Adam is counted dead, and becomes the home of Christ’s Spirit and the temple of God, is it not reasonable to expect that He will keep it healthy? The Spirit of God needs our bodies as vessels for the manifestation of His power. He cannot use a sickly, deficient body as He can one that is well; therefore as we walk in the Spirit, He will keep us fit for His service—sanctified and meet for the Master’s use. He surely is able to protect His own house from the ravages of disease, able to keep it in good repair. The same mighty Spirit of God that raised Jesus Christ from out of dead ones is able to quicken our mortal body and hold in the death state the working of the germ of sickness, even as He is able to hold in check the power of sin. He is able now, I say, to rejuvenate our bodies and preserve us, “spirit, soul and body, blameless unto the coming of the Lord” (“*...spirit and*

soul and body be preserved blameless unto the coming of our Lord Jesus Christ, KJV)—1 Thes. 5:23. This is all in view of full redemption, or immortality of our body. The latter of course is much more than the blessing of healing, or health that we receive while we tarry here in our bodies of humiliation. It means to have eternal life, or to be a partaker of the divine nature, the unchangeable perfection of Christ Himself, “who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen, nor can see”—1 Tim. 6:16. But let us not minify the marvelous touch of the Spirit which we may realize even now in the quickening of our bodies as we yield to Him and walk as He leads.

8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

“Therefore brethren we are debtors, not to the flesh to live after the flesh, for if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live”—Vs. 12, 13. “We are debtors,” Paul says; that is, we brethren; but observe, it is not to the flesh. We owe the flesh nothing. And this signifies that we are no longer bound to live, or walk according to the flesh; for we are in the Spirit element. Our obligation to the flesh is at an end. We have severed all connection with our old environment. We have moved out into another sphere. We are now identified with the Spirit and not with the flesh; therefore we should not serve, or provide for the flesh. And this refers to religious flesh as well as irreligious. We need not obey its desires; for we are no longer in the element where its power is manifested. Another has come to our help—the mighty Spirit of God, that rules in His element of Spirit. He raised the Son of God from the dead the abode of the flesh. And He dwells in us to make to die the deeds of the body. And great issues depend upon our attitude to Him—life or death. As we intimated, this refers to our body. The spiritual part of the believer is as eternal as God Himself, tho’ as to his fellowship with God, he may be cut off; but it is the body that is in question here. It is still subject to disease and death and needs the constant renewing of the Holy Spirit. The vigor and health of our body is thus generally an index to our spiritual condition. If we are in the perfect will of God, living for Christ, yielding to the Spirit and trusting Him to keep us, body soul and spirit, He is under obligation to do so. His veracity is at stake in this matter.

8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

If on the other hand, we “live after the flesh,” yield to our fleshly desires, even good desires, such as perfecting ourselves in the flesh, trying to keep the law, etc., on the one hand; or seeking our own ease and the things of this world, its pleasures, riches, honors, etc., on the other hand: I say, If we are going this way, we are in the way of premature death. We must deny the flesh if we would enjoy the

renewing of the Spirit in our bodies. When we fail to hold the doings of the flesh in the death state, we are going in the way of sickness and disease. We may not feel these results immediately; but the principle, the seed of disease is constantly working in our bodies unless our faith is actively engaged against it. And this is only possible to the one that constantly yields to the Spirit. We are debtors, that is we owe something to Him, who is able to put the practices of the body to death. We owe it to Him to surrender our bodies to Him and He will make us to enjoy the life and victory which is ours in Christ Jesus. Then note the following.

Our Sonship In Christ.

“For as many as are led by the Spirit of God, they are the sons of God”—V. 14. To walk as the Spirit leads is the proof of Sonship, This statement implies much more than the thought of being a child of God. It speaks of growth and development. The child has put away childish things. He has become a son. And he manifests the fact by surrendering to the Guide whom the Father has sent to instruct and show him the way, the manner and the procedure of spiritual life. He has learned the voice of his Guide and is in harmony with all that He speaks. He has taken upon himself the yoke of Jesus and has been taught by Him who is “meek and lowly in heart”—Matt. 11:29. He has ceased from his own works and ways and does not want his own will. He is led; note this, led by the Spirit of God, and this is the one positive assurance that he is a son. He has grown up. He is no longer a baby with rattle box and milk bottle, self-willed, and self-seeking—“carnal.” He displays the character of the First Born in all his actions and manner of life. He is a son and led by the Son’s Guide, the Holy Spirit. The next verse is a further unfolding.

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father”—V. 15. The law led to slavery, to fear and dread, but grace brings us another Spirit, that of sonship. The way to God has been opened by the death of Christ; but it is the Spirit of God that conducts us into His presence and introduces us to Him. He teaches us as a child, to lisp the name of Father; for we are without constraint in the presence of his Majesty. The very Spirit of God, assures us that we are His children and our quickened spirit claims Him as our Father. There is no jar, no clash between the Spirit of God and our spirit. And this witness is not a mere feeling which may and does vary with ever changing conditions and circumstances; but has its basis in the solid and trustworthy Word of God. Then we have the natural consequences of

8:14 For as many as are led by the Spirit of God, they are the sons of God.

8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

8:18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

being so well-born. We are heirs.

“If we are children, then are we heirs, heirs of God and joint-heirs with Christ if so be that we suffer with him” (*“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, KJV”*)—V. 17. Folks speak of rich men’s children being born with a silver spoon in their mouths. Well, here are some that are born with a gold spoon at their disposal. They have a great inheritance. Every child of God has a large estate in Christ. And it is Real-Estate, the only real estate that is worth seeking after; but as is often the case in the natural, some of these children of God get a greater, fuller, more marvelous allotment than others—joint-heirship with Christ. But there is a condition attached thereto —“suffering with Christ.” All may have this best inheritance; but all do not appreciate, nor desire it, because of the sacrifice and loss of earthly gain that it entails. We will forfeit all inheritance in this world, even as Christ, if we will share jointly with Him in the new creation. Suffering the loss of all things here is the price we pay for joint-heirship with Christ in the Kingdom of God. The word suffer leads the apostle on another step. He would not have our eyes linger upon the sufferings; for we might become discouraged. They are nothing, he assure us, when we have caught a glimpse of the glory. The toils of the journey seem nothing when we look to that glorious day. All the glories that are in store for Christ are ours also, as we faithfully pursue our Guide and overcome all the difficulties that lie in the way He leads us. And observe that the glory is going to be revealed IN us. Then notice further:

“For the earnest expectation of the creation waiteth for the manifestation of the sons of God”—V. 19. Oh, this is wonderful! Not only do we long for the moment of our manifestation as the sons of God, but the interest of all creation is centered upon that transcendently glorious moment. Like a racer, with neck out-stretched, awaiting the signal—figure of extreme tension—the whole of the lower creation of which man is the head, awaits the moment of its emancipation. All its hope rests upon that certainty and waits the moment of their unveiling. Everything is dependent upon the manifestations of the sons of God.

The whole creation has been involved and thrown into confusion by the fall of Adam. That which befell the head affected all connected with him. Corruption and decay became their lot also; as we read, “creation was subjected to vanity, or nothingness, not of its own will, but by the will of God” (*“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,”—V. 20 KJV*); but He did not leave them without hope. Man’s

8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to *wit*, the redemption of our body.

full redemption will free creation from the bondage of corruption and bring in the glorious liberty (liberty of the glory—R. V.), that the sons of God will enjoy. And we have even yet such a little conception as to the marvelous fact that we are the sons of God. We are gazing at each other and we see the veil of the flesh, as men did when they looked upon Jesus as He walked among them. They did not know Him. They could not see the Lord of Glory in that humble guise; and so we too look upon one another and we do not see the Son of God, the true life of the visible and outward man. We belong to a new creation. The Son is bringing many sons to His glory, His moral, mental and even physical likeness, and He is not ashamed to call them brethren. And all creation is waiting for its true lords, the new creation, the Son, with the sons of God. They will reign over all the universe of God; for while the Jew will be the head of the nations on the earth, yet the Son of Man, David's Son, an heir with the other sons, shall be over all.

And then God's wisdom as to the creation and redemption of man will be fully vindicated; for every created intelligence in heaven, on earth and under the earth will bow the knee and marvel at the unveiling of those sons of God. Creation has never yet beheld the Man that God in His purpose has ordained as its Head. It has only seen the figure, consequently it has never yet yielded up its secret powers and hidden wealth. It has never yet absolutely acknowledged allegiance to fallen man; but it will bow to its master when the sons of God are manifested. They will do justice in every particular to God's conception of man and His Pattern and Princely Leader—Christ Jesus.

“The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan...waiting the redemption of our body” (*“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” KJV*)—Vs. 22, 23. Yes, creation groans, and moans and sighs. See the poor dumb brutes, the many apparently useless creatures that are beaten and buffeted about, chased from pillar to post, the alley hounds and alley cats, not saying anything of the wild; ferocious beasts that feed upon one another. And we, brethren, the sons of God, groan too. The groaning creation are looking for deliverance and we are in expectation also. We cry over the frailties and limited horizons which environ us. Our new man longs for his body of glory which will not be handicapped with weakness and cumbered with infirmity. We groan for our glorified bodies, our redemption bodies

8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

8:25 But if we hope for that we see not, *then* do we with patience wait for *it*.

8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

which will fully display all the moral and mental glory of the redeemed spirit, “The new man which after God is created in righteousness and true holiness”—Eph. 4:24.

“For we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it”—Vs. 24, 25. Ah, argues some one, Paul here says that we are saved by hope. Well, so he does; but he is referring to the body when he so speaks. We have not yet come into our redemption rights as far as the body is concerned. We are still longing and groaning and waiting with patience for that glorious consummation. It is still future; for we do not hope for, nor are we in expectation of something of which we are already the possessors. There have been some folks around at different times that claimed to have received their resurrection bodies: but we have never seen anyone yet that looked like it. We would say of them from our observation, just what the Scripture says of all of us, as regards our bodies, that we are still in expectation, “For what a man seeth why doth he yet hope for?” If we had our glorified bodies, we would not be hoping for them. Then the following verses are right in harmony—

“Likewise the Spirit helpeth our infirmities; for we know not what we should pray for...but the Spirit Himself maketh intercession with groanings.... And He which searcheth the hearts knoweth what is the mind of the Spirit” (*“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” KJV*)—Vs. 26, 27. We are in a body, tempted because of limitations and infirmities. We groan after deliverance, and the Spirit likewise groans and prays effectually for the perfect will of God, tho’ there maybe no utterance. We do not always pray for that which is best; but the Spirit over-rules and prevails with groaning and sighs and we get that for which we would have asked if we had only known. Oh, how marvelous is God’s undertaking for us in every particular. Not only has He Himself laid the basis for our perfect redemption at Calvary but He has also come to dwell in us by the Spirit and make the purchase price of the blood real to us. And God that searcheth the heart sees that need for which the Spirit is making intercession, and forth with that for which He prays, comes to pass in our lives. Then the next verse is the answer. Observe the real setting of this marvelous gem in this treasure box of truth.

8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

“And we know that all things work together for good to them that love God, to them that are the called according to His purpose” (*“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” KJV*)—V. 28. Thus we are taught that tho’ we know not what to pray for as we ought, this is of no consequence; for God is making all things cooperate for our welfare. It does not matter how things appear. They can work no ill to us; for they are the answer to the Spirit’s groaning within us. Yet it is not to every saint that these words can be applied; but to those that love God, those that are the called according to His purpose. Many Christians love the world and the flesh more than they love the Lord. They never surrender to Him, nor find their place in His perfect will; hence, the “all things” are not serving them. They cannot sit down in this great easy chair and get the comfort out of even the hard places as that one does that loves God and yields to Him. They ever murmur and complain when the trials come; hence they work no good to them; but the other class have many servants. These “workers” are in harmony; they “work together” with one aim and purpose. They never conflict with one another; and they cannot fail to accomplish the end for which they are intended; for we are the “Sons of God.” Our destiny is not a thing of yesterday, nor even of when we were saved; but it was fixed by Jehovah from the beginning, long before we could have had any part in it, as we are here informed.

“For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the firstborn among many brethren”—V. 29. Men are proud to tell the world of their descent from a long line of noble (as they call them) ancestors. They prate about their blue blood, their family tree, etc. (and some of them have a family skeleton of which they are not so proud); but the Christian can claim kinship with Deity. He can go farther back into the dim and hoary ages past and trace his ancestry from the Great Eternal I Am, when as yet there was not a man upon the scene. We can boast in God as our Father and rejoice in the fact that the Son of God is our Brother. Furthermore the Son cannot be exalted in the fullest sense as a Man until we are with Him. In fact by yielding to the Spirit and allowing Him to lead us and work in us, we are really putting Christ in the place supreme. We are thus being conformed to His image. He must have “brethren” even like unto Himself: otherwise He cannot be “firstborn.” We are essential to His glory and honor and exaltation. Note further:

“Moreover whom He did predestinate them He also called and whom He called them He also justified and whom He justified them He

also glorified”—V. 30. Is this not almost too good to believe? And the most marvelous part about it is the fact that God has put Himself upon record in such a way as being absolutely sovereign in the matter of man’s salvation. Election is certainly taught here; but it is the election of a new creation and not the individual, that is in question here. We were identified with Christ as a new creation in the eternal past. God purposed in His sovereignty a golden chain of four links for our blessing. These can never be broken. He has predestinated and called and justified and glorified us in His Son. Christ is the Head of this new creation and all that is true of Him is true of all these in Him. These words could not refer to us personally; for they were written when as yet there were none of us who are living today. And we, to whom the first three links, predestined, called and justified, might apply, are not yet glorified; therefore the conclusion is obvious. These are God’s sovereign purposes for us in Christ. They all have been fulfilled to Him; hence are sure to all those that believe. He is the proof that God will not fail His Word. And we have experienced three of these blessings already. The final one is glory.

8:31 What shall we then say to these things?
If God *be* for us, who *can be* against us?

“What shall we then say to these things? If God be for us, who can be against us?” Paul asks two questions, but the second is really an answer to the first. If God has put Himself on record as being the aggressor in our redemption, what can anyone do to hinder, or hurt us? Everything works for our good because God moves on continually to fulfill His purposes and plans in Christ; therefore we move on with Him. He will accomplish His counsel concerning us; therefore no one can really be against us. And there is nothing upon earth that can compare with the sublime consciousness that we have a place in God’s eternal plan for His Son. It will put a go thru in us that nothing can daunt, nor discourage. The next verse is the proof that the above interpretation is correct as to the election.

8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

“If God spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things?” (*“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things,” KJV*)—V. 32. God gave His Son for us all, and now shall He not give us all things that He purposed in Him? Sure, He will. There can be no failure; for Christ Himself is the proof, as was said before, of the fulfilment of God’s word. God gave the all things in giving His Son. He was a Gift. And in the wisdom of God there was hidden in Him all the blessings of man’s salvation. He was the Acorn as it were. The whole trunk of redemption, with its different branches, laden with fruit, for the Jew, the Gentile and the Church of God was in Him; therefore why should we worry? The

love of God is the basis of it all. He spared not His own Son, but delivered Him up for a sinful, ungodly race; what can He withhold from His sons? This is Paul's argument and there is logic in it too. In giving His Son, God gave the best; hence all things are ours in Him.

8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

“Who shall lay any thing to the charge of God's elect? It is God that justifieth”—V. 33. We may challenge the universe, even as God, and ask who can indite the Elect of any misdemeanor when Jehovah Himself has cleared them of all charge. They are viewed as in Christ their Representative and Head. It is in Him that we were justified, that is, provisionally justified; for we were not even born when this was written. When we believed the Word concerning Christ, as it was preached to us, we simply entered into our provision rights. These had been waiting for us as well as for all the new creation, since Christ arose from the dead, but which had been purposed for us in Him from a past eternity, as we learned previously. And God is the Judge. He will not receive an inditement against His children. Then note further how impossible it is for us to be judged.

8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

“Who is He that condemneth? It is Christ that died; yea rather, who is risen again, who is even at the right hand of God; who also maketh intercession for us” (“*Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*” *KJV*)—V. 34. All judgment has been committed to the Son of God. And He, marvel of marvels, is the very One who has died for us. He was judged in our stead; suffered the penalty due to us because of sin; but He was raised again for our justification; therefore to condemn a believer is to condemn Him. And not only so; but more. He is the Advocate of His people, as well as the Judge of all creation, He pleads their cause before His Father's throne, holding up His nail-pierced hands, and all their frailties are hidden. The Father beholds our Shield and looks upon the face of His Anointed *(Ps. 84:9.) and vindicates us before the court of heaven. He sees no fault in us; for we are not in question. It is Christ whom God has made responsible. He is approved; therefore we are approved. And God's Word is sufficient for our faith. He is satisfied and puts Himself on record as being on our side. And Christ who alone has the right to condemn (being the Judge), is also on our side. He is our Savior. He paid the price for our redemption. His atonement and advocacy are surely sufficient. And then right in order is the following verse.

“Who shall separate us from the love of Christ? Shall

*Psalms 84:9 “Behold O God our shield, and look upon the face of thine anointed.”

8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” This refers to the Spirit’s work. He is the uniting bond between the Son and, the sons. They have one life; made one and kept so by His indwelling presence and power; therefore there can be no separation. This is a divine unity; and a breakage, or dissolution is impossible. The whole Triune God has undertaken the work of man’s salvation; therefore it must be consummated. There is an air of confident assurance thruout this chapter. It begins with “no condemnation” and ends with “no separation,” It is not a may be, but a shall be is emphasized. Man’s plans and ways are uncertain; for he is unstable. His will is vacillating. And even when He is strong-willed, his power to carry out his plan is limited and finite. But God’s will moves on in its changeless course age after age. It is perfect from the beginning, therefore admits of no change; while infinite power assures of its execution without failure or delay.

God’s plan is like a vast universal system that fills the universe and embraces all things. He who loves God and is led of the Spirit, enters into that plan as a wheel into a perfect machine and henceforth he is a part of God’s universal harmony. He goes on in this wonderful will of God, nothing deterring, or driving him backward, for God’s plan embraces all circumstances. These latter, whether they be good, or bad are only means to an end. There can be no successful opposition from friend, or foe; for God is for us. There can be no successful opposition from friend, or foe; for God is for us. There can be no real separation when we are once in this perfect mechanism; for every part has its definite place and sphere of revolution. Why, we cannot imagine any interference; for divine wisdom and foreknowledge are behind all these things and brook no collision.

Believers are predestinated to be conformed to the image of the Son of God, and God will not fail of His purpose. We cannot be separated from Christ. The Apostle names seven and then ten barriers that might have a tendency to move us from Christ’s love if God was not working in our defense. He triumphs over all things; for they are all in His hand. Tribulation is the first. It is a fierce opposer, but God uses it to refine and purge us from the dross. Distress is allowed but only to draw us closer to Himself. Persecution becomes a test of our love to God and its witness. Famine, nakedness, peril and sword only teach us our need and dependence upon God, on the one hand, and our satisfaction and rest in Him on the other. Death cannot separate. Nay, these overcoming sons of God are dying every day. They die to live and live to die again.

8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

8:37 Nay, in all these things we are more than conquerors through him that loved us.

8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Hear Paul; “For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter”—V. 36. Death is the way into life. Jesus went this way of daily dying. This does not refer alone to His death on the cross, tho’ it includes it; but it also speaks of His years of service for others, even as He said, “Whosoever will save His life, shall lose it; but whosoever will lose his life for my sake, shall save it” (*“For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.” KJV*)—Luke 9:24. A perpetual dying, yet that dying is a perpetual victory, a gain rather than a loss. It is another paradox of the Christian life. He loses his life to find it more abundant; he gives his little to get profusely: he is buried as a seed, but a harvest comes up from the burial. This is the overcomer. He turns his foes into his friends. They not only are not able to do him harm, but actually do him good. The trials and temptations that appear to threaten his peace and his power and even his final perfection are but the means of promoting them. The very messenger that Satan sends to buffet and hinder him becomes the instrument of blessing; for God is thus enabled to give him a revelation of His strength being made perfect in weakness. Every circumstance, which apart from God’s plan would cast him down and defeat him, is only an additional cause of thanksgiving, luminous with purpose when we reckon with Him.

“Nay in all these things we are more than conquerors through Him that loved us”—V. 37. The Diaglott’s rendering is, “We do more than overcome,” etc. Who does this? And how is it possible? some might enquire; for the expression is peculiar and significant. It is only found in this place. Who is this more than conqueror? He is the one of whom we have been writing. That one who is never defeated. That one who is reigning over every circumstance. That one who converts defeat into victory and realizes power out of infirmities, necessities and weaknesses. That one who not only vanquishes the foe, but then leads him captive, that is, makes him serve him. That one who abandons self-effort and trusts God. That one who has no fear of the foe; but shouts the victory before the battle; as Paul the pattern of this overcoming, victorious life triumphantly asserts:—

“I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord”—Vs. 38, 39.

Marvelous confidence in God’s faithfulness is expressed in such positive language that we fail to understand how there ever can be a question as to the eternal security of the believer. The Apostle has

mentioned seven apparent opposers of the perfect union of the believer with Christ and showed them all futile and of no avail to really separate. These were the low and base things Now he arrays all the great, positive forces of the universe, the high and exalted things and declares that none, no, nor all of them together can come between the believer and the unconquerable love of God as displayed in His Gift to us in Christ Jesus. Death will not separate us; for to die is but to live. It is gain. Life cannot separate us; for us to live is Christ. Angels, principalities and powers, celestial or terrestrial, cannot separate us; for we are above them all in Christ Jesus. They are all subject to His sway. The present may perplex us at times; the future may fill us with dread for a moment; but they cannot effectually move us from our place in the Conqueror. Nothing above, or beneath; nothing at all has the power to break the union that exists between the saint and the living God. The Holy Spirit is the uniting bond of this union. He has put us into Christ and cemented us there and no creature, heavenly, earthly, or devilish can dissolve that perfect oneness—it is the oneness of life. Paul was so persuaded, and we are likewise persuaded. It is a good persuasion and leads to peace and quietness of heart, and finally to that golden throne, where the new creation shall live and reign a thousand years, and forever.

The National Triumph

Chapter Nine to Eleven

The first eight chapters of Romans have given us a marvelous outline of God's great plan of salvation by grace, thru faith in Jesus Christ. The Gospel in all its fulness, as well as its result to the Church, has been therein declared. The first three chapters revealed the absolute need of such a Gospel. "For all have sinned"; there "is no difference," none have been found righteous; all have come short of God's requirements and no works of man are now acceptable with God. Man has utterly failed to obtain a righteousness of his own. There is no hope for him. He is lost, irretrievably and eternally lost unless help comes from another source.

The succeeding chapters tell the sequel. God Himself comes upon the scene of our ruin and provides redemption for our fallen race. And it is a wonderful plan, far beyond our thoughts: all grace on His part, all faith on ours. It begins with complete justification—a standing, just and upright in Christ Jesus, and ends with certain glorification—the state brought up to the standing—"a perfect man, unto the measure of the stature of the fulness of Christ"—Eph. 4:13. Thus full and glorious is the salvation of all who are in Christ Jesus. Their destiny is assured. They are already joined to Christ in an eternal union. It is for us to believe and enjoy now all the results of the Gospel, provided by the death and, resurrection of our Lord, Jesus Christ.

But now there is a change. The present lesson; chapters 9, 10 and 11, tells us of the results of the Gospel to the nation Israel. These chapters form a distinct and complete section of the Epistle by themselves. They give us an outline of all God's past, present and future dealings with this chosen nation and His reasons for so doing. Israel plays a very important part upon the world's stage. They were the people of Jehovah for fifteen centuries; and tho' they have been rejected and scattered in judgment over the face of the earth for the past eighteen centuries: they are yet to come into the blessings promised to Abraham. God made a covenant with this man of faith and His throne will fall ere He fails to fulfill His Word. "Tho' the vision tarry, wait for it" ("*though it tarry, wait for it;*" *KJV*)—Hab. 2:3; Heb. 10:37.

9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

9:2 That I have great heaviness and continual sorrow in my heart.

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;

9:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

The Past of Israel

Chapter Nine

His present action in rejecting the chosen line and admitting Gentiles, as well as Jews, to a higher relationship than was ever offered to Israel, is one of sovereignty and involves the great theme of election. This is the special subject of chapter nine and gives us the reason for God's past dealing with Israel. The teaching herein declared is very little understood by God's people. They appear to consider it a subject that we should ignore because they imagine it genders strife and confusion. But this is due to ignorance of the subject. We should not be afraid of frankly discussing any portion of the truth. God's Word needs no apology from man. And when we rightly understand election, it is a most blessed and comforting doctrine. Let us listen carefully now to the Spirit of truth and see if He does not breathe upon this chapter.

Paul commences his subject with tears. He had personal sorrow and anguish of heart because of the rejection of Israel; but he does not blame God, tho' he could wish that he might stand in the gap and bear the punishment due his brethren according to the flesh. When we feel thus, our state is close to our standing. Where has Saul the Pharisee gone? This is not the hard, zealous, bitter law-keeper, but Paul the gentle, the loving follower of the meek and lowly Jesus. The Christ life is in evidence here to the glory of God. He is a sweet savor of Christ. We are told at the outset that Israel were divinely chosen. The Old Testament promises were all given to them. The Church is not in question here. The Gentiles "were aliens from the common wealth of Israel, strangers to the covenants of promise, having no hope and without God in the world" ("*being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.*" *KJV*)—Eph. 2:12. Israel had and still has (notice present tense of verbs), eight points of advantage and blessing over all other nations. They were God's adopted people. He took them apart from all earthly nations. He chose them "to be a special people unto Himself above all people that are upon the face of the earth"—Deut. 7:6. The glory pertained to them and the covenants, one to Abraham, that of promise, and the other to Moses, that of law. Connected with the latter was the tabernacle and temple service of God. All the promises in the Old Testament were given directly to Israel. We the Church have come thru and from this chosen people. The "fathers" are Abraham, Isaac and Jacob. But the last of these wonderful favors to Israel is greatest of all—"of whom Christ came, who is over all, God blessed forever." ("*and of whom as concerning the flesh Christ came,*

9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9:9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

9:10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

9:12 It was said unto her, The elder shall serve the younger.

9:13 As it is written, Jacob have I loved, but Esau have I hated.

9:14 What shall we say then? *Is there* unrighteousness with God? God forbid.

9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

who is over all, God blessed for ever. Amen.—V. 5 KJV)

But Israel, with these eight great points of advantage, failed of their wonderful privilege. They are for the present time disowned and rejected of God. Yet notice, God's Word has not failed, tho' at first view it seems to have miscarried. But No God always had and still has, a remnant in Israel. "They are not all Israel that are of Israel." (*"For they are not all Israel, which are of Israel:"—V. 6 KJV*) God proves that there was an election out of the nation, by whom the promises were appropriated and the blessings enjoyed. The real children of Abraham are of the promise—"In Isaac shall thy seed be called." Abraham was the natural ancestor of a fleshy line; but he is the father of all them that believe whether they belong to the fleshy line or not; and finally to those of the fleshy line who do believe, God will fulfill all the Old Testament promises as to earthly blessings. But they must receive the "Seed," which, is Christ, thru whom all these Abrahamic blessings will be realized. It is to Him as the Head of a new creation that these promises were really spoken.

Election Made Plain

God called the Abrahamic Seed thru Isaac, rather than Ishmael, because he speaks of a new creation. He was the second son, and was born when Abraham and Sarah were dead, as to the possibility of bearing children: consequently his birth was wholly of God. Then Paul cites the case of Esau and Jacob to teach us more on the same subject of election. God said He hated Esau, but loved Jacob; but this was uttered years after they had both manifested their nature—*Mal. 1:1, 2. Esau represented the fleshy seed, the old Adam; Jacob the spiritual line, the last Adam. God chooses none of the old creation either in Israel, or any other nation. They were all, according to His provision, put to death with Christ, their Substitute and Representative: The new creation is the election. They are born anew, of a spiritual seed, by the power of the Holy Spirit. Christ in resurrection is the Head of this elect race, whom God "hath chosen us in Him before the foundation of the world"—Eph. 1:4. This is most wonderful when we see it. Any man in the old creation may at any moment step out of his old Adam head, and into Christ the new Head, the elect Man, by simple faith in God's Word. Thus all are elected who believe the Gospel Then it can be said of such, "the elder shall serve the younger;" for the old creation serves the new man. Then Paul asks the question which comes

* Malachi 1:1, 2 "The burden of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the Lord: yet I loved Jacob,"

9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

9:18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

9:22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

naturally to the human heart, “Is there unrighteousness with God?” That is, has God the right to act sovereignly in this matter? Then he proceeds to answer, by quoting God’s own words to Moses—“I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion.” (*“I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.”—V. 15 KJV*) And adds further, “it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy.”

Now this is all most wonderfully simple when understood; but acceptable to the contrite heart, whether understood, or not, because it is God’s Word. The Lord has shut up all men to accept His grace. There is nothing else for them to do. He has had no mercy on the old man. He shows him no compassion. Man deserved death because he was a rebel in the universe of God, and he was judged, found guilty and executed on Calvary in the Person of Jesus Christ. And further, as is noted, he need not, try to do anything to merit any favor from God; for it cannot be earned in any way—“not of him that willeth nor of him that runneth.” God will show mercy to us when we acknowledge we deserve none and accept His Son as our Substitute. Then He comes in with abundant mercy; but it is to the new creation because of His Son and His effectual service in their behalf on the cross.

“For the Scripture saith to Pharaoh, Even for this very purpose have I raised thee up that I might show my power in thee and that my name might be declared thruout the earth.” (*“For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.”—V. 17 KJV*) The above is just more of the same only another phase of it. Pharaoh is a striking example of the self-willed, sinful old man that refuses to yield to God under any consideration. He will not say, “Yes,” to God. He is born this way. The Word of the Lord only stirs up his enmity and hatred. It brings to the surface all the deep seated depravity of the human heart. If God Himself did not come upon the scene and open our eyes to our condition, we would resist His will and revile His name. God was not in ignorance as to the result of His first creation; He was all prepared for it. He had another Man in His purpose before He created the first Adam. And Paul argues rightly that we should not find fault with this. The potter has power over the clay to make one vessel unto honor and another unto dishonor. And we do not object. He is sovereign in this respect. The lump belongs to him. And so God had a perfect right to create a man that He knew would fail; for this is the force of the illustration used. He did not make Adam sinful; but He knew he would become so. He

9:26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; there shall they be called the children of the living God.

9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

9:28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

9:32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

further purposed to use him as the display of His authority and power, as well as a contrast to His perfect sinless new Man. He was also aware that the Second Man, the Last Adam, would not fail. “Known unto God are all His works from the beginning of the world” —Acts 15:18.

Furthermore, we learn that the Lord endured with long-suffering the rebellion, ingratitude and hatred of the old man simply for His own purposes. Long ago, He would have wiped out sinful humanity, “the vessels of wrath fitted to destruction,” (“*the vessels of wrath fitted to destruction:*”—*V. 22 KJV*) were it not for the sake of the new creation, “the vessels of mercy which He hath prepared unto glory.” (“*the vessels of mercy, which he had afore prepared unto glory,*”—*V. 23 KJV*) And these glorious riches are for both Jew and Gentile. But no one may enjoy them otherwise than as a new creation—“Ye must be born again,” all ye who enter here, stands above the portal of God's kingdom. And then He can say of us, the Church, as well as of Israel, “I will call them my people which were not my people and her beloved which was not beloved.”

Israel were simply a pattern people. They but manifested the heart of the whole old Adamic line, tho' tried under the very best conditions and environments. Their failure to attain a righteousness of their own teaches us that there is no hope for anyone. Righteousness cannot be obtained by any works, or endeavors on man's part, otherwise Israel would certainly have found what they sought. Again we say, “It is not of him that willeth or of him that runneth.” The Gentiles, who followed not after righteousness by their own efforts, attained to that wherein Israel failed, “even the righteousness of faith,” (“*Even the righteousness of God which is by faith*”—*Chap. 3:22 KJV*) And wherefore is this? asks Paul. Because Israel sought righteousness, “not by faith, but as it were by the works of the law.” But it is written, “Behold I lay in Zion a stumblingstone and rock of offense and whosoever believeth on Him shall not be ashamed.” (“*As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*”—*V. 32 KJV*) Jesus Christ is this Stone; and yet people stumble over Him today and say, in the face of God's unchanging Word, “Yes, if we do right and hold out faithful, etc., He will save us.” But God says, that faith in Christ is counted for righteousness, not works of the law, either for Jew or Gentile. And you are calling God a liar if you add any conditions to this, or teach otherwise. God never had any other way of salvation than by faith. The law was given, as we have seen, as a test to allow man to ascertain by his own experience how unable he was to keep that law, or please God.

10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

10:8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The Present of Israel

Chapter Ten

In chapter ten of this letter, we are shown the attitude of God toward Israel for the present time: They are to Him as any other nation and may be saved as individuals on the same condition as all other people, that is, by faith. Paul commences this chapter with prayer for “Israel that they might be saved.” (*“my heart's desire and prayer to God for Israel is, that they might be saved.”—V. 1 KJV*) It was his heart’s desire. He bore record that they had a zeal for God. He knew by his own experience; for who was ever so untiringly zealous as Saul the Pharisee? But it was a zeal of ignorance, as he informs us—“not according to knowledge.” Israel as well as himself, were seeking to establish a righteousness of their own, as we learned previously, and thus were not submitting “themselves to the righteousness of God.” For he adds, “Christ is the end of the law for righteousness to every one that believeth.”

Then we have the righteousness of faith described. It is very simple. We do not have to go back two thousand years and bring Christ down from heaven; for He has been here and died. We do not have to descend into the deep, or sheol, to bring Christ up from the dead; for He has come up and has ascended into heaven. There is nothing for us to do but believe the Word which is nigh to everyone, that is the Word of faith which Paul preached—“that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” We repeat, that there is nothing for us to do to attain the righteousness of faith, but to believe God and confess our faith. The work of Christ on the cross is not limited to any age, nor any people. It is for all time and all men. We are told that Christ was the Lamb slain from the foundation of the world—*Rev. 13:8. His death availed for Adam, and it is sufficient for all of His sons. “Whosoever believeth on Him shall not be ashamed.” It is as tho’ He died yesterday. There is no other way of salvation for Jew, or Greek. The same Lord is over all and He will save any individual any time and at any place. “He is rich unto all that call upon Him.” (*“for the same Lord over all is rich unto all that call upon him.”—V. 12 KJV*) Therefore, let us believe and call.

And thus the need of preachers like Paul the pattern preacher, as the following questions suggest. “How shall they call upon Him whom they have not believed? And how shall they believe in Him of

*Revelation 13:8 “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

10:13 For whosoever shall call upon the name of the Lord shall be saved.

10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

10:17 So then faith *cometh* by hearing, and hearing by the word of God.

10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (*"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"—V. 13-15 KJV*) The logical conclusion is evident. The Good News must be told; but the preachers must be sent of the Lord. And such ministers will "preach the Word of God" and not psychology or modernism. They have beautiful "feet shod with the preparation of the Gospel of peace"—Eph. 6:15. "They bring glad tidings of good things" (*"that bringeth good tidings of good", KJV*)—Isa. 52:7. This is a hint of Israel's call in the end of this age and the beginning of the next. They will be the evangelists to the world. This office has been given to them as a nation. They, not the Church, will convert the world. "And I will send those that escape of them (Israel) unto the nations...to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (*"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."* KJV)—Isa. 66:19. Let us love them and pray for them.

11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying,

11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it* be of works, then it is no more grace: otherwise work is no more work.

11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

The Future of Israel

Chapter Eleven

From all the foregoing dealings of God, one might be inclined to ask, as Paul in chapter 11—“Hath God cast away His people?” But we get his answer immediately—“God forbid.” Then the proof follows in that he himself was not cut off; for he was an Israelite, “of the tribe of Benjamin.” He cites further proof, the instance of Elijah, who felt in his day that Israel were all cut off; but God encouraged him with the news that He had “seven thousand men who had not bowed the knee to the image of Baal.” (*“seven thousand men, who have not bowed the knee to the image of Baal.”—V. 4 KJV*) This is full of instruction and is also prophetic, as to the future of Israel. The fearless prophet Elijah, stands here as a type of the two witnesses spoken of in Rev. 11. He lived in a day of woeful declension. Ahab, the apostate king, and his heathen wife Jezebel, were reigning over the house of Israel. They are types of the anti-Christ and the apostate church, in fellowship with him. They will seek to kill all God’s prophets and destroy all His true worshippers. It will no doubt appear as if there were none of Israel faithful to God. The two witnesses will especially infer such a condition; but God assures us that He will even then, in that awful day, have a faithful remnant in Israel, as heretofore and at the present time. There has always been an election of this chosen nation. Some have always believed God. They have seen His grace and accepted His mercy.

“What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded.” Here again we have the two creations in evidence in the history of the nation. The latter, who were blinded, are the old creation. How were they blinded? Was this arbitrary with God? No indeed. The Word of God was spoken to them and they refused to accept the truth. The light shone upon them; but they did not yield to its power; hence it had the effect of hardening their heart and blinding their mind. Their eyes became heavy and their ears dull of hearing. God and His Word are so divinely one that obedience to the Truth is as obedience to God, and vice versa. They cannot be separated without disastrous results.

The same lesson is given us in the case of Pharaoh. Moses and Aaron, prophet and priest, came to him with the Word of God. They proved their divine commission by miracles; but he refused to heed their command. They were types of Christ, in His office of prophet and priest, appearing before the nation with His divine credentials; but Israel did not heed His words any more than did Pharaoh. They proved

11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

11:10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11:11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

11:14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

11:15 For if the casting away of them be the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

11:16 For if the firstfruit be holy, the lump *is* also *holy*: and if the root be holy, so *are* the branches.

their kinship to the Egyptian. They were no different than he, after all their training and environment. The old man cannot change his nature any more than the Ethiopian can change his skin, or the leopard his spots. God did not harden Pharaoh's heart. He hardened it himself when he refused to yield to the Word of God. And Israel, the chosen nation, later did the very same thing; but some of the nation did hear and heed the voice of God. These are the election—the new creation.

But did Israel stumble just so that they might fall? Paul exclaims again: "God forbid; but rather thru their fall salvation has come unto the Gentiles." ("*God forbid: but rather through their fall salvation is come unto the Gentiles,*"—*V. 11 KJV*) God is never defeated, is the lesson. If one people, or one individual will not accept His offer of mercy, another will. He is not at a loss. All things serve Him and work good for some one. Israel's failure was the Gentiles' gain. Thru their fall salvation came to us. And thus Paul argues, that if such blessing came to others when Israel failed and was cast off, immense results will follow their restoration and fulness. "Who can count the dust of Jacob and the number of the fourth part of Israel?" Balaam was made to ask—Num. 23:10. And not only themselves will be blessed and multiplied; but the world will come into blessing thru them. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" No one can estimate the fruits of righteousness which will be manifest, "when a nation shall be born at once" ("*shall a nation be born at once*", *KJV*)—Isa. 66:8. O the marvels and wonders and gladness of the resurrection day for the nation. We can only faintly realize the magnitude of the refreshing which will come upon the earth when Israel is the Head and not the tail of the nations. This is the place that God has given to this chosen people and everything is out of harmony when they are out of their inheritance.

"For if the firstfruit be holy; the lump is also holy: and if the root is holy, so are the branches." That is, provisionally, Israel were holy—"a chosen generation, a holy priesthood." ("*a chosen generation, a royal priesthood,*"—*I Peter 2:9 KJV*) The firstfruit, Abraham, Isaac and Jacob, with the twelve patriarchs, were divinely chosen and devoted to God. They were holy because of God's call and choice. They were a new creation when they believed God and yielded to His call. By faith, not by conduct; they were "born again," even as is the case with us. So the conclusion which Paul reached is logical. If the first fruits are holy, the lump must be of the same character. What does this mean but the very same truth of which we are constantly reminded in Romans? Israel were chosen as the new, not as the old creation; and

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

as such they were sanctified provisionally. The root was holy and so were the branches.

Then we are taught that, because of unbelief, some of these Israelitish branches were broken off, and the Gentiles, called “a wild olive tree,” were grafted into their place, and thus “partake of the root and fatness of the olive tree.” (*“partakest of the root and fatness of the olive tree;”—V. 17 KJV*) Israel is of course the olive tree, against which the Gentiles are warned not to boast, because they are indebted to the nation, not the nation to them. And yet this is exactly what Christendom has done. The Jews have been persecuted, harassed and afflicted by so-called Christian people all down the centuries, tho’ it stands here in the oracles of God that Israel are the tree of which the Gentiles are only a small part, a few branches. These natural branches were broken off because of unbelief; and we are admonished, “Be not highminded, but fear.”

This very result, of which Paul warns, shall come to pass. Christendom has boasted and has become lifted up. They have come to believe that they are the “olive tree.” They have taken to themselves all the promises to Israel, as to earthly blessings, and have relegated the nation to oblivion; but God is still over all. And how natural the conclusion—“If He spared not the natural branches;” (*“For if God spared not the natural branches,”—V. 21 KJV*) how much more will He not spare those, which contrary to nature, have been grafted into the olive tree? The branches that were broken off because of unbelief, shall be grafted into their own place again; “for God is able to graft them in” when they believe His Word.

Paul is not here speaking of individuals, but of Israel and the nations. No individual believer will be broken off from the olive tree. The professed Christian nations, or Gentiles, who are boasting of their place as the rulers of the world are those to whom this applies. Israel, the ancient people, are now being gathered back to Palestine where, after due time has come, they will again be grafted into their own olive tree and become the head of all the nations. The blindness of Christendom and their failure to recognize the place of the Jew in God’s program is amazing. They have denounced the conduct of Israel in scathing terms, and persecuted the poor cast-off people of Jehovah for these centuries since their rejection, and yet they themselves are following the same rebellious course. Long ago the “Wise Man” wrote, “There is no new thing under the sun; that which has been is that which shall be,” (*“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing*

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

under the sun.” *KJV*) etc. (Eccl. 1:9); and so it is. Men are always the same. Degeneracy is warp and woof of the old creation. They go the downward grade as easy as a log rolling down a bank unless the Lord mercifully arrests and turns them around to go the upward, shining way that leads to Him.

The nation of Israel is a witness to the world of the fact of man’s inclination to depart from God, the source of all good. He planted them in a fruitful field after He, by His grace, had delivered them out of Egypt. He gave them laws, spiritual laws and hygienic rules, etc., relating both to their moral, or inward life, as well as their physical, or outward life. He surrounded them with every protection, giving them the benefit of a perfect environment; but with what result? Woeful failure of His covenant and rejection of Himself; yet if a wild graft can be introduced into a cultivated tree with good results, how much greater the fruitage when the good branches be grafted into their own place again? They will then witness to the world of God’s faithfulness in fulfilling His Word to Abraham, Isaac and Jacob regardless of unfaithfulness and in spite of their weakness and inherent sinfulness. In other words, they will be a mighty testimony to the world of the Grace of God. They will indeed boldly declare as David the inspired Psalmist prophesied long ago, “I am like a green olive tree in the house of God. I trust in the mercy of God for ever and ever”—Ps. 52:8. The olive always speaks of the light of testimony. That was the only oil that could be used in the sanctuary.

Israel will cease from their own works and forever trust in God’s grace and depend upon Him. This is the end for which all these hard things have befallen them. They have been the means whereby God would teach them (and thru them all men) their frailty and need. They suffered the most because they were to be the example, not because they were worse than others; for according to man’s standard, judging by the Ten Commandments, they were the best specimen of the Adamic race. Christendom does not show the same morality that is evidenced among the Orthodox Jews today, much less than when Christ was in their midst. Morality or a clean life, as men speak, has no weight with God. He seeks a new creation and only upon such does His favor rest, even as the Apostle, who is a marvelous figure of the nation, tells us. “As many as walk according to this rule, peace be on them and mercy on the Israel of God” (“*And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel; of God*”, *KJV*)—Gal. 6:16.

Then the Apostle lets us into a secret, “that blindness in part

11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

11:27 For this *is* my covenant unto them, when I shall take away their sins.

11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the father's sakes.

11:29 For the gifts and calling of God *are* without repentance.

11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

is happened to Israel until the fulness of the Gentiles be come in.” This verse is very little understood, tho’ it appears so simple. The meaning is that there is a remnant from Jews and Gentiles gathered in this age, the Body of Christ, or the Church, as they are called. When that determined number is made up, then Israel’s blindness as a nation will begin to be lifted. The veil over their eyes will be taken away. All nations will share in their blessings. Only a few, comparatively speaking are taken out from among them for the Name of Christ; but when the nation, Israel, will be the light of the world, then as the prophet assures them, “The Gentiles shall come to thy light and kings to the brightness of thy rising”—Isa. 60:3. The nation is still “beloved for the fathers’ sake.” “And so all Israel shall be saved, as it is written— There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob;” (“*And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:—V. 26 KJV*”) because God made a covenant to this effect with Abraham and confirmed it to Isaac and Jacob. “For the gifts and calling of God are without repentance.” “Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea they may forget, yet will I not forget thee”—Isa. 49:15.

Men regret favors shown to others; but not so does God. No nation or individual ever disappoints Him; for he knows the end from the beginning. He has prepared a great part in a marvelous plan for Israel which they must fulfill, even tho’ for the present setting, they, as a nation, do not appear on the stage. But mercy cannot be shown to the self-righteous, or self-sufficient. Israel as well as the individual must learn his need. They must come in empty-handed, even as well as all men, so that their boast will be alone in God. “For God hath concluded them all in unbelief that He might have mercy upon all.” And then Paul can contain himself no longer. He is beside himself with all the marvels and the mysteries of God’s eternal purposes and he bursts forth, “O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are His judgments and His ways past finding out. For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto Him again? For of Him and through Him and to Him are all things; to Him to be glory forever. Amen” and Amen.

God is the source of all. He is the beginning. All things sprang from Him. The universe was made by His Word; made out of nothing visible. Creation evolved from the Infinite, out of His own counsel and mind. No one can search Him out, nor understand His ways. Poor man!

11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

11:35 Or who hath first given to him, and it shall be recompensed unto him again?

11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

that would dare to search Him out or reason as to the origin of species. Oh how good to believe the Record, and soon we come to understand. God is back of all man's history. He began with God and God was all. And He will eventually, thru Christ's redemptive work, become his all again in a greater, fuller measure than He was in the beginning. Man will end with God, not in an earthly paradise which may be lost again: but in a heavenly city, the New Jerusalem. God will again dwell with man. Then will be manifested the results of the Gospel for Jew and Gentile and the Church of God. All men will share in redemption.

Unfolding of Chapter 5:8

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

This verse has always been precious to us, but lately, as we have looked into the meaning of the little word “commended,” it has become more so. It captured our heart’s attention, as we meditated upon its beauty and when we understood more of its message. It is immense! It is stupendous! Let us note a few of these meanings which are various and interesting as well as instructive and profitable. It is translated “to place,” or create, to frame, to arrange, to introduce, to exhibit and to prove. We will look at some of these meanings in relation to our text.

One. “God gathered up together,” all His love, when His Son was crucified upon the cross. At Calvary its depths, its heights, its lengths and breadths were arranged. It was necessary. He must be encased in all its immensity, otherwise how could He gaze upon His holy Son suffering for unholy sinners? How could He bear to see His Son from out His bosom who loved Him, being made sin for His creatures, who did not love Him? He surely commended His love to us at Calvary.

Two. God introduced His love to us at the cross. What a beautiful introduction, unusual and thrilling! We were there made acquainted with God’s love, like which there is none other. It is outstanding. There have been many great introductions, strange and alluring; but never has there been one to such love. God would focus our eyes upon His love until in some measure we are aware of its magnitude.

Three. God exhibited His love at Calvary. The character of it was set there that all creatures might marvel. It was shown to us that we might focus our attention upon it and learn of its value. It out-distances all other love. A mother’s love is the next greatest; but God’s love is far in advance. God loved His enemies, and exhibited it to the uttermost at Calvary. A mother loves the helpless babe that loves her. It is of her flesh and bones, a part of herself; but God loved the sinful, rebellious creature that clamored for His Son’s death. It is a mystery that love which was exhibited at the cross. We bow our knees before such love and worship the Author of it. He surely commends that love to us. And more.

Four. God proved His love at Calvary. It was there tried to the uttermost. All its depths were moved. Nothing of the past had ever called it forth. Creation proved God’s power, but it was redemption that

proved His love. Creation cost Him nothing. He spoke the Word and worlds came into being; but redemption cost Him everything. God is moved with emotion, yet when He remembers Calvary. The whole of His works from eternity never drew out His love. He can gaze upon them all without a throb of feeling; but at the cross, the depths of His being were touched. It was there His love was commended, as being unique and measureless. It reached the climax and overflowed its banks at Calvary.

12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

12:3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

12:4 For as we have many members in one body, and all members have not the same office:

12:5 So we, *being* many, are one body in Christ, and every one members one of another.

12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

12:7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

12:8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

12:9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

12:10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

The Practical Side of The Gospel

Chapters 12:1-16:27.

“I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service”—V. 1.

We have in these three following chapters, 12, 13 and 14, the practical side of the Epistle of Romans: for herein are contained all the exhortations and admonitions based upon the mercy of God declared in the Gospel. When the truth revealed in the former chapters has been grasped by the heart in living faith, the results will be manifested in practice. The twofold reckoning enjoyed in the sixth chapter is very effective in silencing the old man and awakening the new man.

Paul begins this portion of his Epistle, which may very truly be called man’s side of the truth, by the leverage of God’s side, which wonderful provision has been his theme heretofore. Because of all the preceding matchless grace, we are now urged to present our bodies to God. And notice it is as “a living sacrifice, holy, acceptable unto God,” because of the treasure which they contain—the new life. For when we count the old man dead, God sees our body as an earthen vessel, the receptacle for the display of the life of Christ. And this is counted as our reasonable service. That is, it is in harmony with reason, that we should give to God that which He has redeemed at such infinite cost. Paul suggests it as a privilege, not a duty, of which we will gladly avail ourselves by his reminder. And this is real Christian service or worship. It displaces the forms of divine service as formerly connected with the law.

This will necessitate non-conformity to the world and will result in a transformation Godward. The process will be accomplished by a continuous renewing of our mind, thus proving, or finding “what is that good and acceptable and perfect will of God.” That is, we thereby learn God’s will for us personally, of which there seems to be three distinctions, three progressive stages, we might say, in the school of Christ. The first is His good will; later we find His more acceptable will, as we walk with Him, until finally we are in the very ocean of God’s perfect will, fixed and unchanging as His own eternal decrees.

Our Attitude to the Church

Chapter twelve deals particularly with our responsibility as pertaining to the whole Church, the Body of Christ. This Body is viewed as an organism of which we are all members, having one Head

12:11 Not slothful in business; fervent in spirit; serving the Lord;

12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

12:13 Distributing to the necessity of saints; given to hospitality.

12:14 Bless them which persecute you: bless, and curse not.

12:15 Rejoice with them that do rejoice, and weep with them that weep.

12:16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

12:18 If it be possible, as much as lieth in you, live peaceably with all men.

12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

12:21 Be not overcome of evil, but overcome evil with good.

and one life. And this Body has gifts which are bestowed by the Head and are to be exercised for the mutual good and edification of all. We are exhorted to let the gift be manifest, whether prophecy, service, teaching, exhortation, giving, ruling, or showing mercy. We would never know the latter was a gift, neither the fact of giving, if the Word did not here so indicate. Thus everyone in the Body has a gift. There are no useless members in the human body, much less in the Body of Christ.

Then follows the Christian ethics, or moral philosophy, as we have heard the following portion called; but we would name it the fruit of the Christian's life. There are the negatives and the positives to these precepts and admonitions. The foundation of all is love. It is the root—unfeigned love, that cannot be curbed or bound; the result of which makes the overcomer, not only negatively good, but positively good, overcoming the evil—V. 21. We are exhorted to let love have its way, flow out as it were. Then all that follows will be in evidence. Notice the constant repetition of this little word "let." The force of it is that we are to yield to our new Head in the power of the Holy Spirit and thus make way for these admonitions to be realities in our lives. Unyieldedness is all that hinders. The new life will manifest itself if we let it. And thus only will we be enabled to heap coals of fire on our enemy's head, by ministering good to him. The old man would heap on the coals of fire, if he was allowed to add a little dynamite, as one said, when urged to forgive his enemy and do him good instead of evil.

We are to remember the grace of God as shown to us and act likewise in all our dealings with the members of Christ's Body. If God should avenge Himself on His enemies, where would we be? The manner of His treatment of our case should be our example. Our enemy in distress gives us the opportunity to show grace. Instead of calling for hate and vengeance, it calls for love. This is the way that God vanquished our enmity and there is no better way.

13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

13:5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

13:7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Our Attitude Toward the World

Chapter thirteen refers to our attitude to the world thru which we are passing as strangers and pilgrims. The Word of God is a lamp to our feet, a light to our path at all times and in every sphere of life toward all times and in every circumstance of life. We may safely consult it in any dilemma. It contains the answer to every question and teaches us how to act in every sphere of life and toward all men.

We are admonished to be subject to the higher powers, that is the government under which we are residing. These are very needed instructions for the present time for the ruling powers are certainly making increasing demands of their subjects today. And we are admonished to obey them at all times when not inconsistent with the expressed, or revealed will of God. We read that the powers that are in control are "ordained of God." Therefore to resist such is to resist the ordinance of God and will result in judgment to the offender, tho' he may think he is doing the will of God. Ignorance does not excuse him because the Word plainly instructs us on this point. In cases where the demands are arbitrary and apparently unreasonable, we can pray and the Lord will plainly evidence His will to us. And then He will protect us, make a way of escape, if it is impossible to comply with their laws and regulations. We have but to remember that God, our Father, is over all and that all the kings, dictators and governments are in His hand. They are doing His will, even tho' energized and controlled by Satan, and when we are subject to them we are subject to God.

Jesus Himself set us an example by paying tribute when it was exacted of Him. He owed nothing to this world. It was in His debt, infinitely so, as its Creator, and afterwards as its Redeemer; but He was yielding as subject to His Father. And when the Jews endeavoured to catch Him in some misdemeanor that they might accuse Him to Ceasar, He said, "Render unto Ceasar the things which are Ceasar's and to God the things which are God's." ("*Render therefore unto Ceasar the things which are Ceasar's; and unto God the things that are God's.*" *KJV*) Love is again the controlling factor in this case. It is the one debt from which we are never free. "He that loveth another hath fulfilled the law." And we are brought down to the very end of the age in these admonitions. The time to awaken is at hand, Paul urges. Our salvation, or deliverance is nearer than when we first believed. "The night is far spent; the day is at hand." The coming of the Lord is the Apostle's incentive to all holy living and doing. He puts this hope before us constantly that we may be cheered and strengthened by the fact of its imminency; for he well knew its wonderful power of separation from

13:10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

13:11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

all that is of the night and the darkness. And then the secret of all victory is given to us in the last verse. “But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lust thereof.” When He is on, there is no unyieldedness toward God, nor lack of love toward our fellow.

14:1 Him that is weak in the faith receive ye, *but* not to doubtful disputations.

14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

14:6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

14:7 For none of us liveth to himself, and no man dieth to himself.

14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Our Attitude Toward Individuals

Chapter fourteen deals with our responsibility to manifest love to the individual believer. The weak in faith are to be received, but not to judge their doubts and fears, but rather that we may be a blessing to such. Notice who are the weak. Those who are under the law—cannot eat meat, must keep the sabbath, etc. The natural man reasons just the opposite from the above. The man who comes telling the people not to eat pork, and to fast certain days and keep certain days holy, as they say, and such like carnal commandments, he is generally considered to be some great one. He is looked upon as very strong and holy. But Paul assures that such a one is weak: and he exhorts us who are strong—those under grace, to receive the weak, not to judge them, but to help them; for God is able to make them stand even in their weakness. This of course refers to those who are honest in their convictions, not to those who are making merchandise of the Gospel, wilfully deceiving the people, that they may be exalted.

The teaching here is that we are neither better by our fasting, nor worse by our eating. And we are not to judge our brother in these things. “We shall each give account of ourselves to God.” (“*So then every one of us shall give account of himself to God.*”—*V. 12 KJV*) I am not held responsible for my brother’s walk only so far as I have failed in my love toward Him. Paul said, “I know and am persuaded by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.” This is individual responsibility. We are to eat in faith; for what is not of faith is sin. And “the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.” This is not a definition of the kingdom, but simply a statement of principles which pervades, or rules there; not law, but love flowing from righteousness; for it is a spiritual kingdom.

But if our weak brother is grieved with our liberty in these matters, that is, stumbling, what are we to do? Now let us look at this carefully for there are many who do not understand these matters. They speak of being stumbled by their brother when in reality they are the guilty ones. We are not offending, or stumbling our brethren when they condemn and judge us for some action which they think is wrong. They are taking the place of the strong—the judge. When our brother who is weak, imitates us who are strong and does accordingly, but not in faith, we are stumbling him. For instance, I have faith to drink wine, and a brother who is under law, yet likes wine, beholds me indulging and immediately follows my example and is brought under the power of

14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

14:11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

14:12 So then every one of us shall give account of himself to God.

14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14:14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

14:15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

14:16 Let not then your good be evil spoken of:

14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

strong drink. Then I have stumbled my weak brother. But if on the contrary he tells everyone what he saw, putting all manner of evil construction upon it, with the added information that he would not do such a thing; he is not weak according to the Word of the Lord, nor is he stumbled. It is only the one who doubts, or judges something to be wrong and continues in it, that is judged. "Hast thou faith?" Paul asks. "Have it to thyself before God." Do not endeavor to push it upon thy brother. Grace considers the weak rather than the strong. Note this fact; the weak are not exhorted to bear the infirmities of the strong. Christ Himself, as always, is the most striking example of this marvelous condescension. Observe the grace displayed in His dealings with His disciples whose weakness and lack of faith were no doubt a source of constant distress to Him. If He could and did bridge the great gulf between Himself and them, surely we ought to bear with those whose infirmities are the common lot of us all.

The Lord would teach here that we are not to force our faith upon our brother. Some may be able to believe God for greater things than others. God may bring them into a larger place of liberty than others. We are not under law, and we are not to bring our brother under law, nor to judge him by our little rule of faith. He may be miles away from us in his experience, in the senior class perhaps, while we may be just a freshman yet. Here is the rule that Paul laid down in such matters of individual conscience, and it is a good rule to which many today might well take heed. "Happy is he that condemneth not himself in that thing which he alloweth."

But there is the other side of the question. We are not to make a boast of our liberty in Christ. Knowledge of the truth, without the corresponding love, puffs up. If peace and unity are to be manifested in our midst, the strong must be the aggressors. Things, which may be done with a good conscience before God, may be the means of giving offense to others; therefore we should forego some things unless directly led of the Lord in such matters. The edification of the greater number of the people of God should be our constant aim in all our actions. No one can please all the people all the time; but let us seek to build some of them up some of the time and please God all of the time by so doing. And thus, we may be a partaker of Christ's sufferings according as it is written, "The reproaches of them that reproached Thee fell upon Me." (*"The reproaches of them that reproached thee fell on me."*—*Chap. 15:3 KJV*) That is, the people that do not want the will of God will be displeased with us, even as they were in the case of Christ; but their reproaches are really aimed at God. They only fall upon us because we are His representatives upon the earth. The things

14:18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

14:20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

14:21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

14:22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

14:23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

written aforetime (the Scriptures), are the hope and stay and comfort of all such as are suffering in the will of God.

15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

15:2 Let every one of us please *his* neighbour for *his* good to edification.

15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

15:9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

15:10 And again he saith, Rejoice, ye Gentiles, with his people.

Paul A Striking Type

Chapter Fifteen

“Now I say that Jesus Christ was a minister of the Circumcision for the truth of God to confirm the promises made unto the fathers”—V. 8.

The above Scripture appears to be a continuation of chapter eleven and that the three intervening chapters, twelve, thirteen and fourteen should come at the end of chapter fifteen. And some even contend that these three chapters, as well as chapter sixteen, do not rightly belong to this Epistle. While we do not entirely agree with this view, we know that the first twenty verses of chapter sixteen belong to the Ephesian Epistle rather than to Romans. There are five plain evidences of this fact (See our notes on Ephesians.) We have the ministry of Christ emphasized in this fifteenth chapter. It is said to have been to the Circumcision (the Jews), in contrast with that of Paul, which was to the Uncircumcision (the Gentiles). Christ was sent to confirm the promises which were given to Abraham, Isaac and Jacob; but Paul’s ministry was not in fulfillment of any particular promise. It was in absolute grace. The Uncircumcision had no promises whatever except those which were to follow the Millennial blessings upon Israel. These can only be enjoyed after Christ will be received by the Circumcision (the Jews) and be seated upon His throne as the King of the Jews. Then these Scriptures quoted here will come to pass—Vs. 9-12. Christ was the Seed of Abraham, thru whom all the nations of the earth were to be blessed. And only thru Israel receiving Christ can the nations be blessed. There is deep teaching here. Paul himself is a typical man. His very life, commencing with his conversion, is prophetic. He said of himself, referring to the above event, that he was “as of one born out of due time,” an abortive—1 Cor. 15:8. That is, in his wonderful conversion, beholding the glorified Jesus, as he was going in his self-willed, high-handed way to Damascus, he is a striking figure of Israel. Paul was born of God two thousand years before the nation to which he belonged, is the meaning.

God sovereignly chose this son of Abraham, even as He chose the nation, because of His grace, to be the servant of Jesus Christ, serving the Gospel of God, “that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.” (“*that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*”—*Chap. 15:16 KJV*) The above Scripture is very significant. It shows plainly that Paul is the most prominent character during this dispensation, “the public servant of Jesus Christ, serving the Gospel at

15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

his own expense,” as the Greek gives it. He offered to God, as a priest, a people whom He is taking out of the Gentiles for His name; and as was said previously, he is also a figure of Israel, as a kingdom of priests, offering up the nations, as a holy, acceptable sacrifice to God, being sanctified by the Holy Spirit. This latter will truly come to pass in due time. Israel as a nation, will be the flaming evangelists to the Gentiles, the zealous; untiring, obedient servants of the Lord. And they will glory in the wonderful service committed to their charge, even as Paul said, “I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.” The mightiest signs and wonders will follow their ministry by the power of the Holy Spirit, “so that from Jerusalem,” which is in the center of the earth, “and roundabout in a circuit unto Illyricum,” (*“and round about unto Illyricum,”—Chap. 15:19 KJV*) meaning “joy,” they “will fully preach the Gospel of Christ.” (*“I have fully preached the gospel of Christ.”—Chap. 15:19 KJV*) And it will be in the lands where Christ will not be known.

This gives us light as to the whereabouts of the Gentile nations to which those flaming evangelists will go, where Christ is not known, in lands where the Gospel has not yet been preached. We would infer then that Israel, the ten lost tribes, in contrast with the Gentiles, are located in the regions where the Gospel has been preached. This only confirms what we have been assured of for some time, that the so-called Christian nations are the ten lost tribes. In the ninth chapter of Romans, quoting from Hosea and speaking of the Church, both Jews and Gentiles, Paul says, “I will call them my people which were not my people and her beloved which was not beloved.” But, when we refer to the above mentioned Prophet, we are amazed to learn that he is speaking of Israel, thus plainly indicating that the ten lost tribes are in Christendom. They are apparently the professed people of God today. This was no doubt the reason that the Holy Spirit constrained Paul to go to Macedonia, not suffering him to go into Bithynia, nor to preach the Word in Asia; because the ten lost tribes were in the Roman Empire and her provinces, where they had been previously scattered. And furthermore it appears that they are in Rome yet. She reigns over Israel still, and while now it is in a more religious sense, yet the national rule will come later; for the Roman Empire must again be prominent. The ten-toed kingdom must be in evidence just before the end; for the stone cut out without hands will fall upon the “ten toes” which are plainly said to be kings and break them in pieces—*Dan. 2:34. That is, the Roman Empire will be destroyed at the coming of the Lord Jesus Christ, the King of all kings.

*Daniel 2:34 “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.”

15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

15:22 For which cause also I have been much hindered from coming to you.

15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;

15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

Paul's journey to Rome, with its disastrous results, wrecked vessel, etc., while a prophetic picture of the ruin of the Church of Jesus Christ as to her outward testimony, is also prophetic of Paul bringing blessing to Israel who are captive in Rome. For he did finally reach this city which he had for many years desired to visit. Satan had hindered him hitherto, he tells us in his Epistle, but he assures us positively he will yet see Rome. Now this is wonderfully significant. As we have intimated, he is a figure of the believing remnant of the Jews in the end of the age who will be sent to the nations to preach the Kingdom of God. But Paul's own personal ministry is of another character and has another significance. It is of absolute grace as to his own conversion and his message to the Uncircumcision. As to the Church, there is not even a promise of such a glorious gathering out from among the Gentiles of such a marvelous privileged class, the Body of Christ, during this age. We see the figure of this much-graced company in the Old Testament Scriptures; but nowhere do we find the actual fact stated. It is truly a hidden mystery, "hid in God"—*Eph. 3:9.

Observe several points of difference between Christ's ministry and that of Paul; for this is of importance. There are many today that argue that because it is the Apostle speaking, we do not have to heed his words. They do not give him the unique distinctive, official place that God has delegated to him. We often hear such words, as, Oh, I take the words of Jesus, or Oh, that was only Paul who said that, etc.; but the Apostle is our minister for this day and we are to heed his message particularly. Christ's ministry was wholly to Israel. He never went outside of the confines of Palestine with His message of love; and Paul never went inside Palestine, we might say, to emphasize the contrast; for tho' he several times assayed to bring to his own people his Gospel, he never was successful. The only time that he preached in Jerusalem (Acts 21), he was taken prisoner and later taken to Rome, the capital city of the Roman Empire, and he never saw Palestine again. That is, the Lord used the Jews in their rage to convey Paul to the place and the people to whom He was then calling him. God has different ways of getting us where he wants us to go. He is sovereign in the lives of those He calls to leadership. There are no volunteers into these places of trust, neither, we may add, are there any slackers.

Paul was a chosen vessel, and tho' he was a Jew, yet he was not born in Judea, but in Asia Minor; nor was he saved within the limits of the land that he loved, nor even officially called into the work until

*Ephesians 3:9 "And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:"

15:25 But now I go unto Jerusalem to minister unto the saints.

15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

he had left it—Acts 9 and 13. He was severed from the twelve kingdom apostles that he might fulfill his distinctive ministry to the people whom the Lord is calling out today. And all the truth for this present age is found only in his writings; therefore the Church must study his writings to come into their inheritance in Christ. After they have learned the secrets which were revealed to him and really enter into the heavenlies where he invites them, they will never be tempted to descend and take their place on a level with the people to whom the earthly ministry of our Lord and His twelve apostles especially apply. But this does not signify that we deny the healing of the body during this age, nor the fact of the nine gifts of the Spirit. These were given to the Church and were in evidence in that cosmopolitan Assembly at Corinth and also figured mightily in the ministry of the Apostle Paul even to the end of his biography as recorded in the Acts of the Apostles. In fact he wrote that many were weak and sickly and sleeping (dead), because of the chastening of the Lord—*1 Cor. 11:30. Thus we would infer that the healing, or health of the body is an index to the health of the soul, as John also indicates—3 John 2. We admit, tho', that spiritual prosperity is the important item; but why do away with the lesser blessing when it is so wonderfully convincing to the sinner? There is nothing that so convicts men of their need of Christ as sickness. It often opens their eyes to their sinfulness and makes a way by which their hearts may be reached when everything else has failed.

Paul's own labors, which he claims were more abundant than all the other Apostles, were credentialed with mighty signs and wonders. The Church of God is thus taught by the example of their Apostle and Teacher and saint to expect miracles of healing and supernatural signs to accompany the preaching of the Gospel. Why not? If the earthly people had such signs vouchsafed to them, why should not the heavenly company be equally invested and privileged? And we do not have to reason about it, or even ask, why not? for the Word is clear on this point and the signs do still "follow them that believe."

At the time that Paul wrote this letter to Rome, his work appears to be finished in the region of Greece and the adjoining regions: for he thus wrote—"Having no more place in these parts." He desired new fields for his service, new worlds to conquer by his Gospel. His zeal was unabated, his interest and fire just as intense after years of hard labor. He did not even think of taking a rest, or of being pensioned off in his old age. No, indeed! Old age with him was just ripeness, full growth, perfection of development and spirituality. The greatest (in

*1 Corinthians 11:30 "For this cause many *are* weak and sickly among you, and many sleep."

15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

15:31 That I may be delivered from them that do not believe in Judaea; and that my service which I *have* for Jerusalem may be accepted of the saints;

15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

15:33 Now the God of peace *be* with you all. Amen.

doctrine and depth) of his epistles were written after this book was written. In fact, the other epistles were written from the very city to which this Epistle was written, from the prison where he was given an enforced rest, not, one of his own choosing, nor desire. He had desired to visit his brethren there and his longing was satisfied, but not in the manner that he had expected. He went to Jerusalem on a ministry of love, bringing a large contribution to the poor Jews from the Gentile Christians. They received the money, but not his message (hint of their choice of the earthly place rather than the heavenly). If God had not interfered in his behalf thru the government, he would have been killed, so terrible was their rage against one that loved them. It was almost a reproduction of Calvary, the same animus meted out to the very same life. Thus he went to Rome by way of Jerusalem. The Jews actually were the instruments used to further God's purposes to the Gentiles. Paul had written previously, "How unsearchable are His judgments and His ways past finding out," and here is a further exhibition of them.

He feels sure that he will come to Rome in "the fulness of the blessing of the Gospel of Christ." The above was fulfilled. The remnant from out the Gentiles, gathered in this age, comes into the highest, most privileged place of all the children of men. It is truly the fulness of blessing in Christ, transcendently wonderful and glorious. The Gentiles become the prominent figure on God's program for this age. The Jews' preeminence begins to vanish away. When they sent Paul away, they sent their hope of the heavenly glory away. They sent their last opportunity for this age away. Truly it was "Ichabod" with them; for even their earthly glory had departed for the time being.

16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:

16:4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

16:5 Likewise *greet* the church that is in their house. Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.

16:6 Greet Mary, who bestowed much labour on us.

16:7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

16:8 Greet Amplias my beloved in the Lord.

16:9 Salute Urbane, our helper in Christ, and Stachys my beloved.

16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

16:11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

16:13 Salute Rufus chosen in the Lord, and his mother and mine.

16:14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16:16 Salute one another with an holy kiss. The churches of Christ salute you.

Paul's Closing Words

Chapter Sixteen

As we intimated, the first 20 verses of chapter sixteen are a part of the Ephesian Epistle; hence we will not attempt to speak of them here; but will close with just a few words on the last verses of the chapter. They are important, as Paul himself wrote them after Tertius had finished the body of the Epistle—V. 22. He sends greeting to the Christians at Rome. Also the whole Church from Corinth, whence the Epistle was written. Then Paul adds the postscript. Notice it. The Apostle characterizes the theme of this epistle as his Gospel and the proclamation of Jesus Christ which it contains in harmony with the revelation of the mystery which was kept secret since eternal ages. Now this is in contrast with the Gospel of God, which had been promised before—Chap. 1:1. The latter refers to all the purposes of blessing in Jesus Christ to humanity; but the secret that was hidden, the revelation of the heavenly glory, was given to Paul. It is the wheel within the wheel, the deeper depths, the higher heights of the glorious, matchless marvels of God's unfathomable love in Jesus Christ. That revelation "the far more and exceeding and eternal weight of glory" ("*a far more exceeding and eternal weight of glory;*"—2 *Corinth. 4:17 KJV*) that God had purposed for His people that are called out in this age. (Tertius was simply Paul's amanuensis.)

The prophets had intimations of the glorious heavenly calling; but they did not understand. It remained for Paul, the Apostle of the Church, to unfold the mystery of this great parenthesis in God's purposes which comes in between Israel's casting away and their restoration, and between the first and second advents of Christ. Instead of God being defeated by Israel's defection, He has the opportunity to bring to pass His greatest purpose. All things work for His glory; even the wrath of man doth praise Him. Paul commits the people to Him who is able to keep them steadfast, established without wavering, but it is according to His Gospel of absolute grace. That alone has the enabling. To Him, who has purposed it, be all the glory forever. Amen!

16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

16:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

16:19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

16:22 I Tertius, who wrote *this* epistle, salute you in the Lord.

16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

16:24 The grace of our Lord Jesus Christ *be* with you all. Amen.

16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

16:27 To God only wise, *be* glory through Jesus Christ for ever. Amen.”